Deviated Sects And The Straight Path Of Islam

ADYAAN BAATILAH

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RECOMMENDATION

Hadrat Maulānā Muftī Muhammad Taqī ʻUthmānī Sāhib

بسم الله الرحمن الرحيم

الحمد لله وكفى، وسلام على عباده الذين اصطفى

Various types of creeds and beliefs have proliferated in the present tribulation-filled era. In view of these conditions, the explanation of ما أنا عليه وأصحابي (the path on which I and my Companions are) as given by the vast majority of scholars is well-known by the name of: beliefs of the Ahl as-Sunnah wa al-Jamāʻah. This book which was compiled under the supervision of Maulānā Muftī Muhammad Naʻīm Sāhib – principal and Shaykh al-Hadīth of Jāmiʻah Binnaurīyyah Karachi – clarifies the beliefs of the Ahl as-Sunnah together with proofs from the Qur'ān and Sunnah, and in the light of the statements of the pious predecessors. It also refutes those views which do not conform to the vast majority of the Ahl as-Sunnah. Some of these views reach the level of kufr, others cannot be referred to as kufr but are certainly deviated, while others reach the level of extremism and therefore fall under the category of deviation.

The author explains all these views in detail together with references, and then presents the correct beliefs, views and injunctions of the Ahl as-Sunnah supported by proofs. Each of the issues discussed can be compiled into a complete book and this has already been done. However, the Maulānā's achievement here is that he accumulated all those

scattered discussions and presented them in a concise book.

Due to my many journeys and other occupations, I did not get an opportunity to derive benefit from the entire book but I did peruse through a considerable portion of it and found it extremely beneficial for the reader. I pray to Allāh *taʿālā* to make it useful and to make it a means to establish the truth and refute falsehood. May Allāh *taʿālā* reward the author with the best of rewards. Āmīn.

Muḥammad Taqī ʿUthmānī, *may Allāh pardon him.*

18 Rabīʿ al-Awwal 1430 A.H.

INTRODUCTION

In Allāh's sight there is only one religion which is the means of salvation and it is Islam. Allāh *taʿālā* says in this regard:

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ، وَهُوَ فِي الْآخِرَةِ مِنَ الْخٰسِرِيْنَ.

Whoever seeks a religion other than Islam it will never be accepted from him. And he is doomed in the Hereafter.[1]

Imām Ṯaḥāwī *raḥimahullāh* writes:

دين الله في الأرض والسماء واحد وهو دين الإسلام، قال الله تعالى: ان الدين عند الله الاسلام.[2]

The religion of Allāh taʿālā on earth and in the heavens is one; it is the religion of Islam. Allāh taʿālā says: The true religion in the sight of Allāh is Islam.

ʿAllāmah Ibn Ḥazm *raḥimahullāh* writes:

الإسلام دين واحد وكل دين سواه باطل.[3]

Islam alone is the true religion. All other religions are false.

It is not possible to consider other religions apart from Islam to be correct and the means for salvation. Religion, creed and beliefs are man's greatest assets

---

[1] Sūrah Āl ʿImrān, 3: 85.

[2] عقيدة طحاوية.

[3] المحلى: ١٠٤.

for which he is prepared to sacrifice his life and wealth. Those who are on falsehood also believe their beliefs to be the means for salvation whereas the guide to the world Rasūlullāh *sallallāhu ʿalayhi wa sallam* announced over 1 500 years ago:

ما أنا عليه وأصحابي

The path on which I and my Companions are.

In other words, as regards beliefs, only those who are on the path which I and my Companions trod can gain salvation. That is the straight path.

The issue of beliefs is a very delicate issue. It is established from the Qur'ān and Aḥādīth that no matter how flagrant a sinner a person may be, as long as his beliefs are correct, Allāh *taʿālā* will admit him immediately or after punishing him into Paradise by virtue of His mercy. However, if his beliefs are not correct, there is no way of pardon for him.

If a person's belief and creed shift away from the Sharīʿah of Islam, and he spent his entire life in this way without establishing the facts, then he will experience nothing but failure in the Hereafter. The Qur'ān refers to such people as:

عَامِلَةٌ نَّاصِبَةٌ، تَصْلٰى نَارًا حَامِيَةً

Toiling, worn out. Falling into the blazing fire.[1]

They are the ones whose entire life's efforts and toiling will amount to nothing in the Hereafter.

Allāh *taʿālā* blessed man with a sound intellect and temperament through which he can ascertain the

[1] Sūrah al-Ghāshiyah, 88: 3-4.

correct religion and embrace it. This book, *Adyān Bāṭilāh Aur Sirāṭ Mustaqīm,* has been written for such people – they are the ones who accept the truth the moment it is made clear to them.

Allāh *ta'ālā* refers to these people as follows:

اَلَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ اَحْسَنَهُ

Who listen to all that is said and then follow the best of it.[1]

The book before you has been written without going towards fanaticism, obstinacy and extremism; and has followed a course of moderation. It is not our intention to offend the followers of any particular creed. Rather, we desire their wellbeing so that each person can – with an open mind – decide the truth for himself. This book is written in a very simple style so that the most ordinary person may be able to benefit from it. Every point is explained with references so that it could aid scholars for further research. Six points are presented concisely about each creed:

1. The time when it came into existence.
2. The identity and life of its founder.
3. Its fundamental beliefs and views.
4. Answers from the Qur'ān, Hadīth and aqā'id books to those beliefs and views.
5. Views of the muftīs about the creed.
6. A list of books for those wanting to do additional research about the sect.

---

[1] Sūrah az-Zumar, 39: 18.

Finally, I pray to Allāh *taʿālā* to confer this book with acceptance in His court and make it a source of guidance for the entire world. Āmīn.

رَبَّنَا أَرِنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ، وَأَرِنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ. رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ. وَصَلَّى اللهُ عَلٰى رَحْمَةٍ لِّلْعَالَمِيْنَ سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ وَّآلِهِ وَصَحْبِهِ أَجْمَعِيْنَ.

وآخر دعوانا أن الحمد لله رب العالمين.

AHL AS-SUNNAH

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

تَفْتَرِقُ اُمَّتِيْ عَلٰى ثَلٰثٍ وَّسَبْعِيْنَ فِرْقَةً[1]

My ummah will be divided into 73 sects.

Another narration states:

كُلُّهُمْ فِي النَّارِ اِلَّا مِلَّةً وَّاحِدَةً[2]

All of them will be in the Hell-fire except for one sect.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* says in another narration with reference to this sect which will be saved:

...مَا أَنَا عَلَيْهِ وَأَصْحَابِيْ...[3]

The path on which I and my Companions are.

This group is known as the Ahl as-Sunnah wa al-Jamāʿah.

The word "Ahl" in this context refers to followers and adherents.

The word "Sunnah" means a path. It also refers to a course of action as stated in the Qur'ān:

...وَلَنْ تَجِدَ لِسُنَّةِ اللهِ تَحْوِيْلًا...

You will never find the way of Allāh deviating.[1]

1ترمذي: ٢\٩٢.

2ترمذي: ٢\٩٣، وكذا في المستدرك.

3ترمذي.

In the definition of Islam, the word "Sunnah" refers to Rasūlullāh's way of life and course of action.

The word "Jamāʿah" means a group. Here it refers to the group of Saḥābah *raḍiyallāhu ʿanhum*.

ʿAllāmah Sayyid Sulaymān Nadwī *raḥimahullāh* states with reference to the meaning and import of Ahl as-Sunnah wa al-Jamāʿah: "It refers to that group of people whose beliefs, actions and issues revolve around the authentic Sunnah of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* and the way of the Saḥābah *raḍiyallāhu ʿanhum*.

To put it in other words, it refers to those who – in their beliefs, principles of life, acts of worship and mannerisms - adopted the path which Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* trod throughout his life and which the Saḥābah *raḍiyallāhu ʿanhum* after him made their objective and eventually reached their destination."[2]

Allāh *taʿālā* states in the Qur'ān:

يَوْمَ تَبْيَضُّ وُجُوْهٌ

The day when some faces will be glittering bright.[3]

In their explanation to the above verse, senior Saḥābah like Ḥaḍrat ʿAbdullāh ibn ʿUmar *raḍiyallāhu ʿanhu* and Ḥaḍrat Abū Saʿīd Khudrī *raḍiyallāhu ʿanhu* say that it refers to the Ahl as-Sunnah wa al-Jamāʿah.[4]

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[1] Sūrah al-Fāṭir, 35: 43.
[2] *Ahl Sunnat wa al-Jamāʿat*, p. 10.
[3] Sūrah Āl ʿImrān, 3: 106.
[4] *Ad-Durr al-Manthūr*, vol. 2, p. 63.

The Ahl as-Sunnah wa al-Jamāʿah first accept Rasūlullāh *sallallāhu ʿalayhi wa sallam* as their leader. Subsequently, he himself said:

...مَا أَنَا عَلَيْهِ وَأَصْحَابِيْ...[1]

The path on which I and my Companions are.

And so, they also accept the Sahābah *radiyallāhu ʿanhum* as the criterion of truth, especially the Khulafā' Rāshidīn regarding whom Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

عليكم بسنتي وسنة الخلفاء الراشدين المهديين، تمسكوا بها وعضوا عليها بالنواجذ.[2]

Hold on firmly to my Sunnah and the Sunnah of the rightly-guided khulafā' after me. Grasp it firmly and hold it tightly with your teeth.

Thereafter, the Ahl as-Sunnah wa al-Jamāʿah accepts the four Imāms – Imām Abū Hanīfah, Imām Shāfiʿī, Imām Mālik and Imām Ahmad *rahimahullāh* – to be on the truth and believes that it is essential to follow the rulings of any one of them. Furthermore, according to the Ahl as-Sunnah wa al-Jamāʿah there are four sources of Islamic law: (1) Qur'ān, (2) Sunnah, (3) Ijmāʿ (consensus of opinion of the ummah), (4) Qiyās (when there is no apparent solution to certain juridical issues, a solution is found through analogical reasoning with issues for which there are solutions).

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[1] ترمذي.

[2] أبو داؤد: ٢\٢٧٩، ترمذين: ٣٨٣، ابن ماجه: ص ٥، دارمي: ١\٦، مسند أحمد: ٤\٢٧.

The View of ʿAllāmah Ibn Taymīyyah

ʿAllāmah Ibn Taymīyyah *rahimahullāh* writes:

فإن أهل السنة تتضمن النص، والجماعة تتضمن الإجماع. فأهل السنة والجماعة هم المتبعون للنص والإجماع.[1]

The word "Sunnah" in "Ahl as-Sunnah" refers to the text, i.e. the Qur'ān and Sunnah. The word "Jamāʿah" refers to ijmāʿ. Thus, the Ahl as-Sunnah wa al-Jamāʿah follows the text and ijmāʿ.

The consensus of the Imāms is based on the consensus of the Sahābah, their differences is based on the differences of the Sahābah. If a person differs with the ijmāʿ of the Sahābah and the four Imāms, it means that he has left ijmāʿ. When there are differences among the four imāms as regards a certain issue, and a person introduces a new ruling which differs with theirs, then this also constitutes acting against ijmāʿ, and the one who leaves their ijmāʿ is not included in the Ahl as-Sunnah wa al-Jamāʿah.[2] This is gauged from the following narrations:

عن ابن عمر رضي الله عنهما قال: قال النبي صلى الله عليه وسلم: لا يجمع هذه الأمة على الضلالة أبدا، ويد الله على الجماعة، فاتبعوا السواد الأعظم فإنه من شَذَّ شُذَّ في النار.[3]

Hadrat Ibn ʿUmar radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: This

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[1] منهاج السنة: ٣\٢٧٢.

[2] *ʿIqd al-Jīd.*

[3] الحاكم في المستدرك: ١\٢٠٠.

ummah will never concur on deviation. Allāh's hand is on the group, so follow the main body of Muslims because the one who separates himself [from the main body] shall be separated in the Hell-fire.

حدثنا معتمر بن سليمان قال: قال أبو سفيان سليمان بن سفيان المدني عن عمربن بن دينار عن ابن عمر رضي الله عنهما أن النبي صلى الله عليه وسلم قال: لا يجمع الله أمتي على ضلالة أبدا، ويد الله على الجماعة هكذا، فاتبعوا السواد الأعظم فإنه من شَذَّ شُذَّ في النار.[1]

...Ibn ʿUmar radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: My ummah will never concur on deviation. Allāh's hand is on the group, so follow the main body of Muslims because the one who separates himself [from the main body] shall be separated in the Hell-fire.

عن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: لا يجمع الله هذه الأمة على الضلالة أبدا، اتبعوا السواد الأعظم فإنه من شَذَّ شُذَّ في النار.[2]

...Ibn ʿUmar radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: This ummah will never concur on deviation. Follow the main body of Muslims because the one who separates himself [from the main body] shall be separated in the Hell-fire.

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[1] المستدرك للحاكم: ١\٢٠١.

[2] المستدرك للحاكم: ١\٢٠١.

عن أنس بن مالك رضي الله عنه يقول: سمعت رسول الله صلى الله عليه وسلم يقول: إن أمتي لا تجتمع على الضلالة فإذا رأيتم اختلافا فعليكم بالسواد الأعظم.[1]

Anas ibn Mālik narrates: I heard Rasūlullāh sallallāhu ʿalayhi wa sallam saying: My ummah will never concur on deviation. If you see any disunity, hold on firmly to the main body of Muslims.

Shāh Walī Allāh's Statement on The Successful Group

اَقُوْلُ: اَلْفِرْقَةُ النَّاجِيَةُ هُمُ الْآخِذُوْنَ فِي الْعَقِيْدَةِ وَالْعَمَلِ بِمَا ظَهَرَ مِنَ الْكِتَابِ وَالسُّنَّةِ وَجَرٰى عَلَيْهِ جَمْهُوْرُ الصَّحَابَةِ وَالتَّابِعِيْنَ...الخ.[2]

I say: The successful group is the one which adopts - as regards beliefs and practices – that which is obvious from the Qur'ān and Sunnah and which was practised on by the major body of Sahābah and Tābiʿīn.

Shāh Walī Allāh's Statement on The Unsuccessful Group

وَغَيْرُ النَّاجِيَةِ كُلُّ فِرْقَةٍ إِنْحَلَّتْ عَقِيْدَةً خِلَافَ عَقِيْدَةِ السَّلَفِ أَوْ عَمَلًا دُوْنَ أَعْمَالِهِمْ...الخ.[3]

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[1] ابن ماجه: ص ٢٨٣.

[2] حجة الله البالغة: ١\١٧٠.

[3] حجة الله البالغة: ١\١٧٠.

The unsuccessful creed refers to every such creed which adopts a belief or practice which is different from those of the salaf, i.e. the Saḥābah and Tābiʿīn.

Sharḥ al-ʿAqā'id contains the following:

قَالَ فِيْ شَرْحِ الْعَقَائِدِ النَّسَفِيَّةِ فَبُهِتَ الْجُبَّائِيُّ وَتَرَكَ الْأَشْعَرِيُّ مَذْهَبَهُ فَاشْتَغَلَ هُوَ وَمَنْ تَبِعَهُ بِإِبْطَالِ رَأْيِ الْمُعْتَزِلَةِ وَإِثْبَاتِ مَا وَرَدَ بِهِ السُّنَّةُ وَمَضٰى عَلَيْهِ الْجَمَاعَةُ.[1]

Jubbā'ī was left astounded and Ashʿarī left his creed. He and his followers then occupied themselves in proving the futility of the views of the Muʿtazilah and affirming what the Sunnah contains and what the Saḥābah practised on.

In short, the successful group is the one which is on the creed of the Saḥābah *raḍiyallāhu ʿanhum* as regards beliefs and injunctions, and – together with the Qur'ān – believes the Sunnah to be authentic and practises on both.

Maulānā Muftī Bashīr Aḥmad Ṣāḥib, Shaykh al-Ḥadīth of Jāmiʿah Qāsimīyyah Murādābād (India) says: The gist of all this is that a person must remain with the main body of Muslims of the ummah. This is only found in the followers of the four Imāms, viz. the greatest of 'ulamā' and mashā'ikh of every era were muqallids. Furthermore, if we ponder over this carefully, we can say that the main body of Muslims refers to the Deobandī creed in the sense that a very large number of 'ulamā' and mashā'ikh is affiliated to

[1] حاشية الخيالي على شرح العقائد: ص ١٩.

it and they will all be referred to as Ahl as-Sunnah wa al-Jamāʿah.[1]

Beliefs of The Ahl as-Sunnah wa al-Jamāʿah

ʿAllāmah Sayyid Sulaymān Nadwī *raḥimahullāh* says in this regard: The foundation of these beliefs is to be found in two points:

1. To remain firm and steadfast on the beliefs and practices which Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* taught and instructed the ummah.

2. It is compulsory to believe in the Being and attributes of Allāh *taʿālā* as explained by the Qur'ān, as taught by Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*, or an issue as explained by the Qur'ān itself. It is not correct to explain and interpret the texts solely through one's intellect, reasoning and deduction to the exclusion of the texts. Believing in them is not necessary for the validity of one's Islam. In fact, they could well cause one to deviate and be misguided.[2]

He adds: The shortest and most concise statement in the beliefs of the Ahl as-Sunnah is:

أَشْهَدُ اَنْ لَّا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ

I testify (with my tongue and heart) that there is none worthy of worship except Allāh and that Muḥammad is Allāh's Messenger.

The first part of this testimony is known as the testimony of the oneness of Allāh while the second part is known as the testimony of the messenger-ship of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. Obviously

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[1] *Ghayr Muqallid Ke Iʿtirāḍāt Ke 56 Jawābāt*, vol. 1, p. 253.
[2] *Ahl as-Sunnah wa al-Jamāʿah*, pp. 47-48.

when a person believes in none other than Allāh *taʿālā* as his deity and accepts Muḥammad *ṣallallāhu ʿalayhi wa sallam* as Allāh's Messenger with his heart and soul, this would mean that he believes in all the injunctions which were revealed to Muḥammad Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* from Allāh *taʿālā*.

If someone wants some details after the above concise explanation then it is as follows:

اٰمَنْتُ بِاللهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللهِ تَعَالٰى وَالْبَعْثِ بَعْدَ الْمَوْتِ.

I believe in Allāh, His angels, His Books, His Messengers, the Final Day, the good and bad of fate is from Allāh taʿālā, and I believe in life after death.

When a person believes in the Messengers and Books, it automatically includes all correct beliefs and all of Allāh's injunctions. However, since this is also vague, the erudite scholars collated – from the Qur'ān and Sunnah – all those beliefs which deserve special attention so that a Muslim understands them well and submits to them. This is done so that all his Dīnī works are done correctly in accordance with them.

Belief in Allāh

The first and most important fundamental belief is that we believe in Allāh *taʿālā*. Belief in Allāh *taʿālā* means that we believe in Him with those attributes which He and Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* taught to us. In other words, we believe with the heart and attest with the tongue that Allāh *taʿālā* is One, He is since eternity and will remain until eternity, He is not dependent on anyone while

everyone is dependent on Him. All His attributes are excellent and He is pure from every type of evil. He has power over everything, He hears and He sees. He has knowledge of everything whether concealed or exposed. Neither does death nor sleep overcome Him. The entire universe and whatever it contains were first non-existent. Allāh *taʿālā* created them through His will, and He can destroy them whenever He wills. He has the power of speech. He has no equal and no partner. There is none like Him. He neither has parents nor children. He is pure from all physical relationships. He is the King of the entire universe. There is none who is out of His rule, nor is there anything which is out of His control. He is merciful to His servants. He gives life and He causes death. He alone saves His servants from all calamities. He alone is the one of honour, greatness and magnanimity. He pardons sins. He is all powerful. He gives without measure. He conveys sustenance. He restricts the sustenance of whomever He wills and expands for whomever He wills. He honours whomever He wills and disgraces whomever He wills. He debases whomever He wills and elevates whomever He wills.

Attributes: Allāh *taʿālā* – the Creator – does not have any of the qualities which are in the creation. In the same way, the creation does not have any of Allāh's qualities. There are some places in the Qur'ān and Hadīth which apparently show that some of His qualities are found in the creation and vice versa. Do we have to clarify them? We should either leave their meanings to Allāh *taʿālā* and believe in them as they are. This is the best thing to do. Alternatively, we could apply appropriate meanings to them so that they could be understood. This is the approach of the latter day 'ulamā'.

Belief in Fate

Whatever good or bad takes place in this world, Allāh *taʿālā* has knowledge of it from before hand since eternity. He then causes it to happen in accordance with His knowledge. This is the meaning of taqdīr.

Allāh *taʿālā* bestowed His servants with understanding and a will through which they commit evils or do good deeds in accordance with their choice. However, servants do not have the power to create any action. Allāh *taʿālā* is displeased by sinful deeds and pleased with good deeds.

Allāh *taʿālā* did not impose on man to do anything which is beyond his capacity.

Allāh *taʿālā* is not answerable and accountable for anything. Whatever mercy He shows is by virtue of His grace.

Belief in Messenger-ship

Allāh *taʿālā* sent many Messengers to teach His servants and to show them the straight path. Allāh *taʿālā* accorded them this position by His will and choice. Messengers are pure from all sins. Allāh *taʿālā* alone knows the exact number of Messengers who came into this world.

Miracles: In order to demonstrate the truthfulness of the Messengers, Allāh *taʿālā* enabled them to perform difficult feats which others could not perform. These are known as miracles. Allāh *taʿālā* conveyed His guidelines, teachings and injunctions via angels. The Messengers heard them and conveyed them to the people of their time. This is known as wahī (divine revelation).

The first of these Messengers was Hadrat Ādam *ʿalayhis salām* and the last was Hadrat Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam*. The others came between these two. No person will come as a Prophet after Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Anyone who makes such a claim is an impostor. The rank of prophet-hood and messenger-ship ended with Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He is the Messenger to all humans and jinn until the day of Resurrection.

Some Messengers are superior than others. Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam* is the most superior of all.

Miʿrāj: Allāh *taʿālā* conveyed Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a state of wakefulness with his body from Makkah to Bayt al-Maqdis, from there to the seven heavens, and from there wherever else He willed. Allāh *taʿālā* then returned him to Makkah. This entire journey is known as the Miʿrāj.

Belief in Angels

Allāh *taʿālā* created certain creatures from light and concealed them from our eyes. They are known as angels. Through His will, Allāh *taʿālā* gave many affairs of the world to the angels. He did this for reasons known best to Him. These angels carry out Allāh's orders, and they never disobey Him in carrying out any of their tasks and responsibilities. They neither eat nor drink like humans. There are neither males nor females among them.

Shaytān and Jinn: Allāh *taʿālā* created certain creatures from fire and concealed them from our eyes. They are known as jinn. There are good and evil jinn. They also have children. The most notorious and mischievous of them is Iblīs or Shaytān. He

prompts people towards sin, whispers in their hearts and is disobedient to Allāh *taʿālā*.

Auliyā': When a Muslim engrosses himself in worship, adheres strictly to Allāh's commands and practises on the ways and mannerisms of Rasūlullāh *sallallāhu ʿalayhi wa sallam* then Allāh *taʿālā* loves him. Such a person is known as a walī (friend of Allāh).

Karāmat: Allāh *taʿālā* enables a walī to perform a certain feat which cannot be done by others. It is known as a karāmat. No matter how great a walī may become, he can never equal a Prophet. No matter how beloved he becomes to Allāh *taʿālā*, then as long as he is sound and conscious, it is compulsory on him to adhere to the injunctions of the Sharīʿah. He is not absolved of salāh, fasting and any other obligatory duty. At the same time, no sin becomes permissible for him. The person who acts against the Sharīʿah can never be a walī or Allāh's friend.

Kashf of Auliyā': The Auliyā' of Allāh *taʿālā* sometimes learn of hidden things while they are asleep or in a state of wakefulness. If they are in line with the Sharīʿah, they are acceptable. If not, they are rejected.

Bidʿat: Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam* taught all the essentials of Dīn in the Qur'ān and Hadīth. It is not permissible to introduce anything new in Dīn which is not part of Dīn. Introducing something new in Dīn is referred to as a bidʿat which is a major sin.

Ijtihād: There are certain things about Dīn which are not explicitly mentioned in the Qur'ān and Hadīth. The most senior and erudite 'ulamā' of Dīn who were experts in the Qur'ān and Hadīth derived their

rulings from the Qur'ān and Hadīth in the light of the knowledge and understanding which they were given. This is not a bidʿat. ʿUlamā' of this category are known as mujtahids, four of whom are well-known: (1) Imām Abū Hanīfah *raḥimahullāh*, (2) Imām Mālik *raḥimahullāh*, (3) Imām Shāfiʿī *raḥimahullāh* and (4) Imām Ahmad ibn Hambal *raḥimahullāh*.

Belief in The Books

Allāh *taʿālā* revealed many large and small books in various languages to His Messengers. These served as means to convey Allāh's injunctions and guidelines to the respective nations to whom the Messengers were sent. Four of these books are well known: (1) The Taurāh which was given to Hadrat Mūsā *ʿalayhis salām*. (2) The Zabūr which was given to Hadrat Dāwūd *ʿalayhis salām*. (3) The Injīl which was given to Hadrat ʿIsā *ʿalayhis salām*. (4) The Qur'ān which was given to Hadrat Muhammad *sallallāhu ʿalayhi wa sallam*.

The Qur'ān is the last of the divine books after which no new book is to come. A person becomes a kāfir by rejecting the smallest thing in this book. The law of the Qur'ān will apply until the day of Resurrection. Deviated people made many changes to the other revealed books, but Allāh *taʿālā* promised the preservation of the Qur'ān; none can change it.

Sahābī

A Muslim who saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* is known as a Sahābī. There are many references to the Sahābah's high rank and position. We have to love them all and have good thoughts about them. If we hear of any dispute or fight among them, we must cast it aside as a misunderstanding; we must not speak ill of them.

Four Sahābah are the most superior:

1. Hadrat Abū Bakr *radiyallāhu ʿanhu*. He came as Rasūlullāh's deputy and administered the Dīn. This is why he is known as the first caliph. He is the most superior of the entire ummah.
2. Hadrat ʿUmar *radiyallāhu ʿanhu* came after Hadrat Abū Bakr *radiyallāhu ʿanhu*. He is the second caliph.
3. Hadrat ʿUthmān *radiyallāhu ʿanhu* is the third caliph.
4. Hadrat ʿAlī *radiyallāhu ʿanhu* is the fourth caliph.

Ahl-e-Bayt

All of Rasūlullāh's wives and children deserve respect. The highest rank from his children is enjoyed by Hadrat Fāṭimah *radiyallāhu ʿanhā*, and from his wives it is Hadrat Khadījah *radiyallāhu ʿanhā* and Hadrat ʿĀ'ishah *radiyallāhu ʿanhā*. All the wives of Rasūlullāh *sallallāhu ʿalayhi wa sallam* are the mothers of the believers. This is why we have to respect them and have love for the Ahl-e-Bayt.

Matters Related to Kufr

A person's īmān is in order only when he believes Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam* to be true in every matter, and he expresses this with his actions. He must have no doubts about Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam*, not belie them, not find any fault with them and abstain from poking fun at them. Īmān will leave a person if he does any of this.

To refuse the obvious and clear meanings of the Qur'ān and Hadīth, and to probe and dig in order to extract one's own meanings from them is most irreligious. Īmān leaves a person when he considers sin to be lawful. No matter how big a sin a person may commit, as long as he believes it to be a sin, his īmān will remain in tact although it does become weak. It is kufr to become displeased with Allāh *taʿālā* or to despair of His mercy. It is kufr to ask someone about the unseen and then to believe what he says. However, the Prophets *ʿalayhimus salām* can learn certain unseen things through divine revelation, the Auliyā' through exposition and inspiration, and ordinary people through signs.

It is a major sin to curse a person directly or to take his name and refer to him as a kāfir. Yes, one could say: "May Allāh's curse be on the wrongdoers. May Allāh's curse be on the liars." However, it is not a sin to refer as a kāfir or curse the one whom Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam* specifically referred to as a kāfir or cursed.

A person does not become a kāfir by committing a sin; he becomes a sinner. If such a person repents and sincerely asks Allāh *taʿālā* for pardon, Allāh *taʿālā* can pardon him. If Allāh *taʿālā* wills, He may pardon him without repentance also.

Belief in The Last Day

This means that it is compulsory on a Muslim to believe with his heart and testify with his tongue that whatever conditions and situations take place after death, until the day of Resurrection, and the events which take place after the day of Resurrection leading up to Paradise or Hell as proven from the Qur'ān and Hadīth are true and genuine. It is kufr to

reject any incident which is related in the Qur'ān or Hadīth in this regard. It is irreligious to probe and extract such meanings which are clearly in conflict with the explicit texts of the Qur'ān and Hadīth.

When a person is in the throes of death, the conditions of the *Barzakh* are exposed to him. This is not the time for repentance and it is not accepted at this time. The appointed angels remove the soul of a pious person very gently and carefully, while of an evil person with much force and severity. The issue of reward and punishment commences from that time.

When a person dies and is buried – or in whatever state he is after his death – two angels come to him and ask: "Who is your Rabb? What is your religion? Who is Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam*?" If the person was a believer, he will answer correctly. He then experiences all types of comforts and the angels ask him to take a restful sleep. If the deceased did not have īmān, he will reply to each of the questions: "I do not know." He is then treated harshly and punished.

Allāh *taʿālā* pardons some people from this test, but this is known to the deceased and we cannot see it. It is similar to a person who is sleeping and having various dreams. He experiences pleasure and pain in his dream but a person sitting next to him is totally unaware of what he is dreaming. Making duʿā' for the deceased or giving charity in his name benefits him and the rewards of this reach him.

All the signs of Resurrection as described by Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam* are certainly to be realized. Imām Mahdī *rahimahullāh* will appear and rule with absolute justice. The one-eye Dajjāl will appear and spread a lot of mischief on earth. Hadrat ʿĪsā *ʿalayhis salām*

will descend from the heavens and kill Dajjāl. Ya'jūj and Ma'jūj are two powerful nations who will spread throughout earth and cause havoc. They will then be destroyed by Allāh's might. A strange type of animal will appear from the ground and converse with people. The sun will rise from the West and the Qur'ān will be raised. The Muslims will be destroyed within a few days and the entire world will be filled with unbelievers. There will be no one to take Allāh's name. Many other incidents will take place. Resurrection will commence once all the signs are realized.

The Resurrection

An angel by the name of Isrāfīl *ʿalayhis salām* will blow the trumpet by Allāh's order. This will cause the earth, skies, sun, moon, stars and mountains to crumble and fall. All creatures will die. The souls of those who have already died will become unconscious, but Allāh *taʿālā* will save whomever He wills. This condition will prevail until a certain time.

When Allāh *taʿālā* wills for the entire creation to come back to life, He will instruct for the trumpet to be blown a second time. The entire universe will come back into existence. The dead will come back to life and everyone will be assembled on the field of Resurrection. The people will be troubled by the hardships of that day and go to the Prophets *ʿalayhimus salām* for intercession.

All good and bad deeds will be presented and accounted for. They will be weighed. Those whose scale of good deeds is heavy will proceed to Paradise. Those whose scale of good and bad deeds are equal shall remain at Aʿrāf. Allāh *taʿālā* will do as He wills with them. Those whose scale of bad deeds is heavy

will be cast into Hell. There will be intercession for the Muslims while the unbelievers shall remain in Hell forever and ever. The pious shall receive their book of deeds in their right hands while the evil ones shall receive it in their left hands.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* will provide water to his followers at the Kauthar pond. Its water will be whiter than milk and sweeter than honey. People will have to cross the Sirāṭ. The righteous will cross it and reach Paradise. The evil ones will fall off it and fall into the Hell-fire.

Hell

Hell is already created and it has seven levels. It contains serpents, scorpions, fire and various other types of punishment. Hell-dwellers who have the slightest bit of īmān will pay for their sins and eventually admitted to Paradise through the intercession of the Prophets *ʿalayhimus salām*, the righteous and by virtue of Allāh's grace. As for those who are unbelievers and polytheists, they will remain in it forever and will not even experience death.

Intercession

Depending on the will of Allāh *taʿālā*, the Prophets *ʿalayhimus salām* and Allāh's righteous servants will intercede on behalf of those sinful Muslims regarding whom Allāh *taʿālā* indicated that intercession will be accepted in their favour. Allāh *taʿālā* will accept the intercession solely on the basis of His will, grace and kindness.

Paradise

Paradise is already created and it has eight levels. It contains orchards, rivers, fruits, lofty mansions,

shady trees and various other comforts which cannot be imagined in this world. All these bounties will be eternal. In other words, neither will Allāh *taʿālā* take them away nor will they come to an end. The dwellers of Paradise shall enjoy eternal life. They will neither grieve nor fear, nor will death come to them. Allāh *taʿālā* has the right to punish over the smallest sin or to pardon the worst sin solely through His mercy.

Apart from those whom Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam* specifically named as being from the dwellers of Paradise, we cannot say this with respect to anyone else with certainty. However, it is essential to have good thoughts after seeing good signs and to have hopes in Allāh's mercy. The greatest bounty in Paradise is acquiring Allāh's pleasure and the honour of seeing Him. All other bounties will be insignificant.

While in this world, we cannot see Allāh *taʿālā* with our eyes in a state of wakefulness. No matter how good or bad a person may have been in his life, he will be rewarded or punished according to the condition in which he dies and departs from this world.[1]

رَبَّنَا اغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

[1] *Ahl as-Sunnah wa al-Jamāʿah*, pp. 82-96.

THE GHAYR MUQALLID SECT

Background

When the British came to India and the war for freedom of 1857 exhausted the British government, they developed a policy of causing confusion among the Muslims. They felt that as long as Muslims fight against each other, it will be easy for them to continue their rule. This is why they instigated several sects among the Muslims in the name of religion. The Ghayr Muqallid sect was one such sect.

Initially, this sect referred to itself as "Muḥammadī"[1] but its opponents referred to it as "Wahhābī" and "Ghayr Muqallid". Anyone who was a fighter or revolutionary was referred to as a Wahhābī by the British. The senior benefactor of this sect, Maulānā Muḥammad Ḥusayn Batālwī, strove with the British government to have their name changed to "Ahl-e-Ḥadīth".[2]

Sir Charles Acheson who was the lieutenant-governor of Punjab at the time had cordial relations with Maulānā Muḥammad Ḥusayn Batālwī. It was through his efforts that he had the name changed to "Ahl-e-Ḥadīth" so that the British do not consider them to be their opponents by labelling them as Wahhābīs.

This sect was then used to the full in its loyalty to the British. The same Maulānā Muḥammad Ḥusayn Batālwī wrote an article, *al-Iqtiṣād fī Masā'il al-Jihād*, on the abrogation of jihād. This article was written in

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[1] حاشية نظام الإسلام.

[2] سيرت ثنائي، ص ٣٧٦.

1292 A.H. The British gave him land as a gift for writing this article.[1]

When Miyā Nadhīr Husayn, the founder of the Ghayr Muqallids, was going for hajj, he went to the commissioner of Delhi from whom he obtained a letter which stated: Maulwī Nadhīr Husayn is a senior scholar of Delhi who proved his loyalty to the British government during volatile times. He is going to fulfil his obligation of visiting the Kaʿbah. I hope that whichever officer of the British government's help he seeks, he will receive it because he is fully eligible for this help.[2]

On the occasion of the Jubilee Celebrations for Queen Victoria, the Ghayr Muqallids built a large centre on which they wrote: "This is a prayer from the heart of the Ahl-e-Hadīth, may you have a blessed Jubilee Celebration."[3]

The British inflicted untold miseries on the Muslims and imposed various restrictions on them. On the other hand, during those days, the Ahl-e-Hadīth were able to publish 28 periodicals, two of which were dailies, eight were weeklies, one was a fortnightly and the remaining 17 were monthlies.

Be that as it may, this sect was nurtured by the British and became a means of causing religious disunity, confusion and tribulation among the Muslims.

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[1] *Pehlī Islāmī Tahrīk*, p. 29; *Sīrat Thanā'ī*, p. 372.

[2] الحياة بعد المماة، ص ١٦٢.

[3] إشاعة السنة: ٩\٢٠٦، شماره: ٧.

Maulānā ʿAbd ad-Dayyān Sāḥib writes in *al-Kalām al-Mufīd* that this sect was founded by ʿAbd al-Ḥaq Banārsī who laid its foundations in 1246 A.H.

Not even 150 years have passed since it came into existence around the year 1888 C.E.

A Short Biography of Miyā Nadhīr Ḥusayn Dehlawī

Birth

He was born in 1220 A.H. in Bihar, district Monger, in the village of Sūraj Garh.

Education

He commenced his early studies in Patna and then came to Delhi. He tried to attend the classes of Ḥadrat Shāh Muḥammad Is-ḥāq Dehlawī *raḥimahullāh* but did not receive any formal admission. He used to attend his lessons occasionally.

Teachers

He used to attend the lessons of Ḥadrat Shāh Muḥammad Is-ḥāq Dehlawī *raḥimahullāh* occasionally. His other teacher was his father-in-law, Maulānā ʿAbd al-Khāliq (d. 1261 A.H.). Both these teachers were unhappy with him. Shāh Is-ḥāq *raḥimahullāh* said on one day: "Sparks of Wahhābīyyat are emanating from this boy. He is very impetuous."[1]

His second teacher, Maulānā ʿAbd al-Khāliq was extremely displeased with him. He gradually became

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[1] تحفة العرب والعجم، ص ٦.

inclined towards Shīʿism. The following is stated in *Hāshiyah Kashf al-Hijāb*:

> Maulwī Nadhīr Husayn Dehlawī wrote to Sayyid Muhammad Mujtahid (a Shīʿah) and asked him for subject matter with which he could denigrate Imām Abū Hanīfah. Then his focus changed solely towards denigrating the Imāms and the jurists. His criticisms against the Sahābah are well known. He referred to the Sahābah and jurists as worshippers and ascetics, and considered it the greatest act of worship to cause Muslims to fight among themselves. There is no doubt about Maulwī Nadhīr Husayn being a Shīʿah.[1]

Hadrat Hakīmul Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* relates: On hearing about the popularity of Miyā Nadhīr Husayn, I began having hopes of studying Daurah Hadīth under him. When I made istikhārah for it, I dreamt that Miyā Nadhīr Husayn Sāhib is distributing buttermilk. The Ahādīth liken Islam to milk [and not buttermilk]. I realized that he does not have milk but only buttermilk. Thus, his knowledge is also devoid of the reality.

The following is stated in *Tadhkiratur Rashīd*:

> Maulwī ʿAbd al-Majīd Sāhib Hazārwī used to relate: "When I commenced studying Hadīth under Maulwī Nadhīr Husayn Sāhib Dehlawī in Delhi, I used to feel my heart in turmoil and I would regularly dream of piglets walking around me. My

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[1] حاشية كشف الحجاب، ص ٨.

> heart became totally downcast and weary from seeing these dreams. I left, proceeded straight to Ganj Murādābād, presented myself before Ḥaḍrat Maulānā Faḍl ar-Raḥmān Ṣāḥib [Ganjmurādābādī] *raḥimahullāh*, and related the nature of my studies and dreams to him. The Maulānā asked: 'Where are you studying?' I replied: 'In Delhi, under Maulānā Nadhīr Ḥusayn Ṣāḥib.' He said: 'Go to Gangoh and study under Maulānā Rashīd Aḥmad Ṣāḥib; he is teaching Ḥadīth there.'... "I commenced studying Ḥadīth and benefited from Ḥaḍrat's blessings. From that very day, my worries began decreasing, and my delight and happiness began increasing by the day."

Miyā Nadhīr Ḥusayn had special contacts with the British. This is why the British government gave him the title Shams al-'Ulamā' in 1897.

Demise

After living a life of 100 years, he passed away in 1320 A.H.

Note: The Ghayr Muqallid sect was further strengthened by Nawāb Ṣiddīq Khān, Muḥammad Ḥusayn Batālwī, Maulānā Thanā'ullāh Amritsarī, Maulānā Muḥammad Ibrāhīm Siyālkotī and others.

Beliefs And Doctrines

1. Rejection of taqlīd.
2. Rejection of Ijmā' of the ummat.

A few fundamental points of contention:

3. Rejection of 20 rak'ats of tarāwīḥ.

4. Rejection of three divorces in one assembly.
5. Recitation of Qur'ān behind the imām.
6. Abstaining from placing the hands below the navel in salāh. Placing them on the chest instead.
7. Raising of hands in different postures of salāh.
8. Saying Āmīn in a loud voice.
9. The three days of qurbānī.
10. Performing masah on ordinary socks.

Answers From The Qur'ān And Hadīth to Ghayr Muqallid Beliefs And Doctrines

1st Belief: Rejection of Taqlīd

A Ghayr Muqallid scholar, Maulānā Abū Muhammad ʿAbd al-Jabbār, writes:

> The Hanafīs, due to their taqlīd shakhsī which is a new innovation and due to which a person remains in ignorance…[1]

Similarly, a famous scholar, Maulānā Abū Shakūr ʿAbd al-Qādir Hasārwī, writes:

> The scholars already know this. I am writing it for the masses: The muqallids are a deviated sect on the basis of ten reasons, and they are out of the firqah nājiyah (the group which will be successful in the Hereafter). It is not permissible to marry them. The first reason is that taqlīd shakhsī which is

[1] نتائج تقليد.

> absolutely harām and impermissible is found in present day Hanafīs.[1]

He writes elsewhere:

> The true and successful sect is the Ahl-e-Hadīth. All others are in the Hell-fire. Thus, marriages should be with those who are successful and not with the people of bidʿat, or else it would lead to differences. In fact, taqlīd is also considered to be polytheism.[2]

Answer

The majority 'ulamā' concur that taqlīd is essential without which a person cannot tread the right path. This is because many issues and rulings are not totally clear in the Qur'ān and Hadīth. In such a case, instead of a person relying on his intellect and knowledge, he should rather rely on the view of a mujtahid ʿālim. This reliance is known as taqlīd.

Definition of Taqlīd

العمل بقول إمام مجتهد من غير مطالبة دليل

Acting on the view of a mujtahid imām without asking him for a proof.

Two Types of Taqlīd

1. General taqlīd.
2. Taqlīd shakhsī (taqlīd of an individual).

General taqlīd refers to not restricting one's self to a particular madh-hab in all rulings. Rather, to follow

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[1] سياحة الجنان بمناكحة أهل الإيمان، ص ٥.

[2] سياحة الجنان بمناكحة أهل الإيمان، ص ٢٣.

a certain mujtahid on a certain ruling, and another mujtahid for another issue.

Taqlīd shakhṣī refers to taqlīd of a specific madh-hab which is attributed to a certain Imām. For example, Imām Abū Ḥanīfah, Imām Shāfiʿī, Imām Mālik, Imām Aḥmad ibn Ḥambal and so on.

Proof of Taqlīd From The Qur'ān

﴿1﴾

فَسْئَلُوْآ أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُوْنَ

Ask, then, those who remember, if you do not know.[1]

ʿAllāmah Ālūsī *raḥimahullāh* writes in his commentary to this verse:

استدل بها على وجوب المراجعة للعلماء فيما لا نعلم.[2]

In this there is proof for the obligation of referring to the ʿulamā' in matters which we do not know.

The same view is echoed by ʿAllāmah Ibn ʿAbd al-Barr: The ʿulamā' concur that it is obligatory on the masses to make taqlīd of the Imām. This is what is meant by: "Ask, then, those who remember, if you do not know."[3]

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[1] Sūrah an-Naḥl, 16: 43.

[2] روح المعاني: ١٤٨\٤.

[3] جامع بيان العلم وفضله: ٩٨٩\٢.

﴿2﴾

وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوْا بِهِ ط وَلَوْ رَدُّوْهُ إِلَى الرَّسُوْلِ وَإِلٰى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِيْنَ يَسْتَنْبِطُوْنَهُ مِنْهُمْ.

When there reaches them any news of peace or fear, they popularize it. Had they referred it to the Messenger and to those of authority among them, those from among them who verify [the truth] would have verified it.[1]

﴿3﴾

يٰأَيُّهَا الَّذِيْنَ اٰمَنُوْآ أَطِيْعُوا اللهَ وَأَطِيْعُوا الرَّسُوْلَ وَأُولِي الْأَمْرِ مِنْكُمْ

O believers! Obey Allāh and obey the Messenger and those of authority who are amongst you.[2]

The meaning of "those of authority"

Most commentators state that it refers to the ʿulamā' mujtahids. This point is made by Hadrat ʿAbdullāh ibn ʿAbbās *radiyallāhu ʿanhu*, Hadrat Jābir ibn ʿAbdillāh *radiyallāhu ʿanhu*, Hadrat Hasan Basrī *rahimahullāh*, Hadrat ʿAtā' ibn Abī Rabāh *rahimahullāh* and other senior commentators.

ʿAllāmah Ālūsī *rahimahullāh* states:

فإن العلماء هم المستنبطون المطرحون للأحكام[3]

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[1] Sūrah an-Nisā', 4: 83.
[2] Sūrah an-Nisā', 4: 59.
[3] روح المعاني.

By ʿulamā' it is referred to those who derive injunctions and extract them (i.e. ʿulamā' mujtahids).

﴿4﴾

فَلَوْ لاَ نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوْا فِي الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ إِذَا رَجَعُوْآ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ.

Why, then, did a section from each group not go forth so that they may acquire an understanding of religion and inform their people when they return to them so that they might be on their guard?[1]

﴿5﴾

...وَاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَيَّ...

Follow the path of he who has turned to Me.[2]

The word *wattabiʿ* is an order. In other words, it is obligatory to follow those who turn to Allāh *taʿālā*.

The author of *Rūḥ al-Maʿānī* states:

واتبع سبيل من أناب إلي بالتوحيد والإخلاص بالطاعة وحاصله اتبع سبيل المخلصين.[٣]

Follow the path of he who has turned to Me with tauḥīd and sincere obedience. This essentially means: Follow the path of the sincere ones.

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[1] Sūrah at-Taubah, 9: 122.
[2] Sūrah Luqmān, 31: 15.
[3] روح المعاني: ٢١\٧٨.

Proof of Taqlīd From Aḥādīth

The issue of taqlīd is proven from several Aḥādīth. A few are quoted below:

﴿1﴾

عن أبي حذيفة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إقتدوا بالذين من بعدي أبي بكر وعمر.[1]

Ḥaḍrat Abū Ḥudhayfah raḍiyallāhu ʿanhu narrates that Rasūlullāh ṣallallāhu ʿalayhi wa sallam said: Follow the two who are to come after me: Abū Bakr and ʿUmar.

﴿2﴾

Ḥaḍrat Aswad ibn Yazīd *raḍiyallāhu ʿanhu* narrates:

أتانا معاذ بن جبل رضي الله عنه باليمن معلما أو أميرا فسألناه عن رجل توفي وترك ابنته وأخته فأعطى الإبنة النصف والأخت النصف.[2]

Ḥaḍrat Muʿādh ibn Jabal raḍiyallāhu ʿanhu came to us in Yemen as a teacher or a leader, so we asked him about a man who passes away and leaves behind a daughter and a sister; how will his estate be divided. Ḥaḍrat Muʿādh gave half the estate to the daughter and the other half to the sister.

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1 ترمذي: ٢\٢٠٧، مستدرك: ٣\٧٥، وابن ماجه، ص ٨٠.

2 بخاري: ٢\٩٩٧.

﴿3﴾

فعليكم بسنتي وسنة الخلفاء الراشدين المهديين، تمسكوا بها وعضوا عليها بالنواجذ. وإياكم ومحدثات الأمور فإن كل محدثة بدعة وكل بدعة ضلالة.[1]

Hold on firmly to my Sunnah and the Sunnah of the rightly-guided khulafā' after me. Grasp it firmly and hold it tightly with your teeth. Beware of initiating new matters because every new matter is a bid'ah and every bid'ah is deviation.

Proof of Taqlīd From Statements of Past Scholars

ʿAllāmah Jalāl ad-Dīn Suyūṭī *raḥimahullāh* writes:

يجب على العامي وغيره ممن لم يبلغ مرتبة الإجتهاد التزام مذهب معين من مذاهب المجتهدين.[2]

It is obligatory on an ordinary person and anyone else who has not reached the rank of ijtihād to adhere to following any one specific madh-hab of the mujtahids.

Ḥaḍrat Baḥr al-ʿUlūm Maulānā ʿAbd al-ʿAlī Firangī Maḥallī *raḥimahullāh* writes:

و بناء عليه ابن الصلاح منع التقليد غير الأئمة الأربعة.[3]

It is on this basis that Ibn aṣ-Ṣalāḥ prohibited the taqlīd of anyone except the four Imāms.

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[1] أبو داؤد: ٢\٢٧٩، ترمذين: ٣٨٣، ابن ماجه: ص ٥، دارمي: ١\٦٠، مسند أحمد: ٤\٢٧.

[2] شرح جمع الجوامع بحواله خير التنقيد، ص ١٧٥.

[3] فواتح الرحموت شرح مسلم الثبوت، ص ٢٦٩.

Hadrat Shāh Walī Allāh Muhaddith Dehlawī *rahimahullāh* writes:

إن عقيدة المذاهب الأربعة المدونة المحررة قد اجتمعت الأمة ومن يعتد به منها على جواز تقليدها إلى يومنا هذا وفي ذلك من المصالح ما لا يخفى لا سيما في هذه الأيام التي قصرت فيها الهمم جدا وأشربت النفوس الهوى وأعجب كل ذي رأي برأيه.[1]

The ummah and those who are worthy of consideration concur on the permissibility of taqlīd of the creed of the four codified and recorded madhāhib. This consensus continues to this day. There are many obvious wisdoms behind this especially in our times wherein enthusiasm has really stagnated, people are filled with personal whims and fancies, and each person is conceited about his own views.

Proof For Taqlīd Shakhsī

Just as there is proof for general taqlīd in the eras of the Sahābah and Tābiʿīn in the sense that people used to ask for rulings from the jurists among the Sahābah, in the same way we find proof of taqlīd of individuals. This is known as taqlīd shakhsī.

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1 حجة الله البالغة: ١\١٥٤.

﴿1﴾

إن أهل المدينة سألوا ابن عباس رضي الله عنهما عن امرأة طافت ثم حاضت، قال لهم تنفر، قالوا لا نأخذ بقولك وندع قول زيد بن ثابت رضي الله عنه.[1]

The people of Madīnah asked Ḥaḍrat Ibn ʿAbbās raḍiyallāhu ʿanhu about a woman who performed ṭawāf and then experienced her menses. He said to them: "She will have to leave." They said: "We will not leave the view of Zayd ibn Thābit raḍiyallāhu ʿanhu for your view."

They did not accept the verdict of a Ṣaḥābi like Ḥaḍrat Ibn ʿAbbās *raḍiyallāhu ʿanhu* and followed the view of Ḥaḍrat Zayd ibn Thābit *raḍiyallāhu ʿanhu*. We learn from this that the people of Madīnah used to make taqlīd shakhṣī of Ḥaḍrat Zayd ibn Thābit *raḍiyallāhu ʿanhu*.

﴿2﴾

Some people asked Ḥaḍrat Abū Mūsā Ashʿarī *raḍiyallāhu ʿanhu* for a ruling. He gave them an answer and added: "You must also ask Ḥaḍrat ʿAbdullāh ibn Masʿūd *raḍiyallāhu ʿanhu*." When they asked the latter, he issued a verdict which was different from that of Ḥaḍrat Abū Mūsā Ashʿarī *raḍiyallāhu ʿanhu*. Ḥaḍrat Abū Mūsā Ashʿarī *raḍiyallāhu ʿanhu* then said:

لا تسئلوني ما دام هذا الحبر فيكم.[1]

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[1] بخاري: ١\٢٣٧.

Do not ask me as long as this erudite scholar [referring to Hadrat ʿAbdullāh ibn Masʿūd radiyallāhu ʿanhu] is among you.

The Reason For Making Taqlīd of The Four Imāms Only

When the books of the four madhāhib – Hanafī, Mālikī, Shāfiʿī and Hambalī – were codified and these madhāhib spread to the four corners of the world, everyone reverted to these four.

Hadrat Shāh Walī Allāh Muhaddith Dehlawī *rahimahullāh* writes:

لما اندرست المذاهب الحقة إلا هذه كان اتباعها اتباعا للسواد الأعظم.[2]

When the madhāhib apart from these four became obliterated, following these four entails following the main body of Muslims.

Hadrat Shāh Walī Allāh *rahimahullāh* writes at another place:

فالمذهب للمجتهدين سرا ألهمه الله تعالى العلماء وجمعهم عليه من حيث يشعرون أو لا يشعرون.[3]

Choosing the madhāhib of the four Imāms is a secret which Allāh taʿālā inspired in the hearts of the ʿulamā' and rallied them around it whether they know the secret or not.

Shaykh Ahmad also known as Mullā Jīyūn *rahimahullāh* writes:

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[1] صحيح البخاري: ٢٩٧\٢، أبو داؤد، ترمذي.

[2] عقد الجيد، ص ٣٣.

[3] الإنصاف.

قد وقع الإجماع على أن الإتباع إنما يجوز للأربعة وكذا لا يجوز الإتباع لمن حدث مجتهدا مخالفا لهم.[1]

There is unanimity on the point that following only the four Imāms is permissible. It is not permissible to follow one who becomes an opposing mujtahid after them.

It is as though there is unanimity on the four Imāms.

ʿAllāmah Ibn Nujaym Miṣrī *raḥimahullāh* writes:

من خالف الأئمة الأربعة فهو مخالف للإجماع.[2]

If any person's decision is in opposition to the four Imāms he is in fact against the Ijmāʿ.

Qāḍī Thanāʾullāh Pānī Pattī *raḥimahullāh* writes:

فإن أهل السنة والجماعة قد افترق بعد القرن الثلثة أو الأربعة على أربعة المذاهب ولم يبق في فروع المسائل سوى هذه المذاهب الأربعة، فقد انعقد الإجماع المركب على بطلان قول من يخالف كلهم وقد قال الله تعالى ويتبع غير سبيل المؤمنين نوله ما تولى ونصله جهنم.[3]

As regards subsidiary issues, after the third or fourth century, only four madhāhib of the Ahl as-Sunnah wa al-Jamāʿah remained. Thus, ijmāʿ has been established on the falsity of anyone who opposes all of them. Allāh taʿālā says: The one who leaves the path of the believers – i.e. the Ahl as-Sunnah – and

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1 تفسيرات أحمدية، ص ٣٤٦.

2 الأشباه والنظائر، ص ١٣١.

3 تفسير مظهري: ٦٤\٢، سورة آل عمران.

follows any other path, We will leave him to whatever he has chosen and We will then convey him to Hell.

ʿAllāmah Muḥīyy ad-Din Nawawī *raḥimahullāh*, the commentator of *Saḥīḥ Muslim*, writes:

أما الإجتهاد المطلق فقالوا ختم بالأئمة الأربعة حتى أوجبوا تقليدا واحدا من هؤلاء على أمة، ونقل إمام الحرمين الإجماع عليه.[1]

As for general ijtihād, the ʿulamā' say that it has ended with the four Imāms to the extent that they made it obligatory to make taqlīd of one of these four. Imām al-Ḥaramayn raḥimahullāh states that there is unanimity on this point.

ʿAllāmah Sayyid Aḥmad Ṣāḥib Taḥtāwī *raḥimahullāh* writes:

فعليكم يا معشر المؤمنين باتباع الفرقة الناجية المسماة بأهل السنة والجماعة فإن نصرة الله في موافقتهم وخذلانه وسخطه وحقنه في مخالفتهم، وهذه الطائفة الناجية قد اجتمعت اليوم في المذاهب الأربعة وهم الحنفيون والمالكيون والشافعيون والحنبليون ومن كان خارجا من هذه المذاهب الأربعة في ذلك الزمان فهو من أهل البدعة والنار.[2]

O assembly of Muslims! It is obligatory on you to follow the group which is successful – the one which is known as Ahl as-Sunnah wa al-Jamāʿah. Allāh's help lies in abiding to the Ahl as-Sunnah, while opposition to it entails earning Allāh's wrath and displeasure. This successful group is now collectively found in the

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[1] روضة الطالبين بحواله نور الهداية، ص ١٠.

[2] طحطاوي على الدر المختار: ١٥٣\٤.

four madhāhib. They are: the Ḥanafīs, Mālikīs, Shāfiʿīs and Ḥambalīs. Anyone who leaves any of these four in these times is a bidʿatī and belongs to the Hell-fire.

The Harms of Abandoning Taqlīd

If taqlīd was given up and abandoned, a person will have to endure and suffer many harms. Some of them are listed below:

1. It puts an end to unity and harmony in the ummat.
2. It becomes a cause of irreligiousness and apostasy.
3. It results in the birth of false creeds. For example, the founder of the naturalist sect, Sir Sayyid Aḥmad Khān, was initially a Ghayr Muqallid. Similarly, the founder of the rejection of Ḥadīth sect, ʿAbdullāh Chakrālwī, was a Ghayr Muqallid.
4. The cause of the Qādiyānīs coming into existence is the Ghayr Muqallids because Mirzā Ghulām Aḥmad Qādiyānī was a Ghayr Muqallid.
5. It results in opposing Ijmāʿ. For example, the issue of 20 rakʿats of tarāwīḥ and the falling of three divorces in one assembly – both of which are unanimously accepted by the entire ummat – are not accepted by Ghayr Muqallids.
6. It results in non-reliance and mistrust in the Saḥābah, the Imāms and other seniors. A person becomes audacious and impudent.
7. It leads to rebellion against Ḥadīth.

2nd Belief: Rejection of Ijmāʿ

Answer

The majority of ʿulamā' are of the opinion that Ijmāʿ is one of the four sources of Islamic law. It is essential to believe in this and to practise on it. Rejection of Ijmāʿ is the norm of the Khawārij and most of the Shīʿah sects. Apart from them, the entire ummat accepts Ijmāʿ as a proof.

Definition of Ijmāʿ

اتفاق المجتهدين الصالحين من أمة محمد صلى الله عليه وسلم في عصر على أمر من الأمور.[1]

It refers to the unanimity of the righteous mujtahids of the ummah of Muhammad sallallāhu ʿalayhi wa sallam on a particular issue in a certain era.

Proof of Ijmāʿ From The Qur'ān

﴿1﴾

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ ط وَسَآءَتْ مَصِيْرًا.

Whoever opposes the Messenger after the straight path has become manifest to him and treads the path against all the Muslims, We shall hand him over to that which he himself has chosen and We shall cast him into Hell. He has reached a very evil place.[2]

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[1] توضيح وتلويح، ص ٥١٦.

[2] Sūrah an-Nisā', 4: 115.

In the above verse, treading the path of believers is made obligatory. Another name for this is Ijmāʿ.

﴿2﴾

وَاعْتَصِمُوْا بِحَبْلِ اللهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا

Hold fast to the rope of Allāh altogether and do not sow dissension.[1]

Allāh *taʿālā* prohibits us from dissension and disunity. This will happen when Ijmāʿ is abandoned.

﴿3﴾

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا أَطِيْعُوا اللهَ وَأَطِيْعُوا الرَّسُوْلَ وَأُولِي الْأَمْرِ مِنْكُمْ

O believers! Obey Allāh and obey the Messenger and those of authority who are amongst you.[2]

The words “those of authority” refer to the mujtahids of the ummat. This means that if the mujtahids concur on a certain ruling, it will be obligatory and necessary to obey them.

﴿4﴾

وَمَا كَانَ اللهُ لِيُضِلَّ قَوْمًاۢ بَعْدَ إِذْ هَدٰهُمْ

Allāh is not such as to lead astray a people after He has guided them.[3]

This verse teaches us that Allāh *taʿālā* does not cast anything which is against the truth in the hearts of

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[1] Sūrah Āl ʿImrān, 3: 103.
[2] Sūrah an-Nisā’, 4: 59.
[3] Sūrah at-Taubah, 9: 115.

the ʻulamā' mujtahids. Whatever knowledge is cast into their hearts and they concur on it, it will certainly be on the truth. This is why it will become obligatory to act on it.[1]

Proof of Ijmāʻ From Ahādīth

﴿1﴾

لم يكن الله ليجمع أمتي على الضلالة[2]

Allāh will never allow my ummah to concur on deviation.

﴿2﴾

إن أمتي لا تجتمع على الضلالة[3]

My ummah will not concur on deviation.

﴿3﴾

يدُ الله على الجماعةِ ومن شَذَّ شُذَّ في النار[4]

Allāh's hand is over the main body of Muslims. Whoever separates himself from it will be kept separate in the Hell-fire.

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[1] مفهوم توضيح وتلويح.

[2] مسند أحمد: ١٧٨\٦، دارمي: ٢٥\١، ابن ماجه ص ٣٨٣، ترمذي: ٢٩\٢.

[3] ترمذي: ٣٩\٢.

[4] مسند أحمد: ٦٢٦\١، أبو داؤد، ص ٣٣.

﴿4﴾

ما رأٰه المؤمنون حسنا فهو عند الله حسن[1]

Whatever the believers consider to be good it is good in the sight of Allāh.

﴿5﴾

عن معاذ بن جبل رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن الشيطانَ ذِئْبُ الإِنسانِ كَذِئْبِ الغنمِ، يأخذ الشاذةَ والقاصية والناحية وإياكم والشِّعابَ وعليكم بالجماعة.[2]

Muʿādh ibn Jabal radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: Shaytān is like a wolf for man just as a wolf is to sheep – it attacks the lone sheep, the one which is on the fringes and edges. Beware of remaining aloof from people and adhere strictly to the main body of Muslims.

﴿6﴾

اتبعوا السَّوادَ الأعظمَ فإنه من شَذَّ شُذَّ في النار

Follow the main body of Muslims because the one who separates himself from it will be kept separate in the Hell-fire.

Whose Ijmāʿ is Considered

The ʿulamā' have a few views in this regard:

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[1] مسند أحمد، دارمي.

[2] مسند أحمد.

1. Some ʿulamā' say that only the Ijmāʿ of the Saḥābah is considered.
2. Imām Mālik *raḥimahullāh* and others consider the Ijmāʿ of the people of Madīnah. The agreement or disagreement of anyone else is not considered.
3. Some say that the unanimity of all Muslims in a single era is a prerequisite for Ijmāʿ. It is essential for all – the masses, the ʿulamā', the ignoramuses, etc. – to concur.
4. The best view which is also the view of the majority is that Ijmāʿ of only the jurists who adhere strictly to the Sunnah is considered. The agreement or disagreement of others will not affect this unanimity.

3rd Belief: 20 Rakʿats Tarāwīḥ

A Ghayr Muqallid scholar, Maulānā Waḥīd az-Zamān, writes with reference to tarāwīḥ:

> There is no specific number of rakʿats for the salāh which is performed in the nights of Ramaḍān, i.e. for the tarāwīḥ salāh.

Another Ghayr Muqallid scholar, Abū al-Khayr Nūr al-Ḥasan, writes:

> In short, no marfūʿ narration lays down a specific number.

Nawāb Ṣiddīq Ḥasan Khān writes:

> As far as the origins of tarāwīḥ salāh is concerned, it is Sunnah because it is established that Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* performed this salāh for a few nights. He then stopped

performing it solely out of affection for the ummat in the sense that it must not become obligatory on them or they themselves must not start considering it to be obligatory. There are no authentic marfūʿ narrations which specify the number of rakʿats. What we do learn from one Hadīth is that Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to increase his acts of worship in Ramadān as compared to other months. An additional point learnt from *Muslim Sharīf* is that the rakʿats of this salāh used to be more.

Answer

Twenty rakʿats tarāwīh is established from the Ijmāʿ of the Sahābah *radiyallāhu ʿanhum*. It is therefore deviant to claim that 20 rakʿats tarāwīh is a bidʿat. This is because everyone is unanimous on this number since the era of Hadrat ʿUmar *radiyallāhu ʿanhu* until the end of the 12th century of the Hijrah. There is no difference in this regard from any of the scholars of the past. Twenty rakʿats of tarāwīh was performed from the era of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and continued in this way in every era, and continues to this day.

Tarāwīh Salāh During The Era of Rasūlullāh

عن ابن عباس رضي الله عنه أن رسول الله صلى الله عليه وسلم كان يصلي في رمضان عشرين ركعة والوتر.[1]

[1] مصنف ابن أبي شيبه: ٢\٣٩٣، معجم بغوي، طبراني وغيره.

Hadrat Ibn ʿAbbās radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam used to perform 20 rakʿats and witr in Ramadān.

Tarāwīh Salāh During The Era of Hadrat Abū Bakr

فتوفي رسول الله صلى الله عليه وسلم والأمر على ذلك ثم كان الأمر على ذلك في خلافة أبي بكر رضي الله عنه وصدرا من خلافة عمر رضي الله عنه.[1]

Hadrat Abū Hurayrah radiyallāhu ʿanhu narrates that until the demise of Rasūlullāh sallallāhu ʿalayhi wa sallam, the caliphate of Abū Bakr radiyallāhu ʿanhu and the beginning of the caliphate of ʿUmar radiyallāhu ʿanhu this was the practice of the people (that they used to perform 20 rakʿats of tarāwīh individually).

Tarāwīh Salāh During The Era of Hadrat ʿUmar

عن يحي بن سعيد أن عمر بن الخطاب رضي الله عنه أمر رجلا يصلي بهم عشرين ركعة.[2]

Hadrat Yahyā ibn Saʿīd Ansārī narrates that ʿUmar ibn al-Khattāb radiyallāhu ʿanhu instructed a man to perform 20 rakʿats tarāwīh for them.

A narration of *Abū Dāwud Sharīf* states:

عن الحسن أن عمر بن الخطاب رضي الله عنه جمع الناس على أبي بن كعب رضي الله عنه فكان يصلي بهم عشرين ركعة.[1]

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[1] الطحاوي: ١\٢٦٩.

[2] مصنف ابن أبي شيبة: ٢\٣٩٣.

Hadrat Hasan narrates that ʿUmar ibn al-Khattāb radiyallāhu ʿanhu assembled the people under Ubayy ibn Kaʿb radiyallāhu ʿanhu who then performed 20 rakʿats tarāwīh.

Tarāwīh Salāh During The Era of Hadrat ʿUthmān

عن سائب بن يزيد رضي الله عنه قال كانوا يقومون على عهد عمر بن الخطاب رضي الله عنه في شهر رمضان لعشرين ركعة، قال وكانوا يقرءون بالمئين وكانوا يتوكئون على عصيهم في عهد عثمان رضي الله عنه من شدة القيام.[2]

Hadrat Sā'ib ibn Yazīd radiyallāhu ʿanhu narrates: They used to perform 20 rakʿats of tarāwīh in the month of Ramadān during the era of ʿUmar ibn al-Khattāb radiyallāhu ʿanhu. They used to recite 100 verses in a rakʿat. During the era of Hadrat ʿUthmān radiyallāhu ʿanhu they used to lean on their walking sticks because of the lengthy period of standing.

Tarāwīh Salāh During The Era of Hadrat ʿAlī

عن عبد الرحمن السلمي عن علي رضي الله عنه دعا القراء في رمضان فأمر منهم رجلا يصلي عشرين ركعة وكان علي رضي الله عنه يوتر بهم.[3]

Hadrat ʿAbd ar-Rahmān as-Sulamī narrates that ʿAlī radiyallāhu ʿanhu called the qārīs in Ramadān and instructed one man to lead the people in salāh for 20

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[1] أبو داؤد: ١\٢٠٢.

[2] السنن الكبرى: ٢\٤٩٦.

[3] السنن الكبرى للبيهقي: ٢\٤٩٦.

rakʿats. Hadrat ʿAlī radiyallāhu ʿanhu would then lead them in the witr salāh.

The Sahābah's Ijmāʿ on Twenty Rakʿats

Mullā ʿAlī Qārī *rahimahullāh* states that there is unanimity among the Sahābah *radiyallāhu ʿanhum* with regard to 20 rakʿats of tarāwīh. The same is with the era of the Tābiʿīn. He writes:

أجمع الصحابة على أن التراويح عشرون ركعة.[1]

The Sahābah are unanimous as regards tarāwīh being 20 rakʿats.

Imām Muhammad *rahimahullāh* writes:

لأن المسلمين قد أجمعوا على ذلك[2]

Because the Muslims concur in this regard.

The Four Imāms Concur on Twenty Rakʿats

The madh-hab of Imām Abū Hanīfah *rahimahullāh* is found in one of the most authentic Hanafī books of jurisprudence:

وهي عشرون ركعة وهو قول الجمهور وعليه عمل الناس شرقا وغربا.[3]

Tarāwīh is 20 rakʿats. This is the view of all the ʿulamā' and the practice of people in the East and West.

The madh-hab of Imām Shāfiʿī *rahimahullāh*:

1مرقاة شرح مشكوة: ١٩٤\٣، وتحفة الأخيار (عبد الحي لكهنوي رحمه الله).

2مؤطا محمد، ص ١٤٠.

3شامي: ٤٧٤\١.

وقال الشافعي رحمة الله عليه وهكذا أدركتُ ببلدنا بمكة يصلون عشرين ركعة.[1]

Imām Shāfiʿī raḥimahullāh said: I found this practice of 20 rakʿats tarāwīḥ in my city, Makkah.

The madh-hab of Imām Mālik *raḥimahullāh*:

فالمشهور عن مالك ست وثلاثون والوتر بثلاث.[2]

The well-known view of Imām Mālik raḥimahullāh is 36 rakʿats and three rakʿats for witr.

The madh-hab of Imām Aḥmad ibn Ḥambal *raḥimahullāh*:

والتراويح سنة مؤكدة وهي عشرون ركعة بعشر تسليمات.[3]

Tarāwīḥ is sunnah muʾakkadah and it is 20 rakʿats with 10 salāms.

The practice of all ʿulamāʾ to this day is 20 rakʿats. Even today, 20 rakʿats are performed in Ḥaramayn Sharīfayn - Makkah and Madīnah.

4th Belief: Three Divorces in One Assembly

Answer

If three divorces are issued at once in a single assembly then all the jurists and four Imāms concur that three divorces will apply. On the other hand, the Shīʿah and Ghayr Muqallids are of the view that one revocable divorce will apply.

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[1] ترمذي: ١\١٦٦.

[2] فتح الباري: ١\١٨١.

[3] المقنع: ١\١٨٣.

Proof From Ahādīth

أخبرنا سليمان بن واقد عن ابن وهب قال أخبرنا مخرمة عن أبيه قال سمعت محمود بن لبيد قال أخبر رسول الله عن رجل طلق امرأته ثلاث تطليقات جميعا فقام غضبان ثم قال أيلعب بكتاب الله عز وجل وأنا بين أظهركم حتى قام رجل فقال يا رسول الله، ألا أقتله؟[1]

Mahmūd ibn Labīd narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam was informed of a man who issued three divorces at once to his wife. Rasūlullāh sallallāhu ʿalayhi wa sallam got up angrily and said: Are people playing with Allāh's Book while I am present among you? On seeing the anger of Rasūlullāh sallallāhu ʿalayhi wa sallam, a Sahābī stood up and asked: "O Rasūlullāh! Should I kill him?"

The following is related in the incident of Hadrat ʿUwaymir ʿAjalānī:

فلما فرغ قال عويمر كذبت عليها يا رسول الله إن امسكتها فطلقها ثلاثا.[2]

When Rasūlullāh sallallāhu ʿalayhi wa sallam dispensed with the incident of Hadrat ʿUwaymir and his wife, Hadrat ʿUwaymir said: "If I still keep her it would mean that I spoke a lie." He then issued three divorces to her.

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[1] نسائي: ١\٣٦، وكذا مشكوة، ص ٢٨٣.

[2] بخاري: ٢\٨١، أبو داؤد: ١\٣١٢، وكذا مؤطا إمام مالك، ص ٢٠٦.

The Verdict of Hadrat ʿUmar

عن أنس رضي الله عنه قال كان عمر إذا أتي برجل قد طلق امرأته ثلاثا في مجلس أوجعه ضربا وفرق بينهما.[1]

Hadrat Anas ibn Mālik radiyallāhu ʿanhu narrates that when any man who issued three divorces at once to his wife was brought to him, he would punish the man and separate husband and wife.

Hadrat ʿUmar *radiyallāhu ʿanhu* also wrote this ruling in a letter to his governor, Hadrat Abū Mūsā Ashʿarī *radiyallāhu ʿanhu*.[2]

The Verdict of Hadrat ʿUthmān

روى وكيع عن معاوية بن أبي يحيى أنه قال جاء رجل إلى عثمان بن عفان فقال طلقت امرأتي فقال بانت منك بثلاث.[3]

Hadrat Muʿāwiyah ibn Abī Yahyā relates that a man came to Hadrat ʿUthmān ibn ʿAffān radiyallāhu ʿanhu and said: "I issued (1 000) divorces to my wife." He said: "She has become separated from you with three divorces."

The Verdict of Hadrat ʿAlī

وروى وكيع عن حبيب بن أبي ثابت قال جاء رجل إلى علي بن أبي طالب رضي الله عنه فقال إني طلقت امرأتي ألفا فقال له علي بانت منك بثلاث.[1]

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[1] مصنف ابن أبي شيبة: ١١\٥.

[2] سنن سعيد بن منصور: ٢٥٩\٣.

[3] زاد المعاد: ٢٥٩\٢، معلى بن حزم" ١٧٢\١٠، فتح القدير: ٣٣٠\٣.

Hadrat Habīb ibn Abī Thābit relates that a man came to ʿAlī ibn Abī Tālib radiyallāhu ʿanhu and said: "I issued 1 000 divorces to my wife." ʿAlī radiyallāhu ʿanhu said to him: "She has become separated from you with three divorces."

The Verdict of Hadrat ʿAbdullāh ibn Masʿūd

عن مسروق عن عبد الله أنه قال لمن طلق امرأته مائة بانت بثلاث وسائر ذلك عدوان.[2]

Hadrat Masrūq relates that ʿAbdullāh ibn Masʿūd radiyallāhu ʿanhu used to say to any person who issued 100 divorces to his wife: "She has become separated from you with three divorces, and the remainder is an excess on your part."

The Verdict of Hadrat Ibn ʿAbbās

حثنا إسماعيل أنا أيوب عن عبد الله بن كثير عن مجاهد قال كنت عند ابن عباس رضي الله عنه وجاءه رجل فقال إنه طلق امرأته ثلاثا، قال سكت حتى ظننت أنه رادها إليه، قال أينطلق أحدكم فيركب الحموقة...الخ.[3]

Hadrat Mujāhid rahimahullāh narrates: I was sitting with Hadrat Ibn ʿAbbās radiyallāhu ʿanhu when a man came to him and said that he issued three divorces to his wife. Hadrat Ibn ʿAbbās remained silent to the extent that I thought he will issue the verdict of revoking the divorce. He then said: "First a

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[1] سنن بيهقي: ٧\٣٣٥، زاد المعاد: ٢\٢٥٩، مصنف ابن أبي شيبة: ٥\١٣، طحاوي: ٢\٣٠.

[2] مصنف عبد الرزاق: ٥\١٢، طحاوي: ٢\٣٠، سنن بيهقي: ٧\٣٣٢، مصنف ابن أبي شيبة: ٥\١٢.

[3] أبو داؤد: ١\٣٦، طحاوي: ٢\٣١، دارقطني: ٢\٤٥١، بيهقي: ٧\٣٣٧.

person does something foolish and then he says: 'O Ibn ʿAbbās! O Ibn ʿAbbās!' Allāh taʿālā certainly says that there is a way out for the one who fears Allāh taʿālā. But you did not fear Allāh taʿālā in the first place, so there is no way out for you. You disobeyed Allāh taʿālā and your wife is now separated from you."

The Verdict of Hadrat ʿAbdullāh ibn ʿUmar

عن نافع كان ابن عمر رضي الله عنه إذا سئل عمن طلق ثلاثا قال لو طلقت مرة أو مرتين فإن النبي صلى الله عليه وسلم أمرني بهذا، فإن طلقها ثلاثا حرمت حتى تنكح زوجا غيره.[1]

Hadrat Nāfiʿ relates that when Hadrat ʿAbdullāh ibn ʿUmar radiyallāhu ʿanhu used to be asked about a person who issued three divorces to his wife, he would reply: "Had you issued one or two divorces you could have revoked it because Rasūlullāh sallallāhu ʿalayhi wa sallam also gave the ruling of revocation in such a case. But if three divorces were issued, she is forbidden until she marries another man."

The Verdict of Hadrat ʿAbdullāh ibn ʿAmr ibn al-ʿĀs

حدثنا يونس عن عطاء بن يسار رضي الله عنه أنه جاء رجل إلى عبد الله بن عمرو فسأله عن رجل طلق امرأته ثلاثا قبل أن يمسها، قال عطاء فقلت له طلاق البكر واحدة، فقال عبد الله إنما بانت قاضي الواحدة تبينها والثلاث تحرمها حتى تنكح زوجا غيره.

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[1] بخاري: ٢\٧٩٢ و ٨٣٠، مسلم: ١\٤٧٦، دارقطني: ١\٤٣٦.

Hadrat ʿAṭā' ibn Yasār radiyallāhu ʿanhu narrates that a man came to Hadrat ʿAbdullāh ibn ʿAmr ibn al-ʿĀs radiyallāhu ʿanhu and asked about a person who issued three divorces to his wife before engaging in conjugal relations with her. ʿAṭā' relates: "I said to Hadrat ʿAbdullāh ibn ʿAmr: 'One divorce falls on a woman with whom no intercourse took place.'" ʿAbdullāh ibn ʿAmr said: "You have become my decision maker!" When a single divorce is issued to a woman with whom no intercourse took place, a ṭalāq-e-bā'in will fall. And if three are issued, she will become forbidden to him until she marries another husband.

The Ijmāʿ of The Sahābah

The same verdict is issued by Hadrat Abū Hurayrah *radiyallāhu ʿanhu*, Hadrat Mughīrah *radiyallāhu ʿanhu*,[1] Hadrat ʿĀ'ishah *radiyallāhu ʿanhā*, Hadrat Anas *radiyallāhu ʿanhu*,[2] and the Tābiʿīn. And there is unanimity on this issue.[3]

The Verdict of The Four Imāms

The same verdict is issued by the four Imāms and the Muhaddithūn, i.e. three divorces will apply.[4]

There are few issues regarding which there is complete unanimity among the four Imāms, i.e. Imām Abū Hanīfah *rahimahullāh*, Imām Shāfiʿī *rahimahullāh*, Imām Mālik *rahimahullāh* and Imām Ahmad *rahimahullāh*. However, this issue is such

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[1] أبو داؤد: ١\٣٠٦، طحاوي: ٢\٣٠، موطاء إمام مالك، ص ٣٠٧.

[2] مصنف عبد الرزاق: ٦\٣٣٤، مصنف ابن أبي شيبة: ٥\٢٢، موطاء إمام مالك، ص ٢٠٨، طحاوي: ٢\٢٩.

[3] تفسير آيات الأحكام: ١\٣٣٥ (مُحَمَّد علي الصابوني).

[4] المغني لابن قدامة: ٧\١٠٤.

that together with the four Imāms, the Muḥaddithūn are also of the same view.

The Verdict of Senior Muftis of Saudi Arabia

The highest juridical body in Saudi Arabia is known as *Hay'ah Kibār al-'Ulamā'*. In one of its sessions, a unanimous decision was passed that three divorces issued in one assembly will be counted as three. The following were some of those who were present in this meeting:

Shaykh ʿAbd al-ʿAzīz ibn Bāz
Shaykh ʿAbdullāh ibn Muḥammad
Shaykh Muḥammad Amīn ash-Shanqīṭī
Shaykh Salmān ibn ʿUbayd
Shaykh ʿAbdullāh Qassāṭ
Shaykh Muḥammad Ḥarkān
Shaykh Ibrāhīm ibn Muḥammad Āl ash-Shaykh
Shaykh ʿAbd ar-Razzāq ʿAfīfī
Shaykh ʿAbd al-ʿAzīz ibn Sāliḥ
Shaykh Rāshid ibn Ḥubays
Shaykh Sāliḥ ibn ʿĪdān
Shaykh ʿAbdullāh ibn Munīʿ

5th Belief: Reciting The Qur'ān Behind The Imām

Answer

The prohibition of reciting the Qur'ān behind the imām is mentioned in the Qur'ān and Aḥādīth.[1]

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[1] There are differences among the Imāms on this issue. However, they are not dogmatic in it as is the case nowadays. There is difference of opinion among them as regards outright prohibition irrespective of whether it is a silent salāh or a loud one.
The Mālikī view: Recitation in a loud salāh is not permitted. A muqtadī may recite in a silent salāh if he

Qur'ān

وَإِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهُ وَأَنْصِتُوْا لَعَلَّكُمْ تُرْحَمُوْنَ

When the Qur'ān is recited, listen attentively to it and remain silent so that you may be shown mercy.[1]

The exegists are of the view that this verse was revealed with reference to salāh.[2]

Ahādīth

﴿1﴾

عن أبي موسى الأشعري يرويه جرير عن سليمان التيمي أن رسول الله صلى الله عليه وسلم خطبنا فبَيَّن لنا سُنَّتَنا وعلَّمنا صلاتنا فقال إذا

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wants. (*Muwattā Imām Mālik*, p. 29; *at-Tamhīd*, vol. 1, p. 37).

The Shāfiʿī view: The person performing salāh on his own and the imām must read Sūrah al-Fātihah in every rakʿat. This is obligatory. (*Kitāb al-Umm*, vol. 1, p. 93).

As regards the muqtadī, the Shāfiʿī view is that if he cannot hear the imām's recitation, he must make his own recitation. (*Kitāb al-Umm*, vol. 1, p. 166).

The Hambalī view: If the muqtadī can hear the imām's recitation, it is not obligatory on him to recite. In fact, Imām Ahmad is of the view is that it is better not to recite.

It is clear from the view of the four Imāms that it is not correct for the muqtadī to engage in any recitation. None of the Imāms say that a person's salāh is invalid if he does not read Sūrah al-Fātihah.

[1] Sūrah al-Aʿrāf, 7: 204.

[2] تفسير ابن كثير: ٣\٦٢٣، المغني لابن قدامة: ١\٦٠.

صلَّيتم فأقيموا صفوفكم ثم لِيَؤُمَّكم أحدُكم فإذا كبَّر فكبِّروا وإذا قرأ فانصتوا وإذا قال غير المغضوب عليهم ...الخ.[1]

Hadrat Abū Mūsā Ash'arī radiyallāhu 'anhu narrates that Rasūlullāh sallallāhu 'alayhi wa sallam delivered a sermon in which he explained the Sunnah to us and taught us the method of salāh. He said: "When you intend performing salāh, straighten your rows and one of you [the imām] must lead you in the salāh. When the imām says "Allāhu Akbar" you must say "Allāhu Akbar". When he recites the Qur'ān you must remain silent. When he says "Ghayril Maghdūbi 'Alayhim" you must say "Āmīn".

﴿2﴾

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إنما جُعِل الإمامُ لِيُؤتم به فإذا كبَّر فكبروا، وإذا قرأ فانصتوا، وإذا قال غير المغضوب عليهم ولا الضآلين، فقولوا اٰمين، وإذا ركع فاركعوا، وإذا قال سمع الله لمن حمده فقولوا اللّٰهُمَّ ربنا لك الحمد.[2]

Hadrat Abū Hurayrah radiyallāhu 'anhu narrates that Rasūlullāh sallallāhu 'alayhi wa sallam said: The imām is appointed so that he may be followed. When the imām says "Allāhu Akbar" you must say "Allāhu Akbar". When he recites the Qur'ān you must remain silent. When he says "Ghayril Maghdūbi 'Alayhim" you must say "Āmīn". When he goes into rukū' you must go into rukū'. When he says: "Sami'allāhu Liman

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[1] مسلم شريف باب التشهد في الصلوة: ١\١٧٤.

[2] ابن ماجه، ص ٦١.

Hamidah" you must say: "Allāhumma Rabbanā Lakal Hamd."

﴿3﴾

حدثنا إسحاق بن موسى الأنصاري نا مَعْنٌ نا مالِكٌ عن أبي التميم وهب بن كيسان أنه سمع جابر بن عبد الله رضي الله عنه يقول من صلى ركعة لم يقرأ فيها بأم القرآن فلم يصل إلا أن يكون وراء الإمام. هذا حديث حسن صحيح.[1]

Hadrat Jābir radiyallāhu 'anhu said: The one who performs a rak'at of salāh without reading Sūrah al-Fātihah in it has not performed his salāh unless he is performing salāh behind the imām. (Imām Tirmidhī rahimahullāh said: This is a sound authentic Hadīth).

The Khulafā' Stopped People From Qirā'ah Behind The Imām

إن أبا بكر وعمر وعثمان كانوا ينهون عن القراءة خلف الإمام.[2]

Hadrat Abū Bakr, Hadrat 'Umar and Hadrat 'Uthmān radiyallāhu 'anhum used to prohibit recitation behind the imām.

إن عمر بن الخطاب رضي الله عنه قال ليت في فم الذي يقرأ خلف الإمام حَجَرا.[3]

1ترمذي: ١\٤٢.

2عمدة القاري: ٣\٦٧، وإعلاء السنن: ١٤\٨٥.

3موطا إمام محمد، ص ٩٨.

Hadrat ʿUmar ibn al-Khattāb radiyallāhu ʿanhu said: If only a rock was placed in the mouth of the one who reads behind the imām.

قال علي من قرأ مع الإمام فليس على الفطرة.[1]

Hadrat ʿAlī radiyallāhu ʿanhu said: The one who reads with the imām is not on the natural Dīn.

The Statement of Hadrat ʿAbdullāh ibn Masʿūd

جاء رجل إلى عبد الله فقال لأبي عبد الرحمن أأقرأ خلف الإمام؟ قال أنصت للقرآن فإن في الصلاة شغلا وسيكفيك ذلك الإمام.[2]

A person came to Hadrat ʿAbdullāh ibn Masʿūd radiyallāhu ʿanhu and asked: "Should I read while I am performing behind the imām?" He replied: "Remain silent for the Qur'ān because there is an occupation in salāh, and the recitation of the imām will suffice you.

The Statement of Hadrat ʿAbdullāh ibn ʿUmar

عبد الرزاق قال أخبرنا داود بن قيس عن زيد بن أسلم عن ابن عمر رضي الله عنه كان ينهى عن القراءة خلف الإمام.[3]

Hadrat Zayd ibn Aslam narrates with regard to ʿAbdullāh ibn ʿUmar radiyallāhu ʿanhu that he used to prohibit the recitation of the Qur'ān behind the imām.

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[1] الجوهر النقي: ١٦٩\٢، وكذا مصنف عبد الرزاق: ١٣٧\١، زجاجة المصابيح: ٢٥١\١.

[2] موطا إمام محمّد، ص ٧٨، ومصنف عبد الرزاق، ص ١٣٨.

[3] موطا إمام محمّد، ص ٧٦.

The Statement of Hadrat Jābir

عن جابر رضي الله عنه قال لا يُقْرَأ خلف الإمام ولا إن جهر ولا إن خافت.[1]

Hadrat Jābir radiyallāhu ʿanhu said: There is to be no recitation behind the imām irrespective of whether it is a loud salāh or a silent one.

Many other Sahābah *radiyallāhu ʿanhum* and Tābiʿīn used to strictly prohibit recitation behind the imām.

Rasūlullāh's Final Action Was to Abstain From Recitation Behind The Imām

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* was on his deathbed, Hadrat Abū Bakr *radiyallāhu ʿanhu* used to lead the people in salāh in Musjid-e-Nabawī. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* experienced some relief in his illness, he entered the Musjid. On seeing him, Hadrat Abū Bakr *radiyallāhu ʿanhu* moved back. Rasūlullāh *sallallāhu ʿalayhi wa sallam* became the imām and continued the recitation from the point where Hadrat Abū Bakr *radiyallāhu ʿanhu* had stopped.[2]

We learn from this that in his final salāh, Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not recite Sūrah al-Fātihah. He did not repeat the recitation of Sūrah al-Fātihah and the qirā'ah which he had missed.[3]

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[1] زجاجة المصابيح: ١\٢٥١.

[2] مسند أحمد: ١\٦٣٢، سنن دارقطني: ١٥٣.

[3] الدليل القوي على ترك قرأة المقتدي لمولانا أحمد علي محدث سهارنبوري رحمه الله.

6th Belief: Abstaining From Placing The Hands Below The Navel in Salāh. Placing Them on The Chest Instead

Answer

Proofs For Placing The Hands Below The Navel

There are several narrations which show that the hands must be placed below the navel. How, then, can this action be referred to as being against the Sunnah?

﴿1﴾

حدثنا وكيع عن موسى بن عُمَير عن علقة بن وائل بن حُجْرٍ رضي الله عنه عن أبيه قال رأيت النبي صلى الله عليه وسلم وضع يمينه على شماله في الصلوة تحت السرة.[1]

Hadrat Wā'il ibn Hujr radiyallāhu 'anhu narrates from his father who said: I saw Rasūlullāh sallallāhu 'alayhi wa sallam placing his right hand over his left hand in salāh below the navel.

﴿2﴾

حدثنا مسدد...قال أبو هريرة رضي الله عنه أخذ الأكف على الأكف في الصلوة تحت السرة.[2]

Hadrat Abū Hurayrah radiyallāhu 'anhu said: Hands are placed over hands in salāh below the navel.

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[1] مصنف ابن أبي شيبة: ١\٣٩٠.

[2] إعلاء السنن: ٢\١٨٢.

﴿3﴾

حدثنا أبو معاوية عن عبد الرحمن بن إسحاق عن زياد بن زيد السوائن عن أبي جحيفة عن علي رضي الله عنه قال من سنة الصلوة أن توضع الأيدي تحت السرة.[1]

Hadrat ʿAlī radiyallāhu ʿanhu said: One of the Sunnats of salāh is the placing of hands below the navel.

﴿4﴾

عن أنس رضي الله عنه قال ثلاث من أخلاق النبوة تعجيل الإفطار وتأخير السحور ووضع اليد اليمنى على اليسرى في الصلوة تحت السرة.[2]

Hadrat Anas ibn Mālik radiyallāhu ʿanhu said: Three of the qualities of prophet-hood are: hastening in opening the fast, delaying the sehrī, and placing the right hand over the left in salāh below the navel.

﴿5﴾

حدثنا يزيد...قال سمعت أبا مجلز أو سألته قال قلت كيف يضع قال يضع باطن كف يمينه على ظاهر كف شماله ويجعلها أسفل من السرة.[1]

1مصنف ابن أبي شيبة: ١\٢٩٠.

2معارف السنن: ٢\٤٤٤.

Hajjāj, the student of Hadrat Abū Mijlaz radiyallāhu ʿanhu, asked the latter: "How should the hand be placed in salāh?" He replied: "The palm of the right hand must be placed on the back of the left hand below the navel.

﴿6﴾

حدثنا وكيع بن ربيع عن إبراهيم قال يضع يمينه على شماله في الصلوة تحت السرة.[1]

Hadrat Ibrāhīm Nakha'ī rahimahullāh said: A person must place his right hand over his left hand in salāh below the navel.

7th Belief: Raising of Hands in Different Postures of Salāh

Answer

To raise both the hands at the time of Takbīr-e-Tahrīmah is unanimously considered to be Sunnah. Raising the hands when going into rukūʿ and coming up from rukūʿ is not Sunnah according to Imam Abū Hanīfah *rahimahullāh*.[3] This is gauged from several Ahādīth.

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[1] مصنف ابن أبي شيبة: ١\٣٩١.

[2] مصنف ابن أبي شيبة: ١\٣٩٠، ٣٩١، وزجاجة المصابيح: ١\٢٣٣.

[3] Apart from the takbīr-e-tahrīmah, raising the hands when going to rukūʿ and getting up from it is not Sunnah according to Imām Abū Hanīfah *rahimahullāh*. If a person does raise them, his salāh will not become impermissible. (*Shāmī*, vol. 1, p. 374)
The Mālikī view: Imām Mālik *rahimahullāh* is also of the view that it is not Sunnah as stated in *Sharh Saghīr*:

The fact of the matter is that we find both types of narrations – raising the hands and not raising them – in the Aḥādīth. The following are a few which indicate not raising the hands:

﴿1﴾

قال رأيت رسول الله صلى الله عليه وسلم رفع يديه حتى يحاذي بهما، وقال بعضهم حذو منكبيه وإذا أراد أن يركع وبعد ما يرفع رأسه من الركوع لا يرفعهما، وقال بعضهم ولا يرفع بين السجدتين والمعنى واحد.[1]

وندب رفع اليدين مع الإمام أي عنده لا عند ركوع ولا رفع منه ولا عند قيام من اثنتين. (بلغة السالك للصاوي مع الشرح الصغير ١\١١٨، وكذا كتاب الفقه على المذاهب الأربعة، ١\٢٥٠)

It is desirable to raise the hands at the time of takbīr-e-taḥrīmah. It is not desirable to raise them when going into rukūʿ, coming up from it and when standing up for the third rakʿat.

The Shāfiʿī view: Imām Shāfiʿī *raḥimahullāh* is of the view that the hands should be raised.

وأما رفعهما في تكبير الركوع وفي الرفع منه فمذهبنا أنه سنة فيهما. (المجموع: ٣\٣٩٩، وكذا كتاب الأم: ١\١٢٦).

As for raising the hands when going into rukūʿ and standing up from it, our view is that it is Sunnah in both.

The Hambalī view: The view of Imām Aḥmad *raḥimahullāh* is the same as that of Imām Shāfiʿī *raḥimahullāh*:

الحنابلة قالوا يسن للرجل والمرأة رفع يدين فهي حذو المنكبين عند تكبيرة الإحرام والركوع والرفع منه. (كتاب الفقه على المذاهب الأربعة: ١\٢٥٠.

The Ḥambalīs say: It is Sunnah for the man and woman to raise the hands in line with the shoulders at the time of takbīr-e-taḥrīmah, going into rukūʿ and when getting up from it.

[1]صحيح أبو عوانة: ٢\٩٠.

Hadrat Sālim narrates from his father, Hadrat Ibn ʿUmar radiyallāhu ʿanhu who said: I saw Rasūlullāh sallallāhu ʿalayhi wa sallam commencing his salāh by raising his hands in line with his shoulders. When he intended going into rukū' or got up from it, he did not raise them. He also did not raise them between the two prostrations.

﴿2﴾

علقمة قال: قال عبد الله بن مسعود رضي الله عنه ألا أصلي بكم صلوة رسول الله صلى الله عليه وسلم، فصلى فلم يرفع يديه إلا في أول مرة.[1]

Hadrat ʿAlqamah said: Hadrat ʿAbdullāh ibn Masʿūd radiyallāhu ʿanhu said: "Do you want me to demonstrate Rasūlullāh's salāh to you?" He then performed salāh without raising his hands except in the first instance [i.e. the takbīr-e-tahrīmah].

﴿3﴾

عن تميم بن طرفة عن جابر بن سمرة رضي الله عنه قال: خرج علينا رسول الله صلى الله عليه وسلم فقال ما لي أراكم رافعي أيديكم كأنها أذناب خيل شمس أسكنوا في الصلوة.[2]

Hadrat Jābir ibn Samurah radiyallāhu ʿanhu said: Rasūlullāh sallallāhu ʿalayhi wa sallam came out to us and said: "How is it I see you raising your hands

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[1] ترمذي: ١\٣٥، أبو داؤد: ١\١٠٩، نسائي: ١\١٦١.

[2] مسلم: ١\١٨١، أبو داؤد: ١\١٤٣.

as though they are the tails of restless horses. Remain still in salāh."

﴿4﴾

عن براء بن عازب رضي الله عنه أن رسول الله صلى الله عليه وسلم كان إذا افتتح الصلوة رفع يديه إلى قريب من أذنيه ثم لا يعود، وفي رواية مرة واحدة، وفي رواية ثم لم يرفعهما حتى يفرغ.[1]

Hadrat Barā' ibn ʿĀzib radiyallāhu ʿanhu narrates that when Rasūlullāh sallallāhu ʿalayhi wa sallam used to commence salāh he would raise his hands close to his ears and would not raise them again. Another narration states: He would not raise them again until he completed the salāh.

﴿5﴾

عن عباد بن زبير رضي الله عنه أن رسول الله صلى الله عليه وسلم كان إذا افتتح الصلوة رفع يديه في أول الصلوة ثم لم يرفعهما في شيء حتى يفرغ.

Hadrat ʿAbbād ibn Zubayr radiyallāhu ʿanhu narrates that when Rasūlullāh sallallāhu ʿalayhi wa sallam used to commence salāh he used to raise his hands in the beginning, and abstain from raising them for any other posture until he completed the salāh.

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[1] أبو داؤد: ١\١٠٩، مصنف ابن أبي شيبة: ١\٢٣٦، طحاوي: ١\١١٠.

Hadrat Abū Bakr, ʿUmar and ʿAlī Abstained From Raising Their Hands

عن محمد بن جابر عن حماد بن أبي سليمان عن إبراهيم عن علقمة عن عبد الله رضي الله عنه قال صليت مع رسول الله صلى الله عليه وسلم وأبي بكر وعمر فلم يرفعوا أيديهم إلا عند افتتاح الصلوة.[1]

Hadrat ʿAbdullāh ibn Masʿūd radiyallāhu ʿanhu said: I performed salāh with Rasūlullāh sallallāhu ʿalayhi wa sallam, Abū Bakr and ʿUmar and they did not raise their hands except at the beginning of salāh.

عن عاصم بن كُلَيب عن أبيه وكان من أصحاب علي رضي الله عنه أن علي بن أبي طالب كرَّم اللهُ وَجْهَهُ كان يرفع يديه في التكبير الأولى التي يفتتح به الصلوة ثم لا يرفعهما في شيء من الصلوة.[2]

Hadrat ʿĀsim ibn Kulayb narrates from his father who was a companion of ʿAlī radiyallāhu ʿanhu that Hadrat ʿAlī radiyallāhu ʿanhu used to raise his hands for the first takbīr with which salāh is commenced. Thereafter he did not raise his hands for any of the other postures of salāh.

The Statement of Abū Bakr ibn ʿAyyāsh

ما رأيت فقيها قط يفعله يرفع يديه في غير التكبيرة الأولى.[3]

I never saw a jurist raising his hands except for the takbīr-e-tahrīmah.

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[1] مجمع الزوائد: ١\١٠١، دارقطني: ١١١، سنن بيهقي: ٢\٧٩.

[2] موطا إمام محمّد، ٩٤.

[3] شرح معاني الآثار للطحاوي: ١\١٣٤.

The Practice of The People of Madīnah

Imām Mālik *raḥimahullāh* adopts the practice of the people of Madīnah for his madh-hab and there is no raising of the hands in his madh-hab. The same point is made by Ibn Rushd Mālikī *raḥimahullāh*:

منهم من اقتصر به على الإحرام فقط ترجيحا لحديث عبد الله بن مسعود وحديث براء بن عازب رضي الله عنه، وهو مذهب مالك لموافقة العمل به.[1]

Some jurists confined themselves to raising the hands only for the takbīr-e-taḥrīmah by giving preference to the Ḥadīth of Ḥaḍrat ʿAbdullāh ibn Masʿūd raḍiyallāhu ʿanhu and Ḥaḍrat Barrā' ibn ʿĀzib raḍiyallāhu ʿanhu. This is the madh-hab of Imām Mālik raḥimahullāh because it concurred with the prevailing practice.

The Practice of The People of Makkah

The *Sunan* of Abū Dāwūd *raḥimahullāh* contains a narration in which Ḥaḍrat Maymūn Makkī *raḥimahullāh* says that Ḥaḍrat ʿAbdullāh ibn Zubayr *raḍiyallāhu ʿanhu* performed ṣalāh while raising his hands. Ḥaḍrat Maymūn was extremely astonished so he proceeded straight to Ḥaḍrat Ibn ʿAbbās *raḍiyallāhu ʿanhu* and said: "Ibn Zubayr *raḍiyallāhu ʿanhu* led the people in ṣalāh and performed it in a manner which I never saw before." In order to put an end to his astonishment, Ibn ʿAbbās *raḍiyallāhu*

[1] بداية المجتهد: ١\١٩٣.

ʿ*anhu* said to him that this is also a Sunnah practice.[1]

The Practice of The People of Kūfah

Muḥammad ibn Naṣr Marwazī *raḥimahullāh* says with reference to the people of Kūfah:

كلهم لا يرفع إلا في الإحرامʾ

All of them do not raise their hands except for the takbīr-e-taḥrīmah.

Reasons For Not Raising The Hands

1. Abstaining from raising the hands is more in line with the Qur'ānic instruction: "Stand before Allāh with respect."[3]
2. The practice of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*, the Ṣaḥābah and Tābiʿīn of not raising the hands is established through tawātur.
3. The practice of the people of Makkah, Madīnah and Kūfah is to abstain from raising the hands.
4. The practice of the Ṣaḥābah who narrate the Aḥādīth on raising the hands was not one of raising the hands continuously. They also narrate authentic Aḥādīth which make reference to not raising the hands. On the other hand, those who narrate Aḥādīth on not raising the hands always abstained from raising their hands.

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[1] أبو داؤد: ١\١٠٩، ومسند أحمد: ١\٢٥٥.

[2] الإستذكار: ٤\١٠٠.

[3] Sūrah al-Baqarah, 2: 238.

5. All the narrations which make reference to raising the hands are practical, while narrations which make reference to not raising the hands are both practical and verbal. When there is a conflict between verbal and practical narrations preference is given to the verbal ones.
6. The narrators of not raising the hands are more adept jurists, this is why the practice of not raising the hands will be given preference.
7. The practice of not raising the hands was the sole practice during the era of the Khulafā' Rāshidīn.

8th Belief: Saying Āmīn in a Loud Voice

Answer:

Many Ahādīth state that when the imām says *Walad Dāllīn*, the Āmīn must be said softly.[1]

﴿1﴾

إن النبي صلى الله عليه وسلم قرأ غير المغضوب عليهم ولا الضآلين فقال آمين وخفض بها صوته.[2]

When Rasūlullāh sallallāhu 'alayhi wa sallam read Ghayril Maghdūbi 'Alayhim Wa Laddāllīn, he said Āmīn in a soft voice.

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[1] مسند أحمد: ٤\٣١٦، وكذا في نصب الراية: ١\٣٦٩.

[2] رواه الحاكم وقال صحيح الإسناد، وزجاجة المصابيح: ١\٢٥٨.

عن علقمة بن وائل عن أبيه أنه صلى مع النبي صلى الله عليه وسلم فلما بلغ غير المغضوب عليهم ولا الضآلين قال آمين وخفض بها صوته.[1]

Hadrat ʿAlqamah ibn Wā'il narrates from his father who said that he performed salāh with Rasūlullāh sallallāhu ʿalayhi wa sallam. When he reached Ghayril Maghdūbi ʿAlayhim Wa Laddāllīn, he said Āmīn in a soft voice.

وعنه عن أبيه أنه صلى مع النبي صلى الله عليه وسلم فلما بلغ غير المغضوب عليهم ولا الضآلين قال آمين وأخفى بها صوته.

Hadrat ʿAlqamah narrates from his father who said that he performed salāh with Rasūlullāh sallallāhu ʿalayhi wa sallam. When he reached Ghayril Maghdūbi ʿAlayhim Wa Laddāllīn, he said Āmīn in a soft voice.

وعن أبي وائل رضي الله عنه قال لم يكن عمر وعلي رضي الله عنهما يجهران ببسم الله الرحمن الرحيم ولا بآمين.[2]

Hadrat Abū Wā'il radiyallāhu ʿanhu narrates that Hadrat ʿUmar radiyallāhu ʿanhu and Hadrat ʿAlī radiyallāhu ʿanhu would not read Bismillāhir Rahmānir Rahīm loudly (before reading Sūrah al-

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[1] زجاجة المصابيح: ١\٢٥٨.

[2] زجاجة المصابيح: ١\٢٥٩، وكذا في الطحاوي، ص ٩٩.

Fātiḥah) nor would they read Āmīn aloud (after completing Sūrah al-Fātiḥah).[1]

عن إبراهيم قال: قال عمر رضي الله عنه أربع يخفيهن الإمام: التعوذ وبسم الله الرحمن الرحيم، وامين، و اللّٰهُمَّ ربنا لك الحمد. فتخلص إن إخفاء التامين هو مذهب عمر وعلي وعبد الله وإبراهيم النخعي وجمهور الصحابة والتابعين وسائر أهل الكوفة.[2]

Ḥaḍrat Ibrāhīm Nakhaʿī raḥimahullāh narrates that Ḥaḍrat ʿUmar raḍiyallāhu ʿanhu said that the imām must say the following four things softly: (1) the taʿawwudh, (2) Bismillāhir Raḥmānir Raḥīm, (3) Āmīn and (4) Allāhumma Rabbanā Lakal Ḥamd. This is the view of Ḥaḍrat ʿUmar, Ḥaḍrat ʿAlī, Ḥaḍrat ʿAbdullāh ibn Masʿūd, Ibrāhīm Nakhaʿī, the majority of Saḥābah and Tābiʿīn, and all the scholars of Kūfah.

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[1] The differences among the ʿulamā' on this issue is solely on what is preferable. However, nowadays, a lot of emphasis is being placed on it [by the Ghayr Muqallids].
The view of Imām Abū Hanīfah: The imām and muqtadī must both read Āmīn softly. (*Shāmī*, vol. 1, p. 391).
The view of Imām Mālik: The imām and muqtadī must both read Āmīn softly. (*Balghah as-Sālik*, vol. 1, p. 119)
The view of Imām Shāfiʿī: His early view was that the imam and muqtadī must both say Āmīn loudly in the loud salāhs. However, his latter view is that it is Sunnah for the imām to say Āmīn loudly and for the muqtadīs to say it softly. The fatwā of Imām Shāfiʿī *raḥimahullāh* is based on the early view. (*Sharḥ al-Muhadh-dhab*, vol. 3, p. 368; *Maʿārif as-Sunan*, vol. 2, p. 397).
The view of Imām Ahmad: It is Sunnah for both the imām and muqtadī to say Āmīn loudly. (Ibn Qudāmah: *al-Mughnī*, vol. 1, p. 369).

[2] معارف السنن: ٢\٤١٣، كنز العمال، ص ٢٤٩.

The Reason For Giving Preference to Saying Āmīn Softly

1. Āmīn is a duʿā' and the Qur'ān says with reference to it:

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً

Call on your Sustainer humbly and secretly.[1]

2. The *taʿawwudh* (*Aʿūdhu Billāh...*) is not written in the Qur'ān. So is the case with Āmīn. Both these are not parts of the Qur'ān, and whatever is not a part of the Qur'ān is read softly.

3. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* read Āmīn loudly, he did it as a way of educating the people. Maulānā Yūsuf Binnaurī *raḥimahullāh* quotes the following statement of Hadrat Wā'il ibn Hujr *radiyallāhu ʿanhu*:

فقال اٰمين يَمُدُّ بها صَوْتَه ما أُرَاه إلّا لِيُعَلِّمَنَا

Rasūlullāh sallallāhu ʿalayhi wa sallam extended his voice at the time of saying Āmīn. I think that the sole reason for doing this was to teach us.

4. It was the practice of the Khulafā' Rāshidīn and majority of Saḥābah and Tābiʿīn to read Āmīn softly. This will therefore be superior.

9th Belief: Masah on Woollen, Cotton And Nylon Socks

Answer:

All the four Imāms concur that it is permissible to perform masah on leather socks and forbidden to do

[1] Sūrah al-Aʿrāf, 7: 55.

so on woollen, cotton and nylon socks. Ghayr Muqallids are of the view that masah is permissible on all types of socks without any restriction.

The majority of scholars say that this will only be permissible if three conditions are met: (1) It does not absorb water. (2) It can stay upright without being tied with anything. (3) One must be able to walk three miles with it, without it getting torn.

Nylon socks generally do not fulfil these requirements. Performing masah on leather socks is established from Ahādīth. Ibn Hajar *rahimahullāh* writes:

وقد صرَّح جمع من الحفاظ بأنّ المسحَ على الخفين متواتر وجَمَعَ بَعْضُهم رُوَاتَه فجاوزوا الثمانين منهم العَشَرَةُ.[1]

A large group of Hadīth experts explicitly state that the permissibility for masah on khuffayn (leather socks) is mutawātir. Some scholars collated the names of the Sahābah who narrated these Ahādīth and they number more than 80. This number includes the ʿAsharah Mubash-sharah.

Proof From Ahādīth For Masah on Leather Socks

﴿1﴾

عن أسامة بن شَرِيك رضي الله عنه قال كنا مع رسول الله صلى الله عليه وسلم في السفر لا نَنْزِع خفافَنا ثلاثة أيام ولياليهن ولكن معه في الحضر نمسح على خفافنا يوما وليلة.[1]

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1 نيل الأوطار: ١٧٦\٨.

Hadrat Usāmah ibn Sharīk radiyallāhu ʿanhu narrates: When we used to be with Rasūlullāh sallallāhu ʿalayhi wa sallam on a journey, we would not remove our leather socks for three days and three nights. But when we were not on a journey with him, we used to perform masah on our leather socks for one day and one night.

﴿2﴾

عن عائشة رضي الله عنها قالت كان رسول الله صلى الله عليه وسلم يأمرنا أن يمسح المقيمُ يوما وليلة والمسافرُ ثلاثا.[2]

Hadrat ʿĀ'ishah radiyallāhu ʿanhā narrates: Rasūlullāh sallallāhu ʿalayhi wa sallam used to say to us that a resident must perform masah for one day and one night, and a traveller for three days and three nights.

﴿3﴾

عن خزيمة بن ثابت رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم المسح على الخفين للمسافر ثلاثة أيام وللمقيم يوما وليلة.[3]

Hadrat Khuzaymah ibn Thābit radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: Masah on leather socks is for three days and three nights for a traveller and one day and one night for a resident.

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[1]الطبراني في الأوسط، وأبو يعلى الموصلي في مسنده.

[2]نسائي في سننه الكبرى.

[3]أبو داؤد، ترمذي، ابن ماجه، مصنف ابن أبي شيبة، وكذا في الطحاوي.

It is compulsory to wash the feet. The Aḥādīth which make reference to masaḥ on leather socks are mutawātir. This is why washing the feet has been left out in the case of leather socks. On the other hand, the Aḥādīth which make reference to masaḥ on woollen socks are not mutawātir. It will therefore be obligatory to remove such socks and to wash the feet as stated by Imām Kamāl ad-Dīn ibn Humām *raḥimahullāh*:

لا شك أن المسح على الخف على خلاف القياس فلا يَصْلُحُ اِتِّفاقُ غَيْرِهِ به إلا إذا كان بطريق الدلالة وهو أن يكون في معناه ومعناه الساتِرِ لِمَحَلِّ الفَرْضِ الذي هو بِعَدَدِ مُتَابَعَةِ المشي فيه في السفر وغيره.[1]

Performing masaḥ on leather socks is undoubtedly against logic. Thus, it cannot be applied to any other type of socks without an explicit proof, and that is for it to be in the same meaning of leather socks, viz. they must cover the feet, and it must be possible to walk continuously with them in the course of the journey.

والأصل فيه أنه قد ثبت أن مُراد الآية الغَسْلُ على ما قدمنا فلو لم تُرْوَ الاثارُ المتواترةُ عن النبي صلى الله عليه وسلم في المسح على الخفين لما أَجَزْنَا المسحَ ولما لم تُرْوَ الاثارُ في جَوَاز المسح على الجوربين في وَزْنِ وُرُودِها في المسح على الخفين أبقينا حُكْمَ الغَسْل على مراد الآية.[2]

The fact of the matter is that the verse of the Qur'ān mentions washing the feet as mentioned previously. Thus, had there not been mutawātir Aḥādīth from

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[1] فتح القدير شرح الهداية: ١\١٠٩.

[2] أحكام القرآن للجصاص: ٢\٤٢٨.

Rasūlullāh sallallāhu ʿalayhi wa sallam with reference to masah on leather socks, we would not have permitted it. Since the Ahādīth which make reference to masah on non-leather socks are not as weighty as those which refer to masah on leather socks, we maintained the fundamental order of the Qur'ān of washing the feet.

To sum up, all the scholars, jurists and four Imāms – Imām Abū Hanīfah, Imām Mālik, Imām Shāfiʿī and Imām Ahmad *rahimahumullāh* – state that it is permissible to perform masah on leather socks. If non-leather socks do not fulfil the requirements, it will not be permissible to perform masah on them. They will have to be removed and the feet will have to be washed. This is essential according to all the Imāms.

10th Belief: The Days of Qurbānī

The continued and unbroken practice of the ummat and of all the jurists with regard to the days of qurbānī is that they are three days as stated in the Ahādīth.

﴿1﴾

مالك عن نافع عن عبد الله بن عمر رضي الله عنه قال الأضحى يومان بعد يوم الأضحى.[1]

Imām Mālik rahimahullāh narrates from Hadrat Nāfiʿ rahimahullāh who said that ʿAbdullāh ibn ʿUmar radiyallāhu ʿanhu said: The days of qurbānī are two days after the day of qurbānī [totalling three days].

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[1] موطا إمام مالك، ص ١١٨.

﴿2﴾

مالك أنه بلغه عن علي بن أبي طالب رضي الله عنه مثل ذلك.[1]

Imām Mālik raḥimahullāh says that Ḥaḍrat ʿAlī ibn Abī Ṭālib raḍiyallāhu ʿanhu used to say that qurbānī is three days.

﴿3﴾

الأضحى يومان بعد يوم النحر.[2]

Ḥaḍrat ʿAbdullāh ibn Masʿūd raḍiyallāhu ʿanhu said that the days of qurbānī are two after the day of ʿīd al-aḍ-ḥā.

﴿4﴾

...الأضحى ثلاثة أيام...[3]

Ḥaḍrat Abū Hurayrah raḍiyallāhu ʿanhu said that the days of qurbānī are three.

﴿5﴾

قال قال رسول الله صلى الله عليه وسلم من ضحى منكم فلا يصبحن بعد ثالثة وبقي في بيته منه شيء.[4]

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[1] موطا إمام مالك، ص ٤٩٧.

[2] الجوهر النقي: ٧\٢٩٦.

[3] المحلى لابن حزم: ٧\٣٧.

[4] البخاري: ١\١٣٥، مسلم: ٢\١٥٨.

Hadrat Salamah ibn Akwaʿ radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: Whoever of you makes qurbānī must see that after the third day there must be no qurbānī meat in his house.

ʿAllāmah Ibn Qudāmah *rahimahullāh* reiterates the same point in *al-Mughnī*:

وهذا قول عمر وعلي وابن عمر وابن عباس رضي الله عنهم، وأبي هريرة رضي الله عنه وأنس رضي الله عنه، قال أحمد أيام النحر ثلاثة من غير واحد من أصحاب رسول الله صلى الله عليه وسلم (إلى أن قال) وهو قول مالك والثوري (إلى أن قال) أيام الأضحى (إلى أن قال) ولنا أن النبي صلى الله عليه وسلم نهى عن ادخار لحوم الأضاحي فوق ثلاث ولا يجوز الذبح في وقت لا يجوز ادخار الأضحية.[1]

This is the view of Hadrat ʿUmar, Hadrat ʿAlī, Hadrat Ibn ʿUmar and Hadrat Ibn ʿAbbās radiyallāhu ʿanhum. And also of Hadrat Abū Hurayrah radiyallāhu ʿanhu and Hadrat Anas radiyallāhu ʿanhu. Imām Ahmad rahimahullāh said that there are only three days of qurbānī and this is narrated by many Sahābah radiyallāhu ʿanhum of Rasūlullāh sallallāhu ʿalayhi wa sallam. This is also the view of Imām Mālik rahimahullāh and Sufyān Thaurī rahimahullāh…ʿAllāmah Ibn Qudāmah rahimahullāh says: Our proof is the Hadīth of Rasūlullāh sallallāhu ʿalayhi wa sallam in which he prohibits storing qurbānī meat for more than three days, because it is

[1] المغني لابن قدامة: ١١\١١٤.

not permitted to slaughter a qurbānī animal at a time when it is not permissible to store qurbānī meat.

Qurbānī on the fourth day is not proven through an authentic narration from any Saḥābī.[1]

Fatāwā With Reference to The Ghayr Muqallids

Imdād al-Aḥkām:

The Ahl-e-Ḥadīth are not kāfirs. Those of them who refer to taqlīd of the four madhāhib as polytheism, the muqallids as polytheists or speak ill of the four Imāms are classified as fāsiqs (flagrant sinners). Those who do not do this, but merely do not make taqlīd, and consider merely following the outer meaning of the Ḥadīth over the madhāhib of the Muḥaddithūn, and do not follow their whims and fancies when doing this, are not even fāsiqs. In fact, they are included in the Ahl as-Sunnah wa al-Jamāʿah.[2]

The fatwā of Muftī Kifāyatullāh Sāḥib *raḥimahullāh*, the previous grand mufti of India:

Yes, the Ahl-e-Ḥadīth are Muslims and included in the Ahl as-Sunnah wa al-Jamāʿah.[3]

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[1] *Qurbānī Aur Ahl-e-Ḥadīth.*
[2] *Imdād al-Aḥkām*, vol. 1, p. 168.
[3] *Kifāyatul Muftī*, vol. 1, p. 333.

Their Popular English Translations of the Qur'ān

Muhammad Taqiyyuddeen Al-Hilāli and Dr. Muhsin Khān have translated the Qur'ān in the 1980s with the help of the commentaries of Tabarī, Qurtubī, and Ibn Kathīr but it is full of Wahhabī ideologies and it has been politicised and presents the meanings of Jihād in an unfavourable light.

In India, the famous Tafsīr Ibn Kathīr has been translated and abridged by a group of *ghayr muqallid* scholars under the supervision of Sāfiur Rahmān Mabārakpūrī.

Both translations must be avoided by muqallids as they have some ghayr muqallid views and ideologies in them.

THE BARELWĪ SECT

Background

Until the end of the 19th century, all Muslims in the Indian sub-continent referred to themselves as Ahl as-Sunnah wa al-Jamāʿah Ḥanafīs. They used to pledge bayʿat to all the four Sufi orders, viz. Qādrī, Chishtī, Naqshbandī and Suhrawardī. They were muqallids of Imām Abū Ḥanīfah *raḥimahullāh* in fiqh, and followers of Imām Abul Ḥasan Ashʿārī and Imām Abū Manṣūr Māturīdī *raḥimahullāh* in beliefs. This continued until around the time of Ḥājī Imdādullāh Muhājir Makkī *raḥimahullāh*. No one heard about Deobandī Barelwī differences, and they were all unanimous on the above points.

During the same period, the Muslims of India politically supported the Turks, while the British where against the Turks. The British adopted the policy of divide and rule – they caused the Muslims to fight among themselves so that they [British] could continue wielding their authority. To this end, they instigated Aḥmad Raḍā Khān Barelwī and got him to carry out two important tasks:

1. The Muslim countries were aligned with the Turks. The whole of Europe was therefore intimidated by the Muslims. In order to put an end to the effects of this unity, Aḥmad Raḍā Khān Barelwī played a major role and also wrote a book titled *Dawām al-Maʿīs* in which he stated that the Turks have no claim to the caliphate.

2. The second role which he played is that the unity which existed for centuries among Muslims, he divided it into two and caused so much of ill-feeling

that the two could not see eye to eye. Whereas, if we were to examine the two, their Qur'ān was one, their Messenger was one, their Allāh was one, their Kaʿbah was the same. Despite this, a solid wall of kufr and Islam was constructed between the two, which only became stronger by the day. Qārī Ahmad Bīlī Nahetī, a close associate of Ahmad Radā Khān, writes in his introduction to *Sarā'e Aʿlā Hadrat*:

> 1297 A.H.: Maulānā Shāh Ahmad Radā Khān put pen to paper and wrote books and issued fatāwā. During his journey to Haramayn Sharīfayn, he met the famous scholars of the Haramayn Sharīfayn and obtained written testimonies from them against the ʿulamā' of Deoband. He published this in a book form under the title *Hussām al-Haramayn*. Maulānā Ahmad Radā Khān remained immersed in these efforts for 50 years until disunity and conflict was created between the Barelwī and Deobandī ʿulamā' and masses. This is of no benefit even to this day.[1]

A similar statement is made by Maulānā Naʿīm ad-Dīn Murādābādī.

Before the present century, Muslims were in the forefront in every field. They possessed religiosity and Islamic dignity. They had worldly respect and were looked up with awe. The unbelievers used to be terrified by their power and strength.

Anyway, the policy of the British was successful in the sense that they caused divisions among the

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[1] *Sarā'e Aʿlā Hadrat*, p. 8.

Muslims. The disunity reached such a level that on one hand the religiosity, awe, respect, dignity and power – which is the capital of a nation – were put to an end; and on the other hand, two separate sects came into existence – Barelwī and Deobandī.

The Barelwī sect came into existence around the year 1297 A.H.

A Short Biography of Maulānā Aḥmad Raḍā Khān Barelwī

Birth

Aḥmad Raḍā Khān was born in the U.P. town of Bareilly in India. This is why he is known as Barelwī.[1]

His father's name was Taqī ʿAlī and his grandfather's name was Raḍā ʿAlī.[2]

He was born on 14 June 1865. His father named him Aḥmad Miyā, his grandfather named him Aḥmad Raḍā, and his mother named him Aman Miyā.[3] However, he called himself ʿAbd al-Muṣṭafā and used this name.[4]

Teaching

He commenced teaching in his father's Madrasah Miṣbāh al-ʿUlūm. He then established his own madrasah in 1894 under the name Ishāʿat al-ʿUlūm. In 1904 he established Dār al-ʿUlūm Manẓar Islam. He occupied himself in teaching and issuing fatāwā

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[1] *Al-Maʿārif al-Islāmīyyah*, vol. 4, p. 485; *Ḥayāt Aʿlā Ḥaḍrat* (Ẓafar ad-Dīn Bihārī Razwī).
[2] *Tadhkirah 'Ulamā'-e-Hind*, p. 64.
[3] *Aʿlā Ḥaḍrat* (Basnawī), p. 25.
[4] *Mun Huwa Aḥmad Raḍā* (Shujāʿat Qādrī), p. 15.

for a few years, and then dedicated himself to writing books and answering fatāwā. He handed over the entire responsibility of the madrasah to his son, Maulānā Hāmid Radā Khān Barelwī.

Written Works

It is said that he wrote between 200 to 1 000 books. But the fact of the matter is that those that can really be referred to as books do not number more than ten. His largest written work is *Fatāwā Razwīyyah* in eight volumes.

Demise

He passed away on 25 Safar 1340 A.H./1921 at the age of 56.

Beliefs And Doctrines of The Barelwī Sect

1. Rasūlullāh *sallallāhu ʿalayhi wa sallam* had knowledge of the unseen.[1]
2. Rasūlullāh *sallallāhu ʿalayhi wa sallam* was nūr.[2]
3. Rasūlullāh *sallallāhu ʿalayhi wa sallam* is hādir and nāzir, and can do whatever he likes.[3]
4. Rasūlullāh *sallallāhu ʿalayhi wa sallam* is mukhtār-e-kull (one who has absolute power of choice).[4]

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[1] خالص الإعتقاد (خير)، ص ٣٥.

[2] حدائق بخشش، حصه أول، ص ٨٠.

[3] بركات الاحداد وملفوظات حصه ٤، ص ٧٠، وبركات الأبرار، ص ١١ (مصنف أحمد رضا خان).

[4] [4] بركات الاحداد وملفوظات حصه ٤، ص ٧٠.

5. It is permissible to ask others apart from Allāh.[1]
6. To stand up when reading durūd.[2]
7. To build solid graves and to construct domes over them.[3]
8. To light lamps at graves.[4]
9. To commemorate tījah, daswā, bīswā, chālīswā, barsī and so on.[5]
10. To give food at the time of khatam.[6]
11. To be fastidious about duʿā' after the janāzah salāh.[7]
12. To kiss the thumbs when hearing the name of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.[8]
13. To say "Yā Rasūlallāh".[9]

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[1] الأمن والعلى، ص ٢٩ (أحمد رضا خان بريلوي).

[2] الأنوار الساطعة (عبد السميع بريلوي)، ص ٢٥٠.

[3] جاء الحق، ص ٢٨٢ (فقي أحمد).

[4] فتاوى رضوية: ٤\١٤٤.

[5] أنور ساطعة.

[6] جاء الحق، ص ٢٥٤.

[7] مقياس الحنفيت، ص ٥٢٩.

[8] فتاوى رضوية: ٢\٤٩٦.

[9] حدائق بخشش: ٢\٥٠.

Answers From The Qur'ān And Ḥadīth to Barelwī Beliefs And Doctrines

1st Belief: Rasūlullāh Was ʿĀlim al-Ghayb

Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* was given knowledge of the unseen. Maulānā Aḥmad Raḍā Khān Barelwī says in this regard:

> I am not saying to you that I have knowledge of the unseen because you are not worthy of these things. The fact of the matter is that I have received knowledge of whatever happened in the past and whatever is to happen in the future.[1]

He writes at another place:

> Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* was given knowledge of everything.[2]
>
> Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* acquired every type of general and intricate knowledge, and he encompassed them all.[3]

He writes in yet another place:

> Knowledge of the Preserved Tablet and the pen which contain all the past and future knowledge is just one portion of the knowledge of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam.*[4]

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[1] خالص الإعتقاد، ص ٣٥.

[2] مختصر عقائد أهل السنة والجماعة بريلوي مطبوعة كلة.

[3] الدولة الحكية، ص ٢٣٠.

[4] خالص الإعتقاد، ص ٣٨.

Answer

The Qur'ān, Aḥādīth and Ijmāʿ of the ummat concur that only Allāh *taʿālā* is ʿĀlim al-Ghayb (knower of the unseen). The unseen refers to things which have not come into existence as yet, or they have come into existence but they have not become apparent to any creation.

If any Messenger or Prophet through divine revelation, or any Walī through kashf or inspiration is given knowledge of anything with regard to the unseen, then that thing has come out of the boundaries of the unseen. In the same way, things which are learnt through means and instruments will not be referred to as the unseen.

Naʿīm ad-Dīn Murādābādī writes:

> From the pure speech to anything of this world, nothing is hidden from him. This pure soul has knowledge of the Throne, what is above and below, this world and the Hereafter, Paradise and Hell; because all these things were created for that being who combines all perfections.[1]
>
> Rasūlullāh *sallallāhu ʿalayhi wa sallam* knows Allāh as well. He knows all the things which are in existence, all the creations together with all their conditions – he knows them all to the level of perfection. Anything of the past, present and future – no matter what

[1] كلمة العلماء الاعلاء علم المصطفى، ص ١٤.

condition it is in – is not concealed from him *sallallāhu ʿalayhi wa sallam.*[1]

Similarly there are many other texts which affirm Rasūlullāh *sallallāhu ʿalayhi wa sallam* having knowledge of the unseen.[2]

Rejection of Knowledge of The Unseen From The Qur'ān

The Qur'ān rejects knowledge of the unseen for all except Allāh *taʿālā.*

﴿1﴾

قُلْ لَّا يَعْلَمُ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللّٰهُ

Say: None in the heavens and the earth knows the unseen except Allāh.[3]

﴿2﴾

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ

With Him alone are the keys to the unseen - none knows them but He.[4]

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[1] تسكين الخواطر في مسئلة الحاضر والناظر: ٦٥.

[2] For the sake of brevity, the references are provided below:

مواعظ نعيميه أحمد يار، ص ١٩٢، الدولة الحكية، ص ٢٣٠، خالص الإعتقاد، ص ٣٨، ٢٨، ٥٦، لكلمة العلياء الاعلاء علم المصطفى، وغيره.

[3] Sūrah an-Naml, 27: 65.

[4] Sūrah al-Anʿām, 6: 59.

﴿3﴾

قُلْ لَّا اَمْلِكُ لِنَفْسِيْ نَفْعًا وَّلَا ضَرًّا إِلَّا مَا شَآءَ اللهُ ط وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ ج وَمَا مَسَّنِيَ السُّوْءُ ج إِنْ أَنَا إِلَّا نَذِيْرٌ وَّبَشِيْرٌ لِّقَوْمٍ يُّؤْمِنُوْنَ.

Say: I do not possess the power to acquire benefits or to avert evil from myself except as Allāh wills. Had I possessed knowledge of the unseen, I would have amassed a lot of good and no evil would have ever touched me. I am only a warner and a bearer of glad tidings to the believing people.[1]

﴿4﴾

اِنَّ اللهَ عِنْدَهُ عِلْمُ السَّاعَةِ، وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْاَرْحَامِ، وَمَا تَدْرِيْ نَفْسٌ مَّا ذَا تَكْسِبُ غَدًا، وَّمَا تَدْرِيْ نَفْسٌ بِاَيِّ اَرْضٍ تَمُوْتُ، اِنَّ اللهَ عَلِيْمٌ خَبِيْرٌ.

Surely Allāh has knowledge of the Resurrection. He sends down the rain. He [alone] knows what is in the wombs. No soul knows what it will earn tomorrow. No soul knows in which land it will die. Surely Allāh is all-knowing, fully aware.

﴿5﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيْطُوْنَ بِهِ عِلْمًا

[1] Sūrah al-Aʿrāf, 7: 188.

He knows all that is before them and all that is behind them, whereas they cannot comprehend Him with their knowledge.[1]

Rejection of Knowledge of The Unseen From Ahādīth

We learn from the Ahādīth as well that knowledge of the unseen is the prerogative of Allāh *taʿālā* and no one else. A few are presented as examples.

﴿1﴾

Hadrat Anas *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* was walking on a path when he passed by a date which was fallen on the ground. On seeing it he said:

لو لا أني أخاف أن تكون من الصدقة لأكلتها

Were it not for my fear that it might be from zakāh, I would have eaten it.

﴿2﴾

Rasūlullāh *sallallāhu ʿalayhi wa sallam* attended the marriage of Rubayʿ bint Muʿawwidh *radiyallāhu ʿanhā*. The Ansār girls were singing the praises of their elders who were martyred at Badr. One of the girls from them added:

وفينا نبي يعلم ما في غد

We have with us a Prophet who knows what is to happen tomorrow.

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[1] Sūrah Tā Hā, 20: 110.

[2] بخاري ومسلم، وكذا مشكوة، ١٦١.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* immediately stopped her and said:

دعي هذه وقولي بالذي كنتِ تقولين[1]

Stop saying this, and continue what you had been saying previously.

﴿3﴾

Hadrat Abū Saʿīd Khudrī *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

أُرِيتُ هذه الليلة ثم أُنْسِيْتُها فَالتَمِسُوها في العشر الأواخر والتمسوها في كل وتر.[2]

I was shown this night and was then made to forget it. Now search for it in each of the odd nights of the last ten nights.

The Unanimous Verdict of The ʿUlamā'

﴿1﴾

Mullā ʿAlī Qārī *rahimahullāh* writes:

إعلم أن الأنبياء عليهم السلام لم يعلموا المغيبات من الأشياء إلا ما علمهم الله تعالى احيانا وذكر الحنفية تصريحا بالتكفير باعتقاد أن

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[1] مشكوة المصابيح، ص ٢٧١.

[2] بخاري ومسلم، وكذا في مشكوة، ١٨٢.

النبي صلى الله عليه وسلم يعلم الغيب لمعارضته قوله تعالى لا يعلم من في السموت والأرض الغيب إلا الله.[1]

Know with certainty that the Prophets ʿalayhimus salām did not have knowledge of the unseen things except that which Allāh taʿālā taught them occasionally. The Hanafīs explicitly state the kufr of the person who believes that Rasūlullāh sallallāhu ʿalayhi wa sallam knew the unseen because this belief contradicts the words of Allāh taʿālā: Say: None in the heavens and the earth knows the unseen except Allāh.

﴿2﴾

ʿAllāmah Ibn Nujaym *rahimahullāh* writes:

لو تزوج بشهادة الله ورسوله لا ينعقد النكاح وكفر لاعتقاد أنه صلى الله عليه وسلم يعلم الغيب.[2]

If a person gets married and makes Allāh and Rasūlullāh sallallāhu ʿalayhi wa sallam his witnesses, this marriage will not be valid. And the person would have committed kufr for his belief that Rasūlullāh sallallāhu ʿalayhi wa sallam knows the unseen.

﴿3﴾

The following is stated in *Sharh Aqā'id Nasafī*:

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[1] شرح فقه أكبر.

[2] البحر الرائق: ١\١٦.

وبالجملة العلمُ بالغيب هو ما تَفَرَّد به اللهُ تعالى لا سبيلَ إليه للعباد إلا بإعلامٍ منه أو إِلْهَامٍ.[1]

In short, knowledge of the unseen is what Allāh taʿālā reserved for Himself. Servants can in no way have access to it except by what Allāh informs them thereof or inspires them of it.

﴿4﴾

The following is stated in the *Fatāwā* of Qāḍī Khān (d. 592 A.H.):

وبعضهم جعلوا ذلك كفرا لأنه يعتقد أن رسول الله صلى الله عليه وسلم يعلم الغيب وهو كفر.[2]

Some of the scholars classify it as kufr because the person believes that Rasūlullāh ṣallallāhu ʿalayhi wa sallam knows the unseen, and this is kufr.

2nd Belief: Rasūlullāh Was Nūr And Not a Human

Aḥmad Raḍā Khān writes in this regard:

> Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* was a piece of Allāh's light which came down to earth in the veil of a human.[3]

He writes elsewhere:

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[1] شرح عقائد نسفي، ص ١٢٣.

[2] فتاوى قاضي خان، كتاب النكاح. وللمزيد أنظر: فتاوى عالمكيرية: ٤١٢\٢، خلاصة الفتاوى: ٣٥٤\٤، فصول عمادية، ص ٦٤، فتاوى بزازية، ص ٣٢٥، عمدة القاري شرح البخاري: ٥٢٠\١، الشامي ص ٣٠٦، ما لا بد منه، ص ١٧٦.

[3] حدائق، حصه أول، ص ٨٠.

> Rasūlullāh is from Allāh's light, and the entire creation is from Rasūlullāh's light.[1]

Yet another place states:

> Allāh *taʿālā* most certainly created the form of Muḥammad from His name "Badī'", and Allāh *taʿālā* continually looked at Rasūlullāh's form for hundreds of thousands of years. He then made His appearance through His blessed names "Mannān" and "Qāhir" over His pure names "al-Laṭīf Ghāfir".[2]

He writes elsewhere:

> The angels were created from his light because Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* says: Allāh *taʿālā* created everything from my light.[3]

Answer

The Qur'ān, Aḥādīth and Ijmāʿ of the ummat unanimously concur that the Prophets *ʿalayhimus salām* are humans.

Qur'ān

There are several verses which make reference to this. A few are presented below:

﴿1﴾

قُلْ إِنَّمَآ أَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰى إِلَيَّ أَنَّمَآ إِلٰهُكُمْ إِلٰهٌ وَّاحِدٌ

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[1] مواعظه نعيميه، ص ١٤.

[2] فتاوى نعيمية، ص ٣٧.

[3] صلوة الصفا مندرجه مجموعه رسائل: ١\٣٧.

Say: I am a human like you. It has been revealed to me that your Allāh is one Allāh.[1]

﴿2﴾

وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَآءِ حِجَابٍ اَوْ يُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَآءُ، اِنَّهٗ عَلِيٌّ حَكِيْمٌ.

It is not in the power of any human that Allāh speaks to him except by signals, behind a veil, or He sends a message-bearer who then conveys by His command whatever He wills. Surely He is most high, all-wise.[2]

﴿3﴾

قَالَتْ لَهُمْ رُسُلُهُمْ اِنْ نَّحْنُ اِلَّا بَشَرٌ مِّثْلُكُمْ وَلٰكِنَّ اللّٰهَ يَمُنُّ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ.

Their Messengers said to them: We are mere humans like you. However, Allāh favours whomever He wills of His servants.[3]

﴿4﴾

قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ إِلَّا بَشَرًا رَّسُوْلًا

Say: Glory be to Allāh! Who am I but a human who is sent [as a Messenger]?[4]

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[1] Sūrah al-Kahf, 18: 110.
[2] Sūrah ash-Shūrā, 42: 51.
[3] Sūrah Ibrāhīm, 14: 11.
[4] Sūrah Banī Isrā'īl, 17: 93.

﴿5﴾

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖٓ إِذْ قَالُوْا مَآ أَنْزَلَ اللّٰهُ عَلٰى بَشَرٍ مِّنْ شَيْءٍ ط قُلْ مَنْ أَنْزَلَ الْكِتٰبَ الَّذِيْ جَآءَ بِهٖ مُوْسٰى.

They did not recognize Allāh fully when they began saying: "Allāh did not reveal anything to any human." Say: "Who revealed the Book which Mūsā had come with?"[1]

Ahādīth

﴿1﴾

عن زيد بن أرقم قال قام رسول الله يوما خطيبا إلى أن قال أما بعد ألا أيها الناس إنما أنا بشر يوشك أن يأتيني رسول من ربي فأجبت وأنا تارك فيكم الثَّقَلَين أولها كتاب الله ينسح الهدى فاستمسكوا به فحض على كتاب الله ورغب فيه ثم قال وأهل بيتي أذكركم الله في أهل بيتي أذكركم الله.[2]

Hadrat Zayd ibn Arqam radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam stood up to deliver a lecture…until he said: O people! Listen! I am also a human. My Sustainer's angel of death may soon come to me and I will respond to his call. I am leaving two great things among you. The first is the Book of Allāh in which there is guidance and effulgence, so hold on firmly to it. He encouraged us to hold on to the Book of Allāh. He then said (the second

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[1] Sūrah al-Anʿām, 6: 91.

[2] مسلم وكذا مشكوة، ص ٥٦٠.

thing) is my family's right. I remind you of Allāh ta'ālā as regards my family's right.

﴿2﴾

عن أم سلمة أن رسول الله صلى الله عليه وسلم قال إنما أنا بشر وإنكم تختصمون إلي ولعل بعضكم أن يكون أَلْحَنَ بِحُجَّتِهِ من بعض...فمن قضيت له بشيء من حق أخيه فإنما أقطع له قطعة من النار.[1]

Hadrat Umm Salamah radiyallāhu 'anhā narrates that Rasūlullāh sallallāhu 'alayhi wa sallam said: I am also a human. You come to me to resolve your disputes. Perhaps one will be more eloquent in presenting his evidence than the other...If I pass a judgement in favour of the right of his brother [when it was not his right], then I am actually cutting a piece of the Hell-fire for him.

﴿3﴾

عن عبد الله بن مسعود رضي الله عنه أن رسول الله صلى الله عليه وسلم صلى الظهر خمسا فقيل له أزيد في الصلوة فقال وما ذاك؟ قالوا صليت خمسا فسجد سجدتين بعد ما سلم وفي رواية قال إنما أنا بشر مثلكم أنسى كما تنسون فإذا نسيت فذكروني.[2]

Hadrat 'Abdullāh ibn Mas'ūd radiyallāhu 'anhu narrates that Rasūlullāh sallallāhu 'alayhi wa sallam

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[1] بخاري، ص ٣٣٢، وكذا مشكوة، ٣٢٧.

[2] متفق عليه، وكذا مشكوة: ٩٢\١.

performed five rakʿats for the zuhr salāh. Someone asked him: "O Rasūlullāh! Has the salāh been increased?" He asked: "Why, what happened?" The people said: "You performed five rakʿats." Rasūlullāh sallallāhu ʿalayhi wa sallam then performed two prostrations after the salām. Another narration states that he said: I am a human just like you; I forget just as you forget. When I forget, you must remind me.

﴿4﴾

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إني اتخذت عندك عهدا لن تخلفنيه فإنما أنا بشر فأي المؤمنين اٰذيته أو شتمته أو لعنته أو جلدته فاجعلها له صلوة وزكوة وقُربة...الحديث.[1]

Hadrat Abū Hurayrah radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: O Allāh! I make a pledge to You which You must never go against for I am only a human. Whichever Muslim I harm, abuse verbally, curse or speak harshly to then make it a means of mercy, purification and proximity for him.

﴿5﴾

عن جابر بن عبد الله قال سمعت رسول الله صلى الله عليه وسلم يقول إنما أنا بشر وإني أشترط على ربي أي عبد من المسلمين سببته أن يكون ذلك له زكوة وأجرا.[2]

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[1] مشكوة.

[2] مسلم ومشكوة.

Hadrat Jābir ibn ʿAbdillāh radiyallāhu ʿanhu narrates: I heard Rasūlullāh sallallāhu ʿalayhi wa sallam saying: I am most certainly a human. This is why I make a pledge to Allāh that when I verbally abuse any Muslim, it must be a source of purification and reward for him.

﴿6﴾

فقال إنما أنا بشر إذا أمرتكم بشيء من أمر دينكم فخذوا به وإذا أمرتكم بشيء من رأيي فإنما أنا بشر.[1]

Rasūlullāh sallallāhu ʿalayhi wa sallam said: I am most certainly a human. When I order you to do anything which is related to your Dīn, you must carry it out. And when I ask you to do anything based on my own opinion, then know that I am a human [and I could err].

The Unanimous Verdict of The Aqā'id Scholars

﴿1﴾

ʿAllāmah Kamāl ad-Dīn Ibn Humām *rahimahullāh* writes:

فالنبي على هذا إنسان أوحي إليه بشر.[2]

Based on this, the Prophet is a human to whom divine revelation comes down.

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[1] مشكوة، ص ٢٨.

[2] مسامرة، ص ١٩٧.

﴿2﴾

Qāḍī Iyāḍ *raḥimahullāh* writes:

لا خلاف إنه أكرم البشر وسيد ولد آدم.[1]

There is no difference whatsoever on the fact that Rasūlullāh ṣallallāhu ʿalayhi wa sallam is the noblest of all humans and the chief of the progeny of Ādam.

﴿3﴾

The following is stated in *Sharḥ Aqā'id*:

وقد أرسل الله تعالى رسلا من البشر إلى البشر مبشرين لأهل الإيمان والطاعة.[2]

Allāh taʿālā undoubtedly sent Messengers from among the humans to the human race to give glad tidings to those of īmān and those who are obedient.

﴿4﴾

Qāḍī Iyāḍ *raḥimahullāh* writes:

محمد صلى الله عليه وسلم وسائر الأنبياء من البشر أرسلوا إلى البشر.[3]

Muḥammad ṣallallāhu ʿalayhi wa sallam and all the Prophets are humans who were sent to humans.

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[1] كتاب الشفاء في حقوق المصطفى: ١\١٣٠.

[2] شرح عقائد، ص ١٦٥.

[3] كتاب الشفاء: ١\٨٦.

﴿5﴾

The following is stated in *Fath al-Qadīr* of Shaukānī:

وفيه إعلام من الله سبحانه بأن الرسول ينبغي أن يكون من جنس المرسل إليهم.[1]

In this there is an announcement from Allāh ta'ālā that a Messenger has to be from the same species as the one to whom he is sent.

﴿6﴾

Tafsīr Mazharī states:

يعني لا يُرسل إلى قوم رسولا إلا من جنسهم ليمكنهم من الإجتماع به وَالتَّلَقِّي منه.[2]

Allāh ta'ālā states that He does not send a Messenger to a nation except one who is from their species so that it becomes possible for them to rally around him and to derive benefit from him.

﴿7﴾

'Allāmah Fakhr ad-Dīn Rāzī *rahimahullāh* writes:

تقرير الجواب أن يقال إنما أن يكون مرادكم من هذا الإحتجاج انكم طلبتم الإيمان من عند نفسي لهذا الأشياء، أو طلبتم من أن

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[1] تفسير فتح القدير، ص ٢٥١.

[2] التفسير المظهري: ٥\٩٧.

الكسب من الله تعالى المهاد معا على يدي تدل على كوني رسولا حقا من عند الله باطل لأني بشر والبشر لا قدرة له على هذه الأشياء.[1]

The reply which will be given is that it will be said that the meaning of your request is that you are demanding these things from me or you are asking me to ask Allāh taʿālā to make those miracles appear at my hands so that you may know that I am truly a Messenger from Allāh taʿālā. The first point is wrong because I am a human and a human does not have the power to do these things.

3rd Belief: Rasūlullāh is Present Everywhere

To believe that Rasūlullāh *sallallāhu ʿalayhi wa sallam* is present everywhere (hādir wa nāzir) means that he is in every place and is watching. Barelwīs believe that Rasūlullāh's presence is in every place even today and he is aware of all things in the universe. Ahmad Radā Khān Barelwī's devoted follower, Ahmad Saʿīd Kāzimī, says in this regard:

> No place and no time is devoid of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.[2]

Ahmad Radā Khān writes:

> The soul of Rasūlullāh *sallallāhu ʿalayhi wa sallam* is in the entire universe in the home of every Muslim.[3]

Muftī Yār writes:

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[1] التفسير الكبير: تحت الآية: هل كنت إلا بشرا رسولا.

[2] تسكين الخواطر في مسئلة الحاضر والناظر، ص ٨٥.

[3] خالص الإعتقاد، ص ٤٠.

> Rasūlullāh's pure sight is on every iota of the world at all times. He presents himself with his pure body at times of salāh, recitation of the Qur'ān, mīlād sharīf celebrations, assemblies of naʿt and also the janāzah salāh of the righteous.[1]

He writes elsewhere:

> Rasūlullāh *sallallāhu ʿalayhi wa sallam* is present at all events and occasions from the time of Ādam *ʿalayhis salām* until his (*sallallāhu ʿalayhi wa sallam*) physical body.[2]

Not only is Rasūlullāh *sallallāhu ʿalayhi wa sallam* hādir wa nāzir, rather the Auliyā' are also hādir wa nāzir.

Muftī Yār writes:

> The Auliyā' of Allāh can be in several places at the same time, and they can have several bodies at one time.[3]

Maulānā Ahmad Radā Khān writes:

> If they (Auliyā') wish, they can accept the invitations of 1 000 places in 10 000 cities.

This belief is explained in various books.[4]

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[1] جاء الحق، ص ١٥٥.

[2] جاء الحق، ص ١٦٣.

[3] جاء الحق، ص ١٥٤.

[4] تسكين الخواطر في مسئلة الحاضر والناظر أحمد سعيد كاظمي، جاء الحق ص ١٥٠، ١٥٤، ملفوظات، ١١٣، ١١٤، خالص الإعتقاد، ٤٠، فتاوى رضوية، ٦\١٠١٤٢، وغيره.

Answer

The Ahl as –Sunnah wa al-Jamāʿah states that being hāḏir wa nāẕir is a quality of Allāh *taʿālā*, no one else can have this quality. This is the unanimous belief of the ʿulamā' as stated in the Qur'ān and Ḥadīth.

Qur'ān

There are several verses of the Qur'ān which make references to this. A few are presented to serve as examples:

﴿1﴾

اَلَمْ تَرَ اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ. مَا يَكُوْنُ مِنْ نَّجْوٰى ثَلٰثَةٍ اِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ اِلَّا هُوَ سَادِسُهُمْ وَلَآ اَدْنٰى مِنْ ذٰلِكَ وَلَآ اَكْثَرَ اِلَّا هُوَ مَعَهُمْ اَيْنَ مَا كَانُوْا، ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوْا يَوْمَ الْقِيٰمَةِ، اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ.

Have you not seen that Allāh knows all that is in the heavens and all that is in the earth. There is no meeting between three persons without His being the fourth of them, nor between five without His being the sixth of them, nor less than that nor more without His being wherever they may be. He will then inform them of whatever they did on the day of Resurrection. Surely Allāh knows everything.[1]

[1] Sūrah al-Mujādalah, 58: 7.

﴿2﴾

يَسْتَخْفُوْنَ مِنَ النَّاسِ وَلَا يَسْتَخْفُوْنَ مِنَ اللهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُوْنَ مَا لَا يَرْضٰى مِنَ الْقَوْلِ.

They feel ashamed of people and do not feel ashamed of Allāh, whereas He is with them when they deliberate at night over that which Allāh is not pleased.[1]

﴿3﴾

وَمَا تَكُوْنُ فِيْ شَأْنٍ وَّمَا تَتْلُوْا مِنْهُ مِنْ قُرْاٰنٍ وَّلَا تَعْمَلُوْنَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُوْدًا إِذْ تُفِيْضُوْنَ فِيْهِ.

You are not in any situation, neither do you recite any portion of the Qur'ān, nor do you people do any act but that We are present with you when you are engaged in it.[2]

﴿4﴾

وَهُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ، وَاللهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ

He is with you wherever you may be. And Allāh sees all that you do.[3]

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[1] Sūrah an-Nisā', 4: 108.
[2] Sūrah Yūnus, 10: 61.
[3] Sūrah al-Ḥadīd, 57: 4.

﴿5﴾

وَاللّٰهُ بَصِيْرٌۢ بِالْعِبَادِ

And in Allāh's sight are the servants.[1]

Ahādīth

There are many Ahādīth on this subject. A few are presented here.

﴿1﴾

إنكم تدعون سميعا بصيرا، وهو معكم، والذي تدعونه أقرب إلى أحدكم من عنق راحلته.[2]

You call upon that Being who is all-hearing and all-seeing, and He is with you. The One whom you call is closer to you than the necks of your riding animal.

﴿2﴾

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said to Hadrat ʿUbādah ibn Sāmit *radiyallāhu ʿanhu*:

إن أفضل الإيمان أن تعلم أن الله معك حيثما كنتَ.[3]

The most superior īmān is for you to be convinced that Allāh taʿālā is with you wherever you are.

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[1] Sūrah Āl ʿImrān, 3: 15.

[2] بخاري ومسلم.

[3] الطبراني.

﴿3﴾

Hadrat ʿAbdullāh ibn Muʿāwiyah ʿĀmirī *radiyallāhu ʿanhu* narrates that he asked Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

فما تزكية المرء نفسه يا رسول الله، قال أن يعلم أن الله معه حيثما كان.[1]

"O Rasūlullāh! How can a person purify his self?" He replied: "He must have full conviction that Allāh taʿālā is with him wherever he may be.

﴿4﴾

Nawās ibn Samʿān narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said with reference to Dajjāl:

إن يخرج وأنا فيكم فأنا حججه دونكم، وإن يخرج ولست فيكم فأمرؤ حجيج نفسه والله خليفتي على كل مسلم.[2]

If he appears while I am alive among you, I will overpower him on your behalf with proofs. If he appears when I am not with you, each person must defend himself. Allah will protect every Muslim after me.

In the words "when I am not with you" Rasūlullāh *sallallāhu ʿalayhi wa sallam* rejects being hādir wa nāzir.

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[1] رواه البزار في مسنده.

[2] أبو داؤد.

The Unanimous Verdict of The Scholars

﴿1﴾

The verdict of *Fatāwā Bazzāzīyyah*:

قال علماؤنا من قال أرواح المشايخ حاضرة تعلم يكفر.[1]

Our 'ulamā' said: Whoever says that the souls of the pious are present and know everything, he is a kāfir.

﴿2﴾

The verdict of *Fatāwā 'Ālamgīrīyyah*:

تزوج رجل إمرأة ولم يحضر الشهودُ وقال "خداء را ورسول را كواه كرديم" أو قال: خداء راو اوشستكان را كواه كرديم" يُكَفَّر.[2]

A person married a woman without the presence of any witnesses, and said: "I am making Allāh and His Messenger my witnesses" or "I am making Allāh and the angels my witnesses". Such a person will become a kāfir (because he believes that Rasūlullāh sallallāhu 'alayhi wa sallam is hādir wa nāzir).

﴿3﴾

Fatāwā Jawāhir Akhlāṭīyyah:

إن زعم أن النبي صلى الله عليه وسلم يعلم الغيب يكفر فما ظنك بغيره.[1]

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[1] بزازية حاشية عالمكيري: ٦\٣٢٦.

[2] فتاوى عالم كيري: ٢\٤١٣.

If anyone claims that Rasūlullāh sallallāhu ʿalayhi wa sallam knows the unseen, he will become a kāfir. If he makes such a claim with respect to someone else, how can he remain a Muslim?

﴿4﴾

ʿAllāmah Ibn Nujaym Misrī *rahimahullāh* writes:

لو تزوج بشهادة الله ورسوله لا ينعقد النكاح وكفر لاعتقاد أنه صلى الله عليه وسلم يعلم الغيب.[2]

If a person gets married and makes Allāh and Rasūlullāh sallallāhu ʿalayhi wa sallam his witnesses, this marriage will not be valid. And the person would have committed kufr for his belief that Rasūlullāh sallallāhu ʿalayhi wa sallam knows the unseen.

Various other Muhaddithūn and jurists explicitly state that none except Allāh *taʿālā* is hādir wa nāzir.[3]

4th Belief: Rasūlullāh Has Absolute Power of Choice

Maulānā Ahmad Radā Khān Barelwī writes in this regard:

> Rasūlullāh *sallallāhu ʿalayhi wa sallam* can fulfil every need. All the needs of the

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[1] فتاوى جواهر أخلاطية.

[2] البحر الرائق: ١٦\١١.

[3] خلاصة الفتاوى: ٣٥٤\٤، فصول عمادية، ص ٦٤، عمدة القاري: ٥٢٠\١١، مسامره مع المسايره ابن همام: ٨٨\٢، شرح فقه، ص ١٨٥، وغيره.

world and the Hereafter are in his control.[1]

He writes elsewhere:

> He has full control, full permission, and full choice. ʿAbd al-Qādir is also the planner of the universe.[2]

He writes in yet another place:

> Rasūlullāh *sallallāhu ʿalayhi wa sallam* is the mightiest vicegerent, and he has an influence over the earth and skies.[3]

Bihār Sharīʿat states:

> Rasūlullāh *sallallāhu ʿalayhi wa sallam* is Allāh's absolute vicegerent. The entire universe has been placed under his influence. He can give to whomever he wants and take back from whomever he wants.[4]

Fatāwā Razwīyyah:

> With regard to everything, on every bounty, every wish, every asset, as regards Dīn, as regards this world, in the Hereafter, from the first day to this day and until eternity – whoever has received anything or is to receive it has got it and shall get it from the blessed hand of

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[1] برکات الاحداد، ص ٨، وملفوظات حصه ٤، ص ٧٠.

[2] حدائق بخشش، حصة ١٩.

[3] فتاوى رضوية: ٦\١٥٥.

[4] بهار شريعت، امجد علي جز، ص ١٥.

> Hudūr Aqdas Sayyid ʿĀlam *sallallāhu ʿalayhi wa sallam.*[1]

A senior scholar of the Barelwī sect, Muftī Ahmad Yār Gujarati writes:

> The entire matter is in the generous hand of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He can give whatever he wants to whomever he wants.[2]

In addition to this, Barelwīs believe that the Sahābah, Hadrat Shaykh al-Mashā'ikh ʿAbd al-Qādir Jīlānī and all the other Auliyā' have absolute choice to do whatever they want. For example, Ahmad Radā Khān writes with reference to Shaykh al-Mashā'ikh ʿAbd al-Qādir Jīlānī:

> He has full control, full permission, and full choice. ʿAbd al-Qādir is also the planner of the universe.[3]

He writes with reference to the Auliyā':

> The Abdāl rule from the heavens to earth. The ʿĀrif's rule is from the Throne to the earth.[4]

He writes in another place:

> The system of the creation is upheld through the intermediary of the Auliyā'.[5]

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[1] فتاوى رضوية: ١\٥٧٧.

[2] جاء الحق، ص ١٩٥.

[3] حدائق بخشش، ص ٢٨.

[4] الاستمداد، ص ٣٥.

[5] الأمن والعلى، ص ٣٤.

Answer

On the contrary, it is established from the Qur'ān and Hadīth that Allāh *taʿālā* alone is Mukhtār-e-Kull; no one else shares this quality with Him.

Qur'ān

﴿1﴾

الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَّكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهٗ تَقْدِيْرًا. وَاتَّخَذُوْا مِنْ دُوْنِهٖ اٰلِهَةً لَّا يَخْلُقُوْنَ شَيْئًا وَّهُمْ يُخْلَقُوْنَ وَلَا يَمْلِكُوْنَ لِأَنْفُسِهِمْ ضَرًّا وَّلَا نَفْعًا وَّلَا يَمْلِكُوْنَ مَوْتًا وَّلَا حَيٰوةً وَّلَا نُشُوْرًا.

He to whom belongs the dominion of the heavens and the earth, who has taken no son, and who has no partner in His dominion. He created everything and then perfectly proportioned it according to its measure. Yet people have adopted, apart from Him, many deities who do not create anything and are themselves created, who possess neither harm nor benefit for themselves, and have no power over death, nor over life, nor over Resurrection.[1]

﴿2﴾

يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَّجْرِيْ لِأَجَلٍ مُّسَمًّى، ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ، وَالَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ مَا يَمْلِكُوْنَ مِنْ قِطْمِيْرٍ.

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[1] Sūrah al-Furqān, 25: 2-3.

He causes the night to enter into the day and causes the day to enter into the night. He placed the sun and the moon into [His] service. Each one moving till an appointed time. This is Allāh, your Sustainer. To Him belongs dominion. As for those whom you invoke apart from Him, they do not own even the husk of a date pit.[1]

﴿3﴾

مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا، وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ، وَهُوَ الْعَزِيْزُ الْحَكِيْمُ. يٰاَيُّهَا النَّاسُ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ هَلْ مِنْ خٰلِقٍ غَيْرُ اللّٰهِ يَرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ، لَآ اِلٰهَ اِلَّا هُوَ، فَاَنّٰى تُؤْفَكُوْنَ.

Whatever of mercy Allāh opens up for the people, none can withhold it. And whatever He withholds, none can bestow apart from Him. He alone is mighty, wise. O people! Remember Allāh's favour on you. Is there any creator other than Allāh who provides you sustenance from the heavens and the earth? There is no deity but He. Whereto, then, are you turning away?[2]

﴿4﴾

وَلاَ تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لاَ يَنْفَعُكَ وَلاَ يَضُرُّكَ ج فَإِنْ فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ الظّٰلِمِيْنَ.

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[1] Sūrah Fāṭir, 35: 13.
[2] Sūrah Fāṭir, 35: 2-3.

Nor invoke, other than Allāh, that which can neither benefit nor harm you. Then if you do so, you are forthwith of the wrongdoers.[1]

﴿5﴾

قُلْ لَآ أَمْلِكُ لِنَفْسِيْ ضَرًّا وَّلَا نَفْعًا إِلَّا مَا شَآءَ اللّٰهُ

Say: I have no power of any harm or benefit over myself except that which Allāh wills.[2]

Ahādīth

A few Ahādīth are presented in this regard.

﴿1﴾

اللّٰهُمَّ هذا قَسمي فيما أَمْلِك فلا تلمني فيما تملك ولا أملك.[3]

O Allāh! This is my distribution [of expenditure to my family] which was within my capability to distribute equally. Do not take me to task for what is in Your control and which I have no control over [that is love and affection towards his wives].

﴿2﴾

اَللّٰهُمَّ بِعِلْمِكَ الْغَيْبَ وَقُدْرَتِكَ عَلَى الْخَلْقِ اَحْيِنِيْ مَا عَلِمْتَ الْحَيٰوةَ خَيْرًا لِّيْ وَتَوَفَّنِيْ إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِّيْ.[4]

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[1] Sūrah Yūnus, 10: 106.

[2] Sūrah Yūnus, 10: 49.

[3] مشكوة المصابيح، ص ٢٧٩، بحوالة ترمذي، وأبو داؤد، والنسائي، وابن ماجه.

[4] النسائي.

O Allāh! By virtue of Your knowledge of the unseen and Your power over the creation, keep me alive as long as You know that living will be best for me. And give me death when You know that death is best for me.

﴿3﴾

اَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ مِنْ كُلِّ خَيْرٍ خَزَائِنُهُ بِيَدِكَ...[1]

O Allāh! I beg You for every good whose treasures are in Your control. I seek refuge in You from every evil whose treasures are in Your control.

﴿4﴾

مَا أُعْطِيْكُمْ وَلَا أَمْنَعُكُمْ، أَنَا قاسِم أَضَعُ حيث أُمِرْتُ.[2]

Rasūlullāh sallallāhu ʿalayhi wa sallam said: I neither give you anything from my side nor do I refuse you. I am merely a distributor – I give wherever I am ordered to give.

﴿5﴾

اَللّٰهُمَّ إِنِّيْ اَسْتَخِيْرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْئَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوْبِ.[3]

O Allāh! I ask You for good through Your knowledge and I ask You for ability through Your power and I beg

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[1] مستدرك حاكم: ١\٥٢٥.

[2] بخاري وكذا في مشكوة، باب رزق الولاة، ٣٢٥.

[3] بخاري وكذا مشكوة، باب التطوع، ص ١١٦، وأبو داؤد.

(Your favour) out of Your infinite bounty. Surely, You have power and I have none. You know everything and I know not. You are the Great Knower of all unseen things.

﴿6﴾

واعلم أن الأمة لو اجتمعت على أن ينفعوك بشيء لم ينفعوك إلا بشيء قد كتبه الله لك، ولو اجتمعوا على أن يضروك بشيء لم يضروك إلا بشيء قد كتبه الله عليك.

Know that if the entire nation was to get together to benefit you in any way it will not be able to benefit you except with what Allāh decreed for you. If they were to get together to cause you harm in any way, they would not be able to harm you except with what Allāh decreed for you.

The Unanimous Verdict of The Scholars

﴿1﴾

ʿAllāmah Anwar Shāh Kashmīrī *raḥimahullāh* quotes a statement of Shaykh al-Islam Imām Ibn Taymīyyah *raḥimahullāh*:

إن الأنبياء عليهم السلام لا يملكون شيئا حال حياتهم كما أنهم لا يملكون لهم بعد وفاتهم، واستدل بهذا الحديث وقال انه قاسم، لا يغير ولا ملك له أصلا.[1]

[1] فيض الباري: ١\١٧١.

The Prophets ʿalayhimus salām do not have the choice of anything while they are alive just as they have no such choice after their demise. He (Ibn Taymīyyah) provided the Hadīth "I am merely a distributor…" as proof in the sense that Rasūlullāh sallallāhu ʿalayhi wa sallam cannot change anything, and he does not possess any authority.

﴿2﴾

This belief was not prevalent during the era of Imām Fakhr ad-Dīn Rāzī *rahimahullāh*.

إعلم أنه ليس في العالم أحد ينست لله شريكا يساويه في الوجود والقدرة والعلم الحكمة وهذا لا سيما أو يوجد إلى الآن.[1]

Know that there is no one in the world who ascribes a partner to Allāh *taʿālā* whereby he makes him equal in existence, power, knowledge and wisdom. No such belief existed to this point.

﴿3﴾

ʿAllāmah Shaʿrānī *rahimahullāh* writes:

ونحن نعلم أن الشارع هو الله تعالى...فإنه صلى الله عليه وسلم مبلغ عن الله أحكامه فيما أراد الله تعالى لا ينطق قط عن هوى نفسه، ولا ينسى شيئا، فما أُمر بتبليغه إن هو إلا وحي يوحى.[2]

We believe that Allāh taʿālā alone is the promulgator…Rasūlullāh sallallāhu ʿalayhi wa sallam

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[1] التفسير الكبير: ٢\١١٢، تحت الآية: فلا تجعلوا لله أندادا.

[2] اليواقيت والجواهر: ٢\٤٢.

was a conveyor of Allāh's orders. Rasūlullāh sallallāhu ʿalayhi wa sallam never said anything from his own side and did not forget to convey anything. Whatever he was ordered to convey was divine revelation.

﴿4﴾

الحاكم لا خلاف في أنه اللهُ ربُّ العٰلمين.[1]

There is no dispute whatsoever over the fact that Allāh taʿālā alone is the promulgator.

﴿5﴾

Shāh ʿAbd al-ʿAzīz Dehlawī *rahimahullāh* writes:

> The correct creed is that the issue of promulgating the Sharīʿah is not given to anyone because the mantle of messenger-ship entails the conveying of the message, and not vicegerency of Allāh *taʿālā* nor partnership in the divine system. The Prophet conveys whatever Allāh *taʿālā* made lawful and unlawful. He does not have any choice of his own.[2]

5th Belief: Seeking Help From Others Apart From Allāh

It is completely against Islamic teachings to ask anyone other than Allāh *taʿālā* for the fulfilment of one's needs and to think that one's problems will be solved through that person or thing. The Islamic teaching is that none but Allāh *taʿālā* is the solution

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1تحري: ٢\٢٩.

2 *Tuhfah Ithnā ʿAsharī.*

to problems, He alone do we beseech, and He alone we ask for help. This is the name of tauhīd.

Maulānā Ahmad Radā Khān writes in this regard:

> We are ordered to seek the help of the Auliyā', to beseech them and to use them as means; and we are encouraged to do these things. None can deny this except an obstinate person or an enemy of justice.

He writes elsewhere:

> Even after their death, it is permissible to seek help from the Prophets, Messengers, Auliyā', 'ulamā' and the righteous. The Auliyā' have an influence in the world even after they die.

He writes elsewhere:

> Rasūlullāh *sallallāhu 'alayhi wa sallam* alone is of help in every calamity. He alone is the best giver. Call on Rasūlullāh with humility and submission, he alone is the refuge from every misery.

He also writes:

> Jibra'īl *'alayhis salām* accepts Rasūlullāh *sallallāhu 'alayhi wa sallam* as the one who fulfils needs, solves problems and removes calamities. Who else can do this? Rasūlullāh *sallallāhu 'alayhi wa sallam* fulfils the needs of even Jibra'īl *'alayhis salām*.

Rasūlullāh *sallallāhu 'alayhi wa sallam* is not the only fulfiller of needs according to him. He holds the

same belief with respect to Hadrat ʿAlī, Hadrat ʿAbd al-Qādir Jīlānī and various other Auliyā'.[1]

Answer

Qur'ānic teachings, statements of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and the Ijmāʿ of the ummat prove that only Allāh *taʿālā* should be beseeched at the time of a calamity, His help alone should be sought, and there is none but Allāh to remove calamities.

Qur'ān

﴿1﴾

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِ اللهِ لَا يَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ وَمَا لَهُمْ فِيْهِمَا مِنْ شِرْكٍ.

Say: Call upon those whom you allege apart from Allāh. They neither own even an atom's weight in the heavens nor in the earth. They have no partnership in either of the two, nor does He have any helper from among them.[2]

﴿2﴾

وَالَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهِ لَا يَسْتَطِيْعُوْنَ نَصْرَكُمْ وَلَآ أَنْفُسَهُمْ يَنْصُرُوْنَ.

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[1] ملفوظات، ص ٩٩، الأمن العلى، ص ١٣، جاء الحق لمفتي أحمد يار، ص ٢١٠، حدائق بخشش، ص ١٨٦، أنوار الأنبياء في حل نداء يا رسول الله مندرج مجموعة رسائل رضوية: ١\١٨٠، حيات الممات أز بريلوي درج در فتاوى رضوية: ٤\٣٠٠، وفتاوى أفريقه أز بريلوي، ص ١٣٥، وغيره.

[2] Sūrah Saba', 34: 22.

Those whom you call upon besides Him can neither help you nor can they help themselves.[1]

﴿3﴾

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ، وَالَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهِ مَا يَمْلِكُوْنَ مِنْ قِطْمِيْرٍ. اِنْ تَدْعُوْهُمْ لَا يَسْمَعُوْا دُعَآءَكُمْ وَلَوْ سَمِعُوْا مَا اسْتَجَابُوْا لَكُمْ، وَيَوْمَ الْقِيٰمَةِ يَكْفُرُوْنَ بِشِرْكِكُمْ، وَلَا يُنَبِّئُكَ مِثْلُ خَبِيْرٍ.

This is Allāh, your Sustainer. To Him belongs dominion. As for those whom you invoke apart from Him, they do not own even the husk of a date pit. If you were to invoke them, they do not hear your call. And even if they could hear, they would not be able to respond to you. On the day of Resurrection they shall reject your associating others [with Allāh]. None can tell you like the one who is all-knowing.[2]

﴿4﴾

وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهِ لَا يَسْتَجِيْبُوْنَ لَهُمْ بِشَيْءٍ

Those who call upon other than Him, they do not avail them in any way.[3]

﴿5﴾

قُلْ اَفَاتَّخَذْتُمْ مِّنْ دُوْنِهِ اَوْلِيَآءَ لَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ نَفْعًا وَّلَا ضَرًّا

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[1] Sūrah al-Aʿrāf, 7: 197.
[2] Sūrah Fāṭir, 35: 13.
[3] Sūrah ar-Raʿd, 13: 14.

Say: Have you then taken such protectors other than Him who do not have the power to do either good or harm to themselves?[1]

﴿6﴾

وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا يَسْتَجِيْبُ لَهٗ اِلٰى يَوْمِ الْقِيٰمَةِ وَهُمْ عَنْ دُعَآئِهِمْ غٰفِلُوْنَ.

Who can be more astray than those who call apart from Allāh those who cannot come to their call till the day of Resurrection and who have no knowledge of their call?[2]

﴿7﴾

اَفَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اِنْ اَرَادَنِيَ اللّٰهُ بِضُرٍّ هَلْ هُنَّ كٰشِفٰتُ ضُرِّهٖ اَوْ اَرَادَنِيْ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكٰتُ رَحْمَتِهٖ.

Say: Look at all that you worship beside Allāh – if Allāh willed any affliction for me, could they remove the affliction which He imposed [on me]?, or if He willed mercy for me, could they stop His mercy [from reaching me]?[3]

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[1] Sūrah ar-Raʿd, 13: 16.
[2] Sūrah al-Aḥqāf, 46: 5.
[3] Sūrah az-Zumar, 39: 38.

Ahādīth Which Speak Out Against Beseeching Anyone Besides Allāh

﴿1﴾

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said to Hadrat ʿAbdullāh ibn ʿAbbās *radiyallāhu ʿanhu*: You must turn to Allāh *taʿālā* alone for the fulfilment of your needs and beg Him alone. The ink of the pen [which records fate and destiny] has dried. Even the entire universe cannot get together to benefit you or harm you in any way.[1]

﴿2﴾

عن أبي طلحة رضي الله عنه قال كنا مع رسول الله صلى الله عليه وسلم في غزاة خلفي العدو وسمعته يقول مالك يوم الدين إياك نعبد وإياك نستعين. قال فلقد رأيت الرجال قصدع تضربها الملائكة من بين يديها ومن خلفها.[2]

Hadrat Abū Talhah radiyallāhu ʿanhu narrates: We were with Rasūlullāh sallallāhu ʿalayhi wa sallam on a military expedition. The enemy came before us. I heard Rasūlullāh sallallāhu ʿalayhi wa sallam saying: "O Master of the day of Judgement. You alone do we worship and You alone do we ask for help." I saw the people fleeing while the angels were striking them from the front and back.

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[1] Tirmidhī.

[2] تفير الدر المنثور: ١\١٤.

The Unanimous Verdict of The Scholars

﴿1﴾

Imām Abū Ḥanīfah *raḥimahullāh*:

Imām Abū Ḥanīfah *raḥimahullāh* saw a person going to the graves of pious people and addressing them, waiting for them to reply, and then saying: "Do you know that I have been coming to you from so many months? Make duʿā' for me."

Imām Abū Ḥanīfah *raḥimahullāh* said:

هل أجابوا لك؟ قال لا. فقال سُحْقا لك وتربت يداك، كيف تكلم أجساما لا يستطيعون جوابا ولا يملكون شيئا.[1]

Do they answer you?" The man replied: "No." Imām Ṣāḥib raḥimahullāh said: "Destruction to you. May you be disgraced. How can you talk to such bodies which can neither answer you nor have any control over anything?!"

﴿2﴾

The verdict of Ḥadrat ʿAbd al-Qādir Jīlānī *raḥimahullāh*:

When Ḥadrat ʿAbd al-Qādir Jīlānī *raḥimahullāh* was departing from this world, he gave the following advice to his son, ʿAbd al-Wahhāb:

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[1] صيانة الإنسان، بحواله براهين: ١\٢٢٣.

عليك بتقوى الله وطاعته، ولا تخف أحدا ولا توجّه وكِلِ الحوائج كلَّها إلى الله عزّ وجلّ، واطلبها منه ولا تشتقِ بأحدٍ سوى الله عز وجل، ولا تعتمد إلا عليه سبحانه، التوحيد التوحيد التوحيد.[1]

Hold on firmly to Allāh's fear and His obedience. Fear no one else and do not have hopes in anyone else. Refer all your needs to Allāh taʿālā and beg Him for their fulfilment. Do not desire anything from anyone except Allāh taʿālā. Rely on none but Him. Tauḥīd, tauḥīd, tauḥīd – Accept Him alone, accept Him alone, accept Him alone.

6th Belief: Celebrating 12th Rabīʿ al-Awwal as Mīlād an-Nabī

Muftī Yār writes in this regard:

> The mīlād is a Sunnah of the angels. Shaytān flees from it.[2]

He writes elsewhere:

> Mīlād sharīf is established from the Qur'ān, Ḥadīth, angels and Messengers.[3]

He writes in yet another place:

> To hold a mīlād sharīf function, to celebrate the birth, to apply perfume in remembrance of this moment, to sprinkle rose water, to distribute sweetmeats – in short, to express one's happiness in lawful means is mustaḥab (desirable) and

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[1] ملفوظات مع فتح رباني، ص ٦٦٥.

[2] جاء الحق: ١\٢٣٣.

[3] جاء الحق: ١\٢٢٣.

a source of blessings. Even today, the Christians celebrate it because the food-laden table from the heavens was sent down. Rasūlullāh's arrival in this world is a far greater bounty. The day of his birth is therefore a day of ʿīd.[1]

Answer

The prohibition of such a celebration is learnt from the Sharīʿah.

It is established from history that the custom of ʿīd mīlād an-Nabī was not in vogue in the first three eras of Islam. It was first initiated by King Muẓaffar ad-Dīn who was a bidʿatī king of the 7th century of the Hijrah.[2]

He was fully supported by ʿUmar ibn Waḥīyyah.[3]

ʿAllāmah Ibn Kathīr *raḥimahullāh* says that ʿUmar ibn Waḥīyyah was a liar. People had given up relying on his narrations and he was disgraced.[4]

It has been established from reliable sources that celebrating ʿīd mīlād an-Nabī only commenced from the 7th century of the Hijrah. It cannot be proven from the Qur'ān, Ḥadīth, Saḥābah *raḍiyallāhu ʿanhum*, Tābiʿīn, Tabaʿ Tābiʿīn and statements of the mujtahid Imāms because it was not even prevalent in their times. Yes, what we can certainly say is:

من أحدث في أمرنا ما ليس منه فهو رد.[1]

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[1] جاء الحق: ١\٢٣١.

[2] القول المعتمد في عمل المولد (أحمد بن محمد مصري).

[3] البداية والنهاية: ١٣\١٤٤.

[4] البداية والنهاية: ١٣\١٤٥.

[Rasūlullāh sallallāhu ʿalayhi wa sallam said]: Whoever introduces anything new into our Dīn which was not a part of it will be rejected.

Similarly, another narration states:

وإياكم ومحدثات الأمور فإن كل محدثة بدعة وكل بدعة ضلالة.[2]

Beware of initiating new matters because every new matter is a bidʿah and every bidʿah is deviation.

7th Belief: To Stand Up At The Time of Durūd And Salām

The famous scholar of the Barelwī sect, ʿAbd as-Samīʿ Barelwī, writes the following with regard to standing up at the time of durūd and salām:

> It is fard to stand up at the time of the dhikr of the mīlād sharīf.[3]

It is the Barelwī belief that at the time of standing up for durūd, Rasūlullāh *sallallāhu ʿalayhi wa sallam* presents himself there. The following couplet is quoted in this regard:

> Recite durūd at every breath. Hudūr [i.e. Rasūlullāh *sallallāhu ʿalayhi wa sallam*] is also present here.

Answer

The ʿulamā' of the Ahl as-Sunnah wa al-Jamāʿah state that this practice and belief is not established anywhere from the Sahābah, Tābiʿīn and mujtahid

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[1] بخاري ومسلم، كذا في مشكوة، ٢٧.

[2] أبو داؤد: ٢\٢٧٩، ترمذين: ٣٨٣، ابن ماجه: ص ٥، دارمي: ٢\٦، مسند أحمد: ٤\٢٧.

[3] الأنوار الساطعة (عبد السميع بريلوي) ص ٢٥٠.

Imāms. Nowhere in the entire history of Islam is this belief and practice established.

If a practice is not established and is done while considering it to be part of Dīn, then it is classified as a bid'at regarding which Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

﴿1﴾

من أحدث في أمرنا ما ليس منه فهو رد.[1]

[Rasūlullāh sallallāhu 'alayhi wa sallam said]: Whoever introduces anything new into our Dīn which was not a part of it will be rejected.

﴿2﴾

Another narration states:

وشر الأمور محدثاتها وكل بدعة ضلالة.[2]

The worst of matters are the newly innovated ones. And every bid'ah is deviation.

﴿3﴾

Hadrat Hudhayfah *radiyallāhu 'anhu* said:

كل عبادة لم يتعبدها أصحاب رسول الله صلى الله عليه وسلم فلا تقصدوها...وخذوا بطريق من كان قبلكم.[3]

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1 بخاري ومسلم، كذا في مشكوة، ٢٧.

2 مسلم شريف، وكذا مشكوة، ٣٠.

3 كتاب الإعتصام للشافعي: ٢\٢١١.

Do not even try to do any act of worship which the Companions of Rasūlullāh sallallāhu ʿalayhi wa sallam did not do as an act of worship…follow the way of those who were before you [the Sahābah].

The belief that Rasūlullāh *sallallāhu ʿalayhi wa sallam* attends such an assembly is not proven from any Hadīth. It is therefore a slander against Rasūlullāh *sallallāhu ʿalayhi wa sallam*. What he did say was:

من صلى علي عند قبري سمعته، ومن صلى علي نائيا أبلغته.[1]

I hear the salutation of the one who renders it at my grave. As for the one who renders it from a distance, it is conveyed to me [via the angels].

8th Belief: Constructing Solid Graves And Domes Over Them

Muftī Ahmad Yār Gujarati writes in this regard:

> It is permissible according to the Sharīʿah to build a dome, etc. over the grave of a person in order to express his greatness.[2]

Maulānā Ahmad Radā Khān Barelwī writes:

> It is essential to construct domes, etc. over graves so that the pure mausoleums are distinguished from ordinary graves, and so that awe and respect is created in the minds of the masses.[3]

He writes elsewhere:

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[1] مشكوة، ٨٧.

[2] جاء الحق، ص ٢٨٢.

[3] أحكام شريعت: ١\٧١.

The souls of the Auliyā' present themselves near the mausoleums.[1]

Answer

The Sharīʿah strictly forbids the construction of domes over graves and solidifying them. For example:

﴿1﴾

نهى رسول الله صلى الله عليه وسلم أن يجصص القبر وأن يبنى عليه وأن يقعد عليه.[2]

Rasūlullāh sallallāhu ʿalayhi wa sallam prohibited the solidifying of graves, constructing anything over them, and sitting on them.

﴿2﴾

نهى رسول الله صلى الله عليه وسلم أن يبنى على القبور أو يقعد عليها أو يصلى عليها.[3]

Rasūlullāh sallallāhu ʿalayhi wa sallam prohibited constructing anything over the graves, sitting on them, or performing salāh over them.

﴿3﴾

نهى رسول الله صلى الله عليه وسلم أن يبنى على القبر وأن يجصص.[1]

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[1] أحكام شريعت: ١\٧١.

[2] مسلم، مسند أحمد: ١\٧٨، وسنن ترمذي: ١\١٢٥، وأبو داؤد، المحلى لابن حزم: ٥\١٣٣، السنن الكبرى: ٤\٤.

[3] مجمع الزوائد: ٣\٦١.

Rasūlullāh sallallāhu ʿalayhi wa sallam prohibited constructing anything over the graves or making them solid.

The Four Imāms Unanimously Prohibit This Practice

The fatwā of Imām Shāfiʿī *raḥimahullāh* in *Kitāb al-Umm*:

لا يبنى ولا يجصص فإن ذلك يشبه الزينة والخيلاء وليس الموت موضع واحد منهما.[2]

Nothing should be constructed over it nor should it be made solid because these acts smack of beautification and ostentation; and death is not the place for either of the two.

The fatwā of Imām Mālik *raḥimahullāh* and Imām Aḥmad *raḥimahullāh*:

> It is impermissible to construct anything over graves or to write anything on them. This is the unanimous view of Imām Mālik *raḥimahullāh*, Imām Aḥmad *raḥimahullāh*, Dāwūd Ẓāhirī and all other scholars.[3]

The fatwā of Imām Abū Ḥanīfah *raḥimahullāh*:

Imām Muḥammad *raḥimahullāh* relates: My teacher, Imām Abū Ḥanīfah *raḥimahullāh* related this Ḥadīth to me:

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[1] مسند أحمد بترتيب الفتح الرباني: ٨\٧٨.

[2] كتاب الأم: ٢\٢٧٧.

[3] المجموع شرح المهذب: ٥\٢٩٨.

يرفعه إلى النبي صلى الله عليه وسلم أنه نهى عن تربيع القبور وتجصيصها.[1]

He traced the chain of this narration to Rasūlullāh sallallāhu ʿalayhi wa sallam that he prohibited making square graves and making them solid.

The same point is made in all the Hanafī fatwā collections. For example, ʿAllāmah Ibn Nujaym Misrī *rahimahullāh* writes in *al-Bahr ar-Rā'iq*:

ولا يجصص لحديث جابر رضي الله عنه نهى رسول الله صلى الله عليه وسلم أن يجصص القبر وأن يبنى عليه وأن يكتب عليه.[2]

A grave should not be made into a solid structure based on the Hadīth of Hadrat Jābir radiyallāhu ʿanhu wherein he states that Rasūlullāh sallallāhu ʿalayhi wa sallam prohibited the solidifying of a grave, from constructing anything over it and from writing anything on it.

اما البناء عليه فلم أر من اختار جوازه، وعن أبي حنيفة رحمه الله يكره أن يبنى عليه بناء من بيت أو قبة أو نحو ذلك، لما روي عن جابر رضي الله عنه نهى رسول الله صلى الله عليه وسلم عن تجصيص القبور وأن يكتب عليها وأن يبنى عليها.[3]

I have not seen anyone approving the construction of anything over a grave. It is the view of Imām Abū

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1 كتاب الآثار، ٥٢.

2 البحر الرائق: ٢\٢٠٩.

3 رد المختار: ١\٦٠١.

Hanīfah rahimahullāh that it is reprehensible to construct any building, dome or anything similar over it because Hadrat Jābir radiyallāhu ʿanhu said that Rasūlullāh sallallāhu ʿalayhi wa sallam prohibited the solidifying of graves, writing anything on them and constructing anything over them.

The following is stated in *Fatāwā ʿĀlamgīrīyyah*:

ولا يربع ولا يجصص ويكره أن يبنى على القبور أو يقعد أو ينام عليه ويكره أن يبني على القبور مسجدا أو غيره.[1]

A grave should neither be squared nor solidified. It is reprehensible to construct anything over graves, to sit or sleep on them. It is reprehensible to construct a musjid or anything else over graves.

ʿAllāmah Ibn ʿĀbidīn *rahimahullāh* writes in *Fatāwā Shāmī*:

أما البناء عليه فلم أر من اختار جوازه.[2]

I have not seen anyone approving the construction of anything over a grave.

9th Belief: Lighting Lamps Over Graves

Maulānā Ahmad Radā Khān Barelwī says in this regard:

> It is permissible to light lamps as a mark of respect to the graves. This is done so that people may know that the grave is of

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[1] فتاوى عالمكيري: ١٦٦\١.

[2] شامي، ١٠١. وللمزيد أنظر: فتاوى سراجية، ٢٤، فتاوى قاضي خان: ٩٢\١، فتح القدير شرح الهداية: ٤٧٢\١، مرقاة شرح مشكوة: ٢٤٦\١، بدائع الصنائع: ٣٢٠\١، فتاوى دار العلوم ديوبند: ٩٢\١، المفتي: ٣٨٧\٢.

> a certain pious person, and they may acquire blessings from it.[1]

Muftī Ahmad Yār Gujarati writes:

> If it is a grave of a saint, then as a mark of respect to his soul and to show people that it is a grave of a saint so that they can acquire blessings from it, then it is permissible to light lamps over it.[2]

Answer

If we study the Ahādīth we learn that Rasūlullāh *sallallāhu ʿalayhi wa sallam* prohibited lighting lamps at graves. In fact, he cursed the one who lights the lamp. A Hadīth states:

لعن رسول الله صلى الله عليه وسلم زائرات القبور والمتخذين عليها المساجد والسرج.[٣]

Rasūlullāh sallallāhu ʿalayhi wa sallam cursed women who go to graves, and those who make them places of prostration and light lamps at graves.

Mullā ʿAlī Qārī *rahimahullāh* writes in *Mirqāt*:

والنهي عن اتخاذ السراج لما فيه تضيع المال لأنه لا نفع لأحد في السراج، ولأنها من آثار جهنم، وإما للإحتراز عن تعظيم القبور كالنهي عن اتخاذ القبور مساجد.[٤]

1فتاوى رضوية: ١٤\١٤٤.

2جاء الحق: ص ٣٠٠.

3مشكوة، ٧١.

4مرقاة: ١\٤٧٠.

The prohibition of lighting lamps over graves is because it entails wasting money because there is no benefit in it for anyone, it is from among the traces of the Hell-fire, or to save people from showing respect to graves, similar to the prohibition of making graves places of prostration.

Fatāwā Bazzāzīyyah states:

It is a bidʿat to take lamps to a graveyard. There is no basis for this practice.

Ad-Durr al-Mukhtār states:

The practice of lighting lamps at graves, as is the wont of the masses, is unanimously baseless and harām.[1]

The *Fatāwā ʿĀlamgīrīyyah* states:

وايقاد النار على القبور فمن رسوم الجاهلية.[2]

Lighting lamps over graves is from among the customs of Jāhilīyyah.

The following is stated in *Rūḥ al-Maʿānī*:

It is essential to remove lamps and candles from graves. A vow of this nature is forbidden.[3]

10th Belief: Commemorating 3 days, 10 days and so on

It is gauged from *Anwār Sāṭiʿah* and other [Barelwī] literature that it is essential to observe 3 days, 10

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[1] الدر المختار، حصكفي: ١٣٩\٢.

[2] فتاوى عالمكيري: ١٧٨\١.

[3] روح المعاني: ٢١٩\١٥.

days, 20 days, 40 days' ceremonies after the death of a person.

Answer:

The pure Sharī'ah strictly forbids observances of this nature. These customs were obviously not prevalent in the early centuries of Islam. This is why the Qur'ān does not make mention of them. Yes, the 'ulamā' who came later on rejected these customs.

'Allāmah Nawawī *rahimahullāh* states in *Sharh Minhāj*:

الإجتماع على مقبرة في اليوم الثالث وتقسيم الورد والعود والطعام في الأيام المخصوصة كالثالث والخامس والتاسع والعاشر والعشرين والأربعين والشهر السادس السنة بدعة ممنوعة.[1]

To gather at the grave on the third day, to distribute rose water, to burn incense sticks, and distribute food on specific days such as the third, fifth, ninth, tenth, twentieth, fortieth, six months, one year are all customs which are classified as bid'at and forbidden.

Mullā 'Alī Qārī Hanafī *rahimahullāh* writes:

قرر أصحاب مذهبنا من أنه يكره اتخاذ الطعام في اليوم الأول والثالث وبعد الأسبوع.[2]

The seniors of our madh-hab categorically state that it is reprehensible to have food prepared on the first, third and seventh days after the death of a person.

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[1] شرح المنهاج.

[2] مرقاة: ٥\٤٨٢.

ʿAllāmāh Qāḍī Thanā'ullāh Pānīpattī *raḥimahullāh* states:

> Worldly customs such as 10th day, 20th day, six months and one year after my death must not be observed because Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* prohibited mourning for more than three days. In fact, he said that it is ḥarām.[1]

ʿAllāmah Shāmī *raḥimahullāh* quotes from *Fatāwā Bazzāzīyyah*:

> It is reprehensible to prepare food on the 1st day, 3rd day, 7th day and to take food to the graveyard on days of festival, to make special arrangements for food on the occasion of Qur'ān recitation, or to assemble the pious and qārīs for a Qur'ān khatam, or for the recitation of Sūrah al-Anʿām or Sūrah al-Ikhlāṣ.[2]

Ḥaḍrat Maulānā Muḥammad Sarfarāz Khān Ṣafdar Ṣāḥib writes while quoting from *Tuḥfatul Hind* that this is a Hindu custom because when a Brahman dies, the 11th day is observed, when a Khatrī dies then the 13th day is observed, when a Baniyā dies the 15th or 16th day is observed, when a Shaudar dies, then the 30th or 31st day is observed. Then you get a day which is celebrated six months after the death of the person, and also one year after his death. They have a certain day when they feed a cow. In the first half of the month in which the person died, they convey rewards to their elders annually. It is considered essential to convey rewards on the date

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[1] ما لا بد منه، ص ١٦٠.

[2] شامي، ٢٤.

on which the person died. Conveying the rewards for the food is known as Surādh. When the food for Surādh is ready, a pundit is called who then reads something from the Vedas over the food. This is known as Bhishar Munn in their language. The date for this is also specified from before hand.[1]

11th Belief: To Give Food at The Time of Khatam

Muftī Ahmad Yār Khān writes in this regard:

> If you place food in front of you and make duʿā', then what is wrong with this action? We stand before a grave and make duʿā' in the same way.[2]

Maulwī Ahmad Radā Khān writes:

> Although it is a futile act to place food in front of the qārī at the time of the fātihah, it in no way causes any harm in the reaching of reward or the permissibility of the fātihah.[3]

Answer

We do not see any basis for this in the pure Sharīʿah. Everyone is unanimous in stating that this practice was not prevalent during the era of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. This is why the Qur'ān and Hadīth make no mention of it. Nonetheless, the scholars of the past have spoken out against it. For example:

Fatāwā Samarqandīyyah states:

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[1] بحواله ما بسنت، ٩١.

[2] جاء الحق: ص ٢٥٤.

[3] الحجة الفائحة، ص ١٦.

قراءة الفاتحة والإخلاص والكافرون على الطعام بدعة.[1]

Reciting Sūrahs al-Fātiḥah, al-Ikhlās and al-Kāfirūn over food is a bidʿah.

The Barelwī scholar, Maulwī Muḥammad Sālih, himself writes in *Tuḥfatul Aḥbāb*:

> Placing food in front of you and to read something over it is a practice which is not to be found in any Islamic country except India.[2]

12th Belief: Insisting on Duʿā' After The Janāzah Salāh

Maulānā ʿUmar writes in this regard:

> Hanafīs make duʿā' after the janāzah salāh. Wahhābīs consider it bad. Deobandīs also reject it. Now you decide! You are the ones who are rejecting duʿā'. Who are you?[3]

Answer

If we examine the pure Sharīʿah, we do not find any basis for this duʿā'. Rasūlullāh *sallallāhu ʿalayhi wa sallam*, the Sahābah *radiyallāhu ʿanhum*, the Tābiʿīn and the Tabaʿ Tābiʿīn performed thousands of janāzahs but none of them engaged in collective duʿā' after the janāzah salāh. This is why the Hanafī jurists consider making duʿā' in this manner to be against the Sunnah. This is to be found in the Hanafī books of jurisprudence. For example:

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[1] فتاوى سمرقندية بحواله الجنة: ص ١٥٥.

[2] تحفة الأحباب: ص ١٢٢.

[3] مقياس الحنفيت: ص ٥٢٩.

﴿1﴾

ʿAllāmah Ibn Nujaym *rahimahullāh* writes:

...لا يدعو بعد التسليم...[1]

…he must not make duʿā' after the salām…

﴿2﴾

Mullā ʿAlī Qārī *rahimahullāh* writes in *Mirqāt*:

ولا يدعو للميت بعد صلوة الجنازة لأنه يشبه الزيادة في صلوة الجنازة.[2]

He must not engage in duʿā' for the deceased after the janāzah salāh because it appears like an addition to the janāzah salāh.

﴿3﴾

ʿAllāmah Hāfiz ad-Dīn Muhammad ibn Shihāb *rahimahullāh* states in *Fatāwā Bazzāzīyyah*:

...ولا يقوم داعيا له...[3]

…he must not stand up for duʿā' for the deceased…

﴿4﴾

Maulānā ʿAbd al-Hayy Lucknowī *rahimahullāh* states in *Nafʿ al-Muftī wa as-Sā'il*:

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1 البحر الرائق: ٢\١٨٣.

2 مرقاة: ٢\٢١٩.

3 جامع الرموز: ١\٢٥١.

It is reprehensible to make du'ā' after the janāzah salāh.[1]

﴿5﴾

Imām Tāhir ibn Ahmad *rahimahullāh* states in *Khulāsah al-Fatāwā*:

لا يقوم بالدعاء في قراءة القرآن لأجل الميت بعد صلوة الجنازة وقبلها.[2]

He must not stand in du'ā' in reciting the Qur'ān for the deceased before and after the janāzah salāh.

﴿6﴾

'Allāmah Sirāj ad-Dīn *rahimahullāh* writes in *Fatāwā Sirājīyyah*:

إذا فرغ من الصلوة لا يقوم بالدعاء.[3]

He must not stand up for du'ā' when he completes the janāzah salāh.

13th Belief: Kissing One's Thumbs When Hearing The Name of Rasūlullāh

Maulānā Ahmad Radā Khān writes:

> Only the one who burns at hearing the name of Rasūlullāh *sallallāhu 'alayhi wa sallam* will claim that this practice is impermissible.[4]

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[1] نفع المفتي والسائل: ص ٦١.

[2] خلاصة الفتاوى: ١\٢٢٥.

[3] فتاوى سراجية: ص ٢٣.

[4] فتاوى رضوية: ٢\٤٩٦.

He writes elsewhere:

> Rejecting the kissing of the thumbs negates the consensus of the ummat.[1]

Answer

This practice is not established from the era of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. After all, the adhān used to be called out during his blessed era. How, then, is it that this practice is not related from a single Ṣaḥābī? This is why the scholars who came later on classified this practice as impermissible and a bidʿat. As for those Aḥādīth which are furnished as evidence for this practice, the Muḥaddithūn unanimously state that they are fabricated and concocted.

Imām Jalāl ad-Dīn Suyūṭī *raḥimahullāh* writes in this regard:

الأحاديث التي رويت في تقبيل الأنامل وجعلها على العينين عند سماع اسمه صلى الله عليه وسلم من المؤذن في كلمة الشهادة كلها موضوعات.

The Aḥādīth which are narrated with reference to kissing the fingers and placing them on the eyes when hearing Rasūlullāh's name in the shahādah of adhān are all fabricated.

Mullā ʿAlī Qārī *raḥimahullāh* writes:

بسند فيه مجاهيل مع انقطاعه.[2]

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[1] فتاوى رضوية: ٤٩٦\٢.

[2] موضوعات، ص ٧٥.

Its chain of transmission contains many unknown narrators, and it is also munqaṭiʿ.

Similarly, Imām Muḥammad Ṭāhir *raḥimahullāh* in his *Tadhkirah al-Mauḍūʿāt* and ʿAllāmah Shaukānī *raḥimahullāh* in *al-Fawā'id al-Majmūʿah* classify it as fabricated. ʿAllāmah Sakhāwī *raḥimahullāh* also classifies it as fabricated in *al-Maqāṣid al-Ḥasanah*.

The following is related with reference to Ḥaḍrat Abū Bakr *raḍiyallāhu ʿanhu*:

قبل باطن الأنملتين السبابتين ومسح عينيه فقال صلى الله عليه وسلم من فعل مثل ما فعل خليلي فقد حلت شفاعتي.

He kissed the fleshy part of his index fingers and passed them over his eyes. On seeing this, Rasūlullāh ṣallallāhu ʿalayhi wa sallam said: Whoever does what my friend did shall have my intercession guaranteed in his favour.

ʿAllāmah Muḥammad Ṭāhir *raḥimahullāh*, the author of *Tadhkirah al-Mauḍūʿāt* says with reference to the above narration: "It is not authentic."[1]

Similarly Mullā ʿAlī Qārī *raḥimahullāh* quotes from ʿAllāmah Sakhāwī *raḥimahullāh* who said that it is not authentic.[2]

Ḥaḍrat Maulānā Sarfarāz Khān Ṣāḥib states that when this narration is not even authentic, how can this Ḥadīth be practised upon?[3]

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[1] تذكرة الموضوعات، ص ٣٦.

[2] موضوعات كبير، ٧٥.

[3] راه سنت، ص ٢٣٩.

14th Belief: Saying Yā Rasūlallāh

Maulānā Ahmad Raḍā Khān writes in this regard:

> If I say "Yā Rasūlallāh" while sitting and moving about for the sake of assistance, why should you object?"[1]

Answer

There are many details with regard to saying "Yā Rasūlallāh". Some ways of saying it are permissible while others are not.[2]

Rasūlullāh *sallallāhu ʿalayhi wa sallam* – the mercy to the worlds is most certainly alive. When durūd is read at his graveside, he hears it personally. When any durūd is read from a distant place, it is conveyed to him via angels by mentioning to him the name of the person who read it. Rasūlullāh *sallallāhu ʿalayhi wa sallam* then replied to it. A Hadīth states:

من صلى علي عند قبري سمعته، ومن صلى علي نائيا أبلغته.[3]

I hear the salutation of the one who renders it at my grave. As for the one who renders it from a distance, it is conveyed to me [via the angels].[4]

Another Hadīth states:

إن لله ملائكة سياحين في الأرض يبلغونني من أمتي السلام.

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[1] حدائق بخشش: ١٢\٥٠.

[2] Refer to *Fatāwā Raḥīmīyyah*.

[3] مشكوة، ٨٧.

[4] Refer to *Ikhtilāf-e-Ummat*, vol. 1, p. 45.

Allāh taʿālā has specially appointed angels who traverse the earth and convey salām to me from my followers.

What this means is that whether one is near or far, if "Yā Rasūlallāh" is said with the correct belief at the time of saying durūd, then it is permissible. The belief which one must have is that when sending durūd from a distance, it is conveyed to Rasūlullāh *sallallāhu ʿalayhi wa sallam* via an angel. One must not have the belief that Rasūlullāh *sallallāhu ʿalayhi wa sallam* is present where the durūd is recited and is listening to it as Allāh *taʿālā* does.

Similarly, when reading the tashahhud (at-tahīyyāt) in salāh, salām is sent to Rasūlullāh *sallallāhu ʿalayhi wa sallam* by saying: "as-salāmu ʿalayka ayyuhan Nabī". There is no doubt about this. Furthermore, when reading the Qur'ān, the words "Yā Ayyuhal Muzzammil" are read as part of the text of the Qur'ān. There is nothing wrong with this too, and it smacks of ignorance to furnish it as proof that Rasūlullāh *sallallāhu ʿalayhi wa sallam* is present and watching (hādir wa nāzir). Furthermore, it is permissible to say "Yā Rasūlallāh" out of love without having the belief of hādir wa nāzir. Sometimes due to intense love or severe worry, a person expresses the word "Yā" without imagining hādir wa nāzir. This too is permissible. Sometimes an imaginary address is made in a poem. There is nothing wrong with this also (poets even go to the extent of addressing walls and desolate places). This is a mode of expression – the belief of hādir wa nāzir is not found here. However, when a person is not sending durūd, but he says "Yā Rasūlullāh", "Yā ʿAlī", "Yā Gauth", etc. while sitting and moving about and having the belief

of hāḍir wa nāẓir and for the fulfilment of his needs, then this is certainly forbidden.

Allāh *taʿālā* says:

ادْعُوْنِيْ اَسْتَجِبْ لَكُمْ

Call to Me and I will respond to you.

In other words, worship Me, I am not absent from you. I hear your call and accept your request and your worship.[1]

A Ḥadīth states:

قال رجل يا رسول الله أي الذنب أكبر عند الله، قال أن تدعو مع الله أحدا وهو خلقك.

A person asked Rasūlullāh ṣallallāhu ʿalayhi wa sallam: "Which sin is the most serious in the sight of Allāh?" He replied: "That you call with Allāh anyone else (i.e. you call anyone else as you call Allāh taʿālā) while it is Allāh taʿālā who created you.

It is proven from the above that as a person says: "Yā Allāh" for the fulfilment of a need, it is a major sin to call anyone else in this manner.[2]

Thus, at the time of sitting, walking, lying down, at the time of a calamity, a person may call on his Creator, Master and Nourisher (whose status is "He has power over everything" and "He has knowledge of everything") and seek His help. He must present all his needs in the court of Allāh *taʿālā* alone. He must not say "Yā Rasūlāllāh", "Yā ʿAlī", "Yā Gauth", etc. by

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[1] تفسير حقاني: ١٩١\٦.

[2] مشكوة، مظاهر حق: ٤١\١.

thinking of them as independent fulfillers of needs and removers of miseries, and by presenting his needs to them. This is against the teachings of Islam. Hadrat ʿAbd al-Qādir Jīlānī *rahimahullāh* states:

> O you who are addressed! I see you before the creation but not before the Creator. You are fulfilling the demands of your self and of the creation, but falling short in fulfilling the rights of Allāh *taʿālā*. Who gave you these bounties in which you are immersed? Did anyone apart from Allāh *taʿālā* give them to you?[1]

He adds:

فلا تذهبن بهمتك إلى أحد من خلقه في معافاتك فذلك إشراك منك به لا يملك معه في ملكه أحد شيئا. لا ضار ولا دافع ولا جالب ولا سقم ولا مبتلي ولا معافي ولا مبري غيره.[2]

If you want to have a calamity repelled, do not direct your attention to any of His creation because this amounts to polytheism on your part. No one possesses anything in His kingdom – not in causing harm, repulsing harm, causing illness, tribulation, nor in bringing cure and providing salvation.

He writes further:

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[1] الفتح الرباني، ص ٢٨٥.

[2] فتوح الغيب مقاله: ٥٩، ص ١٥٠.

فليكن لك مسئول واحد ومعطي واحد وهمة واحدة، وهو ربك عز وجل الذي نواصي الملوك بيده، وقلوب الخلق بيده التي هي أمراء الأجساد.[1]

You must have just one Being whom you ask, just One who gives you, and just One to whom you are devoted. He is your Sustainer in whose hands are the forelocks of all kings. The hearts of the creation – hearts which are the kings of the bodies – are in His control.

In short, it is totally wrong and baseless to have the belief of hāḍir wa nāẓir for anyone except Allāh *taʿālā* irrespective of whether he is a Prophet or a Walī. This belief is in total contradiction to Islamic teachings. Allāh *taʿālā* alone is hāḍir wa nāẓir. Mujaddid Alf Thānī *raḥimahullāh* says:

> Allāh *taʿālā* alone has knowledge of general and intricate conditions, He alone is aware of everything, and He alone is hāḍir wa nāẓir. We ought to be ashamed of having this belief with respect to anyone else.[2]

"Knowledge of everything", "One who encompasses everything", hāḍir wa nāẓir and other attributes belong solely to Allāh *taʿālā*; no one shares them with Him. Ḥaḍrat Shāh Hidāyatullāh Naqshbandī Jaypūrī *raḥimahullāh* states that Allāh *taʿālā* is unique in His Being, His attributes and His actions. There is no

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[1] فتوح الغيب مقاله: ٥٨.

[2] مكتوب: ٧٨، ١\١٠٠.

partnership whatsoever in His Being, His attributes and His actions.[1]

Sulṯān al-ʿĀrifīn Ḥaḍrat Qāḍī Ḥamīd ad-Dīn Nāgaurī *raḥimahullāh* was the teacher of Ḥaḍrat Khwājah Bakhtiyār Kākī *raḥimahullāh*. He writes in *Taushīḥ*:

> There are some people who call on the Prophets and Auliyā' for their needs and at the time of calamities. They believe that their souls are present, they hear their calls and are aware of their needs. This is a major polytheism and a clear ignorance.

Mullā Ḥusayn Jināḥ writes in *Miftāḥ al-Qulūb*:

> To believe that the pious who have passed away are present everywhere and to call on them, for example by saying "Yā Rasūlallāh", "Yā ʿAbd al-Qādir" and so on are all statements of kufr.

Fatāwā Bazzāzīyyah states:

من قال أرواح المشائخ حاضرة يُكَفَّر.[2]

The one who says that the souls of the pious are present is classified a kāfir.

Shāh ʿAbd al-ʿAzīz Muḥaddith Dehlawī *raḥimahullāh* writes with reference to false beliefs:

> It is a false belief to believe that the Prophets and Messengers possess the essential requisites of divinity, e.g. having knowledge of the unseen, being able to

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[1] معيار السلوك، ص ٧.

[2] فتاوى بزازية مع فتاوى عالمكيري: ٣\٣٢٦.

hear every person's call from every place, having power over everything, etc.[1]

A senior scholar of the Barelwī creed clearly states with reference to the above mentioned beliefs:

> We accept this fact that there is none apart from Allāh *taʿālā* who is hāḍir wa nāẓir everywhere.

To sum up, it is not permissible to say "Yā Rasūlallāh" "Yā Gauth", etc. while having the belief that – like Allāh *taʿālā* – these personalities are present everywhere, they hear our calls or they fulfil our needs. If this is not the belief of a person but there is the possibility of corrupting the beliefs of others, then too it is not permissible to utter such words in their presence.

Fatāwā With Reference to The Barelwīs

The fatwā of the Grand Muftī of India, Maulānā Maḥmūd Ḥasan Gangohī *raḥimahullāh*:

It is stated in *Fatāwā Maḥmūdīyyah* that to raise the voice when reading the durūd and to have the belief that Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* is present, he listens directly and that he is hāḍir wa nāẓir is an incorrect belief. It is essential to repent from it.[2]

The fatwā of Jāmiʿah Khayr al-Madāris Multān:

The Barelwī sect whose beliefs are explained above is out of the Ahl as-Sunnah wa al-Jamāʿah. There is no doubt about it being from the ahl-e-bidʿat and ahl-e-hawā (those who follow their whims and desires).

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[1] تفسیر فتح العزیز، سورۃ البقرۃ: ۱\۵۲.

[2] فتاوی محمودیۃ: ۱\۱۰۷.

However, the ʿulamā' of the Ahl as-Sunnah wa al-Jamāʿah have not issued a fatwā of kufr and shirk on all members of this sect. Nonetheless, specific individuals who explicitly made statements of kufr which could not be explained and rationalized correctly, and they are dogged on their kufr meanings will become kāfirs. That is all. Allāh *taʿālā* knows best.

The view of the compiler of *Majmuʿah al-Fatāwā*:

The belief of such a person is corrupt. In fact, there is a fear of kufr.[1]

[1] مجموعة الفتاوى، مصنف مولانا عبد الحي: ص ٤٦.

THE SHĪʿAH SECT

Background

The entire ummah was united until the beginning of the caliphate of Hadrat ʿUthmān *radiyallāhu ʿanhu*. Disunity then crept in gradually. One of those who was responsible for its proliferation was a Jewish scholar by the name of ʿAbdullāh ibn Saba'. Initially he claimed that Rasūlullāh *sallallāhu ʿalayhi wa sallam* will return to this world, but the people of the Hijāz, Syria and Iraq paid no attention whatsoever to this claim. He then went to Egypt where he began making similar statements and also started holding extreme sentiments about Hadrat ʿAlī *radiyallāhu ʿanhu*. He instilled in the minds of people that Hadrat ʿAlī *radiyallāhu ʿanhu* was eligible for the caliphate but was deprived of this right. He then initiated many complaints against Hadrat ʿUthmān *radiyallāhu ʿanhu* until the latter was oppressively martyred. In the course of this confusion, the battles of Jamal and Siffīn took place, thousands of Muslims were martyred and Hadrat ʿAlī *radiyallāhu ʿanhu* was also eventually martyred.

The movement of the Jewish ʿAbdullāh ibn Saba' on one hand went to extremes in its love for Hadrat ʿAlī *radiyallāhu ʿanhu* and bitter hatred towards Hadrat Muʿāwiyah *radiyallāhu ʿanhu*. Together with this, the view was propounded that the children of Hadrat ʿAlī *radiyallāhu ʿanhu* are eligible for the caliphate. Moreover, after Rasūlullāh *sallallāhu ʿalayhi wa sallam*, the system of imāmat has to continue so that the ummat may continue to be guided. These views became more and more entrenched.

After the martyrdom of Hadrat Husayn *radiyallāhu ʿanhu*, this same group accepted his son, Hadrat Zayn al-ʿĀbidīn, as the fourth imām. When he passed away, Muhammad Bāqir was appointed as the fifth imām. He was followed by Hadrat Jaʿfar Sādiq (the sixth). Differences then arose as to who the seventh imām would be. Initially, Hadrat Jaʿfar Sādiq appointed his son, Ismāʿīl, as his deputy but when he [the son] died before the father, he appointed his other son, Mūsā Kāzim.

One group from them said that the original deputy is Ismāʿīl, so the imāmat will continue in his chain. They therefore accepted his son, Muhammad Ismāʿīl, as their imām. This group attributes itself to him and is therefore known as the Ismāʿīlī sect. The second group said that Imām Jaʿfar Sādiq appointed Hadrat Mūsā Kāzim as his deputy, so he is the actual deputy. This group is therefore known as the Mūsawīyyah.

It then began appointing imāms from the children of Mūsā Kāzim. Thus, his son, ʿAlī Ridā became the 8th imām. He was followed by Muhammad Taqī (9th), ʿAlī Naqī (10th) and then Hasan ʿAskarī (11th). Their twelfth imām, Hadrat Mahdī, is in hiding and will appear close to the day of Resurrection. This group is known as the Ithnā ʿAsharīyyah (twelvers) because of these twelve imāms.

The Founder: ʿAbdullāh ibn Saba'

ʿAbdullāh ibn Saba', a Jew, was a resident of the Yemeni capital, Sanʿā'. His mother's name was Jashan while his father was notorious for his conspiracies, plots and propaganda. He lived in Yemen but came to Madīnah Munawwarah later on.

He then made efforts to cause political and religious weakness to Islam.

The author of *Kashf al-Ḥaqā'iq* writes:

> He initiated a political offensive by false propaganda against Amīr Ḥusayn, the governor of Egypt, Ḥaḍrat ʿUthmān *raḍiyallāhu ʿanhu* and against his other governors. He incited the masses by instilling hatred and enmity in their hearts towards these governors and causing them to be removed. The Islamic Sultanate started to weaken after this. Mutual enmity and partisanship developed among the Muslims.
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> On the religious front, he wanted the clear, explicit and straightforward beliefs of the natural religion of Islam to be changed. The concepts of tauḥīd and messenger-ship must be attacked. The fundamentals of Islam must be altered in order to lead the masses astray and to render the unity of the Muslims to bits. Creedal differences must be created and the seeds of factionalism planted so that the Muslims become divided into separate groups and creeds.[1]

ʿAbdullāh ibn Saba' initiated these plots in Basra, Kūfah and Egypt.[2]

It spread gradually until it took on the form of a creed on its own. Its views were revolutionary; this is why it had to face several expulsions from Kūfah and

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[1] *Kashf al-Ḥaqā'iq*, p. 27.
[2] Ibn Jarīr Ṭabarī, vol. 3, p. 378.

Damascus. It eventually became settled in Egypt from where it initiated a creedal war against Islam. It announced that, like Hadrat ʿĪsā *ʿalayhis salām*, Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam* will return to this world and that Hadrat ʿAlī *radiyallāhu ʿanhu* was appointed by Rasūlullāh *sallallāhu ʿalayhi wa sallam* but Hadrat ʿUthmān *radiyallāhu ʿanhu* had snatched the caliphate from him. Justice therefore demands that he be overthrown.

It was Ibn Saba' who had instigated the people of Egypt to murder Hadrat ʿUthmān *radiyallāhu ʿanhu*.

Imām Shahrastānī *rahimahullāh* writes in *Kitāb al-Milal wa an-Nihal* that when the followers of Ibn Saba' began according divinity to Hadrat ʿAlī *radiyallāhu ʿanhu*, the latter imprisoned them in Madā'in. After Hadrat ʿAlī *radiyallāhu ʿanhu* was martyred, these same people claimed that he was not martyred because he was a part of divine light and was leading a life in the clouds. The thunder in the skies signifies Hadrat ʿAlī's rule while its glitter (lightning) is his whip. When he returns to this world, he will put an end to all injustices and establish justice and equity.[1]

ʿAbdullāh ibn Saba' passed away after the caliphate of Hadrat ʿAlī *radiyallāhu ʿanhu*.

Doctrines And Beliefs of The Shīʿah

There are many points of contention between the Ahl as-Sunnah wa al-Jamāʿah and the Shīʿah sect. However, there are a few fundamental differences:

1. The Qur'ān is not in its original form.

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[1] *Kitāb al-Milal wa an-Nihal*, vol. 1, pp. 204-205.

2. The rank of imāmat surpasses that of prophethood.
3. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* departed from this world, all the Sahābah except four became apostates. (we seek refuge in Allāh *taʿālā* from such claims)
4. Changes in the kalimah tayyibah.
5. Mutʿah (a form of adultery) is not only permissible but elicits rewards.
6. It is obligatory to hold the belief of rajʿat.

There are many other beliefs and doctrines of the Shīʿah which differ with those of the Ahl as-Sunnah, but the above are the fundamental ones.

Answers From The Qur'ān And Hadīth to Shīʿah Beliefs And Doctrines

1st Belief: With Regard to The Qur'ān

Various statements in this regard are to be found in Shīʿah literature. All of them are kufr according to the Ahl as-Sunnah. Shīʿah books contain about 2 000 narrations from which it is learnt that the Qur'ān has been altered. They claim that these are authentic narrations which cannot be rejected.[1]

For example, they say that the Qur'ān which Jibraʾīl *ʿalayhis salām* came with to Rasūlullāh *sallallāhu ʿalayhi wa sallam* contained 13 000 verses.[2]

- Love for the original Qur'ān has been cancelled.[1]

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[1] *Usūl Kāfī*, 671 as quoted from *Bayyināt*, 56. *Usūl Kāfī*, vol. 2, p. 414.
[2] *Usūl Kāfī*, 671.

- The Qur'ān contains certain things which were not said by Allāh.[2]
- The present Qur'ān was compiled by enemies of the friends of Dīn.[3]
- The present arrangement of the Qur'ān is against what Allāh willed.[4]
- The name of Hadrat ʿAlī *radiyallāhu ʿanhu* has been removed from several places in the Qur'ān.[5]

Sayyid Niʿmatullāh al-Mūsawī al-Jazā'irī writes:

> Only Amīr al-Mu'minīn *ʿalayhis salām* [Hadrat ʿAlī] remained occupied in the compilation of the Qur'ān six months after the demise of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and had it compiled as it was revealed and in accordance with the bequest of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. After compiling it, he presented it to those who became caliphs after Rasūlullāh *sallallāhu ʿalayhi wa sallam* and said to them: "This is the Qur'ān in the manner in which it was revealed."
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> From among them, ʿUmar ibn Khattāb said: "We neither have any need for you nor any need for your Qur'ān." Amīr al-Mu'minīn *ʿalayhis salām* said: "After this

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[1] *Sāfī Fī Sharh Usūl Kāfī*.
[2] *Ihtijāj Tabarī*, p. 27.
[3] Ibid. p. 30.
[4] *Fasl al-Khitāb*, p. 30.
[5] *Dībāchah Tafsīr Sāfī*, p. 75.

> day, neither will you nor anyone else be able to look at it until my son Mahdī *ʿalayhis salām* appears." This Qur'ān has many additions and it is devoid of distortions…when Mahdī appears, the present Qur'ān will be raised towards the heavens and he will present that Qur'ān which Amīr al-Mu'minīn had compiled.[1]

Answer

It is the belief of the Ahl as-Sunnah that the Qur'ān is a sanctified book which did not go through even a single letter's addition from the time it was revealed to the present day. Anyone who holds a different view is unanimously out of the fold of Islam.

2nd Belief: The Rank of Imāmat Surpasses That of Prophet-hood

Various statements in this regard are to be found in Shīʿah literature. All of them are kufr according to the Ahl as-Sunnah. For example, Khomeini wrote:

> From among the essentials of our creed, (i.e. the fundamental beliefs) is that our imāms enjoy that rank which no close angel nor any Prophet can reach.[2]

Bāqir Majlisī writes:

> The rank of these imāms surpasses that of prophet-hood.[3]
>
> The imām is maʿsūm. Allāh's special support and inspiration is with him. Allāh

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[1] *Anwār an-Nuʿmānīyyah*, vol. 3, p. 357.
[2] *Al-Hukūmah al-Islāmīyyah*, p. 52.
[3] *Hayāt al-Qulūb*, vol. 3, p. 201.

> *taʿālā* keeps him straight. He is protected against errors, mistakes and slip ups. Allāh confers this special favour of being maʿsūm on an imām so that he may be a proof for His servants and a witness to His creation.[1]
>
> Hadrat ʿAlī *radiyallāhu ʿanhu* was the imām after Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He was followed by Hasan and then Husayn…anyone who rejects this is as if he rejects Allāh and His Messenger *sallallāhu ʿalayhi wa sallam*.[2]

Ghulām Husayn Najafī writes:

> The one who rejects the superiority of Hadrat ʿAlī *radiyallāhu ʿanhu* after the Prophet is a kāfir.[3]

The Shīʿāh make many other similar claims about imāmat.

Answer

The Ahl as-Sunnah say that this belief of imāmat is also kufr. Muftī Walī Hasan Sāhib Taunkī *rahimahullāh* writes the following fatwā[4] on this issue:

Since the era of the Sahābah to this day the ummah unanimously agrees that Rasūlullāh *sallallāhu ʿalayhi wa sallam* is the final Prophet. No new Prophet will be born after him. Therefore, the

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[1] *Usūl al-Kāfī*, p. 121.
[2] Ibid. p. 106.
[3] *Tuhfah-e-Hanafīyyah*, p. 17.
[4] This fatwā has been affirmed and adopted by all the ʿulamā' of the world.

intrinsic elements which are peculiar to prophet-hood – e.g. revelation, Sharīʿah, ʿiṣmah, etc. – have ceased until the day of Resurrection.

Although the Shīʿahs do not make the bold statement of rejecting the end of prophet-hood, they believe – behind a veil – in its continuity. This is because their belief in the concept of imāmat necessitates rejection of the end of prophet-hood. Thus, based on *taqīyyah*, they will abstain from referring to their imāms as prophets, but in reality they affirm the intrinsic elements of prophet-hood for their imāms. In other words, they believe that divine revelation comes to their imāms and that they receive a Sharīʿah. Furthermore, they also give them the right to abrogate injunctions of the Sharīʿah. In fact, according to Rūḥullāh Khomeini, their imāms have reached the level of divinity which is absolute blasphemy and kufr. Rūḥullāh Khomeini writes in *al-Ḥukūmah al-Islāmīyyah*:

فان الامام مقام محمود أو درجة سياسية وخلافة تكوينية يخضع لولايتها وسيطرتها جميع وارث هذا الكون، وإن من ضروريات مذهبنا أن لأئمتنا مقاما لا يبلغه ملك مقرب ولا نبي مرسل إلى أن قال وروي عنهم، إن لنا مع الله حالات لا يسعها ملك مقرب ونبي مرسل ومثل هذه المنزلة موجودة لفاطمة الزهراء عليها السلام.

…From among the essentials of our creed, (i.e. the fundamental beliefs) is that our imāms enjoy that rank which no close angel nor any Prophet can reach. The

same rank is enjoyed by Fāṭimah az-Zahrā' ʿalayhas salām.[1]

The above quotation is sufficient to prove the kufr of this belief.

3rd Belief: All The Ṣaḥābah Except Four Became Apostates

After Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* departed from this world, all the Ṣaḥābah *raḍiyallāhu ʿanhum* except four became apostates. Many statements in this regard are found in the literature of the Shīʿahs. This belief is kufr according to the Ahl as-Sunnah.

Bāqir Majlisī writes:

> After Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* departed from this world, everyone except the following four became apostates: (1) ʿAlī ibn Abī Ṭālib *raḍiyallāhu ʿanhu*, (2) Miqdād *raḍiyallāhu ʿanhu*, (3) Salmān Fārsī *raḍiyallāhu ʿanhu*, (4) Abū Dharr *raḍiyallāhu ʿanhu*.[2]

Ghulām Ḥusayn Najafī writes:

> Those whom you consider to be the Ṣaḥābah and whose praise you are always singing, and from among whom you consider the first three caliphs to be the most superior – several hundred years have passed yet even your greatest

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[1] *Al-Ḥukūmah al-Islāmīyyah*, p. 52.
[2] *Ḥayāt al-Qulūb*, 26.

scholars could not prove their īmān to this day.[1]

ʿAllāmah Khomeini writes:

> Abū Bakr, ʿUmar and their friends did not embrace īmān with their hearts. They remained attached to the religion of the Messenger *sallallāhu ʿalayhi wa sallam* out of their greed for becoming rulers.[2]

The following is stated in *Jāmiʿ Kāfī*:

> Abū Bakr and ʿUmar are absolute kāfirs. May the curse of Allāh *taʿālā*, the angels and all humans be on them.[3]

> There is a chest in Hell in which 12 people are imprisoned. Six are from the previous nations and six from this ummat…the six of this ummat are: Dajjāl, Abū Bakr, ʿUmar, Abū ʿUbaydah ibn al-Jarrāh, Sālim Maulā Hudhayfah and Saʿd ibn Abī Waqqās.[4]

Ghulāh Husayn Najafī writes:

> The role which was played by the wives of Nūh and Lūt to these respective Prophets was played by ʿĀ'ishah bint Abī Bakr *radiyallāhu ʿanhumā* and Hafsah bint ʿUmar *radiyallāhu ʿanhumā* to the Prophet of Islam.[5]

He writes elsewhere:

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[1] *Tuhfah-e-Hanafīyyah*, p. 55.
[2] *Kashf al-Asrār*, p. 112.
[3] *Al-Jāmiʿ al-Kāfī*, Kitāb al-Wadh, p. 62.
[4] *Jalā' al-ʿUyūn*, p. 16.
[5] *Sahm Suhūm*, p. 28.

> There is no room for anyone to doubt that ʿUmar was a kāfir. May Allāh's and the Messenger's curse be on ʿUmar, anyone who considers him to be a Muslim, and anyone else who hesitates in sending curses to him.[1]

Many other similar statements are to be found in Shīʿah books.

Answer

As regards the Sahābah *radiyallāhu ʿanhum*, it is the belief of the Ahl as-Sunnah wa al-Jamāʿah that the Sahābah *radiyallāhu ʿanhum* are the most superior of all humans after the Prophets *ʿalayhimus salām* and that Allāh *taʿālā* is pleased with all of them. This point is found in several verses of the Qur'ān and in an entire treasure of Ahādīth. For example:

Qur'ānic verses

﴿1﴾

وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ ۙ رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ.

As for the pioneers – the first Emigrants and Helpers, and those who followed them in righteousness – Allāh is pleased with them and they are pleased with Him. He has prepared for them gardens beneath which

[1] *Tuhfah-e-Hanafīyyah*, p. 41.

rivers flow, abiding therein forever. This is the supreme triumph.[1]

﴿2﴾

لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيٰرِهِمْ وَاَمْوٰلِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا، وَيَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ، اُولٰئِكَ هُمُ الصّٰدِقُوْنَ. وَالَّذِيْنَ تَبَوَّءُو الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ فِيْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ، وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰئِكَ هُمُ الْمُفْلِحُوْنَ.

[This wealth] is for the indigent among the emigrants who have been driven from their homelands and their possessions, seeking the bounty of Allāh and His pleasure, and helping Allāh and His Messenger. It is they who are the true ones. [This wealth] is for those who are abiding in this abode and in faith before them. They love those who emigrated to them and they do not experience any constriction in their hearts for what the emigrants are given. They give preference to them over their own selves even though they may be experiencing poverty. He who has been saved from the greed of his self, it is such who have achieved their goal.[2]

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[1] Sūrah at-Taubah, 9: 100.
[2] Sūrah al-Hashr, 59: 8-9.

﴿3﴾

وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ قَالُوْٓا اَنُؤْمِنُ كَمَآ اٰمَنَ السُّفَهَآءُ ؕ اَلَآ اِنَّهُمْ هُمُ السُّفَهَآءُ وَلٰكِنْ لَّا يَعْلَمُوْنَ.

When it is said to them: "Believe as all the people have believed", they say: "Should we believe as the fools have believed?" Listen! It is they who are the fools, but they know not.[1]

There are several other verses in the Qur'ān which give the glad tidings about the īmān of the Saḥābah *raḍiyallāhu ʿanhum*. We sufficed with three for the sake of brevity. Three are sufficient for those who want to accept. There is also a large treasure of Aḥādīth on the steadfastness of the Saḥābah *raḍiyallāhu ʿanhum* on the truth.

Aḥādīth

﴿1﴾

وَعَنْ أَبِيْ بُرْدَةَ رَضِيَ اللهُ عَنْهُ عَنْ أَبِيْهِ قَالَ فَرَفَعَ (يعني النبي صلى الله عليه وسلم) رَأْسَهُ إِلَى السَّمَاءِ وَكَانَ كَثِيرًا مِمَّا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ: النُّجُومُ أَمَنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ وَأَنَا أَمَنَةٌ لأَصْحَابِي فَإِذَا ذَهَبْتُ أَتَى أَصْحَابِي مَا يُوعَدُونَ وَأَصْحَابِي أَمَنَةٌ لأُمَّتِي فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ.[2]

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[1] Sūrah al-Baqarah, 2: 13.

[2] مسلم، كذا في مشكوة، ص ٥٥٣.

Hadrat Abū Burdah radiyallāhu ʿanhu relates: Rasūlullāh sallallāhu ʿalayhi wa sallam raised his head towards the heavens as was his habit to do this quite often (waiting for divine revelation). He then said: The stars are a source of peace for the skies. Once these stars disappear, the skies will experience what they were promised. I am a source of peace for my Saḥābah. When I depart, my Saḥābah will experience what they were promised. My Saḥābah are a source of peace for my ummah. When my Saḥābah depart, my ummah will experience what it has been promised.

﴿2﴾

وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ. قَالَ عِمْرَانُ فَلاَ أَدْرِى أَقَالَ رَسُولُ اللهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَ قَرْنِهِ مَرَّتَيْنِ أَوْ ثَلاَثَةً: ثُمَّ يَكُونُ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ وَلاَ يُسْتَشْهَدُونَ وَيَخُونُونَ وَلاَ يُؤْتَمَنُوْنَ وَيَنْذُرُونَ وَلاَ يُوفُونَ وَيَظْهَرُ فِيهِمُ السِّمَنُ.[1]

Hadrat ʿImrān ibn Husayn radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: The best people are those of my era, then those who follow them, then those who follow them." Hadrat ʿImrān said: "I am not sure whether he mentioned two or three eras after his era." Rasūlullāh sallallāhu ʿalayhi wa sallam then said: "They will then be followed by people who will testify without being asked to testify, they will act treacherously and will not be

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1 بخاري: ١\٥١٥، مسلم: ٢\٣٠٥.

trustworthy, they will take vows but not fulfil them, and obesity will be prominent among them."

﴿3﴾

عَنْ عَلِيٍّ قَالَ: قُلْتُ يَا رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنْ يَنْزِلْ بِنَا أَمْرٌ لَيْسَ فِيْهِ بَيَانُ أَمْرٍ وَلَا نَهْيٍ فَمَا تَأْمُرُنِيْ، قَالَ: شَاوِرُوْا فِيْهِ الْفُقَهَاءَ وْالْعَابِدِيْنَ وَلَا تَمْضُوْ فِيْهِ رَأْيًا خَاصَّةً.

Hadrat ʿAlī radiyallāhu ʿanhu narrates: I said: "O Rasūlullāh! What do you order me to do if we are faced with an issue regarding which there is no previous order nor prohibition?" Rasūlullāh sallallāhu ʿalayhi wa sallam replied: "Consult the jurists and worshippers and do not practise on the view of one specific person."

We learn from this that the consensus (ijmāʿ) of the Sahābah *radiyallāhu ʿanhum* is a proof. This is why the Muhaddithūn include this Hadīth in the chapter on ijmāʿ.

There are many other Ahādīth on this subject but we did not quote them for the sake of brevity. These three are sufficient for those who want to accept.

Books of 'Aqā'id Testify to The Īmān of Sahābah

The beliefs of the Ahl as-Sunnah with regard to the Sahābah *radiyallāhu ʿanhum* is exemplified by Imām Abū Hanīfah *rahimahullāh* as follows:

أفضل الناس بعد رسول الله صلى الله عليه وسلم أبو بكر الصديق رضي الله عنه، ثم عمر بن الخطاب رضي الله عنه، ثم عثمان بن عفان

رضي الله عنه، ثم علي بن أبي طالب رضي الله عنه أجمعين غابرين على الحق ومع الحق، ولا تذكر الصحابة إلا بخير.[1]

The most superior of people after Rasūlullāh sallallāhu ʿalayhi wa sallam are Abū Bakr radiyallāhu ʿanhu, then ʿUmar ibn al-Khattāb radiyallāhu ʿanhu, then ʿUthmān ibn ʿAffān radiyallāhu ʿanhu and then ʿAlī ibn Abī Tālib radiyallāhu ʿanhu. They all remained forever on the truth and in support of the truth. The Sahābah are spoken of only in good terms.

ونحب أصحاب رسول الله صلى الله عليه وسلم ولا نفرط في حب أحدهم، ولا نتبرأ من أحد منهم، ونبغض من يبغضهم بغير حق ويذكرهم بسوء، ولا نذكرهم إلا بخير، وحبهم دين وإيمان وإحسان، وبغضهم كفر ونفاق وطغيان.[2]

We love the Companions of Rasūlullāh sallallāhu ʿalayhi wa sallam and do not go to extremes in loving any particular one of them. We do not disavow ourselves from any one of them. We abhor the one who abhors them and speaks ill of them. We speak only good about the Sahābah. Love for them is Dīn, īmān and goodness; while hatred for them is unbelief, hypocrisy and transgression.

وإن العشرة الذين سماهم رسول الله صلى الله عليه وسلم نشهد لهم بالجنة على ما شهد رسول الله صلى الله عليه وسلم وقوله الحق، وهم أبو

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[1] شرح فقه أكبر، ص ٧٤.

[2] العقيدة الطحاوية، ص ٢١.

بكر، وعمر، وعثمان، وعلي، وطلحة، والزبير، وسعد، وسعيد، وعبد الرحمن بن عوف، وأبو عبيدة بن أبي الجراح، وهو أمين هذه الأمة، رضوان الله تعالى عنهم أجمعين. ومن أحسن القولَ في رسول الله وأزواجه وذرياته فقد برئ من النفاق.[1]

We give the same testimony of Paradise in favour of the ten Companions to whom Rasūlullāh sallallāhu ʿalayhi wa sallam gave the glad tidings of Paradise. Our testimony is based on the testimony of Rasūlullāh sallallāhu ʿalayhi wa sallam and what he said is the truth. They are: (1) Abū Bakr, (2) ʿUmar, (3) ʿUthmān, (4) ʿAlī, (5) Talhah, (6) Zubayr, (7) Saʿd, (8) Saʿīd, (9) ʿAbd ar-Rahmān ibn ʿAuf, (10) Abū ʿUbaydah ibn al-Jarrāh who was [given the title of] the trustworthy one of this ummah. The one who speaks good about the wives and children of Rasūlullāh sallallāhu ʿalayhi wa sallam is free from hypocrisy.

The ʿulamā' of the Ahl as-Sunnah compiled several books on the subject of the apostasy of the Sahābah. A study of the following books will prove beneficial:

1. As-hāb Thalāthah – Maulānā Ikrām ad-Dīn.
2. Difāʿ Sahābah – Maulānā Qādī Mazhar Husayn Chakwāl.
3. ʿAdālat Hadrāt Sahābah Kirām – Maulānā Hāfiz Muhr Muhammad Miyā Wālī.
4. Miʿyār Sahābīyyat - ʿAllāmah Khālid Mahmūd.

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[1] العقيدة الطحاوية، ص ١٢، ١٣.

5. Islām Mein Sahābah Kirām Kī Ā'īnī Haythiyat - ʿAllāmah Diyā' ar-Rahmān Fārūqī *rahimahullāh*.
6. Gustākh Sahābah Kī Sharʿī Sazā - ʿAllāmah Diyā' ar-Rahmān Fārūqī *rahimahullāh*.
7. Fadā'il As-hāb Thalāthah – Muftī Bashīr Ahmad Pasraurī Sāhib.
8. Sahābah Kirām Par Shīʿah Ke Iʿtirādāt Aur Oen Ke Jawābāt – Sayyid Mushtāq ʿAlī Shāh.
9. ʿAzmat Sahābah – Maulānā Daust Muhammad Qurayshī.

4th Belief: Distorting The Kalimah Tayyibah

Instead of the kalimah tayyibah:

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

There is none worthy of worship beside Allāh. Muhammad is the Messenger of Allāh.

The Shīʿah kalimah is:

لَا اِلٰهَ اِلَّا اللّٰهُ عَلِيٌّ وَلِيُّ اللّٰهِ وَصِيُّ رَسُوْلِ اللّٰهِ وَخَلِيْفَتُهُ

There is none worthy of worship beside Allāh. ʿAlī is the friend of Allāh and the legatee and deputy of Rasūlullāh.

5th Belief: Mutʿah is Permissible

Mutʿah (a form of adultery) is not only permissible but elicits rewards. The one who commits mutʿah just once shall enter Paradise.[1]

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[1] Muftī Sayyid Ahmad ʿAlī: *Tuhfah al-ʿAwām*.

The reward which is received for mutʿah cannot be received by performing salāh, fasting, zakāh, hajj, charity, etc.[1]

The one who engages in mutʿah receives the eternal prayers of the angels while the one who does not receives their eternal curses.[2]

Īmān is not complete until a person engages in mutʿah.[3]

The one who commits mutʿah four times he (Allāh forbid) reaches the rank of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.[4]

Answer

Mutʿah refers to marrying a woman for a specific period of time.[5]

The Ahl as-Sunnah considers mutʿah to be forbidden and harām.[6]

On the other hand, the Shīʿah not only consider it permissible but very rewarding. The Ahl as-Sunnah explain its prohibition in the light of the Qur'ān, Hadīth, Ijmāʿ and Qiyās.

The Prohibition of Mutʿah From The Qur'ān

Allāh *taʿālā* states:

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[1] Bāqir Majlisī: *ʿUmālah Hasanah, Tarjumah Risālah Mutʿah*, p. 15.
[2] Al-Hāj Abū al-Qāsim, *Burhān al-Mutʿah*, p. 51.
[3] Ibid. p. 45.
[4] *Maṭālib Mutʿah*, p. 52.
[5] *Taḥrīr al-Wasīlah*, vol. 2, p. 290.
[6] *Hidāyah*, vol. 2, p. 292.

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ. اِلَّا عَلٰى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ.

Who guard their private parts. Except from their wives or the slave girls whom they posses. For then, they are free from blame.[1]

The Qur'ān specifies two avenues through which one's carnal desire may be fulfilled:

اِلَّا عَلٰى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ.

Except from their wives or the slave girls whom they posses.[2]

The Prohibition of Mutʿah From Ahādīth

There are mutawātir Aḥādīth in this regard. Thus, it is not permissible to reject them. For example:

عن علي بن أبي طالب رضي الله عنه أن النبي صلى الله عليه وسلم نهى عن متعة النساء وعن لحوم حمر الأهلية زمن خيبر.

Ḥaḍrat ʿAlī ibn Abī Ṭālib raḍiyallāhu ʿanhu narrates that Rasūlullāh ṣallallāhu ʿalayhi wa sallam prohibited mutʿah with women and from eating the flesh of domesticated donkeys on the occasion of the siege of Khaybar.[3]

عن سلمة بن الأكوع رضي الله عنه قال رخص النبي صلى الله عليه وسلم عام أوطاس في متعة ثلاثا ثم نهى عنها.

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1 Sūrah al-Mu'minūn, 23: 5-6.
2 Sūrah al-Maʿārij, 70: 29-30.
3 Tirmidhī.

Hadrat Salamah ibn al-Akwaʿ radiyallāhu ʿanhu said that Rasūlullāh sallallāhu ʿalayhi wa sallam permitted mutʿah for three days during the Autās military expedition and then prohibited it.[1]

عن ربيع بن سبرة عن أبيه رضي الله عنه أنه كان مع النبي صلى الله عليه وسلم فقال يا أيها الناس إني قد كنت اذنت حكم الاستمتاع من النساء وأن الله قد حرمها إلى يوم القيامة.

Hadrat Rabīʿ ibn Saburah narrates from his father radiyallāhu ʿanhu who said that he was with Rasūlullāh sallallāhu ʿalayhi wa sallam when he said: O people! I had permitted you to engage in mutʿah with women but Allāh taʿālā has now prohibited it until the day of Resurrection.[2]

The Prohibition of Mutʿah Based on Ijmāʿ

There is Ijmāʿ of the ummat on the prohibition of mutʿah. Everyone from the era of the Sahābah *radiyallāhu ʿanhum* to the present day – except for the Shīʿah – state the prohibition of mutʿah.

The Prohibition of Mutʿah Based on Qiyās

Qiyās also demands that mutʿah be harām because it would lead to adulteration of lineages, while the Sharīʿah of Muhammad *sallallāhu ʿalayhi wa sallam* places immense importance to the preservation of lineage.

Question: When was mutʿah made harām because there are several narrations with reference to its prohibition? According to some narrations it was

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[1] Muslim.
[2] Muslim.

made forbidden during the siege of Khaybar while other narrations show that an announcement of its prohibition was made during the occasion of the Conquest of Makkah. It is gauged from the two narrations that it was made forbidden on the occasion of the Auṯās military expedition. Some narrations also mention the Tabūk expedition.

Answer: (1) The announcement for the prohibition of mutʿah was made repeatedly. Each narrator narrated it according to the occasion on which he heard it.[1]

(2) Mutʿah was made harām at the beginning of the Khaybar expedition. It was then made permissible for a specific period of time on the occasion of the Conquest of Makkah. Then it was made harām forever until the day of Resurrection.[2]

6th Belief: Rajʿat

The meaning of this belief is as explained in Shīʿah books: It is obligatory to believe in rajʿat. When the imām appears, the believers, unbelievers and hypocrites will come to life. Each one will be taken to account with justice. The wrongdoer will be punished.[3]

It is obligatory to believe in rajʿat in general. You have learnt from many traditions and through the past and latter Shīʿah scholars that rajʿat in essence is a fact…and the one who rejects it is out of the fold of īmān.[4]

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[1] شرح مسلم للنووي: ١\٤٥٠.

[2] وللمزيد أنظر: فتح الملهم: ٣\٤٤٤، تعليق الصبيح: ٤\٢٢، عمدة القاري: ٤٠٤، بذل المجهود: ٣\١٦، رسالة تحقيق متعة…مولانا متفي بشير أحمد بسروري، حرمت متعه…قاضي ثناء الله باني بتي.

[3] *Tuhfah al-Īmān, Haqq al-Yaqīn*: pp. 140, 145.

[4] *Ahsan al-Fawā'id Fī Sharh al-'Aqā'id*, p. 322.

What this means is that when Imām Mahdī – the one who is in hiding – appears from the cave, then Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*, Umm al-Muʾminīn Sayyidah Fāṭimah az-Zahrāʾ, and Ḥasan and Ḥusayn *raḍiyallāhu ʿanhum*, all the imāms and all other special believers will come to life. They will all pledge allegiance at the hands of Imām Mahdī. He will then bring Abū Bakr and ʿUmar *raḍiyallāhu ʿanhumā* to life and punish them for the sins of the entire creation from the beginning of time to that particular time.[1]

He will bring Ḥaḍrat ʿĀʾishah *raḍiyallāhu ʿanhā* to life and promulgate the ḥadd on her.[2]

The Qurʾān states:

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُّكَذِّبُ بِاٰيٰتِنَا

The day when We shall gather from every nation a group that used to reject Our words.[3]

This refers to rajʿat.[4]

Rajʿāt refers to coming back to life during the era of the Imām before the day of Resurrection. This belief is from among the essentials of the imāmīyyah creed.[5]

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[1] بصائر الدرجات: ص ٨٠، ٨١، بحار الأنوار: ١٣\٦٢٥، حق اليقين: ص ٣٦٢، أنوار نعمانية: ٢\٨٦، فضل الخطاب: ص ٨٥.

[2] حق اليقين: ص ٣٤٧، حيوة القلوب: ٢\٦١١، بحار الأنوار: ١٣\٥٧٦.

[3] Sūrah an-Naml, 27: 83.

[4] صافي: ٢\٢٣٧، ترجمة مقبول: ص ٧٦٤، قمي: ١\١٣١، حق اليقين: ص ٢٣٦.

[5] *Chaudah Sitārei*, p. 60.

Imām Jaʿfar Sādiq said: That person is not of us who does not believe in our rajʿat.[1]

Answer

The belief of the Ahl as-Sunnah is as gauged from the Qur'ān and teachings of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. No person – whether a believer or an unbeliever – will be brought back to life in this world. People will only be brought back to life on the day of Resurrection. Only Allāh *taʿālā* will reward or punish, and no one else.

Observe the following statement on the blasphemy of belief in rajʿāt:

يجب إكفار الروافض...في قولهم يرجع الأموات إلى الدنيا...[2]

It is obligatory to consider the Shīʿah to be kāfirs…based on their belief that the dead will come back into this world.

Fatāwā With Reference to The Shīʿah

The fatwā of Hadrat ʿAlī *radiyallāhu ʿanhu*:

If I were to assess our Shīʿah, they will prove to be people who merely make verbal claims and fabricators. If I were to test them, they will all turn out to be apostates.[3]

The fatwā of Imām Mālik *rahimahullāh*:

He says under the following verse:

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[1] من لا يحضره الفقيه: ٣\٢٩١، حق اليقين: ٣٣٦.

[2] فتاوى تاتارخانية: ٥\٥٣٨، المكانة في سرمة الخزانة: ص ٦٠٥، والطريقة المحمدية، فتاوى بزازية.

[3] ارضه كليني: ١٠٧، بحواله أحسن الفتاوى: ١\٨٤.

لِيَغِيْظَ بِهِمُ الْكُفَّارُ

So that He may enrage the unbelievers by them.[1]

This is the Qur'ānic proof of the kufr of the Shīʿah, i.e. they burn within themselves when they see the Saḥābah. This is why they are kāfirs.[2]

The fatwā of Qāḍī ʿIyāḍ:

The one who makes a statement whereby the ummat is considered to be misguided and the Saḥābah are labelled as kāfirs, then we say with certainty that such a person is a kāfir. We say the same with regard to the one who believes that changes and additions were made to the Qur'ān.[3]

The fatwā of Shaykh ʿAbd al-Qādir Jīlānī *raḥimahullāh*:

All groups of the Shīʿah believe that the appointment of the imām takes place under the clear order of Allāh *taʿālā*, that they are maʿsūm, Ḥaḍrat ʿAlī *raḍiyallāhu ʿanhu* is superior to all Saḥābah, apart from a few they all became apostates after the death of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* because they did not accept ʿAlī *raḍiyallāhu ʿanhu* as the imām.[4]

The fatwā of Imām Fakhr ad-Dīn Rāzī:

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[1] Sūrah al-Fatḥ, 48: 29.

[2] الإعتصام: ٢\١٢٦١، روح المعاني: جزء ٢٦.

[3] كتاب الشفاء: ٢\٢٨٦، ٨٢١.

[4] غنية الطالبين: ص ١٥٦-١٦٢.

The Shīʿah claim of distortion in the Qur'ān falsifies Islam.[1]

The fatwā of ʿAllāmah Kamāl ad-Dīn:

If the Shīʿah reject the caliphate of Abū Bakr and ʿUmar *radiyallāhu ʿanhumā* they are kāfir.[2]

The fatwā of ʿAllāmah Ibn Taymīyyah *rahimahullāh*:

If a person is disrespectful towards the Sahābah after considering it to be permissible to do this then he is a kāfir. Such a person is eligible for the death sentence. The one who hurls verbal abuses at Abū Bakr is a kāfir. The animals slaughtered by the Shīʿah are harām while the animals slaughtered by the People of the Book are halāl. Animals slaughtered by the Shīʿah are not halāl because they are apostates according to the Sharīʿah.[3]

The author of *Fatāwā Bazzāzīyyah*:

The one who rejects the caliphate of Abū Bakr and ʿUmar *radiyallāhu ʿanhumā* is a kāfir.

It is obligatory to label as kāfir anyone who considers ʿUthmān, ʿAlī, Talhah, Zubayr and ʿĀ'ishah *radiyallāhu ʿanhum* to be kāfirs.[4]

The fatwā of Mullā ʿAlī Qārī:

The one who rejects the caliphate of Abū Bakr and ʿUmar *radiyallāhu ʿanhumā* is a kāfir because there

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[1] تفسیر کبیر: ۱۱۸.

[2] فتح القدیر، باب الإمامة: ص ۸.

[3] الصارم المسلول: ص ۵۷۵.

[4] فتاوی بزازیة: ۳\۳۱۸.

was ijmāʿ of the Saḥābah on the caliphate of these two.[1]

The fatwā of Mujaddid Alf Thānī *raḥimahullāh*:

He refers to the Shīʿah as kāfirs in many of his letters. He devoted an entire book to them. It is titled, *Radd Rawāfiḍ*. He writes in it: There is no doubt whatsoever that Abū Bakr and ʿUmar *raḍiyallāhu ʿanhumā* are the most superior among all the Saḥābah. Referring to them as kāfirs and denigrating them are obviously causes of kufr and misguidance.[2]

Fatāwā ʿĀlamgīrī:

If the Shīʿah denigrate Ḥaḍrat Abū Bakr and ʿUmar *raḍiyallāhu ʿanhumā* and curse them, then they are kāfirs. The Shīʿah are out of the fold of Islam and they are kāfirs. They are to be treated just like how the Sharīʿah treats apostates.[3]

The fatwā of Shāh Walī Allāh Muḥaddith Dehlawī *raḥimahullāh*:

If a person claims to be a Muslim but he explains certain realities which are proven with certainty from Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* in a manner which is different from that of the Saḥābah, Tābiʿīn and Ijmāʿ of the ummat, then such a person will be referred to as a zindīq. Those who claim that Abū Bakr and ʿUmar *raḍiyallāhu ʿanhumā* are not from the dwellers of Paradise are also zindīq. But this means that none will be referred to as a Prophet after Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. If a person claims that the reality of prophet-hood – i.e. a certain

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[1] شرح فقه الأكبر: ص ١٩٨.

[2] رد روافض: ص ٣١.

[3] فتاوى عالمكيري: ٢\٢٦٨.

person has been sent as a prophet by Allāh, it is compulsory to obey him and he is maʿṣūm – is found in our imāms, then such a person is a zindīq. All the latter day Ḥanafī and Shāfiʿī scholars unanimously state that it is obligatory to execute such a person.[1]

Durr Mukhtār:

The one who denigrates either of Abū Bakr and ʿUmar *raḍiyallāhu ʿanhumā* or criticizes them is a kāfir. His repentance will not be accepted.[2]

The fatwā of ʿAllāmah Shāmī *raḥimahullāh*:

There is no room for any doubt about the kufr of the person who slanders Ḥaḍrat ʿĀ'ishah *raḍiyallāhu ʿanhā* or rejects Abū Bakr *raḍiyallāhu ʿanhu* being a Saḥābī.[3]

The fatwā of Maulānā Rashīd Aḥmad Gangohī *raḥimahullāh*:

The Shīʿah are extremely insolent. They cannot be Muslims merely by uttering the kalimah tauḥīd verbally.[4]

The fatwā of Ḥaḍrat Anwar Shāh Kashmīrī *raḥimahullāh*:

There is no doubt whatsoever about the kufr of the person who rejects the caliphate of any one of Abū Bakr, ʿUmar and ʿUthmān *raḍiyallāhu ʿanhum*.[5]

The fatwā of Maulānā Aḥmad Raḍā Khān Barelwī:

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[1] مسوى شرح مؤطا محمّد.

[2] در مختار.

[3] شامي: ٢٩٤\١٢.

[4] هداية الشيعة: ص ١٤.

[5] إكفار الملحدين: ص ٥١.

He goes into quite a bit of detail in his book *Radd ar-Rāfiḍah*. The gist of it is that one who denigrates Ḥaḍrat Abū Bakr and Ḥaḍrat ʿUmar *raḍiyallāhu ʿanhumā* or either of the two – even if it means not accepting them as rightful caliphs – then he is certainly a kāfir in the light of authoritative books, Ḥanafī jurisprudence and the preferred views and fatwās of the imāms in general.[1]

[1] رد الرافضة.

THE ISMĀʿĪLĪYYAH SECT

Background

The Ismāʿīlī sect belongs to the Shīʿah creed.

When Islam began spreading in all directions, certain people embraced Islam as hypocrites so that they may infiltrate the Muslims and cause harm to them. A Jewish scholar by the name of ʿAbdullāh ibn Saba' was one of them. He expressed extraordinary confidence and love for Hadrat ʿAlī *radiyallāhu ʿanhu* and went to extremes in this regard. He tried to elevate him beyond the limits of humanness. Hadrat ʿAlī *radiyallāhu ʿanhu* tried to convince him to change his views but when he refused, he expelled him from Madīnah Munawwarah and sent him off to Madā'in.

ʿAbdullāh ibn Saba' laid the foundations of Shīʿism and then the Ismāʿīlī creed came into existence. The two concur on the sequence of imāms coming down to Imām Jaʿfar Sādiq but differ after him. Imām Jaʿfar Sādiq appointed his son, Ismāʿīl, as his deputy but he passed away in 133 A.H. while Imām Jaʿfar Sādiq was still living. The latter then appointed his other son, Mūsā Kāzim, as his deputy. The Shīʿah began having differing views after Imām Jaʿfar Sādiq passed away. One group said that they will accept Muhammad, the son of Ismāʿīl as their imām. Based on their affiliation to him, they are known as Ismāʿīlīs. The sequence of imāmat then continued from the progeny of Ismāʿīl ibn Muhammad and continues to this day. Their 49th imām is presently Karīm Āghā Khān.

This sect came into existence in 133 A.H. when Imām Jaʿfar Sādiq appointed his son, Ismāʿīl, as his deputy.

Āghā Khān Shāh Karīm al-Ḥusaynī

He was born on 13 December 1936. Some say he was born in Mumbai while others are of the opinion that he was born in Paris.

When Āghā Khān Sultan Muḥammad Shāh passed away in 1957, the followers differed as to who would succeed him. One group considers his son, ʿAlī Salmān Khān as the 49th imām while another group accepts Shāh Karīm al-Ḥusaynī. Some of them say that Sultan Muḥammad Shāh had bequested the appointment of Shāh Karīm al-Ḥusaynī as his deputy. This is the view of the Shīʿah Muslim Ismāʿīlī Community.

Reason For Being Called Āghā Khān

The reason for this title is given as follows:

Their 45th imām, Khalīlullāh (d. 1233), was murdered in a conspiracy. In order to please the Ismāʿīlīs, Khalīlullāh's two-year old son, Ḥasan ʿAlī, was given the title of Āqā Khān. He was then referred to as Āqā Khān Maḥallātī and the king of Iran got his daughter married to him. However, after the death of the king, Fatah ʿAlī, Ḥasan ʿAlī Shāh Āghā Khān had to face many difficulties in Iran. He left Iran and settled down in Mumbai in India where his followers began addressing him as Āghā Khān.[1]

Education

His deputyship took place while he was studying, and the important responsibility of imāmat was given to him during his student days. This had a detrimental effect on his education and he stopped

[1] *Āghā Khānīyyat ʿUlamā'-e-Ummat Kī Naẓar Mei*, p. 10.

studying. However, he restarted his studies in 1958. While studying for his B.A. (Hons), Prince Karīm Āghā Khān wrote a research paper.

Marriage

Prince Karīm got married in October 1969 to a woman by the name of Salīmah (who was previously known as Sally and was a Christian). Three children were born from this marriage: (1) Prince Zahrah, (2) Prince Rahīm, (3) Prince Husayn.

He then divorced her after 25 years. As part of the divorce settlement, he paid her 20 million pounds (sterling) in cash and 30 million pounds in jewellery. It is said that no European received such a large amount as a divorce settlement.

Among The Wealthiest

Āghā Khān is presently from among the wealthiest people in the world. He is fluent in the English, French and Italian languages, but very hesitant in the Arabic and Urdu languages.

Interests

His occupations and interests include owning race horses, skating, football, tennis and yachting. He represented Iran in the skating Olympics.

Titles

Queen Elizabeth of England conferred the title of "His Highness" to him. The previous Shah of Iran, Ridā Pehlawī, conferred the title of "His Royal Highness" to him.

Prince Karīm Āghā Khān is about 70 years old and is still living.

Doctrines And Beliefs of The Ismāʿīlī Sect

Their story as told by themselves:

Maulānā Shāh Karīm al-Ḥusaynī, the present and existing imām, have mercy on us and forgive us.

D.H.R.R. Prince Āghā Khān Federal Council, Pakistan

Religious New Jamāʿat Khānā, Barītiyo Road, Karachi, 3.

The Message of Āghā Khānī Religious Acts of Worship

Yā ʿAlī Madad to the true believers!

We hereby state that we are Āghā Khānīs and we are affiliated to the Ismāʿīlī Organization whose responsibility is to impart religious teachings to people. We receive religious education in our Jamāʿat Khānās under the leadership of Mukhi Saheb. In the light of what we learn, we Āghā Khānīs, are presenting full details of our worship in the Jamāʿat Khānās.[1]

1. Our Salam (greeting) is “Ya ali Madad” and the reply thereto is “Mowla-ali Madad”.

2. Our ‘Kalima’ is:

اشهد ان لا اله الا الله واشهد ان محمد رسول الله واشهد ان امير المومنين علي الله.

[1] The first ten points are quoted verbatim from Āghā Khānī literature. The transliteration scheme is therefore not applied. (translator)

I testify that there is no god except Allāh and I testify that Muhammad is Allāh's Messenger and I testify that ALI IS ALLAH = H.H. The Aga Khan).

3. We need not perform 'Wudhu' (ablution) because our 'Wudhu' is of heart (i.e. not of action).

4. Instead of 'Namaz' it is mandatory for every Aga Khani to attend the Jamatkhana to chant the 'Dua' (Prayer) three times a day in place of five times' incumbent 'Namaz' (Canonical Prayers). Standing and kneeling is not required in our prayers. Nor we need to face Qiblah, we can pray with our face in any direction for which it is important to bring the Hazir Imam (H.H. The Aga Khan) in our perception in the prayers.

5. Fast (Roza) is fundamentally of eye, ear and tongue. It cannot be broken by eating and drinking. Our 'Roza' (Fast) is for one-and-a-quarter 'Pahar' (about 4½ hours) which is broken at 10.00 A.M. and that too is optional for the 'Momin' (believer) otherwise fast is not incumbent. Of course, we keep fast on the first day of the month whenever it happens to fall on Friday through sighting of the moon in the whole year.

6. In place of Zakat we pay two annas per rupee ("Dasond") in the Jamatkhana considering it mandatory.

7. Our Hajj (Pilgrimage) is the vision (sighting) of Hazir Imam (H.H. The Aga Khan) (that is because Hazir Imam (H.H. The Aga Khan) is the only incarnation of the God on the earth).

8. Rather we have with us speaking/talking Quran, that is Hazir Imam (H.H. The Aga Khan) who is present, but the Musalmans (Muslims) have got merely a void Book i.e. Quran.

9. Mukhi Saheb dissipate our sins for (the period from) morning to evening by sprinkling drop (of water "i.e. Chantta"). If any person amongst us cannot attend the Ismaili Jamatkhana every day, he can get his sins atoned by getting the drops sprinkled (on him) by Mukhi and be drinking 'GHATPAT' (holy water) on Fridays against payment of money in the Ismaili Jamatkhana, and if anyone cannot attend Ismaili Jamatkhana on Fridays he can get the sins of the whole month condoned by means of the said ceremonies on the night the moon is sighted, against payment of money.

10. The mode of our worship is:- The Hazir Imam (H.H. The Aga Khan) gives us a 'Word'/ISM-E-AZAM for which we pay Rs.75/- the worship whereof we perform in the later part of the night. For atonement of worships for 5 years we pay Rs.500/-, for 12 years Rs.1,200/- and for Life Membership (to get the worships for the whole life pardoned) we pay Rs.5000/- in the Jamatkhanas. NOORANI: To obtain the 'noor' (light) of Hazir Imam (H.H. The Aga Khan) we pay Rs.7000/- in the Jamatkhanas, whence we got the 'Noor of Hazir Imam (H.H. The Aga Khan). FIDAYEEN: To get ourselves pardoned on the Day of Judgement (Qiyamat) by Hazir Imam (H.H. The Aga Khan) i.e. (linked) towards the expenses (to be incurred) for getting our 'Noor' linked with that of the Hazir Imam (H.H. The Aga Khan) we pay Rs.25,000/- in the Ismaili Jamatkhana.

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11. The rank of imamat surpasses that of prophet-hood.

12. Their imam is an incarnation of God. Thus, their imam is in fact their god and they prostrate to him.

13. There is no need for Qiyās and Ijmāʿ because their imām or his deputy is present all the time. Whatever he says is considered to be absolute.[1]

Answers From The Qur'ān And Hadīth to Āghā Khānī Beliefs And Doctrines

1st Belief: The Salām

To say "Yā ʿAlī Madad" and its reply: "Maulā ʿAlī Madad".

In fact, "Yā ʿAlī Madad" must be said all the time – when sitting, standing, entering a house, leaving a house, when meeting each other, etc.

Answer

According to the Ahl as-Sunnah, the words for the salām are: as-salāmu ʿalaykum and the reply is: wa ʿalaykumus salām. This is established from the Qur'ān and Hadīth.

2nd Belief: The Kalimah

Our kalimah is:

اشهد ان لا اله الا الله واشهد ان محمد رسول الله واشهد ان امير المومنين علي الله.

Answer

The Ahl as-Sunnah says that in order for a person to become a Muslim, it is essential for him to say the kalimah tayyibah and the wording of it has to be correct. The wording is:

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[1] *Kalām Ilāhī Aur Farmān Imām*, p. 11.

لا اله الا الله محمد رسول الله

A person cannot be a Muslim if he does not say this kalimah.

3rd Belief: The Wudū'

We need not perform 'Wudhu' (ablution) because our 'Wudhu' is of heart (i.e. not of action).

Previously their jamā'at khānās used to have an ablution place but now their view has changed and they say that wudū' is of the heart. This is why their new jamā'at khānās do not have ablution places.

In the same way they do not have a concept of ghusl irrespective of whether it is ghusl after conjugal relations, after having a wet dream, or after a woman completes her menses or post-natal bleeding.

It is necessary to present one's self for the morning prayer the moment it is dawn.

Answer

According to the Ahl as-Sunnah it is compulsory to perform ghusl in each of the above conditions.

4th Belief: The Five Salāhs

In place of the five salāhs, there is du'ā' three times a day in the jamā'at khānah. This is enough. It has no standing and kneeling postures, and there is no need to face the qiblah.

The worship of the Āghā Khānīs is known as du'ā', this is why they say that it is the first foundation of

Dīn. They have to present themselves in a jamāʿat khānah for duʿā'.[1]

The following duʿā' has to be made some time before the end of their duʿā':

مَوْلَانَا شَاه كَرِيْمَ الْحُسَيْنِي اَلْإِمامُ الْحَاضِرُ الْمَوْجُوْدُ إِرْحَمْنَا وَاغْفِرْ لَنَا.

Maulānā Shāh Karīm al-Husaynī, the present and existing imām, have mercy on us and forgive us.[2]

This duʿā' is also made in front of the photograph of the Āghā Khān.

On completing the duʿā', the Ismāʿīlī shakes hands to those who are on his right and left – irrespective of whether they are males or females – and they say to each other: "Shāh Jū Dīdār", i.e. may you be blessed with the ability to set eyes on the Hādir Imām Āghā Khān.[3]

Answer

The Ahl as-Sunnah is of the view that salāh has a special feature in which there has to be the standing, kneeling, prostrating and sitting postures. Rejecting this form of salāh is unanimously considered to be kufr.

5th Belief: Fasting

Fast (Roza) is fundamentally of eye, ear and tongue. It cannot be broken by eating and drinking.

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[1] *Āghā Khān Musalmān Kayse?*, p. 260.
[2] Ibid.
[3] *Haqīqat Ismāʿīlīyyah Yā Ismāʿīlī Tarīqat*, p. 59.

They further claim: What can you gain from staying hungry? Rewards can only be obtained by going to the jamāʿat khānah.[1]

Answer

According to the Ahl as-Sunnah, the time for fasting is from true dawn until sunset. During this time, a person has to abstain from eating, drinking and conjugal relations. This is the order in the Qur'ān and Ḥadīth. Rejecting it is kufr.

6th Belief: Zakāh

In place of Zakat we pay two annas per rupee ("Dasond") in the Jamatkhana considering it mandatory.

If you continue giving one tenth on every 80 Narjī to Maz ʿAlī, there will be blessings in your family, children and wealth, and Ḥusayn ʿAlī will preserve your īmān. This is because our Maz ʿAlī is the absolute creator of the entire universe.[2]

Answer

According to the Ahl as-Sunnah, 2½ % is compulsory as zakāh and a niṣāb is set for it.

7th Belief: Ḥajj

Our Hajj (Pilgrimage) is the vision (sighting) of Hazir Imam (H.H. The Aga Khan).

It is their belief that the one who sets eyes on the imām will have his past sins forgiven and he will

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[1] *Āghā Khān Musalmān Kayse?*, p. 268.
[2] Ibid. p. 269.

receive the reward of a hajj. This is known as Dīdār Mubārak (a blessed sighting).[1]

Answer

The Ahl as-Sunnah is of the view that hajj is one of the pillars of Islam and it is compulsory on every person who has the ability to go to the Kaʿbah.

Maulānā Yūsuf Ludhyānwī *raḥimahullāh* says that the Āghā Khānīs reject all the five pillars of Islam. So what relationship do they have with Islam and Muslims? How can they be accepted as a group from among the Muslims?

8th Belief: The Qur'ān

Rather we have with us speaking/talking Quran, that is Hazir Imam (H.H. The Aga Khan) who is present, but the Musalmans (Muslims) have got merely a void Book i.e. Quran.

The Āghā Khānīs believe that Hadrat ʿUthmān *raḍiyallāhu ʿanhu* changed the Qur'ān and that the original is with the Imām Hādir who reads it to anyone who asks him. Furthermore, the Qur'ān contained 40 pārās, ten of which are in the imām's house.[2]

The ten pārās are known as Uthar Ved and are known to the imām. The imām is the talking Qur'ān. This is why one has to act on what he says. The one who does this is successful in this world. The imām's hand is equal to the hand of Allāh. The imām's face

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[1] *Āghā Khān Musalmān Kayse?*, p. 272.
[2] Ibid. p. 252,

is equal to Allāh's. Beholding the imām is equal to beholding Allāh.[1]

Answer

It is the belief of the Ahl as-Sunnah that the present Qur'ān and every letter of it is as it was revealed, and it will remain preserved in this manner until the day of Resurrection because Allāh *taʿālā* took the responsibility for its preservation.

9th Belief: Mukhi Saheb

Mukhi Saheb (religious leader) sprinkles water and has sins forgiven. It is essential to do this and very rewarding.

The practice of sprinkling is done on several occasions:

1. Ten days after the birth of a child. This is done after 30 rupees are given to the jamāʿat khānah.
2. At the time of joining any assembly of the jamāʿat khānah. The minimum amount to be paid is one rupee and there is no maximum amount.
3. On the occasion of marriage. The bride and bridegroom give 50 rupees to the Mukhī Sāhib and then prostrate before him. The Mukhī Sāhib of the jamāʿat khānah takes the place of the imām. Thus, the one who prostrates to Mukhī Sāhib is actually prostrating before the Imām Āghā Khān.

[1] *Āghā Khān Musalmān Kayse?*, p. 254.

Answer

The Ahl as-Sunnah believes that none except Allāh *taʿālā* has the right to forgive sins. Prostration before anyone besides Allāh *taʿālā* is harām.

10th Belief: Special Mode of Worship

Answer

This is in total contradiction to the belief of the Ahl as-Sunnah, and in absolute opposition to the Qur'ān and Hadīth. To prostrate before anyone apart from Allāh *taʿālā* with the intention of worship unanimously renders a person a kāfir.

11th And 12th Belief: The Rank of The Imām

The rank of imāmat surpasses that of prophet-hood.

Āghā Khānī literature contains the following 11 qualities of their imām:

1. The imām is the treasurer of Allāh's knowledge and the heir of prophetic knowledge.
2. The imām's essence is heavenly and his knowledge is ʿAlawī.
3. Character has no effect on his self because he is connected to a world which is beyond character.
4. The difference between him and other servants of Allāh is like the difference between humans and animals.
5. It is essential for one imām to be present in every era.
6. The imām has the sole prerogative of ruling over the world.

7. It is essential for every believer to have true recognition of the imām.
8. The imām is sinless, he cannot err.
9. Salvation without true recognition of the imām is not possible.
10. The qualities of Allāh as mentioned in the Qur'ān are in reality referring to the qualities of the imāms.
11. The imāms have the right to alter and abrogate the Sharīʿah.[1]

13th Belief: No Need For Qiyās And Ijmāʿ

There is no need for Qiyās and Ijmāʿ because their imām or his deputy is present all the time. Whatever he says is considered to be an absolute ruling. It is essential to accept his verdict in every situation.

Answer

The Ahl as-Sunnah is of the view that there are four sources for the Sharīʿah: The Qur'ān, Hadīth, Ijmāʿ and Qiyās.

Ijmāʿ refers to the unanimous decision of the Sahābah and those who come after them.

Fatāwā With Reference to The Āghā Khānī Ismāʿīlīyyah

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[1] *Ismāʿīlīyyah Aur ʿAqīdah-e-Imāmat Kā Taʿāruf*, p. 108. Also *Shīʿah* of ʿAllāmah Sayyid Muhammad Husayn Tabā Tabā'ī, p. 83.

The fatwā of Maulānā Muḥammad Yūsuf Ludhyānwī *raḥimahullāh*

Question:

What do the ʻulamā' say about the Ismāʻīlī (Āghā Khānī) group which is found in considerable numbers in Chatrāl, Gilgit, Karachi and other regions? They call themselves Muslims but their beliefs and doctrines are as follows:

1. Their kalimah is:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ وَاَشْهَدُ اَنَّ اَمِيْرَ الْمُؤْمِنِيْنَ عَلِيٌّ اللهِ.

2. They accept the Āghā Khān as their imām and consider him to be the master of all good and bad. They refer to his statements and rulings as "farmān" and believe that accepting his "farmān" is the greatest obligation.

3. They do not adhere to the external Sharīʻah. They believe the Āghā Khān to be the talking Qur'ān, the Kaʻbah, the Bayt al-Maʻmūr and everything else. It is stated in their literature that wherever the word "Allāh" appears in the Qur'ān, it refers to their present imām (the Āghā Khān).

4. They reject the five daily ṣalāhs. Instead, they believe in three times for duʻā'.

5. Instead of a musjid, they construct a jamāʻat khānah for their worship.

6. They do not believe in zakāh as prescribed by the Sharīʻah. Instead, they take out 10% of all categories of wealth and give it in the name of the Āghā Khān. They refer to it as Dasond.

7. They reject the concept of fasting in Ramaḍān.

8. They reject the ḥajj to the Kaʿbah. Instead, they consider looking at the Āghā Khān to be their ḥajj.

9. Instead of saying "as-salāmu ʿalaykum" they say: "Yā ʿAlī Madad".

10. Their reply to the above salām is: "Maulā ʿAlī Madad".

I now have the following questions:

1. Can they be referred to as Muslims in the light of the above beliefs and doctrines?
2. Can we attend their janāzah ṣalāh?
3. Can they be buried in Muslim cemeteries?
4. Can we marry them?
5. Is the animal slaughtered by them ḥalāl?
6. Can our interactions with them be as they are with Muslims?

Kindly provide answers for Allāh's sake and remove the concerns of Muslims.

Your reward is with Allāh *taʿālā*.

Answer:

All praise is due to Allāh. Peace to His selected servants.

1. The person having even a little knowledge of Islamic teachings and Āghā Khānī beliefs and doctrines will have absolutely no doubt whatsoever that, like the Qādiyānīs, the Āghā Khānīs are atheists and apostates. All scholars from the early centuries of Islam to this day unanimously proclaim their kufr,

apostasy and atheism. Those who – because of their ignorance and unawareness – consider the Āghā Khānīs to be a group from among the Muslims, then their ignorance and unawareness is most unfortunate and ill-fated.

2. The activities of the Āghā Khānīs have always remained concealed, secretive and restricted to a certain specific circle. They never had the courage to openly proclaim and propagate their baseless beliefs. However, the present weakness and meekness of Muslims, and the negligence of the masses and rulers have ignited their courage. They have started laying down certain plots through which they can steal whatever little īmān is left in the Muslims.

3. From among their conspiring plans, the web of welfare organizations is their most successful Satanic snare. This is because everyone – from the rulers to the laymen – submits to the "idol of gold". These thieves of Dīn and īmān receive an official and general mandate to render services to Muslims. In this way, they get a free reign to propagate their blasphemous doctrines and heretical beliefs.

4. In the light of these conditions, the establishment of the "Āghā Khān Foundation" is a venomous poison for the existence of Muslims as a nation. To accept membership in this foundation, to support it and to take any type of assistance from it is synonymous to putting an end to the honour of īmān. This is such a collective crime that its punishment will descend in the form of Allāh's wrath and torment.

5. In order to save Muslims from this trap, it is the duty of the government [of Pakistan] to cancel the permission for the establishment of this organization. It is the duty of the Muslim public to completely boycott this scheming foundation. It is the obligation

of the ʿulamā' and pious of that region to openly expose this conspiracy and to make full representations to the government against it. The person who praises and speaks in support of this foundation, helps it in any way or takes any type of assistance from it will be raised on the day of Resurrection in the lines of those who are rebels against Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

مَنْ كَثَّرَ سَوَادَ قَوْمٍ فَهُوَ مِنْهُمْ

لَعَمْرِيْ لَقَدْ نَبَّهْتُ مَنْ كَانَ نَائِمًا

وَاَسْمَعْتُ مَنْ كَانَتْ بِهِ أُذْنَانِ

The one who increases the numbers of a people is counted among them. I take an oath, I drew attention to this to the one who was sleeping, and I made him who has ears to listen to what I am saying.

وللہ الحمد أولا وآخرا

﴿2﴾

The fatwā of Hadrat Maulānā Muftī Rashīd Ahmad Ludhyānwī *rahimahullāh*:

Āghā Khānīs are apostates and zindīqs. They have no connection whatsoever with Islam. They are undoubtedly kāfirs and apostates, and it is a Sharʿī obligation to kill them. To support such people in such a dangerous scheme actually entails selling one's īmān for a few pennies. It is the obligation of the Islamic government to rescue naïve Muslims from the kufr traps of apostates and to mete out an admonitory punishment to the enemies of Islam. It is

also the duty of the ʿulamā', righteous and influential people of that region to take effective steps immediately. The kufr and blasphemy of these people [Āghā Khānīs] must be clearly explained to the masses so that they do not destroy their worldly life and their Hereafter by this dangerous scheme. It must be impressed on the Muslims of that region that it is harām to take any part in the Āghā Khānī organization, to support it in any way, to take assistance from it, to become a member there, and so on.

That is all.

Allāh *taʿālā* knows best.

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The fatwā of Dār al-Iftā' Jāmiʿah Fārūqīyyah, Karachi

The Āghā Khānī group is unanimously considered to be kāfir. The rules of a zindīq are applicable to them because they are always endeavouring to cause harm to the Muslims. They were never the well-wishers of Muslims nor are they their well-wishers at present. In fact, it is the core of their worship to harm Muslims and to deceive them, and it is considered to elicit rewards.

Ibn Kathīr *rahimahullāh* writes in *al-Bidāyah wa an-Nihāyah* that when the Tartars attacked Damascus, the Ismāʿīlīs supported them and made failed attempts to destroy and annihilate the Muslims. This group can never be a friend of Muslims. It is an enemy of Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam*. How, then, can a Muslim befriend it in any way or to join its foundation or organization? Especially when we know that Allāh *taʿālā* made this absolutely harām.

لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْٓا ءَابَآءَهُمْ اَوْ اَبْنَآءَهُمْ اَوْ اِخْوٰنَهُمْ اَوْ عَشِيْرَتَهُمْ، اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ...

You will not find a people who believe in Allāh and in the last day befriending those who oppose Allāh and His Messenger even though they may be their fathers, sons, brothers or family members. Allāh has inscribed īmān in their hearts...[1]

اَلَمْ تَرَ اِلَى الَّذِيْنَ تَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ مَّا هُمْ مِّنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُوْنَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُوْنَ. اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا، اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ.

Have you not seen those who befriended a people with whom Allāh is angry? They neither belong to you nor to them. They swear to a lie while they know [it to be false]. Allāh has prepared for them a severe punishment. Without doubt, very evil is what they do.[2]

يٰٓاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوَّكُمْ اَوْلِيَآءَ تُلْقُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوْا بِمَا جَآءَكُمْ مِّنَ الْحَقِّ.

O believers! Do not take My enemies and your enemies as friends. You convey to them the message of friendship while they reject the true religion that has come to you.[3]

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[1] Sūrah al-Mujādilah, 58: 22.
[2] Sūrah al-Mujādilah, 58: 14-15.
[3] Sūrah al-Mumtaḥinah, 1.

It becomes absolutely clear from the above verses that it is not permissible to befriend idolaters and those who are enemies of Dīn, nor is it permissible to accept monetary help from them while considering it to be a gift. Allāh *taʿālā* relates a story of Sulaymān *ʿalayhis salām* wherein he refused to accept a gift:

فَلَمَّا جَآءَ سُلَيْمٰنَ قَالَ أَتُمِدُّوْنَنِ بِمَالٍ فَمَآ اٰتٰنِيَ اللّٰهُ خَيْرٌ مِّمَّآ اٰتٰكُمْ ۚ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُوْنَ.

When the [queen's envoy] came to Sulaymān, he said: "Are you aiding me with wealth? So all that Allāh has given me is better than what He gave you. Rather, you yourself rejoice in your gift."[1]

There were times when Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* gave gifts to the polytheists and accepted their gifts in order to win over their hearts and for other wisdoms. However, as per the investigation of ʿAllāmah Ālūsī *raḥimahullāh*, it is not permissible to accept their gifts if it is going to interfere with Dīnī exigencies and Dīnī affairs.[2]

ʿAllāmah ʿAynī *raḥimahullāh* in *ʿUmdah al-Qārī* and Imām Abū Dāwūd *raḥimahullāh* in *Sunan Abī Dāwūd* relate from Kaʿb ibn Mālik, ʿIyāḍ ibn Ḥammād and others that Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* said:

إني لا أقبل هدية مشرك

I do not accept the gift of a polytheist.

إني غيبت عن زبد المشركين

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[1] Sūrah an-Naml, 27: 36.
[2] *Rūḥ al-Maʿānī.*

I stay far from the friendship of polytheists.

We learn from these explicit statements that even friendship with them is not permissible. It is also not permissible to accept their help because in reality it is neither a gift nor assistance. Rather, it is a ploy to lead Muslims astray. It is similar to the modus operandi of Christian missionaries.

ʿAllāmah Anwar Shāh Kashmīrī *rahimahullāh* writes on the authority of Abū Bakr Rāzī *rahimahullāh* from *Ahkām al-Qur'ān*:

وقولهم في ترك قبول توبة الزنديق يوجب أن لا يستتاب الإسماعيلي وسائر الملحدين، الذين قد علم منهم اعتقاد الكفر كسائر الزنادقة وأن يقتلوا مع إظهارهم التوبة.[1]

Their statement that the repentance of a zindīq must not be accepted demands that an Ismāʿīlī and all atheists whose kufr belief is known with certainty must not be asked to repent. This rule applies to all zindīqs. They must be killed despite their expression of repentance.

When Islam considers their repentance to be unacceptable, obviously neither will their financial assistance and gifts be permissible, nor will it be permissible to join their Foundation and organization. The assistance of other unbelievers cannot be applied here because that help is received on an official governmental level in which there is no danger to the lives and religion of the Muslim public. On the other hand, the assistance under discussion poses a grave danger to the individual lives of

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[1] أحكام القران: ١\٥٤ بحواله إكفار الملحدين: ص ٣٧.

Muslims, they could be influenced by it, and there is a strong possibility of Muslims reneging Islam. It is therefore not permissible to join them or to accept their help.

مَنْ كَثَّرَ سَوَادَ قَوْمٍ فَهُوَ مِنْهُمْ

The one who increases the numbers of a people is counted among them.

It is the obligation on 'ulamā' and general religious Muslims to put an end to this or else they will be answerable in Allāh's court.

That is all.

Allāh speaks the truth and He guides to the straight path.

Niẓām ad-Dīn Shāmzī
Dār al-Iftā' Jāmi'ah Fārūqīyyah, Karachi, 25.

﴿4﴾

The fatwā of Dār al-'Ulūm Karachi:

The Āghā Khānīs are out of the fold of Islam. They are kāfirs and zindīqs. As per the texts of the Qur'ān, the unbelievers are the worst enemies of Muslims. It is ḥarām to love the unbelievers and to have friendly relations with them. Anything which becomes a cause of ḥarām is also ḥarām. History is testimony to the fact that unbelievers always resorted to various ploys through money, wealth and worldly possessions to rob Muslims of their īmān. Thus, the work of the Āghā Khānīs in the name of progress is a deep conspiracy to trap the Muslims and bring them closer to their creed.

Furthermore, if loans and other similar dealings were made permissible with them, naïve Muslims will

consider them to be a group from among the Muslims. Even now, many Muslims do not know that the Āghā Khānīs are kāfirs. Their opposition to īmān and Islam is obvious. Thus, it is absolutely harām to become a member of the Āghā Khān Foundation. It is an obligatory duty on Muslims not to resort to any soft spot for kufr. It is the duty of the 'ulamā', righteous and influential people of the region to advise and speak to the masses, and use their influence to stop them from becoming members. They must demand the government to be very watchful of the activities of the Āghā Khānīs. Those who are encouraging people to become members of the Foundation must be encouraged to desist. If they do, well and good. If not, sever all ties with them.

Observe the following proofs:

اِنَّ الْكٰفِرِيْنَ كَانُوْا لَكُمْ عَدُوًّا مُّبِيْنًا

The unbelievers are certainly your open enemies.[1]

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الَّذِيْنَ اتَّخَذُوْا دِيْنَكُمْ هُزُوًا وَّلَعِبًا مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَالْكُفَّارَ اَوْلِيَآءَ.

O believers! Do not take as friends those who consider your religion to be a joke and a play - those who were given the Book before you and the unbelievers.[2]

وَلِلْعَلَّامَةِ الْمُحَقِّقِ عَبْدِ الرَّحْمَنِ الْعِمَادِيِّ فِيهِمْ فَتْوَى مُطَوَّلَةٌ ، وَذَكَرَ فِيهَا أَنَّهُمْ يَنْتَحِلُونَ عَقَائِدَ النُّصَيْرِيَّةِ وَالْإِسْمَاعِيلِيَّة الَّذِينَ يُلَقَّبُونَ

[1] Sūrah an-Nisā', 4: 101.
[2] Sūrah al-Mā'idah, 5: 57.

بِالْقَرَامِطَةِ وَالْبَاطِنِيَّةِ الَّذِينَ ذَكَرَهُمْ صَاحِبُ الْمَوَاقِفِ. وَنَقَلَ عَنْ عُلَمَاءِ الْمَذَاهِبِ الْأَرْبَعَةِ أَنَّهُ لَا يَحِلُّ إِقْرَارُهُمْ فِي دِيَارِ الْإِسْلَامِ بِجِزْيَةٍ وَلَا غَيْرِهَا، وَلَا تَحِلُّ مُنَاكَحَتُهُمْ وَلَا ذَبَائِحُهُمْ...الخ.[1]

ʿAllāmah ʿAbd ar-Raḥmān al-ʿImādī has a lengthy fatwā on them…he states that all the four madhāhib do not consider it permissible to allow them to live in an Islamic state in exchange for jizyah or any other payment. It is not permissible to intermarry with them nor are their slaughtered animals permissible…

Allāh *taʿālā* knows best.
Muḥammad Khālid
Dār al-Iftā' Dār al-ʿUlūm Karachi
1614/5/1404 A.H.

﴿5﴾

The fatwā of Dār al-ʿUlūm Naʿīmīyyah:

If whatever is said about the beliefs of the Āghā Khānīs (Ismāʿīlīs) is correct, then it is absolutely forbidden to cooperate with them and derive benefit from them in every such interaction which could have an effect on Islamic beliefs and practices. In fact, it is a sin to do so. Allāh *taʿālā* says:

وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ

Help each other in good deeds and in piety. Do not help each other in sin and oppression.[2]

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[1] الشامية: ٣\٣٩٨.

[2] Sūrah al-Mā'idah, 5: 2.

Any Muslim who cooperates with them in a manner which would become a cause of Āghā Khānī progress will be a sinner and will be taken to task for it in the Hereafter.

Allāh *taʿālā* knows best.

Muhammad Aslam
15/2/1984

﴿6﴾

The fatwā of Dār al-ʿUlūm Haqqānīyyah, Akaurah Khatak:

Bearing in mind that the Āghā Khānī group rejects the essentials of Dīn, it is kāfir and out of the fold of Islam. Friendly relationships with these people is harām as per the following instruction of Allāh *taʿālā*:

لَا يَتَّخِذِ الْمُؤْمِنُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِيْ شَيْءٍ اِلَّآ اَنْ تَتَّقُوْا مِنْهُمْ تُقٰةً.

Let not the Muslims take the unbelievers as friends to the exclusion of Muslims - and whoever does this, then he has no connection with Allāh - except in circumstances when you wish to protect [yourselves] from them.[1]

Because this group is in the minority and does not have creedal proofs, it neither had any political clout nor the ability to propagate its blasphemies. Presently, it is trying to trap ignorant and unknowing people through its abundance of wealth. Through this plot and deception, it is aiming for political ascendancy and success in the propagation of its

[1] Sūrah Āl ʿImrān, 3: 28.

creed. Thus, taking any part in its organizations entails enmity towards Islam.

Inspiration is from Allāh *taʿālā* alone.

Muḥammad Farīd
Dār al-Iftā' Dār al-ʿUlūm Ḥaqqānīyyah.

﴿7﴾

The fatwā of Maẓāhir al-ʿUlūm, Sahāranpūr, U.P. India:

All praise is due to Allāh *taʿālā* and peace to Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. A fatwā of kufr was passed against the Ismāʿīlīyyah sect a long time ago. The one who is born in such a family is a kāfir and the one who personally abandons Islamic beliefs and adopts Ismāʿīlī beliefs is an apostate. The rules which apply to an apostate are very severe. It is not permissible to greet and meet such a person, it is not permissible to intermingle with him, and all business dealings with him are forbidden. In an Islamic state, such a person is killed (if he does not return to the fold of Islam within three days).

Muftī Muḥammad Yaḥyā
Maẓāhir al-ʿUlūm, Sahāranpūr
6/8/1402 A.H.

﴿8﴾

The fatwā of Dār al-ʿUlūm Deoband

If whatever is said about the beliefs of this group is correct, then there is absolutely no doubt about it being kāfir. A person who dies from this group will not be accorded all the religious treatments which are reserved for a Muslim. Thus, janāzah ṣalāh will not be permissible, he cannot be buried in Muslim

cemeteries, marriage with him is forbidden, an animal slaughtered by him will not be lawful, and he will not be treated like a Muslim.

بهذا ظهر أن الرافضي إن كان ممن يعتقد الألوهية في علي وأن جبرئيل غلط في الوحي...الخ فهو كافر لمخالفة القواطع المعلومات من الدين بالضرورة.[1]

It becomes clear from this that if a Shīʿah believes in the divinity of ʿAlī and that Jibra'īl erred in bringing down divine revelation…then he is a kāfir because he is opposing the absolutes of Dīn which are established with certainty.

The absolutes or essentials of Dīn: i.e. salāh, fasting, hajj, zakāh and so on. If he rejects these, then there is no doubt whatsoever about his kufr.[2]

Allāh *taʿālā* knows best.

Muhammad Zafīr ad-Dīn
Dār al-Iftā' Dār al-ʿUlūm Deoband
19 Rabīʿ al-Awwal 1403 A.H.

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[1] رد المحتار.

[2] *Āghā Khānī Musalmān Kayse?*, pp. 131-147.

THE ISMĀʿĪLĀYYAH BOHRĪ SECT

Background

When Imām al-Mustan<u>s</u>ir Billāh passed away in 782 A.H./1095 C.E., the Fā<u>t</u>imids differed on who should succeed him. Some of them appointed his son, Nazār, and were therefore known as Nazārīyyah. Others appointed his fourth son, al-Mustaʿlī, and became known as Mustaʿlawīyyah.

They take the word Mustaʿlī to mean disappearance. Their last imām was Imām <u>T</u>ayyib who disappeared in 524 A.H./1113 when he was a young boy. From that time, the era of "imām mastūr" (the hidden imām) commenced. However, the sequence of "Daʿwat" continues to this day through what they refers to as "Dāʿīs". Although Imām <u>T</u>ayyib has disappeared, imāmat continues to this day from his progeny.

Those who adhered to this creed were able to gain control over Yemen. Presently their followers are to be found in Yemen, Egypt, India and Pakistan. Their centre was moved to A<u>h</u>madābād (in Gujarat, India) in 1540. Their Dāʿī in India was Yūsuf ibn Sulaymān. When their 26th Dāʿī, Dāwūd ibn ʿUjb Shāh, passed away in 1591, the majority of the followers accepted Dāwūd ibn Qu<u>t</u>b Shāh as their 27th Dāʿī, while those who were in Yemen appointed Sulaymān ibn <u>H</u>asan as their 27th Dāʿī. Based on this, those who follow Dāwūd ibn Qu<u>t</u>b Shāh are known as Dāwūdīs while those who follow Sulaymān ibn <u>H</u>asan are known as Sulaymānīs.

Those who are in India and Pakistan are Dāwūdīs. Their 52nd Dāʿī is present to this day. They refer to

him as Sayyidunā Burhān ad-Dīn. The Dāʿī of this group settled down in Mumbai since the 10th century of the Hijrah. These people are traders in general, this is why they are known as Bohrīs.

This group started in 525 A.H. when, after the death of Mustan<u>s</u>ir Billāh, the people appointed his young son, Musta'lī Billāh (Imām <u>T</u>ayyib) as his deputy. Imām <u>T</u>ayyib then disappeared in 525 A.H. They have a system of [religious leaders] known as Dāʿīs. They presently have their 52nd Dāʿī by the name of Burhān ad-Dīn.

A Short Life-History of Their Founder, Sayyidunā Mu<u>h</u>ammad Burhān ad-Dīn

His name is Burhān ad-Dīn. He was born on 20 Rabīʿ al-Ākhir 1333 A.H./6 March 1915 in Surat [Gujarat, India].

His father's name was <u>T</u>āhir Sayf ad-Dīn. Forty days before the birth of Burhān ad-Dīn, <u>T</u>āhir Sayf ad-Dīn was appointed as the 51st Dāʿī.

Education

His early studies took place in his locality. He then received an honorary Doctor of Theology degree from ʿAlī Garh University.

He promulgated his creed in Jāmiʿah Sayfīyyah and established two branches, one in the city where he was born – Surat – and another in Karachi.

When Burhān ad-Dīn turned 19 in the year 1934, his father appointed him as the 52nd Dāʿī. Incidentally, his appointment took place on his birthday.

Bohrī Centres

Many historical buildings were constructed as Bohrī centres. The Musjid al-Jāmiʿ al-Anwar which was a relic of the Fāṭimī era was reconstructed. In addition to this, the dilapidated structures of the following masājid in Cairo were revamped: Jāmiʿ Azhar, Jāmiʿ Aqmar, Jāmiʿ Juyūshī and Jāmiʿ Lūtū. Last year – i.e. in 2002 – the Jāmiʿ ʿAlī Abī Ṭālib in Kūfah was repaired and renewed. Apart from this, the historical masājid (places of worship) of the Dāʿīs of Yemen, the Jāmiʿ Muʿazzam in Surat (India) and many other places of worship in the world were established as Bohrī centres.

Achievements

In 1401 A.H. Burhān ad-Dīn encouraged his followers to give up usury and to opt for giving good loans. Through his efforts, the Bohrī group became active in 40 countries. Burhān ad-Dīn travels to several countries annually. It is said that he is an expert in several languages.

He is presently 92 years old.

Beliefs And Doctrines of Bohrīs

1. The chain of imāmat is continuing in the progeny of Imām Ṭayyib. Although he has disappeared, it is their belief that he continually guides and steers the Dāʿīs.

2. It is permissible to accept usury.

3. They light lamps on the occasion of Diwali (a Hindu custom).

4. They consider it necessary to take accounts and make calculations according to Hindu months.

5. They have separate masājid, jamāʿat khānās and cemeteries.

6. They generally wear white garments in emulation of their past seniors.

7. Their kalimah is:

لا اله الا الله محمد رسول الله مولانا علي ولي الله وصي رسول الله

8. In their adhān, they add:

اشهد ان مولانا عليا ولي الله

After the words:

اشهد ان محمدا رسول الله

And after:

حي على الفلاح

They consider it necessary to add the following words:

حي على خير العمل محمد وعلي خير البشر وعشرتها على خير العمل.

Answers From The Qur'ān And Hadīth to Bohrī Beliefs And Doctrines

1st Belief: The Imām

They believe that their imām is in hiding but he continually gives guidelines and instructions to the Dāʿī. As regards their imāms, they believe that they are Allāh's light, obedience to them is compulsory and they are sinless. The ownership of the world and Hereafter is in their hands, they can give whatever they want to whomever they want. They can make

halāl whatever they want and harām whatever they want.

Answer

According to the Ahl as-Sunnah, it is obvious that all these powers are solely for Allāh *taʿālā*; no one apart from Him has any right to them. If not, it would entail partnership with Allāh *taʿālā*. And we know that ascribing partners to Allāh *taʿālā* is an unpardonable sin if the person does not repent in this world before his death. The Qur'ān says in this regard:

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ

Surely Allāh does not pardon the one who ascribes a partner to Him and pardons sins below that of whomever He wills.[1]

2nd Belief: Consuming Usury Publicly

Answer:

The paying and accepting of usury is obviously forbidden in the Sharīʿah of Muhammad *sallallāhu ʿalayhi wa sallam*. Its prohibition is proven from the Qur'ān, Hadīth, Ijmāʿ and Qiyās. For example:

﴿1﴾

...وَحَرَّمَ الرِّبٰوا...

…and prohibited usury…[2]

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[1] Sūrah an-Nisā', 4: 48.
[2] Sūrah al-Baqarah, 2: 275.

﴿2﴾

فَاِنْ لَّمْ تَفْعَلُوْا فَاْذَنُوْا بِحَرْبٍ مِّنَ اللّٰهِ وَرَسُوْلِهٖ

But if you do not give up, then prepare to fight Allāh and His Messenger.[1]

﴿3﴾

وَذَرُوْا مَا بَقِيَ مِنَ الرِّبٰوا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ

...and forsake whatever usury that is outstanding if you have conviction in the order of Allāh.[2]

﴿4﴾

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوا الرِّبٰوا اَضْعَافًا مُّضٰعَفَةً ص وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ. وَاتَّقُوا النَّارَ الَّتِيْ اُعِدَّتْ لِلْكٰفِرِيْنَ.

O believers! Do not devour usury doubling and re-doubling it. Fear Allāh so that you may prosper. Beware of that fire which has been prepared for the unbelievers.[3]

According to Imām Abū Ḥanīfah *raḥimahullāh*, the above verse is the most terrifying verse with reference to usury.

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[1] Sūrah al-Baqarah, 2: 279.
[2] Sūrah al-Baqarah, 2: 278.
[3] Sūrah Āl ʿImrān, 3: 130-131.

Ahādīth

﴿1﴾

من نبت لحمُه من السحت فالنار أولى به.[1]

Hadrat Ibn ʿAbbās radiyallāhu ʿanhu narrates: The one whose flesh has been nourished with unlawful wealth, then the Hell-fire is more eligible for it.

﴿2﴾

عن عبد الله بن حنظلة رضي الله عنه غسيل الملائكة قال: قال رسول الله صلى الله عليه وسلم درهم ربا يأكله الرجل وهو يعلم أشد من ستة وثلاثين زنة.[2]

Hadrat ʿAbdullāh ibn Hanzalah radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: A single dirham of usury which a person consumes wittingly is more serious than committing adultery 36 times.

﴿3﴾

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم الربا سبعون جزئا أيسرها أن ينكح الرجل أمه.[3]

Hadrat Abū Hurayrah radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: There

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[1] بيهقي شيع الإيمان، كذا في المشكوة.

[2] مشكوة: ٢٤٦ بحواله دارقطني ومسند أحمد.

[3] مشكوة: ٢٤٦ بحواله ابن ماجه وبيهقي.

are 70 parts to usury the lightest of which is a man committing incest with his mother.

The entire ummah unanimously considers usury to be unlawful. Mullā ʿAlī Qārī *raḥimahullāh* states that the ʿulamā' unanimously concur that if a person considers usury to be lawful then he will be labelled a kāfir.[1]

A similar statement is made in *Ṣāwī* the commentary of *Jalālayn*:

It should be known that usury is forbidden according to the Qur'ān, Sunnah and Ijmāʿ. The one who considers it lawful will be classified as a kāfir.[2]

3rd Belief: Lighting Lamps During Diwali

Answer

Diwāli is a purely Hindu festival which has nothing to do with Islam. If a person joins a religious festival of non-Muslims, it is already impermissible because a Ḥadīth states that the person who increases the assembly of a nation is considered to be a part of them. *Fatāwā Raḥīmīyyah* states that it is ḥarām to take part in Diwali and other similar festivals.

4th Belief: Hindu Calendar

They consider it necessary to take accounts and make calculations according to Hindu months.

Answer

These people have a lot of affinity with Hindus this is why they following their calendar. The Muslim calendar is according to the lunar calendar. Islamic

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[1] *Mirqāt*, vol. 3, p. 313.
[2] *Ṣāwī*, vol. 1, p. 116.

acts of worship such as fasting in Ramaḍān, the days of ḥajj, and so on are calculated according to the lunar calendar.

5th Belief: Musjid And Salāh

They have separate masājid, jamāʿat khānahs and cemeteries.

Answer

The ʿulamā' state that the adhān of the Bohrīs is different from that of Muslims. Their salāh is not like that of Muslims. Their prayer has been invented by themselves. It is not salāh but absolute polytheism and unbelief which takes place in their jamāʿat khānahs. If this is not the case, why do they stop Muslims from entering their jamāʿat khānahs? Their salāh is for their hidden imām. On the other hand, Muslims permit any person to enter their masājid and observe their method of praying.

6th Belief: Their Kalimah

Their kalimah is different from that of Muslims.

Answer

The kalimah which is unanimously the same from the time of Rasūlullāh *sallallāhu ʿalayhi wa sallam* to this day is

لا اله الا الله محمد رسول الله

There have always been two parts to the kalimah, one is *Lā Ilāha Illallāh* and the other is *Muḥammadur Rasūlullāh*. If a third part: *Maulānā ʿAlī Walīyyullāh Waṣīyy Rasūlillāh* is accepted as authentic, it would mean that Rasūlullāh *sallallāhu ʿalayhi wa sallam*, 124 000 Saḥābah and the all Muslims to this day have been reading this kalimah.

The ʿulamā' state that it has been established with certainty that the kalimah of Islam is restricted to just two aspects, the oneness of Allāh and the messenger-ship of Muhammad Rasūlullāh. This is accomplished by:

لا اله الا الله محمد رسول الله

This has been the unanimous view since the era of Rasūlullāh *sallallāhu ʿalayhi wa sallam* to this day. Anyone who makes any subtractions or additions to it will be a kāfir because he is rejecting the original kalimah.

Fatāwā With Reference to The Bohrīs

﴿1﴾

The fatwā of Jāmiʿah ʿAllāmah Binnaurī Town, Karachi

Due to their false beliefs, the Bohrī group is out of the circle of Islam. It is not permissible to interact with them and befriend them.[1]

﴿2﴾

The fatwā of Dār al-Iftā' wa al-Irshād Nāzim Ābād

The Bohrīs are a group from the Āghā Khānīs whose conspiracies against Islam and Muslims are not concealed from anyone. Their salāh, beliefs and everything else is kufr and different from Islam.[2]

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[1] Fatwā number 1/122.
[2] Fatwā number 42/619.

﴿3﴾

The fatwā of Jāmʿiah Binnaurīyyah Site Area, Karachi

Based on their beliefs and doctrines, the well-known Bohrīs are out of the circle of Islam and form a branch of the Shīʿahs. They believe that the Qur'ān is distorted, alcohol and adultery are permissible, and that the Sahābah *radiyallāhu ʿanhum* are kāfir. The Muslim ummah is therefore unanimous in stating that they are zindīq. Muslims have to beware of establishing friendly ties with them.[1]

Popular English Translation of the Qur'ān

The anglophile barrister 'Abdullāh Yūsuf 'Alī belonged to this sect and wrote a popularised translation of the Qur'ān in 1934 under the name "The Holy Qur'ān: Text, Translation, and Commentary" by Shaikh Muhammad Ashraf Publishers of Bakhshi Bazaar, Lahore in British-India. Although he is not an Islāmic scholar even by the standards of the Bohri sect, the British have popularised him as an Islāmic scholar after Muhammad Marmaduke William Pickthall accepted Islām in 1917, refused to fight the Ottomans in the first World War, went to study in Al-Azhar University in Egypt, and became a Hāfiz. To counter this, Abdullāh Yūsuf 'Alī was awarded with Commander of the Most Excellent Order of the British Empire (CBE) in 1917 and commissioned to write a translation of the Qur'an with commentary. But Pickthall published his translation of the Qur'an with short introductions to the Sūrahs but without any commentary in 1928 under the name "The Meaning of of the Glorious Koran" and dedicated his translation to the Nizām of Hyderabad.

[1] Fatwā number 23565.

'Abdullāh Yūsuf 'Alī's translation spreads false propaganda about the Ummu-l-Mu'mineen Aisha and Hafsah radiyallāhu ʿanhumā and expresses vaguely about the need for an Imam in Shi'ite terminology. The footnotes are heavily influenced by Muhammad 'Alī Lahorī of the Ahmadiyyah sect. The scholars affiliated with the Majālisu-l-'Ulamā, South Africa (Port Elizabeth) wrote a refutation of the translation and commentary under the name "A Discussion of the Errors of Yūsuf 'Ali", which was published by Young Men's Muslim Association in Azadville, Benoni.

'Abdullāh Yūsuf 'Alī published three edition of his translation in his lifetime in 1934, 1937, and 1938 respectively. After the demise of Abdullāh Yūsuf 'Alī in December 1953, the translation was published by Dārul Fikr in Lebanon with an introduction by the founder of the deviated Jamā'at-e-Islāmī sect, Abul 'Alā Maudūdī in the 1970s. In 1973, another edition was published in Libya.

In the 1980s, some deviated sects in Saudi Arabia published the book after modernising the translation and tampering with his commentary to make it look like a modern Sunni translation. There are two highly popular tampered editions being circulated around the globe today, the Amana edition published in Beltsville, Maryland USA, which has undergone further tamperings popularised as "revisions" and the translation sanctioned by The Presidency of Islamic Researches (IFTA), Saudi Arabia and published by King Fahad Complex in 1985 but without mentioning 'Abdullāh Yūsuf 'Alī as the translation on the cover and title page. Please beware of this translation and commentary as believing in it expels one from the folds of Islam.

THE DHIKRĪ SECT

Background

The original founder of the Dhikrī sect is Sayyid Muḥammad Jaunpūrī. When he passed away, his disciples appointed Muḥammad Mahdī Attakkī.

The Dhikrī sect neither has any formal principles nor any source book. Their religion and creed is whatever their leader decides. To this day, there is no formal book on this creed. They merely have a few hand-written manuscripts.

The foundation of this sect was laid in 900 A.H. by Sayyid Muḥammad Jaunpūrī while Muḥammad Mahdī Attakkī codified and propagated it. Its codified form appeared in 977 A.H./1569.

The Dhikrī sect is essentially a branch of the Mahdawīyyah which was formed by Sayyid Muḥammad Jaunpūrī who was born on a Monday, Jumādā al-Ūlā 874 A.H./1443 in India.[1] The people of Sindh refer to him as Mīrā Sā'e, while the people of Mukrān and Qillāt refer to him as Nūr Pāk.

Sayyid Muḥammad Jaunpūrī left his birthplace in Jumādā al-Ūlā 887 A.H. and eventually settled down in Aḥmad Nagar in 900 A.H. He then proceeded for ḥajj in 901 A.H. and remained there for nine months. He then stood between the Rukn and Maqām-e-Ibrāhīm and announced: "I am the final prophet. Allāh *ta'ālā* had drawn attention to my coming and

[1] *Mahdawī Taḥrīk*, p. 35.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* had promised my coming."[1]

On his return from hajj, he arrived in Tath-tha in Sindh and stayed over for six months. (People visit this place to pay homage to him).

From there he proceeded to Qandahār. During this period he wrote letters to various governors and rulers in which he claimed that he was the Mahdī. He urged them to hasten in following him so that they may be successful. Anyone who disobeys him will be punished severely by Allāh *taʿālā*.[2]

He eventually passed away in 910 A.H. in Farāh which is now a part of Afghanistan.

Muhammad Mahdī Attakkī

The leader of this sect is Muhammad Mahdī Attakkī regarding whom his followers believe that he is the nūr (light) of Allāh *taʿālā*. Thus, he has no parents, no children, he was not born, he did not die, nor was he enshrouded and buried. He was a light which disappeared or went up to the heavens.

He made his appearance in 977 A.H./1569. He was originally a resident of Attock in Punjab. Sayyid Muhammad Jaunpūrī was a human who had many disciples. When he passed away, his disciples were becoming scattered so Muhammad Mahdī Attakkī resorted to his intelligence to rally them under him. He made Tirbat his centre where he made many things.

It was in 1000 A.H./1592 or 1029 A.H./1619 that this so called Mahdī feared that his secret will be

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[1] *Mahdawī Tahrīk*, p. 44.
[2] Ibid. p. 47.

exposed. So he buried a sheet or turban in his sitting place and allowed a portion of it [the sheet or turban] to stick out of the ground. He disappeared that night. The people spread the story that he was a nūr who has gone up to the heavens.

Beliefs And Doctrines of The Dhikrī Sect

1. There kalimah is different from that of the Ahl as-Sunnah. They say any of the following kalimahs:

لا إله إلا الله نور پاك نور محمد مهدي رسول الله

لا إله إلا الله نور محمد مهدي رسول الله صادق الوعد الأمين[1]

لا إله إلا الله الملك الحق المبين نور پاك نور محمد مهدي رسول الله صادق الوعد الأمين.[2]

2. They refer to Mullā Mahdī Muhammad Attakkī as the final prophet and believe him to be the chief of all Prophets. They say: The rank of Hadrat Sayyid al-Mursalīn Nūr Muhammad Mahdī is above that of all past and future peoples, and he is a chosen guide. He is the nūr of Allāh *taʿālā*.[3]

3. It is kufr to reject the prophet-hood of Muhammad Attakkī. The one who says that Muhammad Attakkī is an impostor is a kāfir.

4. Muhammad Mahdī Attakkī is Allāh's nūr. Allāh loves the Mahdī and he is the beloved of Allāh.

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[1] Shaykh ʿAzīz Lārī: *Safar Nāmah Mahdī*, p. 4.
[2] *Dhikr Ilāhī*, pp. 10-11; *Nūr Tajallī*, pp. 118, 122.
[3] Shaykh ʿAzīz Lārī: *Safar Nāmah Mahdī*, p.3; *Dhikr Ilāhī*, p. 39; *Nūr Tajallī*, p. 68.

5. He is the Mahdī who is mentioned in the Hadīth. No other Mahdī is to come after him.

6. The Qur'ān was originally revealed to Muhammad Mahdī but through Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Only that explanation and elucidation of the Qur'ān will be valid which is done by Muhammad Mahdī Attakkī. The Qur'ān had 40 pārās. The Mahdī selected ten and left the remaining 30 for the masses.

These ten pārās are named Burhān.

7. Wherever the Qur'ān makes mention of the name Muhammad, it refers to Muhammad Mahdī. The name of Rasūlullāh *sallallāhu ʿalayhi wa sallam* is Ahmad while the word Muhammad [in the Qur'ān] refers to Mahdī.[1]

8. The Maqām Mahmūd (praiseworthy position) mentioned in the Qur'ān refers to the mountain where the adherents of the Dhikrī sect go for hajj.[2]

9. It is essential for all the Prophets *ʿalayhimus salām* to believe in Mahdī Attakkī.[3]

10. It is permissible to denigrate the Prophets and angels.[4]

11. After the arrival of Muhammad Mahdī Attakkī, the Sharīʿah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* has been cancelled.[5]

12. Those who perform salāh are irreligious and apostates.[1]

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[1] *Miʿrāj Nāmah*, p. 2; *Nūr Tajallī*, pp. 12, 22, 23, 62.
[2] *Nūr Tajallī*, p. 41.
[3] *Mūsā Nāmah*, pp. 99-101.
[4] *Nūr Tajallī*, p. 69; *Nūr Hidāyat*, pp. 83, 87.
[5] *Mūsā Nāmah*, p. 153; *Miʿrāj Nāmah*, pp. 34-35.

13. Fasting in Ramaḍān is cancelled. One must fast in the first ten days of Dhū al-Ḥijjah; the 13th, 14th and 15th of each lunar month, and every Monday.[2]

14. One tenth has to be given as zakāh and it can only be given to the religious leader.

15. The obligation of making ḥajj of the Kaʿbah has terminated. In place of that one must go for ḥajj on the 27th of Ramaḍān and 9th of Dhū al-Ḥijjah to the Murād cave in Turbat.[3]

16. There is no need to face the qiblah when engaging in dhikr or when going into prostration.[4]

17. In Turbat they have constructed various places, viz. Minā, the Ḥaram, Maqām Maḥmūd, the Kauthar pond, the Ṭūbā tree, the Ṣirāt, ʿArafāt, the cave of Ḥirā', Zam Zam, and so on. They consider these to be real and genuine.

18. Muḥammad Mahdī dived into the earth and ascended to the heavens. He is now sitting right next to Allāh on the Throne.

19. They have no concept of wuḍū', ṣalāh, janāzah ṣalāh. Their janāzah ṣalāh takes the following form: They take the deceased to their Dhikr Khānah, engage in some dhikr and then bury him.

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[1] Hand-written manuscript of Mullā Nūr ad-Dīn, p. 121.
[2] *Mei Dhikrī Hū*, p. 7.
[3] *Mūsā Nāmah*, p. 134.
[4] *Nuskhah Kamālāt.*

Answers From The Qur'ān And Ḥadīth to Dhikrī Beliefs And Doctrines

1st Belief: The Kalimah

Answer

If the words *Muḥammad Rasūlullāh* are replaced by *Nūr Pāk Nūr Muḥammad Mahdī Rasūlullāh* or any other similar words, then it entails rejection of the messenger-ship of Muḥammad Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* which is unanimously considered to be kufr. There are mutawātir Aḥādīth proving the messenger-ship of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* and the finality of his prophet-hood whose rejection is considered to be kufr by the four Imāms and the entire ummat. The finality of the prophet-hood of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* is proven from many Qur'ānic verses, Aḥādīth and statements of the Imāms. Furthermore, the Sharīʿah commands the killing of a person who rejects the finality of the prophet-hood of Muḥammad Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*.

The following are a few Aḥādīth on the finality of the prophet-hood of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*.

﴿1﴾

عن سعد بن أبي وقاص عن أبيه رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم لعلي: أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي، وفي رواية المسلم إلا أنه لا نبوة بعدي.

Ḥaḍrat Saʿd ibn Abī Waqqāṣ raḍiyallāhu ʿanhu narrates from his father that Rasūlullāh ṣallallāhu

ʿalayhi wa sallam said to ʿAlī radiyallāhu ʿanhu: "You are to me as Hārūn ʿalayhis salām was to Mūsā ʿalayhis salām, but there is no Prophet after me." A narration of Saḥīḥ Muslim states: "but there is no prophet-hood after me."[1]

﴿2﴾

عن ثوبان رضي الله عنه قال قال رسول الله صلى الله عليه وسلم سيكون في أمتي كذابون ثلاثون كلهم يزعم أنه نبي وأنا خاتم النبيين لا نبي بعدي.

Hadrat Thaubān radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: "There will be 30 impostors in my ummat. Each one will claim to be a prophet while I am the seal of the Prophets, there is to be no Prophet after me."[2]

﴿3﴾

عن أنس بن مالك رضي الله عنه عنه قال قال رسول الله صلى الله عليه وسلم: إن الرسالة والنبوة قد انقطعت فلا رسول بعدي ولا نبي.

Hadrat Anas ibn Mālik radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: "Messenger-ship and prophet-hood have terminated.

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[1] Bukhārī, vol. 2, p. 633; Muslim, vol. 2, p. 278. There are 14 other Sahābah who narrate this Hadīth. It is thus classified as a mutawātir Hadīth.

[2] Abū Dāwūd, vol. 2, p. 227; Tirmidhī, vol. 2, p. 45. Eleven Sahābah narrate this Hadīth. It is also classified as a mutawātir Hadīth.

There is to be no Messenger and no Prophet after me."[1]

2nd Belief: Mahdī Muḥammad Attakkī

They consider Muḥammad Attakkī as the chief of all Prophets.

Answer

It is the belief of the Ahl as-Sunnah that Muḥammad Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* is the chief of all the Prophets *ʿalayhimus salām*. All unanimously believe that he is the most superior of all Messengers and the Chief of the Messengers. Rejecting this belief is kufr.

3rd Belief: Rejecting The Prophet-hood of Muḥammad Attakkī

They claim that it is kufr to reject the prophet-hood of Muḥammad Attakkī.

Answer

It is the belief of the Ahl as-Sunnah that rejecting the prophet-hood of Muḥammad Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* is kufr, and affirming the prophet-hood of Muḥammad Mahdī is also kufr.

4th Belief: Muḥammad Mahdī is Allāh's Nūr

They believe that Muḥammad Mahdī Attakkī is Allāh's nūr. In other words, this "prophet" of theirs is an incarnation of Allāh.

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[1] Tirmidhī, vol. 1, p. 51. Six Ṣaḥābah narrate this Ḥadīth.

Answer

This belief is also kufr according to the Ahl as-Sunnah. Qāḍī ʿIyāḍ *raḥimahullāh*, the great Mālikī scholar, writes:

فذلك كله كفر بإجماع المسلمين...وكذلك من ادعى مجالسة الله والعروج إليه ومكالمته أو حلوله في أحد الأشخاص كقول بعض المتصوفة والباطنية والنصارى والقرامطة.

All this is unanimously considered to be kufr…similar is the case of the one who claims to be seated next to Allāh, to have ascended to Him, conversed with Him, or that He has settled into any person as is the belief of some pseudo-Sufis, the Bāṭinīyyah, the Christians and the Qarāmiṭah.[1]

5th Belief: The Promised Mahdī

They believe that the Mahdī who is mentioned in the Aḥādīth is this very same Muḥammad Mahdī Attakkī.

Answer

This was his initial claim, i.e. I am the Mahdī. Later on he claimed to be a Messenger and then the Chief of the Messengers. Claiming prophet-hood after Muḥammad Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* is kufr. This point was mentioned under belief number one. ʿAllāmah Ibn Nujaym *raḥimahullāh* writes in the well-known book, *al-Ashbāh wa an-Naẓā'ir*:

[1] *Ash-Shifā'*, vol. 2, p. 245.

إذا لم يعرف أن محمدا صلى الله عليه وسلم آخر الأنبياء فليس بمسلم لأنه من الضروريات.

If a person does not acknowledge that Muḥammad ṣallallāhu ʿalayhi wa sallam is the final Prophet then he is not a Muslim because this is from among the essentials of Dīn.[1]

Sharḥ Fiqh Akbar states:

دعوى النبوة بعد نبينا صلى الله عليه وسلم كفر بالإجماع.

Claiming prophet-hood after our Prophet ṣallallāhu ʿalayhi wa sallam is unanimously considered to be kufr.[2]

6th Belief: The Qur'ān

They believe that the Qur'ān has 40 pārās and that the Mahdī has ten pārās which are kept concealed with him.

Answer

This belief is also explicit kufr and blasphemy. The Ahl as-Sunnah believes that the Qur'ān is exactly as it was revealed and it is preserved to this day. Not a single letter has been lost. Allāh *taʿālā* says in this regard:

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهُ لَحَافِظُوْنَ

It is We who revealed the Admonition and it is We who are its protectors.

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[1] *Al-Ashbāh wa an-Naẓā'ir*, p. 296.
[2] *Sharḥ Fiqh Akbar*, p. 202.

7th, 8th and 9th Beliefs: The Mahdī in The Qur'ān

Answer

This is also classified as distortion of the Qur'ān. ʿAllāmah Qāḍī ʿIyāḍ *raḥimahullāh* writes:

كذلك وقع الإجماع على تكفير من دافع نص الكتاب أو خص مُجْمَعًا على نقله مقطوعا به مُجْمَعًا على حمله على ظاهره.

Similarly, a person who rejects an explicit text of the Qur'ān, specifies a Ḥadīth which is unanimously narrated, absolute in meaning and that it has to be taken in its obvious meaning, then the kufr of such a person is unanimous.

10th Belief: Denigrating The Prophets And Angels

Answer

The Ahl as-Sunnah consider this belief to be a vile blasphemy and an act of kufr. The following is stated in *Jāmiʿ al-Fuṣūlayn* and *al-Baḥr ar-Rā'iq*:

ومن لم يُقِرَّ ببعض الأنبياء عليهم السلام أو عاب نبيا بشيء أو لم يرض بسنة من سنن المرسلين عليهم السلام كُفِّرَ.

A person who does not affirm any Prophet, finds fault with any of them or is not pleased with any of the Sunnats of the Messengers is classified a kāfir.

ʿAllāmah Ibn Nujaym *raḥimahullāh* writes about denigrating the angels:

وبعيبه ملكا من الملائكة أو الإستخفاف به.

It is kufr to find fault with any of the angels or to denigrate any of them.

11th Belief: The Sharīʿah is Abrogated

Answer

This means that the Dhikrī sect has nothing whatsoever to do with Islam because it is abrogated according to them. They are aligned to the religion of Muḥammad Mahdī. How, then, can they be considered to be Muslims?

12th Belief: Salāh

They say: It is not correct to perform salāh because a person becomes an apostate if he does.

Answer

The author of *Jāmiʿ al-Fusūlayn* writes in this regard:

لا أصلي إذ لا تجب عَلَيَّ يُكَفَّرُ فيه.

A person said: "I do not perform salāh because it is not compulsory on me." He will be classified a kāfir.

Qādī ʿIyāḍ *raḥimahullāh* writes:

وكذلك نقطع بتكفير كل من كذب وأنكر قاعدة من قواعد الشرع...

Similarly, we state with certainty that anyone who belies or rejects any injunction of the Sharīʿah is a kāfir.

13th – 19th Beliefs

Answer

This too demonstrates their rejection of the pillars of Islam. A person who rejects the pillars of Islam is unanimously classified a kāfir by the Ahl as-Sunnah. The following is stated in *Fatḥ al-Jalīl Sharḥ Mukhtaṣar al-Khalīl*:

أو كفر بأن استحل محرما مجمعا على تحريمه معلوما من الدين كالشرب للخمر والزنا والسرقة والقذف والربا، أو أنكر حل البيع وأكل الثمار ووجوب الصلاو والصوم ولو على ولي مكلف أو وجوده مكان أو البيت أو المدينة أو المسجد الحرام أو الأقصى أو استقبال الكعبة أو صفة الحج أو الصلاة أو حرفا من القرآن أو زاده أو إعجازه أو الثواب والعقاب قال القاضي عياض أجمع المسلمون على تكفير كل من استحل القتل أو شرب الخمر أو شيئا مما حرم الله تعالى بعد علمه بتحريمه كأصحاب الإباحة من القرامطة وبعض غلاة المتصوفة.[1]

A person who considers to be lawful anything which is unanimously considered to be unlawful and clearly known as such in the Dīn, then such a person is a kāfir. For example, consuming alcohol, committing adultery, stealing, slandering, consuming usury. The same can be said of a person who denies the permissibility of trade, the eating of fruit, the obligation of salāh and fasting even if it is with respect to a Walī, rejects the existence of a place, the Ka'bah, Madīnah, al-Musjid al-Harām, al-Musjid al-Aqsā, facing towards the Ka'bah, the method of hajj, the salāhs, a single letter of the Qur'ān, adds a letter to it, rejects it miraculous nature, rejects reward and punishment – then in all these cases he is a kāfir.

Qādī 'Iyād said: The Muslims unanimously classify as kāfir a person who considers murder, consuming alcohol or anything else which Allāh made forbidden to be lawful after knowing that it is forbidden. As is

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[1] فتح الجليل شرح مختصر الخليل: ٩\٢١٠.

the case with the permissive Qarāmiṭah and certain pseudo-Sufis.

The Dhikrī Sect is Kāfir According to The Pakistani National Assembly

The judgment which the Pakistani National Assembly passed with regard to the Qādiyānīs automatically applies to the Dhikrī sect as well. For example, the following is stated in the Constitution of Pakistan:

Article 26: The one who does not have complete īmān in the finality of prophet-hood with Ḥaḍrat Muḥammad Muṣṭafā *ṣallallāhu ʿalayhi wa sallam* or claims – in any way – to be a prophet after Ḥaḍrat Muḥammad Muṣṭafā *ṣallallāhu ʿalayhi wa sallam*, or believes in any claimant to prophet-hood or religious reformer, then such a person is not a Muslim according to the law.

The one who does not believe – without reservation – in Ḥaḍrat Muḥammad Muṣṭafā *ṣallallāhu ʿalayhi wa sallam* as the seal of all Prophets, or claims to be a Prophet in whatever meaning of the word, or anyone believes in such a claimant or religious reformer, then such a person is not a Muslim according to the law.

Note: Since the Dhikrī sect does not believe in Ḥaḍrat Muḥammad *ṣallallāhu ʿalayhi wa sallam* as the final Prophet and instead believes in Muḥammad Mahdī Attakkī as the Messenger and Mahdī, and reads a kalimah which is different from the Muslims'; rejects the pillars of Islam – ṣalāh, fasting, zakāh and ḥajj – then according to the Pakistani constitution this sect is a non-Muslim sect.

A Case Concerning a Dhikrī Person in The Baluchistan Sharʿī Court

Members of the Dhikrī sect are considered to be non-Muslims in the Sharʿī courts of Baluchistan province. The courts do not permit marriages between Muslims and Dhikrīs. They are not allowed to take oaths in the name of Allāh *taʿālā* because the disregard it totally. Instead, they take oaths in the name of "Kūh Murād" and "Tāpag".

We are quoting just one verdict below. The entire judgement is made up of eight pages. Only the ruling is quoted.

Family Court Judge Kolwāh Āwārān, Mukrān

Case: Fayḍ Muḥammad, the son of Dilmurād; Ḥabīb, the son of Shahdād, resident of Labāch.

In the name of: Badal ibn Bārān, Mūsā ibn Raḥmat, known as Aymanah bint Mūsā, resident of Labāch.

Claim to cancellation of marriage, 20 January 1975

Verdict:

The defendant was a follower of the Dhikrī sect, portrayed himself as a Muslim and got married to a Muslim woman. He became an apostate and became a Dhikrī once again. Like the Qādiyānīs, this sect does not accept Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* as the final Prophet. This creed is found in limited numbers in Baluchistan. These people reject the five daily ṣalāhs, ḥajj to the Kaʿbah. They to annually to a small mountain in Mukrān where they perform their pilgrimage. They reject the 30-day fast of Ramaḍān. Their kalimah reads as: *Lā Ilāha Illallāh Nūr Pāk Muḥammad Mahdī Rasūlullāh.* By "Muḥammad" they do not mean Rasūlullāh

ṣallallāhu ʿalayhi wa sallam but Muḥammad Attockī. Attock is the name of a place in Punjab. He was a resident of this place and came to Mukrān where he laid the foundations of this creed. These people confine themselves to engaging in dhikr in the latter part of the night. This is why the Muslims here refer to them as Dhikrīs, and they too refer to themselves as Dhikrīs.

The defendant resorted to deception and deceived a Muslim man into getting married to his daughter by portraying himself to be a Muslim. He was actually a Dhikrī and portrayed himself as a Muslim solely for the sake of marriage. He also deceived the woman and converted her into a Dhikrī.

Based on the previously quoted fatāwā and clear statements of the jurists, this marriage was not even valid and the claimants have the right of objection. I therefore decree that this marriage is annulled, and the claimant, Aymanah, is separated from the defendant, Badal.

This file is admitted into the officek. Both parties are present and the verdict was read to them.

20/1/75

Signed by Qāḍī Barkatullāh.

The Deputy Commissioner's Order to Registration Officers

The Deputy Commisioner of Lisabīlihi issued an order to the registration officers that when they issue identity cards to members of the Dhikrī sect, they must write on it it that the person is a non-Muslim so that people are not confused into thinking that he is a Muslim. Just recently, some 'ulamā' objected

strongly to members of the Dhikrī sect portraying themselves as Muslims.[1]

Fatāwā With Reference to The Dhikrī Sect

Maulānā Yūsuf Ludhyānwī *rahimahullāh* writes:

It is not permissible to have any type of contact with the Dhikrīs.[2]

He writes in answer to a question: Based on their fundamental and subsidiary beliefs, they are not Muslims. The ruling with regard to them is that they are a non-Muslim minority like the Qādiyānīs, Bahais and Hindus. Those who consider Dhikrīs to be Muslims are included among them and they must repent.[3]

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[1] *Akhbār Amn*, 26 April 1976, Karachi.
[2] *Kiyā Dhikrī Musalmān Hei?*
[3] *Āp Ke Masā'il Aur Oen Kā Hull*, vol. 1, p. 186.

THE QĀDIYĀNĪ SECT

Background

The Qur'ān, Hadīth and Ijmāʿ of the ummat are unanimous with regard to Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam* being the final Prophet. This point is explained more than 100 times in the Qur'ān. At the same time, Rasūlullāh *sallallāhu ʿalayhi wa sallam* made the following prediction:

لا تقوم الساعة حتى يبعث دجالون كذابون قريبا من ثلاثين كلهم يزعم أنه رسول الله.[1]

The Final Hour will not take place until about 30 Dajjāls and impostors are sent. Each of them will claim to be Allāh's Messenger.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* made this prediction and towards the end of his life, Musaylamah the impostor made a claim to prophet-hood. Similarly, Aswad ʿAnsī, who was a resident of Yemen, and a conniving Christian woman by the name of Sajāʿ bint Hārith of Iraq announced that they were prophets after the demise of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Others also made claims to prophet-hood after this. Then towards the end of the 18th century a person by the name of Mirzā Ghulām Ahmad Qādiyānī claimed that he was a prophet.

In 1857 the British colonialists snatched away the throne and kingdom from the Muslim rulers of India, and took complete control of the country through

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[1] بخاري: ١٠٥٤\٢، كتاب الفتن. مسلم: ٣٩٧\٢، كتاب الفتن.

their plots and plans. They feared that the Muslims may regain control so they planted the seeds of confusion and mayhem among the Muslims in order to weaken them. Mirzā Ghulām Aḥmad Qādiyānī was one such person whom the British used to attack the fundamental pillars of Islam. Sometimes they made him to claim prophet-hood, sometimes he was made to speak ill of the Prophets *ʿalayhimus salām*, and at other times efforts were made to prove the Qur'ān and Ḥadīth wrong. Finally, the British who feared that the Muslims would resort to jihād, made Mirzā Ghulām Aḥmad Qādiyānī to claim that jihād was no longer applicable. He made this announcement repeatedly: "Every person who pledges allegiance to me and believes me to be the promised messiah must firmly believe that jihād is ḥarām in our times."

There were times when he used to say:

> O friends! Give up thoughts of jihād. Fighting and killing is now forbidden in Dīn.

Anyway, the British accomplished their goal of causing disunity and confusion among the Muslims, and were able to rule of the sub-continent for a long period of time.

The Qādiyānī sect came into existence in 1840 in the Indian province of Punjab.

A Short Biography of Ghulām Aḥmad Qādiyānī

His name was Ghulām Aḥmad. He was born in Qādiyān, district Gurdāspūr, Punjab.

He was born in 1839 or 1840. His father's name was Ḥakīm Ghulām Murtaḍā.

His early studies where undertaken in his hometown. He was more interested in studying languages. This is why in addition to Urdu, he studied Persian, Arabic and English.

Initially he was employed in the Siyālkot court as a clerk but failed his attorney-ship exams.

He was extremely enthusiastic about getting into discussions and debates. He had many debates with the Aryans and Christians.

He had a very liberal tongue. He would say whatever he liked to whomever he wanted. He had no qualms about speaking to anyone in whatever manner he liked. He used to be exceptionally vulgar towards the ʿulamā'.

Examples of his vulgarity:

وَمِنَ الِّلئَامِ أَرَى رُجَيْلًا فَاسِقا – غَوْلًا لَعِيْنًا نُطْفَةَ السُّفَهَاء

I see a flagrant sinner from among the wretched ones. He is an accursed devil, a drop of semen of the foolish ones.

مُشْكِرٌ خَبِيْثٌ مُفْسِدٌ ومُزَوِّرا – نَحِسٌ يُسَمَّى السَّعْدُ فِي الْجُهَلَاء

He is vulgar, vile, disruptive and a swindler. He is bad luck. He is known as Saʿdullāh among the ignorant ones.

آذَيْتَنِيْ خَبِيْثًا فَلَسْتُ بِصَادِقٍ – إِنْ لَمْ تَمُتْ بِالْخِزْيِ يَا ابْنَ جُفَاء[1]

You caused me a lot of pain through your vulgarities. I am not a true person if you do not die disgracefully, O you who are the son of an immoral woman.

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[1] حقيقة الوحي، مطبوعة ميكزين قاديان كا تتمة: ص ١٤-١٩.

Mirzā Ghulām Ahmad first claimed to be a Mujaddid and then a Muhaddith. In 1891 he claimed to be ʿĪsā *ʿalayhis salām*. In 1892 he claimed to be the Mahdī. And in 1901 he claimed to be a prophet. His life went through many conflicting and contradictory phases, and all his claims contradict each other.

He finally passed away on 26 May 1918 in Lahore, but was buried in Qādiyān.

Beliefs And Doctrines of The Qādiyānī Sect

1. The final Prophet is not Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam* but Mirzā Ghulām Ahmad Qādiyānī.[1]

2. Divine revelation used to descend like rain on Mirzā Ghulām Ahmad.[2]

3. The teachings of Mirzā Ghulām Ahmad are now a salvation for all humanity.[3]

4. The one who does not accept the prophet-hood of Mirzā Ghulām Ahmad is a kāfir who is destined to Hell.[4]

5. Mirzā Ghulām Ahmad performed one million miracles.[5] (While Rasūlullāh *sallallāhu ʿalayhi wa sallam* performed 3 000).

6. Mirzā Ghulām Ahmad holds a position higher than Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam*.[6]

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[1] حقيقة النبوة: ص ٨٢، ١٦١. ترياق القلوب، ص ٣٧٩.

[2] حقيقة الوحي، ص ١٨٠. البشرى: ١\١٧، وغيره.

[3] أربعين، ص ٤، ١٧.

[4] حقيقة النبوة، ص ٢٧٢. فتاوى أحمدية، ص ٣٧١.

[5] تتمة حقيقة الوحي، ص ١٣٦.

[6] قول فصل، ص ٦. أربعين، ص ١٠٣.

7. Mirzā Ghulām Ahmad is superior to the Prophets *ʿalayhimus salām* of the Banū Isrāʾīl.[1]

8. Mirzā Ghulām Ahmad made defamatory statements against Hadrat ʿĪsā *ʿalayhis salām*, other Prophets *ʿalayhimus salām* and the Sahābah *radiyallāhu ʿanhum*.[2]

9. There are several verses of the Qur'ān which make reference to Mirzā Ghulām Ahmad. For example:

هُوَ الَّذِيْ اَرْسَلَ رَسُوْلَهُ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّيْنِ كُلِّهِ

It is He who sent His Messenger with guidance and the true religion so that it may supersede all religions.[3]

10. Three predictions of Hadrat ʿĪsā *ʿalayhis salām* were proven to be false.[4]

11. The injunction of jihād has been abrogated.[5]

12. Mirzā Ghulām Ahmad refers to the miracles of Hadrat Īsā *ʿalayhis salām* – e.g. bringing the dead to life – as mere play and amusements and claims that many people in Calcutta and Mumbai perform similar miracles.[6]

13. Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not experience a physical miʿrāj; he merely experienced *kashf* (an exposition).[7]

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[1] دافع البلاء، ص. إزاله كلان، ص ٦٧.

[2] حاشية ضميمة انجام آتم، ص ٤، ٧. روحاني خزائن، ١٦\١٧٨. ٩\٣٨٧. إعجاز أحمدي، ١٨\٨٣\٥٢.

[3] إعجاز أحمدي، : ١١\٢٩١. دافع البلاء، ١٣.

[4] إعجاز أحمدي، ص ١٤.

[5] حاشية أربعين، ١٥٤. خطبه الها...ص ٢٥.

[6] حاشية إزاله أوهام، ٢١، ١٢١. حقيقة الوحي، ٧٨.

[7] إزاله أوهام كلان، ص ١٤٤، ١٤٦، ١٤٧، وغيره.

14. After death there is no such a thing as assembling on the field of Resurrection. After dying, people will go directly to Paradise or Hell.[1]

15. There is no reality behind angels. They are souls and stars. Jibra'īl *ʿalayhis salām* did not bring divine revelation. The descent of revelation is the result of the effect of stars.[2]

16. Mirzā Ghulām Ahmad accused Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam* of fabricating lies.[3]

17. Mirzā Ghulām Ahmad is a manifestation of all the Prophets *ʿalayhimus salām*. All the perfect qualities which were found in the Prophets *ʿalayhimus salām* are found in Mirzā Ghulām Ahmad.[4]

18. Hadrat ʿĪsā *ʿalayhis salām* has died. He most definitely will not return before the Resurrection.[5]

19. Mirzā Ghulām Ahmad makes defamatory statements against the Qur'ān and Hadīth.[6]

Note: Mirzā Ghulām Ahmad differs on many other points. We confined with these 19.

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[1] إزاله أوهام كلان، ص ١٤٤، ١٤٦، ١٤٧، وغيره.

[2] توضيح مرام، ص ٢٩.

[3] إزاله أوهام خورد، ص ٣٩٦. إزاله أوهام، ص ٣٩٨.

[4] قول فصل: ص ٦. تشحيي١ الأهان: ١٠\١٠، ١١.

[5] إزاله كلان: ٢\٣١١.

[6] كلمة فصل، ٧٣، (حقيقت ...مرزا بشير أحمد)، تحفة كولرويه، ص ٣٨. روحاني خزائن: ١٩\١٣٠. إعجاز أحمدي، ٣٠، وغيره.

Answers From The Qur'ān And Ḥadīth to Qādiyānī Beliefs And Doctrines

1st Belief: I am The Final Prophet

Mirzā Ghulām Aḥmad claims that he is the final prophet.

Answer

It is the unanimous belief of the Ahl as-Sunnah that Muḥammad Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* is the Final Prophet. Accepting anyone else as a prophet after him entails leaving the fold of Islam. This is established from Qur'ānic verses, several Aḥādīth, and this is what all Muslims concur on.

Qur'ānic verses

﴿1﴾

مَا كَانَ مُحَمَّدٌ اَبَا اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ، وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا.

Muḥammad is not the father of any of your men. Rather, he is the Messenger of Allāh and the seal of all Prophets. Allāh has knowledge of everything.[1]

﴿2﴾

وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَآ اٰتَيْتُكُمْ مِنْ كِتٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ.

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[1] Sūrah al-Aḥzāb, 33: 40.

When Allāh took a covenant from the Prophets stating, "Whatever I gave you of the Book and knowledge, then comes to you a Messenger confirming the Book that is with you, you shall believe in that Messenger and help him."[1]

﴿3﴾

قُلْ يٰاَيُّهَا النَّاسُ إِنِّيْ رَسُوْلُ اللهِ إِلَيْكُمْ جَمِيْعًا

Say: O people! I am Allāh's Messenger to all of you.[2]

Note: In his book, *Khatm-e-Nubūwwat*, Muftī Muḥammad Shafiʿ Sāḥib *raḥimahullāh* has proven the finality of the prophet-hood of Muḥammad Rasūlullāh *sallallāhu ʿalayhi wa sallam* from 100 verses.

Aḥādīth

Muftī Muḥammad Shafiʿ Sāḥib *raḥimahullāh* presents about 200 Aḥādīth in this regard. They are mutawātir Aḥādīth and can therefore not be rejected. A few are presented below.

﴿1﴾

عن ثوبان رضي الله عنه قال قال رسول الله صلى الله عليه وسلم سيكون في أمتي كذابون ثلاثون كلهم يزعم أنه نبي وأنا خاتم النبيين لا نبي بعدي.

Ḥaḍrat Thaubān raḍiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: "There

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[1] Sūrah Āl ʿImrān, 3: 81.
[2] Sūrah al-Aʿrāf, 7: 158.

will be 30 impostors in my ummat. Each one will claim to be a prophet while I am the seal of the Prophets, there is to be no Prophet after me."[1]

﴿2﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ مَثَلِي وَمَثَلَ الأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنٰى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلاَّ مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ، وَيَقُولُونَ هَلاَّ وُضِعَتْ هٰذِهِ اللَّبِنَةُ. قَالَ فَأَنَا اللَّبِنَةُ، وَأَنَا خَاتِمُ النَّبِيِّيْنَ.

Ḥaḍrat Abū Hurayrah raḍiyallāhu ʿanhu narrates that Rasūlullāh ṣallallāhu ʿalayhi wa sallam said: My similitude with the Prophets before me is like that of a person who built a house and beautified and embellished it, but he left the place of one brick in a corner [unfinished]. People began walking around the house and were expressing their wonder at such a beautiful building. On seeing the empty spot, they were also saying: "Why has one brick not placed here?" I am that one brick and I am the seal of the Prophets.[2]

﴿3﴾

وإني عند الله مكتوبٌ خاتَمَ النبيين وإن آدم لَمِنْسَجِدل في طِيْنَة.

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[1] Abū Dāwūd, vol. 2, p. 227; Tirmidhī, vol. 2, p. 45. Eleven Ṣaḥābah narrate this Ḥadīth. It is also classified as a mutawātir Ḥadīth.

[2] Bukhārī, vol. 1, p. 59; Muslim, vol. 2, p. 248; Mishkāt, vol. 2, p. 511.

I am recorded as the seal of the Prophets by Allāh when Ādam ʿalayhis salām was still in the form of fetid clay.

﴿1﴾

يآ أيها الناس، إنه لا نبي بعدي ولا أمة بعدكم.

O people! There is to be no Prophet after me and no nation after you.

Belief in the finality of the prophet-hood of Muḥammad Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* is also established through Ijmāʿ. Mullā ʿAlī Qārī *raḥimahullāh* writes in this regard:

دعوى النبوة بعد نبينا صلى الله عليه وسلم كفر بالإجماع.

Claiming prophet-hood after our Prophet ṣallallāhu ʿalayhi wa sallam is unanimously considered to be kufr.

2nd Belief: Divine Revelation Used to Descend Like Rain on Mirzā Ghulām

It is their belief that divine revelation used to come down to Mirzā Ghulām Aḥmad in Arabic, and sometimes in Hindi, Persian and other languages.

Answer

The ʿulamā' state that since the door of prophet-hood is shut, the door of divine revelation is inevitably shut as well. How can it be possible for divine revelation to come down while there is no Prophet?

This is established from the Qur'ān and Ḥadīth.

Qur'ān

﴿1﴾

وَلَقَدْ اُوْحِيَ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ لَئِنْ اَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ.

It has already been revealed to you and to those before you: If you ascribe partners, your actions will go in vain and you will be among those who have fallen into loss.[1]

In the above verse, the words "after you" are not mentioned after the words "before you". This is because divine revelation was sent down before Rasūlullāh *sallallāhu ʿalayhi wa sallam* [to other Messengers] but not after him.

﴿2﴾

وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْآخِرَةِ هُمْ يُوْقِنُوْنَ.

Those who believe in what has been sent down to you and in what was sent down before you. And of the Hereafter they are convinced.[2]

Here too the words "after you" are not mentioned after the words "before you". Revelation was sent down before Rasūlullāh *sallallāhu ʿalayhi wa sallam* and to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, but

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[1] Sūrah az-Zumar, 39: 65.
[2] Sūrah al-Baqarah, 2: 4.

not after him. This theme is to be found in many verses of the Qur'ān.

Ahādīth

﴿1﴾

وعن عمر رضي الله عنه...فقال أبو بكر إنه قد انقطع الوحي وتم الدين.

Hadrat ʿUmar radiyallāhu ʿanhu narrates...Abū Bakr radiyallāhu ʿanhu said: Divine revelation has certainly ended and the Dīn is perfected.

Hadrat ʿUmar *radiyallāhu ʿanhu* said:

﴿2﴾

وإن الوحي قد انقطع.

Divine revelation has ended.

There is also consensus of the Muslim community in this regard. Qādī ʿIyād *rahimahullāh* states:

وكذلك من ادعى منهم أنه يوحى إليه وإن لم يَدَّعِ النبوة...فهؤلاء كلهم كفار مكذِّبون للنبي صلى الله عليه وسلم.[1]

Similarly that person is a kāfir who claims that divine revelation comes to him even though he does not claim prophet-hood...all these are unbelievers who are rejectors of Rasūlullāh sallallāhu ʿalayhi wa sallam.

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[1] الشفاء: ٢\٢٧١.

In the beginning, Mirzā Ghulām himself held the belief that divine revelation has ended. He himself writes in *Haqīqah an-Nubūwwah* that the seal has been set on divine revelation since the last 1 300 years. Later on he rejected this.[1]

3rd Belief: His Teaching is Salvation

The teachings of Mirzā Ghulām Ahmad are now a salvation for all humanity.

Answer

The ʿulamā' state that salvation revolves around following Rasūlullāh *sallallāhu ʿalayhi wa sallam* and not the teachings of Mirzā Ghulām Ahmad. This is established from the Qur'ān and Hadīth. For example:

﴿1﴾

...وَمَا هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ

But this Qur'ān is nothing but an admonition for the worlds.[2]

﴿2﴾

تَبَارَكَ الَّذِيْ نَزَّلَ الْفُرْقَانَ عَلٰى عَبْدِهٖ لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرًا

Blessed is He who sent down the Criterion to His servant so that it may be a warner to the people of the world.[3]

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[1] حقيقة النبوة، ص ٨٩، وكذا إزاله، ص ٢٢١.

[2] Sūrah al-Qalam, 68: 52.

[3] Sūrah al-Furqān, 25: 1.

﴿3﴾

وَاُوْحِيَ اِلَيَّ هٰذَا الْقُرْآنُ لِاُنْذِرَ بِهٖ وَمَنْ بَلَغَ.

And this Qur'ān was revealed to me so that I may warn you thereby and whomsoever it may reach.[1]

﴿4﴾

...وَاِنْ تُطِيْعُوْهُ تَهْتَدُوْا...

...If you obey him you will find the way...[2]

The groundlessness of this belief is gauged from many verses in the Qur'ān.

4th Belief: The One Who Does Not Accept The Prophet-hood of Mirzā Ghulām

The one who does not accept the prophet-hood of Mirzā Ghulām Ahmad is a kāfir who is destined to Hell.[3]

Answer

The 'ulamā' of the Ahl as-Sunnah state that Mirzā Ghulām Ahmad is not even a Prophet in the first place. If he is not a Prophet, how can it be possible to accept his prophet-hood? On the contrary, believing in his prophet-hood is a cause of admission into the Hell-fire.

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[1] Sūrah al-An'ām, 6: 19.
[2] Sūrah an-Nūr, 24: 54.
[3] حقيقة النبوة، ص ٢٧٢. فتاوى أحمدية، ص ٣٧١.

5th Belief: The Number of His Miracles

Mirzā Ghulām Ahmad performed one million miracles.[1] (While Rasūlullāh *sallallāhu ʿalayhi wa sallam* performed 3 000).

Answer

The ʿulamā' of the Ahl as-Sunnah state that it is part of our belief that miracles are among the features which are peculiar to prophet-hood and that prophet-hood ended at Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Thus, if anyone claims to have performed a miracle now will be a kāfir.[2]

The following is stated by Abū Shakūr Sulamī:

ومن ادعى النبوة في زماننا فإنه يصير كافرا، ومن طلب منه المعجزات فإنه يصير كافرا لأنه شكّ في النص.[٣]

Whoever claims prophet-hood in our times becomes a kāfir. Whoever demands miracles from him becomes a kāfir because it means that he doubts the text of the Qur'ān.

6th Belief: Mirzā is Superior to Rasūlullāh

Mirzā Ghulām Ahmad holds a position higher than Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam*.[4]

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[1] تتمة حقيقة الوحي، ص ١٣٦.

[2] يواقيت مبحث: ١١\١٥٧.

[3] أبو شكور سلمي، ص ١٠٥، قلمي، بحوالة إسلام أور قاديانيت.

[4] قول فصل، ص ٦. أربعين، ص ١٠٣.

Answer

The ʿulamā' state that there is no one ahead of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and no one can be superior to him in rank. The Qur'ān states:

...لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ...

...you shall believe in the Messenger and help him...[1]

In the above verse a covenant was taken from all the Prophets *ʿalayhimus salām* that if they were to be alive in the time of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, it will be obligatory on them to believe in him and help him.

Ahādīth

﴿1﴾

عن جابر رضي الله عنه أن النبي صلى الله عليه وسلم قال أنا قائد المرسلين ولا فخر.

Hadrat Jābir radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: I am the chief commander of the Messengers and I am not saying it out of pride.

﴿2﴾

أنا حامل لواء الحمد يوم القيامة تحته آدم فمن دونه ولا فخر...أنا أكرم الأولين والآخرين على الله ولا فخر.

[1] Sūrah Āl ʿImrān, 3: 81.

Rasūlullāh sallallāhu ʿalayhi wa sallam said: I will be carrying the flag of praise on the day of Resurrection. Ādam and those who came after him will be under that flag. I am not saying it out of pride…I am the most superior of all past and future generations in the sight of Allāh. I am not saying it out of pride.

7th Belief: Mirzā is Superior to The Prophets of The Banū Isrā'īl

Mirzā Ghulām Ahmad is superior to the Prophets *ʿalayhimus salām* of the Banū Isrā'īl.[1]

Answer

The ʿulamā' say that any follower of a Prophet – no matter what his status – can never equal a Prophet. It is already an accepted fact that Mirzā Ghulām Ahmad is not a Prophet, then how can he be superior to the Prophets *ʿalayhimus salām*. Mirzā Sāhib himself acknowledges that a non-Prophet cannot be superior to a Prophet.[2]

8th Belief: Defamatory Statements Against The Prophets

Mirzā Ghulām Ahmad made defamatory statements against Hadrat ʿĪsā *ʿalayhis salām*, other Prophets *ʿalayhimus salām* and the Sahābah *radiyallāhu ʿanhum*.[3]

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[1] دافع البلاء، ص. إزاله كلان، ص ٦٧.

[2] ترياق القلوب وحقيقة النبوة، ص ١٥.

[3] حاشية ضميمة انجام آتم، ص ٤، ٧. روحاني خزائن، ١٦\١٧٨. ٩\٣٨٧. إعجاز أحمدي، ١٨\٨٣\٥٢.

Answer

The ʻulamā' of the Ahl as-Sunnah state that the directive to honour and respect a Prophet is from Allāh *taʿālā* and it is kufr to reject this.

Qur'ānic verses

﴿1﴾

لِّتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَتُعَزِّرُوْهُ وَتُوَقِّرُوْهُ

So that you people may believe in Allāh and in His Messenger, and you may help Him and honour Him.[1]

﴿2﴾

لَا تَرْفَعُوْا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ

Do not raise your voices over the voice of the Prophet, nor speak loudly to him as you speak loudly to each other.[2]

﴿3﴾

قُلْ اَبِاللّٰهِ وَاٰيٰتِهٖ وَرَسُوْلِهٖ كُنْتُمْ تَسْتَهْزِءُوْنَ. لَا تَعْتَذِرُوْا قَدْ كَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ.

Say: Were you mocking at Allāh, His commands and His Messenger? Make no excuses. You became unbelievers after having professed faith.[1]

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[1] Sūrah al-Fath, 48: 9.
[2] Sūrah al-Hujurāt, 49: 2.

Ahādīth

﴿1﴾

عن أبي هريرة رضي الله عنه لا تفضلوا بين انبياء الله.[2]

Hadrat Abū Hurayrah radiyallāhu ʿanhu narrates: Do not give superiority to Prophets over other Prophets.

﴿2﴾

عن مجاهد رحمه الله قال أُتِيَ عُمَرُ برجل سَبَّ النبيَّ صلى الله عليه وسلم فَقَتَلَهُ ثم قال عمر رضي الله عنه من سَبَّ اللّٰهَ تعالى أو سَبَّ أحدا من الأنبياء فَاقْتُلُوْهُ.[3]

A man who uttered verbal abuses against Rasūlullāh sallallāhu ʿalayhi wa sallam was brought before ʿUmar radiyallāhu ʿanhu who then killed him. ʿUmar radiyallāhu ʿanhu then issued the following order: Anyone who is vulgar towards Allāh and towards any of the Prophets must be killed.

Respect for Rasūlullāh *sallallāhu ʿalayhi wa sallam* is also established from the books of aqā'id.

Qādī ʿIyād *rahimahullāh* writes:

من كذَّب بأحد من الأنبياء أو تَنَقَّصَ أحدا منهم أو بَرِئَ منه فهو مُرْتَدٌّ.[1]

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[1] Sūrah at-Taubah, 9: 65-66.

[2] مشكوة: ٥٠٧\١.

[3] الصارم المسلول لابن تيمية، ص ١٩٥.

Whoever rejects any of the Prophets, denigrates any one of them or frees himself from him is an apostate.

ʿAllāmah Ibn Nujaym *rahimahullāh* writes:

ويُكَفَّر إذا شكَّ في صِدْقِ النبي صلى الله عليه وسلم أو سَبَّه أو نَقَصَه ويُكَفَّرُ بِنِسْبَةِ الأنبياء إلى الفواحش.[1]

A person becomes a kāfir if he doubts the authenticity of Rasūlullāh sallallāhu ʿalayhi wa sallam, is vulgar towards him or denigrates him. He also becomes a kāfir if he attributes any immoral act to any of the Prophets.

Respect for the Sahābah as commanded in the Qur'ān

مُحَمَّدٌ رَّسُوْلُ اللهِ وَالَّذِيْنَ مَعَهُ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللهِ وَرِضْوَانًا، سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ...

Muhammad, the Messenger of Allāh. And those who are with him, they are strong against the unbelievers and soft-hearted amongst themselves. You see them bowing and prostrating, seeking the favour and pleasure of Allāh. Their marks are on their faces, from the effect of prostration. That is their rank in the Taurāh. Their similitude in the Injīl is like a crop which brings forth its shoot, then strengthens it. It then becomes thick and thereafter stands on its stem, delighting those who sowed it, so that He may enrage the unbelievers by them. Allāh promised those among

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[1] الشفاء: ٢\٢٦٢.

[2] الأشباه والنظائر، ص ١٣٧.

them who believed and did good deeds, forgiveness and a great reward.[1]

يَوْمَ لَا يُخْزِي اللّٰهُ النَّبِيَّ وَالَّذِيْنَ اٰمَنُوْا مَعَهُ

The day when Allāh will not disgrace the Prophet and those who believe with him.[2]

Ahādīth

Many Aḥādīth instruct us to respect and honour the Saḥābah *raḍiyallāhu ʿanhum*.

1. The best people of my ummat are those who are with me, then those who follow them (Tābiʿūn) and those who follow them (the Tabaʿ Tābiʿūn).[3]

2. Do not hurl abuses against my Saḥābah because even if any of you spend the equivalent of Mt. Uḥud in gold he cannot reach the rank of my Saḥābah.[4]

3. Hold on to my Sunnah and the Sunnah of the Khulafā' Rāshidīn after me.[5]

This is why the ʿulamā' unanimously state that pointing fingers at the Saḥābah *raḍiyallāhu ʿanhum* and hurling abuses at them causes a person to be cast out of the fold of Islam.[6]

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[1] Sūrah al-Fatḥ, 48: 29.
[2] Sūrah at-Taḥrīm, 66: 8.
[3] Bukhārī, vol. 1, p. 515.
[4] Bukhārī.
[5] Tirmidhī, vol. 2, p. 96.
[6] الدرر المضيئة: ٢\٢٣٨ للعلامة سفاريني. وشرح الواسطية، ٣، ٤ لابن تيمية.

9th Belief: The Qur'ān Makes Reference to Mirzā Ghulām

There are over 20 verses of the Qur'ān wherein Allāh *ta'ālā* addresses Rasūlullāh *sallallāhu 'alayhi wa sallam* but Mirzā Ghulām Ahmad claims that he is being addressed.[1]

Answer

The Qur'ān refutes such a belief in the following manner:

اَلْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ بِمَا كُنْتُمْ تَقُوْلُوْنَ عَلَى اللهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ اٰيٰتِهٖ تَسْتَكْبِرُوْنَ.

Today you will be recompensed with a punishment of humiliation because you used to utter false things against Allāh and you used to act haughtily towards His verses.[2]

A Hadīth states:

عن ابن عباس رضي الله عنهما عن النبي صلى الله عليه وسلم قال: من قال في القرآن برأيه فليتبوأ مقعده من نار.

Hadrat Ibn 'Abbās radiyallāhu 'anhu narrates that Rasūlullāh sallallāhu 'alayhi wa sallam said: Whoever says anything with regard to the Qur'ān on the basis of his own opinion must prepare for his abode in the Hell-fire.[3]

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[1] إعجاز أحمدي، : ١١\٢٩١. دافع البلاء، ١٣.

[2] Sūrah al-An'ām, 6: 93.

[3] Tirmidhī, vol. 2, p. 119; Mishkāt, p. 419.

There is also consensus of the ummat in this regard. Qādī ʿIyāḍ *raḥimahullāh* writes:

كذلك وقع الإجماع على تكفير من دافع نصّ الكتاب.

In the same way there is consensus on the kufr of the person who rejects a text of the Qur'ān.

10th Belief: Predictions of Ḥaḍrat ʿĪsā

Three predictions of Ḥaḍrat ʿĪsā *ʿalayhis salām* were proven to be false.[1]

Answer

It is the belief of Muslims that whatever a Prophet says, he says it by the order of Allāh *taʿālā*. The predictions of a Prophet are – so to speak – predictions of Allāh *taʿālā*. And how can Allāh *taʿālā* tell a lie!? This belief of the Qādiyānīs is in total contradiction to the Qur'ān and Ḥadīth. For example:

﴿1﴾

وَيَسْتَعْجِلُوْنَكَ بِالْعَذَابِ وَلَنْ يُّخْلِفَ اللّٰهُ وَعْدَهُ

They ask you to hasten the punishment. Allāh will never go back on His promise.[2]

﴿2﴾

فَلَا تَحْسَبَنَّ اللّٰهَ مُخْلِفَ وَعْدِهٖ رُسُلَهُ اِنَّ اللّٰهَ عَزِيْزٌ ذُو انْتِقَامٍ

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[1] إعجاز أحمدي، ص ١٤.

[2] Sūrah al-Ḥajj, verse 47.

Do not assume that Allāh will go back on His promise to His Messengers. Surely Allāh is powerful, taker of retribution.[1]

﴿3﴾

...مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ...

My word cannot be changed.[2]

11th Belief: Abrogation of Jihād

The injunction of jihād has been abrogated.[3]

Answer

This belief is also against that of the Ahl as-Sunnah. It is a blasphemous belief and in contradiction to the Qur'ān and Hadīth.

The order of jihād in the Qur'ān

Many verses in the Qur'ān instruct the waging of jihād. For example:

﴿1﴾

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ

Ordained for you is fighting and you find it disagreeable.[4]

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[1] Sūrah Ibrāhīm, 14: 47.
[2] Sūrah Qāf, 50: 29.
[3] حاشية أربعين، ١٥٤. خطبه البا...ص ٢٥.
[4] Sūrah al-Baqarah, 2: 216.

﴿2﴾

وَلاَ تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللهِ أَمْوَاتٌ ط بَلْ أَحْيَآءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ.

Do not say of those who have been killed in the path of Allah that they are dead. Instead, they are alive, but you do not know.[1]

﴿3﴾

إِنَّ اللهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ ط يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللهِ فَيَقْتُلُوْنَ وَيُقْتَلُوْنَ قف وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرٰةِ وَالْإِنْجِيْلِ وَالْقُرْاٰنِ.

Allāh has purchased from the Muslims their lives and their wealth for the price that for them is Paradise. They fight in the cause of Allāh: They kill and are killed. A true promise which He made upon Himself in the Taurāh, the Injīl and in the Qur'ān.[2]

There are many other verses which prove the promulgation of jihād.

Ahādīth

﴿1﴾

قال رسول الله صلى الله عليه وسلم والذي نفسي بيده لوددت أن أقتل في سبيل الله ثم أحيي ثم أقتل ثم أحيي ثم أقتل ثم أحيي ثم أقتل.

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[1] Sūrah al-Baqarah, 2: 154.
[2] Sūrah at-Taubah, 9: 111.

Rasūlullāh sallallāhu ʿalayhi wa sallam said: I take an oath in the name of the Being in whose control is my life, I would love to be killed in Allāh's cause, given life again, killed and given life again, killed and given life again, killed and given life again.[1]

﴿2﴾

قال رسول الله صلى الله عليه وسلم لن يبرح هذا الدين قائما يقاتِل عليه عِصابةٌ من المسلمين حتى تقوم الساعة.

Rasūlullāh sallallāhu ʿalayhi wa sallam said: This Dīn will remain with a group of Muslims waging jihād for it until the day of Resurrection.[2]

13th Belief: Rejection of Hadrat ʿĪsā's Miracles

Mirzā Ghulām Ahmad refers to the miracles of Hadrat Īsā *ʿalayhis salām* – e.g. bringing the dead to life – as mere play and amusements and claims that many people in Calcutta and Mumbai perform similar miracles.[3]

Answer

Due to it explicitly rejecting an order of the Qur'ān and Hadīth, this belief too is kufr. The following verses make reference to the miracles of Hadrat ʿĪsā *ʿalayhis salām*.

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[1] Bukhārī and Muslim. Mishkāt, p. 329.

[2] Muslim. Mishkāt, p. 330.

[3] حاشية إزاله أوهام، ٢١، ١٢١. حقيقة الوحي، ٧٨.

﴿1﴾

اَنِّيْ اَخْلُقُ لَكُمْ مِّنَ الطِّيْنِ كَهَيْئَةِ الطَّيْرِ فَاَنْفُخُ فِيْهِ فَيَكُوْنُ طَيْرًا بِإِذْنِ اللّٰهِ.

I make for you, out of clay, the shape of a bird. Then I breathe into it and it becomes a flying animal by the order of Allāh.[1]

﴿2﴾

اِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِيْ عَلَيْكَ وَعَلٰى وَالِدَتِكَ...وَاِذْ تَخْلُقُ مِنَ الطِّيْنِ كَهَيْئَةِ الطَّيْرِ بِاِذْنِيْ فَتَنْفُخُ فِيْهَا فَتَكُوْنُ طَيْرًا ۢ بِاِذْنِيْ...

When Allāh will say: "O ʿĪsā, son of Maryam! Remember My favour on you and your mother… And when you used to make out of clay the form of a bird with My command. Then you used to breathe into it and it used to become a bird with My command.

The Qur'ān has this to say with regard to the person who rejects the miracles of Hadrat ʿĪsā *ʿalayhis salām*:

﴿3﴾

وَمَا يَجْحَدُ بِاٰيٰتِنَا اِلَّا كُلُّ خَتَّارٍ كَفُوْرٍ

None would deny Our powers except he who is deceitful, ungrateful.[2]

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[1] Sūrah Āl ʿImrān, 3: 49.
[2] Sūrah Luqmān, 31: 32.

﴿4﴾

وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاسْتَكْبَرُوْا عَنْهَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ.

As for those who negated Our verses and displayed arrogance to them - it is they who are the inhabitants of Hell, they shall abide therein forever.[1]

ʿAllāmah Qāḍī ʿIyāḍ *raḥimahullāh* says:

وَكَذٰلِكَ وَقَعَ الْإِجْمَاعُ عَلٰى تَكْفِيْرِ مَنْ دَافَعَ نَصَّ الْكِتَابِ.

In the same way there is consensus on the kufr of the person who rejects a text of the Qur'ān.

13th Belief: The Miʿrāj Was Spiritual

Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* did not experience a physical miʿrāj; he merely experienced *kashf* (an exposition).[2]

Answer

The belief that Rasūlullāh's night journey from Makkah to Bayt al-Maqdis was not a physical journey is against the Qur'ān and Ḥadīth, and therefore kufr. As for the Miʿrāj (from Bayt al-Maqdis to the seven heavens), it is established in Sūrah an-Najm and Aḥādīth. Rejecting these is also kufr. Rejecting Aḥādīth causes a person to be classified a zindīq.

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[1] Sūrah al-Aʿrāf, 7: 36.

[2] إزاله أوهام كلان، ص ١٤٤، ١٤٦، ١٤٧، وغيره.

سُبْحٰنَ الَّذِيْ أَسْرٰى بِعَبْدِهٖ لَيْلاً مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِيْ بٰرَكْنَا حَوْلَهٗ لِنُرِيَهٗ مِنْ اٰيٰتِنَا ط إِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ.

Exalted is He who took His servant by night from the Sacred Musjid to the Aqsā Musjid - the precincts of which We have blessed – so that We may show him some signs of Our power. He alone is all-hearing, all-seeing.

عن ابن عباس رضي الله عنهما هي رُؤْيَا عَيْنٍ أُرِيَها رسولُ الله صلى الله عليه وسلم ليلةَ أُسْرِيَ به.

Hadrat Ibn ʿAbbās radiyallāhu ʿanhu narrates that whatever Rasūlullāh sallallāhu ʿalayhi wa sallam was shown on the night of miʿrāj was seen with his eyes.[1]

عن أبي بكر رضي الله عنه في رواية شداد بن أوس رضي الله عنه أنه قال للنبي صلى الله عليه وسلم ليلة أسري به طنيتك يا رسول الله البارحة في مكانك فلم أجدك فأجابه أن جبريل حمله إلى المسجد الأقصى.[2]

Hadrat Abū Bakr radiyallāhu ʿanhu said to Rasūlullāh sallallāhu ʿalayhi wa sallam on the night he experienced the miʿrāj: "O Rasūlullāh! I searched for you in your house last night but did not find you." Rasūlullāh sallallāhu ʿalayhi wa sallam said that Jibrīl had taken him to al-Musjid al-Aqsā.

The statement of Mullā ʿAlī Qārī *rahimahullāh*:

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[1] Bukhārī.

[2] الشفاء للقاضي عياض: ١\١٥٣.

من أنكر المعراج يُنْظَر إن أنكر الإسراءَ مِن مكة إلى بيت المقدس فهو كافر، ولو أنكر المعراجَ من بيت المقدس لا يُكَفَّر، وذلك لأن الإسراء من الحرم إلى الحرم ثابت بالاية، وهي قطعية الدلالة، والمعراج من بيت المقدس إلى السماء تثبت بالسنة وهي ظنية الرواية والدراية.[1]

Whoever rejects the mi'rāj we will have to check: If he rejects the night journey from Makkah to Bayt al-Maqdis, he is a kāfir. If he rejects the journey from Bayt al-Maqdis (to the heavens) he will not be classified a kāfir. This is because the night journey from Makkah to Bayt al-Maqdis is established from a Qur'ānic verse which is an explicit proof. As for the mi'rāj from Bayt al-Maqdis to the heavens is proven from the Sunnah which is a tacit proof.

14th Belief: Rejection of The Field of Resurrection

After death there is no such a thing as assembling on the field of Resurrection. After dying, people will go directly to Paradise or Hell.[2]

Answer

The 'ulamā' say that this belief is also against the Qur'ān and Hadīth. Several verses of the Qur'ān make reference to the field of Resurrection where the accounting of deeds will take place, there will be intercession from the Prophets, and so on.

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[1] شرح فقه أكبر، ص ١٣٥.

[2] إزاله أوهام كلان، ص ١٤٤، ١٤٦، ١٤٧، وغيره.

Qur'ān

﴿1﴾

وَنُفِخَ فِي الصُّوْرِ فَاِذَا هُمْ مِّنَ الْاَجْدَاثِ اِلٰى رَبِّهِمْ يَنْسِلُوْنَ

The trumpet will be blown. They will then rush forth from their graves towards their Sustainer.[1]

﴿2﴾

مِنْهَا خَلَقْنٰكُمْ وَفِيْهَا نُعِيْدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى

It is from this earth that We created you, and therein We return you, and from it We shall remove you a second time.[2]

﴿3﴾

قَالَ مَنْ يُّحْيِ الْعِظَامَ وَهِيَ رَمِيْمٌ. قُلْ يُحْيِيْهَا الَّذِيْ اَنْشَأَهَآ اَوَّلَ مَرَّةٍ وَّهُوَ بِكُلِّ خَلْقٍ عَلِيْمٌ.

He says: "Who will give life to the bones when they have crumbled to dust?" Say: "He will give life to them who had created them the first time. And He knows every creation."[3]

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[1] Sūrah Yā Sīn, 36: 51.
[2] Sūrah Ṭā Hā, 20: 55.
[3] Sūrah Yā Sīn, 36: 78-79.

Ahādīth

﴿1﴾

أول من يقرع باب الجنة أنا.[1]

I will be the first to knock on the door of Paradise.

﴿2﴾

آتي بابَ الجنة يوم القيامة فاَسْتَفْتِح فيقول الخازنُ من أنت؟ فأقول محمد فيقول بك أُمِرْتُ أن لا أَفْتَح لأحد قَبْلَك.[2]

On the day of Resurrection I will go to the door of Paradise on the day of Resurrection and ask for it to be opened. The guard will ask: "Who are you?" I will reply: "Muḥammad." He will say: "I was ordered not to open it for anyone before you."

﴿3﴾

يُحْشَر الناس في صعيد واحد يوم القيامة.[3]

Rasūlullāh ṣallallāhu ʿalayhi wa sallam said: The people will be resurrected on a single plain on the day of Resurrection.

15th Belief: Rejection of Angels

Mirzā Ghulām Aḥmad rejects the existence of angels and says that there is no such creation.

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[1] مسلم: ١\١١٢.

[2] مسلم: ١\١١٢.

[3] مشكوة، ص ٤٨٧.

Answer

Many verses of the Qur'ān prove the existence of angels. For example:

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said to Jibraʾīl *ʿalayhis salām*: You must come often to meet me. The following verse was revealed:

﴿1﴾

وَمَا نَتَنَزَّلُ اِلَّا بِاَمْرِ رَبِّكَ

We do not descend except by the order of your Sustainer.[1]

﴿2﴾

بَلْ عِبَادٌ مُّكْرَمُوْنَ. لاَ يَسْبِقُوْنَهُ بِالْقَوْلِ وَهُمْ بِاَمْرِهِ يَعْمَلُوْنَ.

Rather, they are servants who are honoured. They do not precede Him in speech and they act under His orders.[2]

﴿3﴾

لَا يَعْصُوْنَ اللهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ

They [angels] do not disobey Allāh in whatever He commands them. They only do what they have been commanded.[3]

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1 Sūrah Maryam, 19: 64.
2 Sūrah al-Ambiyā', 21: 26-27.
3 Sūrah at-Taḥrīm, 66: 6.

Proof from Ahādīth

﴿1﴾

عن ابن عباس رضي الله عنهما أن النبي صلى الله عليه وسلم قال يوم بدر هذا جبرئيل أخذ برأس فرسه عليه أواة الحرب.[1]

Hadrat Ibn ʿAbbās radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said on the occasion of the Battle of Badr: Here is Jibraʾīl holding the head of his horse and attired with weapons.

﴿2﴾

كان جبرئيل يلقاه في كل ليلة من رمضان فيدارسه القرآن.[2]

Jibraʾīl used to meet Rasūlullāh sallallāhu ʿalayhi wa sallam on each night of Ramadān and revise the Qurʾān with him.

﴿3﴾

عن ابن مسعود رضي الله عنه يقول سمعت رسول الله صلى الله عليه وسلم يقول نزل جبرئيل عليه السلام فأمني فصليت معه ثم صليت معه ثم صليت معه ثم صليت معه ثم صليت معه.[3]

Hadrat ʿAbdullāh ibn Masʿūd radiyallāhu ʿanhu narrates: I heard Rasūlullāh sallallāhu ʿalayhi wa

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[1] بخاري: ٢\٥٧٠.

[2] بخاري: ١\٤٥٧.

[3] بخاري: ١\٤٥٧.

sallam saying: Jibra'īl ʿalayhis salām descended and led me in the five salāhs.

It is the belief of Muslims that:

النصوص يُحمَل على ظواهرها والعُدول عنها حرام.[1]

The texts are understood in their apparent meaning and it is forbidden to shift away from them without a Sharʿī proof.

16th Belief: Accusing Allāh And Rasūlullāh of Lies

Mirzā Ghulām Ahmad accused Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam* of fabricating lies.[2]

Answer

Holding such a belief is kufr according to the Ahl as-Sunnah because there are countless Qur'ānic verses and Ahādīth stating that Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam* are true, and that it is harām to attribute lies to them. For example:

﴿1﴾

وَيْلَكُمْ لاَ تَفْتَرُوْا عَلَى اللهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ج وَقَدْ خَابَ مَنِ افْتَرٰى.

Woe to you! Do not fabricate a lie against Allāh lest He plunders you with a calamity. He who fabricates a lie never achieves his goal.[3]

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[1] ميزان الكبرى: ص ٦٠-٦٤.

[2] إزاله أوهام خورد، ص ٣٩٦. إزاله أوهام، ص ٣٩٨.

[3] Sūrah Tā Hā, 20: 61.

﴿2﴾

فَلاَ تَحْسَبَنَّ اللهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ

Do not assume that Allāh will go back on His promise to His Messengers.[1]

﴿3﴾

اَلْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ بِمَا كُنْتُمْ تَقُوْلُوْنَ عَلَى اللهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ اٰيٰتِهِ تَسْتَكْبِرُوْنَ.

Today you will be recompensed with a punishment of humiliation because you used to utter false things against Allāh and you used to act haughtily towards His verses.[2]

Furthermore, a mutawātir Ḥadīth states:

من كذب علي متعمدا فليتبوأ مقعده من النار[3]

Whoever fabricates a lie against me must prepare for his abode in the Hell-fire.

17th Belief: Mirzā Ghulām – A Manifestation of All Prophets

Mirzā Ghulām Aḥmad is a manifestation of all the Prophets *ʿalayhimus salām*. All the perfect qualities

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[1] Sūrah Ibrāhīm, 14: 47.

[2] Sūrah al-Anʿam, 6: 93.

[3] بخاري: ص ٢١، مسلم: ص ٧، ترمذي: ٢\٥٠، ابن ماجه: ص ٥، أبو داؤد، ونسائي وغيره من كتب الاحاديث.

which were found in the Prophets *ʿalayhimus salām* are found in Mirzā Ghulām Aḥmad.[1]

Answer

He is claiming to be a manifestation of all Prophets *ʿalayhimus salām* and trying to prove his prophet-hood in this way. Whereas the Ahl as-Sunnah unanimously state that it is kufr to claim prophet-hood after Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*.

عن ثوبان رضي الله عنه قال قال رسول الله صلى الله عليه وسلم سيكون في أمتي كذابون ثلاثون كلهم يزعم أنه نبي وأنا خاتم النبيين لا نبي بعدي.

Ḥaḍrat Thaubān raḍiyallāhu ʿanhu narrates that Rasūlullāh ṣallallāhu ʿalayhi wa sallam said: "There will be 30 impostors in my ummat. Each one will claim to be a prophet while I am the seal of the Prophets, there is to be no Prophet after me."[2]

The following is stated in *Fatāwā ʿĀlamgīrī*:

إذا لم يَعْرِفْ أن محمدا رسول الله صلى الله عليه وسلم آخِرُ الأنبياء فليس بمسلمٍ ولو قال أنا رسول أو قال بالفارسية: مَنْ بِيْغَمْبَر كُوْئدْ بِمَنْ بِيغَام مِيْ يَوْمَ يُكَفَّرُ.

A person who does not believe that Muḥammad Rasūlullāh ṣallallāhu ʿalayhi wa sallam is the final Prophet is not a Muslim. If he says: "I am a

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[1] قول فصل: ص ٦. تشحي١ الأهان: ١٠\١١٠، ١١.

[2] Abū Dāwūd, vol. 2, p. 227; Tirmidhī, vol. 2, p. 45. Eleven Ṣaḥābah narrate this Ḥadīth. It is also classified as a mutawātir Ḥadīth.

Messenger" i.e. I receive a message, he will still be classified as a kāfir.[1]

Ibn Ḥajar Makkī Shāfiʿī *raḥimahullāh* writes:

من إعتقد وحيا بعد محمد صلى الله عليه وسلم كفر بإجماع المسلمين.

The one who believes that there is divine revelation after Muḥammad ṣallallāhu ʿalayhi wa sallam is a kāfir by the consensus of Muslims.

ʿAllāmah Ibn Ḥibbān *raḥimahullāh* quotes from Zurqānī *raḥimahullāh* who said:

من ذهب إلى أن النبوة مكتسبة لا تنقطع أو إلى أن الولي أفضل من النبي فهو زنديق يجب قتله.

The one who believes that prophet-hood can be acquired through effort and that it will never end, or that a Walī is superior to a Prophet then such a person is a zindīq. It is wājib to kill such a person.[2]

Mullā ʿAlī Qārī *raḥimahullāh* writes:

دعوى النبوة بعد نبينا صلى الله عليه وسلم كفر بالإجماع.

Claiming prophet-hood after our Prophet ṣallallāhu ʿalayhi wa sallam is unanimously considered to be kufr.[3]

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[1] *Fatāwā ʿĀlamgīrī*, vol. 2, p. 263.
[2] Zurqānī, vol. 6, p. 188.
[3] *Sharḥ Fiqh Akbar*, p. 202.

All the books of aqā'id state that if anyone claims prophet-hood after Rasūlullāh *sallallāhu 'alayhi wa sallam* then he is unanimously classified as a kāfir.

18th Belief: Hadrat 'Īsā Will Not Return to This World

Hadrat 'Īsā *'alayhis salām* has died. He most definitely will not return before the Resurrection.[1]

Answer

It is established from the Qur'ān and Ahādīth that Hadrat 'Īsā *'alayhis salām* is alive in the heavens and will return close to the Resurrection.

Qur'ān

﴿1﴾

وَّقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيْحَ عِيْسَى ابْنَ مَرْيَمَ رَسُوْلَ اللهِ ج وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ ط وَإِنَّ الَّذِيْنَ اخْتَلَفُوْا فِيْهِ لَفِيْ شَكٍّ مِّنْهُ ط مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ ج وَمَا قَتَلُوْهُ يَقِيْنًا. بَلْ رَّفَعَهُ اللهُ إِلَيْهِ ط وَكَانَ اللهُ عَزِيْزًا حَكِيْمًا.

And for their saying: "We killed the Messiah, 'Īsā, the son of Maryam, who was a Messenger of Allāh." They neither killed him nor did they crucify him, but it was made to appear like that before them. Those who hold conflicting views about it are in doubt thereof. They have no knowledge whatsoever thereof. They are merely following conjecture. They certainly did not kill

[1] إزاله كلان: ٢\٣١١.

him. Rather, Allāh raised him towards Himself. And Allāh is powerful, wise.[1]

﴿2﴾

وَإِنْ مِّنْ أَهْلِ الْكِتٰبِ إِلاَّ لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ج وَيَوْمَ الْقِيٰمَةِ يَكُوْنُ عَلَيْهِمْ شَهِيْدًا.

All the groups of the people of the Book will have conviction in 'Īsā prior to their death. And on the day of Resurrection he shall be a witness against them.[2]

﴿3﴾

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُوْنِ، هٰذَا صِرٰطٌ مُّسْتَقِيْمٌ.

He is a sign of the Resurrection. Therefore do not be in doubt thereof, and obey Me. This is a straight path.[3]

﴿4﴾

وَإِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ ءَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوْنِيْ وَأُمِّيَ إِلٰهَيْنِ مِنْ دُوْنِ اللّٰهِ ط قَالَ سُبْحٰنَكَ مَا يَكُوْنُ لِيْ أَنْ أَقُوْلَ مَا لَيْسَ لِيْ ق بِحَقٍّ ط إِنْ كُنْتُ قُلْتُهٗ فَقَدْ عَلِمْتَهٗ ط تَعْلَمُ مَا فِيْ نَفْسِيْ وَلاَ أَعْلَمُ مَا فِيْ نَفْسِكَ ط إِنَّكَ أَنْتَ عَلاَّمُ الْغُيُوْبِ. مَا قُلْتُ لَهُمْ إِلاَّ مَآ أَمَرْتَنِيْ بِهٖ أَنِ اعْبُدُوا اللّٰهَ رَبِّيْ وَرَبَّكُمْ ج وَكُنْتُ عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ ج فَلَمَّا تَوَفَّيْتَنِيْ كُنْتَ أَنْتَ الرَّقِيْبَ عَلَيْهِمْ ط وَأَنْتَ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ.

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[1] Sūrah an-Nisā', 4: 157-158.
[2] Sūrah an-Nisā', 4: 159.
[3] Sūrah az-Zukhruf, 43: 61.

When Allāh will say: "O ʿĪsā, son of Maryam! Did you say to the people: 'Take me and my mother as two gods other than Allāh'?" He said: "You are pure. It does not behove me to say something to which I have no right. Had I said it, You would have certainly known of it. You know what is in my mind and I do not know what is in Your mind. Surely You alone are the knower of hidden things. I did not tell them anything apart from that which You commanded me: "Worship Allāh who is my Sustainer and your Sustainer." I was aware of them as long as I remained among them. Then when You raised me, You alone was the watcher over them. And You are aware of everything.[1]

Ahādīth

There are mutawātir Aḥādīth which make reference to the descent of Ḥaḍrat ʿĪsā *ʿalayhis salām*. It is not permissible to reject these Aḥādīth. For example:

﴿1﴾

عن علي بن أبي طالب رضي الله عنه قال يَقتُل اللهُ الدجالَ بالشام على عَقَبَةٍ يُقال لها عقبة رَفِيق لثلاث ساعات يَمْضِين من النهار على يدي عيسى بن مريم عليه السلام.[2]

Ḥaḍrat ʿAlī raḍiyallāhu ʿanhu said: Allāh taʿālā will kill Dajjāl at the hands of Ḥaḍrat ʿĪsā ʿalayhis salām in Syria at a mountain pass known as Rafīq when three hours of the day have passed.

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[1] Sūrah al-Mā'idah, 5: 116-117.

[2] كنز العمال: ٧\٢٦٧، حديث نمبر ٢٩٩٨.

﴿2﴾

عن ابن عباس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ينزل أخي عيسى بن مريم من السماء.[1]

Hadrat Ibn ʿAbbās radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: My brother, ʿĪsā ibn Maryam, will descend from the heavens.

﴿3﴾

عن نَجِيح بن عارية الأنصاري رضي الله عنه يقول سمعت رسول الله صلى الله عليه وسلم يقول يَقْتُل ابنُ مريم الدجالَ بِبابِ لُدٍّ.[2]

Najīh ibn ʿĀriyah Ansārī radiyallāhu ʿanhu narrates: I heard Rasūlullāh sallallāhu ʿalayhi wa sallam saying: ʿĪsā ibn Maryam ʿalayhis salām will kill Dajjāl at Bāb Ludd (near the Rafīq pass).

The above Hadīth is narrated by 16 Sahābah *radiyallāhu ʿanhum*.

The same point is proven through consensus of the ummat, and rejection of it is kufr.

أجمعت الأمة على أن الله عز وجل رفع عيسى إلى السماء.[3]

The ummah unanimously believes that Allāh taʿālā raised ʿĪsā to the heavens.

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[1] كنز العمال: ٢٦٨\٧، وكذا: ٢٥٩\٧.

[2] ترمذي: ٤٨\٢.

[3] كتاب الإبانة للشيخ الأشعري رحمه الله، ص ٤٦.

واجتمعت الأمة على أن عيسى عليه السلام حي في السماء ينزل إلى الأرض.[1]

The ummah unanimously believes that ʿĪsā ʿalayhis salām is alive in the heavens and that he will descend to earth.

19th Belief: The Qur'ān is Distorted

Mirzā Ghulām Ahmad believes that the Qur'ān is distorted and he himself made several changes to certain verses.[2]

Answer

It is the belief of Muslims that the Qur'ān which they have at present is exactly the same one which was sent down from the Preserved Tabled. Not a single letter has been changed, altered, interpolated, added or removed; nor will this ever happen. Anyone who holds a contrary belief is unanimously classified as a kāfir. The Qur'ān says:

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهُ لَحَافِظُوْنَ

It is We who revealed the Admonition and it is We who are its protectors.

Fatāwā With Reference to The Qādiyānī Sect

The muftīs unanimously state that the Qādiyānīs are kāfir on the basis of the above-listed beliefs.

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[1] البحر المحيط: ٢\٤٧٣، تلخيص الحبير لابن حجر، ٣١٩، فتح البيان: ٢\٣٤٤.

[2] كلمة فصل، ٧٣، (حقيقت ...مرزا بشير أحمد)، تحفة كولرويه، ص ٣٨. روحاني خزائن: ١٩\١٣٠. إعجاز أحمدي، ٣٠، وغيره.

1. A fatwā by the name of *Takfīr Qādiyānī* was published in Rajab 1336 A.H. 'Ulamā' belonging to various schools signed and concurred with this fatwā. Some of them are listed below:

Deoband, Sahāranpūr, Thānah Bhawan, Rāipūr, Delhi, Calcutta, Benares, Lucknow, Agra, Murād Ābād, Lahore, Amritsar, Ludhyānā, Peshawar, Rāwalpindī, Multān, Haushiyāpūr, Gaudhrā, Maysūr, Jhelam, Siyālkot, Gujrānwālā, Gujarat, Hyderabad, and so on.[1]

2. Similarly a fatwā was issued from the office of Ahl-e-Hadīth Amritsar in 1925. It is titled *Faskh Nikāh Mirzā'iyā*. The 'ulamā' of all schools signed and concurred with this fatwā.

3. A fatwā was issued from Saudi Arabia which contains the signatures of the 'ulamā' of Makkah, Madīnah, the Hijāz, Syria and other Arab countries. It contains the following statement:

لا شك أن أذنابه من القاديانية واللاهورية كلها كافرون[2]

There is no doubt whatsoever that his [Mirzā Ghulām Ahmad's] followers – whether they belong to the Qādiyānī group or the Lāhorī group – are all kāfirs.

Various courts of Pakistan including the Wifāqī Shar'ī Court, Supreme Court of Pakistan, Lahore High Court, Quetta High Court and others passed a verdict that the Qādiyānī sect is out of the fold of Islam.

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[1] فتوى تكفير قاديان طبع كتب خانه إعزازية ديوبند.

[2] القاديانية في نظر علماء الأمة الإسلامية، طبع مكة المكرمة.

THE NATURALIST[1] SECT

Background

After the end of Muslim rule in India and the arrival of the British there, the naturalist sect was the first deviated sect to come into existence.[2]

Sir Sayyid Ahmad Khān was a Ghayr Muqallid in the beginning. He then became a mujtahid. When he went to England, he became a mulhid. Subsequently, he openly commenced propagating his naturalist sect.[3]

The British formed this sect with the sole purpose of dividing the Muslims so that they [British] could rule over India without interference or hindrance. They put Sir Sayyid to proper use for this purpose. The following is noted by an insightful Englishman:

> Every person belonging to our government in India – whether he is involved in foreign affairs, the courts or the administration of the army – must always bear in mind the principle of divide and rule.

In order to realize their objective, the British first utilized Sir Sayyid. The above statement of the Englishman is more or less conveyed by Sir Sayyid in the following way:

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[1] Naturalism: the belief that all religious truth is based not on revelation but rather on the study of natural causes and processes. (Collins English Dictionary)
[2] *'Aqā'id Islam*, vol. 1, p. 179.
[3] *Imdād al-Fatāwā*, vol. 6, p. 167.

> The disruption and disorder which we experienced is solely as a consequence of the ingratitude of the Indians. You did not show gratitude to God and have always been ungrateful. God imposed this situation on you Indians because of your ingratitude, and allowed you to experience again a sample of the government of former times, after he suspended English rule for a short time.

Sir Sayyid was the one who referred to the 1857 war for independence as a rebellion and a mutiny.[1] On the other hand, Muslims considered it to be a battle for independence.

Sir Sayyid himself writes that there is none from among the Muslim Nawābs and Hindu noblemen in Bijnaur district who has the ability to rule so that the masses could live in an atmosphere of justice and peace.[2]

This is why Sir Sayyid constantly received titles from the British government. Queen Victoria referred to him as CSI.

Furthermore, in order to please the British government, Sir Sayyid audaciously changed Islamic teachings in a manner which is not possible for a Muslim.[3]

It was Sir Sayyid's view that Muslims should adopt British culture and ways so that they can acquire honour in the eyes of the British. This is why he opened 'Alī Garh College. He and his ilk made the

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[1] *Sarkashī Dilaʿ Bijnaur*, p. 47.
[2] Ibid. pp. 75-76.
[3] *Angrez Ke Bāghī Musalmān*, p. 408.

intellect the basis for everything and rejected anything which could not be fathomed through the intellect.

This sect came into existence around the year 1855. A group of people accepted his beliefs. The more well-known among them were the following:

Nawāb Muḥsin al-Mulk, Deputy Nadhīr Aḥmad Khān Dehlawī, Shams al-'Ulamā' Maulwī Dhakā'ullāh Dehlawī, Alṭāf Ḥusayn Ḥālī, Maulwī Mushtāq Ḥusayn, Nawāb Intiṣār Jang, Maulwī Chirāgh ʿAlī Khān, Mahdī ʿAlī Khān, Nawāb Aʿẓam Māhir Jang, Shiblī Nuʿmānī Aʿẓamgarhī and others.

A Short Biography of Sir Sayyid Aḥmad Khān

He was born on 17 October 1817 in Delhi. His early studies were undertaken at home. His father passed away when he was quite young. This is why he had to find employment. He commenced by working as a permanent government employee.

He was then employed by the East India Company and then made into an associate in the court. He continued progressing in this way. During the war for independence, he was a sub-judge in Bijnaur. He progressed further and became the District Magistrate. He was then transferred to Murādābād. While in Murādābād, he wrote *Asbāb Baghāwat-e-Hind* and other books.

He was transferred to Ghāzīpūr in 1862 where he established the Scientific Society whose aim was to translate English scientific literature into Urdu. He also opened a school here.

When he was transferred to ʿAlī Garh in 1864, he moved the offices of the Scientific Society from Ghāzīpūr to ʿAlī Garh. From here he published a

periodical under the auspices of ʿAlī Garh Institute. Its publication continued until his death.

His beliefs: Sir Sayyid was initially a Ghayr Muqallid. He then started making his own ijtihād. He proceeded to England in 1869 with his sons. The path to atheism opened from there and he began propagating his beliefs.

He wrote several books, some of which are:

(1) *Ā'īn Akbarī.*

(2) *Tārīkh Fīroz Shāhī* (with corrections and footnotes).

(3) *Āthār as-Sanādīd.*

(4) *Tahdhīb al-Akhlāq.*

(5) *Asbāb Baghāwat-e-Hind.*

He passed away on 27 March 1898 in ʿAlī Garh and was buried near the College.

Beliefs And Doctrines

1. There is no such a thing as angels.[1]
2. There is no such a thing as Shaytān.[2]
3. Hadrat Ādam *ʿalayhis salām* did not eat of the forbidden tree.[3]
4. There is no punishment in the grave.[4]
5. He rejects Paradise and Hell.[1]

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[1] *Tahdhīb al-Akhlāq*, vol. 3, p. 31; *Tafsīr al-Qur'ān*, vol. 1, p. 46.
[2] *Tahdhīb al-Akhlāq*, vol. 3, p. 31.
[3] *Tahdhīb al-Akhlāq*, vol. 3, p. 31.
[4] *Tahdhīb al-Akhlāq*, vol. 3, p. 65.

6. There will be no bodily resurrection.[2]
7. There is no such a thing as doe-eyed damsels of Paradise.[3]
8. He rejects pre-destination.[4]
9. He rejects miracles.[5]
10. The heavens do not exist.[6]
11. Ijmāʿ is not a valid proof.[7]
12. No abrogation took place in the Qur'ān.[8]
13. Pictures of animate things are permissible.[9]
14. Most Aḥādīth are not authentic.[10]
15. There is no such a thing as jinn.[11]
16. He rejects the miracles of Ḥaḍrat Mūsā *ʿalayhis salām*.[12]
17. Ḥaḍrat ʿĪsā *ʿalayhis salām* passed away and he was not raised to the heavens.[13]

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[1] *Tahdhīb al-Akhlāq*, vol. 3, p. 110; *Tafsīr al-Qur'ān*, vol. 1, p. 39.
[2] *Tahdhīb al-Akhlāq*, vol. 3, p. 110; *Tafsīr al-Qur'ān*, vol. 1, p. 39.
[3] *Tahdhīb al-Akhlāq*, vol. 3, p. 110; *Tafsīr al-Qur'ān*, vol. 1, p. 39.
[4] *Tahdhīb al-Akhlāq*, vol. 3, p. 9.
[5] *Tahdhīb al-Akhlāq*, vol. 3, p. 31.
[6] *Nūr al-Āfāq*, vol. 2, p. 52.
[7] *Nūr al-Āfāq*, vol. 2, p. 52.
[8] *Nūr al-Āfāq*, vol. 4, p. 16.
[9] *Nūr al-Āfāq*, vol. 14, p. 115.
[10] *Nūr al-Āfāq*, vol. 14, p. 187.
[11] *Nūr al-Āfāq*, vol. 5, p. 7.
[12] *Nūr al-Āfāq*, vol. 5, p. 54.
[13] *Nūr al-Āfāq*, vol. 22, p. 6.

18. Hadrat ʿĪsā *ʿalayhis salām* had a father.[1]
19. He rejects the miracle of the splitting of the moon.[2]
20. He rejects the opening of the chest of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Anyone who rejects this is not a kāfir according to him.[3]
21. He rejects the Miʿrāj.[4]
22. He rejects Imām Mahdī. He will not come before the day of Resurrection.[5]
23. An ordinary person can be equal to a Prophet.[6]
24. No Prophet perfected the teaching of tauhīd. (Allāh forbid) all their teachings on tauhīd were defective.[7]
25. There is no such a thing as conveying rewards to the deceased (īsāl-e-thawāb).[8]

Answers From The Qur'ān And Hadīth to Naturalist Beliefs And Doctrines

1st Belief: Angels Do Not Exist

Answer

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[1] *Nūr al-Āfāq*, vol. 1, p. 3.
[2] *Nūr al-Āfāq*, vol. 9, p. 1.
[3] *Damīmah Nūr al-Āfāq*, vol. 1, p. 1.
[4] Ibid.
[5] *Nūr al-Āfāq*, vol. 3, p. 96.
[6] *Nūr al-Āfāq*, vol. 3, p. 57.
[7] *Nūr al-Āfāq*, vol. 3, p. 63.
[8] *Nūr al-Āfāq*, (Jumādā al-Ūlā/Ramadān 96).

This belief is against the Qur'ān and Ḥadīth. There are countless verses in the Qur'ān which make reference to angels. For example:

﴿1﴾

فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعِيْنَ اِلَّآ اِبْلِيْسَ

Thereupon the angels prostrated all of them together. Except for Iblīs.[1]

Angels are mentioned in several places in the Qur'ān. Some of them are:

Sūrah al-Baqarah	10 verses
Sūrah Āl ʿImrān	8 verses
Sūrah an-Nisā'	4 verses
Sūrah al-Aʿrāf	5 verses
Sūrah al-Anfāl	3 verses
Sūrah Hūd	2 verses
Sūrah Yūsuf	1 verse
Sūrah ar-Raʿd	2 verses
Sūrah al-Ḥijr	4 verses
Sūrah an-Naḥl	5 verses
Sūrah al-Isrā'	4 verses
Sūrah al-Kahf	1 verse
Sūrah Ṭā Hā	1 verse
Sūrah al-Ambiyā'	1 verse
Sūrah al-Ḥajj	1 verse

[1] Sūrah al-Ḥijr, 15: 30-31.

Sūrah al-Mu'minūn	1 verse
Sūrah al-Furqān	4 verses
Sūrah as-Sajdah	1 verse
Sūrah al-Aḥzāb	2 verses
Sūrah as-Saba'	1 verse
Sūrah Fāṭir	1 verse
Sūrah aṣ-Ṣāffāt	1 verse
Sūrah Ṣād	2 verses
Sūrah az-Zumar	1 verse
Sūrah al-Muddath-thir	1 verse
Sūrah an-Naba'	1 verse

﴿2﴾

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً

When your Sustainer said to the angels: I am going to make a vicegerent in the earth.[1]

﴿3﴾

وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّا اِبْلِيْسَ

When We ordered the angels: "Prostrate to Ādam", they all fell into prostration except Iblīs.[2]

The Aḥādīth mention the angels in many places. For example:

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[1] Sūrah al-Baqarah, 2: 30.
[2] Sūrah al-Baqarah, 2: 34.

﴿1﴾

قال رسول الله صلى الله عليه وسلم إذا كان ليلةُ القدر نزل جبريلُ عليه السلام في كَبْكَبَة من الملائكة.[1]

Rasūlullāh sallallāhu ʿalayhi wa sallam said: When it is Laylatul Qadr, Jibrīl descends with a troop of angels.

﴿2﴾

من قرأ حم الدخان في ليلة أَصْبَحَ يَسْتَغْفِرُ له سبعون ألفَ مَلَكٍ.[2]

The person who reads Sūrah ad-Dukhān at night shall wake up the next morning with 70 000 angels seeking forgiveness for him.

﴿3﴾

إن الله تعالى قرأ طٰهٰ ويٰس قبل أن يَخْلُق السموات والأرض بألف عام، فلما سمعتِ الملائكةُ القرآنَ قالت طُوْبٰى لأمة ينزل هذا عليها، وطوبى لأجواف تحمل هذا، وطوبى لألسنة تتكلم بهذا.[3]

Allāh taʿālā read Sūrahs Tā Hā and Yā Sīn 1 000 years before He created the heavens and the earth. When the angels heard the Qur'ān being recited, they said: Glad tidings to the nation on which this will be revealed. Glad tidings to the hearts which will

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1 *Mishkāt*, vol. 1, p. 183.
2 *Mishkāt*, vol. 1, p. 187.
3 *Mishkāt*, vol. 1, p. 187.

memorize this. Glad tidings to the tongues which will read this.

The books of aqā'id state that belief in the angels is from among the essentials of Dīn and that rejecting the angels is undoubtedly kufr.[1]

2nd Belief: Rejection of Shayṯān

Answer

Rejecting the existence of Shayṯān entails rejecting the Qur'ān and Ḥadīth because he is mentioned in countless places. For example:

﴿1﴾

اِلَّا اِبْلِيْسَ ؕ اَبٰى وَاسْتَكْبَرَ ۫ وَكَانَ مِنَ الْكٰفِرِيْنَ

Except Iblīs. He did not obey and displayed arrogance. And he was from the unbelievers.[2]

﴿2﴾

فَاَزَلَّهُمَا الشَّيْطٰنُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ

Then Satan caused them to slip from that place and removed them from that honour and comfort in which they were.[3]

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[1] عقائد إسلام، ص ٥٤، شرح عقيدة سفارينة، ص ٢٨٢-٢٨٨، وشرح إضاءة الوجه، ص ١٤١.

[2] Sūrah al-Baqarah, 2: 34.

[3] Sūrah al-Baqarah, 2: 36.

﴿3﴾

اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لاَ يَقُوْمُوْنَ اِلَّا كَمَا يَقُوْمُ الَّذِيْ يَتَخَبَّطُهُ الشَّيْطٰنُ مِنَ الْمَسِّ.

Those who devour usury (interest) will not rise on the day of Resurrection except as the rising of a person whose senses Satan has squandered by clinging (to him).[1]

Shaytān is mentioned profusely in the Aḥādīth as well. For example:

﴿1﴾

عن أبي هريرة رضي الله عنه قال: يأتي الشيطانُ أحدَكم فيقول مَنْ خلق كذا من خلق كذا.

Ḥaḍrat Abū Hurayrah raḍiyallāhu ʿanhu said: Shaytān comes to one of you and asks: Who created this, who created that?[2]

﴿2﴾

إن الشيطان يجري من الإنسان مجرى الدم.

Shaytān flows in man just as blood flows in him.[3]

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[1] Sūrah al-Baqarah, 2: 275.
[2] *Mishkāt*, vol. 1, p. 18.
[3] Bukhārī and Muslim.

﴿3﴾

ما من بني آدمَ مولود إلا لَيَمَسَّه الشيطانُ حِين يولد.

Every infant that is born is most certainly touched by Shaytān at the time of his birth.[1]

3rd Belief: Hadrat Ādam Did Not Eat The Forbidden Fruit

Answer

This is also against the Qur'ān and Hadīth. For example:

﴿1﴾

وَ لَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ

Do not approach this tree or else you will become of the transgressors.[2]

﴿2﴾

مَا نَهٰكُمَا رَبُّكُمَا عَنْ هٰذِهِ الشَّجَرَةِ اِلَّا اَنْ تَكُوْنَا مَلَكَيْنِ اَوْ تَكُوْنَا مِنَ الْخٰلِدِيْنَ.

Your Sustainer did not forbid you from this tree except for the reason that you might become angels or that you live forever.[3]

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[1] Bukhārī and Muslim.
[2] Sūrah al-Baqarah, 2: 35.
[3] Sūrah al-A'rāf, 7: 20.

﴿3﴾

اَلَمْ اَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَاَقُلْ لَّكُمَآ اِنَّ الشَّيْطٰنَ لَكُمَا عَدُوٌّ مُّبِيْنٌ.

Did I not prohibit you from that tree and did I not tell you that Satan is your open enemy?[1]

4th Belief: Rejection of Punishment of The Grave

Answer

This belief is also against the Qur'ān and Hadīth. For example:

﴿1﴾

اَلنَّارُ يُعْرَضُوْنَ عَلَيْهَا غُدُوًّا وَّعَشِيًّا

It is the fire which is displayed before them in the morning and evening.[2]

﴿2﴾

وَمِنْ وَّرَآئِهِمْ بَرْزَخٌ اِلٰى يَوْمِ يُبْعَثُوْنَ

Behind them is a veil till a day when they shall be raised.[3]

﴿3﴾

فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ

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[1] Sūrah al-A'rāf, 7: 22.
[2] Sūrah al-Mu'min, 40: 46.
[3] Sūrah al-Mu'minūn, 23: 100.

Now today you will be recompensed with a humiliating punishment.[1]

The ʿulamā' state that there are countless Aḥādīth which affirm the punishment of the grave. The Muḥaddithūn classify them as mutawātir Aḥādīth which cannot be rejected. For example:

﴿1﴾

عن عائشة رضي الله عنها أن يهودية دخلت عليها فذكرت عذاب القبر، فقالت لها أعاذَكِ اللهُ من عذاب القبر. فسألت عائشةُ رسولَ الله صلى الله عليه وسلم عن عذاب القبر، فقال نعم عذاب القبر حق. قالت عائشة رضي الله عنها فما رأيت رسول الله صلى الله عليه وسلم بَعْدُ صَلَّى صلاةً إلا تَعَوَّذَ بالله من عذاب القبر.

Ḥaḍrat ʿĀ'ishah raḍiyallāhu ʿanhā narrates that a Jewish woman came to her and was talking about punishment of the grave. The woman said to her: "May Allāh protect you from the punishment of the grave." ʿĀ'ishah raḍiyallāhu ʿanhā then asked Rasūlullāh ṣallallāhu ʿalayhi wa sallam about punishment of the grave and he said: "Yes, the punishment of the grave is certain." ʿĀ'ishah raḍiyallāhu ʿanhā relates: Subsequently whenever Rasūlullāh ṣallallāhu ʿalayhi wa sallam performed a ṣalāh, he sought refuge in Allāh taʿālā from the punishment of the grave."[2]

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[1] Sūrah al-Aḥqāf, 46: 20.

[2] Bukhārī and Muslim.

﴿2﴾

عن أبي سعيد الخدري رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: يُسَلَّطُ على الكافر في قبره تسعةٌ وتسعون تنينا تَنْهَسُهُ وتلدغه حتى تقوم الساعة، لو أن تنينا منها نفخ بالأرض ما أنبتت خضرا.

Ḥaḍrat Abū Saʿīd Khudrī raḍiyallāhu ʿanhu narrates that Rasūlullāh ṣallallāhu ʿalayhi wa sallam said: Ninety nine serpents are let loose on an unbeliever in his grave. They continue biting and stinging him until the day of Resurrection. If just one of those serpents were to spit on earth, it will not produce any greenery.[1]

﴿3﴾

عن أسماء بنت أبي بكر رضي الله عنه قالت قام رسول الله خطيبا فذكر فتنةَ القبر التي يُفْتَن فيها المرءُ فلما ذكر ذلك ضَجَّ المسلمون ضَجَّةً.

Ḥaḍrat Asmā' bint Abī Bakr raḍiyallāhu ʿanhā narrates: Rasūlullāh ṣallallāhu ʿalayhi wa sallam stood up to deliver a sermon and he spoke about the tribulation of the grave which would put a person to test. When he related this, the Muslims began screaming and crying.[2]

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[1] Dārimī and Tirmidhī.
[2] Bukhārī.

5th Belief: Rejection of Paradise And Hell

Answer

The Qur'ān and Hadīth mention Paradise and Hell profusely. For example:

﴿1﴾

وَسِيْقَ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ اِلَى الْجَنَّةِ زُمَرًا. حَتّٰى اِذَا جَآءُوْهَا وَفُتِحَتْ اَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوْهَا خٰلِدِيْنَ.

Those who continued fearing their Sustainer will be driven towards Paradise in groups. Till when they reach it and its gates are opened, its keepers will say to them: "Peace be upon you. You are pure people. So enter it, abiding therein forever.[1]

﴿2﴾

اُدْخُلُوْهَا بِسَلٰمٍ، ذٰلِكَ يَوْمُ الْخُلُوْدِ

Enter it with peace. This is the day of eternity.[2]

﴿3﴾

وَاَمَّا الَّذِيْنَ سُعِدُوْا فَفِي الْجَنَّةِ خٰلِدِيْنَ فِيْهَا مَا دَامَتِ السَّمٰوٰتُ وَالْاَرْضُ

As for those who are fortunate, they shall be in Paradise. Abiding therein as long as the heavens and the earth endure.[3]

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[1] Sūrah az-Zumar, 39: 73.
[2] Sūrah Qāf, 50: 34.
[3] Sūrah Hūd, 11: 108.

﴿4﴾

وَسِيْقَ الَّذِيْنَ كَفَرُوْا اِلٰى جَهَنَّمَ زُمَرًا

Those who were unbelievers shall be driven towards Hell in groups.[1]

Similarly, Paradise and Hell are mentioned profusely in the Aḥādīth. For example:

﴿1﴾

أول من يقرع باب الجنة أنا.[2]

I will be the first to knock on the door of Paradise.

﴿2﴾

آتي بابَ الجنة يوم القيامة فاَسْتَفْتِح فيقول الخازنُ من أنت؟ فأقول محمد فيقول بك أُمِرْتُ أن لا أَفْتَح لأحد قَبْلَك.[3]

I will go to the door of Paradise on the day of Resurrection and ask for it to be opened. The guard will ask: "Who are you?" I will reply: "Muḥammad." He will say: "I was ordered not to open it for anyone before you."

Hell is mentioned abundantly in the Qur'ān and Ḥadīth. For example:

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[1] Sūrah az-Zumar, 39: 71.

[2] مسلم: ١\١١٢.

[3] مسلم: ١\١١٢.

﴿1﴾

لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ

For them is a bed of Hell [from below].[1]

﴿2﴾

اِنَّ الْمُجْرِمِيْنَ فِيْ عَذَابِ جَهَنَّمَ خٰلِدُوْنَ

However, those who are sinners, they shall remain in the punishment of Hell forever.[2]

The following is stated in the books of aqā'id:

إن الجنة والنار مخلوقتان[3]

Paradise and Hell have already been created.

They will remain forever; they will never perish. There is unanimity of the ummat in this regard.

ʿAllāmah Shihāb ad-Dīn Khifājī *raḥimahullāh* writes:

وكذلك نُكَفِّرُ من أَنْكَرَ الجنةَ والنارَ نَفْسَهُمَا ومَحَلَّهُمَا[4]

We classify as a kāfir the one who rejects Paradise and Hell themselves or the places in them.

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[1] Sūrah al-Aʿrāf, 7: 41.
[2] Sūrah az-Zukhruf, 43: 74.

[3] شرح عقائد نسفي: ١٠١.

[4] نسيم الرياض: ٤\٥٥٥.

Answer

This belief is against the Qur'ān, Hadīth and consensus of the ummat. We learn from several Qur'ānic verses that after dying, people will be raised with their physical bodies on the day of Resurrection. For example:

﴿1﴾

وَنُفِخَ فِي الصُّوْرِ فَاِذَا هُمْ مِّنَ الْاَجْدَاثِ اِلٰى رَبِّهِمْ يَنْسِلُوْنَ

The trumpet will be blown. They will then rush forth from their graves towards their Sustainer.[1]

﴿2﴾

وَضَرَبَ لَنَا مَثَلًا وَّنَسِيَ خَلْقَهُ، قَالَ مَنْ يُّحْيِ الْعِظَامَ وَهِيَ رَمِيْمٌ. قُلْ يُحْيِيْهَا الَّذِيْ اَنْشَاَهَا اَوَّلَ مَرَّةٍ وَّهُوَ بِكُلِّ خَلْقٍ عَلِيْمٌ.

He puts forth for Us a simile and forgets his [own] creation. He says: "Who will give life to the bones when they have crumbled to dust?" Say: "He will give life to them who had created them the first time. And He knows every creation."[2]

Similarly, it is learnt from countless Ahādīth that people will be assembled on the field of Resurrection. For example:

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[1] Sūrah Yā Sīn, 36: 51.
[2] Sūrah Yā Sīn, 36: 78-79.

﴿1﴾

يُحْشَر الناسُ في صعيد واحد يوم القيامة

People will be assembled on a single plain on the day of Resurrection.[1]

﴿2﴾

يُحْشَر الناس يوم القيامة على أرضٍ بَيْضاءَ عَفْرَاءَ كَقُرْصَةِ النَّقِيِّ ليس فيها عَلَمٌ لِأَحَدٍ.

People will be assembled on the day of Resurrection on a white field which will be level like a flat loaf of bread with no sign on it.[2]

﴿3﴾

عن عائشة قالت سئلتُ رسولَ الله صلى الله عليه وسلم عن قوله يوم تُبَدَّل الأرضُ غيرَ الأرضِ والسموتُ فأين يكون الناسُ يومئذ قال على الصراط.

ʿĀ'ishah radiyallāhu ʿanhā narrates: I asked Rasūlullāh sallallāhu ʿalayhi wa sallam about the verse: "The day when the earth and heavens will be replaced by another earth", where will people be on that day? He replied: They will be on the Sirāt (the bridge over Hell).[3]

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[1] *Mishkāt*, 487.
[2] *Mishkāt*, 482.
[3] *Mishkāt*, vol. 1, p. 482.

The books of aqā'id state that the concept of life after death is as clear as the day. This is unanimously accepted by the ummat and there is no room whatsoever for any rationalization.[1]

People who reject this are out of the fold of Islam. The 'ulamā' of every era classified such people as kāfirs.[2]

7th Belief: Rejection of Doe-Eyed Damsels of Paradise

Answer

This belief is against the Qur'ān and Hadīth. The Qur'ān makes several references to the doe-eyed damsels of Paradise. For example:

﴿1﴾

حُوْرٌ مَّقْصُوْرٰتٌ فِي الْخِيَامِ

There are maidens confined to tents.[3]

﴿2﴾

فِيْهِنَّ قٰصِرٰتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ

Therein are women of modest gaze, whom neither man nor jinn will have touched before.[4]

﴿3﴾

اِنَّآ اَنْشَاْنٰهُنَّ اِنْشَآءً. فَجَعَلْنٰهُنَّ اَبْكَارًا. عُرُبًا اَتْرَابًا.

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[1] *Aqā'id al-Islam*, vol. 1, p. 83.
[2] Ibid. vol. 2, p. 92.
[3] Sūrah ar-Rahmān, 55: 72.
[4] Sūrah ar-Rahmān, 55: 56.

We created those maidens in a wonderful way. We then made them virgins. Loving companions of the same age.[1]

The Aḥādīth also mention the doe-eyed damsels profusely. For example:

﴿1﴾

إن العبد إذا قام في الصلوة فُتِحَت له الجِنانُ وكُشِفَت الحُجُبُ بَيْنَه وبين رَبِّهِ واستقبل الْحُوْرَ ما لم يَتَمَخَّطْ أو يَتَنَخَّمْ.[2]

When a person stands up for ṣalāh, Paradise is opened for him, the veils between himself and His Allāh are removed, and he faces the doe-eyed damsel as long as he does not spit nor blows his nose.

﴿2﴾

إن الحور العين لَأَكْثَرُ عَدَدًا منكن، تدعون لأزواجهن اللّٰهُمَّ أَعِنْه على دِيْنِك وَأَقْبِلْ قَلْبَه على طاعتك وبَلِّغْه إلينا بِقُرْبِكَ يا أرحم الراحمين.[3]

The number of doe-eyed damsels is much more than you. They pray for their partners thus: O Allāh! Assist him on Your Dīn, turn his heart to Your obedience, O the most Merciful of those who show mercy! Convey him to us with Your special proximity.

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[1] Sūrah al-Wāqiʿah, 56: 35-37.

[2] طبراني، والبدور السافرة، ص ٢٠٥٨.

[3] الترغيب والترهيب: ٤\٥٣٥، صفة الجنة لابن كثير، ص ١١١، البدور السافرة، ص ٢٠٥٤.

﴿3﴾

مَنْ كَظَمَ غَيْظًا وهو يَقْدِرُ على أن يُّنَفِّذَهُ دعاه الله تعالى علٰى رُؤُوْس الْخَلَائِق يومَ القيامة حتى يُخَيِّرَهُ في أي الحور شاء.[1]

If a person suppresses his anger while having the ability to give vent to it, Allāh taʿālā shall call him before the entire creation on the day of Resurrection and give him the choice to choose whichever doe-eyed damsel he likes.

8th Belief: Rejection of Predestination

Answer

The Ahl as-Sunnah's belief is that Allāh *taʿālā* has knowledge of everything before the occurrence of incidents and events. Allāh *taʿālā* recorded all this in the Preserved Tablet. The issue of predestination is proven from countless Qur'ānic verses and Aḥādīth. For example:

﴿1﴾

اَنْ لَّوْ يَشَآءُ اللّٰهُ لَهَدٰى النَّاسَ جَمِيْعًا

That if Allāh wills, He could have brought all the people to the path.[2]

﴿2﴾

وَمَا تَشَآءُوْنَ اِلَّا اَنْ يَّشَآءَ اللّٰهُ رَبُّ الْعَالَمِيْنَ

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[1] مسند أحمد: ٣\ ٤٤٠، أبو داؤد، ص ٤٧٧٧، ترمذي ص ٢٠٢٢، وابن ماجه، ٤١٨٦.

[2] Sūrah ar-Raʿd, 13: 31.

But you cannot will it unless Allāh, the master of all the worlds, wills.[1]

﴿3﴾

يُضِلُّ اللهُ مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ يَّشَآءُ

Allāh leads astray whom He wills and guides whom He wills.[2]

Belief in predestination is also explained profusely in the Aḥādīth. For example:

﴿1﴾

عن عبد الله بن عمرو قال قال رسول الله صلى الله عليه وسلم كَتَبَ اللهُ مَقَادِيرَ الخلائقِ قَبلَ أن يَخْلُقَ السموتِ والأرضَ بخمسين ألفَ سنةٍ. قال وكان عرشُهُ على الماء.[3]

Ḥaḍrat ʿAbdullāh ibn ʿAmr raḍiyallāhu ʿanhu narrates that Rasūlullāh ṣallallāhu ʿalayhi wa sallam said: Allāh taʿālā recorded the destinies of the creations 50 000 years before He created the heavens and earth. His Throne was on water at that time.

﴿2﴾

عن ابن عمر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم كل شيء بِقَدَر حتى العَجْزِ والكَيْسِ.[1]

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[1] Sūrah at-Takwīr, 71: 29.
[2] Sūrah al-Muddath-thir, 74: 31.
[3] رواه مسلم، كذا في مشكوة: ١٩.

Hadrat ʿAbdullāh ibn ʿUmar radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: Everything is predetermined – even incapability and intelligence.

﴿3﴾

عن سهل بن سعد رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن العبد لَيَعْمَل عملَ أهلِ النار وإنه مِن أهل الجنة، ويعمل عمل أهل الجنة وإنه من أهل النار. وإنما الأعمال بالخواتيم.[2]

Hadrat Sahl ibn Saʿd radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: A person continues doing the actions of the people of the Hell-fire but he becomes of the people of Paradise. A person continues doing the actions of the people of Paradise but he becomes of the people of the Hell-fire.

9th Belief: Rejection of Miracles

Answer

A definition of a miracle:

وَقَدْ حَدَّ جَمْهُوْرُ الْأُصُوْلِيِّيْنَ الْمُعْجِزَةَ بِأَنَّهَا أَمْرٌ خَارِقٌ لِلْعَادَةِ مَقْرُوْنٌ بِالتَّحَدِّيْ مَعَ عَدْمِ الْمُعَارَضَةِ مِنَ الْمُرْسَلِ إِلَيْهِمْ وَالْمُرَادُ بِالتَّحَدِّيْ هُوَ الدَّعْوٰى لِلرِّسَالَةِ.

The majority of theologians define a miracle as a matter which is different from the norm accompanied

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[1] رواه مسلم، كذا في مشكوة: ١٩.

[2] رواه البخاري ومسلم، كذا في مشكوة: ٢٠.

with taḥaddī, i.e. a claim to messenger-ship, while it cannot be opposed.

Miracles are given to Prophets by Allāh *taʿālā* so that they can serve as proofs of their messenger-ship and prophet-hood. This is clarified in many places in the Qur'ān. For example:

﴿1﴾

فَذٰنِكَ بُرْهٰنَانِ مِنْ رَّبِّكَ

So these are two evidences from your Sustainer.[1]

﴿2﴾

ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَكَفَرُوْا فَاَخَذَهُمُ اللّٰهُ، اِنَّهُ قَوِيٌّ شَدِيْدُ الْعِقَابِ.

This is because there used to come to them their Messengers with clear signs. But they rejected [them]. So Allāh seized them. Surely He is powerful, severe in punishment.[2]

﴿3﴾

وَلَقَدْ اٰتَيْنَا مُوْسٰى تِسْعَ اٰيٰتٍ بَيِّنٰتٍ

We gave to Mūsā nine clear signs.[3]

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[1] Sūrah al-Qaṣaṣ, 28: 32.
[2] Sūrah al-Mu'min, 40: 22.
[3] Sūrah Banī Isrā'īl, 17: 101.

﴿4﴾

قَدْ جِئْنٰكَ بِاٰيَةٍ مِنْ رَّبِّكَ

We have come to you with a sign from your Sustainer.[1]

The Aḥādīth also describe the miracles of the Prophets *ʿalayhimus salām*. For example:

﴿1﴾

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رضى الله عنهما قَالَ عَطِشَ النَّاسُ يَوْمَ الْحُدَيْبِيَةِ، وَالنَّبِيُّ صلى الله عليه وسلم بَيْنَ يَدَيْهِ رَكْوَةٌ فَتَوَضَّأَ فَجَهَشَ النَّاسُ نَحْوَهُ، فَقَالَ: مَا لَكُمْ. قَالُوا لَيْسَ عِنْدَنَا مَاءٌ نَتَوَضَّأُ وَلاَ نَشْرَبُ إِلاَّ مَا بَيْنَ يَدَيْكَ، فَوَضَعَ يَدَهُ فِي الرَّكْوَةِ فَجَعَلَ الْمَاءُ يَثُورُ بَيْنَ أَصَابِعِهِ كَأَمْثَالِ الْعُيُونِ، فَشَرِبْنَا وَتَوَضَّأْنَا. قُلْتُ كَمْ كُنْتُمْ قَالَ لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفَانَا، كُنَّا خَمْسَ عَشْرَةَ مِائَةً.[2]

Ḥaḍrat Jābir raḍiyallāhu ʿanhu narrates: The people got thirsty at Ḥudaybiyah. Rasūlullāh ṣallallāhu ʿalayhi wa sallam had a pitcher of water from which he performed wuḍū'. The people went towards him. He asked them: "What is it?" They replied: "We do not have any water for wuḍū' or to drink except the water which you have in front of you." Rasūlullāh ṣallallāhu ʿalayhi wa sallam placed his hand in the pitcher and water began gushing forth like fountains. We drank and performed wuḍū'. The narrator asked Jābir: "How

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[1] Sūrah Ṭā Hā, 20: 47.

[2] البخاري ومسلم، وكذا في مشكوة: ٥٣٢.

many people were you?" He replied: "If we were 100 000 it would have sufficed us. We were 1 500."

﴿2﴾

عن البراء بن عازب قال: كنا مع رسول الله صلى الله عليه وسلم أربع عشرة مائة يوم الحديبية والحديبية بئر فنزحناها فلم نترك فيها قطرة فبلغ النبي صلى الله عليه وسلم فأتاها فجلس على شفيرها ثم دعا بإناء من ماء فتوضأ ثم مضمض ودعا ثم صبه فيها ثم قال: دعوها ساعة فأرووا أنفسهم وركابهم حتى ارتحلوا.[1]

Hadrat Barrā' ibn ʿĀzib radiyallāhu ʿanhu narrates: We were about 1 400 with Rasūlullāh sallallāhu ʿalayhi wa sallam at Hudaybiyah. There was a well whose water we used up, not leaving a single drop. When Rasūlullāh sallallāhu ʿalayhi wa sallam came to know of this, he came to the well, sat on its edge, and asked for a utensil of water. He performed wudū', then gargled his mouth and threw that water into the well. He said: "Leave the well for a little while." Thereafter, all who were present satiated their thirst from it, and gave to their animals also. They continued utilizing water from the well until they departed.

[1] البخاري، وكذا في مشكوة: ٥٣٢.

﴿3﴾

عن علي بن أبي طالب رضي الله عنه قال كنت مع النبي صلى الله عليه وسلم بمكة فخرجنا في بعض نواحيها فما استقبله جبل ولا شجر إلا وهو يقول السلام عليك يا رسول الله.[1]

Ḥaḍrat ʿAlī ibn Abī Ṭālib raḍiyallāhu ʿanhu narrates: I was with Rasūlullāh ṣallallāhu ʿalayhi wa sallam in Makkah when we went to one of its outlying areas. As we were walking, every rock and tree which came before him [on the path] greeted him by saying: "Pease be to you, O Rasūlullāh!"

10th Belief: Rejection of Ijmāʿ

Answer

Ijmāʿ refers to the unanimity of the jurists and mujtahids on an injunction of the Sharīʿah in any era after the era of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*.

It becomes necessary to practise on it as it is to practise on the Qur'ān and Ḥadīth. Ijmāʿ is proven from the Qur'ān and Ḥadīth.

﴿1﴾

وَاعْتَصِمُوْا بِحَبْلِ اللهِ جَمِيْعًا وَّلاَ تَفَرَّقُوْا

Hold fast to the rope of Allāh altogether and do not sow dissension.[2]

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[1] الترمذي، والدارمي. اتحاف شرح إحياء: ١\٢٠٣-٢١٢.

[2] Sūrah Āl ʿImrān, 3: 103.

﴿2﴾

يٰأَيُّهَا الَّذِيْنَ اٰمَنُوْا اتَّقُوا اللهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ

O believers! Continually fear Allāh and remain with the truthful.[1]

﴿3﴾

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ ط وَسَآءَتْ مَصِيْرًا.

Whoever opposes the Messenger after the straight path has become manifest to him and treads the path against all the Muslims, We shall hand him over to that which he himself has chosen and We shall cast him into Hell. He has reached a very evil place.[2]

There are many Aḥādīth on the subject of ijmāʿ which are classified as mutawātir.

A mutawātir Ḥadīth refers to a Ḥadīth which has been related by such a large number of people in every era that it is impossible for so many of them to concur on fabricating a lie or committing a mistake.[3]

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[1] Sūrah at-Taubah, 9: 119.

[2] Sūrah an-Nisā', 4: 115.

[3] التوضيح والتلويح: ٢\٣١٢، وتسهيل الوصول، ص ١٤.

﴿1﴾

إن الله لا يجمع أمتي أو قال أمة محمد (صلى الله عليه وسلم) على ضلالة، ويد الله على الجماعة، ومن شَذَّ شُذَّ في النار.[1]

My ummah or the ummah of Muḥammad (ṣallallāhu ʿalayhi wa sallam) will never concur on deviation. Allāh's hand is on the group. The one who separates himself [from the main body] shall be separated in the Hell-fire.

﴿2﴾

لن يزال إِمْرُ هذه الأمةِ مستقيما حتى تقوم الساعة.[2]

The condition of this ummah will remain straight and upright until the Final Hour.

﴿3﴾

عن أنس بن مالك رضي الله عنه يقول: سمعت رسول الله صلى الله عليه وسلم يقول: إن أمتي لا تجتمع على الضلالة فإذا رأيتم اختلافا فعليكم بالسواد الأعظم.[3]

Anas ibn Mālik raḍiyallāhu ʿanhu narrates: I heard Rasūlullāh ṣallallāhu ʿalayhi wa sallam saying: My ummah will never concur on deviation. If you see any disunity, hold on firmly to the main body of Muslims.

1الترمذي: ٢\٤٩، المستدرك للحاكم، ص ١١٥، ابن ماجه، ٢٨٣، أبو داؤد: ٢\٥٨٤.

2البخاري: ١\١٦، مسلم، ص ١٤٣.

3ابن ماجه: ص ٢٨٣.

Whose Ijmāʿ will be a proof

There are several opinions in this regard:

1. Imām Mālik *raḥimahullāh* is of the view that the ijmāʿ of the people of Madīnah will be considered.[1]
2. Some are of the view that only the ijmāʿ of the Saḥābah *raḍiyallāhu ʿanhum* will be considered.[2]
3. The most balanced view is that it is sufficient for the jurists and mujtahids of any era to concur on a ruling of the Sharīʿah. Thereafter, the opposition of the Ahl-e-Bidʿat, flagrant sinners and masses will not be considered.

The third view is the most preferred by the majority of scholars.[3]

11th Belief: No Abrogation Took Place in The Qur'ān

Answer

Abrogation means cancelling a certain ruling. In other words, to replace one ruling by another. The exegists are of the view that abrogation is of three types:

1. Words are abrogated but the ruling remains. For example, the verse related to stoning to death. Its words have been abrogated but the ruling is still valid.
2. The words are present but the ruling is abrogated. For example, bequests for relatives:

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[1] التقرير شرح التحرير: ٣\١٠٠.

[2] تسهيل الوصول، ص ١٧٠.

[3] التقرير شرح التحرير: ٣\٩٧.

"A bequest for parents and relatives with equity."[1]

3. The words and ruling are both abrogated. For example, a Ḥadīth states that Sūrah al-Aḥzāb was equal to Sūrah al-Baqarah, but its recitation and ruling are both abrogated.

Based on the importance of abrogation, the exegists hold it in very high regard. Abrogation is from among the essential sciences required by exegists.

The ummat is unanimous about abrogation in the Qur'ān. No one from the past – except a few Muʿtazilah – rejected it. The exegists severely refute the Muʿtazilah on this subject.[2]

Imām Qurṭubī *raḥimahullāh* writes:

معرفةُ هذا البابِ أكيدةٌ وفائدتُه عظيمة، لا تَسْتَغْنِي عن معرفته العلماءُ ولا يُنْكِرُه إلا الجهلةُ الأغبِياءُ.[٣]

Knowledge of this science [abrogation] is essential and its benefit is immense. The scholars cannot do without knowledge of this science and none but the foolish ignoramuses can deny it.

The following is stated in *Rūḥ al-Maʿānī*:

وأنكر أبو مسلم الأصفهاني وُقوعَه فقال إنه وإن جاز عقلا لكنه لم يقع.[٤]

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[1] Sūrah al-Baqarah, 2: 180.

[2] تفسير ابن كثير، ابن جرير، در منثور، تفسير كبير.

[3] تفسير القرطبي: ١١\٥٥.

[4] روح المعاني: ١١\٣٥٢.

Only Abū Muslim Aṣfahānī rejected abrogation. He says that abrogation of divine injunctions is possible but it did not occur.

To sum up, none of the past and latter day scholars rejected abrogation outright. Yes, there are differences as to the number of abrogated verses, but not outright rejection of the occurrence of abrogation.[1]

It should be clear that abrogation did not take place in the Qur'ān because Allāh *taʿālā* did not have pre-knowledge, later He realized, and therefore He abrogated the previous ruling. Rather, Allāh *taʿālā* had knowledge before issuing a ruling, He also knew that conditions will change, and that a different ruling will have to be issued. This is similar to a specialist physician who knows that a certain medication has to be given to a patient bearing in mind his current condition. He also knows that the patient's condition will change after a few days and that he will have to give him another type of medication. This is why he prescribes one medicine in the beginning and changes it after a few days.

The specialist physician could have also prescribed all the medicines on the first day and instructed his patient by saying: Take this medicine for two days, and then you must take this other medicine. However, this would have been weighty on the patient and also the danger of his taking the wrong medicine and causing damage to his health.[2]

It is also incorrect to hold the belief that pictures of animate objects are permissible. It is the belief of the

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[1] *Maʿārif al-Qur'ān*, vol. 1, p. 286.
[2] *Maʿārif al-Qur'ān*, vol. 1, p. 283.

Ahl as-Sunnah that every picture of an animate object – whether of humans or animals – is harām. This is proven from many Ahādīth. For example:

﴿1﴾

جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ فَقَالَ إِنِّي رَجُلٌ أُصَوِّرُ هَذِهِ الصُّوَرَ فَأَفْتِنِي فِيهَا. فَقَالَ لَهُ ادْنُ مِنِّي. فَدَنَا مِنْهُ ثُمَّ قَالَ ادْنُ مِنِّي. فَدَنَا حَتَّى وَضَعَ يَدَهُ عَلَى رَأْسِهِ قَالَ أُنَبِّئُكَ بِمَا سَمِعْتُ مِنْ رَسُولِ اللهِ صلى الله عليه وسلم سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ: كُلُّ مُصَوِّرٍ فِي النَّارِ يَجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسًا فَتُعَذِّبُهُ فِي جَهَنَّمَ. وَقَالَ إِنْ كُنْتَ لاَ بُدَّ فَاعِلاً فَاصْنَعِ الشَّجَرَ وَمَا لاَ نَفْسَ لَهُ.[1]

A man came to Hadrat ʿAbdullāh ibn ʿAbbās radiyallāhu ʿanhu and said: "I make these images, I would like you to give me a verdict in this regard." He said: "Come near me." The man came close. He said: "Come closer." The man came closer. ʿAbdullāh ibn ʿAbbās radiyallāhu ʿanhu then placed his hand on the man's head and said: I will tell you something which I heard from Rasūlullāh sallallāhu ʿalayhi wa sallam. He said: "Every image-maker shall be in the Hell-fire. A physical body will be created for every image which he produced which will then punish him in the Hell-fire." If you really have to produce any images, make of those which have no soul, like a tree.

[1] مسلم. راجع مشكوة، ٣٨٥.

﴿2﴾

عن قتادة قال كنت عند بن عباس رضي الله عنه...حتى سُئِلَ فقال سمعت محمدا صلى الله عليه وسلم يقول مَنْ صَوَّرَ صُوْرَةً في الدنيا كُلِّفَ يومَ القيامة أن يَنْفَخَ فيها الرُّوحَ وليس بنافخ.[1]

Hadrat Qatādah radiyallāhu ʿanhu relates: I was sitting with Hadrat ʿAbdullāh ibn ʿAbbās radiyallāhu ʿanhu...he replied to a question which he was asked: I heard Muhammad sallallāhu ʿalayhi wa sallam saying: Whoever produces an image In this world will be compelled to blow life into it on the day of Resurrection and he will not be able to do it.

﴿3﴾

عن عبد الله بن عمر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: إن الذين يَصْنَعُون هذه الصورَ يُعَذَّبُون يوم القيامة يُقَال لهم أَحْيُوْا ما خلقتم.[2]

Hadrat ʿAbdullāh ibn ʿUmar radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: Those who produce these images will be punished on the day of Resurrection. They will be ordered: "Give life to your creations."

It is the ijmāʿ of the entire ummat and the fatwā of all four Imāms that it is forbidden to make images of animate objects.

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[1] بخاري مع فتح الباري: ١\٣٢٣.

[2] بخاري مع فتح الباري: ١\٣١٦.

ʿAllāmah Nawawī *rahimahullāh* writes:

قال أصحابُنا وغيرُهم من العلماء تصويرُ صورةِ الْحَيَوَانِ حرامٌ شديدُ التحريمِ، وهو من الكبائر لأنه مُتَوَعَّدٌ بهذا الوعيدِ الشديدِ المذكورِ في الأحاديث، وسواء صنعه بما يُسْتَهَان أو بغيره، فَصَنْعَتُهُ حرام بكل حال لأنه فيه مُضَاهَاةَ لخلق الله تعالى...الخ.[1]

Our elders and other 'ulamā' said that producing images of animate objects is severely prohibited. It is from among the major sins because very severe warnings against it have been issued in the Ahādīth. This is irrespective of whether the image is of something which is disrespected or not. Producing such an image is forbidden under all conditions because it entails imitating Allāh's attribute of creating…

12th Belief: Most Ahādīth Are Not Authentic

Answer

This belief is also against the Qur'ān and Hadīth. For example:

﴿1﴾

وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوْا.

Whatever the Messenger gives you, accept it. Whatever he forbids you, abstain from it.[2]

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[1] نووي شرح مسلم: ١٩٩\٢.

[2] Sūrah al-Hashr, 59: 7.

﴿2﴾

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ.

It is not for a believing man nor a believing woman, that when Allâh and His Messenger have decided a matter, to have a choice in their matter.[1]

﴿3﴾

هُوَ الَّذِيْ بَعَثَ فِي الْأُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْ عَلَيْهِمْ آيَاتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلَالٍ مُّبِيْنٍ.

It is He who raised among the unlettered people a Messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom. And before this they were lying in manifest error.[2]

The scholars and exegists concur that the word "wisdom" in the above verse refers to the blessed Aḥādīth of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. It is clearly known that many verses of the Qur'ān cannot be understood without resorting to the blessed Aḥādīth. For example:

اَقِيْمُوا الصَّلٰوةَ وَءَاتُوا الزَّكٰوةَ

Establish ṣalāh and pay zakāh.[3]

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[1] Sūrah al-Aḥzāb, 33: 36.
[2] Sūrah al-Jumuʿah, 62: 2.
[3] Sūrah al-Baqarah, 2: 43.

The questions which arise are: When must the salāh be performed? How many salāhs? At what time must they be performed? What must be read in the salāh? How must it be performed? What is the sequence as regards the bowing, prostrating, sitting, standing postures? Many other points about salāh have to be learnt but they are not to be found in the Qur'ān. All these are found in the Aḥādīth. The Qur'ān itself states that in addition to the Qur'ān, Rasūlullāh *sallallāhu ʿalayhi wa sallam* receives revelation (which is known as Aḥādīth). There are several verses of the Qur'ān which make reference to this. For example:

مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ

Whatever date-palms you chopped off or left standing on their roots, it is by the order of Allāh.[1]

A brief background to this verse is that during the expedition to Khaybar, the Jews locked themselves in their forts. Rasūlullāh *sallallāhu ʿalayhi wa sallam* instructed the Saḥābah *raḍiyallāhu ʿanhum* to chop down their orchards so that they come out of their forts. Some of the trees were to be left untouched so that when the Muslims gain victory, they could be of benefit to them. The Jews spread the story that Muslims cause destruction. A reply to the allegations of the Jews was given in the above verse. That is, whatever happens does so by the order of Allāh *taʿālā*. However, this order is not found in the Qur'ān. It was Jibraʾīl *ʿalayhis salām* who came and conveyed it to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. This is known as Ḥadīth. The exegists refer to it as *waḥy ghayr matlūw* (un-recited revelation).

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[1] Sūrah al-Ḥashr, 59: 5.

This is why Imām Abū Ḥanīfah *raḥimahullāh* said:

لو لا السنة ما فهم أحد منا القرآن

Had it not been for the Sunnah, none of us would have understood the Qur'ān.

The following are few Aḥādīth on this subject.

﴿1﴾

عن المقداد بن معديكرب رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ألا إني أوتيت القرآن ومثله معه، ألا يُوشِك رَجُلٌ شَعْبَان على أَرِيكَتِه يقول عليكم بهذا القرآنِ فما وَجَدْتُمْ فيه من حلال فأَحِلُّوْه وما وجدتم فيه من حرام فَحَرِّمُوْه، وإن ما حرَّم رسول الله صلى الله عليه وسلم كما حرَّم الله.[1]

Ḥaḍrat Miqdād ibn Maʿdikariba raḍiyallāhu ʿanhu narrates that Rasūlullāh ṣallallāhu ʿalayhi wa sallam said: Listen! I have been given the Qur'ān and the like of it with it. Listen! A person with a full stomach resting on his couch may well say: "This Qur'ān is enough for you. Consider to be lawful whatever it makes lawful, and consider to be unlawful what it makes unlawful." Whereas the things which Rasūlullāh ṣallallāhu ʿalayhi wa sallam says to be unlawful are as if Allāh taʿālā made them unlawful.

[1] أبو داؤد، دارمي وابن ماجه، وكذا مشكوة، ٢٩.

﴿2﴾

عن أنس بن مالك مرسلا قال رسول الله صلى الله عليه وسلم تركت فيكم أمرين لن تَضِلُّوْا ما تمسكتم بهما كتابُ الله وسنةُ رسوله.[1]

Rasūlullāh sallallāhu ʿalayhi wa sallam said: I have left you two things, you will never be misguided as long as you hold on to them. They are the Book of Allāh and the Sunnah of His Messenger.

13th Belief: Rejection of Jinn

Answer

Jinn is a creation which Allāh *taʿālā* created from fire. They have the ability to take whatever form they like. The Qur'ān and Aḥādīth are filled with discussions on jinn. There is no room for their rejection.

A quick overview of jinn in the Qur'ān:

Sūrah al-Anʿām	4 verses
Sūrah al-Aʿrāf	2 verses
Sūrah Hūd	1 verse
Sūrah al-Isrā'	1 verse
Sūrah al-Kahf	1 verse
Sūrah an-Naml	2 verses
Sūrah as-Sajdah	1 verse
Sūrah as-Saba'	3 verses
Sūrah aṣ-Ṣāffāt	1 verse

[1] موطا إمام مالك، وكذا مشكوة، ٣١.

Sūrah adh-Dhāriyāt	2 verses
Sūrah ar-Raḥmān	5 verses
Sūrah al-Jinn	6 verses
Sūrah an-Nās	6 verses
Sūrah Fussilat	1 verse
Sūrah ash-Shūrā	1 verse
Sūrah az-Zukhruf	3 verses
Sūrah Muḥammad	3 verses
Sūrah an-Najm	2 verses
Sūrah at-Taḥrīm	1 verse
Sūrah aṭ-Ṭāriq	1 verse
Sūrah al-Maʿārij	1 verse
Sūrah al-Fajr	1 verse
Sūrah al-Qadr	1 verse

A few Qur'ānic verses

﴿1﴾

وَاِذْ صَرَفْنَا اِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُوْنَ الْقُرْآنَ فَلَمَّا حَضَرُوْهُ قَالُوْٓا اَنْصِتُوْا.

[Remember] the time when We sent a group of jinn to you, listening to the Qur'ān. Then when they attended [its recitation], they said: "Remain silent."[1]

[1] Sūrah al-Aḥqāf, 46:29.

﴿2﴾

قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْآ اِنَّا سَمِعْنَا قُرْآنًا عَجَبًا.

Say: It has been revealed to me that a group of jinn listened [to the Qur'ān] and they then said: "We have heard a wonderful recitation."[1]

﴿3﴾

وَمِنَ الْجِنِّ مَنْ يَّعْمَلُ بَيْنَ يَدَيْهِ بِاِذْنِ رَبِّهِ

Of jinn, there were many who laboured before him by the command of his Sustainer.[2]

Ahādīth

سئل رسول الله صلى الله عليه وسلم عن الكُهَّان فقال ليسوا بشيء، فقالوا يا رسول الله إنهم يُحَدِّثُوننا أحيانا بشيء فيكون حقا. قال تلك الكلمةُ من الحق يَخْطِفُها الجِنّي فَيَقُرُّهَا في أُذُنِ وَلِيِّهِ فيُخَلِّطُون فيه أكثرَ من ماءة كذبةٍ ثم إن الله تعالى حُجِب الشياطينُ بهذه النجوم التي يَقْذِفُون بها فَاتَقَعَّطَتِ الكَهَانةُ اليومَ كُلَّا كَهَانةٍ.

Rasūlullāh sallallāhu ʿalayhi wa sallam was asked about fortune tellers. He said: They cannot be relied upon." The Saḥābah said: "O Rasūlullāh! Sometimes they relates things which are true." He said: "The jinn sometimes hear things from the angels and convey them into the ears of their friends [fortune tellers] who then mix it with more than a hundred lies. Allāh taʿālā

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[1] Sūrah al-Jinn, 72: 1.
[2] Sūrah Saba', 34: 12.

then prevented the devils from overhearing the conversations of the angels by striking them [with shooting stars]…[1]

It is not right to reject jinn solely because we cannot see them. There are countless things which humans cannot see but they believe in them and accept them. For example, the soul, man's intellect, angels and so on. This is why the scholars say that rejection of jinn entails rejection of the Qur'ān and Ḥadīth, and is therefore kufr.[2]

14th Belief: Rejection of The Miracles of Ḥaḍrat Mūsā

Answer

This is also kufr because it entails rejection of the Qur'ān and Ḥadīth. The affirmation of miracles in favour of the Prophets *ʿalayhimus salām* is proven through Qur'ānic verses and mutawātir Aḥādīth. Miracles are essentially given to the Prophets *ʿalayhimus salām* in support of their claim to prophet-hood so that these miracles could become proofs of the authenticity of their claim to prophet-hood. The miracles of Ḥaḍrat Mūsā *ʿalayhis salām* are mentioned in the Qur'ān. For example:

﴿1﴾

وَلَقَدْ اٰتَيْنَا مُوْسٰى تِسْعَ اٰيٰتٍۭ بَيِّنٰتٍ

We gave to Mūsā nine clear signs.[3]

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[1] Bukhārī, 857.
[2] *Aqā'id Islam*, vol. 2, p. 62.
[3] Sūrah Banī Isrā'īl, 17: 101.

﴿2﴾

وَإِذِ اسْتَسْقٰى مُوْسٰى لِقَوْمِهٖ فَقُلْنَا اضْرِبْ بِّعَصَاكَ الْحَجَرَ ؕ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا.

When Mūsā asked for water for his people, We said: "Strike your staff on the rock." Then there gushed forth from it twelve springs.[1]

﴿3﴾

وَاضْمُمْ يَدَكَ إِلٰى جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْءٍ اٰيَةً أُخْرٰى

Press your hand to your side, it will come forth white without any blemish – another sign.[2]

﴿4﴾

قَدْ جِئْنٰكَ بِاٰيَةٍ مِّنْ رَّبِّكَ

We have come to you with a sign from your Sustainer.[3]

Hadrat Maulānā Idrīs Kāndhlawī *rahimahullāh* writes with reference to miracles:

Miracles are signs of the truthfulness of the Prophets *ʿalayhimus salām*. It is similar to when the kings of this world select certain people as their close associates. The latter are given certain signs to demonstrate their honour and distinction. These are beyond the wishes of ordinary people. In the same way, when Allāh *taʿālā* confers prophet-hood to a

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[1] Sūrah al-Baqarah, 2: 60.
[2] Sūrah Tā Hā, 20: 22.
[3] Sūrah Tā Hā, 20: 47.

person, He gives him special signs which distinguish him from the rest of the world.[1]

15th Belief: Hadrat ʿĪsā is Dead

Answer

This belief is also in conflict with the texts of the Qur'ān and Hadīth.

﴿1﴾

وَّقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيْحَ عِيْسَى ابْنَ مَرْيَمَ رَسُوْلَ اللهِ ج وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ ط وَإِنَّ الَّذِيْنَ اخْتَلَفُوْا فِيْهِ لَفِيْ شَكٍّ مِّنْهُ ط مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ج وَمَا قَتَلُوْهُ يَقِيْنًا. بَلْ رَّفَعَهُ اللهُ إِلَيْهِ ط وَكَانَ اللهُ عَزِيْزًا حَكِيْمًا.

And for their saying: "We killed the Messiah, ʿĪsā, the son of Maryam, who was a Messenger of Allāh." They neither killed him nor did they crucify him, but it was made to appear like that before them. Those who hold conflicting views about it are in doubt thereof. They have no knowledge whatsoever thereof. They are merely following conjecture. They certainly did not kill him. Rather, Allāh raised him towards Himself. And Allāh is powerful, wise.[2]

Rūḥ al-Maʿānī states: "He is alive in the heavens." All the exegists concur on this.

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[1] *Aqā'id Islam*, vol. 2, p. 68.
[2] Sūrah an-Nisā', 4: 157-158.

﴿2﴾

وَإِنْ مِّنْ أَهْلِ الْكِتٰبِ إِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ۚ وَيَوْمَ الْقِيٰمَةِ يَكُوْنُ عَلَيْهِمْ شَهِيْدًا.

All the groups of the people of the Book will have conviction in ʿĪsā prior to their death. And on the day of Resurrection he shall be a witness against them.[1]

﴿3﴾

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُوْنِ، هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ

He is a sign of the Resurrection. Therefore do not be in doubt thereof, and obey Me. This is a straight path.[2]

It is learnt from many Aḥādīth which could be classified as mutawātir that Ḥaḍrat ʿĪsā *ʿalayhis salām* was taken up to the heavens and will descend before the day of Resurrection. There was no difference of opinion in this regard in the era of the Ṣaḥābah *raḍiyallāhu ʿanhum* and the succeeding generations.

﴿1﴾

عن ابن عباس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ينزل أخي عيسى ابن مريم من السماء.[3]

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[1] Sūrah an-Nisā', 4: 159.
[2] Sūrah az-Zukhruf, 43: 61.
[3] كنز العمال: ٧\٢٦٨.

Hadrat ʿAbdullāh ibn ʿAbbās radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: My brother, ʿĪsā ibn Maryam, will descend from the heavens.

﴿2﴾

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم كيف أنتم إذا نزل فيكم ابن مريم من السماء وإمامُكُم مِنْكم.[1]

Hadrat Abū Hurayrah radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: One of the astonishing things to take place is when [ʿĪsā] ibn Maryam will descend from the heavens to you and he will rule by the Qur'ān [and not by the Injīl].

﴿3﴾

عن عبد الله بن عمر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم يَنْزِل عيسى بن مريم إلى الأرض فيَتَزَوَّجُ ويُوْلَدُ له ويَمْكُث خمسا وأربعين سنة ثم يموت فيُدْفَن مَعِيْ في قبري فأقوم أنا وعيسى بن مريم في قبر واحد بين أبي بكر وعمر.[2]

Hadrat ʿAbdullāh ibn ʿUmar radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: ʿĪsā ibn Maryam will come down to earth, he will marry, children will be born to him, he will remain on earth for 45 years and die. He will be buried with me in my grave. ʿĪsā ibn Maryam and I will then get up

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[1] بخاري: ٤٩٠، ومسلم: ١\٨٧، ومشكوة: ٤٨٠.

[2] كتاب الوفاء لابن الجوزي، وكذا في مشكوة: ص ٤٨٠.

from one grave, and Abū Bakr and ʿUmar will be between us.

Muslims unanimously concur that Hadrat ʿĪsā *ʿalayhis salām* was raised to the heavens and will return close to the day of Resurrection. This is also stated by the four Imāms.

Shaykh ʿAbd al-Wahhāb Shaʿrānī *rahimahullāh* writes:

فقد ثبت نزول عيسى عليه السلام بالكتاب والسنة، وزعمت النصارى أن ناسوته صلب ولاهوته رفع، والحق أنه رفع بجسده إلى السماء والإيمان بذلك واجب، قال تعالى بل رفعه الله إليه.[1]

The descent of Hadrat ʿĪsā ʿalayhis salām is established from the Qur'ān and Sunnah. The Christians claim that Nāsūtah was crucified and Lāhūtah was raised. The fact of the matter is that Hadrat ʿĪsā ʿalayhis salām was raised physically to the heavens. Belief in this is mandatory. Allāh taʿālā says: Rather Allāh raised him towards Himself.

16th Belief: Rejecting The Splitting of The Moon

Answer

The incident concerning the splitting of the moon is established from the Qur'ān and authentic Ahādīth. The gist of this incident is that Rasūlullāh *sallallāhu ʿalayhi wa sallam* was in Minā when the idolaters of Makkah asked him for a sign of his prophet-hood. Allāh *taʿālā* displayed the miracle of splitting the moon in two. After the people saw this happening, Allāh *taʿālā* rejoined the moon.

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[1] يواقيب: ٢\١٤٧.

People who arrived from other regions also acknowledged witnessing this incident. ʿAllāmah Taḥāwī *raḥimahullāh* and others are of the view that the narration which makes reference to the splitting of the moon is mutawātir. Under no situation is it permissible to reject it. The following are some of the narrations in this regard:

﴿1﴾

انشق القمر على عهد رسول الله صلى الله عليه وسلم شقتين حتى نظروا إليه فقال رسول الله صلى الله عليه وسلم إشهدوا.[1]

Ḥaḍrat ʿAbdullāh ibn Masʿūd raḍiyallāhu ʿanhu narrates that the moon split into two in the time of Rasūlullāh ṣallallāhu ʿalayhi wa sallam. When the people saw it clearly, he said: "Testify."

﴿2﴾

عن أنس بن مالك رضي الله عنه أن أهل مكة سألوا رسول الله صلى الله عليه وسلم أن يريهم آية فأراهم القمر شقتين حتى رأوا حراء بينهما.[2]

Ḥaḍrat Anas ibn Mālik raḍiyallāhu ʿanhu narrates that the people of Makkah asked Rasūlullāh ṣallallāhu ʿalayhi wa sallam to show them a sign. So Allāh taʿālā showed them the moon in two pieces to the extent that they could see Mt. Ḥirā' between them.

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[1] بخاري ومسلم.

[2] بخاري ومسلم، وكذا مشكوة: ٥٢٤.

﴿3﴾

انشق القمر بمكة حتى صار فرقتين فقال كفار قريش أهل مكة هذا سحر سحركم به ابن أبي كبشة أنظروا السفار فإن كانوا رأوا ما رأيتم فقد صدق، وإن كانوا لم يرو مثل ما رأيتم فهو سحر سحركم به، فمثل السفار قال وقدموا من كل جهة فقالوا رأينا.[1]

Hadrat ʿAbdullāh ibn Masʿūd radiyallāhu ʿanhu narrates that the moon split in two while they were in Makkah. The Quraysh unbelievers – the people of Makkah – said: "This is magic with which Ibn Abī Kabshah [Rasūlullāh sallallāhu ʿalayhi wa sallam] bewitched you. Wait for travellers to come from outside. If they also saw the moon in two pieces, he [Rasūlullāh sallallāhu ʿalayhi wa sallam] is speaking the truth. But if the outside travellers did not see it, he has certainly performed magic with which he bewitched you." When the travellers from all regions arrived and they inquired from them, they all attested to seeing the moon in two pieces.

It is stated in *Aqā'id Islam* that it is obligatory to believe in the miracle of the splitting of the moon, and that its rejection is kufr. Trying to rationalize it is misguidance and there is a fear of kufr because this miracle is established from explicit texts in which there is no room for rationalization.[2]

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[1] أبو داؤد الطيالسي.

[2] *Aqā'id Islam*, vol. 2, p. 72.

17th Belief: Rejection of The Opening of The Chest of Rasūlullāh

Answer

Erudite ʿulamā' are of the opinion that the opening of his chest was experienced by Rasūlullāh *sallallāhu ʿalayhi wa sallam* on four occasions:

1. When he was four years old.
2. When he was ten years old.
3. When he was 40 years old just before receiving prophet-hood.
4. Just before going on Miʿrāj.

The opening of the chest of Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to take place as follows: Jibrīl *ʿalayhis salām* and Mīkā'īl *ʿalayhis salām* would come to him, open his chest, remove his heart, wash it with Zam Zam, and return it to its place as it had been. These four instances are established from authentic narrations and reliable Aḥādīth. The ʿulamā' explain many underlying reasons and wisdoms behind the opening of Rasūlullāh's chest (but this is not the place to mention them). It is incorrect to reject this merely by claiming that it is difficult and impossible. ʿAllāmah Qasṭalānī *raḥimahullāh* and ʿAllāmah Zurqānī *raḥimahullāh* state:

ثم إن جميع ما وَرَدَ مِن شَقِّ الصدر استخراج القلب وغير ذلك من الأمور الخارقة للعادة مما يجب التسليم له دون التعرض لصرفه عن حقيقته إسلامية.[1]

Whatever is narrated with regard to opening of the chest, removal of the heart and other extraordinary incidents have to be accepted as they have been reported without trying to change it from its reality.

القدرة فلا يستحيل شيئا من ذلك هكذا قاله القرطبي في المفهم والطيبي والتوربشتي والحافظ في الفتح والسيوطي وغيره، ويؤيد الحديث الصحيح أنهم كانوا يرون أثر المخيط في صدره، قال السيوطي وما وقع من بعض جهلة العصر من إنكار ذلك وحمله على الأمر المعنوي فهو جهل صريح وخطأ قبيح نشأ من خذلان الله تعالى وعكوفهم على العلوم الفلسفية وبعدهم عن دقائق السنة عافانا الله من ذنب.[2]

Imām Qurṭubī, Ṭībī, Taurbishtī, Ḥāfiẓ Ibn Ḥajar ʿAsqalānī, Suyūṭī and other erudite scholars state that the opening of the chest is accepted in its reality. It is also supported by authentic Ḥadīth that the Saḥābah raḍiyallāhu ʿanhum used to see traces of stitches on Rasūlullāh's blessed chest. ʿAllāmah Suyūṭī raḥimahullāh says some ignoramuses of our times reject the opening of the chest and consider it to be a metaphysical event. This is clear ignorance and a vile

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1 زرقاني شرح مواهب.

2 زرقان شرح مواهب: ٦\٢٤.

error which stems from Allāh's forsaking such people, and because of their occupation with philosophical sciences, and their distance from the sciences of the Sunnah. May Allāh taʿālā safeguard us against sin.

18th Belief: Rejection of Miʿrāj

Answer

Miʿrāj refers to Rasūlullāh *sallallāhu ʿalayhi wa sallam* being taken at night from earth to the heavens where he was shown Paradise and Hell. It is a well-known incident during which the five salāhs were made compulsory on the ummat of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. The ʿulamā' refer to the journey from al-Musjid al-Harām to al-Musjid al-Aqsā as Isrā', and the journey from al-Musjid al-Aqsā to the seven heavens as Miʿrāj. Sometimes, the entire incident is referred to as the Miʿrāj.

This incident is established from the Qur'ān and Hadīth. It is therefore not possible for a believer to reject it. The Qur'ān states:

سُبْحٰنَ الَّذِيْ أَسْرٰى بِعَبْدِهٖ لَيْلاً مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِيْ بٰرَكْنَا حَوْلَهٗ لِنُرِيَهٗ مِنْ اٰيٰتِنَا ط إِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ.

Exalted is He who took His servant by night from the Sacred Musjid to the Aqsā Musjid - the precincts of which We have blessed – so that We may show him some signs of Our power. He alone is the hearer, the seer.[1]

There are many Ahādīth which make reference to this even. For example:

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[1] Sūrah Banī Isrā'īl, 17: 1.

﴿1﴾

عن ابن عباس رضي الله عنه هي رؤيا عين أريها رسول الله ليلة أسري به.[1]

Hadrat Ibn ʿAbbās radiyallāhu ʿanhu narrates that whatever Rasūlullāh sallallāhu ʿalayhi wa sallam saw on the night of miʿrāj were seen with his eyes.[2]

﴿2﴾

عن أبي بكر رضي الله عنه في رواية شداد بن أوس رضي الله عنه أنه قال للنبي صلى الله عليه وسلم ليلة أسري به طنيتك يا رسول الله البارحة في مكانك فلم أجدك فأجابه أن جبريل حمله إلى المسجد الأقصى.[3]

Hadrat Abū Bakr radiyallāhu ʿanhu said to Rasūlullāh sallallāhu ʿalayhi wa sallam on the night he experienced the miʿrāj: "O Rasūlullāh! I searched for you in your house last night but did not find you." Rasūlullāh sallallāhu ʿalayhi wa sallam said that Jibrīl had taken him to al-Musjid al-Aqsā.

Mullā ʿAlī Qārī *rahimahullāh* writes in *Sharh Fiqh Akbar* with reference to those who reject the Miʿrāj:

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1 بخاري شريف: ٢\٦٨٦.

2 Bukhārī.

3 الشفاء للقاضي عياض: ١\١٥٣.

من أنكر المعراج يُنْظَر إن أنكر الإسراءَ مِن مكة إلى بيت المقدس فهو كافر، ولو أنكر المعراجَ من بيت المقدس لا يُكَفَّر، وذلك لأن الإسراء من الحرم إلى الحرم ثابت بالاية، وهي قطعية الدلالة، والمعراج من بيت المقدس إلى السماء تثبت بالسنة وهي ظنية الرواية والدراية.[1]

Whoever rejects the Miʿrāj we will have to check: If he rejects the night journey from Makkah to Bayt al-Maqdis, he is a kāfir. If he rejects the journey from Bayt al-Maqdis (to the heavens) he will not be classified a kāfir. This is because the night journey from Makkah to Bayt al-Maqdis is established from a Qur'ānic verse which is an explicit proof. As for the Miʿrāj from Bayt al-Maqdis to the heavens it is proven from the Sunnah which is a tacit proof.

It is stated in *Aqā'id Islam* that it is compulsory to believe in the miracle of the Miʿrāj, rejecting it is kufr and rationalizing it is misguidance.[2]

Note: A full investigation of the Miʿrāj can be seen in *Kitāb Dau' as-Sirāj fī Taḥqīq al-Miʿrāj* of Maulānā Muḥammad Sarfarāz Khān Ṣafdar.

19th Belief: Rejection of Ḥaḍrat Mahdī

Answer

According to the Ahl as-Sunnah, the coming of Ḥaḍrat Mahdī close to the day of Resurrection is established from mutawātir Aḥādīth. For example:

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[1] شرح فقه أكبر، ص ١٣٥.

[2] *Aqā'id Islam*, vol. 2, p. 72.

﴿1﴾

عن أم سلمة رضي الله عنها قالت سمعت رسول الله صلى الله عليه وسلم يقول المهدي من عترتي من أولاد فاطمة.[1]

Hadrat Umm Salamah radiyallāhu ʿanhā narrates: I heard Rasūlullāh sallallāhu ʿalayhi wa sallam saying: Mahdī will be from my progeny, from the progeny of Fāṭimah.

﴿2﴾

عن علي رضي الله عنه قال قال رسول الله صلى الله عليه وسلم سيخرج من صلبه رجل يسمى باسم نبيكم يشبهه في الخلق ولا يشبهه في الخلق، يملأ الأرض عدلا.[2]

Hadrat ʿAlī radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: There will come a person from the progeny of [my son Hasan] a person who will have the name of your Prophet, his character will be similar to him, and he will the earth with justice.

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[1] أبو داؤد: ٢\٢٤٠، ابن ماجه، وكذا في مشكوة، ص ٤٧٠.

[2] أبو داؤد: ٢\٢٤١، وكذا في مشكوة، ص ٤٧١.

﴿3﴾

عن عبد الله بن مسعود رضي الله عنه يملك العرب رجل من أهل بيتي يواطئ اسمه إسمي واسم أبيه اسم أبي. هذا حديث حسن صحيح.[1]

Hadrat ʿAbdullāh ibn Masʿūd radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: A person from my family will rule over the Arabs. His name will be the same as mine, and his father's name will be the same as my father's name.

The ʿulamā' state that under no condition is it permissible to reject Hadrat Mahdī. There is unanimity of the ummat as regards his arrival.

20th Belief: An Ordinary Person Can be Equal to a Prophet

According to this belief, an ordinary person can be equal to a Prophet and he can acquire this rank by striving for it.

Answer

This belief is against the Qur'ān and Hadīth. The ummat of Muhammad *sallallāhu ʿalayhi wa sallam* unanimously states that prophet-hood is an Allāh-conferred rank which Allāh *taʿālā* confers to whomever He wills. It has nothing to do with spiritual exercises and striving. Allāh *taʿālā* says:

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[1] العقائد: ٢\٢٣١، والترمذي: ٢\٤٦، وكذا في مشكوة، ٤٧٠.

﴿1﴾

رَفِيْعُ الدَّرَجَاتِ ذُوْ الْعَرْشِ يُلْقِي الرُّوْحَ مِنْ اَمْرِهِ عَلٰى مَنْ يَّشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ.

He alone is of high ranks, master of the throne. He sends down the secret [spirit] by His command upon whomever He wills of His servants so that He may warn of the day of meeting.[1]

﴿2﴾

يُنَزِّلُ الْمَلٰئِكَةَ بِالرُّوْحِ مِنْ أَمْرِهِ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوْآ أَنَّهُ لآ إِلٰهَ إِلَّا أَنَا فَاتَّقُوْنِ.

He sends the angels after giving them the secret by His command to whomever He wills of His servants: "Warn that there is no worship for anyone but Me, so fear Me."[2]

﴿3﴾

مَا يَوَدُّ الَّذِيْنَ كَفَرُوْا مِنْ أَهْلِ الْكِتٰبِ وَلاَ الْمُشْرِكِيْنَ أَنْ يُّنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَّبِّكُمْ ط وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَّشَآءُ ط وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ.

Those who are unbelievers from among the people of the Book and the polytheists do not wish that any good be sent down to you from your Sustainer. But

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[1] Sūrah al-Mu'min, 40: 14.
[2] Sūrah an-Nahl, 16: 2.

Allah singles out through His mercy whom He wills. Allah is possessor of great bounty.[1]

Imām Ghazzālī *raḥimahullāh* says that just as the humaneness of the human race and becoming an angel cannot be earned through striving and exercises, in the same way the prophet-hood and messenger-ship of the Prophets and Messengers cannot be earned.[2]

The entire ummat is unanimous in this regard. Furthermore, it is against the Qur'ān, Ḥadīth and Ijmāʿ to claim that (Allāh forbid) none of the Prophet's teaching of tauḥīd was perfect and that all were defective. A person who holds such a belief is unanimously classified as a kāfir.

21st Belief: A Deceased Person Does Not Receive Rewards

Answer

This belief is against that of the Ahl as-Sunnah. It is established from the Qur'ān and Ḥadīth that a person can convey the rewards of his good deeds to the deceased. The Ahl as-Sunnah is unanimous in this regard. Several narrations contain the incident of a Saḥābī who dug a well for the sake of conveying rewards to his mother after consulting Rasūlullāh *sallallāhu ʿalayhi wa sallam* in this regard.[3]

Similarly, Rasūlullāh *sallallāhu ʿalayhi wa sallam* permitted a woman to perform ḥajj for her father.[4]

The Qur'ān states:

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[1] Sūrah al-Baqarah, 2: 105.
[2] *Maʿārij al-Quddūs*.
[3] Mishkāt.
[4] Mishkāt.

وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا

O Sustainer! Show mercy to them as they reared me when I was little.[1]

اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُوْنَ بِهِ وَيَسْتَغْفِرُوْنَ لِلَّذِيْنَ اٰمَنُوْا.

Those who are carrying the throne and those who are around it – they glorify the praises of their Sustainer, they believe in Him, and they seek forgiveness for the believers.[2]

ʿAllāmah Ibn Humām *rahimahullāh* writes in this regard:

فهذه الآثار وما قبلها وما في السنة أيضا من نحوها عن كثرة قد تركناه الحال الطول يبلغ القدر المشترك بين الكل وهو أن من جعل شيئا من الصالحات نفعه الله به مبلغ التواتر وذا ما كتاب الله تعالى من الأمر بالدعاء للوالدين في قوله تعالى وقل رب ارحمهما كما ربياني صغيرا ومن الأخبار باستغفار الملائكة للمؤمنين يسبحون بحمد ربهم ويؤمنون به ويستغفرون للذين اٰمنوا...الآية قطعي في حصول الإنتفاع بعمل الغير.[3]

These narrations and those which were quoted before them, and other similar narrations in the Sunnah which have been related by many persons which we

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[1] Sūrah Banī Isrāʾīl, 17: 24.
[2] Sūrah al-Mu'min, 40: 7.
[3] فتح القدير شرح الهداية: ٢\٣٠٩.

left out for the sake of brevity – the common point which is concluded from them all is that through the conveying of rewards for the deceased, Allāh taʿālā confers benefits on the deceased. This point has reached the level of tawātur. In the same way, the Qur'ān which instructs us to pray for parents: "O Sustainer! Show mercy to them as they reared me when I was little", and where the Qur'ān makes reference to angels praying for the forgiveness of believers: "Those who are carrying the throne and those who are around it – they glorify the praises of their Sustainer, they believe in Him, and they seek forgiveness for the believers" provide absolute proof that the deeds of one benefit others.

Fatāwā With Reference to The Naturalist Sect

When the naturalist sect was on the ascendancy, Maulānā ʿAlī Bakhsh Khān went to Makkah Mukarramah and obtained fatāwā from the muftīs of the four juridical schools against the religious beliefs of Sir Sayyid. The muftīs of all four schools concurred that:

> This person is deviated and is leading others astray. In fact, he is the deputy of the accursed Shaytān. He aims to deceive Muslims. His tribulation is worse than that of the Christians and Jews. It is obligatory on those of authority to take him to task, and to discipline him by beating him and imprisoning him.

Maulānā ʿAlī Bakhsh Khān then obtained a fatwā from the chief muftī of Madīnah Munawwarah who wrote:

> The essence of whatever is learnt from the marginal notes of *ad-Durr al-Mukhtār* is that this person is either a mulḥid, has inclined towards kufr from the very beginning, or is a zindīq without any religion. It is gauged from the explanations of Ḥanafī scholars that the repentance of such people after they are apprehended is not accepted. If this person repents before he is apprehended, retracts from his blasphemous beliefs, and the signs of repentance are apparent on him, he will not be killed. If not, it is obligatory to kill him.[1]

It is stated in *Tajānub Ahl as-Sunnah* that anyone who comes to know of any one of the absolute and certain kufr beliefs of Sir Sayyid and still doubts the latter being a kāfir and murtad, or abstains from labelling him a kāfir and murtad, then he too is – according to the pure Sharīʿah – most certainly a kāfir and murtad. If such a person passes away without repenting, he will be eligible for eternal punishment.[2]

The famous scholar of the Barelwī sect, Ḥashmat ʿAlī, also issued a fatwā of kufr against Sir Sayyid.[3]

Ḥadrat Maulānā ʿAshraf ʿAlī Thānwī *raḥimahullāh* also issued fatāwā of kufr with reference to some of

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[1] منصب روز ليل ونهار، لاهور، فتوى نمبر ١٩، ابريل ١٩٧٠.

[2] *Tajānub Ahl as-Sunnah*, p. 86.

[3] *Layl wa Nahār*, 19 April 1970.

his beliefs and classified some of his other beliefs as deviated.[1]

[1] *Imdād al-Fatāwā* contains a detailed discussion about this sect. Volume 6, pp. 166-185.

REJECTERS OF HADĪTH

Background

Rasūlullāh *sallallāhu 'alayhi wa sallam* himself predicted the tribulation of rejection of Hadīth. A narration states:

ألا يوشك رجل شبعان على اريكته يقول عليكم بهذا القرآن فما وجدتم فيه من حلال فأحلوه وما وجدتم فيه من حرام فحرموه.[1]

Listen! There will soon come a time when a wealthy person will be sitting on his sofa and say: The Qur'ān is sufficient for you. Consider to be lawful what you find lawful in the Qur'ān. Consider to be unlawful what you find unlawful in the Qur'ān.

A Few Reasons For Rejecting Hadīth

﴿1﴾

The fundamental reason for rejecting Hadīth is that the Qur'ān is a fundamental and universal book in which there is conciseness and generality. This enables a person to come to his own deductions. On the other hand, because Hadīth is more detailed, a person cannot resort to rationalizations.

﴿2﴾

By resorting to rationalizations in the Qur'ān, rejecters of Hadīth can follow the whims and fancies of their selves. On the other hand, the Ahādīth of

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[1] مشكوة،ص ٢٩.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* prevent them at every step of the way from following their desires.

﴿3﴾

By resorting to rationalizations in the Qur'ān, they can follow their free will and act on the demands of their heart. For example, it was difficult for them to leave their warm and comfortable beds on a cold winter's morning and go to the musjid for the fajr salāh. So they claimed that the word "salāh" refers to dua, or they rationalize in some other way.

﴿4﴾

By rejecting Hadīth, emulating Rasūlullāh *sallallāhu ʿalayhi wa sallam* will end totally, whereas his beautiful example is a pivot which puts an end to all differences.

﴿5﴾

Ahādīth create unity in the ummat, which is the fundamental strength of the Muslims. When Ahādīth are rejected, each person will provide his own explanation to the Qur'ān. This will result in nothing but disunity and disharmony in the ummat; and this is what the enemies of Islam want.

﴿6﴾

Rejection of Hadīth encompasses mockery and derision of Rasūlullāh *sallallāhu ʿalayhi wa sallam* himself because the person is saying that the words and actions of Rasūlullāh *sallallāhu ʿalayhi wa sallam* are not proofs for him. When rejecters of Hadīth are not prepared to accept the words and

actions of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, they are inevitably pleasing some devil.

﴿7﴾

When rejecters of Hadīth rejected it and considered their intelligence to have full authority, Allāh *taʿālā* snatched away the understanding in their intellects. This fact is found over 1 400 years ago in a statement of Hadrat ʿUmar *radiyallāhu ʿanhu*:

إن عمر بن الخطاب رضي الله عنه كان يقول أصحابُ الرأيِ أعداءُ السُّنَنِ أَعْيَتْهُمُ الأحاديثُ أن يَحْفَظُوها وتَفَلَّتَتْ منهم أن يَعُوْها وَاسْتَحْيُوْا حِين سُئِلوا أن يقولوا لا نَعْلَم، فعارَضُوا السنَنَ برأيهم فإياكم وإياهم.[1]

Hadrat ʿUmar ibn al-Khattāb radiyallāhu ʿanhu used to say: Those who follow their intellects are enemies of the Sunnah. They are not able to preserve Hadīth and cannot memorize them. When they are asked, they feel ashamed to say: "We do not know." They reply on the basis of their own opinions and they oppose Hadīth through their intellects. Beware of such people.

Had rejecters of Hadīth resorted to their intelligence, they would have concluded that the very Qur'ān which they accept tells them:

وَمَا يَنْطِقُ عَنِ الْهَوٰى، اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى.

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[1] إعلام الموقعين: ١\٨٠.

He does not speak by the desire of his self. It is solely an order that is sent down.[1]

If the rejecters of Hadīth experienced any academic error and they accepted Hadīth after their error was resolved and acknowledged their mistake, it would have been okay. But this is not the case. The scholars have written countless books in an effort to remove their misunderstandings but they remain dogged in their opposition and proved to be manifestations of the following verse:

خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ ؕ وَعَلٰى أَبْصَارِهِمْ غِشَاوَةٌ ۫ وَّلَهُمْ عَذَابٌ عَظِيْمٌ.

Allāh has set a seal on their hearts and on their ears; and on their eyes is a veil. And for them is a mighty punishment.[2]

A Short Biography of Maulwī ʿAbdullāh Chakrālwī

Although rejection of Hadīth was done by others before, e.g. Sir Sayyid Ahmad Khān and Maulwī Chirāgh ʿAlī, they did not come out into the open in this regard. ʿAbdullāh Chakrālwī was the one who openly and publicly rejected Hadīth.

Name

Initially his name was Qādī Ghulām Nabī. He was a resident of Chakrālah, district Miyānwālī. Because of his abhorrence towards Rasūlullāh *sallallāhu ʿalayhi wa sallam* and Hadīth, he changed his name from Ghulām Nabī to ʿAbdullāh.

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[1] Sūrah an-Najm, 53: 3-4.
[2] Sūrah al-Baqarah, 2: 7.

Education

He studied under Deputy Nadhīr Ahmad. The latter was inclined towards discarding of Taqlīd. This influenced ʿAbdullāh and it eventually led him to reject Hadīth.

'Abdullāh's Rejection of Hadīth

Initially he used to conduct *Bukhārī Sharīf* lessons in his masjid but gradually began rejecting Hadīth outright. Sayyid Qāsim Mahmūd Sāhib writes in *Islāmī Encyclopaedia*:

> He continued conducting *Bukhārī Sharīf* lessons for some time. His natural restlessness caused him to start comparing the Qur'ān against *Bukhārī Sharīf*. He classified certain Ahādīth as being in contradiction with the Qur'ān and announced that since the Qur'ān is a complete guidance, what is the need for Hadīth? On hearing this, those who frequented the Chīnīyā Wālī Musjid tolerated him for some time but finally expelled him from the musjid.[1]

Sayyid Qāsim Mahmūd writes further:

> When ʿAbdullāh Chakrālwī was expelled from the musjid, an extremist follower, Muhammad Ghabash, took him to his property in Siyānwālī Bazaar, and built a musjid for him frm which he began propagating Ahl-e-Qur'ān teachings.[2]

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[1] إسلامي انسائيكلوبيديا، ص ١٧٣.

[2] إسلامي انسائيكلوبيديا، ص ١٧٣.

His paternal cousin, Qāḍī Qamar ad-Dīn who was a student of Ḥaḍrat Maulānā Aḥmad ʿAlī Muḥaddith Sahāranpūrī *raḥimahullāh* and Aḥmad Ḥasan Kānpūrī, openly challenged him. Moreover, ʿAbdullāh Chakrālwī's son, Qāḍī Ibrāhīm, also refused to accept his father's creed. His other son, Qāḍī ʿĪsā, did join his father for a period of time but he too was inspired to repent.

Tafsīr of The Qur'ān

ʿAbdullāh Chakrālwī wrote a tafsīr of the Qur'ān which he names *Tarjumah al-Qur'ān Bi Āyāt al-Qur'ān*. In many places of this book he openly rejects Ḥadīth. For example:

> It is not established anywhere that with the Qur'ān something else was sent down to Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. If a person passes a ruling in Islam from any source other than the Qur'ān, then in the light of the above verse he will be an unbeliever, a wrongdoer and a flagrant sinner.[1]

He also wrote another book titled *Burhān al-Qur'ān ʿAlā Ṣalāh al-Qur'ān* which comprises of 400 pages. Even in this book he goes at length in rejecting Ḥadīth.

An Admonitory Death

On one occasion some people got the opportunity to stone him. They stoned him until he was on the verge of death. When they saw this, they took him from Multān to his hometown, Chakrālah where he died after a few days.

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[1] ترجمة القرآن، ص ٤٢، مطبوعة ١٣٢٠هـ، لاهور.

A Short Biography of Ghulām Ahmad Parwez

His full name is Ghulām Ahmad Parwez. His father's name was Chaudrī Fadl Dīn. He was born in Batālah (district Gaurdāspūr) in united India to a Sunnī Hanafī home on 9 January 1903. His grandfather, Hakīm Maulwī Rahīm Bakhsh was an accepted Sufi of his time who was aligned to the Chishtīyyah Nizāmīyyah spiritual family.

Education

He commenced his early religious education under the supervision of his father and grandfather. He then passed his matriculation exam in 1921 at a Lady of England School. He was conferred with a BA degree from Punjab University in Lahore in 1924. He then took a job at Government of India Central Secretariat in 1927. He progressed rapidly until he got a post in the Establishment Division of the Home Department.

After some time, Ghulām Ahmad Parwez established contacts with Hāfiz Aslam Jirājpūrī (who himself was listed among the rejecters of Hadīth). Companionship of others inevitably transfers habits and traits. Thus, the views of Aslam Jirājpūrī gave further impetus to Parwez's views on rejection of Hadīth and he became, so to speak, a deputy of Aslam Jirājpūrī, who later became a major means for the proliferation and propagation of the tribulation of Hadīth rejection.

Parwez initiated a periodical titled *Tulūʿ Islām* in 1938 with its first edition in April of that year. This became the fundamental centre which initiated hatred towards Islam, religion and the 'ulamā' in the minds of the masses. In the cloak of Islam, he resorted to beautiful terms like "Qur'ānic thought" and "Qur'ānic insight", and showed to the people the

attractive life of freedom from limits and limitations of the Sharīʿah.

Early Training

Parwez's early upbringing and training took place in a very diverse environment. He writes in this regard:

> I used to attend assemblies of mourning with the same enthusiasm and zeal that I used to attend mīlād assemblies. As for qawwālī, that was an intrinsic part of my worship. This conglomeration of opposites comprised my childhood and early youth.[1]

On the marginal notes of the same page, Parwez writes:

> Anyway, a Sufi is a half-Shīʿah.

Another reason for the blasphemous views of Parwez is that he studied the tafsīr of the Qur'ān without the supervision of any ʿālim. To make matters worse, he was tutored in an irreligious environment. First it was British education and then a study of the views of Sir Sayyid Aḥmad. In this way, rejection of Ḥadīth rooted itself in his mind.

> After acquiring a BA degree, he turned his attention to English literature, philosophy, history, science, technology and economics. Together with this, he began studying politics and international political and religious movements.[2]

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[1] Qāsim Nūrī: *Ghulām Aḥmad Parwez*, pp. 72-74.
[2] Ibid. p. 129.

To add fuel to the fire, he had access to the company of a Hadīth rejecter such as Aslam Jirājpūrī. He writes in this regard:

> I read just one Hadīth and my mind was filled with questions, and rebellion which was accompanied by bewilderment and astonishment. The company of ʿAllāmah Muhammad Iqbāl and Hāfiz Muhammad Aslam Jur'at gave me support.[1]

The ʿulamā' state that expertise in 15 sciences is essential to undertake tafsīr of the Qur'ān. If a person does not even know Arabic, what tafsīr of the Qur'ān will he be able to make!? Mere personal desire or education does not permit him to even utter anything about tafsīr of the Qur'ān and Hadīth. This is why when Parwez had the audacity to make tafsīr, he clothed words of the Qur'ān with his own whims and fancies. Allāh *taʿālā* makes reference to this by saying:

اَفَرَاَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰاهُ وَاَضَلَّهُ اللّٰهُ عَلٰى عِلْمٍ

Look at the one who has made his own lust his deity. And Allāh, knowing his as such, led him astray.[2]

The fact of the matter is that each person considers Dīn to be his inherited right. He sees no need for madrasah education, company of ʿulamā', guidance of the *Sihāh Sittah* (six most authentic Hadīth collections) nor Taqlīd of the four Imāms. Instead, he rejects them all and claims: "We are also Muslims. The Qur'ān is also ours. We have the right to take every such meaning which aids and supports our

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[1] Qāsim Nūrī: *Ghulām Ahmad Parwez*, p. 129.
[2] Sūrah al-Jāthiyah, 45: 23.

objectives." The reality is that these people laid the foundations for rejection of the Qur'ān by resorting to rejection of Ḥadīth as the means. When he is asked: "Are others not Muslims?", then the essential meaning of his reply is that a person can be a Muslim irrespective of whether he practises on the Qur'ān or not. If this is the case, then what is the difference between a Muslim and a kāfir?

Interest in Music

Parwez was very enthusiastic about poetry and music since childhood. His temperament received further support from his grandfather who was a Sufi of the Chishtīyyah spiritual family in which music was considered a part of worship.

> Very few people are aware that Parwez was a proficient creative writer and poet. He had a good voice and an attractive tune. He was well-versed in the art of music. He had a deep interest in classical music. He had a large selection of gramophone records. He used to render rhyming verses of poetry. He liked the classical music of the morning, especially that of Usāwrī and Jaunpūrī.[1]

Employment

After the establishment of Pakistan, Parwez came to Karachi and took up the same post as he was in the Central Secretariat of the Pakistan Government. He retired in 1955 and devoted himself to the propagation and proliferation of his views and beliefs. At the time, he held the post of Assistant Secretary (class one) Gazetted Officer.

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[1] Qāsim Nūrī: *Ghulām Aḥmad Parwez*, p. 28.

It was in 1953 when Ghulām Ahmad Parwez began propounding his "Qur'ānic thought" and "Qur'ānic insight" in the form of classes and lessons. These were delivered at his house in Karachi. He shifted to Lahore in 1958 and initiated the same classes there on a weekly basis. This continued until 15 October 1984. The first round of these Qur'ān interpretation were completed in 1967 after which he started another round.

He used to conduct these lessons from his house. They were conducted every Friday and were formally videotaped. These Qur'ān lessons are still conducted via these video recordings. Five places in Karachi host these lessons on Friday evenings. The central office is situated in Bhāyānī Centre, North Nāzim Ābād. The centre is under the charge of Islam Sāhib who, since the inception of *Tulūʿ Islām*, is playing his role in rejection of Hadīth in exact emulation of Parwez. The head office of *Tulūʿ Islam* is situated in Lahore.

Ghulām Ahmad Parwez's residence – 25D Gulbarg 2, Lahore – is where all his writings, articles, and all other resources related to his creed are to be found. This entire treasure is under the auspices of The Pervaiz Memorial Research Scholars Library.

Children

Parwez did not leave behind any children, but the centres established by himself and his writings still play a major role in turning Muslims away from the straight path, and depriving them of Hadīth, the correct meaning of the Qur'ān, the Ijmāʿ of the ummat and the supervision of the 'ulamā'; and causing them to give their own interpretations and meanings to the Qur'ān. These include the weekly

Ṭulūʿ Islam classes, the monthly *Ṭulūʿ Islam* periodical, The Pervaiz Memorial Research Education Society, The Quranic Research Centre Scholar Library, Qur'ān lessons on video and audio cassettes, pamphlets and written works.

Objectives of Ṭulūʿ Islam

Parwez initiated a periodical in 1938 to propagate his objectives. He concealed his objectives in the guise of embellished words. The many years' of toiling of the Muḥaddithūn and their Ḥadīth treasures were at one stroke of the pen labelled by Parwez as Iranian influences and false narrations. He made efforts to create a diversion in Islam by giving it a beautiful name like "a second rising". He deprived the masses from the supervision of the ʿulamā' and showed them the lush gardens of a life of freedom in which following of desires were clothed in Qur'ānic words and presented as a new Dīn. These were the selected objectives of the Ṭulūʿ Islam Centre.

> The pure Dīn must be removed from the 1 000 year narrations, and the thick coats of Iranian influences. The spirit of the Qur'ān must be presented in its original form. In the light of this objective, ʿAllāmah Iqbāl gave the name *Ṭulūʿ Islām* to this periodical. The environment must be levelled for the "second rising" of Islam. The baseless and deviated propaganda which was spread by religious leaders against the concept of Pakistan and the founder of Pakistan must be rebutted through effective and cogent proofs.

Self-Opinionated Tafsīr of The Qur'ān

While rejecting Hadīth on one hand, Parwez explained the Qur'ān on the basis of his thinking and views. It is most astonishing! Who can understand the Qur'ān better? The one to whom it was revealed [Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam*] or a person of the 14th century who is not even conversant with basic Arabic vocabulary!? Yet he claims that the Qur'ān is saying something different! He writes further:

> I present Qur'ānic thinking in the light of my insight. It is your duty to ponder and reflect on the Qur'ān by yourself. You may then decide whether what I am saying is right or wrong.

Death

Ghulām Ahmad Parwez passed away on 24 February 1985.

Beliefs And Doctrines of Rejecters of Hadīth

1. Hadīth is a non-Arab conspiracy.[1]
2. The Islam which is prevailing in the world at present has no relationship whatsoever with the Qur'ānic Dīn.[2]
3. Wherever the Qur'ān speaks of Allāh and His Messenger, it refers to the centre of Dīn.[3]

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[1] مقام حديث: ١\٤٢١، شائع كرده إدارة طلوع اسلام كراتشي.

[2] مقام حديث: ١\٣٩١، شائع كرده إدارة طلوع اسلام كراتشي.

[3] اسلامي نظام: ص ٨٦، شائع كرده إدارة طلوع اسلام كراتشي، ومعارف القرآن: ٤\٦٢٦.

4. Wherever the Qur'ān speaks of obedience to Allāh and His Messenger, it refers to obedience to the central government.[1]

5. In the verse: "Obey Allāh and obey the Messenger and those of authority amongst you", the words "those of authority amongst you" refer to the officers under the government.[2]

6. The sole task of the Messenger was to convey Allāh's law to people.[3]

7. There is no obedience to Rasūlullāh *sallallāhu ʿalayhi wa sallam* after his demise. Obedience is only to those who are living.[4]

8. Khatm-e-Nubūwwat (the end of prophet-hood) means that people must solve their issues by themselves.[5]

9. The centre of the ummat has the right to change and alter acts of worship – e.g. salāh, fasting, social dealings, etc. – as it likes.[6]

10. (Allāh forbid) Allāh *taʿālā* has no external existence. Rather, Allāh is the name for those qualities which man imagines within his self.[7]

11. The Hereafter refers to the future.[1]

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[1] معارف القرآن: ٤\٦٣١.

[2] اسلامي نظام، ص ١١٠، ١١١.

[3] *Salīm Ke Nām (Parwez)*, vol. 2, p. 34, Idārah Tulūʿ Islām, Karachi.

[4] *Salīm Ke Nām* (15th letter), p. 250. The same theme is discussed in letters numbered 20 and 21.

[5] Ibid.

[6] *Qur'ānī Faysle*, pp. 301-302, Idārah Tulūʿ Islām, Karachi.

[7] *Maʿārif al-Qur'ān*, vol. 4, p. 420.

12. Ādam *ʿalayhis salām* has no existence. It is merely a name for the human race.[2]

13. Rasūlullāh *sallallāhu ʿalayhi wa sallam* had no miracle apart from the Qur'ān.[3]

14. Salāh was taken from the Mageans. The Qur'ān did not ask us to perform salāh. It only ordered us to establish the system of salāh. What this means is that society must be built on those foundations through which the structure of Allāh's divinity is established.[4]

15. In Rasūlullāh's time there were only two salāhs (fajr and ʿishā).[5]

16. Zakāh is the name of a tax which is taken by the Islamic state.[6]

17. The ruling of zakāh falls off nowadays because taxes are paid. Zakāh is thus not wājib now.[7]

18. Hajj is the name for an international conference of the Islamic world.[8]

19. Qurbānī was solely for the sake of feeding those who participate in the international conference. There is no other order to perform

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[1] *Salīm Ke Nām*, 21st letter, vol. 2, p. 124.
[2] *Lughāt al-Qur'ān*, vol. 1, p. 214.
[3] *Salīm Ke Nām*, letter 3/36, 3/91, 92; *Maʿārif al-Qur'ān*, vol. 4, p. 731.
[4] *Qur'ānī Faysle*, pp. 26-27; *Maʿārif al-Qur'ān*, vol. 4, p. 328; *Nizām Rubūbīyyat*, p. 87.
[5] *Lughāt al-Qur'ān*, vol. 3, pp. 1043-1044.
[6] *Qur'ānī Faysle*, p. 37; *Salīm Ke Nām*, 5th letter, vol. 1, pp. 77-78.
[7] *Nizām Rubūbīyyat*, p. 78.
[8] *Lughāt al-Qur'ān*, vol. 2, p. 474.

qurbānī. All other lists of harām foods are man-made.[1]

20. In the spirit of the Qur'ān all Muslims would have been kāfirs. Present day Muslims are Brahman-influenced Muslims.[2]

21. Only four things are prohibited: (1) flowing blood, (2) blood of swine, (3) things which are attributed to all besides Allāh, (4) carrion.[3]

22. There is no such a thing as Paradise and Hell. They are only names for the feelings of human beings.[4]

Answers From The Qur'ān And Hadīth to Parwezī Beliefs And Doctrines

1st Belief: Hadīth is a Non-Arab Conspiracy

Answer

According to the ʿulamā' it is kufr to hold the belief that Hadīth was compiled as a result of a non-Arab conspiracy. Allāh *taʿālā* Himself explains in the Qur'ān the three tasks of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, one of which is teaching wisdom, i.e. the Sunnah and Hadīth. Allāh *taʿālā* says in this regard:

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[1] *Risālah Qurbānī*, p. 3; *Qur'ānī Faysle*, p. 55 and 104.
[2] *Salīm Ke Nām*, 35th letter, vol. 3, pp. 197-199.
[3] *Halāl Wa Harām Kī Taḥqīq*.
[4] *Lughāt al-Qur'ān*, vol. 1, p. 449, Idārah Ṭulūʿ Islam, Lahore.

﴿1﴾

هُوَ الَّذِيْ بَعَثَ فِي الْأُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْ عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلَالٍ مُّبِيْنٍ.

It is He who raised among the unlettered people a Messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom. And before this they were lying in manifest error.[1]

According to Ibn ʿAbbās *radiyallāhu ʿanhu* and Ḥasan Baṣrī *raḥimahullāh* the word "wisdom" refers to the Sunnah of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. If Ḥadīth is not recognized, the Qur'ān cannot be understood. For example:

﴿2﴾

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوْآ أَيْدِيَهُمَا جَزَآءً بِمَا كَسَبَا نَكَالاً مِّنَ اللهِ ط وَاللهُ عَزِيْزٌ حَكِيْمٌ.

The male thief and the female thief, cut off their hands as a punishment of what they earned – a deterrent from Allāh. Allāh is mighty, wise.[2]

The above verse instructs us to cut off the hands of a thief. Where should it be cut off from? From the point of the armpit, the elbow or the wrist? Clarification in this regard can only be ascertained from the Ḥadīth (the entire Qur'ān does not make mention of it).

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[1] Sūrah al-Jumuʿah, 62: 2.
[2] Sūrah al-Mā'idah, 5: 38.

﴿3﴾

مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰى أُصُوْلِهَا فَبِاِذْنِ اللّٰهِ

Whatever date-palms you chopped off or left standing on their roots, it is by the order of Allāh.[1]

The Qur'ānic instruction of chopping off date-palms or leaving them standing is to be found in the Ḥadīth. The meaning of this instruction cannot be understood without the Ḥadīth. Accepting the Ḥadīth in reality entails accepting the Qur'ān. ʿAllāmah Shaʿrānī *raḥimahullāh* writes in *Mīzān*:

لو لا السنة ما فهم أحد منا القرآن[2]

Were it not for the Sunnah (Ḥadīth) none of us would have been able to understand the Qur'ān.

2nd Belief: The Present Islam is Different From The Qur'ān

The Islam which is prevailing in the world at present has no relationship whatsoever with the Qur'ānic Dīn.[3]

Answer

This belief has put an end to Islam in the sense that it means that all Muslims today will be kāfirs. Parwez made this statement with the intention of bringing people to his own concocted religion.

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[1] Sūrah al-Ḥashr, 59: 5.

[2] ميزان شعراني، ص ٢٥.

[3] مقام حديث: ١\٣٩١، شائع كرده إدارة طلوع اسلام كراتشي.

3rd Belief: Allāh And His Rasūl Refers to The Centre of Dīn

Wherever the Qur'ān speaks of Allāh and His Messenger, it refers to the centre of Dīn.[1]

Answer

This is clearly a distortion. No one for the last 1 500 years expressed this meaning. Allāh *taʿālā* says:

اِنَّ الَّذِيْنَ يُلْحِدُوْنَ فِيْ اٰيٰتِنَا لَا يَخْفَوْنَ عَلَيْنَا، اَفَمَنْ يُّلْقٰى فِي النَّارِ خَيْرٌ اَمْ مَّنْ يَّاْتِيْ اٰمِنًا يَّوْمَ الْقِيٰمَةِ، اعْمَلُوْا مَا شِئْتُمْ، اِنَّهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ.

Those who distort Our words are not hidden from us. Is he who is cast into the fire better or he who shall come secure on the day of Resurrection? Do whatever you desire. Surely He sees all that you do.[2]

What this means is that Muslims do not pull out their own meanings from the Qur'ān. Rather, they take the straightforward meanings which are obvious.

4th Belief: Obedience to Allāh And His Rasūl Refers to Obedience to The Central Government

Wherever the Qur'ān speaks of obedience to Allāh and His Messenger, it refers to obedience to the central government.[3]

Answer

Everyone knows that obedience to Allāh and Rasūlullāh *sallallāhu ʿalayhi wa sallam* is the basis

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[1] اسلامي نظام: ص ٨٦، شائع كرده إدارة طلوع اسلام كراتشي، ومعارف القرآن: ٤\٦٢٦.

[2] Sūrah Hā Mīm Sajdah, 41: 40.

[3] معارف القرآن: ٤\٦٣١.

of everything. All injunctions revolve around this principle. The same point is made in various places in the Qur'ān and Hadīth. Allāh *taʿālā* says:

قُلْ أَطِيْعُوا اللهَ وَالرَّسُوْلَ ج فَإِنْ تَوَلَّوْا فَإِنَّ اللهَ لَا يُحِبُّ الْكٰفِرِيْنَ

Say: Obey Allāh and the Messenger. But if they turn away, then Allāh does not love the unbelievers.[1]

It becomes very clear from the above verse that anyone who turns away from the obedience of Allāh and Rasūlullāh *sallallāhu ʿalayhi wa sallam* will become a kāfir. Whatever he does will not be liked by Allāh *taʿālā*.

5th Belief: "Those of Authority" Refers to Officers

In the verse: "Obey Allāh and obey the Messenger and those of authority amongst you", the words "those of authority amongst you" refer to the officers under the government.[2]

Answer

This belief is in total contradiction to the Qur'ān, Hadīth and Ijmāʿ of the ummat. All the exegists unanimously state that in the verse "Obey Allāh and obey the Messenger and those of authority amongst you", the words "Obey Allāh" refer to obedience to Allāh *taʿālā*. This takes the form of the Qur'ān.

The words "obey the Messenger" refer to obedience to Rasūlullāh *sallallāhu ʿalayhi wa sallam* which was displayed to the ummat through his practical life. This is preserved in the form of the Aḥādīth and statements of the Saḥābah *raḍiyallāhu ʿanhum*.

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[1] Sūrah Āl ʿImrān, 3: 32.

[2] اسلامي نظام، ص ١١٠، ١١١.

According to Hadrat Ibn ʿAbbās *raḍiyallāhu ʿanhu* the words "those of authority amongst you" mean:

أهل الفقه والدين وأهل طاعة الله الذين يُعَلِّمون الناس معاني دينهم ويأمرونهم بالمعروف وينهون عن المنكر، فأوجب الله طاعتهم على العباد.[1]

They are the people of jurisprudence and Dīn, and the people of obedience to Allāh taʿālā. They teach people the meaning of their Dīn, enjoin them with good and prohibit them from evil. Allāh taʿālā made obedience to them obligatory on the people.

The above explanation is given by almost all the exegists.

In short, it is kufr to take the meaning of "officers" from this verse because it is clearly against the explicit texts.

6th Belief: The Sole Task of The Messenger

The sole task of the Messenger was to convey Allāh's law to people.[2]

Answer

This belief is kufr according to the Ahl as-Sunnah wa al-Jamāʿah because it is in total contradiction to the objective of Rasūlullāh's commissioning as explained in the Qur'ān.

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[1] تفسير الدر المنثور: ٢\١٧٦.

[2] *Salīm Ke Nām (Parwez)*, vol. 2, p. 34, Idārah Tulūʿ Islām, Karachi.

﴿1﴾

رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ ط إِنَّكَ أَنْتَ الْعَزِيْزُ الْحَكِيْمُ.

O our Sustainer! Send to them a messenger from among themselves, who will recite to them Your verses and teach them the Book and wisdom, and purify them. Surely You alone are very mighty, very wise.[1]

One of the objectives of sending Rasūlullāh *sallallāhu ʿalayhi wa sallam* as mentioned in the above verse is teaching Allāh's verse. This is explained elsewhere as well:

﴿2﴾

إِنَّآ أَنْزَلْنَآ إِلَيْكَ الْكِتٰبَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَآ أَرٰكَ اللهُ

Surely We revealed to you the Book setting forth the truth so that you may judge among the people whatever Allāh teaches you.[2]

Allāh *taʿālā* states in another place with reference to Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

﴿3﴾

وَمَآ أَرْسَلْنَا مِنْ رَّسُوْلٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللهِ

We did not send any Messenger except for the purpose that his order be obeyed by the decree of Allāh.

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[1] Sūrah al-Baqarah, 2: 129.
[2] Sūrah an-Nisā', 4: 105.

ʿAllāmah Shāmī *raḥimahullāh* says:

قال أبو حنيفة وأصحابه من برئ من محمد صلى الله عليه وسلم أو كذب به فهو مرتد.[1]

Imām Abū Ḥanīfah raḥimahullāh and his companions state anyone who expresses his disavowal of Muḥammad ṣallallāhu ʿalayhi wa sallam or belies him is an apostate.

7th Belief: There is no Obedience to Rasūlullāh After His Demise

Answer

According to the Ahl as-Sunnah wa al-Jamāʿah this belief is kufr because it entails rejection of obedience to Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* and rejection of his prophet-hood and messenger-ship. The Qur'ān instructs us to obey Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. The Qur'ān and Ḥadīth state that his prophet-hood is to continue until the day of Resurrection. This is why many verses instruct us to obey Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. A few are presented here:

﴿1﴾

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ

The one who obeys the Messenger has in fact obeyed Allāh.[2]

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[1] الدر المختار، ص ٤٠١.

[2] Sūrah an-Nisā', 4: 80.

﴿2﴾

وَاَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ

Obey Allāh and the Messenger, perhaps you will be shown mercy.[1]

﴿3﴾

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَلَا تُبْطِلُوْا اَعْمَالَكُمْ

O believers! Obey Allāh and obey the Messenger and do not let your deeds go in vain.[2]

﴿4﴾

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا اَطِيْعُوا اللّٰهَ وَرَسُوْلَهُ وَلَا تَوَلَّوْا عَنْهُ وَاَنْتُمْ تَسْمَعُوْنَ

O believers! Obey Allāh and His Messenger, and do not turn away from him while you are listening.

Ahādīth

The above order is in the Ahādīth as well. That is, obedience to Rasūlullāh *sallallāhu ʿalayhi wa sallam* will continue until the day of Resurrection. Salvation is not possible without obedience to him.

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[1] Sūrah Āl ʿImrān, 3: 132.
[2] Sūrah Muhammad, 47: 33.

﴿1﴾

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم كل أمتي يدخلون الجنة إلا من أبى، قيل ومن يأبى، قال من أطاعني دخل الجنة ومن عصاني فقد أبى.[1]

Ḥaḍrat Abū Hurayrah raḍiyallāhu ʿanhu narrates that Rasūlullāh ṣallallāhu ʿalayhi wa sallam said: "My entire ummat shall go into Paradise except the one who refuses." He was asked: "Who is the one who refuses?" He replied: "The one who obeys me shall enter Paradise. The one who disobeys me has refused (he shall enter the Hell-fire)."

﴿2﴾

عن أنس بن مالك مرسلا قال رسول الله صلى الله عليه وسلم تركت فيكم أمرين لن تَضِلُّوْا ما تمسكتم بهما كتابُ الله وسنةُ رسوله.[2]

Rasūlullāh ṣallallāhu ʿalayhi wa sallam said: I have left you two things, you will never be misguided as long as you hold on to them. They are the Book of Allāh and the Sunnah of His Messenger.

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1 بخاري شريف، وكذا مشكوة، ٢٧.

2 موطا إمام مالك، وكذا مشكوة، ٣١.

﴿3﴾

وعن جابر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم والذي نفس محمد بيده لو بدا لكم موسى فاتبعتموه وتركتموني لضللتم عن سوآء السبيل، ولو كان حيا وأدرك نبوتي لاتبعني.[1]

Hadrat Jābir radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: I take an oath in the name of the Being in whose control is the life of Muhammad, if Mūsā ʿalayhis salām were to come to you and you begin following him while leaving me aside, you will go astray from the straight path. If Mūsā ʿalayhis salām was alive and came during my era, he would have most certainly followed me.

8th Belief: The Meaning of Khatm-e-Nubūwwat

Khatm-e-Nubūwwat (the end of prophet-hood) means that people must solve their issues by themselves.[2]

Answer

To this day, no one ever explained the meaning of Khatm-e-Nubūwwat in this way nor would anyone have heard that now people will have to make their own decisions. Rather, Khatm-e-Nubūwwat means that prophet-hood and messenger-ship have terminated with Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and no Prophet or Messenger will come after him. Rasūlullāh's teachings will be the sole guides until the day of Resurrection.

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[1] سنن الدارمي، وكذا مشكوة، ٣٢.

[2] Ibid.

To claim that each person will have to make his own decisions after Rasūlullāh *sallallāhu ʿalayhi wa sallam* is in fact a negation of messenger-ship. The Qur'ān instructs us to obey Rasūlullāh *sallallāhu ʿalayhi wa sallam* in every era. Whenever the Sahābah *radiyallāhu ʿanhum* were faced with any issue after the demise of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, they first searched the teachings and guidelines of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and practised accordingly. Alternatively, they resorted to analogical reasoning (Qiyās) and then acted on its results; they did not make their own decisions.

9th Belief: The Centre of The Ummat

The centre of the ummat has the right to change and alter acts of worship – e.g. salāh, fasting, social dealings, etc. – as it likes.[1]

Answer

This belief is absolute kufr. It is the belief of Muslims that Rasūlullāh *sallallāhu ʿalayhi wa sallam* is the seal of all Prophets and the Qur'ān is the final Book. There will be no changes to the Dīn and Sharīʿah until the day of Resurrection irrespective of what the conditions may be. Allāh *taʿālā* says in this regard:

﴿1﴾

اِنَّ الدِّيْنَ عِنْدَ اللهِ الْاِسْلَامُ

Surely the true religion in the sight of Allāh is Islam.[2]

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[1] *Qur'ānī Faysle*, pp. 301-302, Idārah Ṭulūʿ Islām, Karachi.
[2] Sūrah Āl ʿImrān, 3: 19.

﴿2﴾

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ ۚ وَهُوَ فِي الْآخِرَةِ مِنَ الْخٰسِرِيْنَ.

Whoever seeks a religion other than Islam, it will never be accepted from him. And in the Hereafter he is doomed.[1]

﴿3﴾

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوْا اللهَ وَالْيَوْمَ الْآخِرَ.

There is a good example for you in the Messenger of Allāh for him who hopes [to meet] Allāh and the Last Day.[2]

It is also proven through several Aḥādīth and the Ijmāʿ of the ummat that the Sharīʿah of Muḥammad *ṣallallāhu ʿalayhi wa sallam* is the final Sharīʿah and it cannot be changed until the day of Resurrection.

10th Belief: Allāh Has No External Existence

(Allāh forbid) Allāh *taʿālā* has no external existence. Rather, Allāh is the name for those qualities which man imagines within his self.[3]

Answer

(Allāh forbid) to hold the belief that Allāh *taʿālā* has no essence is clearly kufr. The blasphemy of this

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[1] Sūrah Āl ʿImrān, 3: 85.
[2] Sūrah al-Aḥzāb, 33: 21.
[3] *Maʿārif al-Qurʾān*, vol. 4, p. 420.

belief is proven from the Qur'ān, Hadīth and Ijmāʿ of the ummat. Countless verses of the Qur'ān explain Allāh's qualities and attributes. For example:

﴿1﴾

وَإِلٰهُكُمْ إِلٰهٌ وَّاحِدٌ ۚ لَآ إِلٰهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ

The deity of all of you is only one deity; there is no deity except He. (He) is very compassionate, extremely merciful.[1]

﴿2﴾

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُوْلُنَّ اللّٰهُ، فَاَنّٰى يُؤْفَكُوْنَ.

If you ask them: "Who is it who created the heavens and the earth and subjected the sun and the moon?" They will reply: "Allāh." How, then, are they deviating?[2]

﴿3﴾

قُلْ هُوَ اللّٰهُ اَحَدٌ. اَللّٰهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُوْلَدْ. وَلَمْ يَكُنْ لَّهُ كُفُوًا اَحَدٌ.

Say: He, Allāh, is one. Allāh is independent. Neither did He give birth to anyone nor was He born from anyone. There is none equal to Him.[3]

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[1] Sūrah al-Baqarah, 2: 163.
[2] Sūrah al-ʿAnkabūt, 29: 61.
[3] Sūrah al-Ikhlās, 112: 1-4.

11th Belief: The Hereafter Refers to The Future

The Hereafter refers to the future.[1]

Answer

This belief is baseless according to the Qur'ān, Hadīth, Ijmāʿ and Qiyās. It is also kufr to reject the Hereafter. Right up to this day, the ʿulamā' always considered the Hereafter to refer to life after death. To take any other meaning entails a self-concocted explanation of the Qur'ān and Hadīth which cannot be accepted. The Qur'ān makes constant reference to the Hereafter. For example:

﴿1﴾

يٰأَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِيْ رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنٰكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ.

O people! If you are in doubt as to the Resurrection, then it is We who created you from soil, then from a drop [of sperm], then from clotted blood.[2]

﴿2﴾

قَالَ مَنْ يُّحْيِ الْعِظٰمَ وَهِيَ رَمِيْمٌ. قُلْ يُحْيِيْهَا الَّذِيْ اَنْشَاَهَآ اَوَّلَ مَرَّةٍ، وَهُوَ بِكُلِّ خَلْقٍ عَلِيْمٌ.

He [the unbeliever] says: "Who will give life to the bones when they have crumbled to dust?" Say: "He will give life to them who had created them the first time. And He knows every creation."

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[1] *Salīm Ke Nām*, 21st letter, vol. 2, p. 124.
[2] Sūrah al-Hajj, 22: 5.

12th Belief: Hadrat Ādam Has No Existence

Ādam *ʿalayhis salām* has no existence. It is merely a name for the human race.[1]

Answer

This belief is kufr according to Islam because it would entail rejection of many Qur'ānic verses and Ahādīth which make mention of Hadrat Ādam *ʿalayhis salām*.

The Qur'ān makes reference to Hadrat Ādam *ʿalayhis salām* in several places. For example:

﴿1﴾

...وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ...

He [Allāh] taught Ādam the names...[2]

The Ahādīth also make mention of him. For example:

﴿2﴾

...أنا سيد وُلْد آدم...[3]

...I am the chief of the progeny of Ādam...

﴿3﴾

...حامل لواء الحمد يوم القيامة تحته آدم...[4]

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[1] *Lughāt al-Qur'ān*, vol. 1, p. 214.
[2] Sūrah al-Baqarah, 2: 31.
[3] مشكوة، ص ٥١١.
[4] مشكوة، ص ٥١٣.

…I will be holding the flag of praise on the day of Resurrection. Ādam will be standing under that flag.

The same point is made in the books of Aqā'id. For example:

﴿1﴾

بقوله لا أعلم أن آدم عليه السلام نبي أو لا؟[1]

That person will be classified a kāfir who says: "I do not know whether Ādam ʿalayhis salām was a Prophet or not."

﴿2﴾

أول الأنبياء آدم وآخرهم محمد صلى الله عليه وسلم. أما نبوة آدم عليه السلام فبالكتاب الدال على أنه قد أُمِرَ ونُهِيَ...

كذا السنة والإجماع، فإنكار نبوته على ما نقل عن البعض يكون كفرا.[2]

The first Prophet was Ādam ʿalayhis salām and the last was Muḥammad ṣallallāhu ʿalayhi wa sallam. The proof of Ādam's prophet-hood is the Qur'ān which states that he was given orders and prohibitions…

The prophet-hood of Ādam ʿalayhis salām is also proven from the Sunnah and Ijmāʿ. Rejecting his prophet-hood, as is reported about certain people, will be kufr.

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[1] البحر الرائق: ٥\١٣٠.

[2] شرح العقائد، ص ١٢٥.

13th Belief: Rasūlullāh's Only Miracle

Rasūlullāh *sallallāhu ʿalayhi wa sallam* had no miracle apart from the Qur'ān.[1]

Answer

The ʿulamā' state that rejection of miracles entails rejection of the Qur'ān and is therefore kufr. The books of Aqā'id explain three types of miracles of Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

1. The Qur'ān.
2. His life as a Prophet.
3. Those which are extraordinary incidents or events. For example, splitting the moon in two, a little food sufficing a large number of people, enabling people to hear the glorification of pebbles, a small amount of water becoming a lot. Some of these are proven from the Qur'ān or from mutawātir Aḥādīth. Rejecting them will therefore be kufr.[2]

14th Belief: The Qur'ān Does Not Ask us to Perform Salāh

Salāh was taken from the Mageans. The Qur'ān did not ask us to perform salāh. It only ordered us to establish the system of salāh. What this means is that society must be built on those foundations through which the structure of Allāh's divinity is established.[3]

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[1] *Salīm Ke Nām*, letter 3/36, 3/91, 92; *Maʿārif al-Qur'ān*, vol. 4, p. 731.
[2] *Al-Musāmarah, ʿAqā'id al-Islām.*
[3] *Qur'ānī Faysle*, pp. 26-27; *Maʿārif al-Qur'ān*, vol. 4, p. 328; *Nizām Rubūbīyyat*, p. 87.

Answer

It is clearly kufr to hold such a belief with regard to salāh. This is because the meaning of salāh has been coming down to us since the era of Rasūlullāh *sallallāhu ʿalayhi wa sallam* to the present day in a continuous unbroken chain. That is, salāh is that which contains the standing, bowing, prostrating, sitting and other postures. The author of *Nasīm ar-Riyād* writes in this regard:

ولا تُرْتَاب بذلك بعد والْمُرْتاب في ذلك المعلوم من الدِّين بالضرورة والْمُنْكِر لذلك بعد البَحْث عنه وصُحْبَة المسلمين كافرا بالإتفاق.[1]

The well-known method of salāh must neither be rejected nor doubted. If a person doubts matters of Dīn which are necessarily known, and rejects them after having knowledge of them and after living among Muslims is unanimously classified as a kāfir.

15th Belief: There Were Only Two Salāhs

In Rasūlullāh's time there were only two salāhs (fajr and ʿishā).[2]

Answer

This is an absolute lie. The five times salāh have been related through mutawātir narrations. Rejecting this also entails kufr. This belief was held at one point in history by the Khawārij and the ʿulamā' classified them as kāfir.

ʿAllāmah Shihāb ad-Dīn Khifājī *rahimahullāh* writes:

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[1] نسيم الرياض: ٤\٥٥٣.

[2] *Lughāt al-Qur'ān*, vol. 3, pp. 1043-1044.

وكذلك على كفر من قال من الخوارج إن الصلوة الواجبة طرفي النهار فقط، والمراد بطرفي النهار أولُه وآخره.[1]

Similarly there is unanimity on the kufr of those Khawārij who claim that salāh was prescribed only for the two extremities of the day, i.e. at the beginning of the day and the end.

16th Belief: Zakāh is a Tax

Zakāh is the name of a tax which is taken by the Islamic state.[2]

Answer

It is kufr to hold such a belief because zakāh is proven from Qur'ān, Hadīth, Ijmāʿ and Qiyās. For example the Qur'ān says:

﴿1﴾

وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ

Establish salāh and pay zakāh.

﴿2﴾

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا

Take zakāh from their wealth so that you may purify them and bless them thereby.[3]

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[1] نسيم الرياض: ٤\٥٥٠.

[2] *Qur'ānī Faysle*, p. 37; *Salīm Ke Nām*, 5th letter, vol. 1, pp. 77-78.

[3] Sūrah at-Taubah, 9: 103.

It is proven from many Aḥādīth as well. This is why the ʻulamā' say that it is compulsory to pay zakāh, it is a clear sin not to pay it, and kufr to reject its obligation.[1]

17th Belief: Zakāh is Not Wājib

The ruling of zakāh falls off nowadays because taxes are paid. Zakāh is thus not wājib now.[2]

Answer

It is kufr to hold the belief that zakāh falls away in the presence of taxes. This is because the injunction of zakāh applies to every Muslim until the day of Resurrection. Its payment is emphasised repeatedly in the Qur'ān. The recipients of zakāh are also specified in the Qur'ān:

إِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ وَالْعٰمِلِيْنَ عَلَيْهَا

Zakāh is the right of the poor and the needy, and those who are in charge thereof.[3]

To claim that zakāh is not obligatory is in contradiction to the Qur'ān, Ḥadīth and Ijmāʻ, and therefore classified as kufr.

18th Belief: Ḥajj is an International Conference

Ḥajj is the name for an international conference of the Islamic world.[4]

This belief is kufr because it is against the Qur'ān, Ḥadīth, Ijmāʻ and Qiyās.

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[1] فتح الملهم: ١\٢، بذل المجهود: ١\١٤، التعليق الصبيح: ٢\٢٧٥، وغيره.

[2] *Niẓām Rubūbīyyat*, p. 78.

[3] Sūrah at-Taubah, 9: 60.

[4] *Lughāt al-Qur'ān*, vol. 2, p. 474.

The Qur'ān states:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيْلًا ط وَمَنْ كَفَرَ فَإِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ.

It is the right of Allāh over the people to make the pilgrimage of this house, for the person who is able to go to it. And he who does not believe, Allāh does not bother about the people of the world.[1]

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلّٰهِ

Complete the hajj and 'umrah for Allāh.[2]

Every Hadīth collection contains several Ahādīth on hajj. It is an absolute sin to abstain from performing hajj even when it is compulsory on a person. And it is unanimously classified as kufr to reject hajj.

'Allāmah Shihāb ad-Dīn Khifājī *rahimahullāh* states:

وكذلك يحكم بكفره إن أنكر مكة أو البيت أو المسجد الحرام، أو أنكر صفة الحج التي ذكرها الفقهاء، ومن واجباته وأركانه ونحوها، أو قال الحج واجب في القرآن واستقبال القبلة كذلك، ولكن كونه أي المذكور من الحج والإستقبال على هذه الهيئة المتعارفة شرعا عند سائر الناس، وأن تلك المعروفة هي مكة والبيت والمسجد الحرام لا أدري.

Similarly if a person rejects Makkah, the Ka'bah or al-Musjid al-Harām, or any method of hajj as explained by the jurists, its obligatory acts, pillars and so on; or claims that hajj is compulsory in the Qur'ān and so is

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[1] Sūrah Āl 'Imrān, 3: 97.
[2] Sūrah al-Baqarah, 2: 196.

facing the qiblah, but I do not know them to be part of the Sharīʿah in the manner which is well-known among the people and that those well-known places are in fact Makkah, the Kaʿbah and al-Musjid al-Harām.

He says further on:

فهذا القائل ومثله من يشك في معاني النصوص المتواترة لا مرية في تكفيره أي المكة بكفره لإنكاره ما علم من الدين بالضرورة، وإبطاله الشرع وتكذيبه لله ورسوله.[1]

This person and people like him who doubt the meanings of mutawātir (continuous and unbroken) texts – there is no doubt in his rejection of Makkah and in his kufr because he is rejecting something which is known as an intrinsic part of Dīn, he is blaspheming the Sharīʿah and rejecting Allāh and His Messenger.

19th Belief: Rejection of Qurbānī

Qurbānī was solely for the sake of feeding those who participate in the international conference. There is no other order to perform qurbānī. All other lists of harām foods are man-made.[2]

Answer

Qurbānī is from among the original acts of worship in Islam. Its injunction is found in the Qur'ān itself. For example:

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[1] نسيم الرياض: ٤\٥٥٣.

[2] *Risālah Qurbānī*, p. 3; *Qur'ānī Faysle*, p. 55 and 104.

﴿1﴾

قُلْ إِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

Say: My salāh and my sacrifice, and my living and my dying are for Allāh alone, who is the Sustainer of the worlds.[1]

﴿2﴾

فَصَلِّ لِرَبِّكَ وَانْحَرْ

So perform salāh for your Sustainer, and sacrifice.[2]

Many Aḥādīth make mention of qurbānī. Rasūlullāh *sallallāhu ʿalayhi wa sallam* always performed qurbānī and asked others to perform it. This act continues to this day. No one can reject it or rationalize it.

ʿAllāmah Ibn Nujaym *raḥimahullāh* writes:

ويكفر بإنكاره أصل الوتر والأضحية[3]

The one who rejects witr and qurbānī will become a kāfir.

20th Belief: The Condition of Present Day Muslims

In the spirit of the Qur'ān all Muslims would have been kāfirs. Present day Muslims are Brahman-influenced Muslims.[4]

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[1] Sūrah al-Anʿām, 6: 162.

[2] Sūrah al-Kauthar, 108: 2.

[3] البحر الرائق: ٥\١٣١.

[4] *Salīm Ke Nām*, 35th letter, vol. 3, pp. 197-199.

Answer

The Aḥādīth strictly prohibit labelling Muslims as kāfirs. The ʻulamā' state that by referring to a Muslim as a kāfir causes the person to become a kāfir himself.

21st Belief: Only Four Things Are Prohibited

Only four things are prohibited: (1) flowing blood, (2) blood of swine, (3) things which are attributed to all besides Allāh, (4) carrion.[1]

Answer

This belief is against the Qur'ān, Aḥādīth and Ijmāʻ because the Qur'ān makes reference to the prohibition of several things. For example:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيْرِ وَمَآ أُهِلَّ لِغَيْرِ اللهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوْذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيْحَةُ وَمَآ أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ قف وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوْا بِالْأَزْلَامِ.

Prohibited to you are dead animals, blood, the flesh of swine, that animal on which the name of anyone other than Allāh is invoked, that which has died through strangulation, or by injury, or by falling from an elevated place, or by being gored, or by being eaten by an animal of prey, except that which you have slaughtered. And prohibited to you is that animal which was slaughtered at an altar, and that you distribute by divining arrows.[2]

There are many other things which the jurists have classified as ḥarām.

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[1] *Ḥalāl Wa Ḥarām Kī Taḥqīq.*

[2] Sūrah al-Mā'idah, 5: 3.

22nd Belief: Rejection of Paradise And Hell

There is no such a thing as Paradise and Hell. They are only names for the feelings of human beings.[1]

Answer

The existence of Paradise and Hell is proven from countless verses of the Qur'ān. The Aḥādīth also make profuse mention of them. Rejection of them entails rejection of the Qur'ān and Ḥadīth. This would therefore be kufr.

The following verses are presented as examples:

The Hell-Fire

﴿1﴾

قِيْلَ ادْخُلُوْا اَبْوٰبَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا، فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ.

The order will be issued: Enter through the doors of Hell, abiding therein forever. What an evil abode for the arrogant ones.[2]

﴿2﴾

إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَّمُقَامًا

It is an evil resting place and an evil dwelling place.[3]

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[1] *Lughāt al-Qur'ān*, vol. 1, p. 449, Idārah Ṭulūʿ Islam, Lahore.
[2] Sūrah az-Zumar, 39: 72.
[3] Sūrah al-Furqān, 25: 66.

Paradise

﴿1﴾

قِيْلَ ادْخُلِ الْجَنَّةَ

…it will be said to them: Enter Paradise…[1]

﴿2﴾

وَسِيْقَ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ اِلَى الْجَنَّةِ زُمَرًا

Those who continued fearing their Sustainer will be driven towards Paradise in groups.[2]

All the books of Aqā'id state with reference to Paradise and Hell:

إن الجنة والنار مخلوقتان[3]

Paradise and Hell have already been created.

All physical and metaphysical joys and comforts will be availed to the inhabitants of Paradise, and all physical and metaphysical pains and punishments will be inflicted on the inmates of Hell.[4]

ʿAllāmah Shihāb ad-Dīn Khifājī *rahimahullāh* says with reference to this belief:

وكذلك نكفر من أنكر الجنة والنار نفسيهما أو محلهما.[5]

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[1] Sūrah Yā Sīn, 36: 26.

[2] Sūrah az-Zumar, 39: 73.

[3] شرح عقائد نسفي.

[4] *ʿAqā'id Islām*, p. 89.

[5] نسيم الرياض: ٤\٥٥٥.

Similarly we classify as a kāfir the one who rejects Paradise and Hell or their places.

Fatāwā With Reference to Hadīth Rejecters

Acting under the instruction of Hadrat Maulānā Muhammad Yūsuf Binnaurī *rahimahullāh*, the grand muftī of Pakistan Hadrat Maulānā Muftī Walī Hasan Taunkī *rahimahullāh* issued a fatwā against the Parwezī sect. He exposed their beliefs and gave an answer to each of them from the Qur'ān, Hadīth and Aqā'id books. This fatwā was then confirmed and ratified by about 1 050 senior 'ulamā' belonging to all schools of the Islamic world. None of them denied the kufr of Parwezī beliefs. It has been published under the title *Muttafiqah Fayslah*. All scholars belonging to various schools categorically stated that the Parwezī sect is a kāfir sect.

THE JAMĀʿAT ISLĀMĪ

Background

The founder of this movement writes:

> The task which we have taken on our selves – i.e. guidance on moral principles, reformation, and setting right the system of the world – demands that on a moral level we must prove to be the most righteous group in the world.

He writes further:

> Our programme is firstly to completely destroy that system of thought on which the present incorrect system of the world stands. We want to replace it with that system and firmly entrench it in the hearts of people on which the foundations of a correct life-system can be established.

The group came to put an end to all isms of this world. It proclaimed the establishment of Dīn and a divine government. However, its founder then introduced corrupt beliefs and criticism of Saḥābah, and other similar statements into his writings. He had a powerful pen, and so his writings were able to influence simple-minded people.

Initially, Maulānā Manẓūr Nuʿmānī, Maulānā Abul Ḥasan ʿAlī Nadwī, Maulānā Manāẓir Aḥsan Gīlānī, Maulānā ʿAbd al-Mājid Daryābādī, Maulānā Sayyid Sulaymān Nadwī and others supported him.

On seeing all these personalities, people paid attention to him and began having hopes in his

movement. However, within six months, Maulānā Manẓūr Nuʿmānī *raḥimahullāh* and Maulānā Abul Ḥasan ʿAlī Nadwī *raḥimahullāh* retracted and broke away from him. After that, all the others distanced themselves from him. Subsequently, those who were on the truth unanimously stated that the writings of Maudūdī are paving the way for a new tribulation. When Maudūdī wrote *Tafhīm al-Qur'ān, Tarjumān al-Qur'ān, Khilāfat Wa Mulūkīyyat*, etc. then all the ʿulamā' gave up supporting him.

The fundamental reason for Maudūdī's deviation was that he did not study Dīn under anyone. He relied solely on his own studies. To compound the issue, he unfortunately got in the company of an atheist like Nayāz Fataḥpūrī, and he was blessed with a powerful pen through which he could manipulate people. On one hand he had a liberal mind and on the other hand he had a pen through which he could twist a subject as he liked. This resulted in writings which could not have been expected of a Muslim.

Maulānā Muḥammad Yūsuf Ludhyānwī *raḥimahullāh* writes with reference to him:

> If only an intelligent and sharp person like Maulānā Maudūdī had received the correct training. Had this been the case, he would have been a blessing for the ummat and a pride of Islam.

This sect came into existence in Shaʿbān 1360/August 1941.

A Short Biography of The Founder

He was born on 2 Rajab 1321 A.H./25 September 1903 in Hyderabad Deccan, Aurangābād. Although

his family had been living in Delhi, he spent his childhood in Aurangābād.

His early education commenced at home. When he was 11 years old, he took admission in the 8th grade. He commenced his journalistic life at the age of 16. He became the editor of the daily *Tāj Jabal Pūr, Muslim* and *al-Jamīyyah Delhi*.

He initiated *Tarjumān al-Qur'ān* in 1923 from Hyderabad. He moved to Punjab in 1357/1928 on the invitation of Dr. ʿAllāmah Iqbāl.

Maudūdī spent a large part of his life in writing. The translation and commentary of the Qur'ān which was titled *Taʿlīm al-Qur'ān* was completed over a period of 32 years.

He wrote many other books. Some of them are listed below:

1. Islāmī Taʿlīmāt.
2. ʿAṯayāt.
3. Mas'alah Jabr Wa Qadr.
4. Rasā'il Wa Masā'il.
5. Islām Mei Murtad Kī Sazā.
6. Salāmatī Kā Rāstah.
7. Tafhīmāt.
8. Islām Aur Jāhilīyyat.
9. Islāmī Qānūn.
10. Al-Jihād Fī al-Islām.
11. Islāmī Dastūr Kī Tadwīn.
12. Islāmī Riyāsat.

13. Tajdīd Wa Ihyā' Dīn.

He initiated the Jamā'at Islāmī in 1941 and remained its leader for quite some time.

He passed away on 28 Shawwāl 1399/22 September 1979.

Beliefs And Doctrines of The Jamā'at Islāmī

1. Some Prophets *'alayhimus salām* committed mistakes.[1]
2. Shortcomings of Hadrat Ādam *'alayhis salām.*[2]
3. Shortcomings of Hadrat Nūh *'alayhis salām.*[3]
4. Shortcomings of Hadrat Ibrāhīm *'alayhis salām.*[4]
5. Shortcomings of Hadrat Yūsuf *'alayhis salām.*[5]
6. Shortcomings of Hadrat Dāwūd *'alayhis salām.*[6]
7. Shortcomings of Hadrat Yūnus *'alayhis salām.*[7]
8. Shortcomings of Hadrat Mūsā *'alayhis salām.*[1]

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[1] عقائد الإسلام: ١\٤٥، ٢\٦٤.

[2] ترجمان القرآن: ص ١٢٩، مايو ١٩٥٥، تفهيم القرآن: ٣\١٣٣.

[3] تفهيم القرآن، سورة هود: ٢\٣٤٤.

[4] تفهيم القرآن، سورة الأنعام: ١\٥٥٧.

[5] تفهيمات: ٢\١٢٢.

[6] تفهيمات: ٢\٤٢، تفهيم القرآن، سورة ص: ٤\٣٢٧.

[7] تفهيم القرآن، سورة يونس: ٢\٣١٣، ٣١٢.

Maudūdī's Criticism of Saḥābah

1. Criticism of Saḥābah *raḍiyallāhu ʿanhum* in general.[2]
2. Criticism of Ḥaḍrat Abū Bakr *raḍiyallāhu ʿanhu*.[3]
3. Criticism of Ḥaḍrat ʿUmar *raḍiyallāhu ʿanhu*.[4]
4. Criticism of Ḥaḍrat ʿUthmān *raḍiyallāhu ʿanhu*.[5]
5. Criticism of Ḥaḍrat ʿAlī *raḍiyallāhu ʿanhu*.[6]
6. Criticism of Ḥaḍrat Ṭalḥah *raḍiyallāhu ʿanhu*.[7]
7. Criticism of Ḥaḍrat Zubayr *raḍiyallāhu ʿanhu*.[8]
8. Criticism of Ḥaḍrat ʿĀ'ishah *raḍiyallāhu ʿanhā*.[9]
9. Criticism of Ḥaḍrat Muʿāwiyah *raḍiyallāhu ʿanhu*.[10]
10. Criticism of Ḥaḍrat ʿAmr ibn al-ʿĀṣ *raḍiyallāhu ʿanhu*.[1]

1ترجمان القرآن: ٤\٢٩.

2خلافت وملوکیت، طبع دوم، لاهور.

3ترجمان القرآن، ص ٣٠.

4ترجمان القرآن، ص ٥١، جلد ١٢، عدد ٤.

5خلافت وملوکیت: س ٩٩، ١٠٠، ١٠٥، ١٠٦، ١٠٩–١١٢، تجدید وإحیاء دین، ٢٣.

6خلافت وملوکیت، ص ١٤٦.

7خلافت وملوکیت، ص ١٤٢.

8خلافت وملوکیت، ص ١٤٦.

9هفت روزه ایشیاء لاهور، ١٩ نوفمبر ١٩٦٧.

10خلافت وملوکیت، ص ١٢٥، ١٤٧، ١٥١، ١٥٣، ١٧٤.

Maudūdī's Other Beliefs

1. Objections against Imām Ghazzālī *raḥimahullāh*.[2]
2. Objections against Mujaddid Alf Thānī *raḥimahullāh* and Shāh Walī Allāh Dehlawī *raḥimahullāh*.[3]
3. Objections against Sayyid Aḥmad Shahīd *raḥimahullāh* and Sayyid Ismāʿīl Shahīd *raḥimahullāh*.[4]
4. Rejection of the miracle of the splitting of the moon.[5]
5. The miracle of the Qur'ān is the only proof of prophet-hood.[6]
6. Qādiyānī's are not kāfirs.[7]
7. Rewards cannot be conveyed to sinners.[8]
8. The Saḥābah *raḍiyallāhu ʿanhum* are not needed for the understanding of the Qur'ān and Ḥadīth.[9]
9. Sajdah tilāwat without wuḍū' is permissible.[10]

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[1] خلافت وملوكيت، ص ١٢٩، ١٤١، ١٤٢.

[2] تجديد وإحياء دين، ص ٣٥، الطبعة الرابعة.

[3] تجديد وإحياء دين،ص ٧٣.

[4] تجديد وإحياء دين، ص ١٣٢، مطبوعة ٣، نوفمبر ١٩٥١.

[5] ترجمان القرآن، مايو ١٩٦٧، ص ٣٢.

[6] رسائل ومسائل، ١٤٥، حصة سوم، إشاعت أول بحواله ترجمان القرآن، مارس ١٩٥٦.

[7] خط حواله ٢٢٧، تاريخ: ٢٩\١\٦٨ء.

[8] ترجمان القرآن، فروري ١٩٦٧، ص ٢٧.

[9] رسائل ومسائل، حصه أول، حصه دوم، ص ٣٠٧-٣٠٨.

[10] تفهيم القرآن، سورة الأعراف، ٢\١١٦.

10. Sehrī can be eaten even after the break of dawn.[1]
11. Taqlīd is a sinful act.[2]
12. It is correct to keep a beard less than one fist in length.[3]
13. He has a hatred for fiqh.[4]
14. Sufism is an ignorant system.[5]
15. Tafsīr based on personal opinion is permissible.[6]
16. The Sahābah *radiyallāhu ʿanhum* are not the criteria for the truth.[7]
17. The verdicts of the Khulafā' Rāshidīn are neither proofs nor criteria for the truth.[8]

Answers From The Qur'ān And Hadīth to Jamāʿat Islāmī Beliefs

1st Belief: Prophets Committed Mistakes

Answer

This belief is against Ahādīth and Ijmāʿ of the ummat. It is learnt from the Qur'ān and Hadīth that the Prophets *ʿalayhimus salām* are maʿsūm and it

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[1] تفهيم القرآن، سورة البقرة: ١\١٤٦.

[2] رسائل ومسائل: ١\٢٤٤، طبع دوم.

[3] رسائل ومسائل: حصه أول حصه دوم، ص ٣٠٧-٣٠٨.

[4] حقوق الزوجين، ص ٩٨.

[5] تجديد وإحيائ دين، ص١٢٣-١٢٤.

[6] تفهيمات، ١٩٣، الطبعة الرابعة.

[7] دستور جماعت إسلامي باكستان، ص ١٤.

[8] ترجمان القرآن، ينائر، ص ٥٨.

was essential for all people to obey them in their respective times. All Prophets *ʿalayhimus salām* are criteria for the truth. They are all pure from major and minor sins.

﴿1﴾

أُولٰئِكَ الَّذِيْنَ هَدَى اللهُ فَبِهُدٰهُمُ اقْتَدِهْ

These were the people whom Allāh had guided. So you tread their path.[1]

﴿2﴾

ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرٰهِيْمَ حَنِيْفًا

We then sent an order to you [saying]: "Follow the religion of Ibrāhīm who was truly to one side [to Allāh alone].[2]

﴿3﴾

وَمَنْ يَّرْغَبُ عَنْ مِّلَّةِ إِبْرٰهِمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ

Who is he who turns away from the religion of Ibrāhīm except he who has made himself a stupid?[3]

﴿4﴾

Allāh *taʿālā* says with reference to all the Prophets *ʿalayhimus salām* that He chose them.

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[1] Sūrah al-Anʿām, 6: 90.
[2] Sūrah an-Naḥl, 16: 123.
[3] Sūrah al-Baqarah, 2: 130.

وَلَقَدِ اصْطَفَيْنٰهُ فِي الدُّنْيَا ۚ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصّٰلِحِيْنَ

We certainly chose him (Ibrāhīm) in the world and in the Hereafter he is among the righteous.[1]

﴿5﴾

وَتِلْكَ حُجَّتُنَآ اٰتَيْنٰهَآ إِبْرٰهِيْمَ عَلٰى قَوْمِهِ ۭ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ ۭ إِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ. وَوَهَبْنَا لَهُ اِسْحٰقَ وَيَعْقُوْبَ ۭ كُلًّا هَدَيْنَا ۚ وَنُوْحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوٗدَ وَسُلَيْمٰنَ وَأَيُّوْبَ وَيُوْسُفَ وَمُوْسٰى وَهٰرُوْنَ ۭ وَكَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ. وَزَكَرِيَّا وَيَحْيٰى وَعِيْسٰى وَإِلْيَاسَ ۭ كُلٌّ مِّنَ الصّٰلِحِيْنَ. وَإِسْمٰعِيْلَ وَالْيَسَعَ وَيُوْنُسَ وَلُوْطًا ۭ وَكُلًّا فَضَّلْنَا عَلَى الْعٰلَمِيْنَ. وَمِنْ اٰبَآئِهِمْ وَذُرِّيّٰتِهِمْ وَإِخْوَانِهِمْ ۚ وَاجْتَبَيْنٰهُمْ وَهَدَيْنٰهُمْ إِلٰى صِرَاطٍ مُّسْتَقِيْمٍ. ذٰلِكَ هُدَى اللّٰهِ يَهْدِيْ بِهِ مَنْ يَّشَآءُ مِنْ عِبَادِهِ ۭ وَلَوْ أَشْرَكُوْا لَحَبِطَ عَنْهُمْ مَّا كَانُوْا يَعْمَلُوْنَ. أُولٰئِكَ الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَإِنْ يَّكْفُرْ بِهَا هٰؤُلَآءِ فَقَدْ وَكَّلْنَا بِهِ قَوْمًا لَّيْسُوْا بِهَا بِكٰفِرِيْنَ. أُولٰئِكَ الَّذِيْنَ هَدَى اللّٰهُ فَبِهُدٰهُمُ اقْتَدِهْ ۭ قُلْ لَّا أَسْئَلُكُمْ عَلَيْهِ أَجْرًا ۭ إِنْ هُوَ إِلَّا ذِكْرٰى لِلْعٰلَمِيْنَ.

This is Our evidence which We had given to Ibrāhīm against his people. We raise the ranks of whom We will. Your Sustainer is wise, knowing. We bestowed unto Ibrāhīm, Is-ḥāq and Yaʿqūb. We guided all of them. And We guided Nūḥ before all of them. From his progeny [We guided] Dāwūd and Sulaymān, and

[1] Sūrah al-Baqarah, 2: 130.

Ayyūb and Yūsuf, and Mūsā and Hārūn. And in this way We always [guide] the doers of good. [We also guided] Zakarīyyā, and Yaḥyā, and ʿĪsā, and Ilyās. All of them are of the righteous. [We also guided] Ismāʿīl, al-Yasaʿ, Yūnus and Lūṭ. To all We gave excellence over all the inhabitants of the worlds. We guided some from among their forefathers, their progeny and their brothers. We chose them and guided them to the straight path. This is the guidance of Allāh; He guides therewith whomever He wills from among His servants. Had they ascribed partners [to Him], all that they had done would have gone to waste. It is these to whom We had given the Book, the Sharīʿah, and prophet-hood. If the people of Makkah reject these facts, We have appointed for these facts people who do not reject them. These were the people whom Allāh had guided. So you tread their path. Say: I am not asking you for any wage for that. This is solely an admonition for the people of the world.[1]

﴿6﴾

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ

Say: If you have love for Allāh then follow my way so that Allāh may love you and forgive you your sins.[2]

Obviously the criterion of Allāh's love can only be by following a person who is sinless. How can following a sinful person be the criterion of Allāh's love?!

This is why a Prophet is divinely protected against major and minor sins. This is the decision of the Qur'ān, Ḥadīth and Ijmāʿ of the ummat.

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[1] Sūrah al-Anʿām, 6: 83-90.
[2] Sūrah Āl ʿImrān, 3: 31.

﴿7﴾

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ

The one who obeys the Messenger has in fact obeyed Allāh.[1]

The Prophets *ʿalayhimus salām* are sinless, this is why obedience to them is explained together with obedience to Allāh *taʿālā*.

﴿8﴾

وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهُ فَاِنَّ لَهُ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا

Whoever disobeys Allāh and His Messenger, for him is the fire of Hell, abiding therein forever.[2]

2nd Belief: Objections Against Pious Predecessors

Instead of relying on the pious predecessors, we find Maudūdī Sāḥib objecting to them. He writes with reference to Imām Ghazzālī *raḥimahullāh*:

> As regards Imām Ghazzālī's revivalist works, there were a few academic shortcomings and defects in thought. These can be divided into two or three themes. One are the defects which resulted in his works as a result of his weakness in the science of Ḥadīth. The other are the defects which resulted because of rational sciences overpowering his mind. The third are the defects which

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[1] Sūrah an-Nisā', 4: 80.
[2] Sūrah al-Jinn, 72: 23.

> resulted because of discussing more than necessary rulings.[1]

He writes with reference to Shaykh al-Islam Ibn Taymīyyah *raḥimahullāh*:

> The fact of the matter is that he could not initiate a political movement which could cause a revolution in the system of government, and through which the keys of authority could come out of the control of ignorance and come into the control of Islam.[2]

He writes with reference to Mujaddid Alf Thānī *raḥimahullāh*, Shāh Walī Allāh Muḥaddith Dehlawī *raḥimahullāh*, Sayyid Aḥmad Shahīd *raḥimahullāh* and Maulānā Muḥammad Ismāʿīl Shahīd *raḥimahullāh*:

> The first reservation which I have about the revivalist work from the time of Ḥaḍrat Mujaddid Alf Thānī to Shāh Ṣāḥib and his khulafā' is that they assessed the illness of the Muslims as regards Sufism. But then they unwittingly fed them the same food from which they ought to have abstained totally. I have no objection to the Sufism which these personalities presented. There is nothing wrong with it. In fact, Sufism is the essence as regards the soul of Islam. It does not differ much from *iḥsān*. However, what I feel should be avoided and abstained from is the Sufi mysteries, insinuations, the use of Sufi

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[1] تجديد وإحياء دين، ص ٧٨.

[2] تجديد وإحياء دين، ص ٨٦.

language, and those ways which have a semblance with the Sufi way.[1]

Answer

The 'ulamā' state that relying on the scholars of the past is also the root of the Sharī'ah. Hadrat Shāh Walī Allāh Dehlawī *rahimahullāh* writes:

إن الأمة أجمعت على أن يعتمدوا على سلف في معرفة الشريعة، فالتابعون اعتمدوا في ذلك على الصحابة، وتبع التابعين اعتمدوا على التابعين، وهكذا في كل طبقة اعتمد العلماء على من قبلهم، والعقل يدل على حسن ذلك لأن الشريعة لا يُعرف إلا بالنقل والإستنباط، والنقل لا يستقيم إلا بأن يأخذ كل طبقة عمن قبلها بالإتصال.[2]

The ummah is unanimous in relying on the past scholars for understanding the Sharī'ah. The Tābi'ūn relied on the Sahābah, the Taba' Tābi'īn relied on the Tābi'ūn. In this way the 'ulamā' of each era relied on those before them. Intelligence demonstrates the excellence of this system because the Sharī'ah can only be learnt through narration and derivation. And narration can only be correct when one generation takes from the one before it in a continuous unbroken chain.

3rd Belief: Objections Against The Sahābah

Answer

It is the belief of the Ahl as-Sunnah wa al-Jamā'ah that the Sahābah *radiyallāhu 'anhum* are the criteria

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1 تجديد وإحياء دين، ص ١٣١.

2 عقد الجيد، ص ٣٦.

for the truth. This is proven from the Qur'ān, Hadīth and Ijmāʿ of the ummat.

Qur'ān

﴿1﴾

وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ ۙ رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ.

As for the pioneers – the first Emigrants and Helpers, and those who followed them in righteousness – Allāh is pleased with them and they are pleased with Him. He has prepared for them gardens beneath which rivers flow, abiding therein forever. This is the supreme triumph.[1]

﴿2﴾

لَا يَسْتَوِيْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقٰتَلَ، اُولٰئِكَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْ بَعْدُ وَقٰتَلُوْا، وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى.

Not equal are those of you who spent before the conquest of Makkah and fought [and those who did not]. The rank of those is greater than those who spend and fight thereafter. Allāh has promised goodness to all.[2]

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[1] Sūrah at-Taubah, 9: 100.
[2] Sūrah al-Hadīd, 57: 10.

﴿3﴾

وَعَدَ اللّٰهُ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ط وَرِضْوَانٌ مِّنَ اللّٰهِ أَكْبَرُ ط ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ.

Allāh has promised the believing men and the believing women gardens beneath which rivers flow, abiding therein, and beautiful mansions in gardens of eternity. But the pleasure of Allāh is the best of all. This is the supreme triumph.[1]

﴿4﴾

يٰأَيُّهَا النَّبِيُّ حَسْبُكَ اللّٰهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ

O Prophet! Allāh is sufficient for you and those of the Muslims who are with you.[2]

﴿5﴾

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ. فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَأَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَأَثٰبَهُمْ فَتْحًا قَرِيْبًا.

Allāh was certainly pleased with the believers when they began pledging their allegiance to you under that tree. He knew what was in their hearts. He then sent tranquillity upon them and rewarded them with a near victory.[3]

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[1] Sūrah at-Taubah, 9: 72.
[2] Sūrah al-Anfāl, 8: 64.
[3] Sūrah al-Fatḥ, 48: 18.

﴿6﴾

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ وَالَّذِيْنَ مَعَهٗ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا، سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ.

Muḥammad, the Messenger of Allāh. And those who are with him, they are strong against the unbelievers and soft-hearted amongst themselves. You see them bowing and prostrating, seeking the favour and pleasure of Allāh. Their marks are on their faces, from the effect of prostration.

﴿7﴾

وَلٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمٰنَ وَزَيَّنَهٗ فِيْ قُلُوْبِكُمْ وَكَرَّهَ اِلَيْكُمُ الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ، اُولٰئِكَ هُمُ الرّٰشِدُوْنَ.

However, Allāh placed the love of īmān in your hearts and beautified it in your hearts, and placed the repugnance of unbelief, sinning and disobedience in your hearts. It is such who are on the path of virtue.[1]

﴿8﴾

لِلَّذِيْنَ أَحْسَنُوْا الْحُسْنٰى وَزِيَادَةٌ ؕ وَلَا يَرْهَقُ وُجُوْهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ؕ أُولٰئِكَ أَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ.

Those who have done good, for them is goodness [itself] and [something] additional. Neither darkness

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[1] Sūrah al-Ḥujurāt, 49: 7.

nor humiliation shall cover their faces. They are the dwellers of Paradise, abiding therein forever.[1]

﴿9﴾

وَالَّذِيْنَ جَآءُوْ مِنْ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا، رَبَّنَا اِنَّكَ رَءُوْفٌ رَّحِيْمٌ.

Those who came after them, say: "O our Sustainer! Forgive us and our brothers who preceded us in faith, and do not place in our hearts any malice against the believers. O our Sustainer! You alone are kind, merciful."[2]

﴿10﴾

هُوَ الَّذِيْ يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ، وَكَانَ بِالْمُؤْمِنِيْنَ رَحِيْمًا.

It is He who sends mercy upon you [and so do] His angels, in order to remove you from the pits of darkness to light. And He is merciful to the believers.[3]

Hadīth

﴿1﴾

لا تسبوا أصحابي فلو أن أحدكم أنفق مثل أحد ذهبا ما بلغ مد أحدهم ولا نصيفه.[1]

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[1] Sūrah Yūnus, 10: 26.
[2] Sūrah al-Hashr, 59: 10.
[3] Sūrah al-Ahzāb, 33: 43.

Do not speak ill of my Companions. If any of you were to spend gold equal to Mt. Uhud it would not reach even one mudd[2] or half a mudd of what one of them spent.

﴿2﴾

خير أمتي قرني ثم الذين يلونهم ثم الذين يلونهم.[٣]

The best of my ummah is my era, followed by those who come after them, then those who come after them.

﴿3﴾

لا تمس النار مسلما رآني أو رأى من رآني.[٤]

The Hell-fire will not touch the Muslim who saw me or saw the one who saw me.

﴿4﴾

قال رسول الله صلى الله عليه وسلم إذا رأيتم الذين يسبون أصحابي فقولوا لعنة الله على شَرِّكُم.[٥]

Rasūlullāh sallallāhu 'alayhi wa sallam said: If you see those who speak ill of my Companions, say: "Allāh's curse be on your mischief."

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[1] بخاري ومسلم، وكذا مشكوة، ٥٥٣.

[2] About 796 grams.

[3] بخاري ومسلم، وكذا مشكوة، ٥٥٣.

[4] ترمذي، وكذا مشكوة، ٥٥٤.

[5] ترمذين، وكذا مشكوة، ٥٥٤.

﴿5﴾

قال عليه السلام لا تسبوا أصحابي فإنه يجيئ قوم في اٰخر الزمان يسبون أصحابي، فلا تصلوا عليهم ولا تناكحوهم، ولا تجالسوهم، وإن مرضوا فلا تعودوهم.[1]

Rasūlullāh sallallāhu ʿalayhi wa sallam said: Do not speak ill of my Companions because towards the latter part of time there will come some people who will speak ill of my Companions. You must neither perform janāzah salāh over them, marry among them, sit with them, nor visit them when they fall ill.

Consensus With Regard to The Greatness of The Sahābah

It is the belief of the Ahl as-Sunnah wa al-Jamāʿah that making the Sahābah *radiyallāhu ʿanhum* targets of criticism entails putting one's īmān in danger.

وعلماء السلف من السابقين ومن بعدهم من التابعين وأهل الخبر والأثر، وأهل الفقه والنظر لا يذكرون إلا بالجميل، ومن ذكرهم بسوء فهو على غير السبيل.[2]

The pioneer 'ulamā' of the ummat (the Sahābah radiyallāhu 'anhum), the Tābiʿīn who came after them, the narrators of the Qur'ān and Sunnah, and the people of fiqh and Qiyās must always be remembered with good. Anyone who speaks ill of them is not on the path of Muslims.

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[1] كتاب شرح الشفاء.

[2] شرح العقيدة الطحاوية، ص ٤١٨.

The following is stated in *ʿAqīdah Ṭaḥāwīyyah*:

ومن أضل ممن يكون في قلبه على خيار المؤمنين وسيادة أولياء الله تعالى بعد النبيين.[1]

Who can be more astray than the one who has in his heart something against those who are the best believers and leading friends of Allāh taʿālā after the Prophets!?

In his *al-Iṣābah*, Ḥāfiẓ Ibn Ḥajar *raḥimahullāh* quotes the following statement of Abū Zurʿah Rāzī *raḥimahullāh* who was a very senior Muḥaddith:

إذا رأيت الرجل ينقص أحدا من أصحاب رسول الله صلى الله عليه وسلم فاعلم أنه زنديق، وذلك أن الرسول حق والقرآن حق وما جاء ربه حق، وإنما روي إلينا كله الصحابة وهؤلاء يريدون أن يجرحوا شهودنا ليبطلوا الكتاب والسنة، والجروح بهم أولى وهم زنادقة.[2]

If you see anyone belittling any Companion of Rasūlullāh ṣallallāhu ʿalayhi wa sallam then know that he is a deviate. This is because Rasūlullāh ṣallallāhu ʿalayhi wa sallam is true, the Qur'ān is true, and the divine Sharīʿah is true. And it is the Ṣaḥābah raḍiyallāhu ʿanhum who related all this to us. These people [who criticize the Ṣaḥābah] want to malign our witnesses in order to injure the Qur'ān and Sunnah. They are more eligible for injury and are therefore deviates.

Imām Mālik *raḥimahullāh* states:

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[1] شرح العقيدة الطحاوية، ص ٣٩٩.

[2] الإصابة: ١\١١.

من شتم أحدا من أصحاب النبي صلى الله عليه وسلم أبا بكر أو عمر أو عثمان أو عليا أو معاوية أو عمرو بن العاص، فإن قال شاتِمُهم كانوا على ضلال أو كفر قُتِل، وإن شَتَم بغير هذا نُكِلَ نَكَالًا شديدا.[1]

Anyone who maligns any Companion of Rasūlullāh ṣallallāhu ʿalayhi wa sallam – Abū Bakr, ʿUmar, ʿUthman, ʿAlī, Muʿāwiyah or ʿAmr ibn al-ʿĀṣ raḍiyallāhu ʿanhum – and this person says that they were astray or kāfirs, then this person will be killed. If he criticizes them without stating that they were astray or kāfirs, he will be inflicted a severe punishment.

ʿAllāmah Nawawī *raḥimahullāh* quotes the following statement of Qāḍī ʿIyāḍ *raḥimahullāh*:

قال القاضي وسَبُّ أَحَدِهِم من المعاصي الكبائر ومذهبنا ومذهب الجمهور أنه يُعَزَّر ولا يُقْتَل، وقال بعضُ المالكية يُقْتَل.[2]

Qāḍī ʿIyāḍ raḥimahullāh said: Speaking ill of any Ṣaḥābī is a major sin. This is our creed. The creed of the majority of scholars is that the person will be punished but not killed. Some Mālikī scholars are of the view that he should be killed.

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[1] شرح الشفاء: ٢\٧٥٥.

[2] شرح مسلم للنووي: ٢\٣١٠.

4th Belief: Rejection of The Miracle of The Splitting of The Moon

Answer

This miracle is mentioned in the Qur'ān and several Ahādīth. For example:

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

The hour has drawn near and the moon has been split.[1]

Imām Bukhārī *rahimahullāh* quotes a tradition in this regard, but before it he has the following heading:

سؤال المشركين أن يريهم النبي صلى الله عليه وسلم آية فأراهم انشقاق القمر.[2]

The polytheists' asking Rasūlullāh sallallāhu ʿalayhi wa sallam to show them a sign, so he showed them the splitting of the moon.

There is another narration of Hadrat ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu* wherein Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Be witness to this, be witness to this." This also demonstrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* showed this miracle to the polytheists when they asked him for a sign. This is why Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Be witness to this, be witness to this."[3]

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[1] Sūrah al-Qamar, 54: 1.

[2] بخاري شريف: ١\٥١٣.

[3] Bukhārī, vol. 2, p. 721.

ʿAllāmah Ibn Kathīr *raḥimahullāh* states the belief of the majority in this regard:

وقد كان هذا في زمان رسول الله صلى الله عليه وسلم كما ورد الأحاديث المتواترة الصحيحة، وهذا أمر متفق عليه بين العلماء أن انشقاق القمر قد وقع في زمان النبي صلى الله عليه وسلم وأنه كان إحدى المعجزات الباهرات.[1]

This occurred in the time of Rasūlullāh ṣallallāhu ʿalayhi wa sallam as mentioned in mutawātir authentic Aḥādīth. It is the unanimous belief of the ʿulamā' that the splitting of the moon did take place in the time of Rasūlullāh ṣallallāhu ʿalayhi wa sallam and that it was one of his glaring miracles.

Maulānā Idrīs Kāndhlawī *raḥimahullāh* writes in *Aqā'id al-Islam*:

> It is compulsory to believe in the splitting of the moon. Rejecting it is kufr, rationalizing it is deviation which could lead to kufr.

Maudūdī Ṣāḥib claims that the Qur'ān is the only miracle as a proof of prophet-hood. He poses the question as to whether there is any other miracle which Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* offered as a sign and proof of prophet-hood which, after seeing, if the person rejected he would be eligible for punishment.[2]

As per the beliefs of the Ahl as-Sunnah wa al-Jamāʿah, Rasūlullāh's miracles are of three types:

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[1] تفسير ابن كثير: ٤\٢٦٤.

[2] رسائل ومسائل، حصه سوم، ١٤٥، إشاعت أول بحواله ترجمان القرآن، مارس ١٩٥٦.

1. The Qur'ān.
2. His life as a Prophet.
3. Supernatural feats performed by him. For example, splitting the moon in two, rocks offering salām to him, a small quantity of water increasing in quantity, and so on.

All these miracles are proofs of prophet-hood and they are proven from continuous unbroken authentic chains of transmission.

ʿAllāmah Ibn Abī ash-Sharīf *rahimahullāh* states:

والذي أظهر الله تعالى النبي صلى الله عليه وسلم من المعجزات ثلاثة أمور أعظمها القرآن ثم الأمر الثاني حاله في نفسه التي استمر عليها من عظيم الأخلاق وشريف الأوصاف...ثم الأمر الثالث ما ظهر على يديه من الخوارق.[1]

Allāh taʿālā conferred three types of miracles to Rasūlullāh sallallāhu ʿalayhi wa sallam the greatest of which is the Qur'ān. Secondly his personal life as regards his great character and noble attributes…Thirdly, the supernatural acts which were performed by him.

A miracle performed by a Prophet is in itself a proof of his prophet-hood. Imām Ghazzālī *rahimahullāh* writes in this regard:

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[1] المسامرة.

ووجه دلالة المعجزة على صدق الرسل أن كل ما عجز عنه البشر لم يكن إلا فعلا لله تعالى، فلما كان مقرونا بتحدي النبي صلى الله عليه وسلم ينزل منزلة قوله صدقت.[1]

A miracle is a proof of the genuineness of the Messengers because anything which ordinary humans cannot do is solely an act of Allāh taʿālā. When a miracle is attached to a challenge of the Prophet sallallāhu ʿalayhi wa sallam, then it is as if Allāh taʿālā said: "You are a true Prophet."

The other point to bear in mind is that if miracles apart from the Qur'ān are not proofs of prophet-hood [as claimed by Maudūdī Sāhib], then why were these miracles given to him?

5th Belief: Qādiyānīs Are Not Kāfirs

Answer

The ʿulamā' of the Ahl as-Sunnah wa al-Jamāʿah unanimously state that Qādiyānī Mirzā'īs who believe Ghulām Ahmad Qādiyānī to be a prophet are out of the circle of Islam because of their incorrect beliefs.

Maulānā Muhammad Yūsuf Ludhyānwī *rahimahullāh* writes:

> If a person is conversant with Qādiyānī beliefs and still considers them to be Muslims is himself an apostate because he considers kufr to be Islam.[2]

Maudūdī accepts Qādiyānīs as Muslims as is obvious from the following letter:

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[1] المسامرة.

[2] *Āp Ke Masā'il Aur Oen Ka Hull*, vol. 1, pp. 212-213.

Jamāʿat Islāmī Pakistan

5A Dhīldār Park, Achrah, Lahore – number 227 – dated 29/1/68 C.E.

My respectable and honourable brother
As-salāmu ʿalaykum wa raḥmatullāh

I received your letter. The Lahorī group of the Mirzāʾīs is suspended between Islam and kufr. It neither distances itself completely from a claimant to prophet-hood whereby we could say that its members are Muslims, nor does it attest to his prophet-hood explicitly whereby they could be classified as kāfirs.

This humble servant…Ghulām ʿAlī
Special assistant to Maulānā Sayyid Abul Aʿlā Maudūdī

This reply is written as per my instruction. (Abul Aʿlā)

Note:

Maudūdī Sāḥib's statement that the Lahorī Mirzāʾīs are neither kāfir nor Muslim is also against the belief of the Ahl as-Sunnah wa al-Jamāʿah. This is because there are only two levels – a person is either a Muslim or a kāfir. There is no in-between level.

6th Belief: There is no Conveying of Rewards For Sinners

Maudūdī Sāḥib writes in *Tarjumān al-Qur'ān*:

> The gifting of rewards will certainly reach those who are guests of Allāh *taʿālā* as righteous people. But rewards do not reach those who are imprisoned as criminals in His court. Gifts can reach Allāh's guests but there is no hope of them reaching sinners. If a person – due to a misunderstanding – sends rewards to

a sinner, the reward of it will not go to waste. Rather, instead of going to the sinner, it will return to the actual sender. This is similar to a money order. If it does not reach the recipient, it is returned to the sender.[1]

Answer

This is against the belief of the Ahl as-Sunnah wa al-Jamāʿah. It is the unanimous belief of the Ahl as-Sunnah wa al-Jamāʿah that it is not permissible to convey rewards to polytheists and unbelievers. Apart from them, they can convey rewards to every type of sinful Muslim.

We are prohibited from sending rewards to polytheists and unbelievers:

مَا كَانَ لِلنَّبِيِّ وَالَّذِيْنَ اٰمَنُوْٓا أَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ وَلَوْ كَانُوْٓا أُولِيْ قُرْبٰى مِنْ ۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحٰبُ الْجَحِيْمِ.

It is not proper for the Prophet and the Muslims to seek pardon for the polytheists even though they be relatives, after it has been made clear to them that they are the inmates of Hell.[2]

Verses of the Qur'ān and several Aḥādīth prove that the deceased receives rewards which are sent in his favour even if he was a sinner. The following is stated in *ʿUmdatul Qārī*, the commentary of *Saḥīḥ Bukhārī*:

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[1] ترجمان القرآن، ص ٢٧، فبرائر ١٩٦٨.

[2] Sūrah at-Taubah, 9: 113.

فذهب أبو حنيفة وأحمد إلى وصول ثواب قراءة القرآن إلى الميت.[1]

Imām Abū Ḥanīfah raḥimahullāh and Imām Aḥmad raḥimahullāh are of the view that the reward for reciting the Qur'ān reaches the deceased.

ʿAllāmah Shāmī *raḥimahullāh* writes:

ويقرأ يس لما ورد من دخل المقابر فقرأ يس خفف الله عنهم يومئذ.[2]

He must recite Sūrah Yā Sīn because it is narrated in a Ḥadīth that the one who enters a graveyard and recites Sūrah Yā Sīn, Allāh taʿālā lightens the punishment on them for that day.

7th Belief: It is Permissible to Keep a Beard Shorter Than One Fist Length

Maudūdī writes in *Rasā'il Wa Masā'il* that the Sharīʿah only instructs us to keep a beard. No matter what length is kept, practice on the Ḥadīth will be realized.

Answer

The entire ummat unanimously states that it is ḥarām to keep a beard less than one fist in length. This practice is established from some Saḥābah *raḍiyallāhu ʿanhum* that they used to have the beard trimmed once it became longer than one fist. Imām Muḥammad *raḥimahullāh* states:

والسنة فيها القبضة وهو أن يقبض الرجل لحيته فما زاد منها على قبضة قطعه.[1]

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[1] عيني شرح البخاري: ١\٧٥.

[2] فتاوى شامي، باب صلوة الجنائز: ٢\٤٤٣.

The Sunnah with regard to the beard is that it must be one fist in length. In order to realize this, the person must hold his beard with his fist and clip off whatever is more in length.

The same point is gauged from the fatāwā books of the four Imāms, viz. it is wājib to keep the beard to one fist and harām to have it less than that.

An authoritative book of Imām Mālik *rahimahullāh* is the *Risālah* of Imām Abū Zayd. Shaykh Ahmad Nafrādī writes in his commentary to the *Risālah*:

مما عليه الجند في زماننا من أمر الخدم يحلق لحاهم دون شواربهم لا شك في حرمته عند جميع الأئمة لمخالفته لسنة المصطفى صلى الله عليه وسلم ولموافقته بفعل الأعاجم والمجوس.[2]

The practice of soldiers in our times of shaving their beards and not their moustaches is undoubtedly prohibited according to all the Imāms because it is against the Sunnah of Rasūlullāh sallallāhu ʿalayhi wa sallam and in line with the practice of non-Arabs and fire-worshippers.

The fatāwā collection of Imām Ahmad *rahimahullāh* – *al-Iqnāʿ* - states the following:

وإعفاء اللحية ويحرم حلقها.[3]

It is essential to leave the beard and harām to shave it.

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[1] كتاب الآثار.

[2] شرح رسالة، باب الفطرة والختان.

[3] الإقناع، فصل في الامتشاط.

Mukhtaṣar al-Muqniʿ which is also a Ḥambalī book of jurisprudence states:

ويعفي لحيته ويحرم حلقها.[1]

It is essential for him to lengthen his beard and it is ḥarām to shave it.

The *Sharḥ Minhāj*, a book of Shāfiʿī jurisprudence states:

The correct view is that it is ḥarām to shave the entire beard without any valid reason.

Ḥanafī jurisprudence is also of the view that it is ḥarām to clip the beard less than one fist-length. ʿAllāmah Anwar Shāh Kashmīrī *raḥimahullāh* writes:

وأما قطع ما دون ذلك فحرام إجماعا بين الأئمة رحمهم الله تعالى.[2]

It is ḥarām to clip the beard less than one fist length according to all the Imāms.

8th Belief: Wuḍū' is Not a Prerequisite For Sajdah Tilāwat

Maudūdī Ṣāḥib writes in this regard:

> The majority scholars lay down the same conditions for sajdah as for ṣalāh. In other words, for the person to be in a state of wuḍū', he must face the qiblah, and he must prostrate on the ground as he does in ṣalāh. However, the Aḥādīth which we came across on sajdah tilāwat do not contain all these prerequisites.

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1 مختصر المقنع.

2 فيض الباري: ٤\٣٨٠.

> What we do understand from them is that when a person hears a verse of prostration, he must go into prostration no matter what condition he is in – whether he is in a state of wudū' or not, whether it is possible for him to face the qiblah or not, and whether it is possible to place his head on the ground or not. We find certain personalities of the past who used to practise on this.[1]

Answer

All the scholars – including all four Imāms – state that the same conditions for salāh will apply to sajdah tilāwat.

The fatwā of Ibn 'Umar *radiyallāhu 'anhu* is found in *Fath al-Bārī* and other works:

لا يسجد الرجل إلا وهو طاهر.[2]

A person must not prostrate unless he is in a state of purity.

Obviously Ibn 'Umar *radiyallāhu 'anhu* did not say this from his own side. He must have heard it from Rasūlullāh *sallallāhu 'alayhi wa sallam*. In fact, from the time of Rasūlullāh *sallallāhu 'alayhi wa sallam* to this day no one holds the view of sajdah tilāwat without wudū'.

9th Belief: The Time of Sehrī Extends Even After True Dawn

Maudūdī Sāhib writes in this regard:

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[1] تفهيم القرآن، حصة دوم، سورة الأعراف، آية ١١٦.

[2] فتح الباري: ٢\٤٥٧، أوجز المسالك: ٢\٣٨٠، وغيره.

Nowadays people have resorted to extreme precautions with regard to sehrī and iftār whereas the Sharīʿah has not placed any restrictions for these two times in the sense that a few seconds either way will cause a person's fast to be invalid. The time of sehrī is described as when the white thread of dawn is distinguished from the black thread. This in itself allows a lot of leeway. If a person wakes up at the exact time of dawn break, it is totally correct for him to eat and drink something. A Hadīth states that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said that if any of you is eating sehrī and he hears the adhān, he must not stop eating immediately. Rather, he must finish whatever he was eating.[1]

Answer

The ummat unanimously states that it is not permissible to eat and drink after the expiry of sehrī time. The adhān which he is making reference to is the tahajjud adhān after which the sehrī time remains. The practice of adhān for tahajjud is still found in the Haramayn Sharīfayn. In our places [India, Pakistan] we only have fajr adhān and it can never refer to this adhān. The tahajjud adhān used to be called out by Hadrat Bilāl *radiyallāhu ʿanhu* while the fajr adhān used to be called out by Hadrat ʿAbdullāh ibn Umm Maktūm *radiyallāhu ʿanhu*. The narration is as follows:

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[1] تفهيم القرآن: ١\١٤٦.

عن عائشة رضي الله عنها أن رسول الله صل قال لا يمنعنكم أذان بلال عن سحوركم فإنه ينادي بليل، فكلوا واشربوا حتى تسمعوا أذان ابن أم مكتوم فإنه لا يؤذن حتى يطلع الفجر.[1]

Hadrat ʿĀ'ishah radiyallāhu ʿanhā narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: Let not the adhān of Bilāl stop you from sehrī because he calls out the adhān at night. You may eat and drink until you hear the adhān of Ibn Umm Maktūm because he only calls out the adhān at the break of dawn.

These words are clearly stated in the narration of Hadrat ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu*:

فإن بلالا لا يؤذن بليل أو قال ينادي بليل أو قال ينادي لينتبه نائمكم وليرجع قائمكم.[2]

Hadrat Bilāl radiyallāhu ʿanhu only calls out the adhān at night. Or he said: "he calls out at night". Or he said: "He calls out so that those of you who are sleeping may wake up, and those who are performing tahajjud may return to their homes.

ʿAllāmah Jassās *rahimahullāh* states that if in a state of doubt, a person eats or drinks before he is certain of the true dawn, he will not be a sinner. If he learns later on that the true dawn had already occurred, he will have to keep a qadā' fast.[3]

If a person is certain of true dawn, then no leeway whatsoever will be given to eat and drink. It will be

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[1] بخاري ومسلم.

[2] بخاري ومسلم.

[3] *Ahkām al-Qur'ān.*

harām in such a case even if it is just one or two minutes.

To sum up, the leeway for eating sehrī only applies if the person is not certain of true dawn. If he is certain about it, there is no room whatsoever to eat or drink.[1]

10th Belief: Taqlīd is Worse Than Sinning

Maudūdī Sāhib writes in *Rasā'il Wa Masā'il*:

> It is my view that taqlīd is impermissible and a sin for an educated person. In fact it is worse than sinning. However, it should be borne in mind that based on one's investigation, it is one thing to follow the ways and principles of one school, and a totally different thing to take oaths of taqlīd. It is this latter aspect which I do not consider to be correct.[2]

Answer

Contrary to what he said, the entire ummat has been unanimous on taqlīd since the fourth century. All these eras [to this day] included the most senior and erudite 'ulamā'.

Now it is not correct to practise on the school of any mujtahid apart from the four Imāms. The entire ummat is unanimous in this regard. Maulānā 'Abd al-Hayy Lucknowī *rahimahullāh* writes:

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[1] *Dars Tirmidhī*, vol. 2, p. 545.
[2] *Rasā'il Wa Masā'il*, vol. 1, p. 244, 2nd edition.

وفيه إشارة إلى أن انحصار المسالك في المذاهب الأربعة المشهورة في الأزمنة المتأخرة أمر إلهي وفضل رباني لا يحتاج إلى إقامة الدليل.[1]

In this is an indication that personal taqlīd being confined to the four well-known juristical schools in the latter eras is a divine order and heavenly favour which needs no proof.

Shāh Walī Allāh Dehlawī *raḥimahullāh* writes:

وبالجملة فالمذهب للمجتهدين سرا ألهمه الله تعالى العلماء وجمعهم عليه من حيث يشعرون أو لا يشعرون.[2]

Choosing the madhāhib of the four Imāms is a mystery which Allāh taʿālā inspired in the hearts of the ʿulamā' and rallied them around it whether they know the mystery or not.

ʿAllāmah Ibn Amīr al-Ḥāj *raḥimahullāh* states:

والحاصل أن هؤلاء الأربعة انْخَرَقَت بهم العادة على معنى الكرامة عِنايةً من الله تعالى بهم إذا قِيْسَت أحوالُهُم بأحوال أقرانهم ثم اشْتِهارُ مذاهبهم في سائر الأقطار واجتماعُ القلوب على الآخِذِ بها دون ما سِواها إلا قليلا على مَمَرِّ الأعصار.[3]

(The taqlīd) of the four Imāms is like a supernatural feat performed by them as a bestowal from Allāh taʿālā. If their conditions were to be gauged and assessed against those of their contemporaries, and

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[1] غيث الغمام، ص ٥.

[2] الإنصاف، ص ٦٣.

[3] كتاب التقرير في شرح التحرير: ٣\٢٥٤.

then we see how their madhāhib spread through all parts of the world, and how the hearts rallied together in adopting them to the exclusion of others – except a few – despite lengthy periods of time passing (then we can say that this is a proof of their acceptance in the sight of Allāh taʿālā).

Ibn Humām *rahimahullāh* writes:

انعقد الإجماع على عدم العمل بالمذاهب المخالفة للأئمة الأربعة.[1]

The impermissibility of practising on madhāhib which are in conflict with the four madhāhib is established through Ijmāʿ.

ʿAllāmah Shāmī *rahimahullāh* writes:

فإنه لا يجوز إحداث قول خارج عن المذاهب الأربعة.[2]

It is not permissible to present a view which is contrary to the four madhāhib.

11th Belief: Maudūdī's Hatred For Fiqh

From the various Islamic sciences, the science of fiqh holds a very important position. A person cannot tread the path of Dīn without it. Maudūdī Sāhib writes with reference to it:

> On the day of Resurrection, the sinners will be presented before Allāh *taʿālā* together with their leaders. Allāh *taʿālā* will ask them: Did I not confer you with knowledge and intelligence so that you may benefit from them? Did you have Our Book and the Prophet's Sunnah so

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[1] فتح القدير، شرح الهداية.

[2] شامي: ١\٤٦.

that you may merely sit back with them and allow the Muslims to remain in deviation? We made Our Dīn easy. What right did you have to make it difficult? We instructed you to follow the Qur'ān and Muḥammad *ṣallallāhu ʿalayhi wa sallam*. Who imposed on you to give preference to following your predecessors? We placed a solution to every difficulty in the Qur'ān; who asked you not to touch the Qur'ān and to consider books which were written by humans to be sufficient? In answer to these questions, there is no hope for an ʿālim to find refuge in the authors of *Kanz ad-Daqā'iq, Hidāyah* and *ʿĀlamgīrī*. However, the ignoramuses will certainly have the opportunity to reply.[1]

رَبَّنَآ اِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَاَضَلُّوْنَا السَّبِيْلَا. رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيْرًا.

They will say: O our Sustainer! We obeyed our leaders and our elders, then they led us astray from the path. O our Sustainer! Give them double punishment and curse them with a mighty curse.[2]

Answer

On the other hand, the Qur'ān teaches the importance of all four proofs, viz. the Qur'ān, Ḥadīth, Ijmāʿ and Qiyās, and stresses their necessity. ʿAllāmah Ibn Qayyim *raḥimahullāh* says in this

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[1] حقوق الزوجين، ص ٩٨.

[2] Sūrah al-Aḥzāb, 33: 67-68.

regard that the jurists are like glittering stars in the sky. It is through these stars that wandering people find the way. It is through them that complex issues and rulings are solved. Obedience to the jurists is therefore more necessary than obedience to parents. The Qur'ān says in this regard:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْآ أَطِيْعُوا اللهَ وَأَطِيْعُوا الرَّسُوْلَ وَأُولِي الْأَمْرِ مِنْكُمْ

O believers! Obey Allāh and obey the Messenger and those of authority (jurists) who are amongst you.[1]

Allāh *taʿālā* says in yet another place:

يُؤْتِ الْحِكْمَةَ مَنْ يَّشَاءُ وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ أُوْتِيَ خَيْرًا كَثِيْرًا.[2]

He confers wisdom (deep understanding of Dīn) to whomever He wills. Whoever has been conferred with wisdom has been given abundant good.[3]

A Hadīth states:

من يرد الله به خيرا يفقهه في الدين.[4]

When Allāh wills good for a person He confers him with deep understanding of Dīn.

Another narration states:

لكل شيء عِمادٌ وعمادُ هذا الدين الفقه[5]

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[1] Sūrah an-Nisā', 4: 59.

[2] إعلام الموقعين: ١\٩.

[3] Sūrah al-Baqarah, 2: 269.

[4] مشكوة: ١\٣٢.

[5] دارقطني بحواله فتاوى سراجية، ص ١٥٨.

Everything has a foundation, and the foundation of Dīn is fiqh.

Yet another narration states:

النَاسُ مَعَادِنُ كمعادن الذَّهَب والفِضَّة، خِيارُهم في الجاهلية خِيارهم في الإسلام إذا فَقُهُوْا.

People are mines like gold and silver mines. Those who were leaders in Jāhilī times due to their noble characteristics are also the best in Islam when they possess deep understanding.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* made the following duʿā' for Hadrat ʿAbdullāh ibn ʿAbbās *radiyallāhu ʿanhu*:

اَللّٰهُمَّ فَقِّهْهُ فِي الدِّيْنِ وَعَلِّمْهُ التَّأْوِيْلَ.

O Allāh! Confer him with deep understanding of Dīn and teach him the science of tafsīr.

Hadrat ʿĀmir Shaʿbī *rahimahullāh* had the opportunity of meeting 500 Sahābah *radiyallāhu ʿanhum*. He says:

إنا لسنا بالفقهاء ولكننا سمعنا الحديث فروياه للفقهاء.[1]

We are not jurists, however we heard Ahādīth and related them to the jurists.

The Qur'ān and Hadīth obviously do not contain all minor details and subsidiary issues. These are explained by the jurists. Without them a person cannot tread the path of Dīn in totality.

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[1] تذكرة الحفاظ.

12th Belief: Sufism is an Ignorant System

Maudūdī Sāhib is extremely displeased with Sufism and makes it an object of mockery. He writes:

> Neither was Hadrat Mujaddid [Alf Thānī] nor Shāh [Walī Allāh] Sāhib [Dehlawī] unaware of this illness (Sufism). We find criticism of this system in both their writings. However, this illness proved to be destructive, and so, both their circles gradually succumbed to it.

He writes elsewhere:

> A lawful thing like water becomes unlawful when it is harmful to a sick person. In the same way, although this is a mould, it will definitely have to be given up because in its garments, Muslims are given a taste for opium. No sooner they go near it, these sick Muslims start thinking of that opium again which has been causing them to remain sleeping for centuries.[1]

He writes in another place:

> The system of shaykh and murīd also continued in the movement of Sayyid [Ahmad Shahīd] Sāhib. This is why this movement could not remain pure from the germs of Sufism.[2]

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[1] تجديد إحياء دين، ص ١٣٢.

[2] تجديد إحياء دين، ص ١٣٤.

Answer

Bay'at is proved from the Qur'ān and Hadīth. It is therefore difficult to reject it.

﴿1﴾

اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ

Surely those who pledge allegiance to you are actually pledging allegiance to Allāh. The hand of Allāh is above their hands.[1]

﴿2﴾

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ. فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا.

Allāh was certainly pleased with the believers when they began pledging their allegiance to you under that tree. He knew what was in their hearts. He then sent tranquillity upon them and rewarded them with a near victory.[2]

﴿3﴾

يٰاَيُّهَا النَّبِيُّ اِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلٰى اَنْ لَّا يُشْرِكْنَ بِاللّٰهِ شَيْئًا وَّلَا يَسْرِقْنَ وَلَا يَزْنِيْنَ وَلَا يَقْتُلْنَ اَوْلَادَهُنَّ وَلَا يَاْتِيْنَ بِبُهْتَانٍ يَّفْتَرِيْنَهُ بَيْنَ اَيْدِيْهِنَّ وَاَرْجُلِهِنَّ وَلَا يَعْصِيْنَكَ فِيْ مَعْرُوْفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللّٰهَ، اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ.

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[1] Sūrah al-Fath, 48: 10.
[2] Sūrah al-Fath, 48: 18.

O Prophet! If believing women come to you in order to pledge to you that they will not ascribe any partners with Allāh, they will not steal, they will not commit adultery, they will not kill their children, they will not fabricate a slander between their hands and their feet, and that they will not disobey you in any good deed, then accept the pledge from them and seek forgiveness for them from Allāh. Surely Allāh is forgiving, merciful.[1]

The Aḥādīth also make mention of bayʿat:

﴿1﴾

عن عبادة بن الصامت رضى الله عنه وكان شهد بدرا وهو أحد النقباء ليلة العقبة أن رسول الله صلى الله عليه وسلم قال وحوله عصابة من أصحابه: بايعونى على أن لا تشركوا بالله شيئا، ولا تسرقوا، ولا تزنوا، ولا تقتلوا أولادكم، ولا تأتوا ببهتان تفترونه بين أيديكم وأرجلكم، ولا تعصوا فى معروف، فمن وفى منكم فأجره على الله، ومن أصاب من ذلك شيئا فعوقب فى الدنيا فهو كفارة له، ومن أصاب من ذلك شيئا ثم ستره الله، فهو إلى الله إن شاء عفا عنه، وإن شاء عاقبه. فبايعناه على ذلك.[2]

ʿUbādah ibn aṣ-Ṣāmit raḍiyallāhu ʿanhu who participated in the Battle of Badr and was one of the chiefs on the night of ʿAqabah narrates that Rasūlullāh ṣallallāhu ʿalayhi wa sallam said while a group of his Companions were around him: "Pledge

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[1] Sūrah al-Mumtaḥinah, verse 12.

[2] بخاري، كتاب الإيمان: ١\٧.

allegiance to me that you will not ascribe any partner to Allāh, you will not steal, you will not commit adultery, you will not kill your children, you will not fabricate a slander between your hands and feet, and you will not disobey in carrying out any good. Whoever from among you fulfils this shall be rewarded by Allāh. Whoever commits any of these prohibitions and is punished for them in this world, it will be an atonement for him. Whoever commits any of them and Allāh conceals it [in this world], it is left to Allāh to either pardon him or punish him." We pledged allegiance to him over this.

﴿2﴾

Hadrat Jarīr *radiyallāhu ʿanhu* narrates: I pledged allegiance to Rasūlullāh *sallallāhu ʿalayhi wa sallam* that I will establish salāh, pay zakāh and show concern for the wellbeing of every Muslim.

﴿3﴾

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said to Hadrat Abū Dharr *radiyallāhu ʿanhu*: "You must remain for six days and on the seventh day I will tell you something which you must understand well." On the seventh day, Rasūlullāh *sallallāhu ʿalayhi wa sallam* said to him: "Firstly I advise you to fear Allāh *taʿālā* in solitude and when in company, in private and in the open. If you happen to commit a wrong, follow it immediately with a good act. And you must not ask anything from anyone…and do not accept the trust of anyone."[1]

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[1] مشكوة.

From the above verses and Aḥādīth, the ʿulamā' conclude that bayʿat is a covenant to respect injunctions and carry out actions both internally and externally.[1]

To label this as a bidʿat and "germs" entails mockery of the entire ummat because this system has been coming down through the generations from the beginning.

13th Belief: Tafsīr Based on Personal Opinion

There is no need for the scholars of the past to understand the Qur'ān. In fact, one may make tafsīr based on one's own opinions. Maudūdī Ṣāḥib writes in this regard:

> There is no need for any tafsīr for the Qur'ān. A highly qualified professor is enough who would have studied the Qur'ān deeply, and who is able to teach and explain the Qur'ān in a modern way. He must create the necessary capabilities of understanding the Qur'ān in his lectures to the intermediate students. In their B.A. studies they must be taught in such a manner that they can progress sufficiently in Arabic, and are also fully conversant with the spirit of Islam.[2]

He writes in another place:

> The method which I tried to adopt when writing my *Tafhīm al-Qur'ān* was to read the Qur'ān, and then to write in my own words the meaning which came to my

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[1] شریعت وطریقت کا تلازم، ص ۱۲۳.

[2] تفہیمات، ص ۱۹۳، الطبعة الرابعة.

mind and the effect which it had on my heart.[1]

Answer

Contrary to what he claims, the ʿulamā' of the Ahl as-Sunnah wa al-Jamāʿah state that the tafsīr of the Qur'ān is a very intricate and difficult task. It is essential for a person to acquire expertise in 15 sciences. These are briefly listed below:

The Need For 15 Sciences For Tafsīr of The Qur'ān

1. Lughat (language)

The meanings of individual words are learnt through this science. The famous Imām Mujāhid *raḥimahullāh* says: It is not permissible for the one who believes in Allāh *taʿālā* and the Last Day to say anything about the Qur'ān without first having knowledge of Arabic vocabulary. Knowledge of a few dictionaries is not enough because a word sometimes has several meanings. A person may know just one or two of those meanings while some other meaning is intended in that particular context.

2. Naḥw (grammar)

This refers to grammar and it is essential to know it because a meaning changes completely with the change in diacritical marks (iʿrāb). Knowledge of iʿrāb is dependent on knowledge of naḥw. For example, in order to promote a police culture and police life, a person translates the following verse as:

وَكَفَى اللهُ الْمُؤْمِنِيْنَ الْقِتَالَ

[1] ترجمان القرآن، ص ١٣٦١، سورة ص.

Just one practice – fighting – is sufficient for Allāh from the believers.

[Whereas the actual translation is: Allāh sufficed the believers from having to fight].

3. Sarf (etymology)

The different conjugations of verbs cause meanings to change completely. Ibn Fāris said: "The one who did not study sarf has missed out a great deal." ʿAllāmah Zamakhsharī *raḥimahullāh* states in *Aʿjūbāt Tafsīr* with reference to the following verse:

يَوْمَ نَدْعُوْ كُلَّ اُنَاسٍ بِاِمَامِهِمْ

The day when We shall summon each person with his leader.

A person who did not have knowledge of sarf explained the above verse as follows: "The day when We shall summon each person with his mother." The person misunderstood the word "imām" (leader) which was in the singular form to be in the plural form. Had he possessed knowledge of sarf he would have known that the plural of "umm" (mother) is not "imām".

4. Ishtiqāq (derivatives)

When a word is derived from two root words, it will have different meanings. For example, the word "masīḥ" is derived from "masaḥ" which means "to touch" and "to pass wet hands over something". It is also derived from "masāḥat" which refers to a measurement.

5. ʿIlm Maʿānī

Through which the construction of a sentence is gauged from its meaning.

6. ʻIlm Bayān

The explicitness or implicitness, simile or allusion in a sentence is gauged through this science.

7. ʻIlm Badīʻ

The beauty of a sentence is gauged by the manner of its expression. These three sciences (Maʻānī, Bayān and Badīʻ) are collectively known as the science of Balāghah. These are from among the most important sciences for a mufassir because the Qur'ān which is entirely a miraculous speech is gauged through these sciences.

8. ʻIlm Qirā'at

Different modes of recitation results in different meanings, and the preference of one meaning over another is gauged through this science.

9. ʻIlm Aqā'id

The outward meaning of certain verses cannot be applied directly to Allāh *taʻālā*. There is a need for a special type of explanation for them. For example:

يَدُ اللهِ فَوْقَ اَيْدِيْهِمْ

Allāh's hand is above their hands.

10. Principles of Fiqh

The reasons for furnishing evidence and deriving rulings are learnt from this science.

11. Asbāb an-Nuzūl

Knowing the circumstances behind the revelation of a verse makes it easier to understand the verse. Sometimes, fathoming the correct meaning of a verse is dependent on knowing the circumstance behind the revelation of that verse.

12. Nāsikh and Mansūkh

The abrogating and abrogated verses have to be known so that rulings which have been cancelled may be distinguished from those which are still applicable.

13. ʿIlm Fiqh

Knowledge of jurisprudence is essential so that when the detailed rulings are encompassed, the general rulings and principles can be recognized.

14. Aḥādīth

It is essential to know those Aḥādīth which are explanations of Qur'ānic verses which are general in nature.

15. Allāh-bestowed knowledge

After all the above is the Allāh-bestowed knowledge which is a special gift from Allāh *taʿālā* to His special servants. A Ḥadīth makes reference to this as follows:

من عمل بما علم ورثه الله علم ما لم يعلم

The one who practises on the knowledge which he has, Allāh taʿālā shall confer him with knowledge of things which he did not know.

As for the one who wants to undertake tafsīr of the Qur'ān based on his personal opinions, Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* has the following to say about him:

من قال في القرآن بغير علم فليتبوأ مقعده في النار[1]

[1] أبو داؤد، الإتقان، ١٧٩\٢.

The one who says something about the Qur'ān without knowledge must prepare his abode in the Hell-fire.

Another Ḥadīth states:

من تكلم في القرآن برأيه فأصاب فقد أخطأ[1]

Whoever speaks about the Qur'ān on the basis of his own opinion and happens to say something correct as well, he has still erred [in the sight of Allāh].

Ḥaḍrat ʿUmar *raḍiyallāhu ʿanhu* asked Ḥaḍrat ʿAbdullāh ibn ʿAbbās *raḍiyallāhu ʿanhu* on one occasion: "If the Prophet of this ummat is one, the qiblah is one and the Qur'ān is one, how will differences enter it?" He replied: "O Amīr al-Mu'minīn! The Qur'ān was revealed in our presence. We know the situations in which it was revealed. Later on people will read the Qur'ān but will not have the correct knowledge with regard to the situations and conditions in which it was revealed. They will then voice their own opinions and resort to guesswork. This will result in differences among them and mutual fighting will follow."[2]

14th Belief: The Ṣaḥābah Are Not The Criteria For The Truth

The most sanctified group in Islam is the group of the Ṣaḥābah *raḍiyallāhu ʿanhum*. However, Maudūdī Ṣāḥib does not consider them to be the criteria for the truth. He writes in this regard:

> Do not make anyone apart from Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* the criterion for the truth. Do not

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[1] أبو داؤد، النسائي، الإتقال، ١٧٩\٢.

[2] *Al-Iʿtiṣām*, p. 157.

consider anyone to be beyond criticism. Do not become a mental slave of anyone. Assess and test each person according to the criteria laid down by Allāh, and accord to each one the level which he has been given in the light of those criteria.[1]

Answer

It is a most fundamental point that the entire ummat accepts the Sahābah *radiyallāhu ʿanhum* as the criteria for the truth. On the other hand, Maudūdī Sāhib rejects it. When he rejected this, he began having doubts about all matters related to the Sahābah *radiyallāhu ʿanhum*. On the other hand, the ʿulamā' state that Rasūlullāh *sallallāhu ʿalayhi wa sallam* is the criterion for the truth for us. This means that the statements and actions of the Sahābah *radiyallāhu ʿanhum* are gauges and yardsticks. Whatever they did is a guiding light for us; it is a proof and a means for success for us. Qur'ānic verses, Ahādīth and the Ijmāʿ of the ummat prove that the Sahābah *radiyallāhu ʿanhum* are criteria for the truth.

Qur'ān

﴿1﴾

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ ؕ وَسَآءَتْ مَصِيْرًا.

Whoever opposes the Messenger after the straight path has become manifest to him and treads the path against all the Muslims, We shall hand him over to

[1] *Dastūr Jamāʿat Islāmī Pakistan.*

that which he himself has chosen and We shall cast him into Hell. He has reached a very evil place.[1]

Shāh ʿAbd al-ʿAzīz Dehlawī *rahimahullāh* says: "The path of the Muslims" in the above verse refers to the Sahābah *radiyallāhu ʿanhum*.[2]

﴿2﴾

هُوَ الَّذِيْ يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ، وَكَانَ بِالْمُؤْمِنِيْنَ رَحِيْمًا.

It is He who sends mercy upon you [and so do] His angels, in order to remove you from the pits of darkness to light. And He is merciful to the believers.[3]

This verse refers to the Sahābah. Allāh *taʿālā* removed them from darkness. Whoever follows them will also be removed from darkness.[4]

﴿3﴾

Allāh *taʿālā* says with reference to the Sahābah *radiyallāhu ʿanhum*:

اُولٰئِكَ هُمُ الْمُفْلِحُوْنَ

It is they who are the successful ones.

اُولٰئِكَ هُمُ الرَّاشِدُوْنَ

It is they who are the guided ones.

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[1] Sūrah an-Nisā', 4: 115.
[2] *Tuhfah Ithnā ʿAsharīyyah*.
[3] Sūrah al-Ahzāb, 33: 43.
[4] *Tuhfah Ithnā ʿAsharīyyah*.

Shāh ʿAbd al-ʿAzīz *rahimahullāh* writes:

ولا شك أن تابع المفلح مفلح

There is no doubt whatsoever that the one who follows a successful one will himself be successful.[1]

Ahādīth

There are several Ahādīth wherein Rasūlullāh *sallallāhu ʿalayhi wa sallam* refers to the Sahābah *radiyallāhu ʿanhum* as the criteria for the truth. For example:

﴿1﴾

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: My ummat will experience everything that the Banī Isrāʾīl experienced. The Banī Isrāʾīl were split into 72 groups while my ummat will become split into 73 groups. All of them are destined to Hell except for one. The Sahābah *radiyallāhu ʿanhum* asked: "Which group is that?" Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied:

ما أنا عليه وأصحابي

The path on which I and my Companions are.[2]

﴿2﴾

The following statement of Rasūlullāh *sallallāhu ʿalayhi wa sallam* is also reported:

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[1] *Tuhfah Ithnā ʿAsharīyyah.*
[2] *Mishkāt.*

إن أصحابك بمنزلة النجوم في السماء بعضها أقوى من بعض ولكل نور لمن أخذ بشيء مما هم عليه من اختلافهم فهو عندي على هدى.

Your Companions are like starts in the sky. Some are brighter than others but each one possesses light. Whoever follows whichever way they are on – not withstanding their differences – is on guidance in My sight.

﴿3﴾

Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* said:

أصحابي كالنجوم فبأيهم اقتديتم اهتديتم.[1]

By Companions are like stars. Whichever one you follow you will be guided.

﴿4﴾

إن الله نظر إلى قلوب العباد...

Allāh taʿālā looked at the hearts of His servants and found the heart of Rasūlullāh ṣallallāhu ʿalayhi wa sallam to be the best, so He appointed him for His message. He looked at the hearts of His servants again and found the hearts of the Ṣaḥābah to be the best, so He selected them for the companionship of Rasūlullāh ṣallallāhu ʿalayhi wa sallam. He then made them the helpers of His Dīn and the ministers of His Prophet. Thus, whatever the Muslims [Ṣaḥābah] consider to be good, it is good in the sight of Allāh

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[1] مشكوة، ص ٥٥٤.

taʿālā. Whatever they consider to be bad, it is bad in the sight of Allāh taʿālā.[1]

Shaykh al-Islam Ḥaḍrat Maulānā Sayyid Ḥusayn Aḥmad Madanī *raḥimahullāh* states:

> All the Ahl as-Sunnah wa al-Jamāʿah considers the Saḥābah *raḍiyallāhu ʿanhum* to be *ghayr maʿṣūm*. However, we cannot accept that only a *maʿṣūm* person can be the criterion for the truth. When Allāh *taʿālā* expressed His pleasure with reference to a group, He most certainly announced their eternal living in Paradise. Why, then, will that group not be the criterion for the truth?![2]

Ḥaḍrat Imām Rabbānī Mujaddid Alf Thānī *raḥimahullāh* writes:

> Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* said with reference to the group which is successful: "The path on which I and my Companions are." It seems that it would have been sufficient for Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* to say: "The path on which I am." However, he mentioned the Saḥābah *raḍiyallāhu ʿanhum* with himself so that everyone may know that "the path on which I am is the same path on which my Saḥābah are" and that the path to success is confined to following the Saḥābah.[3]

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[1] *Muwaṭṭā Imām Muḥammad*, p. 112.

[2] *Farmūdāt Ḥaḍrat Madanī*, p. 145. Compiled by Maulānā Abul Ḥasan Bārābankwī Ṣāḥib.

[3] *Maktūbāt Imām Rabbānī*, pp. 102-103.

15th Belief: Verdicts of The Khulafā' Rāshidīn Are Not Proofs For Us

Maudūdī Sāhib writes in *Tarjumān al-Qur'ān*:

> Even the verdicts of the Khulafā' Rāshidīn which they issued in their positions as judges must not be regarded as law in Islam.[1]

Answer

The 'ulamā' state that the Khulafā' Rāshidīn form a part of the Sunnah of Rasūlullāh *sallallāhu 'alayhi wa sallam* and following them is also classified as wājib for the ummat. This is borne from the famous statement of Rasūlullāh *sallallāhu 'alayhi wa sallam*:

عليكم بسنتي وسنة الخلفاء الراشدين المهديين، تمسكوا بها وعضوا عليها بالنواجذ.[2]

Hold on firmly to my Sunnah and the Sunnah of the rightly-guided khulafā' after me. Grasp it firmly and hold it tightly with your teeth.

In the above Hadīth, Rasūlullāh *sallallāhu 'alayhi wa sallam* included "the Sunnah of the rightly-guided khulafā'" with his Sunnah. This proves that just as his Sunnah is an evidence and criterion for the truth, so is the Sunnah of the Khulafā' Rāshidīn.[3]

إقتدوا بالذين من بعدي أبي بكر وعمر.[4]

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[1] *Tarjumān al-Qur'ān*, January 1958.

[2] أبو داؤد: ٢\٢٧٩، ترمذين: ٣٨٣، ابن ماجه: ص ٥، دارمي: ٢\٦، مسند أحمد: ٤\١٢٧.

[3] *Al-Futūhāt al-Wahbīyyah*, p. 198.

[4] ترمذي: ٢\٢٠٧، مستدرك: ٣\٧٥، وابن ماجه، ص ٨٠، مشكوة: ٢\٥٦٠.

Rasūlullāh sallallāhu ʿalayhi wa sallam said: Follow the two who are to come after me: Abū Bakr and ʿUmar.

ʿAllāmah Badr ad-Dīn ʿAynī *rahimahullāh* says with reference to the above Hadīth:

سيرة عمر لا شك أن في فعلها ثوابا وفي تركها عقابا، لأنا أمرنا بالإقتداء بها لقوله عليه السلام اقتدوا باللذين من بعدي أبي بكر وعمر رضي الله عنهما. فإذا كان الإقتداء بهما مأمورا به يكون واجبا وتارك الواجب يستحق العقاب والعتاب.

Practising on the actions of ʿUmar radiyallāhu ʿanhu undoubtedly elicits rewards and abandoning them results in chastisement. This is because we have been ordered to follow him based on the statement of Rasūlullāh sallallāhu ʿalayhi wa sallam: "Follow the two who are to come after me: Abū Bakr and ʿUmar." Since following them is an order, it will be obligatory to follow them. The one who leaves out an obligation is eligible for chastisement and reprimand.

Hadrat Shāh Walī Allāh Muhaddith Dehlawī *rahimahullāh* writes:

> The era of the Khilāfat Rāshidah was – in a way – an era of prophet-hood. During the era of prophet-hood, Rasūlullāh *sallallāhu ʿalayhi wa sallam* was making explicit statements, while during the era of the Khulafā' Rāshidīn he was – so to speak – sitting silently and making gestures with his hands and head.[1]

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[1] *Izālah al-Khifā'*, vol. 1, p.25.

Fatāwā With Reference to The Jamāʿat Islāmī

The following verdict was issued by a group of ʿulamā' with reference to Maudūdī. It is recorded in the register of Jamʿīyyatul ʿUlamā' Hind, Delhi, dated 1st August 1951.

> The effect which the literature of Maudūdī Sāḥib and his Jamāʿat Islāmī is having on the masses is that it is creating free-thinking and disregard for the guidelines of the Imāms. This is most destructive for the masses and would lead to their deviation. The bond with the Saḥābah *raḍiyallāhu ʿanhum* and the pious predecessors which is needed to maintain a correct bond with Dīn is thus reduced. Furthermore, many of Maudūdī Sāḥib's researches and investigations are incorrect. This results in a new tribulation in these matters and lays the foundation for a new and innovated type of Dīn. This is most certainly harmful to the Dīn of Muslims. This is why we consider these issues and the movement which is based on them to be wrong and harmful to the Muslims. We express our disavowal of them.[1]

Signatories to the above declaration:

1. Ḥaḍrat Maulānā Muftī Muḥammad Kifāyatullāh Sāḥib Dehlawī *raḥimahullāh*.
2. Ḥaḍrat Maulānā Sayyid Ḥusayn Aḥmad Sāḥib Madanī *raḥimahullāh*.

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[1] *Māhnāmah Dār al-ʿUlūm Deoband*, Dhū al-Qaʿdah 1370.

3. Hadrat Maulānā Qārī Muḥammad Ṭayyib Sāḥib *raḥimahullāh* (principal of Dār al-ʿUlūm Deoband).
4. Hadrat Maulānā ʿAbd al-Laṭīf Sāḥib *raḥimahullāh* (principal of Maẓāhir al-ʿUlūm Sahāranpūr).
5. Hadrat Maulānā Muḥammad Zakarīyyā Sāḥib *raḥimahullāh* (Shaykh al-Ḥadīth Maẓāhir al-ʿUlūm Sahāranpūr).
6. Hadrat Maulānā Saʿīd Aḥmad Sāḥib Dehlawī *raḥimahullāh*.
7. Hadrat Maulānā Saʿīd Aḥmad Sāḥib *raḥimahullāh* (Muftī of Maẓāhir al-ʿUlūm Sahāranpūr).
8. Hadrat Maulānā Iʿzāz ʿAlī Sāḥib *raḥimahullāh* (Shaykh al-Adab, Dār al-ʿUlūm Deoband).
9. Hadrat Maulānā Ḥabīb ar-Raḥmān Sāḥib Ludhyānwī *raḥimahullāh*.
10. Hadrat Maulānā Sayyid Muḥammad Miyā Sāḥib *raḥimahullāh* (author of *ʿUlamā' Deoband Kā Shāndār Māḍī*).

The Maudūdī Movement in The Eyes of Senior ʿUlamā'

﴾1﴿

Ḥakīm al-Ummat Hadrat Maulānā Ashraf ʿAlī Sāḥib Thānwī *raḥimahullāh*:

My heart does not accept this movement.[1]

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[1] *Roznāmah Iḥsān*, Lahore, 11 September 1948.

Note: Hadrat Thānwī *rahimahullāh* made this statement at a time when Maudūdī Sāhib had no real position as a movement.

﴿2﴾

Shaykh al-ʿArab wa al-ʿAjam Hadrat Maulānā Sayyid Husayn Ahmad Madanī *rahimahullāh*:

> Up to this point, we pointed out the fundamental errors of Maudūdī Sāhib and his so-called Jamāʿat Islāmī. It is extremely deviated.
>
> We will now mention his clear conflicts with the Qur'ān and authentic Ahādīth. This will clearly demonstrate that Maudūdī Sāhib's constant mention of the Qur'ān and Sunnah is nothing but an act. He neither believes in the Qur'ān nor the Sunnah. Rather, he is initiating a new creed which is against that of the pious predecessors. He wants people to follow it and then cast them into the Hell-fire.

﴿3﴾

Shaykh al-Islam Hadrat Maulānā Shabbīr Ahmad Sāhib ʿUthmānī *rahimahullāh*:

As regards the jihād in Kashmīr in 1948, Maudūdī Sāhib stated that it is not permissible for Pakistani Muslims to even take voluntary part in it. ʿAllāmah Shabbīr Ahmad ʿUthmānī *rahimahullāh* wrote to him:

> A few friends showed me that edition of *Tarjumān al-Qur'ān* in which you replied to a person's question and expressed your views from a Sharʿī perspective with

> regard to the war in Kashmir. In the light of the volatile situation in Kashmīr, I was both astonished and extremely disappointed at reading your article on this subject. I feel that you have committed an extremely disastrous error in this regard which could cause severe loss to the Muslims.[1]

﴿4﴾

Shaykh at-Tafsīr Ḥaḍrat Maulānā Aḥmad ʿAlī Sāḥib Lāhaurī *raḥimahullāh*:

The Quṭb of the time, Ḥaḍrat Lāhaurī *raḥimahullāh* wrote an entire book titled *Ḥaq Parast ʿUlamā' Kī Maudūdīyyat Se Nārāḍgī Ke Asbāb* (the reasons behind true ʿulamā' expressing their displeasure at Maudūdīyyat). He writes:

> Brothers in Islam! If the movement of Maudūdī Sāḥib is studied deeply, then the point which is established from his writings is that he wants to present a new Islam to the Muslims. We seek refuge in Allāh *taʿālā* from it. People will only accept a new Islam when the structure of the old Islam is demolished and shown to them. Furthermore, Muslims will have to be convinced that the Islam which they had been living with for the past 1 300 years is unacceptable as regards its traditions and its practices. This is why they must accept this new Islam which Maudūdī Sāḥib is presenting and practise

[1] *Ashraf as-Sawāniḥ*, vol. 4, p. 24.

on it. O Allāh! Accept the prayers of my heart. Guide Maudūdī Sāḥib and his followers. Enable them to repent from this new Islam and bless them with the original Islam of Muḥammad *ṣallallāhu ʿalayhi wa sallam*. Āmīn. Yā Rabb al-ʿĀlamīn.[1]

Allāh *taʿālā* alone knows what has happened to Maudūdī Sāḥib. He has made it his habit to denigrate every servant of Allāh *taʿālā*. This is why I am saying and I am fully convinced in this regard that Allāh *taʿālā* is displeased with Maudūdī Sāḥib. This is why he audaciously denigrates every reputable and accepted servant of Allāh *taʿālā*.[2]

﴾5﴿

Ḥakīm al-Islam Ḥaḍrat Maulānā Qārī Muḥammad Ṭayyib Sāḥib (principal of Dār al-ʿUlūm Deoband) writes with regard to the Ṣaḥābah *raḍiyallāhu ʿanhum* being the criteria for the truth:

For Maudūdī Sāḥib to state in the constitution of his Jamāʿat that no one apart from Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* is the criterion for the truth and no one apart from him is beyond criticism results in including all the Ṣaḥābah in this. To add to this, he practically criticizes and denigrates them.

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[1] *Ḥaq Parast ʿUlamā' Kī Maudūdīyyat Se Nārāḍgī Ke Asbāb*, p. 4.

[2] *Ḥaq Parast ʿUlamā' Kī Maudūdīyyat Se Nārāḍgī Ke Asbāb*, p. 43.

> This not only entails a conflict with the Aḥādīth but, to a certain extent, is a claim of making one's self a criterion through which one has the audacity to gauge and assess the Saḥābah. It is as though the principles on which the movement was very vociferously founded, he was the first one to break them with regard to himself, and he has now made efforts to establish himself as the criterion for the truth against all the past and latter personalities apart from Rasūlullāh *sallallāhu ʿalayhi wa sallam*.[1]

﴿6﴾

Makhdūm al-ʿUlamā' Ḥaḍrat Maulānā Khayr Muḥammad Ṣāḥib Jālandrī *raḥimahullāh* (khalīfah of Ḥaḍrat Thānwī *raḥimahullāh* and principal of Khayr al-Madāris, Multān).

> Some issues of Maudūdī Ṣāḥib and his followers are in contradiction with the Ahl as-Sunnah wa al-Jamāʿah. They reject following the pious predecessors. This servant therefore considers him to be a mulḥid (heretic).

﴿7﴾

Ḥaḍrat Maulānā Shams al-Ḥaq Ṣāḥib Afghānī:

> I have read the writings of Maudūdī Ṣāḥib. My impression of him is that he is not satisfied with the Islam brought by Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

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[1] *Maudūdī Dastūr Aur ʿAqā'id Kī Ḥaqīqat*, p. 18.

This is why he wants to interpret it according to his whims. This would make it inevitable to alter and change the original Islam. At the same time, it is necessary for him to conceal all this. He is trying to conceal his destructive reformations behind the veils of creating writing, slogans of establishing Dīn and European ways of propaganda. There are two catalysts behind this destructive work of his. (1) personal exaltation, (2) an absence of fear for Allāh *taʿālā*. There is no dearth of individuals among the masses who are also prone to these two ailments. This spiritual harmony and accord is the fundamental means for the expansion of this movement.

﴾8﴿

Shaykh al-Ḥadīth Ḥadrat Maulānā Naṣīr ad-Dīn Ṣāḥib (khalīfah of Ḥadrat Maulānā Ḥusayn ʿAlī Ṣāḥib *raḥimahullāh*):

Maudūdī Ṣāḥib is astray himself and he is leading others astray.

﴾9﴿

Ḥadrat Maulānā ʿAbd al-Ḥaq Ṣāḥib *raḥimahullāh* (Shaykh al-Ḥadīth Dār al-ʿUlūm Ḥaqqānīyyah, Akaurah Khatak, Peshawar)

The beliefs of Maudūdī Ṣāḥib are in conflict with the Ahl as-Sunnah wa al-Jamāʿah and they are most deviated. Muslims must do their utmost to save themselves from this tribulation.

In addition to the above, the detailed views of 54 other 'ulamā' can be seen in *Ḥaq Parast 'Ulamā' Kī Maudūdīyyat Se Nārāḍgī Ke Asbāb*, pp. 93-133.

JAMĀʿAT AL-MUSLIMĪN

Background

The Jamāʿat al-Muslimīn is a branch of the Ghayr Muqallid sect. It should be clear that the Ghayr Muqallids are divided into nine factions. They are as follows:

No.	Name of Faction	Year
1	Jamāʿat Ghurabaʾ Ahl Ḥadīth	1313 A.H.
2	Conference Ahl Ḥadīth	1328 A.H.
3	Amīr Sharīʿat	1339 A.H.
4	Firqah Thanāʾīyyah	1938
5	Firqah Ḥanafīyyah ʿAṭāʾīyyah	1929
6	Firqah Sharīfīyyah	1349 A.H.
7	Firqah Ghaznawīyyah	1353 A.H.
8	Jamʿīyyat Ahl Ḥadīth	1370 A.H.
9	Intikhāb Maulānā Muḥīy ad-Dīn	1378 A.H.

Jamāʿat al-Muslimīn is a branch of Jamāʿat Ghurabāʾ. Its foundation was laid in 1385 A.H. by a person by the name of Masʿūd Aḥmad.

A Short Biography of The Founder

Name

His name is Sayyid Masʿūd Aḥmad.

Birth

He was born in 1915 in India. His parents were aligned to the Barelwī sect. His early studies were undertaken in his home. He eventually wrote his

B.Sc. exams at Agra University. After coming over to Pakistan, he took a job in the secretariat. He then left this job and began studying the Qur'ān and Hadīth. He developed an inclination towards the Ghayr Muqallids and then spent the next 40 years in propagating Ghayr Muqallid beliefs. He gradually became disillusioned with them. He said that the Ghayr Muqallids are headstrong on their creed, they practise on the fatāwā of their 'ulamā' and they give no importance whatsoever to the Sunnah.[1]

He laid the foundations for his own faction in 1385 A.H. and named it Jamā'at al-Muslimīn. He then dedicated his life to it. Sayyid Mas'ūd Ahmad wanted Dr. Asrār, an orator and researcher, to join him in his work. They did establish some ties but based on Sayyid Mas'ūd Ahmad's beliefs, Dr. Asrār said that this man is heading towards claiming prophet-hood. They then parted ways.

Written Works

He compiled about 130 large and small books. Some of his works are as follows:

1. Tafsīr Qur'ān 'Azīz.
2. Sahīh Tārīkh al-Islam wa al-Muslimīn.
3. Salāh al-Muslimīn.
4. Minhāj al-Muslimīn.
5. Tauhīd al-Muslimīn.
6. Tafhīm al-Islam.
7. Talāsh Haqq.
8. Dhehen Parastī.

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[1] *Al-Muslim*, no. 1, 'Īd al-Ad-hā 1417, p. 68.

Demise

He passed away on a Friday on 6 Shawwāl 1417 A.H./14 February 1997.[1]

Shaykh Muḥammad Ishtiyāq Ṣāḥib was then appointed as the leader of Jamāʿat al-Muslimīn.

Beliefs And Doctrines

1. Taqlīd – whether of a general or personal nature – is absolutely ḥarām.[2]
2. From the four sources of Islamic law, he does not accept Qiyās and Ijtihād. He says that people cannot find guidance through Ijtihād.[3]
3. He rejects Ijmāʿ and says that only that Ijmāʿ which took place during the era of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* is valid until the day of Resurrection and will be acceptable.[4]
4. He believes that the Ḥanafī, Shāfiʿī, Mālikī and Ḥambalī schools are all deviated sects because they were not found during the era of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*.[5]
5. It is compulsory to raise the hands in four postures in ṣalāh. Ṣalāh without this is not valid.[6]

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[1] *Al-Muslim*, vol. 1, pp. 62, 63, 65.
[2] *Minhāj al-Muslimīn*, p. 34, *Khulāṣah Talāsh Ḥaqq*, pp. 41, 43.
[3] Ibid. p. 29.
[4] *Khulāṣah Talāsh Ḥaqq*, p. 118.
[5] *Daʿwat Ḥaqq*.
[6] *Ṣalāh al-Muslimīn*, Ḍamīmah Rafaʿ Yadayn, *Khulāṣah Talāsh Ḥaqq*, p. 79.

6. We call ourselves Muslimīn. Other names such as Hanafī and Shāfiʿī are not permissible.
7. He considers it mandatory for everyone to join his group – the Jamāʿat al-Muslimīn. He uses the following Hadīth of *Muslim Sharīf* as proof:

إِلْزَمْ جَمَاعَةَ الْمُسْلِمِيْنَ

Hold on to the Jamāʿat al-Muslimīn.

وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُسْلِمُوْنَ

Die in a state of being Muslims.[1]

8. He is of the view that the ʿīd salāhs must have 12 extra takbīrs.
9. Instead of calling ourselves Musalmān, we must call ourselves Muslim because this is the word which is mentioned in the Qur'ān.
10. There is no need for fiqh. The Qur'ān and Hadīth are sufficient. It is harām to accept fiqh.[2]
11. It is compulsory to pledge bayʿah at the hands of the amīr.
12. It is not permissible to apply the word "God" to Allāh.
13. Conveying of rewards (īsāl-e-thawāb) is not permissible.

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[1] Sūrah Āl ʿImrān, 3: 102.
[2] *Khulāsah Talāsh Haqq*, p. 31.

Answers From The Qur'ān And Hadīth to Jamāʿat al-Muslimīn Beliefs And Doctrines

1st Belief: Rejection of Taqlīd

Taqlīd in general and individual taqlīd are both impermissible. Sayyid Masʿūd Ahmad writes in this regard:

> There is no permission from Allāh *taʿālā* for the concocted rules and regulations of fiqh. It is therefore polytheism to believe them and they are the results of taqlīd. Thus, taqlīd in itself is the source of polytheism.[1]

He writes elsewhere:

> The worship of whims and fancies spreads through taqlīd.

He also writes:

> Taqlīd proliferates misguidance.[2]

Answer

The ʿulamā' of the Ahl as-Sunnah wa al-Jamāʿah state that when an issue is not clearly stated in the Qur'ān, Hadīth and Ijmāʿ, the taqlīd of an Imām will be made for it.

The Meaning of Taqlīd

The well-known book, *Husāmī*, defines taqlīd as follows:

التقليد اتباع الغير على ظن أنه حق بلا نظر إلى دليل[1]

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[1] التحقيق في جواب التقليد، ص ١١٢.

[2] التحقيق في جواب التقليد، ص ٥٧.

Taqlīd entails following another on the assumption that he is on the truth without looking at his proof.

Sharh Manār defines taqlīd as follows:

وَهُوَ عِبَارَةٌ عَنِ اتِّبَاعِهِ فِيْ قَوْلِهِ أَوْ فِعْلِهِ لِلْحَقِّيَّةِ مِنْ غَيْرِ تَأَمُّلٍ فِي الدَّلِيْلِ.[2]

Taqlīd refers following a person's statement or action on the basis of confidence in the person without bothering about proof.

Proof of Taqlīd From The Qur'ān

The following are a few examples:

وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوْا بِهِ ط وَلَوْ رَدُّوْهُ إِلَى الرَّسُوْلِ وَإِلٰى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِيْنَ يَسْتَنْبِطُوْنَهُ مِنْهُمْ.

When there reaches them any news of peace or fear, they popularize it. Had they referred it to the Messenger and to those of authority among them, those from among them who verify [the truth] would have verified it.[3]

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْآ أَطِيْعُوا اللهَ وَأَطِيْعُوا الرَّسُوْلَ وَأُولِي الْأَمْرِ مِنْكُمْ

O believers! Obey Allāh and obey the Messenger and those of authority who are amongst you.[4]

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِيْ اِلَيْهِمْ فَسْئَلُوْآ اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ.

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[1] حسامي، ص ١٩٠.

[2] شرح منار خلاصة ابن العين، ص ٢٥٢.

[3] Sūrah an-Nisā', 4: 83.

[4] Sūrah an-Nisā', 4: 59.

Even before you, We had only sent these men, revealing commands to them. Ask, then, those who remember, if you do not know.[1]

Proof of Taqlīd From The Hadīth

عن حذيفة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: إني لا أدري ما بقائي فيكم فاقتدوا بالذين من بعدي أبي بكر وعمر.[2]

Hadrat Hudhayfah radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: I do not know for how long I will remain among you. You must therefore follow the two who are to come after me; Abū Bakr and ʿUmar.

The Need For Taqlīd And its Importance

Many solutions to problems and issues are to be found in the Qur'ān and Hadīth. At the same time, there are many which are not explicitly contained in the Qur'ān and Hadīth. It is obligatory to practise on those which are explicitly contained in the Qur'ān and Hadīth and in which there are no obvious contradictions.

As for those which are not found in the Qur'ān and Hadīth or there is a contradiction in them, then in such cases a non-mujtahid needs to make taqlīd of a mujtahid.

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* was present, the Sahābah *radiyallāhu ʿanhum* used to ask him for rulings. After him, the Sahābah *radiyallāhu ʿanhum* and Tābiʿīn used to revert to those who were on the level of ijtihād.

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[1] Sūrah an-Nahl, 16: 43.

[2] مسند أحمد، ترمذي، ابن ماجه، وكذا في مشكوة،ص ٥٦٨.

Shāh Walī Allāh *rahimahullāh* states

كان الناس في زمن الصحابة إلى أن ظهرت المذاهب الأربعة يقلدون من اتفق من العلماء من غير نكير من أحد يعتبر إنكاره ولو كان ذلك باطلا لأنكروه.[1]

Since the era of the Sahābah until the appearance of the four madhāhib, it was the practice of people to make taqlīd of an ʿālim. No one whose objection is worthy of consideration objected to this. Had this taqlīd been baseless, they would have certainly objected to it.

The ʿulamā' state that there are two types of taqlīd: (1) general taqlīd, (2) taqlīd of an individual. On one hand it is necessary to make taqlīd and it is also essential to make taqlīd of one of the four Imāms. Shāh Walī Allāh *rahimahullāh* writes in this regard:

> When the madhāhib apart from these four (Imām Abū Hanīfah, Imām Shāfiʿī, Imām Mālik and Imām Ahmad) became obliterated, following these four entails following the main body of Muslims.

Ibn Khaldūn makes an important statement on the importance of following one of the four Imāms. He says:

> Taqlīd became confined to these four Imāms in the cities and various regions. Followers of other imāms became non-existent. This sealed off the doors and roads to differences. Bearing in mind that

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[1] عقد الجيد، ص ٣٣.

academic designations became variegated and people fell short of reaching the rank of Ijtihād, and there was the fear that people without qualification of Ijtihād may come to the fore – people who are neither worthy of it, who do not possess that level of religiosity and whose views are not reliable – the 'ulamā' of the time who were not proficient enough expressed their incapability for Ijtihād, clearly stated that it is difficult for them, and made taqlīd of the mujtahid Imāms whom the masses were making taqlīd of. They obtained guidance and rectitude from them. Following one Imām on one issue and another on another issue entailed playing around with Dīn and reducing it to a toy. This is why they prohibited the masses from taqlīd of this nature and emphasised making taqlīd of just one Imām. Only conveying and quoting of the madhāhib remained. After the correction of principles and continuity of transmissions, muqallids began making taqlīd of their respective mujtahid Imāms. Presently, fiqh has no meaning apart from a ruling and an injunction. Those who make claims to Ijtihād today are rejected, and their taqlīd is cast aside. The people of Islam are resolute in their taqlīd of the four Imāms.[1]

[1] مقدمة ابن خلدون، ص ٣٥٥.

2nd Belief: Rejection of Ijmāʿ

Sayyid Masʿūd Ahmad claims:

> Only that Ijmāʿ which took place during the era of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and is valid until the day of Resurrection will be acceptable.[1]

Answer:

The Ahl as-Sunnah wa al-Jamāʿah considers Qiyās and Ijmāʿ to be proofs of the Sharīʿah. Just as it is essential to practise on the Qur'ān and Hadīth, it is necessary to practise on those things which the Sahābah *radiyallāhu ʿanhum* unanimously practised on. The Ahl as-Sunnah presents proofs from the Qur'ān and Hadīth for the validity of Ijmāʿ. For example:

﴿1﴾

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا أَطِيْعُوا اللهَ وَأَطِيْعُوا الرَّسُوْلَ وَأُولِي الْأَمْرِ مِنْكُمْ

O believers! Obey Allāh and obey the Messenger and those of authority who are amongst you.[2]

The ʿulamā' state that "those of authority" refer to the people of fiqh and Dīn.[3]

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[1] *Khulāsah Talāsh Haqq*, p. 118.

[2] Sūrah an-Nisā', 4: 59.

[3] مستدرك حاكم: ١\١٢٣.

﴿2﴾

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ ط وَسَآءَتْ مَصِيْرًا.

Whoever opposes the Messenger after the straight path has become manifest to him and treads the path against all the Muslims, We shall hand him over to that which he himself has chosen and We shall cast him into Hell. He has reached a very evil place.[1]

Even the believers have been made the criteria in the sense that what they concur on is a criterion.

The Ahl as-Sunnah wa al-Jamāʿah presents many Aḥādīth in support of Ijmāʿ. Some of these were quoted in this book previously. Refer to them.

3rd Belief: Rejection of Qiyās And Ijtihād

He claims:

> If Qiyās is removed from the four sources of Islamic law, they may well come closer to the truth.[2]

He writes elsewhere:

> There is no room whatsoever for Ijtihād and Qiyās in Islam.[3]

Answer

Like the Qur'ān and Ḥadīth, the Ahl as-Sunnah wa al-Jamāʿah considers Qiyās and Ijtihād to be valid

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[1] Sūrah an-Nisā', 4: 115.
[2] *Madhāhib Khamsah Aur Dīn Islam*, 15/16.
[3] *Jumlah al-Muslimīn*, December 2001, p. 24; *Tauḥīd al-Muslimīn*, 274, 278; *Talāsh Ḥaq*, 31.

proofs and essential to practise on. This is because all issues are not discussed in the Qur'ān and Hadīth. New issues which crop up have to be gauged and extracted from the Qur'ān and Hadīth by those who are qualified to make ijtihād (e.g. Imām Abū Hanīfah, Imām Shāfiʿī, Imām Mālik, Imām Ahmad and others).

For example, alcohol has an intoxicating effect. It is therefore unlawful. Opium and heroine also have intoxicating effects and will therefore be classified as unlawful.

Proof of Qiyās From Ahādīth

The Ahl as-Sunnah wa al-Jamāʿah presents several Ahādīth which demonstrate that Qiyās is a source of Islamic law. For example:

﴿1﴾

When Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* was despatching Hadrat Muʿādh ibn Jabal *raḍiyallāhu ʿanhu* to Yemen, he asked him: "How will you pass judgement?" He replied: "From the Qur'ān." Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* asked: "If the issue is not found in the Qur'ān?" He replied: "From the Ahādīth of Allāh's Prophet." Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* asked: "If it is not found in the Ahādīth?" He replied: "I will resort to my intelligence." On hearing this, Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* placed his hand on the chest of Hadrat Muʿādh *raḍiyallāhu ʿanhu* and said: "All praise is due to Allāh who inspired my envoy to say the correct thing."[1]

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[1] سنن الدارمي، ص ٥، أبو داؤد، نسائي، مسند أحمد: ٥\٢٣٦.

﴿2﴾

Rasūlullāh *sallallāhu ʿalayhi wa sallam* despatched an army on one occasion and instructed them to perform the ʿasr salāh when they reach the Banī Qurayzah. The time of ʿasr salāh approached when they were still on their way. Some of them performed their salāh on the way while others said: "We will only perform it when we reach the Banī Qurayzah." When the Sahābah *radiyallāhu ʿanhum* related this incident to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he did not reprimand either of the two groups.[1]

﴿3﴾

A narration of *Muslim Sharīf* states that Rasūlullāh *sallallāhu ʿalayhi wa sallam* instructed Hadrat ʿAlī *radiyallāhu ʿanhu*: "You must lash the slave woman who committed adultery." However, when Hadrat ʿAlī *radiyallāhu ʿanhu* saw the woman, he realized that she was pregnant. He feared that if he were to lash her, it would cause the death of the infant. He refrained from lashing her and came back. When he related this to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he said: "You did the right thing."[2]

Proof for Qiyās is to be found in several other Ahādīth of this nature.

4th Belief: Rejection of The Four Imāms

Sayyid Masʿūd Ahmad claims: Hanafī, Shāfiʿī, Mālikī and Hambalī are merely factions which Islam has prohibited. Sometimes he says that the differences

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[1] صحيح بخاري، صلاة الخوف: ١\١٢٩.

[2] صحيح مسلم، كتاب الحدود: ٢\٧١.

among the mujtahids are correct. He writes that there can be differences in actions and these can be accommodated.

…There were Ijtihādī differences among the Imāms. This was only in actions. On the other hand, he refers to the differences among the Imāms as misguidance.[1]

Answer

The ʻulamā' state that differences are evil if they are in fundamentals of Dīn, and not if they are in subsidiary matters. Differences among the Imāms were in the latter. In the same way, the one who differs with an explicit injunction is committing a wrong. For example, if the qiblah is in the direction of the West and someone performs salāh in the direction of the East his salāh will not be valid. If four people were in a jungle and each one worked out his own direction after calculating and pondering deeply, and then each one performs salāh in the direction which he worked out without any obstinacy and opposition to the other, then the salāh of each one will be valid. This is the example of the Imāms. Their differences are not in fundamental beliefs, nor are they based on obstinacy and opposition.

5th Belief: Salāh Without Raising The Hands is Invalid

Answer

The majority of ʻulamā' and the Ijmāʻ of the ummat state that raising the hands in salāh is Sunnah and desirable. If a person does not raise his hands, his salāh will be valid. The differences of the Imāms with

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[1] *Khulāsah Talāsh Haqq*, p. 66.

regard to raising the hands were always confined to what is preferable.

For example, Imām Abū Ḥanīfah *raḥimahullāh* is of the view that it is preferable not to raise the hands. If anyone raises his hands, his ṣalāh will be valid. On the other hand, Imām Shāfiʿī *raḥimahullāh* and Imām Aḥmad *raḥimahullāh* are of the view that it is preferable to raise the hands. Even they say that if a person does not raise his hands his ṣalāh will be valid.

Various Opinions on The Desirability of Raising The Hands

ʿAllāmah Nawawī *raḥimahullāh* – the famous scholar of the Shāfiʿī school – writes in his commentary to *Muslim Sharīf*:

> It is desirable to raise the hands in ṣalāh.[1]

ʿAllāmah Khaṭṭābī Shāfiʿī *raḥimahullāh* writes in his commentary to *Abū Dāwūd Sharīf*:

والحديث يدل على استحباب الرفع في هذه الأربعة.[2]

The Ḥadīth refers to the desirability of raising the hands in these four postures.

Imām Ibn Taymīyyah Ḥambalī *raḥimahullāh* states:

فإن النبي صلى الله عليه وسلم قال إنما جعل الإمامُ ليُؤتَمَّ به سواء رفع يديه أو لم يرفع يديه، بل يقدح ذلك في صلوتهم ولا يبطلها.[1]

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[1] شرح النووي لمسلم: ١٦٨\١١.

[2] عون المعبود: ٤٤٣\١١.

Rasūlullāh sallallāhu ʿalayhi wa sallam said that the imām has been appointed to be followed irrespective of whether he raises his hands or not. No one is to reprimanded for raising or not raising the hands because neither of the two invalidate the salāh.

ʿAllāmah Ibn Qayyim Hambalī *raḥimahullāh* writes:

وهذا من إختلاف الْمُباح الذي لا يُعْنَف فيه مَنْ فَعَلَهُ ولا من تركه، وهذا كرفع اليدين في الصلوة وتركه.[2]

This difference is with regard to what is acceptable. Neither the one who does it nor the one who does not will be reprimanded. It is similar to raising and not raising the hands in salāh.

Note: ʿAllāmah Ibn Taymīyyah *raḥimahullāh* and Ibn Qayyim *raḥimahullāh* are followers of Imām Aḥmad *raḥimahullāh*, whereas Professor Masʿūd Aḥmad of Jamāʿat al-Muslimīn claims that they are Ghayr Muqallids.[3]

If – according to him – these two scholars are Ghayr Muqallids and they too reject the obligation of raising the hands, then he Masʿūd Aḥmad ought to think about what he is saying.

According to Imām Abū Ḥanīfah *raḥimahullāh* and Imām Mālik *raḥimahullāh* the hands are to be raised only for the takbīr taḥrīmah (the first takbīr), and not for the other postures.[4]

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[1] فتاوى ابن تيمية: ٢٢\٢٥٣.

[2] زاد المعاد: ١\١٤٤.

[3] *Khulāsah Talāsh Haqq*, p. 147.

[4] عمدة القاري: ٥\٢٧١، بذل المجهود: ج٢.

Hanafis are of the view that it is desirable not to raise the hands.

Proofs of Hanafī ʿUlamā'

﴿1﴾

عن تميم بن طرفة عن جابر بن سمرة رضي الله عنه قال: خرج علينا رسول الله صلى الله عليه وسلم فقال ما لي أراكم رافعي أيديكم كأنها أذناب خيل شمس أسكنوا في الصلوة.[1]

Hadrat Jābir ibn Samurah radiyallāhu ʿanhu said: Rasūlullāh sallallāhu ʿalayhi wa sallam came out to us and said: "How is it I see you raising your hands as though they are the tails of restless horses. Remain still in salāh."

﴿2﴾

قال رأيت رسول الله صلى الله عليه وسلم رفع يديه حتى يحاذي بهما، وقال بعضهم حذو منكبيه وإذا أراد أن يركع وبعد ما يرفع رأسه من الركوع لا يرفعهما، وقال بعضهم ولا يرفع بين السجدتين والمعنى واحد.[2]

Hadrat Sālim narrates from his father, Hadrat Ibn ʿUmar radiyallāhu ʿanhu who said: I saw Rasūlullāh sallallāhu ʿalayhi wa sallam commencing his salāh by raising his hands in line with his shoulders. When he intended going into rukūʿ or got up from it, he did not

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[1] مسلم: ١\١٨١، أبو داؤد: ١\١٤٣.

[2] صحيح أبو عوانة: ٢\٩٠.

raise them. He also did not raise them between the two prostrations.

﴿3﴾

عن علقمة قال: قال عبد الله بن مسعود رضي الله عنه ألا أصلي بكم صلوة رسول الله صلى الله عليه وسلم، فصلى فلم يرفع يديه إلا في أول مرة.[1]

Hadrat ʿAlqamah said: Hadrat ʿAbdullāh ibn Masʿūd radiyallāhu ʿanhu said: "Do you want me to demonstrate Rasūlullāh's salāh to you?" He then performed salāh without raising his hands except in the first instance [i.e. the takbīr-e-tahrīmah].

﴿4﴾

عن محمد بن جابر عن حماد بن أبي سليمان عن إبراهيم عن علقمة عن عبد الله رضي الله عنه قال صليت مع رسول الله صلى الله عليه وسلم وأبي بكر وعمر فلم يرفعوا أيديهم إلا عند افتتاح الصلوة.[2]

Hadrat ʿAbdullāh ibn Masʿūd radiyallāhu ʿanhu said: I performed salāh with Rasūlullāh sallallāhu ʿalayhi wa sallam, Abū Bakr and ʿUmar and they did not raise their hands except at the beginning of salāh.

1ترمذي: ١\٣٥، أبو داؤد: ١\١٠٩، نسائي: ١\١٦١.

2مجمع الزوائد: ١\١٠١، دارقطني: ١١١، سنن بيهقي: ٢\٧٩.

﴿5﴾

عن ابن عباس رضي الله عنهما قال لا ترفع الأيدي إلا في سبع مواطن: إذا قام إلى الصلوة وإذا رأى البيت، وعلى الصفا والمروة، وفي عرفات، وفي جمع، وعند الجمار.[1]

Ibn ʿAbbās radiyallāhu ʿanhu said: The hands are raised on only seven occasions: (1) when standing up for salāh, (2) when seeing the Kaʿbah, (3) at Safā, (4) at Marwah, (5) in ʿArafāt, (6) in Muzdalifah, (7) when pelting the Jamarāt.

﴿6﴾

عن براء بن عازب رضي الله عنه أن رسول الله صلى الله عليه وسلم كان إذا افتتح الصلوة رفع يديه إلى قريب من أذنيه ثم لا يعود، وفي رواية مرة واحدة، وفي رواية ثم لم يرفعهما حتى يفرغ.[2]

Hadrat Barā' ibn ʿĀzib radiyallāhu ʿanhu narrates that when Rasūlullāh sallallāhu ʿalayhi wa sallam used to commence salāh he would raise his hands close to his ears and would not raise them again. Another narration states: He would not raise them again until he completed the salāh.

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[1] مصنف ابن أبي شيبة، ٢٣٨.

[2] أبو داؤد: ١\١٠٩، مصنف ابن أبي شيبة: ١\٢٣٦، طحاوي: ١\١١٠.

﴿7﴾

عن الأسود قال صليت مع عمر رضي الله عنه فلم يرفع يديه في شيء من صلوة إلا حين افتتح الصلوة. قال عبد المالك ورأيت الشعبي وإبراهيم وأبا إسحاق لا يرفعون أيديهم إلا حين يفتتحون الصلاة.[1]

Ḥaḍrat Aswad said: I performed ṣalāh with ʿUmar raḍiyallāhu ʿanhu and he did not raise his hands except at the time when he was commencing the ṣalāh.

ʿAbd al-Mālik (the narrator) said: I saw Shaʿbī, Ibrāhīm Nakhaʿī and Abū Is-ḥāq raising their hands only at the time when they were commencing the ṣalāh.

﴿8﴾

عن عاصم بن كُلَيب عن أبيه وكان من أصحاب علي رضي الله عنه أن علي بن أبي طالب كرَّم اللهُ وَجْهَهُ كان يرفع يديه في التكبير الأولى التي يفتتح به الصلوة ثم لا يرفعهما في شيء من الصلوة.[2]

Ḥaḍrat ʿĀṣim ibn Kulayb narrates from his father who was a companion of ʿAlī raḍiyallāhu ʿanhu that Ḥaḍrat ʿAlī raḍiyallāhu ʿanhu used to raise his hands for the first takbīr with which ṣalāh is commenced. Thereafter he did not raise his hands for any of the other postures of ṣalāh.

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[1] مصنف ابن أبي شيبة: ١\٢٣٧، طحاوي: ١\١١١، وكذا نصب الراية، ٤٠٥.

[2] موطا إمام مُحَمَّد، ٩٤.

﴿9﴾

عن إبراهيم عن عبد الله رضي الله عنه أنه كان يرفع يديه في أول ما يستفتح ثم لا يرفعهما.[1]

Hadrat Ibrāhīm Nakhaʿī raḥimahullāh states that Hadrat ʿAbdullāh ibn Masʿūd radiyallāhu ʿanhu used to raise his hands when commencing salāh and would not raise them again.

﴿10﴾

عن مجاهد قال ما رأيت ابن عمر رضي الله عنه يرفع يديه إلا في أول ما يفتتح.[2]

Imām Mujāhid raḥimahullāh said: I did not see Ibn ʿUmar radiyallāhu ʿanhu raising his hands except at the beginning of salāh.

These are just ten Aḥādīth and practices of the Saḥābah *radiyallāhu ʿanhum*. Many others can be furnished as proofs. On the other hand, there are many Aḥādīth which establish the raising of the hands. This is why from the four Imāms, Imām Abū Ḥanīfah *raḥimahullāh* and Imām Mālik *raḥimahullāh* give preference to not raising the hands, while Imām Shāfiʿī *raḥimahullāh* and Imām Aḥmad *raḥimahullāh* give preference to those Aḥādīth which mention raising of the hands.

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[1] طحاوي: ١\١٣٣، مصنف ابن أبي شيبة: ١\٢٣٦.

[2] طحاوي: ١\١١٠، مصنف ابن أبي شيبة: ١\٢٣٧.

They all say that if anyone acts contrary to their view, his salāh will not be affected in any way because the difference of opinion is only on what is more desirable. No one for the past 1 400 years said that raising the hands is compulsory in the sense that without it the salāh will be invalid.

6th Belief: Naming Himself "Muslimīn"

He keeps the name "Muslimīn" for himself and considers the names Hanafī, Shāfiʿī, etc. to be impermissible. He resorts to the following and other similar verses as proof:

سَمَّاكُمُ الْمُسْلِمِيْنَ

He [Allāh] named you Muslimīn.

1st Answer

The ʿulamā' state that in the above context, the word "Muslimīn" is used as an opposite to kufr in the sense that when a person believes in Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he has become a Muslim and he is no longer a kāfir. Thereafter, whatever name he keeps for himself will be correct. For example, those who serve and specialize in the Qur'ān are known as Mufassirīn. Those who specialize in the Hadīth are known as Muhaddithīn. Those who specialize in grammar are known as Nahwīyyīn, and so on. Can we now say that all these are not Muslims?

2nd Answer

The Sahābah *radiyallāhu ʿanhum* would also attribute themselves to tribes although they were all Muslims. For example, Qurayshī, Tamīmī, Hārithī, Ghifārī and so on.

3rd Answer

Where the Qur'ān says "He named you Muslimīn", it also says elsewhere: ʿIbād ar-Raḥmān – the servants of the Merciful.

The Ḥadīth also makes mention of traders. Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* passed by a few traders and referred to them as "tujjār".

فسمَّانا باسمٍ هُوَ أحسن منه، فقال يا معشر التجار[1]

He gave us a far more beautiful name and addressed us as "O assembly of traders".

Similarly, Ghaylān ibn Jarīr asked Ḥaḍrat Anas *raḍiyallāhu ʿanhu* about the name "Anṣār":

أرأيتم اسم الإنصار كنتم تسمون به أم سماكم الله[2]

How did you people get the name Anṣār? Did you name yourselves or did Allāh taʿālā give you this name?

Ḥaḍrat Anas *raḍiyallāhu ʿanhu* replied:

سمَّانا اللهُ

Allāh taʿālā gave us this name.

The name "Anṣār" is established from the following verse of the Qur'ān:

وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ

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[1] أبو داؤد، روايت قيس بن أبي غرزة: ٣\١١٦.

[2] بخاري روايت عن أنس: ١\٥٣٣.

As for the pioneers – the first Emigrants and [Ansār] Helpers…[1]

To sum up, every person who believes in the oneness of Allāh *taʿālā* and the messenger-ship of Rasūlullāh *sallallāhu ʿalayhi wa sallam* will be referred to as a "Muslim". Anyone who rejects these two will be a non-Muslim. As for other names, such as of a tribe, belonging to a certain city, etc. which are used as identifications – there is nothing wrong with keeping them.

7th Belief: Hold on to Jamāʿat al-Muslimīn

He considers it mandatory for everyone to join his group – the Jamāʿat al-Muslimīn. He uses the following Hadīth as proof:

إِلْزَمْ جَمَاعَةَ الْمُسْلِمِيْنَ

Hold on to the Jamāʿat al-Muslimīn.

فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا[2]

Distance yourself from all factions.

1st Answer

Hāfiz Ibn Hajar *raḥimahullāh* and others explain the above Hadīth as follows:

فعرف أن المراد بالوصف المذكور أهل السنة والجماعة وهم أهل الشريعة من سواهم.[3]

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[1] Sūrah at-Taubah, 9: 100.

[2] بخاري كتاب الفتن، صحيح مسلم الإمارة.

[3] فتح الباري: ١٣\٣١٦، كتاب الإعتصام بالكتاب والسنة.

It is essential to hold on to the group of scholars. They are the Ahl as-Sunnah wa al-Jamāʿah because it is they who have knowledge of the sciences of the Sharīʿah and other sciences.

It is stated in *Musannaf Ibn Abī Shaybah* that this applies at the time when there is no caliph. You must then flee and cling to the roots of trees until death. If there is a caliph, you must remain with him even if this weakens your back.[1]

2nd Answer

This is a lengthy Hadīth. Its translation is provided so that its meaning will automatically become clear. It is related by Hadrat Hudhayfah ibn al-Yamān *radiyallāhu ʿanhu*. He relates: People used to ask Rasūlullāh *sallallāhu ʿalayhi wa sallam* about good things while I used to continually ask him about trials and tribulations. I used to pose these questions for fear of getting caught up in those tribulations. I said to him on one occasion: "O Rasūlullāh! We were in ignorance and Allāh *taʿālā* showed His kindness to us. Will this goodness be followed by evil?" He replied: "Yes." I asked: "Will this evil be followed by goodness?" He replied: "Such people will be borne where some of them will follow my Sunnah while others will adopt other ways for themselves." I asked again: "Will it be followed by evil?" He replied: "Yes. People will stand at the entrance of Hell and call towards it. They will cast him into Hell anyone who listens to them." I asked: "O Rasūlullāh! What will their attributes be so that we could identify them?" He replied: "They will appear to be of a very large group and they will speak our language." I asked: "O

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[1] مصنف ابن أبي شيبة، كتاب الفتن، أبو داؤد: ١\٥٨٢.

Rasūlullāh! What should I do if I were to experience that era?" He replied: "If the Muslims have a group and a leader, you must join them. If they do not have, you must distance yourself from all factions, go to the jungle and sit at the foot of a tree. This will be better for you."[1]

It is gauged from the above that the part of a Hadīth which Sayyid Masʿūd Ahmad is quoting actually refers to the tribulations before the Resurrection.

3rd Answer

How did he conclude from this Hadīth that the imām refers to the leader of his Jamāʿat – Masʿūd – and that "Muslimīn" refers to his group, Jamāʿat al-Muslimīn? No Muhaddith ever took such a meaning. The words

فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا[2]

Distance yourself from all factions.

Refers to those who rebel against the government and groups which have deviated from the straight path. It does not refer to all religious groups. Hadrat ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu* said:

فَالْزَمْ جماعةَ الناس[3]

Stick to the group of people. (i.e. remain together).

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[1] بخاري كتاب الفتن: ١٠٤٩\٢.

[2] بخاري كتاب الفتن، صحيح مسلم الإمارة.

[3] طبراني، ورجاله ثقات، جمع الفوائد: ٢٢٢\٥.

8th Belief: Call Yourself a Muslim Instead of Musalmān

This is because the word "Musalmān" is not found in the Qur'ān and Ḥadīth, whereas the word "Muslim" is found in both.

Answer

The words "Muslim" and "Musalmān" are the same in Urdu. They are not separate words. One is an Arabic word while the other is an Urdu word.

9th Belief: There is no Need For Fiqh

There is no need for fiqh; the Qur'ān and Ḥadīth are sufficient.

Professor Masʿūd Aḥmad writes in this regard:

> Whatever is to be found in these fiqh books – is it revealed from Allāh? If it is not, then it is ḥarām to follow it.[1]

He writes elsewhere:

> Many rulings of fiqh are self-fabricated. Based on the principle that the majority applies to the totality, we can say that fiqh is self-fabricated.[2]

Answer

The importance and need for fiqh is an accepted fact. The reason for this is that just as man's needs increased, issues facing him increased. Furthermore, the simple life which was the hallmark of the Ṣaḥābah *raḍiyallāhu ʿanhum* gradually came to an end. Iranian and other non-Arab temperaments started to embed themselves. The situation

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[1] *Khulāṣah Talāsh Ḥaqq*, p. 31.
[2] *At-Taḥqīq fī Jawāb at-Taqlīd*, p. 77.

demanded that the teachings of the Qur'ān and Sunnah be arranged, the statements of the Saḥābah be searched, and an entire treasure of Dīn be placed before us with a complete way of life presented. Subsequently, a scholar, an ignorant person, an intelligent person, an Arab, a non-Arab – each one must be able to live his life easily in accordance with the Sharīʿah. As for those rulings which are not explicitly found in the Qur'ān, Ḥadīth and statements of the Saḥābah *raḍiyallāhu ʿanhum* – these must be derived and extracted from the texts so that succeeding generations are not put into difficulty.

10th Belief: Rejection of Six Takbīrs in The ʿĪd Salāh And Objections to Normal Salāhs

He claims that the ʿīd salāh has 12 extra takbīrs and not six as stated by the Ḥanafīs.

An answer to this was given in the discussion under the Ghayr Muqallid sect.

Sayyid Masʿūd Aḥmad does not only differ on the issue of extra takbīrs in the ʿīd salāhs, rather he has objections to the normal salāhs as well. According to Sayyid Waqār ʿAlī Shāh,[1] the Jamāʿat al-Muslimīn holds the following views with regard to salāh:

1. How sorrowful! People have destroyed salāh. They cut up salāh into parts into farā'iḍ, wājibāt, sunan and mustaḥabbāt. There is no sign of such categories in the eras of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* and the Saḥābah *raḍiyallāhu ʿanhum*. Salāh is farḍ and its method is also farḍ…dividing it into

[1] He had joined the ranks of Masʿūd Aḥmad for quite some time but distanced himself from him after differences in beliefs.

farḍ, wājib, Sunnat and mustaḥab is an assumption.[1]

2. The ʿīd salāh, taḥīyyatul musjid salāh, and salāh at the time of solar and lunar eclipse are farḍ in Islam. However, none from among the five madhāhib considers them to be farḍ.[2]
3. It is farḍ for women to attend the ʿīd gāh but none from among the five madhāhib considers it to be farḍ.[3]
4. It is farḍ to reply to the adhān but none from among the five madhāhib considers it to be farḍ.[4]
5. It is farḍ to read this duʿā' in salāh: *Allāhumma Innī Aʿūdhu Bika Min ʿAdhābi Jahannam...* but none from the five madhāhib considers it to be farḍ.[5]
6. The Friday bath is farḍ but none from the five madhāhib accepts it as farḍ.[6]
7. It is farḍ to make istinjā' with three clods of earth[7]...but the Ahl Ḥadīth sect says that there is no sin if an odd number is not used.[8]
8. The Ahl Ḥadīth sect says that wet hands must be passed on the face first and then the

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[1] *Mutafarriq Maḍāmīn*, p. 29.
[2] *Madhāhib Khamsah Aur Dīn Islam*, pp. 21, 24, 34.
[3] *Madhāhib Khamsah Aur Dīn Islam*, p. 26.
[4] *Madhāhib Khamsah Aur Dīn Islam*, p. 29.
[5] *Madhāhib Khamsah Aur Dīn Islam*, p. 32.
[6] *Madhāhib Khamsah Aur Dīn Islam*, p. 30.
[7] *Taḥqīq salāh*, p. 47.
[8] *Al-Muslim*, no. 2/21.

hands. But the religion of Islam states that it must be the hands first and then the face.[1]

9. It is against the Sunnah to make a verbal intention, and exactly according to the Sunnah to make an intention with the heart.[2]

10. Three rakʿats of witr with one salām is not permissible.[3] Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* said that three rakʿats of witr is ḥarām but the Ahl Ḥadīth consider it permissible.[4]

11. Ṣalāh should not be performed bare-headed.[5] There is no Ḥadīth which explicitly states performing ṣalāh bare-headed, and that too without an excuse.[6] There is no Ḥadīth which proves that Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* performed ṣalāh bare-headed, especially in situations where a hat or turban was present with him. Thus, based on the following verse, it is essential to perform ṣalāh with a hat or turban: خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ – Take your adornment at the time of every ṣalāh.[7]

12. This notion that Kashmīrīs perform their ṣalāh very correctly is not right. Let alone performing it correctly, almost all of them cannot perform

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[1] *Al-Muslim*, no. 4/16.
[2] *Taḥqīq Ṣalāh*, p. 111.
[3] *Ṣalāh al-Muslimīn*, p. 396.
[4] Correspondence between Masʿūd Aḥmad Ṣāḥib and Muḥammad Shafīq Ṣāḥib, 18 Dhū al-Qaʿdah 1403, p. 11.
[5] *Namāz Kī Ahmīyyat*, p. 12.
[6] *Ṣalāh al-Muslimīn*, p. 75; *Minhāj al-Muslimīn*, p. 99.
[7] *Namāz Aur Zīnat*, p. 9.

it. The ignorance of blind following and disregard is to be found everywhere.[1]

13. The method of salāh of the Shāfiʿīs, Mālikīs, Hambalīs and Hanafīs is according to their respective madhāhib; it has no semblance to the Hadīth.[2]

14. I feel like vomiting when I observe the salāh of the Ahl Hadīth.[3]

15. The salāh of Hanafīs is wrong.[4] The method of salāh of Hanafīs is certainly wrong. The salāh of a muqallid is not even accepted.[5]

16. If you observe the entire salāh of Hanafīs, you will not be able to find it in accordance with the salāh taught and demonstrated by Rasūlullāh *sallallāhu ʿalayhi wa sallam*.[6]

17. We are instructed: "Distance yourself from all factions." This is why we separated ourselves and this is why we cannot join their salāh. How can we join them when they perform a factional salāh which is different from the Islamic salāh?[7]

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[1] *Tafhīm Islam*, p. 224.
[2] *Sawālāt Ke Jawābāt Az Masʿūd Ahmad Sāhib*, 3 Ramadān 1411, p. 1.
[3] Correspondence between Masʿūd Ahmad Sāhib and ʿImrān Rashīd Sāhib, 18 Muharram 1411, p. 2.
[4] *At-Taḥqīq Fī Jawāb at-Taqlīd*, p. 11.
[5] *Talāsh Haqq*, p. 55, 108.
[6] *Al-Muslimīn*, January 2002, p. 91.
[7] *Jamāʿat al-Muslimīn Par Iʿtirādāt Aur Oen Ke Jawābāt*, p. 36.

11th Belief: It is Fard to Pledge Bay'ah at The Hands of Mas'ūd Ahmad

He considers it fard to pledge bayʿah at the hands of the amīr, i.e. Masʿūd Ahmad himself. If anyone does not do this, he does not consider him to be a Muslim. In order to support this belief, he presents all those proofs which are related to the Islamic state and the caliph of Muslims.

The Ahādīth which he furnishes refer to the caliph of Muslims.[1] This is also the view of all the Muhaddithūn.

12th Belief: It is Not Permissible to Use The Word "Khudā" For Allāh

It is not permissible to apply the word "Khudā" for Allāh *taʿālā*. He writes in this regard:

> It is our view that the name Allāh is the Ism-e-Dhāt and that it cannot be translated. The word "Khudā" is not even on the rank of Allāh *taʿālā* because it is the belief of Parsees that there are two gods, one for good and the other for evil. Thus, this "Khudā" is defective. Allāh *taʿālā* is free from defects, so it is not correct to use the word "Khudā" for it.[2]

Answer

The Ahl as-Sunnah wa al-Jamāʿah states: The Arabic word "Rabb" is translated as "Mālik" and "Sāhib" in Urdu. The same word is translated as "Khudā" in Persian. This is why it is not permissible to apply the

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[1] شرح النووي لمسلم، كتاب الإمارة: ٢\١١٩.

[2] *At-Tahqīq Fī Jawāb at-Taqlīd*, p. 117.

word “Khudā” to anyone but Allāh. *Ghiyāth al-Lughāt* states that the word “Khudā” means “Mālik” and “Sāhib”. The elders of India have been using the word “Khudā” in the same way for many centuries and no one objected to it.[1]

13th Belief: Rejection of Īsāl-e-Thawāb

If rewards are conveyed to a deceased person, they do not reach him.

Answer

This belief is against that of the Ahl as-Sunnah wa al-Jamāʿah who is of the view that the rewards for monetary acts of worship (charity), physical acts (optional salāh), or both monetary and physical acts (e.g. hajj) can reach the deceased. This is narrated in the Ahādīth and by the elders.

One narration states that a woman asked: “If I were to perform hajj or ʿumrah on behalf of my father, will the reward reach him?” Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied in the affirmative.[2]

Another narration states that Rasūlullāh *sallallāhu ʿalayhi wa sallam* advised a Sahābī to dig a well on behalf of his mother and its rewards will reach her.

Yet another narration states that the rewards for three deeds reach a person even after he dies:

1. A continuous charity.
2. Knowledge from which benefit is derived.

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[1] Refer to *Āp Ke Masā’il Aur Oen Kā Hull*, vol. 8, p. 49 for details.

[2] Bukhārī, Muslim, Abū Dāwūd, Nasa’ī.

3. Righteous children.[1]

Fatāwā With Reference to Jamāʿat al-Muslimīn

Maulānā Muḥammad Yūsuf Ludhyānwī *raḥimahullāh* replies to a question:

> In the kalimah shahādah, testimony is given in respect of the kalimah ṭayyibah. If the kalimah ṭayyibah is nothing, then to what is the testimony given? This is actually the work of Shayṭān to put new ideas in the hearts of Muslims in order to create divisions among them. These people are deviated and one has to be cautious about them.[2]

He writes in answer to another question:

> The Jamāʿat al-Muslimīn is actually a faction of the Ghayr Muqallids who refer to those who follow the four Imāms as polytheists.[3]

According to Sayyid Waqār ʿAlī Shāh, the beliefs of Jamāʿat al-Muslimīn are similar to those of the Qādiyānīs. Observe the following:

No.	Qādiyānī Beliefs	Jamāʿat al-Muslimīn
1	The one who does not join the group established by Mirzā Ghulām Aḥmad Qādiyānī is not a	The one who does not join the group established by Masʿūd Aḥmad Sāḥib is not a

[1] Muslim, Abū Dāwūd, Nasa'ī.
[2] *Āp Ke Masā'il Aur Oen Kā Ḥull*, vol. 1, p. 191.
[3] Ibid. p. 186.

	Muslim.	Muslim.
2	It is not permissible to perform salāh behind a non-Ahmadī.	It is not permissible to perform salāh behind a non-Masʿūdī.
3	It is not permissible to perform hajj under the leadership of a non-Ahmadī.	It is not permissible to perform hajj under the leadership of a non-Masʿūdī.
4	It is not permissible to perform the janāzah salāh for a non-Ahmadī.	It is not permissible to perform the janāzah salāh for a non-Masʿūdī.
5	It is not permissible to perform the janāzah salāh of a non-Ahmadī child.	It is not permissible to perform the janāzah salāh of a non-Masʿūdī child.
6	It is not permissible to pray for the forgiveness of a non-Ahmadī.	It is not permissible to pray for the forgiveness of a non-Masʿūdī.
7	It is not permissible to give an Ahmadī girl to a non-Ahmadī.	It is not permissible to give a Masʿūdī girl to a non-Masʿūdī.
8	Marriage to a non-Ahmadī girl is not permissible just as it is not permissible with People of the Book.	Marriage to a non-Masʿūdī girl is not permissible.
9	Those who act against the Ahmadīs are expelled from the group.	Those who act against the Masʿūdīs are expelled from the group.

10	If a person leaves the Ahmadī group and he was married to an Ahmadī woman, he is compelled to divorce her and she is compelled to demand a divorce.	If a person leaves the Masʿūdī group and he was married to a Masʿūdī woman, he is compelled to divorce her and she is compelled to demand a divorce.
11	Every Ahmadī must believe himself to be on the truth and everyone else to be on falsehood.	Every Masʿūdī must believe himself to be on the truth and everyone else to be on falsehood.
12	An Ahmadī must sacrifice his life, wealth and time solely for the Ahmadī group.	A Masʿūdī must sacrifice his life, wealth and time solely for the Masʿūdī group.
13	Only that explanation of the Qur'ān and Hadīth will be accepted which has been made by Mirzā Sāhib or his deputies.	Only that explanation of the Qur'ān and Hadīth will be accepted which has been made by Masʿūd Ahmad Sāhib or his deputies.
14	It is permissible to resort to circumvention for the realization of one's objectives.	It is permissible to resort to circumvention for the realization of one's objectives.
15	The one who leaves Ahmadīyyat is an apostate.	The one who leaves Masʿūdīyyat is an apostate.

ANJUMAN SARFARAUSHĀN ISLAM

Background

The founder of this sect is Riyāḍ Aḥmad Gauhar Shāhī who first claimed to be an adherent of the Barelwī creed. However, soon thereafter, it became apparent from his movement, his actions and his character that he is an irreligious person who is an agent of some agency. He does not adhere to any creed; rather he acts on his whims and fancies. This is why he considers unlawful acts such as intermingling with women, consuming alcohol and hemp, etc. to be lawful.

Judging by the massive amounts of wealth which he had, it seemed quite obvious that he belonged to some agency and that he was propped up to cause division and confusion among the Muslims. This is why he openly and fearlessly propagated incorrect beliefs and doctrines, and immediately thereafter initiated a new tribulation whose germs spread throughout the country. Adherents of every other creed then spoke out against his incorrect beliefs and views, and they all issued fatāwā of kufr against him.

This sect came into existence in 1980 whose early centre was in Khūrshīd Colony in Kautrī city in Hyderabad Sindh.

A Short Biography of Riyāḍ Aḥmad Gauhar Shāhī

Name

His name is Riyāḍ Aḥmad Gauhar Shāhī. His father's name was Faḍl Ḥusayn Moghul who was employed by the government.

Birth

He was born in the Dhauk Gauhar Shāh village of Rāwalpindī on 25 November 1941.

Education

He studied until the eighth class in his village, Dhauk Gauhar Shāh, and then studied until matric privately. He then studied welding and motor-mechanics. Subsequently, he opened a motor-mechanic business but it was a failure. When he became stressed over an income, he felt he should start a shaykh/murīd practice. To this end, he first visited the various khānqāhs.

He himself writes that he went to the mountains of Sayhūn Sharīf and Lāl Bagh where he spent 40 days at a time and engaged in spiritual striving but did not achieve this objective.

He also spent time in the court of Hām Dātār and Barī Imām but derived no benefit. In another place he writes that in the course of his spiritual journey, he experienced the effects of a donkey from the age of 20 to 30 which caused him to give up all his salāhs and he could not even perform the jumu'ah salāh. He distanced himself from saints and 'ulamā' and began criticizing them in most of their assemblies.

He got married, had three children and became occupied in some business. He understood the purpose of life as being short-lived, so a person should enjoy himself. He therefore spent his spare time in cinemas and theatres. In his quest for wealth, he lost the ability to distinguish between lawful and unlawful. Dishonesty, fraud and lies became the hallmarks of his business. He realized that his life

was passing by in the restrictions of his evil self and that society was having an evil effect on him.[1]

He then started a shaykh/murīd practice. To this end, he settled down in Jām Shaur Text Board which was a poor and uneducated region of Sindh. He also started working with jinn and idols. People of weak faith began coming to him in droves. Students of Jām Shaur Medical College also started frequenting him. But the principal of the college put an end to his practices, so he established his centre in Hyderabad Sare Ghāt. Gauhar Shāhī relates this story himself in his book, *Rūḥānī Safar*:

> I received a spiritual instruction to return to Hyderabad and convey my blessings to Allāh's creation. I said: "If you have to send me back there, you should rather send me to Rāwalpindī because Allāh's creation is also found there. Furthermore, if I have to live in this world, why should I be living far away from my wife and children?" I was ordered: "You can call for your wife and children here." If replied: "I will have to obtain a job to see to their livelihood, while I want to distance myself from worldly occupations." The reply came: "Allāh *taʿālā* helps the one who helps His Dīn, and He conveys sustenance to them from places he never imagined." I settled down in a house in Jām Shaur Text Board and started engaging in Allāh's remembrance, driving away evil spirits and so on. Those who were conversant with Sayhūn began

[1] *Rūḥānī Safar*, pp. 13-16.

frequenting me and became the means for the fulfilment of my needs. Even here there is a constant coming and going of visitors. Now the security police are also observing my movements secretly and a camera has been fitted to a tree which is close to my room. University and medical college students began coming to me, they heard about dhikr and reflection and they also developed an interest in dhikr. The principal who held contrary beliefs came to know of this. He strictly forbade the students from coming to me but they did not pay heed. One day, he instructed the guards to destroy my house or resign. Some of them came to me in the morning and informed me that they have been instructed to demolish my house. I did not interfere. They demolished my house and threw my goods at a distance.[1]

I then began living in Hyderabad, Sare Ghāt. Here too people began frequenting me and they would meet me with admiration. I thought to myself: Why should I not get them involved in Dīnī work? I first initiated dhikr with the heart to the elderly people. They accepted what I said and spoke highly of it, but none of them were ready for it. I then thought to myself that I should take the help of the ʿulamā'. I met several of them. They considered the external to be Dīn and they felt that Wilāyat is also knowledge of the external self. In fact, most of the

[1] *Rūḥānī Safar*, pp. 8-9.

> ʿāmils (those engaged in removal of evil jinn and so on) were posing themselves as poor Maulwīs. Very few of these ʿulamā' agreed with knowledge of the internal self. Most of them opposed it. So instead of worrying about these worshippers and ascetics, I turned my attention to the youth. Their hearts were still protected. Their hearts accepted my expressions of the heart and they responded practically. That spiritual prescription then began spreading in the bazaars, and the unique name of Allāh *taʿālā* reverberated in the alleys, and masājid. It then echoed in the hearts of people. When the adherents to this increased, the foundation for Anjuman Sarfaraushān Islam Pakistan was laid.[1]

He then began expressing his beliefs and doctrines. Some of them are listed below.

Beliefs And Doctrines of the Anjuman Sarfaraushān Sect

1. I only convey to you what Rasūlullāh *sallallāhu ʿalayhi wa sallam* teaches me.[2]
2. There is no spirituality in the five pillars of Islam. Spirituality is only in dhikr.[3]
3. The Qur'ān has 40 pārās.[4]

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[1] *Rūḥānī Safar, pp. 38-39.*
[2] *Ḥaqq Kī Āwāz*, p. 4.
[3] Ibid. p. 3.
[4] Ibid. p. 52.

4. A person cannot be an ummatī without a visit from Rasūlullāh *sallallāhu ʿalayhi wa sallam*.[1]
5. Learn spirituality no matter which religion you belong to – irrespective of whether you are a Muslim, Christian, Hindu or Sikh. You can reach Allāh *taʿālā* even without reciting the kalimah.[2]
6. Denigrating the Prophets *ʿalayhimus salām*.
7. I am Imām Mahdī and the world will acquire guidance from my way.[3]
8. The kalimah must contain *Lā Ilāha Illallāh*. The word *Muḥammadur Rasūlullāh* must be replaced by *Gauhar Shāhī Rasūlullāh*.[4]
9. He claims to have met Ḥaḍrat ʿĪsā *ʿalayhis salām*.
10. It is correct to shake hands with women and embrace them.

Answers to The Beliefs And Doctrines of The Anjuman Sarfaraushān Sect From The Qur'ān And Ḥadīth

1st Belief: I Only Teach What Rasūlullāh Teaches Me

I only teach and convey what Rasūlullāh *sallallāhu ʿalayhi wa sallam* teaches me.

There is no spirituality in the five pillars of Islam. Spirituality is only in dhikr.

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[1] *Mīnārah-e-Nūr*, p. 34.
[2] Ibid.
[3] *Ḥaqq Kī Āwāz*, 4/5.
[4] A public announcement.

Gauhar Shāhī writes in this regard:

> There is no spirituality in salāh, fasting, hajj, zakāh and other acts of worship. Spirituality is obtained through remembrance of Allāh *taʿālā* via the ticking of the heart. Through it, other creations are awakened and they also engage in Allāh's remembrance. They then perform salāhs and keep fasts. This action of theirs continues until the day of Resurrection.[1]

Answer

The ʿulamā' of the Ahl as-Sunnah wa al-Jamāʿah state that there is Ijmāʿ over the fact that salāh, fasting, hajj, zakāh and other acts of worship are the fundamental objectives in Dīn. If a person claims that there is no spirituality in them then this is kufr.[2]

In short, as regards the Sharīʿah and spirituality, i.e. the path and the reality, the two are the same. The Tarīqah (spiritual path) actually entails practising on the Sharīʿah. In other words, it is the path through which a person practises completely and totally on the Sharīʿah.

2nd Belief: The Qur'ān Has 40 Pārās

Gauhar Shāhī writes in this regard:

> This Qur'ān is for the masses. One knowledge is for the masses and the other is for the elite. The latter is conveyed from chest to chest. In the same way, the Qur'ān has ten more pārās.

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[1] *Haqq Kī Āwāz*, p. 3.
[2] *Ahsan al-Fatāwā*, vol. 1, p. 319.

> When we engaged in dhikr, contemplation, recitation, worship, and spiritual exercises and striving – all of which was to gain the recognition of Allāh *taʿālā* – then spiritual mysteries began to be exposed to us. Spiritual creations came before us, and those ten pārās also came to us.[1]

He writes in another place of the same book:

> There are 30 pārās which make up the external Qur'ān and another ten which make up the internal Qur'ān. This totals 40 pārās.[2]

Answer

A belief of this nature is clearly against the Qur'ān and Hadīth. Allāh *taʿālā* says:

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهُ لَحَافِظُوْنَ

It is We who revealed the Admonition and it is We who are its protectors.

It is the belief of Muslims that the Qur'ān will remain protected against every type of distortion – whether it be in word or in meaning. No matter how much the times change, the Qur'ān will never change. The treasure of Ahādīth are there for the preservation of the Qur'ān.

3rd Belief: A Person Cannot be an Ummatī Without a Visit From Rasūlullāh

Gauhar Shāhī writes in *Mīnārah Nūr*:

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[1] *Haqq Kī Āwāz*, p. 52.
[2] Ibid. p. 54.

> As long as Rasūlullāh *sallallāhu ʿalayhi wa sallam* does not visit a person, there is no proof of his being his follower."

Answer:

According to the Ahl as-Sunnah wa al-Jamāʿah no one to this day ever laid down this prerequisite for being a follower of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. There is neither any proof for it from the Qur'ān nor from the Aḥādīth. How, then, can this prerequisite be acceptable?

The ʿulamā' state that for a person to be a Muslim, all he has to do is testify with his heart that Allāh *taʿālā* is one and that Muḥammad *sallallāhu ʿalayhi wa sallam* is Allāh's Messenger. Such a person is an ummatī, a Muslim and included in the ummat of Rasūlullāh *sallallāhu ʿalayhi wa sallam* irrespective of whether he is able to visit Rasūlullāh *sallallāhu ʿalayhi wa sallam* or not for the rest of his life.

4th Belief: Learn Spirituality no Matter Which Religion You Belong to

If you want to recognize Allāh *taʿālā* and reach Him, you must learn spirituality no matter which sect or religion you belong to. Gauhar Shāhī writes in this regard:

> If you want to recognize Allāh *taʿālā* and reach Him, you must learn spirituality no matter which sect or religion you belong to. Muslims will ask: How can a person reach Allāh *taʿālā* without reading the kalimah? Whereas we see that this is happening practically. The Christians, Hindus and Sikhs are moving forward

> without dhikr and without reading the kalimah.[1]

He writes elsewhere:

> Learn spirituality to gain the recognition of Allāh and proximity to Him, no matter which religion you belong to.[2]

The ʻulamā' of the Ahl as-Sunnah wa al-Jamāʻah and the entire ummat concur that no action is accepted by Allāh *taʻālā* if it is not accompanied with Islam. This is proven from the Qur'ān and Aḥādīth.

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ، وَهُوَ فِي الْآخِرَةِ مِنَ الْخٰسِرِيْنَ.

Whoever seeks a religion other than Islam it will never be accepted from him. And he is doomed in the Hereafter.[3]

Aḥādīth

﴿1﴾

والذي نفس محمد بيده لا يسمع بي أحد من هذه الأمة يهودي ولا نصراني ثم يموت ولم يؤمن بالذي أرسلت به إلا كان من أصحاب النار.[4]

I take an oath in the name of the Being in whose control is the life of Muḥammad. Anyone – whether a

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[1] *Gauhar*, p. 4.
[2] *Farmān Gauhar Shāhī, Birīsht Raushnās, Mīnārah Nūr.*
[3] Sūrah Āl ʻImrān, 3: 85.
[4] مسلم شريف، وكذا مشكوة، ١٢.

Jew or a Christian – who hears about me and then dies without having believed in the religion with which I was sent shall be from among the inmates of the Hell-fire.

﴿2﴾

قال علي رضي الله عنه في آخر خطبة له: أيها الناس دِيْنَكُمْ دِيْنَكُمْ! فإن السيئةَ فيه خيرٌ مِن الحسنةِ مِن غَيْرِهِ، إن السيئةَ فيه تُغْفَرُ وإن الحسنةَ في غَيْرِهِ لا تُقْبَلُ.[1]

Hadrat ʿAlī radiyallāhu ʿanhu said in one of his last sermons: O people! Adhere to your Dīn! Adhere to your Dīn! A sin committed in your Dīn is better than a good action committed in another religion. This is because an evil committed in your Dīn is pardoned while a good deed in another religion is not accepted.

﴿3﴾

There is a well known narration wherein Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: If Mūsā *ʿalayhis salām* were to be alive now, he would have followed my Dīn.

Statements of Aqā'id Scholars

﴿1﴾

إنّ اللهَ لَا يَغْفِرُ أَن يُّشْرَكَ بِهِ[2]

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[1] روح المعاني: ٣\١٠٩.

[2] نبراس، ص ٣٦٠.

(Muslims are unanimous over the belief that) Allāh does not forgive partners being ascribed to Him.

﴿2﴾

وإذا زال تصديق القلب لم ينفع بقية الاخر فإن تصديق القلب شرط في اعتبارها وكونها نافعة.[1]

When affirmation of īmān no longer remains in the heart, remaining actions will not be of any use. This is because affirmation of the heart is a prerequisite for considering them to be beneficial.

5th Belief: Denigration of Prophets

For example, Gauhar Shāhī writes the following with reference to Hadrat Ādam *ʿalayhis salām*:

> When the form of Hadrat Ādam *ʿalayhis salām* was created, Shaytān spat on him out of hatred. The spit fell on his navel. A germ of polytheism entered him through the navel. It later became Shaytān's instrument. Later on, the mischief of Ādam's self caused him to be expelled from Paradise and be cast into the human world.[2]

He writes with reference to Hadrat Mūsā *ʿalayhis salām*:

> Hadrat Mūsā's grave is two miles from Bayt al-Maqdis. Jewish men and women consume alcohol at that place. In fact, his mausoleum has become a centre of

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[1] عقيد الطحاوية، ص ٣٤١.

[2] *Mīnārah Nūr*, pp. 11-12.

immorality. Consequently, Hadrat Mūsā's fine and intricate traces left that place, and his mausoleum has been reduced to an empty idol house.[1]

Answer

It is the unanimous belief of the ummat that it is kufr to denigrate the Prophets *ʿalayhimus salām*. This is gauged from the Qur'ān, Hadīth and statements of the majority of scholars.

Qur'ān

﴿1﴾

ذٰلِكَ جَزَآؤُهُمْ بِمَا كَفَرُوْا وَاتَّخَذُوْا آيٰتِيْ وَرُسُلِيْ هُزُوًا.

That is their recompense – Hell – because they rejected and they held My words and My Messengers in mockery.[2]

﴿2﴾

قُلْ اَبِاللّٰهِ وَءَايٰتِهٖ وَرَسُوْلِهٖ كُنْتُمْ تَسْتَهْزِئُوْنَ. لَا تَعْتَذِرُوْا قَدْ كَفَرْتُمْ بَعْدَ اِيْمٰنِكُمْ.

Say: "Were you mocking at Allāh, His commands, and His Messenger?" Make no excuses. You became unbelievers after having professed faith.[3]

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[1] *Mīnārah Nūr*, p. 62.
[2] Sūrah al-Kahf, 18: 106.
[3] Sūrah at-Taubah, 9: 65-66.

﴿3﴾

لِتُؤْمِنُوْا بِاللهِ وَرَسُوْلِهِ، وَتُعَزِّرُوْهُ وَتُوَقِّرُوْهُ.

So that you people may believe in Allāh and in His Messenger, and you may help Him and honour Him.[1]

Ahādīth

﴿1﴾

عن ابن عباس رضي الله عنهما أَيُّما مسلمٍ سَبَّ اللهَ أو سَبَّ أَحَدًا من الأنبياء فقد كَذَّبَ الرسولَ صلى الله عليه وسلم وهي رَدَّةٌ...فإِنْ رَجَعَ فَبِهَا، وَإِلَّا قُتِلَ.[2]

Ibn ʿAbbās radiyallāhu ʿanhu said: When any Muslim is vulgar towards Allāh or to any of the Prophets, he has in fact rejected Rasūlullāh sallallāhu ʿalayhi wa sallam, and he has become an apostate…if he retracts, well and good. If not, he has to be killed.

﴿2﴾

عن مُجَاهِدٍ قال أُتِيَ عُمَرُ رضي الله عنه بِرَجُلٍ سَبَّ النَبِيَّ صلى الله عليه وسلم فَقَتَلَهُ، ثُمَّ قال عمر رضي الله عنه: مَنْ سَبَّ اللهَ تعالى أو سَبَّ أحدًا من الأنبياء فَاقْتُلُوْهُ.[3]

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[1] Sūrah al-Fath, 48: 9.

[2] الصارم المسلول، ص ١٩٥.

[3] الصارم المسلول، ص ١٩٥.

Mujāhid rahimahullāh said: A man who hurled a vulgar abuse against Rasūlullāh sallallāhu ʿalayhi wa sallam was brought to ʿUmar radiyallāhu ʿanhu who then killed him. ʿUmar radiyallāhu ʿanhu then said: Kill anyone who is vulgar towards Allāh taʿālā or to any of the Messengers.

The Belief of The Entire Ummat

﴿1﴾

Tuhfah Sharh Minhāj states:

أو كَذَّبَ رسولا أو نبيا أو نَقَّصَهُ بأي مَنْقَص كَأَنْ صَغَّرَ اسْمَهُ مُرِيْدًا تَحْقِيْرَه، أَوْ جَوَّزَ نُبُوَّةَ أحدٍ بَعْدَ وُجُودِ النبي صلى الله عليه وسلم وعيسى عليه السلام نَبِيٌّ قَبْلَهُ فلا برد.[1]

The person becomes an unbeliever by rejecting a Messenger or a Prophet, by belittling him in any way, e.g. by using his name in the diminutive form with the intention of denigrating him, or by admitting the prophet-hood of anyone after Rasūlullāh sallallāhu ʿalayhi wa sallam or by believing that ʿĪsā ʿalayhis salām was given the rank of prophet-hood before Rasūlullāh sallallāhu ʿalayhi wa sallam. There is no doubt about the kufr of such a person.

﴿2﴾

يُكَفَّرُ إِذَا شَكَّ فِيْ صِدْقِ النبي صلى الله عليه وسلم أو سَبَّهُ أو نَقَّصَه أو صَغَّرَه...ويُكَفَّرُ بِهِ بِنِسْبَةِ الأنبياء إلى الفواحِش.[1]

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[1] تحفة شرح منهاج، ص ٢٤١.

The person is classified a kāfir if he doubts the genuineness of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, is vulgar towards him, denigrates him or belittles him…he is classified a kāfir if he attributes any act of immorality to the Prophets *ʿalayhimus salām*.

﴿3﴾

ʿAllāmah Shāmī *rahimahullāh* states:

الكافرُ بِسَبِّ نَبِيٍّ...فإنه يُقْتَل حدًّا

A person becomes a kāfir by being vulgar to a Prophet. He will be killed as part of the penal code.

6th Belief: Claim of Being The Mahdī

Gauhar Shāhī writes in this regard:

> If people refer to me as Imām Mahdī then the fact of the matter is that the one who receives blessings from considers me to be such. Others say many other things about me. I do not say anything to them because the more they believe in me the better it will be for them.[2]

Answer

It is the belief and the unanimous view of the ummat that Hadrat Mahdī will be born some time which is close to the day of Resurrection.

His name will be Muhammad, his father's name will be ʿAbdullāh, his mother's name will be Āminah, he

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[1] الأشباه والنظائر، ص ١٣٧.

[2] *Sawāl Nāmah Gauhar,* 1997, p. 8.

will be from the progeny of Hadrat Hasan *radiyallāhu ʿanhu* and he will be a resident of Madīnah Munawwarah.

There are several narrations with reference to Imām Mahdī. The following are quoted to serve as examples:

﴿1﴾

عن أم سلمة رضي الله عنه قالت سمعت رسول الله صلى الله عليه وسلم يقول المهدي من عترتي من أولاد فاطمة.[1]

Hadrat Umm Salamah radiyallāhu ʿanhā narrates: I heard Rasūlullāh sallallāhu ʿalayhi wa sallam saying: Mahdī will be from my progeny, from the children of Fāṭimah.

﴿2﴾

عن علي رضي الله عنه قال قال رسول الله صلى الله عليه وسلم سيخرج من صلبه رجل يسمى باسم نبيكم يشبهه في الخلق ولا يشبهه في الخلق، يملأ الأرض عدلا.[2]

Hadrat ʿAlī radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: There will come a person from the progeny of [my son Hasan] who will have the name of your Prophet, his character will be similar to him, and he will fill the earth with justice.

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[1] أبو داؤد: ٢\ ٢٤٠، ابن ماجه، وكذا في مشكوة، ص ٤٧٠.

[2] أبو داؤد: ٢\ ٢٤١، وكذا في مشكوة، ص ٤٧١.

﴿3﴾

عن عبد الله بن مسعود رضي الله عنه يملك العرب رجل من أهل بيتي يواطئ اسمه إسمي واسم أبيه اسم أبي. هذا حديث حسن صحيح.[1]

Ḥaḍrat ʿAbdullāh ibn Masʿūd raḍiyallāhu ʿanhu narrates that Rasūlullāh ṣallallāhu ʿalayhi wa sallam said: A person from my family will rule over the Arabs. His name will be the same as mine, and his father's name will be the same as my father's name.

﴿4﴾

عن أبي سعبد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لا تقوم الساعةُ حتى تُمْلَأُ الأرضُ جَوْرًا وعُدْوانًا، ثُمَّ يَخْرُجُ مِن أهْلِ بيتي رَجُلٌ يَمْلَأُهَا قِسْطًا وَعَدْلًا كما مُلِئَتْ ظُلْمًا وعُدْوانًا.[2]

Ḥaḍrat Abū Saʿīd Khudrī raḍiyallāhu ʿanhu said: Rasūlullāh ṣallallāhu ʿalayhi wa sallam said: The Final Hour will not commence until the earth is filled with injustice and transgression. A man from my family will then appear. He will fill the land with justice and equity just as it had been filled with injustice and transgression.

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[1] العقائد: ٢\٢٣١، والترمذي: ٢\٤٦، وكذا في مشكوة، ٤٧٠.

[2] أبو داؤد: ٢\٢٣٩.

The Ahādīth With Reference to Imām Mahdī Are Mutawātir

There are so many Aḥādīth which make reference to Imām Mahdī that they reach the level of tawātur – such a large number that they cannot be rejected. ʿAllāmah Shaukānī *raḥimahullāh* writes:

فَقَرَّرَ أن الأحاديثَ الوَارِدَةَ في المهدي الْمُنْتَظَر مُتَوَاتِرَةٌ، والأحاديث الوَارِدَةُ فِي نُزُوْلِ عِيْسَى بْنِ مَرْيَم عليه السلام متواترةٌ.[1]

The Aḥādīth which make mention of the awaited Mahdī are mutawātir. The Aḥādīth which make reference to the coming down of Ḥaḍrat ʿĪsā ibn Maryam ʿalayhis salām are mutawātir.

We learn from all these narrations that the coming of Imām Mahdī is from among the signs of the Resurrection. None of the signs which are described in the Aḥādīth are to be found in Gauhar Shāhī. He is therefore not the promised Mahdī.

7th Belief: Replacing "Muḥammad Rasūlullāh" With "Gauhar Shāhī Rasūlullāh" in The Kalimah

Gauhar Shāhī himself writes in his book, *Ḥaqq Kī Āwāz*:

> On the birthday, a coloured sticker was issued by R.A.G.S. National England in which the kalimah and my name was written. There was nothing serious about it, yet my opponents immediately removed it.

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[1] كتاب الأداعية، ص ٧٧.

Answer

The second part of the Kalimah Tayyibah contains the words "Muhammad Rasūlullāh". The entire ummat is unanimous in this regard. The other Prophets of the past also had a second part to the kalimah, e.g.

Lā Ilāha Illāllāh Ādam Safīyyullāh

Lā Ilāha Illāllāh Ibrāhīm Khalīlullāh

Lā Ilāha Illāllāh Ismāʿīl Dhabīhullāh

Lā Ilāha Illāllāh Mūsā Kalīmullāh

Lā Ilāha Illāllāh ʿĪsā Rūhullāh

Gauhar Shāhī added his name to the kalimah by having it written as follows:

Lā Ilāha Illāllāh Gauhar Shāhī Rasūlullāh.

The entire ummat unanimously states that any type of alteration to the kalimah renders a person out of the circle of Islam. In fact, the ʿulamā' of the Ahl as-Sunnah state that merely not accepting Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam* renders a person a kāfir. And not accepting whatever he came with also renders him a kāfir. This point is proven from the Qur'ān, Ahādīth and Ijmāʿ of the ummat. ʿAllāmah Ibn Hazm Zāhirī *rahimahullāh* states in *Kitāb al-Fasl*:

صَحَّ الإجماعُ على أنَّ كُلَّ مَن جَحَدَ شيئا صَحَّ عِنْدَنا بالإجماع أن رسول الله صلى الله عليه وسلم أَتَى بِهِ فَقَدْ كَفَرَ.[1]

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[1] كتاب الفصل: ٤\٢٥٥.

It is unanimously stated that anyone who rejects something which is established through Ijmāʿ that it is from Rasūlullāh sallallāhu ʿalayhi wa sallam then he is a kāfir.

The following is stated in *Kitāb Īthār al-Haqq*:

إِنَّ الكُفْرَ هُوَ جَحْدُ الضَّرُوْرِيَّات مِنَ الدِّين أو تَأْوِيْلُهَا.[1]

Kufr entails rejecting the essentials of Dīn or rationalizing them.

8th Belief: Claiming to Have Met Hadrat ʿĪsā

Gauhar Shāhī writes in this regard:

> Imām Mahdī and Hadrat ʿĪsā *ʿalayhis salām* have already made their appearance. They know those who are close to them. They also know those who get close to them. Their number is increasing in this way.[2]

His disciple writes in this regard:

> In the course of his journey to America, Hadrat Sayyidunā Riyād Ahmad Gauhar Shāhī met Hadrat ʿĪsā *ʿalayhis salām* at the El Monte Lodge Hotel in New Mexico on 29 May 1997. This meeting remained a secret until the 28th of July 1997. However, when his highness decided to lift the veil from this secret, he provided some details to us. He said: It was the latter part of the first night of my stay in

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[1] إيثار الحق، ص ٢٤١.

[2] *Haqq Kī Āwāz*, *Malfūzāt Gauhar Shāhī*, p. 17, 15 June 1998.

the New Mexico hotel when I saw a person in my room. There was a slight amount of light in the room. I assumed it to be one of my companions. I asked: "Why have you come?" The person replied: "To meet you." I switched on the light and saw that it was a stranger. All my different forms of dhikr came out spontaneously, I perceived a unique internal joy, and I felt the happiness which I had felt several times previously in the assemblies of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. It seemed that this person could speak any language. He said to me: "I am ʿĪsā ibn Maryam and I am presently residing in America." I asked: "Where is your house?" He replied: "I did not have a permanent place previously nor do I have one now."

He (Gauhar Shāhī) did not consider it appropriate to relate other details of this meeting to us. He said: A few days later I went to a spiritual centre in Tucson where I saw a book stall. A saleswoman had a picture of that youngster (i.e. Ḥaḍrat ʿĪsā *ʿalayhis salām*) whom I recognized. I asked her: "Whose photograph is this?" She replied: "It is of Jesus Christ." I asked: "Where did you get it from?" She replied: "Some friends had gone to worship at a holy and spiritual place. They took some photos there and when they were developed and printed later, this face also appeared, whereas no one had seen him there and no one had taken his photograph."

> After obtaining this photo from the woman, I compared it to an image which is visible on the moon and found it to be the same. On returning to London, I gave it to the *Guardian* newspaper to place as an advert. They too compared it to the image on the moon and affirmed it. In the light of these incidents, I find it necessary to divulge this secret and state that it is certainly the image of Hadrat ʿĪsā *ʿalayhis salām.*[1]

Answer

The entire ummat unanimously believes that Hadrat ʿĪsā *ʿalayhis salām* is alive in the heavens and that he will descend to earth before the day of Resurrection. He will remain on earth for some time, pass away and be buried next to Rasūlullāh *sallallāhu ʿalayhi wa sallam.*

The Ahādīth state that when Hadrat ʿĪsā *ʿalayhis salām* descends, people will see him immediately. He will not be here from before hand.

عن نَواس بن سَمْعان رضي الله عنه قال قال رسول الله صلى الله عليه وسلم فَيَبْعَث اللهُ المسيحَ بن مريم فيَنْزِل عند المنارة البيضاء الشرقي دِمِشْق بَيْن مَهْرُوْذَتَيْنِ واضِعًا يديه على أجنحة ملكين.[2]

Hadrat Nawās ibn Samʿān radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: Allāh taʿālā will send al-Masīh ibn Maryam. He will descend on the white eastern minaret of Damascus,

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[1] An advert published by Sarfaroz Publishers.

[2] مسلم: ٢\٤٠١، ترمذي: ٢\٤٧، ابن ماجه: ٢\٣٠٦، أبو داؤد: ٢\٢٤٥.

while wrapped in two sheets and having placed his hands on the wings of two angels.

عن جابر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: لا يزال طائفةٌ من أمتي يُقَاتِلُون على الحق ظاهرين إلى يوم القيامة، قال فيَنْزِل عيسى بن مريم فيقول أميرُهم تعال، فقال صَلِّ لنا، فيقول لا، إن بعضَكم على بعض أمرآءُ تَكْرُمَةَ اللهِ تعالى هذه الأمةَ.[1]

Hadrat Jābir radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: "A group from my ummah will continue fighting for the truth and they will be victorious until the day of Resurrection." He then said: "ʿĪsā ibn Maryam will descend." The Muslim leader will say to him: "Come forward and lead us in salāh." He will reply: "No. Allāh taʿālā honoured this ummah by making some of you leaders over others."

Hadrat ʿĪsā Will Wage Jihād

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: والذي نفسي بيده لَيُوْشِك أن يَنْزِل فيكم ابنُ مريم حَكَمًا مُقْسِطًا فَيَكْسِر الصليبَ ويَقْتُل الخِنْزِيرَ وَيَضَعُ الجِزْيَةَ ويُفِيْضُ المالُ حتى لا يَقْبَلُه أحدٌ صَدَقَتَهُ.[2]

Hadrat Abū Hurayrah radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: I take an oath in the name of the Being in whose control is my life. [ʿĪsā] Ibn Maryam will soon come down to you

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[1] مسلم: ١\٨٧، كذا في مشكوة، ص ٤٨٠.

[2] بخاري: ١\٤٩٠، مسلم: ١\٨٧، ترمذي: ١\٤٦، أبو داؤد.

as a just ruler. He will break the cross, instruct the killing of swine and put an end to jizyah. Wealth will be in such abundance that there will be no one to accept charities.

Hadrat ʿĪsā *ʿalayhis salām* will remain on earth for 40 years and will then be buried next to Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

عن عبد الله بن عمر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم يَنْزِل عيسى بن مريم إلى الأرض فيَتَزَوَّجُ ويُوْلَدُ له ويَمْكُث خمسا وأربعين سنة ثم يموت فيُدْفَن مَعِيْ في قبري فأقوم أنا وعيسى بن مريم في قبر واحد بين أبي بكر وعمر.[1]

Hadrat ʿAbdullāh ibn ʿUmar radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: ʿĪsā ibn Maryam will come down to earth, he will marry, children will be born to him, he will remain on earth for 45 years and die. He will be buried with me in my grave. ʿĪsā ibn Maryam and I will then get up from one grave, and Abū Bakr and ʿUmar will be between us.

It is learnt from the above narrations that Hadrat ʿĪsā *ʿalayhis salām* will descend before the Resurrection and that his descent will be from among the major signs of the Resurrection. When he descends in Damascus, Imām Mahdī will be present. All Muslims will recognize him.

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[1] كتاب الوفاء لابن الجوزي، وكذا في مشكوة: ص ٤٨٠.

9th Belief: It is Permissible to Embrace Strange Woman

Gauhar Shāhī writes in *Rūḥānī Safar*:

> After that incident I and Mastani came more near (to each other). She used to call me brother on every occasion and sometimes even hushed (relax) me in case of headache. She was not forcing me any more to take hemp even did not take hemp in my presence. It used to overspread a strange kind of devoid of senses in her eyes occasionally, then (she) used to chat in different expressions (styles), whitened the black face with flour, behave boastfully like girls although she was at the age of almost 50 years, sometimes used to hold my hand and put it to her chest and on the other times start dancing and I had been ignoring her with a view that it were habits.[1]

He writes in another place of the same book:

> Sometimes when the heart used to feel distressed or memories of the children troubled me, those women would appear suddenly, fan me and sing poems. In this way, those moments of distress would pass. If I ever experienced pain in my body, she would come and massage me, and this would bring comfort to me.

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[1] Quoted directly from the book *Rohani Safar* from the website "goharshahi.org". Urdu reference: *Rūḥānī Safar*, p. 37.

Answer

The Aḥādīth are clear as regards the prohibition of meeting strange women, looking at them, touching them and having one's self massaged by them.

﴿1﴾

Ḥaḍrat ʿUmar *raḍiyallāhu ʿanhu* narrates that Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* said: "When a man is in privacy with a woman, the third one is Shayṭān."[1]

﴿2﴾

Ḥaḍrat Maʿqil ibn Yasār *raḍiyallāhu ʿanhu* narrates that Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* said: "It is better for a needle to be pricked in your head than for you to touch a woman who is not lawful to you."[2]

﴿3﴾

It is not permissible to offer salām to strange women, nor is it permissible for women to offer salām to strange men.[3]

﴿4﴾

A lengthy narration of Ḥaḍrat Abū Hurayrah *raḍiyallāhu ʿanhu* states that Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* said that adultery of the hand entails touching a strange woman.[4]

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[1] Tirmidhī.
[2] Ṭabarānī and Bayhaqī.
[3] Abū Nuʿaym and *Kanz al-ʿUmmāl*, vol. 8, p. 263.
[4] Bukhārī.

The ʿulamā' state that it is harām to converse with a strange woman, shake hands with her, embrace her, to have her massage you, etc.

Fatāwā With Reference to the Anjuman Sarfaraushān Islam Sect

﴾1﴿

The last fatwā of Hadrat Maulānā Muhammad Yūsuf Ludhyānwī Shahīd *rahimahullāh*.

Question

بسم الله الرحمن الرحيم

What do the ʿulamā' say about a person by the name of Riyād Ahmad Gauhar Shāhī whose group is known as Anjuman Sarfaraushān Islam? He has a matric pass and is a welder and motor mechanic by profession. He is from the Moghul family but calls himself a Sayyid. He lives in Khūrshīd Colony in Hyderabad Sindh, and calls his centre "Rūhānī Markaz". He makes the following claims:

1. I only convey to you what Muhammad *sallallāhu ʿalayhi wa sallam* teaches me.
2. I meet Rasūlullāh *sallallāhu ʿalayhi wa sallam* very often.
3. I had several direct verbal meetings with Rasūlullāh *sallallāhu ʿalayhi wa sallam*.
4. His followers printed and distributed a sticker which contains the kalimah as follows: Lā Ilāha Illallāh, Riyād Ahmad Gauhar Shāhī Rasūlullāh. He claims that there is nothing wrong with this sticker.

5. From the five fundamental pillars of Islam, he considers salāh and fasting to be external forms of worship which are devoid of spirituality. He says that spirituality lies in the beating of the heart.

6. He claims that the Qur'ān has 40 pārās and not 30. The other ten pārās contain additional themes which are different from the 30. The 30 pārā Qur'ān states that zakāh is two and half percent while the ten pārās state that zakāh is ninety seven and half percent. The 30 pārā Qur'ān states: perform salāh or else you will be a sinner. The ten pārās state: you will become a sinner if you perform salāh. He makes various other claims in this regard.

7. He claims that his adherents believe him to be the Mahdī, and the more conviction a person has in him the closer he will get to him.

8. My image has already appeared on the moon, sun and the Black Stone. Anyone who rejects this is rejecting Allāh's great signs.

9. My image on the Black Stone has been affirmed by the Imām of the Haram, Hammād ibn ʿAbdillāh, who said that this image is similar to that of the Mahdī's.

10. I used to live in the ʿĀlam Arwāh (the world of souls) with Rasūlullāh *sallallāhu ʿalayhi wa sallam*. When he came into this world and saw my image on the Black Stone, he recognized it as mine. This is why Rasūlullāh *sallallāhu ʿalayhi wa sallam* kissed my image.

11. I met Hadrat ʿĪsā *ʿalayhis salām* in a hotel in America. He came especially to meet me. [He

also claims that] Hadrat ʿĪsā *ʿalayhis salām* has already descended into this world.

12. Hadrat Mahdī is already born. He is silent about his claim to being the Mahdī because there is the fear of being imprisoned in Pakistan under the law of denigrating prophethood.

13. In the course of a journey he was in the company of a Mastani with whom he spent several nights. He claims that his companionship with this woman did not affect his spirituality in the least.

14. He describes Hadrat Ādam *ʿalayhis salām* as "envious" and "one with a mischievous self".

15. He says that the grave of Hadrat Mūsā *ʿalayhis salām* is devoid of his blessed body and that it is a centre of polytheism.

16. He claims that Allāh *taʿālā* is restricted, and that although He is closer than the jugular vein, He cannot see.

17. When he went to meet Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he saw the ring of Hadrat ʿAlī *radiyallāhu ʿanhu* in Allāh's hand.

18. Hemp and opium are not harām. Rather, the intoxication which increases one's spirituality is halāl. Our scholars have labelled it harām for no reason.

19. Learn spirituality no matter which religion you belong to. Anyone who learns spirituality even if he did not recite the kalimah of Islam will not go to Hell.

20. He claims to have gone on Miʿrāj and to have received divine inspiration.

Is this person a Muslim or a kāfir and a zindīq? What are the statements of the Qur'ān, Sunnah and ʿulamā' with regard to this person and his organization? Is it permissible to interact with them, intermarry, etc.? What is the ruling with regard to animals slaughtered by them? Kindly explain in detail with proofs.

Was salām
Saʿīd Ahmad Jalālpūrī, Karachi.

Answer

بسم الله الرحمن الرحيم

الحمد لله وسلام على عباده الذين اصطفى، أما بعد:

The honourable Maulānā Saʿīd Ahmad Jalālpūrī compiled this questionnaire with reference to Riyād Ahmad Gauhar Shāhī whose organization is known as Anjuman Sarfaraushān Islam. Acting under my advice, he compiled a book on the beliefs of Gauhar Shāhī. References to the above questions are to be found in this book. The honourable Maulānā presented the gist of his claims very beautifully in the above questionnaire. At the end he asked: "Is this person a Muslim or a kāfir and a zindīq?"

1. Anyone who studies this questionnaire will conclude that this man is not a Muslim. He is a kāfir, a zindīq and an apostate.
2. The declaration of the Qur'ān, Sunnah and seniors of this ummat is that such a person and his followers can never ever be Muslims.

3. It is not permissible to interact with Riyāḍ Aḥmad Gauhar Shāhī and his followers, to intermarry with them, etc.
4. Animals slaughtered by them are classified as carrion.
5. The person who read the declarations of the Qur'ān, Sunnah and seniors of this ummat does not need proofs for the above-listed points. Rather, whatever is mentioned in the questionnaire is a clear proof of the above.

Allāh *taʿālā* knows best.
Muḥammad Yūsuf, *may Allāh pardon him.*
12 Ṣafar 1421 A.H.

﴿2﴾

The fatwā of Jāmiʿah ʿUlūm Islāmīyyah, ʿAllāmah Binnaurī Town

It should remain clear that Allāh *taʿālā* sealed prophet-hood with Muḥammad Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* and announced the perfection of Dīn. Allāh *taʿālā* selected Islam over all other religions and made it the most acceptable. The Qur'ān makes mention of this as follows:

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ، وَهُوَ فِي الْآخِرَةِ مِنَ الْخٰسِرِيْنَ.

Whoever seeks a religion other than Islam it will never be accepted from him. And he is doomed in the Hereafter.[1]

[1] Sūrah Āl ʿImrān, 3: 85.

The Dīn of Rasūlullāh *sallallāhu ʿalayhi wa sallam* was perfected and completed as clearly proven from the following declaration of Allāh *taʿālā*:

اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الإِسْلاَمَ دِيْنًا

Today I have perfected for you your religion and completed upon you My favour, and I have chosen for you Islam as your religion.[1]

Thus, if anyone tries in the impure effort of altering Islam and making additions to it, Muslims will never be prepared to tolerate it.

Various types of tribulations came to the fore after the demise of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Some claimed to be prophets, others to be the Mahdī and yet others to be the Messiah. Groups of these people are to be found in the world, who, together with these claims laid the foundations for a new religious denomination. In Iran, Muhammad ʿAlī Bāb and Bahāʾullāh Shīrāzī made claims of being the Mahdī and commenced their journey in this way. Presently, we find Bahāis in various parts of the world. In America, Master Father Muhammad and Elijah Muhammad also commenced their religions by claiming to be the Mahdī. At present, their religion "Nation of Islam" is spreading under the leadership of Louis Farrakhan. This is a religion which is totally and entirely different from the Islam of the Muslims. Similarly, in the Mukrān region of Pakistan, the Dhikrī sect is coming down since several centuries. Mullā Muhammad Attokkī also initiated this sect by

[1] Sūrah al-Mā'idah, 5: 3.

first making claims of being the Mahdī. He eventually adopted the titles "Rasūlullāh" and "Khātamun Nabīyyīn" for himself.

During the period of colonisation, the wretched British instigated various tribulations to render the unity of Muslims into smithereens. In short, the Islamic world has faced tribulations in its history. The most dangerous and most painful tribulation was that of a false prophet whom the British instigated in order to put an end to the Muslim zeal for jihād, lower the status of prophet-hood, and to render the traditional doctrines of Islam unworthy of consideration. To this end, they instigated their slave from Qādiyān to claim prophet-hood, and thereby put the ummat through a major tribulation.

The fact of the matter is that Qādiyāniyat is in itself a major tribulation for Islam. The Islamic community and the Muslims of India and Pakistan had still not completed putting an end to the poison of this British prophet [Mirzā Ghulām Aḥmad] and his British religion, and they hadn't disposed of his stinking corpse as yet, when another similar tribulation in the name of spirituality and Sufism was propped up by the British. The founder of this movement was Riyāḍ Aḥmad Gauhar Shāhī who, all at once, announced the ruin of the entire edifice of Islam as is gauged from the previously-mentioned beliefs, his books, booklets and pamphlets.

He makes derogatory statements against Islam and Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. He claims distortions in the Qur'ān and alters the kalimah. He alleges his images to be found on the moon, sun and the Black Stone. He claims that the Imām of the Ḥaram, Ḥammād ibn ʿAbdillāh, saw his image on the Black Stone (whereas the head imām of the Ḥaram,

Shaykh ʿAbdullāh ibn Subayyil vehemently rejected him and labelled him a deviate who is misleading others, and one of the Dajjāls of our time. He further declared that there is no such Ḥammād ibn ʿAbdillāh from among the imāms of the Ḥaram). Gauhar Shāhī also claims to have received direct instructions from Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. He rejects ṣalāh, fasting, ḥajj and other salient features of Islam. In fact, he even denies Dīn, īmān and Islam being necessary for salvation. He believes that the outward form of the Sharīʿah, the Qur'ān, Ḥadīth and their injunctions have no reality. In addition to other false beliefs, he claims that (Allāh forbid) Ḥaḍrat ʿĪsā *ʿalayhis salām* came to meet him in a hotel in America. The Anjuman Sarfaraushān published pamphlets and booklets with photographs depicting this meeting.

In the light of the above, any person who holds such beliefs and his followers are deviated themselves, deviating others, and are Dajjāls according to the ʿulamā' of the Ahl as-Sunnah wa al-Jamāʿah. They are out of the circle of Islam, they are kāfirs and zindīqs. It is ḥarām to interact with them, intermarry with them and so on. Their slaughtered animals are ḥarām. This is because his followers consider Gauhar Shāhī to be a Rasūl and they read his kalimah as mentioned in their own books. They reject the fundamentals of Islam – ṣalāh, fasting, zakāh and ḥajj. There is no doubt whatsoever about their being unbelievers.

قال في الدر (و) حرم نكاح (الوثنية) قال في الشامية تحت (قوله الوثنية) ويدخل في عبدة الأوثان عبدة الشمس (إلى قوله) وفي شرح الوجيز وكل مذهب يكفر به معتقد آه قلت وشمل ذلك الدروز

والنصيرية والتيامنة فلا تحل منكحتهم ولا تؤكل ذبيحتهم لأنهم ليس لهم كتاب سماوي.[1]

Animals slaughtered by them are not halāl as gauged from the above text.

That is all.
Khwājah Ghulām Rasūl
Specialist in Islamic jurisprudence
Dār al-Iftā', Jāmiʿah al-ʿUlūm al-Islāmīyyah
ʿAllāmah Binnaurī Town, Karachi, 5.
29/2/1421 A.H./04/6/2000.

I concur with the answer.
Muhammad ʿAbd al-Majīd.

I concur with the answer.
Muhammad ʿAbd as-Salām
Head of Dār al-Iftā'
Jāmiʿah al-ʿUlūm al-Islāmīyyah

﴿3﴾

The fatwā of Jāmiʿah Fārūqīyyah

Any person who holds the beliefs as listed in numbers 4, 5, 6, 8, 11, 14, 15, 16, 18 and 19 is out of the fold of Islam. He is deviated, a rebel and one who is disrespectful to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Interacting with such a person or his followers would result in one's destruction. It is harām to intermarry with such people or to eat animals which are slaughtered by them.

Muslims intermingling with these people will result in their ruin and the destruction of their īmān.

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[1] الشامية: ١\٣١٤، بحوالة أحسن الفتاوى: ١\١٩٧.

Muslims must never have ties with people who are followers of such a person (may Allāh *taʿālā* protect us against tribulations of this nature).

A short list of the person's blasphemies are presented below:

1. It is harām to replace the words "Muhammad Rasūlullāh" from the kalimah with one's own words.
2. The entire ummat unanimously concurs that salāh, fasting, hajj, zakāh and similar acts of worship are the fundamental objectives of Dīn. It is kufr to allege that there is no spirituality in them.[1]
3. Allāh *taʿālā* personally took in upon Himself to preserve the Qur'ān. It is against an explicit text to claim that the Qur'ān contains 40 pārās. This is kufr.
4. The one who is disrespectful towards any of the Prophets *ʿalayhimus salām* is unanimously classified a kāfir.

في الشامية: الكافر بسبّ النبي...فإنه يقتل حدا.[2]

5. His claim that Allāh *taʿālā* is restricted and cannot see even though He is closer than the jugular vein is a kufr belief and entails rejection of absolute texts. Similarly, it is kufr to state that a person needs only to learn spirituality even if he does not read the kalimah, and that he will not go to Hell if he does not read it. This is because it is essential

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[1] أحسن الفتاوى: ١\٣١٩.

[2] الشامية: ٤\٢٣١.

to read the kalimah to be saved from the Hell-fire. It is also essential to act on the demands of the kalimah. This claim of his is in conflict with the absolute texts of beliefs.

Ḥammādullāh Waḥīd
Dār al-Iftā' Jāmiʿah Fārūqīyyah, Karachi.

I concur with the answer.
Muḥammad Iqbāl, *may Allāh pardon him.*
24/2/1421 A.H.

﴿4﴾

The fatwā of Dār al-ʿUlūm Karachi

Answer

نَحْمَدُهُ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ، أَمَّا بَعْدُ:

The questioner wants to know the Sharʿī ruling with regard to Riyāḍ Aḥmad Gauhar Shāhī. We will first present some of his views and objectionable statements from the books and booklets written by him. We will then present our observations, and conclude by summarizing the discussion and the ruling with regard to this person.

At the time of writing on this person, we had the following of his written works:

1. *Mīnārah-e-Nūr*, Sarfaraush Publications Pakistan.
2. *Tuḥfah al-Majālis*, Sarfaraush Publications Pakistan.
3. *Tuḥfah al-Majālis* (vol. 2), Anjuman Sarfaraushān Islam.

4. *Rehnumā'-e-Tarīqat Wa Asrār Haqīqat*, Sarfaraush Publications.
5. *Raushnās*, Sarfaraush Publications Pakistan.
6. *Gauhar* – annual. Sarfaraush Publications Pakistan.
7. *Tarāshah Sadā'-e-Sarfaraush,* Hyderabad (fortnightly).

Now observe a few important quotations from these writings:

1. Islam is Not Needed For Allāh's Recognition And His pardon

(a) Learn spirituality to gain the recognition of Allāh and proximity to Him, no matter which religion you belong to.[1]

(b) If you want to recognize Allāh *taʿālā* and reach Him, you must learn spirituality no matter which sect or religion you belong to. Muslims will ask: How can a person reach Allāh *taʿālā* without reading the kalimah? Whereas we see that this is happening practically. The Christians, Hindus and Sikhs are moving forward without dhikr and without reading the kalimah.[2]

(c) Hadrat Abū Hurayrah *radiyallāhu ʿanhu* said: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* taught me two sciences. I conveyed one of them to you. If I were to convey the other one, you will kill me." The fact of the matter is that it is this second science which even if a person

[1] *Farmān Gauhar Shāhī, Birīsht Raushnās, Mīnārah Nūr.*
[2] *Gauhar*, p. 4.

does not read the kalimah, he can reach Allāh.[1]

(d) Some people are purified through religion, others are purified through the love and gaze of a saint.[2]

(e) We are teaching people the love of Allāh without distinguishing between race and religion. If a dog can become "Hadrat Qamṭīr" by virtue of its love for the Companions of the Cave and enter Paradise, how can the person who is engaging in Allāh's remembrance out of His love be deprived of salvation?[3]

(f) An American woman came to meet Shāh Sāhib. She was also searching for spirituality. She was accompanied by a Pakistani partner. The partner said to the master: "This American woman would like to embrace Islam at your hands." On hearing this, Shāh Sāhib addressed the woman directly and asked: "What do you want? Only Islam or God?" She replied forthrightly: "God." Shāh Sāhib said: "Very well, I will show you the path to God…There are two paths leading to God. One is the path of love. (Shāh Sāhib then explained the difference between the two by saying that the path of Islam contains adherence to certain restrictions, while the path of love does not).[4]

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[1] *Gauhar*, p. 4.
[2] *Gauhar*, p. 6.
[3] *Sadā'-e-Sarfaraush*, 12 Rabīʿ al-Awwal 1419 A.H.
[4] *Gauhar*, p. 7.

From the above quotations it becomes clear that according to Gauhar Shāhī, a person can recognize Allāh *taʿālā* and gain proximity to Him through a specific form of dhikr. The person can realize purification of the self and acquire love of Allāh *taʿālā*. It is not even necessary to be a Muslim to achieve this. People of other religions can also acquire it. In fact, they are doing it. Furthermore, the fundamental objective is spirituality for which Islam is not a pre-requisite. A non-Muslim – whether he is a Hindu, Christian or Sikh – can be forgiven after having acquired spirituality. It is not necessary to have Islam in order to find Allāh *taʿālā*. It is possible to find Him without it. Gauhar Shāhī presents two proofs to this end. One, the Ḥadīth of Ḥaḍrat Abū Hurayrah *raḍiyallāhu ʿanhu* and the other, the dog of the Companions of the Cave. Details in this regard are to be found in the above quotations.

In the light of the Qur'ān, Aḥādīth and Ijmāʿ of the ummat, all these points are totally baseless and clear deviations. This is because in the presence of kufr, no action is accepted by Allāh *taʿālā*. No dhikr is a cause of proximity, Allāh's love and purification of the self. In the presence of kufr, the apparent benefits of dhikr which are seen are merely the apparent effects of dhikr and concentration. This dhikr can never be a cause of proximity, Allāh's pleasure and pardon. Īmān is the first prerequisite for the acceptance of good deeds. Īmān is not considered in the Sharīʿah as long as – together with embracing Islam – all other false creeds and religions are rejected. A few verses of the Qur'ān, Aḥādīth of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* and declarations of jurists and theologians are presented in this regard.

Qur'ān

﴿1﴾

اِنَّ الدِّيْنَ عِنْدَ اللهِ الْاِسْلَامُ

Surely the true religion in the sight of Allāh is Islam.[1]

﴿2﴾

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ ۚ وَهُوَ فِي الْآخِرَةِ مِنَ الْخٰسِرِيْنَ.

Whoever seeks a religion other than Islam, it will never be accepted from him. And in the Hereafter he is doomed.[2]

﴿3﴾

أُولٰئِكَ الَّذِيْنَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ

These are the very ones whose efforts have gone to waste in this world and in the Hereafter.[3]

﴿4﴾

فَحَبِطَتْ اَعْمٰلُهُمْ فَلَا نُقِيْمُ لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا.

Their deeds therefore went to waste. So We shall assign no weight for them on the day of Resurrection.[4]

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[1] Sūrah Āl 'Imrān, 3: 19.
[2] Sūrah Āl 'Imrān, 3: 85.
[3] Sūrah Āl 'Imrān, 3: 22.
[4] Sūrah al-Kahf, 18: 105.

Ahādīth

﴿1﴾

والذي نفس محمد بيده لا يسمع بي أحد من هذه الأمة يهودي ولا نصراني ثم يموت ولم يؤمن بالذي أرسلت به إلا كان من أصحاب النار.[1]

I take an oath in the name of the Being in whose control is the life of Muḥammad. Anyone – whether a Jew or a Christian – who hears about me and then dies without having believed in the religion with which I was sent shall be from among the inmates of the Hell-fire.

﴿2﴾

وقال رسول الله صلى الله عليه وسلم في عمه أبي طالب وهو كان يحوطه وينصره ولكن لم يؤمن به، ومات على دين عبد المطلب: أهون أهل النار عذابا أبو طالب وهو منتعل بنعلين يغلي منهما دماغه.[2]

Rasūlullāh ṣallallāhu ʿalayhi wa sallam said with reference to his uncle Abū Ṭālib who used to help and protect him, but did not believe in him and died on the religion of ʿAbd al-Muṭṭalib: The one who will be meted out the lightest punishment in the Hell-fire shall be Abū Ṭālib. He will be made to wear shoes which will cause his brains to boil.

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[1] مسلم شريف، وكذا مشكوة، ١٢.

[2] مسلم شريف، كتاب الإيمان.

Look at the uncle of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* who used to be most affectionate towards him and always come to his defence. However, he could not save himself from the Hell-fire because he did not have īmān. We learn from this that in the absence of īmān, there is no action which can save a person from the Hell-fire and give him salvation from it.

﴿3﴾

وقال عليه الصلوة والسلام: إن المؤمن إذا أذنب ذنبا كانت نكتة سوداء في قلبه، فإن تاب ونزع واستغفر صقل منها، وإن زاد زادت حتى يغلف بها قلبه (الخ. رواه الترمذي).[1]

Rasūlullāh ṣallallāhu ʿalayhi wa sallam said: When a believer commits a sin, a black spot appears on his heart. If he repents, abstains from it and seeks forgiveness, his heart is cleansed of that spot. But if he continues sinning, the black dots continue increasing until they encompass his entire heart.

Just imagine the effect which sinning has on the heart of a believer! Now kufr which is the worst of the major sins and is nothing but blackness and darkness, as long as it is in the heart how can the blackness be removed by a special form of dhikr?! Thus, one has to embrace īmān first, only then can purification of the self be realized. It can never be achieved while in a state of kufr. And the person can never acquire spirituality, i.e. proximity to Allāh *taʿālā* or true love.

The following is stated in *Rūḥ al-Maʿānī*:

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[1] الترغيب والترهيب: ٤\٩٢.

قال علي رضي الله عنه في آخر خطبة له: أيها الناس دِيْنَكُمْ دِيْنَكُمْ! فإن السيئةَ فيه خيرٌ مِن الحسنةِ مِن غَيْرِهِ، إن السيئةَ فيه تُغْفَرُ وإن الحسنةَ في غَيْرِهِ لا تُقْبَلُ.[1]

Hadrat ʿAlī radiyallāhu ʿanhu said in one of his last sermons: O people! Adhere to your Dīn! Adhere to your Dīn! A sin committed in your Dīn is better than a good action committed in another religion. This is because an evil committed in your Dīn is pardoned while a good deed in another religion is not accepted.

When "good deeds" are not accepted in the presence of kufr, how will the heart be really illuminated through that good deed? How can genuine recognition of Allāh *taʿālā* and true proximity to Him be realized? And the most important of all, how can he be pardoned?

The following is stated in *Sharh ʿAqīdah Tahāwīyyah*:

وإذا زال تصديق القلب لم ينفع بقية الاخر فإن تصديق القلب شرط في اعتبارها وكونها نافعة.[2]

When affirmation of īmān no longer remains in the heart, the remaining actions will not be of any use. This is because affirmation of the heart is a prerequisite for considering them to be beneficial.

Sharh Nibrās states:

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[1] روح المعاني: ٣\١٠٩.

[2] عقيد الطحاوية، ص ٣٤١.

والله تعالى لا يغفر أن يشرك به (والمراد من الشرك الكفر) بإجماع المسلمين.[1]

Muslims unanimously concur that a polytheist (kāfir) will not be pardoned.

It is popularly attributed to some Sufis that they opine that a kāfir will receive salvation in the Hereafter. This view is attributed to Shaykh Ibn al-ʿArabī *raḥimahullāh*. However, the author of *Nibrās* states that the majority of ʿulamā' have severely criticized him for this view and some even went to the extent of classifying him as a kāfir. Nonetheless, the author of *Nibrās* says that the Shaykh should not be criticized to such a level. At the same time, one should not agree with him in this regard because it is in conflict with the belief of the Ijmāʿ of the ummat. Furthermore, it is a most rare view. He writes in this regard:

والجمهور ينكرون ذلك منه أشد الإنكار، ويكفرونه، وعليك بالكف عنه عن طعنته والإعتقاد بخلود عذاب الكفار على طبق الإجماع.[2]

Gauhar Shāhī Ṣāḥib generally presents two proofs in support of his claim:

1. The dog of the Companions of the Cave.
2. The Ḥadīth of Ḥaḍrat Abū Hurayrah *raḍiyallāhu ʿanhu*.

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[1] شرح نبراس، ص ٣٦٠.

[2] شرح نبراس، ص ٣٦١.

﴿1﴾

As for his first proof, it is based solely on ignorance and misguidance. The reasons for saying this are as follows:

The entry of the dog of the Companions of the Cave into Paradise is not established from authentic and reliable narrations. This is clearly stated by the author of *Rūḥ al-Maʿānī*.

Secondly, even if these narrations are accepted as authentic and reliable, it is totally wrong and baseless to base the admission of a kāfir into Paradise on the dog's admission into Paradise. This is because the dog of the Companions of the Cave is not accountable to the injunctions of Dīn for it does not possess intellect. On the other hand, the unbelievers, polytheists and other humans are accountable to the injunctions of the Dīn on the basis of possessing intelligence. Thus, abstaining from īmān and dying in a state of kufr will cause them to remain in Hell forever.

Applying the salvation of the dog of the Companions of the Cave to that of unbelievers is also not correct because the author of *Rūḥ al-Maʿānī* labels it a reasoning of the Shīʿah. They feel that if the dog of the Companions of the Cave can be saved, then it is more likely for the one who is named "Kalb ʿAlī" (ʿAlī's dog) to receive salvation. This is why we find the Shīʿah naming their children by this name. ʿAllāmah ʿĀlūsī *raḥimahullāh* writes in *Rūḥ al-Maʿānī*:

وجاء في شأن كلبهم أنه يدخل الجنة يوم القيامة، فعن خالد بن معدان: ليس في الجنة من الدواب إلا كلب أصحاب الكهف وحمار

بلعم...وليس فيما ذكر خبر يعول عليه فيما أعلم...وقد اشتهر القول بدخول هذا الكلب الجنة حتى أن بعض الشيعة يسمون أبناءهم "بكلب علي" ويومل من سمي ذلك النجاة بالقياس الأولوي على ما ذكره وينشد: فتية الكهف نجا كلبهم كيف لا ينجو كلب علي.[1]

It is said with regard to the dog of the Companions of the Cave that it will enter Paradise on the day of Resurrection. Khālid ibn Miʿdān said: There will be no animals in Paradise except for the dog of the Companions of the Cave and the donkey of Balʿam…As far as I know, there is no reliable narration in this regard…It is popularly believed that this dog will enter Paradise to the extent that some Shīʿah name their sons "Kalb ʿAlī". They hope that the one who is given this name will receive salvation based on the greater likelihood on what was said. Consequently, a poet said: "The dog of the Companions of the Cave received salvation, how can Kalb ʿAlī not receive salvation?"

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The narration of Hadrat Abū Hurayrah *radiyallāhu ʿanhu* which Gauhar Shāhī furnishes as proof reads as follows:

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[1] روح المعاني: ١٥\٢٢٦.

عن أبي هريرة رضي الله عنه قال: حفظت من رسول الله صلى الله عليه وسلم وعائين، فأما أحمدهما فبششته فيكم، وأما الآخر فلو بششته قطع هذا البلعوم...يعني مجرى الطعام...[1]

Hadrat Abū Hurayrah radiyallāhu ʿanhu said: I acquired two types of knowledge from Rasūlullāh sallallāhu ʿalayhi wa sallam. I related one type to you. If I were to relate the second type, my throat will be slit.

The commentators of Hadīth have several views in identifying the type of knowledge which Hadrat Abū Hurayrah *radiyallāhu ʿanhu* did not expose. For example:

1. It refers to internal knowledge.
2. It refers to knowledge of tauhīd.
3. It refers to the names of the hypocrites.
4. It refers to the tyrant rulers from the Banū Umayyah.
5. It refers to various tribulations.[2]

Thus, Gauhar Shāhī's claim that it refers to gaining proximity to Allāh *taʿālā* even without reading the kalimah is solely a fabrication from his side which is baseless and ignorance.

2. The Sharīʿah And Tarīqah Are Separate Entities

a) Hadrat Jibra'īl first came down with the Qur'ān as enlightened words which settled in the heart of Rasūlullāh *sallallāhu ʿalayhi wa*

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[1] رواه البخاري، مشكوة شريف كتاب العلم، ٣٧.

[2] Refer to *Tībī*, vol. 1, p. 416; *Mirqāt*, vol. 1, p. 526.

sallam. It was then passed on from chest to chest to those who were eligible for it. The extraordinary feats and blessings of these people is based on the Qur'ān which is within them. This is an image of the external Qur'ān which was preserved on paper and which came into the lot of the 'ulamā' and huffāz. The 'ulamā' then embellished the external through the external Qur'ān while the auliyā' embellished the internal through the internal Qur'ān.[1]

b) One means is through the Qur'ān which is related to external knowledge, the external form, and the rectification of the self…this came into the share of the 'ulamā', and the masses received guidance through the verbal teachings of the 'ulamā'. This is referred to as the station of Shanīd and Sharī'ah.

   The second means is the companionship of Rasūlullāh *sallallāhu 'alayhi wa sallam* and love for him. Love is connected to the heart, and a heart finds the way to another heart in this manner. The light of Rasūlullāh's heart entered his heart and he received guidance solely through that light. Bearing in mind that the heart concerns the internal self and it is aware of internal mysteries, it is known as the Tarīqah. This is referred to as the station of Dīd, and these people are known as the auliyā'.[2]

c) External worship is related to the Sharī'ah. Those who are occupied in reciting the Qur'ān,

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[1] *Mīnārah Nūr*, p. 35, Sarfaraush Publishers, Pakistan.
[2] *Rū Shanās*, p. 16, Sarfaraush Publishers.

> optional salāh, verbal dhikr, hāfiz, ʿālim and qārī are confined to this station of the Sharīʿah. They are desirous of Paradise and the doe-eyed damsels. Their selves have neither died nor been purified, but they have certainly been rectified…[1]

From the above quotations from the writings of Gauhar Shāhī, it becomes absolutely clearly that he considers the Sharīʿah and Tarīqah to be two separate entities. Based on this, he even divided the Qur'ān into two – one external which is found among Muslims in the form of a book, and the other an internal one, which is being conveyed since the era of Rasūlullāh *sallallāhu ʿalayhi wa sallam* from heart to heart to the auliyā'.

This is that severe deviation and irreligiousness which – since time immemorial – has been committed by ignorant and materialistic people entering the field of the Tarīqah. They adopted the view that the Sharīʿah is one thing and the Tarīqah is something totally different. The things which are harām in the Sharīʿah are halāl in the Tarīqah. Based on this, they made it permissible for themselves and their followers to commit countless prohibitions, evils and major sins. Muslims have always been terribly harmed by such people. The same deviated view is obvious from the writings of Gauhar Shāhī. There is no doubt about its baselessness and its opposition to the express statements of the Qur'ān and Sunnah.

A Hadīth makes reference to the Qur'ān as having an external and an internal. No one should ever fall into the misconception that this proves the separation of the Qur'ān into an external and an internal one – as

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[1] *Mīnārah Nūr*, p. 5.

is propounded by Gauhar Shāhī. This is not what is meant by this Ḥadīth. Rather, it refers to the meanings and imports of the one and same Qur'ān. In the sense that some verses of the Qur'ān are so clear and explicit, that even a person possessing ordinary intelligence can understand them. The meanings of other verses are concealed and in the form of references. These can only be understood by erudite and practising 'ulamā'. The general masses cannot understand them.[1]

In short, as regards the reality, the Sharī'ah and the Ṭarīqah are one. The Ṭarīqah takes its name from practising on the Sharī'ah. In other words, it is the path through which a person can practise completely on the Sharī'ah. However, sometimes the Ṭarīqah is referred to as a part of the Sharī'ah in the sense that the Sharī'ah refers to beliefs, acts of worship, interactions, social relationships and morals. And Ṭarīqah refers to adopting and acquiring these five departments of morals of the Sharī'ah. The source of the Sharī'ah is the Qur'ān and Sunnah which also contain teachings of the Ṭarīqah. It also contains various other injunctions.

To sum up, it is absolute deviation to divide the Qur'ān into two, and to separate the Sharī'ah from the Ṭarīqah.

Sharḥ 'Aqīdah Ṭaḥāwīyyah contains the following:

بل كلام الله محفوظ في الصدور، مقروء بالألسن، مكتوب في المصاحف كما قال أبو حنيفة في الفقه الأكبر وهو في هذه المواضع كلها حقيقة.[2]

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[1] *Ṭībī Sharḥ Mishkāt*, vol. 4, p. 240; *Mirqāt*, vol. 4, p. 642.

[2] شرح العقيدة الطحاوية، ص ١٧٩.

The speech of Allāh [the Qur'ān] is preserved in the chests, is recited by the tongues and written in books as stated by Imām Abū Ḥanīfah raḥimahullāh in al-Fiqh al-Akbar. And the speech of Allāh taʿālā in all these places [chests, tongues and books] is in fact the Qur'ān in its reality.

What a clear and explicit statement, i.e. no matter where the Qur'ān is, it is the real Qur'ān, it is the original Qur'ān, and there is no difference in its copy.

Sharḥ Maqāṣid contains the following:

والأصح أنها اسم له من حيث تعين المحل فيكون واحدا بالنوع ويكون ما يقرأه القارئ نفسه لا مثله.[1]

The Qur'ān is one no matter where it is. And what the reader reads is the actual Qur'ān and not something similar to it.

3. Seeing Allāh is a Pre-requisite For Being a Walī

> A walī is a person who saw Allāh *taʿālā* and conversed with Him. Any claim of wilāyat without this is a false claim.[2]

Gauhar Shāhī stipulates seeing Allāh *taʿālā* and conversing with Him as prerequisites for being a walī. This is clearly baseless, and in total conflict with the explicit statements of the Qur'ān and Sunnah. Allāh *taʿālā* Himself defines who a walī is:

أَلَآ إِنَّ أَوْلِيَآءَ اللهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ. اَلَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ.

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[1] شرح مقاصد: ٤\١٥٥.

[2] *Rehnumā'-e-Tarīqat*, p. 19, Sarfaraush Publishers.

Remember! Those who are the friends of Allāh – neither is there fear on them nor will they grieve. Those who believed and continued fearing.[1]

Allāh *taʿālā* defines a walī in the above verse by stating that he is one who is a believer and is pious. Allāh *taʿālā* did not lay down any condition of seeing Him or conversing with Him in order to become His walī. Thus, it is absolute ignorance on the part of Gauhar Shāhī to make such conditions for being a walī.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* explained the identity and indication of a walī as follows:

الذين إذا رؤا ذكر الله[2]

Those whom when you look at them you are reminded of Allāh.

4. You Cannot be an Ummatī if You Have Not Been Visited by Rasūlullāh

a) As long as Rasūlullāh *sallallāhu ʿalayhi wa sallam* does not visit a person, there is no proof of his being his ummatī.[3]

b) من رأني فقد رأى الحق (whoever sees me has seen the truth).[4] Rasūlullāh *sallallāhu ʿalayhi wa sallam* said this to the Sahābah because they had the honour of seeing him with their own eyes. Whenever they saw him in a dream, it was a true dream. How will those who have

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[1] Sūrah Yūnus, 10: 62-63.

[2] ابن ماجه.

[3] *Mīnārah Nūr*, p. 34.

[4] Bukhārī and Muslim. Also in *Mishkāt*, p. 534.

not been given this honour be able to distinguish this in a dream?

> The people of the Tarīqah are especially deceived. This is why the secret to correctly recognizing Rasūlullāh's visit is divulged. Whether in a dream, at the time of meditation or an exposition, when you reach the assembly of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, you will see so much of light pouring down from the walls that your eyes will be dazzled. You will see him, and after seeing him, your heart will become unattached from the world.[1]

From the above statements of Gauhar Shāhī, it becomes clear that Muslims who come into this world after the Sahābah – the basis for them to be Rasūlullāh's ummatīs is to receive a visit from him; and that too, through a specific indication as described by Gauhar Shāhī. This is clearly against the declarations of the Qur'ān and Sunnah, and it is an obvious deviation. The reason for saying this is that two categories of Rasūlullāh's ummat are affirmed from the Qur'ān and Sunnah:

One is the ummat-e-daʿwat and the other is the ummat-e-ijābat. Ummat-e-daʿwat refers to those to whom Rasūlullāh *sallallāhu ʿalayhi wa sallam* was commissioned, they were invited towards Islam and encouraged to embrace īmān. All humans from the time of Rasūlullāh's arrival into this world until the day of Resurrection are included in this ummat. It includes all the unbelievers and polytheists as well. The ummat-e-ijābat refers to those who embraced īmān and accepted Islam. Thus, anyone who utters

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[1] *Mīnārah Nūr*, p. 40.

the kalimah verbally and believes in his heart that Rasūlullāh *sallallāhu ʿalayhi wa sallam* is Allāh's Messenger, then he is a Muslim and Rasūlullāh's ummatī even if he was not visited by Rasūlullāh *sallallāhu ʿalayhi wa sallam* in his entire life whether in a state of wakefulness, in a dream, while in meditation or through an exposition.

As for Rasūlullāh's previously-quoted statement, it means that whoever sees Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream and his heart testifies that he is in fact Rasūlullāh *sallallāhu ʿalayhi wa sallam*, or he learns this through other means and evidences, then he can conclude that Rasūlullāh *sallallāhu ʿalayhi wa sallam* visited him. It is not necessary for the person to experience and see the signs as described by Gauhar Shāhī.

It should be remembered that if Rasūlullāh *sallallāhu ʿalayhi wa sallam* comes in a person's dream and instructs him to do something or forbids him from something, then – as per the Ijmāʿ of the ummat - this instruction is not an evidence. Yes, if Rasūlullāh's instruction [in the dream] is not in conflict with any injunction of the Sharīʿah, then it would be meritorious to fulfil it out of respect to Rasūlullāh *sallallāhu ʿalayhi wa sallam.*[1]

5. None Apart From The Ummat of Rasūlullāh Was Given The Ism-e-Dhāt

> Allāh *taʿālā* did not give the Ism-e-Dhāt to any Prophet apart from the followers of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. This is why the Prophets of the Banī Isrāʾīl could not see Allāh *taʿālā*, while the

[1] Refer to *Takmilah Fath al-Mulhim*, vol. 4, p. 452.

followers of Rasūlullāh *sallallāhu ʿalayhi wa sallam* saw Allāh *taʿālā*.[1]

There is no proof for this claim. ʿĀrif Billāh Hadrat Shaykh ʿAbd al-ʿAzīz Dabbāgh *rahimahullāh* said that our father, Hadrat Ādam *ʿalayhis salām*, was the first to take the Ism-e-Dhāt (Allāh).

قال العارف بالله الشيخ عبد العزيز الدباغ: أول من وضع اسم الجلالة (الله) أبونا آدم على نبينا وعليه الصلوة والسلام.[2]

To claim that the Prophets of the Banī Isrāʾīl could not see Allāh *taʿālā* while the followers of Rasūlullāh *sallallāhu ʿalayhi wa sallam* could see Him on the basis that the previous nations did not receive the Ism-e-Dhāt of Allāh *taʿālā* while Rasūlullāh's ummat received it is also an incorrect claim. Firstly because it proves the superiority of an ummatī of Rasūlullāh *sallallāhu ʿalayhi wa sallam* over a Prophet whereas no Muslim can be superior to any Prophet of Allāh *taʿālā*. Secondly because Allāh *taʿālā* cannot be seen in this world. However – as per one view – Rasūlullāh *sallallāhu ʿalayhi wa sallam* did see him on the night of Miʿrāj. Nonetheless, it is unanimously believed that people in general cannot see Allāh *taʿālā* in this world. This is why Allāh *taʿālā* said to a Prophet of the Banī Isrāʾīl (Gauhar Shāhī was probably referring to Hadrat Mūsā *ʿalayhis salām*): "You can never see Me."

The visit from Allāh *taʿālā* which a person experiences in his dream, while in meditation or as an exposition is not the actual Being of Allāh *taʿālā*.

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[1] *Tuhfah al-Majālis*, vol. 3, p. 13.

[2] فتح الله، ص ٢١٤.

Rather, it entails certain expositions which take certain forms and come before the person. Thus, it is incorrect to assume that Allāh *taʿālā* has visited directly. Furthermore, just as Allāh *taʿālā* visits the ummat of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in the form of expositions, so did He for the previous nations as well. There is no evidence to suggest that it is specifically for this ummat. *Sharh ʿAqīdah Tahāwīyyah* states:

واتفقت الأمة على أنه لا يراه أحد في الدنيا بعينه، ولم يتنازعوا في ذلك إلا في نبينا صلى الله عليه وسلم خاصة.[1]

The ummah unanimously states that none can see Allāh taʿālā in this world with his eyes. The only difference in this regard is with reference to Rasūlullāh sallallāhu ʿalayhi wa sallam.

Sharh Maqāsid states:

وما قال به بعض السلف من وقوع الرؤية بالبصر ليلة المعراج فالجمهور على خلافه.

The view of some past scholars as regards Rasūlullāh sallallāhu ʿalayhi wa sallam seeing Allāh taʿālā with his eyes on the night of Miʿrāj is against what the majority scholars say.

Conclusion

In the previous pages we presented very few quotations from the writings of Gauhar Shāhī and evaluated them – as per necessity – in the light of the Qur'ān and Sunnah. Some of these views, viz.

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[1] شرح عقيدة طحاوية، ص ١٩٦.

salvation for a kāfir, different Qur'āns, considering the Sharīʿah and Ṯarīqah as two separate entities, etc. are extremely dangerous views. There is no doubt whatsoever about their deviation. Based on these corrupt and deviated views and beliefs, Riyāḍ Aḥmad Gauhar Shāhī is a most deviated person and a bidʿātī. It is obligatory and necessary to save one's self from pledging allegiance to him, attending his assemblies, listening to his talks and reading his works. One must also endeavour to protect others from him.

Allāh *taʿālā* knows best.

ʿIṣmatullāh
Dār al-Iftā', Dār al-ʿUlūm Karachi, 14.
4/9/19 A.H.

I concur with the answer.
Muḥammad Taqī ʿUthmānī

I concur with the answer.
ʿAbd ar-Raʾūf Sakh-kharwī

I concur with the answer.
Muḥammad ʿAbd al-Mannān

I concur with the answer.
Maḥmūd Ashraf

I concur with the answer.
Aṣghar ʿAlī Rabbānī

AL-HUDĀ INTERNATIONAL

Background

Our era is one of tribulation, distance from Dīn and disregard for it. New trials and tribulations are born by the day. The influence of Jewish, Christian and Western intelligentsia is behind all these tribulations. Those who are distant from religion and abhor it are undertaking various researches in the name of religion in major universities (especially in countries which are opposed to religion). In the course of their research, their religion is being made one of atheism and agnosticism. This mindset is then proliferated among the masses.

It is no hidden fact that al-Huda International is a part of the propaganda which is being waged against the madāris since the last few years. Madāris were opened in Pakistan for girls. These girls were taught Qur'ān, Hadīth and jurisprudence. This resulted in a positive change in the country. Families which were previously far from Dīn also admitted their daughters in these madāris which later resulted in the rectification of the rest of the family.

This positive reformation proved to be distressful to this group which then began opening centres in the name of al-Huda International. A one-year course was offered. A girl who completed the course would then train others. This is causing a major tribulation.

For example, after studying for just one year, these girls become involved in making objections against the 'ulamā' who spent their entire lives for the sake of Dīn. Another claim which they make is that there is no difference in the method of salāh of a man and

woman. It is permissible for women to come to the masājid. A woman may undertake a journey without a maḥram. She can travel wherever she likes. This, despite the fact that the majority of Muslims in Pakistan follow Imām Abū Ḥanīfah *raḥimahullāh*. These women are indoctrinated into thinking that they must give up following the Imāms. They must understand the Qur'ān and Ḥadīth themselves and practise accordingly.

In short, instead of creating an enthusiasm for Islam among the Muslims, al-Huda International is spreading Western culture among our women.

May Allāh *taʿālā* protect us against all tribulations, bless us with the straight path and keep us steadfast on it. Āmīn.

A Short Biography of Dr. Farḥat Hāshimī

Dr. Farḥat Hāshimī was born in Sargodhā, Punjab. She is the daughter of Janāb ʿAbd ar-Raḥmān Hāshimī Sāḥib who was a well-known ʿālim. She was fortunate in the sense that she received the love for Islam as an inheritance because her honourable father left a deep mark on her personality.

She commenced her early education in her hometown, Sargodhā. Together with this, she continued Qur'ānic lessons under her father. She got married soon after obtaining her M.A. degree in Arabic. She then proceeded to Glasgow University in Scotland with her husband. She completed her Ph.D. at the same university in the Department of Islamic Studies. Although husband and wife were occupied in their studies and in the propagation of Islam, they were not unmindful of the upbringing of their four children.

Dr. Farhat remained occupied in Dīnī studies from a young age, and made the proliferation of the Qur'ān her main objective. Bearing in mind that she hails from an educated background, she is of the view that all educated women must be afforded access to Qur'ānic studies. Her participation in Tablīghī gatherings from a young age and making this her main occupation resulted in her number of students and followers increasing very swiftly.

While treading this path of jihād with the Qur'ān, she laid the foundations for al-Huda International For Islamic Studies For Women in Islamabad in 1994. She then established an al-Huda centre in Karachi in 2000.

Despite all these efforts on her part, she is of the view that a lot remains to be done. It is her objective to have the Qur'ān in every house and in every hand. Whether male or female – every person must be able to benefit from its teachings equally.

Beliefs And Doctrines of al-Huda International

The following is a question posed by a woman from Islamabad.

Respected Muftī Sāhib

As-salāmu 'alaykum wa rahmatullāhi wa barakātuh

I studied the one-year diploma course in Islamic studies at the al-Huda International in Islamabad. I took admission in this school in my efforts to obtain knowledge and was unaware of its secret beliefs. When I realized that some of their beliefs do not seem to be correct after the one year course, I felt I should consult the 'ulamā' for a fatwā so that correct beliefs may be conveyed to the daughters of the Muslim ummat and they may be saved from deviation. The

crux of the views of our teacher and principal at al-Huda International, Dr. Farhat Hāshimī, are presented below:

1. To move away from the Ijmāʿ of the ummat and to establish one's own view.
2. Agreement with the views of non-Muslim and un-Islamic forces.
3. Interpolating the truth with falsehood.
4. Creating doubts and confusion through juridical differences.
5. Simplifying Dīn.
6. Disregarding etiquette and mustahabbāt (desirable actions).

The above fundamental points are detailed below:

1. To move away from the Ijmāʿ of the ummat and to establish one's own view.

1. Qadā-e-ʿumrī is not established from the Sunnah. Mere repentance is enough. There is no need for performing missed salāhs.
2. Three divorces are counted as one.
3. Emphasising and stressing congregations for optional salāhs, salāt at-tasbīh, the odd nights of Ramadān and especially for the 27th of Ramadān.

2. Agreement with the views of non-Muslim and un-Islamic forces

1. Remain far from the ʿulamā', madāris and the Arabic language.
2. The ʿulamā' make Dīn difficult, they fight among themselves, they confuse the masses in

juridical discussions. In fact, she said on one occasion: If you do not find an authentic Ḥadīth for a particular issue, practise on a weak one but do not listen to the ʻulamā'.

3. A lot of time is wasted in the madāris in teaching grammar, language, and juridical issues. The nation does not need to learn Arabic. The people need to be taught just the translation of the Qur'ān.
4. She said on one occasion: "The seven and eight years' course in these madāris does not create a spirit for Dīn. Rather, efforts are made to prove the correctness of one's fiqh." Reference is being made to the Dars Niẓāmī.
5. The books of the notorious and pseudo-scholar, Waḥīd ad-Dīn Khān are excellent for the training of students. They are included in the syllabus and available at the stalls. When she was asked: "What is the view of the ʻulamā' with regard to him?" She replied: "Wisdom is the lost inheritance of a believer [he takes it from wherever he can]."

3. Interpolating the truth with falsehood

1. Taqlīd is polytheism (but she never said which one is correct and when…she never showed how it is wrong).
2. Practising on a weak Ḥadīth is to a certain extent presented as a crime (when authentic Aḥādīth are found in *Bukhārī Sharīf*, why should weak Aḥādīth be accepted?)

4. Creating doubts and confusion through juridical differences

1. Instead of presenting her message, objectives and agreed upon matters; more emphasis is laid on criticizing and denigrating the madāris and 'ulamā'.
2. Instead of teaching the fundamental obligatory acts, Sunnats, desirable acts and undesirable acts of īmān, salāh, fasting, zakāh and hajj; more confusion is caused by delving into disputed and controversial issues. (The propaganda which is spread is that we are not prone to extremism, we are merely propagating authentic Ahādīth).
3. The disputed issues with regard to salāh, e.g. raising of the hands, reciting Sūrah al-Fātihah behind the imām, one rak'at witr, encouragement for women to go the musjid, congregational salāh for women, etc. are all emphasised by providing authentic Ahādīth as proofs.
4. Incorrect rulings of zakāh are taught. Women have no knowledge about ownership.

5. Simplifying Dīn

1. Dīn is not difficult, the 'ulamā' have made it difficult. You can take any ruling of Dīn from any Imām. We can still remain within the circle of Dīn in this way.
2. A Hadīth instructs us to provide ease and not to make things difficult. Thus, follow whichever Imām's view is easier.
3. Reading Sūrah Yā Sīn daily is not established from an authentic Hadīth. From the optional

salāhs, there is only chāsht and tahajjud. Ishrāq and awwābīn have no basis.

4. Dīn is easy. There is no prohibition on a woman to cut her hair. From the Mothers of the Believers, the hair of one was cut.
5. Together with Dīnī education, one can go on picnics, have parties, wear good clothes, have a desire for jewellery, etc.
6. Women must certainly leave their homes for the propagation of Dīn.
7. The personal actions of the respected teacher (Dr. Farhat) are proofs for the students. Going for Islamic propagation journeys without a legal male guardian, leaving the house for night salāh, and propagating Dīn via the media (radio, television, audio).

6. Disregarding etiquette and mustahabbāt

Women touch the Qur'ān even when in a state of impurity, and read verses. There is no respect for the Qur'ān during the Qur'ān classes.

Miscellaneous

1. By teaching the translation of the Qur'ān, students are encouraged to make their own ijtihād in every matter.
2. The prerequisite sciences for understanding the Qur'ān and Hadīth as laid down by the senior 'ulamā' are useless, uninformed and a conspiracy.
3. When any injunction or ruling of Dīn is presented to a girl who has qualified, her first question is whether it is established from an authentic Hadīth or not.

4. As a result of all the above, branches of al-Huda have opened in every alley and district. And every type of girl – whether she can read the Qur'ān correctly or not – comes around teaching others, and confuses the people on various rulings.
5. Men are generally aligned to the musjid (where the method of salāh is according to Hanafī jurisprudence). The women at home are now arguing with their men and saying that they have no confidence in the maulwīs in the masājid.

Questions

1. Kindly explain all the above issues in the light of the Sharīʿah. I will be most grateful.
2. What is the Sharʿī ruling with regard to Dr. Farhat Hāshimī and her Ph.D. degree which she obtained from Glasgow University.
3. Kindly clarify the Sharʿī perspective on studying the course offered by her, inviting others to it and assisting it in any way.

May Allāh *taʿālā* reward you with the best of rewards.

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One year diploma holder
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Answers to Beliefs And Doctrines of al-Huda International From The Qur'ān And Hadīth

1st Belief: Rejection of Ijmāʿ

Ijmāʿ is established from the Qur'ān and Ahādīth. For example:

وَاعْتَصِمُوْا بِحَبْلِ اللهِ جَمِيْعًا وَّلاَ تَفَرَّقُوْا

Hold fast to the rope of Allāh altogether and do not sow dissension.[1]

The dissension comes about when the Ijmāʿ of the ummat is broken. The Qur'ān states:

كَذٰلِكَ جَعَلْنٰكُمْ أُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا.

In this way We made you a well-balanced community so that you may be witnesses to the people and that the Messenger may be a witness to you[2]

The statements and actions of the ummat which are unanimously accepted are all correct and authentic in Allāh's sight because this ummat is extremely well-balanced. The mutual unanimity of this ummat – Ijmāʿ - is a proof and is the truth.[3]

The Aḥādīth on the subject of Ijmāʿ are so numerous that they reach the level of tawātur.[4]

The level of tawātur refers to a statement or action which has been related by such a large number of people that it is impossible for them to have concurred to lie about it. This was never rejected in any era. The narration of approximately 46 Saḥābah which includes the ʿAsharah Mubash-sharah and the Khulafā' Rāshidīn proves that Ijmāʿ is a source of law.

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[1] Sūrah Āl ʿImrān, 3: 103.
[2] Sūrah al-Baqarah, 2: 143.
[3] أحكام القرآن للجصاص: ١\١٠١.
[4] المحصول: ٤\١٠٩.

إن الله لا يجمع أمتي أو قال أمة محمد صلى الله عليه وسلم على ضلالة، ويد الله على الجماعة، ومن شَذَّ شُذَّ في النار.[1]

My ummah or the ummah of Muḥammad (ṣallallāhu ʿalayhi wa sallam) will never concur on deviation. Allāh's hand is on the group. The one who separates himself [from the main body] shall be separated in the Hell-fire.

Mullā ʿAlī Qārī *raḥimahullāh* comments on the above Ḥadīth as follows:

قال المظهر في الحديث دليل على حقية إجماع الأمة، أي لا يجتمعون على ضلالة ومعصية، والمراد إجماع العلماء منهم ولا عبرة بإجماع العوام.[2]

ʿAllāmah Maẓhar raḥimahullāh said that this Ḥadīth proves the validity of the Ijmāʿ of the ummah. In other words, they will not concur on deviation and sin. By Ijmāʿ we refer to the Ijmāʿ of the ʿulamā'. There is no consideration for the Ijmāʿ of the masses.

Another narration states:

ثلاثة لا يغل عليهن قلب مسلم، إخلاص العمل لله، والنصيحة للمسلمين، ولزوم جماعتهم، فإن دعوتهم تحيط من ورائهم.[3]

There are three habits in the presence of which a Muslim's heart cannot be treacherous: (1) actions done

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[1] الترمذي: ٤٩\٢، المستدرك للحاكم، ص ١١٥، ابن ماجه، ٢٨٣، أبو داؤد: ٥٨٤\٢.

[2] مرقاة شرح مشكوة: ٢٤٩\١.

[3] ابن ماجه كتاب المناسك، ص ٢١٩، مشكوة، ص ٣٥، مستدرك حاكم: ٨٨\١، مسند أحمد: ٢٢٥\٣.

solely for Allāh taʿālā, (2) desiring the well-being of Muslims, (3) holding on to the main body of Muslims because their prayers encompasses all.

In short, the validity of Ijmāʿ has always been the unanimous belief of the entire ummat. Ijmāʿ is the third source of Islamic law.

Completing Missed Salāhs

According to the Ahl as-Sunnah wa al-Jamāʿah, if a person misses his salāh, it is necessary for him to make up for them. This is the unanimous ruling of the ummat on the basis of several Ahādīth.

﴿1﴾

عن أبي عبيدة بن عبد الله بن مسعود رضي الله عنه قال: قال عبد الله إن المشركين شغلوا رسول الله صلى الله عليه وسلم عن أربع صلوات يوم الخندق حتى ذهب من الليل ما شاء الله، فأمر بلالا فأذن ثم أقام فصلى الظهر ثم أقام فصلى العصر ثم أقام فصلى المغرب ثم أقام فصلى العشاء.[1]

Hadrat Abū ʿUbaydah ibn ʿAbdillāh ibn Masʿūd radiyallāhu ʿanhu said: The polytheists occupied Rasūlullāh sallallāhu ʿalayhi wa sallam from performing four salāhs during the Battle of Khandaq to the extent that a part of the night passed. Rasūlullāh sallallāhu ʿalayhi wa sallam instructed Bilāl radiyallāhu ʿanhu to call out the adhān. He then made the iqāmah and performed the zuhr salāh. He made the iqāmah and performed the

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1 ترمذي: ١\٤٣.

ʿaṣr ṣalāh. He made the iqāmah and performed the maghrib ṣalāh. He then made the iqāmah and performed the ʿishā ṣalāh.

﴿2﴾

عن أنس بن مالك رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: من نسي صلوة فليصلها إذا ذكرها لا كفارة لها إلا ذلك.[1]

Ḥaḍrat Anas ibn Mālik raḍiyallāhu ʿanhu narrates that Rasūlullāh ṣallallāhu ʿalayhi wa sallam said: "The one who forgets to perform a ṣalāh must perform it when he remembers. There is no other atonement for it."

﴿3﴾

عن عبد الله بن عمر رضي الله عنه أنه كان يقول من نسي صلوة فلم يذكرها إلا وهو مع الإمام، فإذا سلم الإمام فليصل الصلوة التي نسي ثم يصل بعدها أخرى.[2]

Ḥaḍrat ʿAbdullāh ibn ʿUmar raḍiyallāhu ʿanhu narrates that Rasūlullāh ṣallallāhu ʿalayhi wa sallam used to say: If a person forgets to perform a ṣalāh and only remembers it when he is performing ṣalāh with the imām, then he must perform his missed ṣalāh after completing the ṣalāh with the imām. He may then perform the next ṣalāh after it.

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[1] بخاري: ١\٤٨، مسلم: ١\٢٧، أبو داؤد: ١\٦٤.

[2] موطا إمام مالك، ص ١٥٥.

The Fatwā of 'Ulamā' as Regards Missed Salāhs

﴿1﴾

Imām Jassās *rahimahullāh* says in this regard:

وهذا الذي ورد به الأثر من إيجاب قضاء الصلوة المنسية عند الذكر لا خلاف بين الفقهاء فيه، وقد روي عن بعض السلف منه قول شاذ ليس العمل عليه.[1]

There is no difference of opinion among the jurists as regards the obligation of making up for a missed salāh once the person remembers it. The view of a certain past scholar to the contrary is a lone view which is not practised.

﴿2﴾

واتفقوا على وجوب قضاء الفوائت.[2]

The scholars are unanimous on the obligation of performing missed salāhs.

﴿3﴾

The famous commentator of *Muslim Sharīf*, Imām Nawawī *rahimahullāh,* writes:

فيه وجوب قضاء الفريضة الفائتة سواء تركها بعذر كنوم أو نسيان أو بغير عذر.[1]

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[1] أحكام القرآن للجصاص: ٣\٢٨٨.

[2] رحمة الأمة، ص ١٤٦ (مصنف علامة عبد الرحمن الشافعي).

This demonstrates the obligation of performing a missed salāh irrespective of whether a person missed it due to a valid reason such as sleep or forgetfulness, or without a valid reason.

2nd Belief: Three Divorces Are Counted As One

If a person issues three divorces at once or in a single assembly, will they be counted as three or one?

Answer

The unanimous verdict of the ummat and of the four Imāms is that they will be counted as three. This is gauged from several narrations. For example:

﴿1﴾

فطلقها ثلاث تطليقات عند رسول الله صلى الله عليه وسلم فأنفذه رسول الله صلى الله عليه وسلم.[2]

(Sahl ibn Sa'd) issued three divorces to his wife in the presence of Rasūlullāh sallallāhu 'alayhi wa sallam who then executed all three divorces.

﴿2﴾

The narration of Muhammad ibn Labīd states:

أُخبر رسولُ الله صلى الله عليه وسلم عن رجل طلّق امرأته ثلاث تطليقات جميعا، فقام غضبانا، ثم قال: أيُلعب بكتاب الله وأنا بين

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[1] شرح مسلم للنووي: ١١\٢١٣، وكذا أحكام القرآن لابن العربي: ١٣\١٩٢.

[2] أبو داؤد: ١١\٣٠٦.

أظهركم؟ حتى قام رجل وقال يا رسول الله صلى الله عليه وسلم ألا أقتله.[1]

Rasūlullāh sallallāhu ʿalayhi wa sallam was informed that a person issued three divorces at once to his wife. On hearing this, he stood up angrily and said: "Is the Book of Allāh being played around with while I am present among you?' A man stood up and asked: "O Rasūlullāh! Should I kill him?"

The above point is made in several narrations.[2]

Even if the contrary is gauged from certain narrations, then the edict of Hadrat ʿUmar *radiyallāhu ʿanhu* will be considered wherein he declared that if anyone issues three divorces at once or in a single assembly, then three divorces will apply. The Sahābah *radiyallāhu ʿanhum* and Tābiʿūn unanimously concurred with him. This is why the four Imāms on whose rulings the entire world practises also concur on this ruling.[3]

Ibn Hajar *rahimahullāh* says that Ijmāʿ of all the Sahābah and Tābiʿūn has occurred on this ruling. Anyone who goes against this is rejecting Ijmāʿ and abandoning it. Whereas the majority concurs that an objection after Ijmāʿ is established is rejected.[4]

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[1] نسائي، ٨٢.

[2] مثلا: بخاري: ٢\٧٩١، مسلم: ١\٤٦٣، سنن الكبير: ٧\٣٧٧، دارقطني: ٢\٤٣٨، مجمع الزوائد: ٤\٣٣٦، أبو داؤد: ١\٣٠٠.

[3] عمدة القاري: ٩\٥٢٧، فتح القدير: ٣\٢٠٥، إعلام الموقعين: ٢\٢٧، فتح الباري: ٩\٢٩٣، زرقاني (مالكي) ٣\١٦٧، روح المعاني: ٢\١١٨، شرح مسلم: ٢\١٨٧، بخاري: ٢\٢٩، ميزان الشعراني: ٣\٧٩، وغيره.

[4] فتح الباري شرح البخاري: ٩\٢٩٣.

Performing Optional Salāhs With Congregation

According to the Hanafīs, there is no congregation for optional salāhs except for the tarāwīh, salāt al-kusūf and salāt al-khusūf. If two or three persons privately get together without announcing it and without attaching particular importance to it, and perform optional salāh in congregation then there is a leeway for this only for males. Women are to perform their salāh within the confines of their homes. If they are not permitted to perform fard salāh with congregation how can they be permitted to perform optional salāh, salāt at-tasbīh, etc. in congregation!?

Keep Clear From 'Ulamā', Madāris And The Arabic Language

The Importance of 'Ulamā'

'Ulamā' are the heirs of the Prophets *'alayhimus salām*. Several narrations of Rasūlullāh *sallallāhu 'alayhi wa sallam* make reference to this. For example:

العلم ميراثي وميراث الأنبياء قبلي.[1]

Knowledge is my legacy and the legacy of the Prophets before me.

أكرموا العلماء فإنهم ورثة الأنبياء، فمن أكرمهم فقد أكرم الله ورسوله.[2]

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[1] كنز العمال: ١٠\٧٧.

[2] خطيب بغدادي بحواله كنز العمال: ١٠\٨٥.

Honour the ʿulamā' because they are the heirs of the Prophets. Whoever honours them has honoured Allāh and His Messenger.

العالم أمين الله في الأرض.[1]

An ʿālim is Allāh's trustworthy agent on earth.

In the light of these virtues, if a person denigrates the true ʿulamā' then the muftīs say with regard to him: If a person denigrates the ʿulamā' on account of their knowledge of Dīn, then it is kufr. It is essential for him to renew his īmān and renew his marriage. If not, it is a flagrant sin for which repentance is essential.[2]

Maulānā Muftī Maḥmūd Ḥasan Gangohī *raḥimahullāh* states in his *Fatāwā*: If a person is abusive towards the ʿulamā' on the basis that they are ʿulamā' on the truth, then it is difficult for his īmān to remain safe and there is a strong danger of an evil death. Repentance is necessary.[3]

Importance of Madāris

Ibn al-Ḥasanī ʿAbbāsī Ṣāḥib says with regard to the importance of madāris:

1. The madāris are the only means of maintaining a bond with the Qur'ān, Ḥadīth and other Islamic sciences.
2. The madāris are fulfilling the responsibilities of providing suitably qualified imāms for the

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[1] كنز العمال: ١\٧٧.

[2] شامي: ٢\٢٨٦.

[3] فتاوى محمودية: ١٤\٨١.

masājid, teachers for conveying Islamic teachings, and teachers for the madāris.

3. The madāris are also bearing the responsibility of establishing Dār al-Iftās which are run by expert ʿulamā' and insightful muftīs who then guide the masses on various departments of life in the light of Islamic teachings, and provide juridical solutions to their problems.
4. The madāris are the sources for the various types of efforts which are undertaken for the reformation and improvement of society.[1]

No matter what, the form and shape of Dīn which remains today is also by virtue of the madāris and ʿulamā'.

Importance of The Arabic Language

The importance, benefit and need for the Arabic language is not concealed from the scholars. The narrations concur that the language of Hadrat Ādam *ʿalayhis salām* in Paradise was Arabic, and that he spoke Arabic when he came into this world.[2]

All the divine books which Allāh *taʿālā* sent into this world were in the Arabic language in the Preserved Tablet. However, Jibra'īl *ʿalayhis salām* used to convey the translation of those books in the language of the respective Prophet. The peculiar nature of the Qur'ān is that it came down in exactly the same language and the same way in which it was in the Preserved Tablet.[3]

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[1] *Dīnā Madāris Mādī, Hāl, Mustaqbil*, p. 73.
[2] *Maʿārif al-Qur'ān*.
[3] *Rūh al-Maʿānī*.

Maulānā Muhammad Yūsuf Binnaurī *rahimahullāh* says with reference to the importance of the Arabic language:

> There is a strong mutual bond between Islam and the Arabic language which needs no elaboration. The Islamic law is in the Arabic language. The heavenly book of Islam, the Qur'ān, is in Arabic. The language of the Messenger of Islam, Muhammad *sallallāhu 'alayhi wa sallam*, is Arabic. The entire treasure of Rasūlullāh's teachings, directives and statements are in the Arabic language.[1]

Hadrat 'Umar *radiyallāhu 'anhu* used to say:

...تَعَلَّمُوا الْعَرَبِيَّةَ فإنها مِن دِيْنِكم...[2]

Learn Arabic because it is part of your Dīn.

Hadrat 'Umar *radiyallāhu 'anhu* wrote in one of his letters to Hadrat Abū Mūsā Ash'arī *radiyallāhu 'anhu*:

أما بعد، فَتَفَقَّهُوْا في السنة، وتَفَقَّهُوا في العَرَبِيَّة، وَاعْرِبُوا القرآن لأنه عربي.[3]

Gain a deep understanding of the Sunnah, gain mastery of Arabic, and pronounce the diacritics of the Qur'ān because it is in Arabic.

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[1] *Bayyināt.*

[2] إيضاح الوقف والإستبداء: ١\١٥.

[3] اقتضاء الصراط المستقيم، ص ٢٠٧.

ʿAllāmah Abū az-Zināد *raḥimahullāh* relates from his father:

ما تَزَنْدَقَ مَنْ تَزَنْدَقَ بِالْمَشْرِق إلَّا جَهْلًا بكلام العرب.[1]

Whoever became atheists in the East did so on account of their ignorance of Arabic language and literature.

Hadrat ʿAbdullāh ibn Mubārak *raḥimahullāh* said:

لا يُقْبَل الرَجُلُ بِنَوْعٍ من العلوم ما لم يَتَزَيَّنْ علمه بالعربية.

A person will not be accepted for any type of knowledge if he does not embellish it with Arabic.

Hadrat Ibn Taymīyyah *raḥimahullāh* said: Arabic language and literature is firmly bound to Islamic beliefs as are the joints of the body.[2]

Imām Rāzī *raḥimahullāh* said: It is compulsory to acquire science of the Qur'ān and Hadīth to the extent of sufficiency. Since the Arabic language is the key to them, it is compulsory to study it as well.

ʿAllāmah Ibn Najafī *raḥimahullāh* said: If the one who is referred to as a man of ijtihād and fatwā is not proficient in the Arabic language, then he himself will be astray and will lead others astray.[3]

In short, the Arabic language is extremely important in the Sharīʿah. Its importance is undeniable.

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[1] المدخل في العربية.

[2] اقتضاء الصراط المستقيم، ص ١٢٤.

[3] الخصائص: ٣\٢٤٥.

Studying The Books of Wahīd ad-Dīn Khān

The ʿulamā' of the Ahl as-Sunnah wa al-Jamāʿah state that the views of Wahīd ad-Dīn Khān constantly change, and his beliefs differ with those of the Ahl as-Sunnah wa al-Jamāʿah. It is therefore harmful to study his books.[1]

Taqlīd is Polytheism

Hadrat Hakīm al-Ummah Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* defines taqlīd as follows: To accept the view of a person solely on the good thought that he will utter it on the basis of proof, while he will not be asked for his proof.[2]

Taqlīd is only made in issues which are not explicitly stated in the Qur'ān and Sunnah.

Taqlīd is Impermissible

If taqlīd is made in opposition to the truth, as was the case with the unbelievers and polytheists of Makkah who opposed Rasūlullāh *sallallāhu ʿalayhi wa sallam* and made taqlīd of their deviated forefathers, then such a taqlīd is impermissible. If taqlīd is made to act on the truth – for example, I cannot infer and extract rulings directly, a mujtahid understands the Qur'ān and Sunnah better than me – so I consider what he says to be from Allāh and Rasūlullāh *sallallāhu ʿalayhi wa sallam* and practise on what he says – then this taqlīd is permissible.

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[1] For details refer to the book, *Wahīd ad-Dīn Khān 'Ulamā' Aur Dānishwaro Kī Nazar Mei*, by Dr. Muhsin ʿUthmānī Nadwī. A study of this book will prove useful.
[2] *Al-Iqtisād*, p. 4.

وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوْا بِهِ ط وَلَوْ رَدُّوْهُ إِلَى الرَّسُوْلِ وَإِلٰى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِيْنَ يَسْتَنْبِطُوْنَهُ مِنْهُمْ.

When there reaches them any news of peace or fear, they popularize it. Had they referred it to the Messenger and to those of authority among them, those from among them who verify [the truth] would have verified it.[1]

This is proven from several Aḥādīth as well. A person relies on the opinion of a mujtahid and acts accordingly.

Why is it Essential to Make Taqlīd of One Imām?

Shāh Walī Allāh *raḥimahullāh* says in this regard:

> There is great wisdom in following these four madhāhib (Ḥanafī, Shāfiʿī, Mālikī and Ḥambalī), and major harms in turning away from them all. This is the view of the erudite and distinguished scholars whose leadership and seniority is unanimously accepted.[2]

You will not find any scholar or senior personality who is worthy of mention who does not follow these four Imāms.

ʿAllāmah Nawawī *raḥimahullāh* said:

> It is essential to follow one of these four Imāms. If permission was given for a person to follow whichever Imām he likes whenever he wants, it would lead to

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[1] Sūrah an-Nisā', 4: 83.

[2] عقد الجيد في أحكام الإجتهاد والتقليد، ص ١٣.

> people searching for ease in Dīn and acting according to the desires of their selves. People will find the right to make lawful, unlawful, obligatory and permissible whatever they like. Eventually, the injunctions of the Sharīʿah will remain incomplete. Yes, in early times, taqlīd of one Imām was not necessary because the juridical schools were not codified completely. Now it is mandatory for everyone to select one madh-hab and then make taqlīd of it.[1]

The Harms of Not Making Taqlīd

A senior scholar of the Ghayr Muqallids, Maulānā Muḥammad Ḥusayn Batālwī, himself writes on the harm of not making taqlīd:

> From our 25-year experience we have learnt that the one who make claims of being a mujtahid without practical action and discards taqlīd completely, eventually bids farewell to Islam itself. There are many other reasons for kufr and apostasy, however, for religious people, together with ignorance, abandoning taqlīd is a very major reason [for kufr and apostasy]. In the Ahl-e-Ḥadīth themselves, those who are ignorant or falling short in their actions, and claim total abandonment of taqlīd are far from these consequences. The masses of this

[1] المجموع شرح المهذب للنووي، ص ٩٠.

group are liberal and becoming self-independent.[1]

It is Not a Crime to Practise on Weak Hadīth

Dr. Farhat Hāshimī claims:

> The most authentic Ahādīth are found in *Bukhārī Sharīf*. Why, then, should we accept weak Ahādīth?

Answer

Maulānā ʿAbd ar-Rashīd Nuʿmānī *rahimahullāh* writes:

> Authentic Ahādīth are not confined to Bukhārī and Muslim. The authenticity of a Hadīth revolves around whether its chain of transmission fulfils the prerequisites of the principles of Hadīth. Thus, in addition of Imām Bukhārī *rahimahullāh* and Imām Muslim *rahimahullāh*, countless imāms of Hadīth compiled Hadīth collections. Those of their Ahādīth which fulfil the required prerequisites are authentic. At the same time, it is possible for a Hadīth in those collections to be of a higher level of transmission than what is found in Bukhārī and Muslim. For example, the collection of Ibn Mājah is listed as number six from the Sihāh Sittah (six most authentic collections). However, it contains certain Ahādīth which are on a

[1] إشاعة السنة: ١١٨٨\١٤.

> high level not even found in Bukhārī and Muslim.[1]

Thus, it is incorrect to think that if a Ḥadīth is not found in Bukhārī and Muslim it is not authentic. Rather, the basis for its authenticity is its rank in the principles of Ḥadīth. Ḥāfiẓ Ibn Ḥajar *raḥimahullāh* writes:

> It is permissible to practise on weak Aḥādīth when it comes to relating virtues of actions. The person shall receive the full reward.

ʿAllāmah Suyūṭī *raḥimahullāh* writes:

> It is even permissible to practise on weak Aḥādīth in injunctions provided caution is exercised.[2]

Ibn Qayyim *raḥimahullāh* and ʿAllāmah Suyūṭī *raḥimahullāh* state:

> Practising on weak Aḥādīth will be classified as mustaḥab (desirable).[3]

Maulānā Ẓafar Aḥmad ʿUthmānī *raḥimahullāh* writes:

> It is stated in *Durr Mukhtār* that weak Aḥādīth can be practised upon when it comes to virtues of actions. ʿAllāmah Ibn ʿĀbidīn *raḥimahullāh* comments on this: Ibn Ḥajar *raḥimahullāh* states in *Sharḥ Arbaʿīn* that it is permissible to practise on weak a Ḥadīth because if it is really authentic, the right of practising on it will

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[1] ما تمس إليه الحاجة.

[2] طحطاوي، الدر المختار: ١\٨٧.

[3] إعلام الموفقين، تقريب.

be fulfilled. Practising on it will not result in a lawful or unlawful act being committed, nor will it entail trampling the rights of anyone.[1]

Women Joining The Congregation

The Hanafī 'ulamā' are of the opinion that it is makrūh tahrīmī for women to go to the musjid to join the congregational salāh. A Hadīth states:

عن عبد الله بن مسعود رضي الله عنه عن النبي صلى الله عليه وسلم قال: صلوة المرأة في بيتها أفضل من صلوتها في حجرتها، وصلوتها في مخدعها أفضل من صلاتها في بيتها.[2]

Rasūlullāh sallallāhu 'alayhi wa sallam said: A woman's salāh in her room is superior to her salāh in the courtyard of her house. Her salāh in her private chamber is superior to her salāh in her room."

Hadrat 'Ā'ishah *radiyallāhu 'anhā* said:

لو كان رسولُ الله صلى الله عليه وسلم رِأى ما أَحْدَثَ النِّساءُ لَمَنَعَهُنَّ المسجدَ كما مُنِعَتْ نِسَاءُ بني إسرائيل.[3]

Had Rasūlullāh sallallāhu 'alayhi wa sallam seen what women are doing [at present], he would have certainly prohibited them from going to the musjid as the women of the Banī Isrā'īl were prohibited.

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[1] Introduction of *I'lā' as-Sunan*. This introduction contains an invaluable discussion on practising on weak Ahādīth.

[2] أبو داؤد (٥٧٠)، الترمذي (١١٧٣).

[3] بخاري: ١\١١٩، مسلم: ١\١٨٣.

Hadrat ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu* used to remove women from the musjid on Fridays saying: "Go to your houses, they are better for you."[1]

When the wife of Hadrat Abū Humayd Sāʿidī came to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and said: "O Rasūlullāh! I like performing salāh with you." He replied: "I know that you like performing salāh with me, but your salāh in the room of your house is better than performing salāh in your house. It is better for you to perform your salāh in your house than in your people's musjid. It is better for you to perform salāh in your people's musjid than performing it in my musjid."

On hearing this instruction from Rasūlullāh *sallallāhu ʿalayhi wa sallam*, she never went to the musjid until she passed away.[2]

The Imāmat of Women

A congregation of women led by a woman is not proven anywhere from the era of Rasūlullāh *sallallāhu ʿalayhi wa sallam* to this day. Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* herself said:

...لا خير في جماعة النساء...[3]

There is no good in the congregation of women.

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[1] مجمع الزوائد: ١\١٥٦.

[2] مسند أحمد، ترغيب وترهيب، ص ٥٨، مجمع الزوائد: ١\١٠٠. الترغير والترهيب: ١\٦٩، ١\١٨٨، عمدة القاري: ٣\٢٨، مجمع الزوائد: ٢\٣٣.

There is an excellent booklet written on this subject: *Khawātīn Islam Kī Behtarīn Musjid*, by Maulānā Habīb ar-Rahmān Qāsmī, a lecturer in Hadīth at Dār al-ʿUlūm Deoband.

[3] إعلاء السنن: ٤\٢١٤، مجمع الزوائد: ١\١٥٥، طبراني في الأوسط، مسند أحمد.

Women can neither lead men in salāh nor can they lead women.[1]

Hadrat ʿAlī *radiyallāhu ʿanhu* said: "A woman must not lead the salāh."[2]

All the Imāms concur that where it is related that certain Sahābiyāt used to make imāmat, it was in the beginning of Islam and was then abrogated. *Badhl al-Majhūd*, the commentary of *Abū Dāwūd* states:

ويُرْوٰى في ذلك أحاديثُ ولكن كانت في ابتداء الإسلام ثم نُسِخَت.[3]

There are narrations which make reference to women's imāmat, but this was in the beginning of Islam. The order was then abrogated.

Maulānā ʿAbd al-Hayy Lucknowī *rahimahullāh* states:

وحمل فعلها أي عائشة رضي الله عنها في الجماعة في ابتداء الإسلام، قال في الفتح: الحاصل أنه منسوخ.[4]

The action of ʿĀ'ishah radiyallāhu ʿanhā as regards congregation will be understood as being in the beginning of Islam. It is said in al-Fath: The crux of this is that it is abrogated.

Dīn is Not Difficult, The 'Ulamā' Made it Difficult

We can take any ruling of Dīn from any Imām, we will remain in the circle of Islam in this way.

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[1] إعلاء السنن: ٤\٢١٥.

[2] المدونة الكبرى: ١\٨٦.

[3] بذل المجهود: ١\٣٢١.

[4] حاشية الهداية: ١\١٩٣.

Answer

The ʻulamā' of the Ahl as-Sunnah wa al-Jamāʻah state that it is wājib to follow and make taqlīd of just one Imām. This is because this is an era of following desires and whims and fancies. There are certain concessions in the madh-hab of each Imām. At the same time there are difficulties. If only the concessions of every Imām are followed, people will start following their desires. Imām Nawawī *rahimahullāh* said that it is essential for each person to choose one madh-hab and follow it only.[1]

Hadrat Shāh Walī Allāh *rahimahullāh* said:

وبعد المئتين فيهم تهذيب للمجتهدين وقل من كان لا يعتمد على مجتهد وكان هذا هو الواجب في ذلك الزمان...

After the second century, the culture was one of following a single mujtahid. Rarely would you find a person not relying on a single mujtahid. This practice was obligatory and necessary in that time.

Hadrat ʻAbdullāh ibn Masʻūd *radiyallāhu ʻanhu* made the following prediction:

أَنْتُمُ الْيَوْمَ فِي زَمَانِ الْهَوٰى فِيْه تابِع لِعِلْمٍ وسيأتي عليكم الزمانُ يكون العِلْمُ فيه تابِعٌ لِلْهَوٰى.[2]

Today you are in an era where desires are subservient to knowledge. There will come to you a time when knowledge will become subservient to desires.

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[1] المجموع شرح المهذب للنووي، ص ٩٨.

[2] إحياء العلوم: ١\٨٦.

Desires of the self gradually convey a person towards unbelief and atheism. The example of the four Imāms is similar to the four types of medical treatment: (1) allopathic, (2) homoeopathic, (3) Unani, (4) Vedic.

Each of these systems of treatment are different, but the objective is the same, i.e. to restore good health.

In the same way, the objective of the four Imāms is to show the path to Paradise. If a person were to resort to one type of medical treatment on one day, and another type the next day, then instead of restoring his health he will become more sick. He will only benefit if he confines himself to one type of treatment. In the same way, benefit will only be in following one Imām. Following one Imām for one ruling and another Imām for another ruling will be harmful. There will be no benefit in it.

Sūrah Yā Sīn is Established From Authentic Ahādīth

She claims: Reading Sūrah Yā Sīn daily is not established from authentic Ahādīth.

Answer

The Muhaddithūn state that the recitation of Sūrah Yā Sīn is established from many authentic Ahādīth. Moreover, it has been the practice of the seniors to read it daily. Many virtues in this regard are related in the Ahādīth. For example:

﴿1﴾

Sūrah Yā Sīn is the heart of the Qur'ān.[1]

[1] أبو داؤد، مسند أحمد، ابن ماجه، نسائي، حاكم.

﴿2﴾

ʿAṯā' ibn Abī Rabāḥ *raḥimahullāh* said: I received this teaching of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* wherein he said: The one who recites Sūrah Yā Sīn at the beginning of the day shall have all his needs of that day fulfilled.[1]

﴿3﴾

The one who recites Sūrah Yā Sīn for Allāh's pleasure at night shall be forgiven.[2]

﴿4﴾

The one who recites Sūrah Yā Sīn at night and passes away that night shall pass away as a martyr.[3]

There are many other Aḥādīth on the virtues of this sūrah.[4]

Ishrāq Salāh From Authentic Ahādīth

She claims: From the optional ṣalāhs, there is only chāsht and tahajjud. There is no basis for ishrāq and awwābīn.

﴿1﴾

When a person performs fajr ṣalāh and remains seated in that place while engaging in Allāh's remembrance, and then performs two rakʿats (of

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[1] مسند دارمي.

[2] مؤطا مالك، ابن حبان، ترغيب ابن السني.

[3] مظاهر حق، شرح وترجمة مشكوة.

[4] مظاهر حق، معارف القرآن: ٧\٦٢، فضائل القرآن (شيخ الحديث مولانا زكريا رحمه الله).

ishrāq) shall receive the reward of one hajj and one ʿumrah.[1]

﴿2﴾

Hadrat Sahl ibn Muʿādh narrates from his father that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: The one who remains seated in his place after completing the fajr salāh, and utters nothing but good until he performs two rakʿats of ishrāq, shall have his sins forgiven even if they equal the foam in the ocean.[2]

Awwābīn Salāh From Authentic Ahādīth

Awwābīn is also mentioned in several Ahādīth. For example:

﴿1﴾

If a person performs six rakʿats after the maghrib salāh without uttering anything evil in-between shall have 12 years' of worship recorded in his favour in return for these six rakʿats.[3]

﴿2﴾

Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: Allāh *taʿālā* builds a house in Parqadise for the person who performs 20 rakʿats of awwābīn after the maghrib salāh.[4]

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[1] الترغيب والترهيب: ١\١٦٤، ترمذي.

[2] أبو داؤد، وكذا في مسند أحمد.

[3] ابن ماجه، ترمذي، ابن خزيمة، بحواله الترغيب والترهيب: ١\٢٢٧.

[4] ترمذي، وهكذا في الترغيب والترهيب.

3rd Belief: Women Are Permitted to Cut Their Hair

She claims: There is no prohibition on a woman to cut her hair. From the Mothers of the Believers, the hair of one was cut.

Answer

A woman may cut her hair if she has a valid reason, e.g. on the occasion of hajj or due to an illness. The practice of the pure wives of Rasūlullāh *sallallāhu ʿalayhi wa sallam* is taken on the basis of a valid reason. They could not marry anyone for the rest of their lives. They were therefore in ʿiddah for their entire lives. They used to cut their hair as a way of abstaining from beautifying themselves. Even then, when it was cut, it was never cut as short as men's hair. It was cut to the extent of a wafrah. Wafrah refers to hair which is below the shoulders in length.

The ʿiddah of other women is four months and ten days. For them to cut their hair will on one hand be a semblance to men and on the other, an imitation of unbelievers. This is why it will be impermissible for them. Only the hair of Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* was short. All the other wives' hair was long. The other noteworthy point is that Hadrat ʿĀ'ishah's hair had become short due to an ailment.[1]

Furthermore, the Muhaddithūn have reservations about this Hadīth and say that it is not authentic.[2]

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[1] جمع الفوائد: ١\٣١٢.

[2] إمداد الأحكام: ٤\٣٥٤.

Women Must Certainly Leave Their Homes to Propagate Dīn

The 'ulamā' state that it is permissible for a woman to travel provided she is accompanied by a legal male guardian. This ruling is learnt from several narrations. For example:

﴿1﴾

عن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم لا تسافر المرأةُ إلا مع ذِي مَحْرَم.[1]

Hadrat Ibn 'Abbās radiyallāhu 'anhu narrates that Rasūlullāh sallallāhu 'alayhi wa sallam said: A woman must not travel without a legal male guardian.

﴿2﴾

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: لا يَحِلُّ لِامْرأةٍ تُؤْمِن باللهِ واليومِ الآخِرِ أن تُسَافِرَ مَسِيْرَةَ يَوْمٍ وَلَيْلَةٍ وَلَيْسَ معها ذُوْ مَحْرَمٍ.[2]

Hadrat Abū Hurayrah radiyallāhu 'anhu narrates that Rasūlullāh sallallāhu 'alayhi wa sallam said: It is not permissible for a woman who believes in Allāh and the Last Day to travel a distance of one day and one night without a legal male guardian.

This is why Imām Abū Yūsuf *rahimahullāh* is of the view that if peaceful conditions prevail and there is

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[1] بخاري: ١\٢٥٠.

[2] بخاري: ١\١٤٨، وكذا مسلم: ١\٤٣٣.

religiosity all round, then a woman may travel to a distance of three days and three nights. If conditions are dangerous, as is the case today, then she cannot travel without a legal male guardian even to a distance of one day and one night. The ʻulamā' of today say the same thing, i.e. a woman must not emerge from her house without a legal male guardian. After all, this is an era of corruption and tribulation.

It is Not Necessary to Consider Etiquette And Mustahabbāt

For example: A woman may touch the Qur'ān while in a state of impurity. It is also permissible for her to read it.[1]

The ʻulamā' state that a woman cannot touch or read the Qur'ān while in a state of impurity, e.g. during menses and post-natal bleeding. It is also harām to touch the Qur'ān without wudū'. This ruling is learnt from the Qur'ān, Ahādīth, the entire ummat and the four Imāms. For example:

لَا يَمَسُّهُ اِلَّا الْمُطَهَّرُوْنَ

None may touch it except those who are purified.[2]

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[1] This is the view of Dr. Farhat Hāshimī. It was also published in the daily *Nawā'-e-Waqt*, dated 17 March 2002.

[2] Sūrah al-Wāqiʻah, 56: 79.

Ahādīth

﴿1﴾

عن عبد الله بن عمر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: لا يَمَسُّ القرآنَ إلَّا طاهِرٌ.[1]

Hadrat ʿAbdullāh ibn ʿUmar radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: "None but a pure person may touch the Qur'ān."

﴿2﴾

عن حَكِيم بن حِزام رضي الله عنه أن النبي صلى الله عليه وسلم لما بَعَثَهُ إلى اليَمَنِ قال لا تَمَسَّ القرآنَ إلَّا وأنت طاهِرٌ.[2]

Hadrat Hakīm ibn Hizām radiyallāhu ʿanhu narrates that when Rasūlullāh sallallāhu ʿalayhi wa sallam sent him as a governor of Yemen, he said to him: "Do not touch the Qur'ān unless you are in a state of purity."

Reference to this is also made in the incident related to when Hadrat ʿUmar *radiyallāhu ʿanhu* embraced Islam. He had asked his sister and brother-in-law to show him the book which they were reading. His sister replied: "You are impure. Only those who are pure may touch Allāh's Book." When Hadrat ʿUmar *radiyallāhu ʿanhu* performed ghusl or wudū', his

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[1] طبراني، مجمع الزوائد: ١\٢٧٩.

[2] مستدرك حاكم: ٣\٤٨٥، دارقطني: ١\١٢٢.

sister handed over the page to him on which Sūrah Tā Hā was written.[1]

ʿAllāmah Muḥammad Yūsuf Binnaurī *raḥimahullāh* writes:

ذهب الجمهور وأبو حنيفة والشافعي وأحمد رحمهم الله تعالى وأكثر العلماء والأئمة إلى منع الحائض والجنب عن قراءة القرآن قليلها وكثيرها.[2]

The majority scholars including Imām Abū Ḥanīfah, Imām Shāfiʿī, Imām Aḥmad and most of the other ʿulamā' and imāms are of the view that a woman in her menses and a person in major impurity cannot recite the Qur'ān irrespective of whether it is a small or large amount of recitation.

It is the unanimous verdict of all the four Imāms that purity is a pre-requisite for touching the Qur'ān and it is a sin to act to the contrary. A person has to be pure from external impurities, his hands must be pure, he must be in a state of wuḍū', he must not be in a state of major impurity, etc. are all included. This is also the declaration of Ḥaḍrat ʿAlī *raḍiyallāhu ʿanhu*, Ibn Masʿūd *raḍiyallāhu ʿanhu*, Saʿd ibn Abī Waqqāṣ *raḍiyallāhu ʿanhu*, Saʿīd ibn Zayd *raḍiyallāhu ʿanhu*, ʿAllāmah Zuhrī *raḥimahullāh*, Nakhaʿī *raḥimahullāh*, Ḥammād *raḥimahullāh*, Imām Mālik *raḥimahullāh*, Imām Shāfiʿī *raḥimahullāh*, and Imām Abū Ḥanīfah *raḥimahullāh*.[3]

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[1] دارقطني: ١\١٣٣.

[2] معارف السنن، ٤٤٥.

[3] *Maʿārif al-Qur'ān*, vol. 8, p. 286.

Photographs Are Permissible

She claims:

> Since the image created by a camera is a reflection, it is permissible. Statues and images which are not the exact things, and are not for the sake of according respect and idolatry are not disapproved.[1]

The 'ulamā' state that images of animate things are harām and impermissible. The grand muftī of Pakistan, Muftī Muhammad Shafi' *rahimahullāh* writes:

> Just as it is impermissible to take a photograph, it is impermissible to produce or print a photograph, or to store an image on a machine, etc.[2]

In the beginning, there were certain scholars who were of the view that it was permissible to take photographs. However, their retraction is quoted in the book *Taswīr Ke Shar'ī Ahkām* of Muftī Muhammad Shafī' Sāhib *rahimahullāh*.[3]

The Ahādīth forbid images without exception. This is why all types of images are included in the prohibition. For example:

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[1] From a cassette recording: *Islam And Photography*.
[2] *Taswīr Ke Shar'ī Ahkām*, p. 61.
[3] Refer to the introduction to *Taswīr Ke Shar'ī Ahkām*.

عن عبد الله بن عمر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: إن الذين يَصْنَعُوْن هذه الصُّوَرَ يُعَذَّبُوْن يوم القيامة، يُقَال لهم أَحْيُوْا ما خَلَقْتُم.[1]

Hadrat ʿAbdullāh ibn ʿUmar radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: "Those who produce these images shall be punished on the day of Resurrection. They will be instructed: 'Give life to what you created.'"

It is permissible to make images of things which do not have life. For example, a person came to Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu* and said: "O Ibn ʿAbbās! My means of livelihood is to make images with my hands. Is this type of learning lawful for me?" Ibn ʿAbbās *radiyallāhu ʿanhu* said: "I will say to you the same thing which I heard from Rasūlullāh *sallallāhu ʿalayhi wa sallam*: When a person makes an image, Allāh *taʿālā* will punish him for as long as he does not give life to it. And he will not be able to do it." On hearing this, the man's face turned pale and he took a deep breath. Ibn ʿAbbās *radiyallāhu ʿanhu* said: "If you really have to create images, then make of trees and other similar things which do not have a soul."[2]

وفي التوضيح قال أصحابنا وغيرهم تصوير صورة الحيوان حرام أشد التحريم، وهو من الكبائر سواء صنعه لما يتهن أو بغيره، فحرام بكل حال لأن فيه مشابهة بخلق الله، وسواء كان في ثوب أو بساط أو دينار

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[1] بخاري: ٢\٨٨٠.

[2] مشكوة، ٣٨٦.

أو درهم أو فلس أو إناء أو حائط، وأما ما ليس فيه صورة حيوان كالحجر ونحوه فليس بحرام سواء كان في هذا كله، ما له ظل وما لا ظل له، وبمعناه قال جماعة العلماء فيهم مالك والسفيان وأبو حنيفة وغيرهم. انتهى.[1]

It is stated in at-Taudīh that our scholars and others said: The images of animals are impermissible, and this is a major sin irrespective if the image is of something which is scorned or not. It is unlawful in all instances because there is in it a semblance with the creation of Allāh. The prohibition will apply irrespective of whether the image is on a garment, a carpet, a dīnār, a dirham, a coin, a utensil or a wall. If the image is not of an animal, e.g. a rock, it is not unlawful irrespective of whether it has a shadow or not in all these cases. A similar statement is made by a group of scholars which includes Imām Mālik, Sufyān Thaurī, Imām Abū Hanīfah rahimahumullāh and others.

To sum up, it is the view of the majority of the ummat including the four Imāms that images are unlawful in all situations. Photography falls under the same ruling, and is therefore unlawful. This is the unanimous view of the 'ulamā'.

Concessions With Regard to Purdah/Hijāb

She claims:

> There is no need to cover the face. There is no purdah with one's brother-in-law, etc. In the same way, there is no purdah

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[1] عمدة القاري: ٢٢\٧٠.

with married boys. It is better to be cautious with unmarried boys.

The reality of purdah is that a man must not look closely (stare) at a woman. A woman may look at a man. It is bad to look with an evil intention. It is not bad to look with a good intention.[1]

This view is incorrect in the light of the Qur'ān and Ḥadīth. Allāh *taʿālā* says:

يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ

…to draw over themselves some of their outer garments.[2]

Muḥammad ibn Sīrīn *raḥimahullāh* and others say in the explanation of the above: A woman may open just one eye and conceal the rest of her body. It is gauged from several Aḥādīth that a woman will conceal her face from a non-maḥram.

Ḥadrat ʿĀ'ishah *raḍiyallāhu ʿanhā* said: "On the occasion of ḥajj when anyone used to pass in front of us, we used to conceal our faces."

Another narration makes mention of a woman by the name of Umm Khala'. When she received the news of the martyrdom of her son, she went to Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* to verify the information. Someone remarked: "Is she keeping her face covered even during this distressful condition!?" Umm Khala'

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[1] From a cassette recording: *Sharʿī Purdah.*
[2] Sūrah al-Aḥzāb, 33: 59.

said: “I may have lost my son but I did not lose my self-respect.”[1]

The jurists state that a woman may expose her face, palms and feet. This rule applies for salāh, i.e. there is no harm in exposing them in salāh. In the same way, she may expose these parts to a mahram. As for where she is instructed to observe purdah with strange men, the order is to cover all these parts by order of the Qur’ān and Hadīth.

As for the khālū (husband of mother’s sister), brother-in-law, married labourers and workers, etc. these are all non-mahrams; complete purdah with them is essential.

4th Belief: The Method of Salāh For Males And Females is The Same

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: “Perform salāh as you see me performing it.”

She claims: You see, men and women are both addressed in this Hadīth.

This claim is also against the Ijmāʿ of the ummat. The method of salāh for females differs from that of males. There are many Ahādīth in this regard. The Sahābah, Tābiʿūn and four Imāms are unanimous on this point.

Differences in The Salāh of Males And Females

1. Women commence salāh by raising their hands only to their chest. This is unanimously accepted.

[1] أبو داؤد: ٨\٣٤٤.

2. Women place their hands on their chest. This is unanimously accepted.[1]
3. Women place their right palm on the back of the left palm. This is unanimously accepted. On the other hand, men wrap the little finger and thumb around the wrist of the left arm with the other three fingers extended along the arm.[2]
4. When in rukūʿ, men must bow to the extent that their backs and buttocks are in line. Women will only bend to the extent that their hands touch their knees.[3]
5. When in rukūʿ, men will spread their fingers out over their knees while women will keep their fingers together.[4]
6. When in rukūʿ, men will keep their arms away from their sides while women will keep them close.
7. When in sajdah, men are instructed to keep their arms away from the ground while women are ordered to place them on the ground.[5]
8. When in sajdah, men must keep their thighs away from their bodies, and their upper arms away from their sides. Women have to keep all these parts together.[6]

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[1] السعاية: ٢\١٥٦.

[2] شامي: ١\٣٣٩.

[3] فتاوى عالمكيرية: ١\٧٤.

[4] فتاوى عالمكيرية: ١\٧٤.

[5] فتاوى عالمكيرية: ١\٧٤.

[6] فتاوى عالمكيرية: ١\٧٥.

9. When in sajdah, men must keep their toes upright, while women do not have to do this.[1]
10. When in the sitting posture, men must sit on their left legs while the toes of the right foot will be upright. Women will sit by resting on their left buttocks, with both feet pointing to the right.[2]

Fatāwā With Reference to al-Hudā International

﴿1﴾

The fatwā of Hadrat Maulānā Muftī Muhammad Taqī ʿUthmānī Sāhib

Most of the views mentioned in this question are incorrect, irrespective of who holds such views. Some of them are clearly deviated views, e.g. giving no due importance to ijmāʿ and considering taqlīd to be polytheism. This latter belief means that the majority of the Muslims who are making taqlīd of one of the four Imāms for the last 1 400 years are polytheists. Or saying that there is no need to make up for missed salāhs and that mere repentance is sufficient. Some of the views are against the views of the general body of Muslim scholars, e.g. considering three divorces to be one. Other views entail innovation (bidʿah), e.g. offering salāt at-tasbīh in congregation, making particular arrangements for people to go out at night to engage in worship, encouraging women to offer salāh with congregation. Some of the views are exceptionally deviated, e.g. asking people to make

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[1] فتاوى عالمكيرية: ١\٧٥.

[2] فتاوى عالمكيرية: ١\٧٥.

ijtihād solely by reading translations of the Qur'ān, asking them to opt for ease in accordance with their whims and fancies from whichever madh-hab they find ease, or considering one's own actions to be proofs for others. Some of the views are controversial, e.g. causing people to have no confidence in the 'ulamā' and jurists, reducing the importance of institutions which are fulfilling the duty of spreading wide and detailed knowledge of Islam and offering a short course on Islam and considering it to be sufficient. Moreover, to label a particular issue which a mujtahid imām derived from the Qur'ān and Hadīth through his deep knowledge as baseless and against the Qur'ān and Hadīth.

A personality or organization which holds the above-mentioned views, and teaches and propagates them is not only holding very deviant, deviating and controversial views, but could be a cause of spreading dissension and discord among the Muslims. Even if a person comes close to Islam in his quest for such ease and through this propagation, then in the light of the above-mentioned deviant views, he will also become a target of deviation. The organization or personality which holds and propagates such views, and influences the minds of its students in its lessons in this way – then to attend such lessons and to invite others to attend amounts to supporting these views, and this is most certainly unlawful irrespective of whether the person holds a degree or not. In any event, a degree from Glasgow University holds no value whatsoever as regards Islamic sciences. In fact, the Orientalists who are in the universities of non-Muslim countries are creating doubts about Islamic injunctions and distorting Islam since a long time. They are doing all this in the name of Islamic research.

Non-Muslim Orientalists who have not even been inspired to embrace Islam actually established these institutions to prepare such individuals who will distort Islam. They set their syllabus and course in such a way that those who study under them – except those whom Allāh *taʿālā* saves – are by and large targets of lies and fabrications who then ignite the flames of deviation in the Muslim world. Therefore, if a person holds a degree in Islamic sciences from Glasgow University, then not only is it no proof whatsoever that he or she is a reliable scholar, in fact it will not be wrong to say that it causes doubts and misgivings about his or her understanding of Islam.

On the other hand, there are some servants of Allāh who attained degrees from these universities and remained immune to the poison of corrupt beliefs. But these are very few in number. Therefore, this degree is no proof of a person being a reliable scholar, and at the same time, a person cannot be indicted solely on the basis of this degree, provided his beliefs and deeds are correct.

This answer is based on the views that were expressed by the questioner. Now which person holds such views and to what extent, that is not the responsibility of the person answering the question.

Allāh *taʿālā* knows best.
Muḥammad Taqī ʿUthmānī
Dār al-Iftā' Dār al-ʿUlūm Karachi
21/4/1422 A.H.

﴿2﴾

Jāmiʿah Fārūqīyyah Karachi

Questions and answers with reference to al-Huda International Welfare Foundation, Islamabad, and it Institute of Islamic Education for Women are presented below.

Al-Huda Institute of Islamic Education for Women offers a one year "Diploma in Islamic Education" course. We have been informed of some issues related to this course, and we need clarification on them from the Sharīʿah.

Question One

A woman does not have to conceal her voice. The reason given is that the Sahābah *raḍiyallāhu ʿanhum* used to come to Hadrat ʿĀ'ishah *raḍiyallāhu ʿanhā* and pose questions to her. If we are required to conceal our voices, then have differences crept into her Dīn and our Dīn?

Answer

A woman is required to conceal her voice. What this means is that she must not make herself heard unnecessarily. If there is a need to speak to a non-maḥram (from behind a veil), she must abstain from speaking in an amatory tone which is naturally found in the tone of women. The Qur'ān states:

فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ وَّقُلْنَ قَوْلًا مَّعْرُوْفًا

Therefore do not be too soft in speech lest he in whose heart is a disease should be moved with desire. But speak in an honourable manner.[1]

Hadrat Thānwī *quddisa sirruhu* states:

> What this means is that the speech of women is naturally tender and amatory. When there is a need to speak to a non-mahram, she must go to pains to change this natural manner of speaking. In other words, she must speak in a dry and cautionary manner. This is a protection of her chastity and at the same time it is not discourteous. Discourtesy is when the other person feels hurt. Preventing a person from corrupt desires does not necessarily cause hurt.[2]

Hadrat Muftī Muhammad Shafī' *rahimahullāh* says that after these guidelines were revealed with regard to the manner of speaking, when the pure wives of Rasūlullāh *sallallāhu 'alayhi wa sallam* used to speak to a non-mahram male, they used to place their hands over their mouths so that the tone of the voice changes. A narration of Hadrat 'Amr ibn 'Ās *radiyallāhu 'anhu* states:

> Rasūlullāh *sallallāhu 'alayhi wa sallam* prohibited women from speaking (unnecessarily with strange men) without their husbands' permission.[3]

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[1] Sūrah al-Ahzāb, 33: 32.

[2] خلاصة تفسير للتهانوي رحمه الله تعالى، معارف القرآن: ٧\١٢٥.

[3] رواه الطبراني بسند حسن، تفسير مظهري.

Be that as it may, this verse lays down precautionary steps for women. This consideration is made in all acts of worship and injunctions. That is, a woman's speech must not be so loud as to enable men to hear. For example, when the imām commits a mistake in salāh, men have to correct him verbally while women have to strike their right hand on the back of the left palm to draw the attention of the imām that he has erred. Women must not correct him verbally.

To sum up, a woman may converse with a non-mahram male only at the time of necessity, but her tone must be firm and dry whereby the male is not attracted to her voice. Permission is not granted to speak without purdah nor without necessity.

When the Sahābah *radiyallāhu ʿanhum* spoke to the pure wives of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, it was on the basis of necessity to ask about Dīnī rulings; and that too, it was behind a veil. The Qur'ān states:

فَاسْئَلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ

When you go to ask his wives anything that you need, ask them from behind a screen.[1]

This is why they used to ask them from behind a veil.

Furthermore, it is extremely foolish and ill-mannered for the women of today's filthy society to compare themselves to the pure and sanctified lives of the "Mothers of the Believers".

What this means is that the Sharīʿah has not changed nor does anyone after Rasūlullāh *sallallāhu ʿalayhi wa sallam* have the right to change the

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[1] Sūrah al-Ahzāb, 33: 53.

Sharīʿah. However, when Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam* granted permission provided the conditions and prerequisites are met, then the permission will no longer be valid if the conditions and prerequisites are not fulfilled.

Question Two

A woman must be called with her father's name and not her husband's.

Answer

In our society, when a woman gets married, her identity becomes attached with her husband's. By doing this, there is no danger of confusion in her lineage. There is therefore no harm in using the husband's name. Where it is the norm for a woman to retain her father's name and there is a danger of confusion if she is attached to her husband's name, she must retain her father's name.

Question Three

Men also deliver lectures to the female students. The females wear a veil but there is no veil between them and the male lecturer.

Answer

The Sharīʿah lays down restrictions on the intermingling of men and women. Just as men are instructed not to look at strange women, women are instructed not to look at strange men. A Hadīth states that a blind Sahābī by the name of Hadrat ʿAbdullāh ibn Umm Maktūm *radiyallāhu ʿanhu* came to the house of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He instructed his pure wives to observe purdah. They said: "But he is blind, he cannot see us." Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied:

"But you are not blind. Can't you see him?!" The pure wives then observed purdah.[1]

Question Four

I present a cassette which contains a recording of Dr. (Farḥat Hāshimī) and request your opinion. She is the supervisor of the diploma course.

Answer

I heard different sections of the Doctor's presentation. She does not give any consideration to the principles, rules and etiquette of tafsīr. Furthermore, her manner is extremely unguarded. The lesson confines itself to a translation and explanation of the Qur'ān. No attention is given to recitation of the Qur'ān. This method is extremely dangerous, and is a cause of disregarding the original Qur'ān and distortion in it. The Qur'ān is a combination of letters and meanings. The 'ulamā' totally prohibit the printing of a translation of the Qur'ān without the original text, or to confine oneself to teaching only the translation and commentary without recitation of the original verses. This practice is a prelude to distortion in Dīn and losing the original text. This is why it is unlawful and impermissible. This is the unanimous view of all the experts in the field of tafsīr. If only the translation of the Qur'ān is published or quoted, every person will easily be able to make alterations, additions and subtractions to it in the light of his beliefs and views. The audience in the meantime will assume that this is in fact the Qur'ān, whereas it will not be the Qur'ān. This will result in the continuous sequence

[1] Tirmidhī.

of distortion of the Qur'ān which would result in a loss of the original.

A person should not fall under the misconception that we still find certain translations which are filled with errors although they are published with the original text of the Qur'ān. This is because if there are any differences in the translation, the original is nonetheless before the person. The differences will therefore not be against the original. But where there are only the translations and the original is lost from the people, the differences will be attributed to the Qur'ān itself, and after some time, it will be assumed that the original ruling is in itself different. This will cause corruption in beliefs. And in practice, people will take the translations and cassette recordings and fight among themselves. This will afford an easy opportunity for wrong translations and commentaries to become available. After all, every person has not memorized the Qur'ān and it is not easy to refer to the original all the time.

Furthermore, any evil practice which will develop is that people will confine themselves to translations and cassette recordings, while the original Qur'ān will be disregarded and become a total stranger. The importance which is attached to the recitation of the Qur'ān will gradually come to an end.

Moreover, this method has been devised by the Jews and Christians, and Muslims are prohibited from following their ways. If, Allāh forbid, it becomes common among the Muslims, then just as the Jews and Christians could not preserve their divine books, the Muslims will lose their original book, the preservation of which is obligatory, and shortcomings in this regard are prohibited. Additionally, it is unlawful and prohibited for women to proliferate the

translation and meaning of the Qur'ān verbally. Every Tom, Dick and Harry will listen to them; and this could lead to serious temptations.

Thus, it is impermissible to purchase the above-mentioned translation, to listen to it or to propagate it. Instead of this, the recording of a genuine ʿālim which contains the translation and explanation together with the original Qur'ān should be obtained. Allāh *taʿālā* knows best.

Question Five

Is it necessary to follow a single madh-hab? Can a person follow whichever one his heart desires? Kindly explain with a view to convincing Ghayr Muqallids. Also, there was no fiqh during the era of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Many other things came forth in the subsequent eras, e.g. prohibiting women from going to masājid, purdah of women's voices, covering of the face (the imām of the musjid said that in those days everything but the face used to be covered, but because of the evil times in which we live, the 'ulamā' unanimously state that women must cover their faces as well), prohibiting women from leaving their homes unnecessarily (although they are in full purdah), and so on.

Answer

It is essential for a lay person to follow a specific Imām. Rulings of Dīn are of two types:

(1) Those which have come down clearly and explicitly since the time of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and regarding which every person knows that this is the ruling of Dīn. A person does not have to go to any ʿālim to learn it, nor does anyone really go to him. For example, everyone

knows that salāh, fasting, hajj, zakāh are compulsory.

(2) Those for which people have to revert to the scholars and which are beyond the understanding of the lay person. There are two possible scenarios here: (a) One is we study the Qur'ān and Hadīth ourselves, and practise on whatever we understand and consider it to be "Dīn". (b) We refer to those who are experts in the Qur'ān and Hadīth. Based on their expertise, vast experience and Allāh-bestowed insight, they delve and ponder over the Qur'ān and come to a conclusion which we then rely on and adopt. The first scenario is one of self-opinion while the second is known as taqlīd which is exactly what common sense and natural temperament demand.

The one who turns a blind eye to the deductions and conclusions of the experts in the Sharīʿah and tries to undertake a personal study of every ruling of the Qur'ān and Hadīth can be compared to a person who has several complicated ailments. He considers it below his dignity to consult experts in the medical field. Instead, in his efforts to find solutions to this difficulty, he purchases the best medical texts and starts to study them. He then applies whatever he studied to himself. First of all, we do not even expect an intelligent person to even resort to such a measure. Secondly, if anyone is caught up in this vain idea and thinks that instead of consulting the experts in the medical field, he can treat his own ailments in the light of personal studies, then such a person will never be able to achieve good health.

Just as self-opinion [self-treatment] in medicine will convey a person to the grave, self-opinion in Dīn will convey a person to misguidance and deviation, and cast him into the pit of atheism. This is the reason

why the deviated and ungodly sects which cropped up before us all started off as self-opinionated people who discarded taqlīd.

Hadrat Shāh Walī Allāh Muhaddith Dehlawī *rahimahullāh* says that before the fourth century of the Hijrah, when a person needed to know a ruling, he would consult any ʿālim and act according to what he said. However, after the fourth century, Allāh *taʿālā* united the ummah on following the four Imāms. This is the best thing for these times because there is a deficiency in the religiosity and piety of people.

If there was no restriction to following a specific Imām, each person will select and choose rulings which suited him and practise on them. Dīn would then be reduced to a toy. There was only one treatment for being self-opinionated, i.e. to restrict the self to practise on the verdict of an expert in the Sharīʿah; and this is known as taqlīd shakhsī.

Ghayr Muqallids claim that bearing in mind that fiqh was not found in the era of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and that the practice of taqlīd only started after several centuries, it is a bidʿat. Their claim is based on ignorance and error because this would mean that apart from the Ghayr Muqallids – who were not even found in the 13th century – the entire ummat of Muhammad *sallallāhu ʿalayhi wa sallam* was deviated. We seek refuge in Allāh *taʿālā* from such preposterous claims. This view of the Ghayr Muqallids is exactly like what the Shīʿah say about the Sahābah *radiyallāhu ʿanhum*. Since Islam is here to remain until the day of Resurrection, it is baseless for the entire ummat to concur on deviation for even a single moment.

Secondly, it was the practice in the era of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* and the Ṣaḥābah *raḍiyallāhu ʿanhum* for those who did not know to consult and ask those who were knowledgeable. They used to ask them for rulings and practise on their verdicts without asking them for proofs. This is what is known as taqlīd. Although the word "taqlīd" was not used in that time, people acted and practised on its meaning. So today too you can abstain from calling it taqlīd and name it iqtidā' and ittibāʿ (following and obeying) instead.

Thirdly, assuming taqlīd was not practised in those days, we still cannot refer to it as bidʿat because it is compulsory for us to practise on Dīn and Sharīʿah. The one who tries to practise on them without following a specific Imām cannot remain protected against the deception and trickery of the self and Shayṭān.

Thus, if a person wants to tread the path of Dīn without any dangers, the only way for him is to follow an expert in the Sharīʿah. Even if we were to take a cursory glance, we will see that apart for a few rulings, the Ghayr Muqallids also follow the Muḥaddithūn who concern themselves with the external. Thus, although they may object to the word "taqlīd", they have no escape from it. This is because Dīn is not the product of the intellect. Rather, it essentially entails traditions and narrations. And when it comes to traditions and narrations, every subsequent era has to follow in the footsteps of the era before it. This is a natural thing without which it is not possible to act on the Sharīʿah.[1]

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[1] Refer to *Ikhtilāf-e-Ummat Aur Ṣirāṭ Mustaqīm*, vol. 1.

Question Six

What is your opinion about the above-mentioned methodology of al-Huda International? Furthermore, she has a Ph.D. from America. What is the position of a doctorate in Islamic studies from America?

Answer

We do not know where she acquired knowledge from. What we can say is that because her methodology does not adhere to limits of the Sharīʿah, it is certainly not permissible. Generally, a person who studies under Western scholars cannot remain unaffected from the views of the Orientalists. In the name of modernism, they commit the crime of distorting and creating doubts and misgivings in the time-honoured injunctions of Islam. This is in fact the objective of Western centres of learning, and they are, to a great extent, successful in this regard. It is the duty of every Muslim to totally boycott organizations and gatherings of this nature, and to encourage others to do the same.

Question Seven

How is it to attend this course, invite others to it, and to study this organization's literature? Please explain.

Answer

It is impermissible to attend this course, invite others to it, support it in any way, etc.

Note

The following institutes concurred with the fatwā of Jāmiʿah Fārūqīyyah Karachi, and stated that they fully agree with it:

1. Akaurah Khatak, Peshawar.

2. Nuṣratul ʿUlūm, Gujrānwālā.
3. Jāmiʿah Ashrafīyyah, Lahore.

TRANSLATOR'S NOTE

English translation completed on 19 Shawwāl 1437 A.H./24 July 2016. We pray to Allāh *taʿālā* to accept this humble effort and to make it a source of our salvation in this world and in the Hereafter.

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ، وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ

As with all human endeavours, there are bound to be errors, mistakes and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions. Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: maulanamahomedy@gmail.com

Was salām
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Deviated Sects And The Straight Path Of Islam

ADYAAN BAATILAH

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