

THE SCORCHING STAR

Imam Ahmad Rida Al-Baraylawi



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**The Scorching Star
upon
The infidelities of the father of Wahaabism
[1312 AH/1895 AD]
2nd Edition**

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[may Allah Ta'ala be pleased with him]

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

All praise is due to Allah, the Most High, the Glorious. Salutations in abundance be upon our Master, Muhammad Mustafa *SalAllahu 'alayhi wasallam*.

The Holy Prophet *SalAllahu 'alayhi wasallam* has stated,

إِنَّ بَيْنَ يَدَيِ السَّاعَةِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلَمِ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَ يُمَسِّي كَافِرًا وَ يُمَسِّي مُؤْمِنًا وَ يُصْبِحُ كَافِرًا

“Before the Last Hour, there will be afflictions like part-night darkness during which a man will be a believer in the morning and a disbeliever in the evening. Or a believer in the evening and a disbeliever in the morning”¹

There are two reasons which compelled me to translate this magnificent piece of literature of the noble Imam; the fountain of love and magnificence, the true servant of Allah Ta'ala and His Messenger, Ala'Hadrat Shaykh Ahmed Raza (d. 1921 – may Allah be pleased with him) into an English. Firstly, to eradicate the misconception that is prevalent in our contemporary societies that the *Barelvi*² scholars hesitantly declare the *Deobandi*³,

¹ Sunan Abu Dawood, Kitaab Al-Fitan, Hadith 4259

² Barelvi or Barelwi or Baraylawi – an appellation used by the Deobandi school and the Wahaabi world for the followers of Imam Ahmad Rida Al-Qaadiri. Though, the word was used by the Imam as a geographical name for he was born in the city of Bareilly in India. Nevertheless, the Barelvi school of thought represents the Ahl e Sunnah wa Jama'ah in the Indo-Pak subcontinent. This is similar to

*Wahaabi*⁴ and *Tablighi Jamaat*⁵ as infidels. People have formulated an accusatory platform for Imam Ahmed Rida Khan Al-Baraylawi for the conflict that is lodged between the *Deobandi* and *Barelvi* scholars. Before we analyse the validity of this claim let us first establish some factual report.

Ismail Dehlawi, an individual who hails from the saintly family of Shah Waliyullah [may Allah have mercy on him], was born in 1779. He was the son of Shah Abdul Ghani Dehlawi and a nephew of the erudite *Muhaddith*, Shah Abdul Aziz Dehlawi. Later on, Ismail Dehlawi joined Sayyid Ahmad Barelvi who was a military inclined individual and fought the resistance in the north-west India. Ismail Dehlawi appreciated the ideology of Sayyid Ahmad which was to purify the Muslims from the Hindu and Shiite customs. Therefore, he wrote the infamous book, *Taqwiyatul Imaan*, in which he propagated his radical views and brands the entire Muslim nation at large as polytheists. He died in the 1831; and 25 years later Imam Ahmed Rida Al-Baraylawi was born, in 1856.

This historical fact is evident for every sane person to realise that the disunity existed before the birth of the

the usage of the word *Ashari* for the followers of the path of Imam Abul Hasan Ashari [may Allah be pleased with him].

³ Deobandi – the followers of scholars like Ashraf Ali Thanwi, Rashid Ahmad Gangohi, Khalil Ahmad Ambethwi, Qaasim Nanotwi, Yusuf Khandehlwai, Zakariyya Khandehlwai and others.

⁴ Wahaabi – a follower of the teachings of Muhammad ibn Abdul Wah'ab of Najd.

⁵ Propaganda wing of the Deobandi scholars.

noble Imam. Now to answer the query about the cause of the disunity, I present you, along with this book; a confession from Ismail Dehlawi regarding his infamous manuscript *Taqwiyatul Imaan*. This confession is recorded in Ashraf Ali Thanvi's literature by the name of *Hikaayatul Awliya* [stories of the pious].

It is stated as follows:

Anecdote 59: Khan Saahib said that initially **Moulvi Ismail Sahib** wrote *Taqwiyatul Imaan* in Arabic. Therefore one of its copies was with me, another copy was with Moulana Gangohi Saahib and a spare copy was in Moulvi Nasrullah Khan Khurjuvi's library. Thereafter Moulana translated it into Urdu language. Then he assembled some notable personalities in which Sayed Moulvi Abdul Hayy Sahib, Shah Ishaq Sahib, Moulana Muhammad Yaqub Sahib, Moulvi Fareeduddin Sahib Muraadaabaadi, Mo'min Khan and Abdullah Khan Alavi were present. *Taqwiyatul Imaan* was presented before them and he said,

*"I have written this book and I know that **harsh words have been included in some places and in other instances there is severity. For example, things which are Shirk-e-khafi (minor polytheism also known as self-conceit) have been labelled as Shirk-e-Jaleel (major polytheism which is idol worship).**"*⁶

⁶ Lesser polytheism is a major sin but it does not eject a person out of the pale of Islam; whereas the major polytheism is *Kufr*.

*For these reasons I am in apprehension that upon publishing this book, **disorder and tumult will definitely take place**. If I stayed here, I would explain these paragraphs for eight to ten years, however, at the moment I have intended for Hajj and thereafter my return is to “Jihaad”⁷. Hence I am excused from this work and I know that nobody will perform this duty besides me. This is the reason I have written this book and that disorder shall transpire but **I hope that after combating each other (the Muslims) they will settle down**.*

This is my concern; if your opinion is to publish this book then let it be published, otherwise we may obliterate it”

On this note, a certain person said that it must be published but after having edited. Moulvi Abdul Hayy Sahib, Shah Ishaq Saahib, Abdullah Khan Alavi and Mu'min Khan opposed this idea of editing and revising. Thereafter a discussion took place and at the end of it, it was decided that there is no need for revision and the book should be published in its originality. Hence its publication occurred in this manner.

After publication, Moulana Shaheed (Ismail Dehlawi) left for Hajj and stayed in Delhi after his return. In this era Moulana Ismail would deliver lectures in the streets. Moulvi Abdul Hayy Saahib left for Jihaad after residing in the mosque for six months. This narration I heard

⁷ He fought alongside his Shaykh, Sayyid Ahmad, against the North-Western Indian resistance.

from Moulvi Abdul Qayyum Saahib and from my teacher Miyaji Muhammadi Saahib'.⁸

(Note: This confession is in Urdu which may be viewed in Appendix A, at the conclusion of this book. I have highlighted the original words).

Why would any sane Muslim write something that will surely lead to disunity amongst the Muslims? What sort of a heart is this that did not prefer the Islamic welfare and mutual brotherhood over tumult and disaster? The reason of disunity amongst the Muslims is crystal clear. Intentionally, harsh language; along with incorrect teachings were incorporated, in the book that split the Muslim Empire – and that book is '*Taqwiyatul Imaan*'.

As for the second reason that compelled me to translate this work; then one should know that the non-conformist fraternity (*Ahl-e-Hadith*⁹) are escalating in exponential figures with their deviant ideologies. They are famously known as '*Ghayr Muqallids*' or the *Salafiya* (those who do not accept the *ijtihad* (*Islamic independent deduction*) of the four Imams; Imam Abu Hanifa, Imam Muhammad Ibn Idris Ash-Shaafi, Imam Malik ibn Anas and Imam Ahmed ibn Hambal; Allah Ta'ala is pleased with all). They accuse the followers of *Taqleed* (following the Mujtahid Imams) to be polytheists and they follow the

⁸ Hikaayatul Awliya, *Hikaayat 59*, Zakariyya Book Depo, Deoband, Sahaaranpur, UP, India, pg 83-84

⁹ The non-conformist; also known by the name of *Salafiyya* in the modern age. They are another branch of *Wahaabiya*.

Qur'an and Hadith without the need for its expert explanations and valid interpretations.

Ismail Dehlawi is considered to be a frontrunner and a respected leader of *Ahle Hadith* fraternity and hence this manuscript of the noble Imam will enlighten those who have fallen into their traps and serve as an immunisation for the Sunni Muslims from these foul individuals¹⁰.

AlaHadrat Imam Ahmed Rida [may Allah have mercy on him] intelligently and diligently compiled the infidelities of Ismail Dehlawi, and thereafter elaborated on its falsehood with prolific substantiations and corroborated them with reliable proofs. The precision of Imam Ahmed Rida is so accurate that near the end of this book; after proving at least 70 charges of infidelities upon Dehlawi, he provides the benefit of doubt on the faith of Dehlawi. This was because of a rumour that Dehlawi repented during his last years of life! A mere rumour did not escape the far-sightedness of Imam Ahmed Rida, then why would any man consider him to be hesitant in the field of verdicts?

It is applicable to declare that the works of Imam Ahmed Rida [may Allah have mercy on him] is still vital in modern epochs. It serves as a guiding light from the Illuminated city of Madina and whosoever acquired this knowledge from him; through his works, his literature and his thoughts, are sufficiently prepared against the

¹⁰ Though the word *Ahle Hadith* was used for those scholars who were expert in *Hadith* but it has been hijacked long since the time of Ibn Taymiyya in the 7th century Hijri.

forces of the cursed Satan. His path is the path of Imam Abul Hasan Ashari and Imam Abu Mansoor Maaturidi [may Allah be pleased with them]. In the past, *Ashariya* and *Maaturidiya* doctrines were the synonym of Ahl As Sunnah wal Jama'ah; and today *Baraylwiya* and *Ridawiya* function as the recognising beacons of Ahl As Sunnah wal Jama'ah.

May Allah, the most Merciful, accept this work from this humble servant of Islam.

Khaadim ul Mashaaikh
Tehseen Raza Hamdani
Nuri

Question

In the court of the expert scholar of Deen and eminent Mufti of Islam, Mawlana Ahmed Raza Khan: O Allah, allow his blessings and benefits to spread permanently!

Peace and blessings be upon you.

What do the scholars understand on the matter that *Wahabi Ghayr Muqallideen*, who label the complying of the four Imams as per their jurisprudence as Shirk (polytheism), and brand every Muslim, who follows the Imams, as a Mushrik (polytheist). And they hold the Ismail of Delhi; the author of '*Taqwiyatul Iman*', '*Siraate Mustaqeem*', '*Yak Rozi*', '*Ayzaahul Haq*' and '*Tanweerul Aynain*', as a religious leader; they understand his words as the truth and guidance and they believe as per its accordance.

Is there a verdict of infidelity (*Kufr*) on them and on their leader from our scholars of Ahle Sunnah and experts of the Religion, or not?

Questioner: Mawlana Muhammad Fazl-ul-Majid Qadiri Faruqi

22 Jamaadil Ulaa 1312 A.H

[1898-1899 A.D]

Introduction - *Khutbah*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allah Ta'ala who sent His Messenger as a Witness¹¹, Giver of glad tidings and a Warner; so that you may bring faith (Imaan)¹² upon Allah and His Messenger *SalAllahu 'alayhi wasallam*; and that you respect and honour the Messenger with your tongue and heart. Allah Ta'ala has necessitated the respect, honour and praise of His Beloved Messenger *SalAllahu 'alayhi wasallam* as a firm pillar for your faith and religion; and Allah Ta'ala has prohibited you to raise

¹¹ *"No doubt, We have sent you as a witness and bearer of glad tidings and a Warner."* (Holy Qur'an 33:45). Whoever respects you (O Prophet), give them good news of immense blessings and whoever disrespects you, warn them about the punishment from Allah. Since the Holy Prophet *SalAllahu 'alayhi wasallam* is a witness, therefore it is incumbent upon him to be aware, so it is mandatory that the actions, sayings, conducts and affairs of his Ummah are before him. Tabraani relates from Abdullah ibn Umar (may Allah be pleased with him) who narrates from the Holy Prophet *SalAllahu 'alayhi wasallam*: *"Verily, Allah has raised this world before me and I am observing in it whatever shall happen until the Last Day like how I see this palm of mine."* (Kanzul Ummaal, Hadith 31981, Beirut, Vol. 1, Pg. 420)

¹² *"So that O people! You may believe in Allah and His Messenger and pay respect to him and honour him"* (Holy Qur'an 48:9). We find from this verse that faith in Islam is respecting and honouring the Beloved Rasool *SalAllahu 'alayhi wasallam*, and whoever disrespects him has indeed ejected himself from Islam

your voice¹³ above the voice of His Messenger *SalAllahu 'alayhi wasallam* or to scream in his presence like how you converse with each other, otherwise your virtuous actions may become futile and erased from your account of deeds without your knowledge. Allah Ta'ala has attached the obedience of His Messenger *SalAllahu 'alayhi wasallam* with His obedience¹⁴, the allegiance to His Messenger with His allegiance¹⁵; and if you pledge allegiance to the Holy Prophet *SalAllahu 'alayhi wasallam* then the Hand (of Mercy) of the Most Compassionate is on your hands. Allah Ta'ala has enjoined His Holy Name with the name of His Messenger (so ask through the intermediation of His Beloved *SalAllahu 'alayhi wasallam*) to enrich you¹⁶, to provide you¹⁷, to encourage you the hope for provision, for you to follow them (Allah and His Messenger)¹⁸, for

¹³ *"O believers! Raise not your voices above the voice of the Prophet and speak not aloud in presence of him as you shout to one another, lest your works become vain while you are unaware"* (Holy Qur'an 49:2)

¹⁴ *"Whosoever obeys the Messenger, has indeed obeyed Allah"* (Holy Qur'an 4:80)

¹⁵ *"Those who swear allegiance to you, swear allegiance to Allah. The Hand of Allah is over their hands"* (Holy Qur'an 48:10)

¹⁶ *"Allah and His Messenger has enriched them out of His Grace"* (Holy Qur'an 9:74)

¹⁷ *"What a good it had been, if they would have been pleased with what Allah and His Messenger had given them and would have said, 'Sufficient for us is Allah', now Allah is to give us of His Bounty, and so the Messenger of Allah"* (Holy Qur'an 9:59)

¹⁸ *"O believers! Exceed not over Allah and His Messenger"* (Holy Qur'an 49:1)

you to be submissive to their decree¹⁹, for you to oppose those who oppose them²⁰, for you to please them²¹, and for you to be sincere to them in peace²² and distress²³ as it is in your Qur'an. Allah Ta'ala raised the station of His Messenger and manifested his greatness to be universal. This is how Allah distinguished His Messenger *SalAllahu 'alayhi wasallam* from everything. In the scale of balance, the pedestal of the Holy Prophet *SalAllahu 'alayhi wasallam* is infinitely profound than your stations combined. Will you then compare the pearl with a stone, or the musk with blood, or tobacco with the flower?²⁴ Verily, Your Lord has showered mercy upon

¹⁹ *"And it is not befitting to a Muslim man or Muslim woman, when Allah and His Messenger have decreed something that they would have any choice in their matters, and whoever disobeys Allah and His Messenger, he undoubtedly has strayed away manifestly"* (Holy Qur'an 33:36)

²⁰ *"You will not find a people who believe in Allah and the Last Day taking as their friends those who opposed Allah and His Messenger, even though they be their fathers or their sons or their brethren or their kinsmen"* (Holy Qur'an 58:22)

²¹ *"Allah and His Messenger had greater right, that they should please him, if they had faith. Are they not aware that whoso opposes Allah and His Messenger then for him is the fire of Hell in which he will abide forever? This is the great humiliation"* (Holy Qur'an 9:62-63)

²² *"When they are sincere to Allah and His Messenger"* (Holy Qur'an 9:91)

²³ *"Undoubtedly, those who annoy Allah and His Messenger, Allah's curse is upon them in the world and in the Hereafter and Allah has kept prepared for them a degrading torment"* (Holy Qur'an 33:57)

²⁴ In other words, when you do not consider a pearl like a stone, musk like a blood, or tobacco like a flower, then why do you consider the Holy Prophet *SalAllahu 'alayhi wasallam* like others?

you that you should not call upon the Messenger *SalAllahu 'alayhi wasallam* like how you call upon each other²⁵; whether it is your father, master or the king (the Holy Prophet *SalAllahu 'alayhi wasallam* deserves superior respect than a king). Allah Ta'ala has mentioned those who slip their tongues in the act of degrading the eminence of the Holy Prophet *SalAllahu 'alayhi wasallam*. Allah has said, *“Do you jest in terms of Allah, His signs and His Messenger SalAllahu 'alayhi wasallam? Do not make excuses! You have become infidels after gaining your faith”*²⁶.

His pious descendent, Hadrat Ghawth-e-azam said: *“Neither should you approximate me to someone, nor should you attach a connection like mine with someone”* (Zubdatul Aasaar talkhees bahjatul Asraar, Maktaba Nabwiya, Lahore, pg 77). If this is Hadrat Abdul Qadir Jilaani, then what will be the station of the Holy Prophet *SalAllahu 'alayhi wasallam*?

²⁵ *“Make not the summoning of the Messenger among yourselves, like one calls the other among you”* (Holy Qur'an 25:63). Calling one another includes one's fathers, sons and relatives; this is the reason for the scholars having prohibited the use of the personal name of the Holy Prophet *SalAllahu 'alayhi wasallam*, i.e. 'Ya Muhammad'; rather replace it with 'Ya RasoolAllah'

²⁶ During the departure for Tabuk expedition, the hypocrites uttered something that was disrespectful towards the Holy Prophet *SalAllahu 'alayhi wasallam*. When they were questioned they started making excuses and replied that they were just joking amongst themselves. On this incident Allah revealed: *“Do you mock at Allah and His signs and His Messengers? Make no excuses, you have already become disbelievers after being Muslims.”* (9:65-66). There are three understandings that we gain from this verse: Firstly, the one who disrespects the Holy Prophet *SalAllahu 'alayhi wasallam* becomes a Kaafir (infidel) even though he recites the

O you hypocrites!²⁷ O you oppressors! Your elders have evidently equalised the praise of the Holy Prophet *SalAllahu 'alayhi wasallam*²⁸ in equality to themselves and even less; and this is in your thoughts and some appear from your tongues which have been exposed and whatsoever is in your hearts²⁹ is much more

article of faith (kalima) and claims to be a Muslim, declaring the kalima will never grant such a person salvation unless he repents. Secondly, there are those who blurt out that *'the state of Kufr is associated with the heart and not with the tongue. If such a person recites the kalima and his inner state is unknown, then why should we label such a person with Kufr?'* This is an outright lie. If you label someone to be a Muslim because he recites the kalima from his tongue, then the opposite is also valid; i.e. a Disbeliever can be a Muslim because we do not know the state of his inner realm. Therefore a person who insults from the same tongue will be branded as a *Kaafir*, even if uttered without any abhorrence (since it falls within the category of jest and Allah has reprimanded those persons, refer to the verse 9:65). Thirdly, clearly stated words are not to be interpreted differently upon hearing them. Allah commands them *'make no excuses; you have already become disbelievers after being Muslims'*. One thing to note is that Allah Ta'ala says that they were Muslims and thereafter lost their faith after insulting the Holy Prophet *SalAllahu 'alayhi wasallam*.

²⁷ There are two types of hypocrisy: hypocrisy in actions (which is a sin) and hypocrisy in beliefs (which is Kufr). Here the Imam refers to the major hypocrisy – that which will throw the person out of the pale of Islam.

²⁸ Allah Ta'ala commands us not to call or converse loudly in the presence of the Holy Prophet *SalAllahu 'alayhi wasallam* like one another. However, the author of *Taqwiyatul Imaan*, encourages to respect the Holy Prophet *SalAllahu 'alayhi wasallam* like one another (big brother) and even less than that. Allah Forbid!

²⁹ *"Hostility appeared from their utterances and what they have concealed in their hearts is yet greater. We have made you hear*

devious than what is on your tongues. Indeed, Allah exposes your jealousy! The devil has enveloped you³⁰ and he has prompted you to disregard the remembrance of Allah and the praises of His Beloved *SalAllahu 'alayhi wasallam*. Without a doubt, the Qur'an exposes your evil and Satan has increased the dot on his name with your numbers and enhanced his tail with your impurity. Satan showed you *Taqwiyatul imaan* (strengthening of faith) to bring destruction to your faith (*Tafyatul imaan*). Allah Ta'ala is not to leave the Muslims in the present state of affairs in which you are, until He separates the impure from the pure³¹ and Allah Ta'ala is not oblivious to your infidelity. Oath on the Lord of Muhammad *SalAllahu*

Our signs clearly, if you have wisdom. Behold! It is you who love them, and they love you not. Though you believe in all the Books. And when they meet you, they say, 'we accepted faith', and when they are alone, then they bite their finger-tips at you; out of wrath. Say you, 'Die in your passion' Allah knows well the thoughts of the hearts" (Holy Qur'an 3:118-119). From this verse we understand two important variables: a) The kalima of the tongue is useless if there is a 'fever of Kufr' in the heart and; b) the Kufr in the heart is manifested via the tongue.

³⁰ *"Satan has got control over them and has made them forget the remembrance of Allah. They are the party of Satan. Do you hear? Undoubtedly, it is the party of Satan that are the losers"* (Holy Qur'an 58:19). The scholars have elaborated that the verse is in reference to the party of Satan who will appear from the East of Madinah, i.e. Najd [present day Riyadh]. Ibn Umar reported that the Messenger of Allah [*SalAllahu 'alayhi wasallam*] came out from the house of Ayesha [may Allah be pleased with her], pointed towards the East and said, *"It would be from this side that there would appear the height of unbelief; from where the horns of Satan will appear"* [Sahih Muslim, Kitaab Al-Fitan, Hadith 2905]

³¹ Holy Qur'an, 3:179

'alayhi wasallam; it is impossible for you to be a believer until you possess love for him [*SallAllahu 'alayhi Wasallam*] more than your parents, your children, your soul and mankind³². Peace be upon the Holy Prophet *SallAllahu 'alayhi wasallam*, and to his family and his companions and to those who follow the tradition of defending the Prophet *SaAllahu 'alayhi wasallam*. May Allah Ta'ala bless us with your true love (O Messenger of Allah!) and allow us to remember you with esteemed respect until the Last Day. Ameen!

³² *"None of you will have faith till he loves me more than his father, his children and all mankind"* [Sahih Bukhari, Book of Imaan, Hadith no. 15]

Answer

Without a shadow of doubt, the beliefs and the textual assertions of the *Wahaabi* fraternity and their fragment of so-called Islam is infidelity and to recognise them as *Kufr* (disbelief/infidelity) is mandatory.

Volumes of exegesis of our scholars and heaps of verdicts from our esteemed elders has established and verified the *Kufr* of *Wahaabiya*. Their outward utterance of the *Kalima* (the attestation of faith) is illegitimate and non-profitable. An individual is not a Muslim simply on the basis of verbal acceptance of the *Kalima* or on self-acknowledgement of being a Muslim, if his particular assertion is found to be contrary to one or more fundamentals of faith. If a person declares himself to be a Muslim, proclaims the *Kalima*, performs his daily worship (*Salaah*), discharges compulsory charity (*Zakaat*), fasts in the month of Ramadan, performs the pilgrimage to Mecca; however he also rejects [disbelieves] certain commandments of Allah and His Messenger, or he insults Allah and His Messenger and the Qur'an, or he wears the cross-thread (as per the Hindu customs), or he bows before an idol; will such a person be acknowledged as a Muslim?

Can the perpetual recital of the *Kalima* be beneficial for such a person [who does not repent from the blasphemy]? Of course not! We have evidently

elaborated this from the Qur'anic verses in our introduction.

Allama Haskafi said in *Durre Mukhtaar*:

لواتى بهما على وجه العادة لم ينفعه مالم يتبرأ

“*The habitual recital of the Kalima is of no benefit unless the person repents for his infidelity*”³³.

In the religious books of the *Wahaabiya* and in the library of their elders, the literatures of *Kufr* are explicit and volumes can be compiled on elaboration of their evident infidelity. Their leaders have openly embellished *Kufr* on themselves and on their spiritual guides in the book, *Taqwiyatul Imaan* (which they claim as an excellent book and assert it as one of their religious manuscript³⁴, Allah Forbid!). Let me first present their own confession of *Kufr* and thereafter I shall furnish you with only 70 statements of their infidelities as an illuminating sight for the benefit of the readers.

The Holy Prophet [*SalAllahu 'alayhi wasallam*] has stated in one of the narrations regarding the end of time

³³ Durr-e-Mukhtaar, Baabul Murtad, Press Mujtabaai, Delhi, Vol.1, pg 356

³⁴ The religious leader of *Deobandi* movement, Rashid Ahmed Gangohi writes about *Taqwiyatul Imaan*, “*And this, Taqwiyatul Imaan, is an excellent book; and it is matchless in terms of opposing Shirk and bid'at (innovation). Its refutations are from the Qur'an and Ahaadith, to keep, read and act upon this book is in accordance to true Islam*” (Fatawa Rashidiya (kaamil), Maktab Thanvi Deoband, pg 78).

sthat the world will not come to an end unless *Laat* and *Uzza* (the two idols worshipped by the pre-Islamic Arabs) are worshipped again. This will occur in such a way that Allah Ta'ala shall cast a pure breeze which will cause death to all the Muslims living around the world in that particular era; even a person with an atom's weight of faith in his heart will die from this breeze. Thereafter, only the disbelievers shall remain on Earth and idol worship shall recommence.³⁵

In *Taqwiyatul Imaan*, Farooqi publishers, Delhi, 1293 AH on the 44th page, the above *Hadith* is mentioned as narrated from *Mishkaat* and Ismail Dehlawi translated it as follows:

پھر بھیجے گا اللہ ایک باؤا چھی، سو جان نکال لے گی جن کے دل میں ہوگا ایک رائی کے دانہ بھر ایمان،
سورہ جائیں گے وہی لوگ جن میں کچھ بھلائی نہیں۔ سو پھر جائیں گے اپنے باپ دادوں کے دین پر

“Then Allah will send a good wind, then everyone who had an atom's weight of imaan will die, then there will remain only those who have no goodness in them, then they will return to the religion of their forefathers”³⁶.

The Holy Prophet *SalAllahu 'alayhi wasallam* had also indicated that the breeze will arrive after the arrival of

³⁵ Mishkaatul Masabih, Baab Laa taqumus Saa'a, Press Mujtabaai, Delhi, Vol.1, pg 356

³⁶ Taqwiyatul Imaan, Al-Faslur Raabi' fi Dhikr Radd-ul-ishraak fil Ibaadah, Aleemia publishers, Lohaari gate, Lahore, pg 30

the Antichrist and the descent of Hadrat 'Isa [peace be upon him]³⁷

In *Taqwiyatul Imaan*, he (Ismail Dehlawi) also included this information and translated it as follows on 45th page:

نکے گادجال سو بھیجے گا اللہ عیسیٰ بیٹے مریم کو، سو وہ ڈھونڈے گا اس کو، پھر تباہ کر دے گا اس کو، پھر
بھیجے گا اللہ ایک باؤٹھنڈی شام کی طرف سے، سو نہ باقی رہے گا زمین پر کوئی کہ اس کے دل میں ذرہ
بھرا ایمان ہو مگر مار ڈالے گی اس کو

“Dajjaal will come, then Allah will send Isa, the son of Maryam, he will then find Dajjaal and destroy him. Then Allah will send a wind from the direction of Syria, which will kill all those who had an atom’s weight of Imaan in their hearts”³⁸.

After penning down this Hadith he added the following,

سو پیغمبر خدا کے فرمانے کے موافق ہو

*“Therefore, this **occurred** in accordance with the prophecy of the Messenger SalAllahu ‘alayhi wasallam”³⁹*

Now, according to them, there is neither the wait for the arrival of the Antichrist nor the decent of *Hadrat* Isa

³⁷ Sahih Al-Muslim, Kitaab Al Fitan, Hadith no. 2937 & 2940.

³⁸ Taqwiyatul Imaan, Al-Faslur Raabi’ fi Dhikr Radd-ul-ishraak fil Ibaadah, Aleemia publishers, Lohaari gate, Lahore, pg 31.

³⁹ Taqwiyatul Imaan, Al-Faslur Raabi’ fi Dhikr Radd-ul-ishraak fil Ibaadah, Aleemia publishers, Lohaari gate, Lahore, pg 31

Alayhi Salaam. Furthermore the breeze had also come to pass; thereafter he associated this *Hadith* to the present era in order to label every Muslim a *Mushrik* (idolater/polytheist) and a *Kaafir* (infidel). He did not exercise precaution on this matter and he did not rationalise whether it is that very same era and whether the breeze has already been casted. If this is the case, and breeze has already come to pass; then is he and his spiritual guide inhabitants of another world? If not, then he confessed himself as an outright *Kaafir* and an idol-worshipper⁴⁰.

This was their own recognition of being disbelievers. Now count the number of charges of their infidelity from the explanation of the scholars and see the mandatory stamp of *Kufr* on them.

⁴⁰ Because according to him the breeze which the Holy Prophet *SalAllahu 'alayhi wasallam* prophesised has already occurred and all the Muslims have died from it. This concludes that he is a disbeliever who has survived the breeze.

Infidelities

Kufr 1

The person's acceptance of one's *Kufr* has indeed made him a *Kaafir*. In *Nawaazil Faqih Abu Layth, then in Khulaasatul Fatawaa, and Takmila Lisaanul Ahkaam,*

رجل قال انا ملحد يكفر

“The one who proclaims his own infidelity, is an infidel”⁴¹.

In *Ishaabah, Kitaabus Seer, Baabur Ridaa;* it is written,

قيل لهانت كافرة فقالت انا كافرة كفرت

“If someone says ‘you are a Kaafir’ and the reply is ‘yes, I am Kaafir’; then the replier has become a Kaafir”⁴².

In ‘*Fataaawa Alamghiri*’, Egypt publishers, 1310 AH, in volume 2 on the 279th page; it is mentioned,

مسلم قال انا ملحد يكفر ولو قال ما علمت انه كفر لا يعذر بهذا

“If a Muslim declares himself to be an apostate, becomes a Kaafir; and if he says that he did not know

⁴¹ Khulaasatul Fataawa, Kitaabul Alfaazul Kufr, Maktaba Habibia, Kuwait, Vol. 4, Pg. 387

⁴² Al-Ishaaba wan Nazaair, Kitaabul Al-Seer, Baabul rida, idaara al Qur’an, Karachi, Vol.1, pg 249

*the ruling on this fact, then this excuse will not be accepted*⁴³.

Kufr 2

In this very statement there is an indication that the entire Ummah are disbelievers. To believe that the entire Ummah are full of disbelievers is *Kufr*. It is in *Shifa Sharif* of Imam Qadhi Ayadh on pages 362 and 363,

نقطع بتكفير كل قائل قال قولاً يتوصل به الى تضليل الامة

*“If anyone utters a statement that brands the entire Ummah to be deviated, is surely a Kaafir”*⁴⁴

Kufr 3

In *Taqwiyatul Imaan* on page 20,

غیب کا دریافت کرنا اپنے اختیار میں ہو کہ جب چاہے کر لیجئے، یہ اللہ صاحب کی ہی شان ہے

*“To possess a power that will allow one to find out the knowledge of Unseen whenever one wills; this power only belongs to Allah Saahib”*⁴⁵

⁴³ Fatawa Hindiya, Al Baab-ul-Taasi' fil ahkaamil murtadeen, Nuraani Kutub khana, Peshawar, Vol.2, pg 279

⁴⁴ Ash-Shifa ba ta'arif Huququl Mustafa, Fasl fi baayaan maa hu minal muqalaat, Asharkatus sahaafiya fi bilaadul uthmaania publishers, Vol. 2, pg 271

⁴⁵ Taqwiyatul Imaan, Al-Fasl Thaan fi Radd al-ishraak fil IIm, Aleemia publishers, Lohaari gate, Lahore, pg 14

Here Ismail Dehlawi did not consider the Knowledge of Allah to be Absolute and Compulsory in Existence. He proposed a deviant belief that to discover the Unseen is in the Power of Allah whether He comes to know of it or remains ignorant of it. This is explicit *Kufr*. It is in *Fatawa Alamghiri*, in volume 2, on 258th page,

يكفر اذا وصف الله تعالى بما لا يليق به او نسبه الى الجهل او العجز او النقص

“If anybody mentions an attribute of Allah that is not in accordance to His Glory; or if someone brought one’s attention to a thought that will most likely lead to envision Allah’s attributes to be partial, defective or in ignorance; then such a person is a Kaafir”⁴⁶.

In *Bahrur Raaiq*, it is mentioned in volume 5 on 129th page, Egypt publication; in *Bazaazziya* volume 3 on 323th page, Egypt publication; and in *Jaami’ al Fasooleen* in volume 2 on 298th page, Egypt publication:

لو وصف الله تعالى بما لا يليق به كفر

“If anyone utters something that is against the Majesty of Allah, has become a Kaafir”⁴⁷

Kufr 4

Allah **“finds out the knowledge of Unseen whenever He wills”** clearly means that He still does not know,

⁴⁶ Fatawa Hindiya, Nuraani Kutub khana, Peshawar, Vol.2, Pg. 257

⁴⁷ Jaamiul Fasooleen, Al-Fasl Thaani Islamic Kutub khana, Banauri town, Karachi, Vol. 2, pg 298

however He has the Power to know; this is contradiction to the Knowledge of Allah being Pre-eternal. This is an open *Kufr*. In *Fatawa Alamghiri* in Volume 2 on the 262th page it is written,

لوقال علم خدائے قدیم نیست یکفر کذا فی التتارخانیة

“Whosoever does not believe the Knowledge of Allah as Pre-eternal, is a Kaafir. Similar is mentioned in Taatarkhaaniya”⁴⁸

Kufr 5

In ‘*Aydhaaul Haq*⁴⁹, Farooqi publishers, Delhi, 1297 AH, on page 35 and 36,

تنزیه او تعالیٰ از زمان و مکان و جہتہ و اثبات رؤیت بلا جہت و محاذات (الی قولہ)
بمہ از قبیل بدعات حقیقیہ است اگر
صاحب آن اعتقادات مذکورہ را از جنس عقائد دینیہ مے شمارد

“To consider Allah free from space, time and direction and to see Him without direction (from no direction) and without spiritual intoxication...all these beliefs are an innovation (Bid’at) if one deems abovementioned beliefs to be part of Islam”⁵⁰

⁴⁸ Fatawa Hindiya, Nuraani Kutub khana, Peshawar, Vol. 3, pg 262

⁴⁹ Another literature authored by Ismail Dehlawi in a Persian language.

⁵⁰ *Aydhaaul Haq*, faaida awwal, pehla mas’ala, Qadimi Kutub khana, Karachi, pg 77-78

It is quite clearly mentioned in this book that to believe Allah Ta'ala free from space, time and direction; and to visualise Allah without spiritual intoxication is an erroneous innovation. Here he considers countless scholars and experts in Islam, who have explained that Allah is transcendent and free from being in a space, as innovators.

Shah Abdul Aziz Dehlawi (the paternal uncle of Ismail Dehlawi) said in '*Tauhfah ithnaa Ashariya*', Calcutta publishers, 1343 AH, on page 255,

عقیده سیزدہم: آنکہ حق تعالیٰ رامکان نیست و اوراجہتے از فوق و تحت متصور
نیست و ہمینست مذہب اہل سنت و جماعت

“The thirteenth belief is to believe that Allah is not limited to time, space or direction and this is the fundamental belief of Ahle Sunnah Wa Jamaat”⁵¹

It is mentioned in *Bahrur Raaiq*, in Volume 5, on the 129th page and in *Fatawa Alamghiri*, in Volume 2, on the 259th page,

یکفرباثبات المکان للہ تعالیٰ

“A man becomes a Kaafir if he associates space to Allah”⁵²

⁵¹ Tauhfah ithnaa Ashariya, Baab panjam, Daarul ilaahiyaat, Suhail Academy, Lahore, pg 141

Fatawa Qadhi Khan says in volume 4, on page 43,

رجل قال خدائے برآسمان میداند کہ من چیزے ندارم یکون کفر لان الله تعالى
منزه عن المكان

“If someone says that ‘Allah, who is in the heaven, knows that I do not have anything’; has become a Kaafir, because Allah is free from being in a place”⁵³

It is mentioned in *Khulaasa, Kitaabul Alfaaz-al-Kufr*, in section 2,

لوقال نرد بان بنه وبرآسمان برآئے وباخدائے جنگ کن یکفر لانه اثبت المكان
لله تعالى

“If somebody says ‘place the ladder and climb up to the sky, and fight against Allah’ will become a Kaafir since he associated a place for Allah”⁵⁴

Kufr 6

In ‘*Yak Rozi*’⁵⁵, a Persian magazine published by Farooqi publishers on page 144,

⁵² Bahrur Raaiq, Baabul ahkaamul murtaddeen, H.M. Saeed Company, Karachi, Vol.5, pg120; Fatawa Hindiya, Nuraani Kutub khana, Peshawar, Vol.2, pg 259

⁵³ Fatawa Qaazi Khan, Kitaabul Al-Seer, Naulakshor Lucknow, Vol.4, pg 884

⁵⁴ Khulaasatul Fatawaa, Kitaabul alfaazul Kufr, Maktaba Habibiya, Kuwait, Vol.4, pg 384

⁵⁵ Another literature of Ismail Dehlawi in Persian

بعداخبار ممکن ست که ایشان رافراموش گردانیده شود پس قول بامکان وجود
 مثل اصلا منجر بتکذیب نصی از نصوص نگردد و سلب قرآن مجید بعد انزال
 ممکن ست

“After providing the knowledge, it is possible that Allah may remove that knowledge (by making a person forgetful). Hence, to prove the equality of the Holy Prophet SalAllahu ‘alayhi wasallam with someone else is not contradictory to any verdicts of the scholars, and for the Quran to be taken away after its revelation is possible”⁵⁶

The people of the truth have already elaborated on the fact that it is impossible for anyone to be equal to the Holy Prophet SalAllahu ‘alayhi wasallam in his magnificent attributes. Other experts have stated that Allah Ta’ala sent the Holy Prophet SalAllahu ‘alayhi wasallam as a Final Messenger, if there is a possibility for anyone to be similar to the Holy Prophet SalAllahu ‘alayhi wasallam then, Allah Forbid, there is a possibility of a lie in the Divine Command.

The answer to this is that the person who wrote the above statement in *Yak Rozi* has uttered *Kufr*; *“if Allah has to make people forget the Quran then it will not be contradictory to any scholarly statements”*. Here it is a clear acknowledgment of the writer of *Yak Rozi* [Ismail Dehlawi] that there is no complain or protest if any words or promise of Allah has to become false. The real issue is that the people must abide by that falsehood (if

⁵⁶ Yak Rozi (Persian), Farooqi Kutub khana, Multan, pg 17

it has to occur). If Allah has to make them forget and falsify or change His own promise then they will not remember the original Word of Allah before the change (as they have forgotten), then how can anyone inspect on this matter since Allah has the Power to cause forgetfulness in the people.

Such filthy statement leads to absurd conclusions as you read above and Allah is free from the words of the oppressors!

It is mentioned in ‘*Shifa Sharif*’ on page 361,

من دان بالوحدانية وصحة النبوة ونبوة نبينا صلى الله تعالى عليه وسلم ولكن
جوز على الانبياء الكذب فيما اتوا به ادعى في ذلك المصلحة بزعمه ولم
يدعها فهو كافر باجماع

“If someone believes in the Oneness of Allah, Prophethood of our Holy Prophet SalAllahu ‘alayhi wasallam and whatever the Messengers have brought from Allah; but believes the permissibility of Kidhb in all of this fundamentals (possibility of a lie from Allah); then such a person, whether he was expedient in his statement or not, is a Kaafir in either way”⁵⁷

A person who attributes a lie to the Messengers [peace be upon them] will become a *Kaafir*, then why should a person, who attributed a lie to Allah, not be considered a *Kaafir* as per the consensus? The person who penned

⁵⁷ Shifa ba taa’rif Huququl Mustafa, Asharkatus sahaafiya fi bilaadul uthmaania publishers, Volume.2, pg 269

this down (Ismail Dehlawi) has verily proposed a grimy and evil belief. This humble servant has answered this matter with various explanations and analysis in a book by the name of 'Subhaanas Subbooh an 'ayb kadhbi Maqbooh' (1307 AH).

Kufr 7

In *Yak Rozi* on page 145,

لا نسلّم که کذب مذکور محال بمعنی مسطور باشد چه مقدمه قضیه غیر مطابقته للواقع والقائے آن بر ملک و انبیاء خارج از قدرت الهیه نیست والا لازم آید که قدرت انسانی از قدرت ربانی باشد

"We do not believe absurdity in the possibility for Allah to lie because the ability to change or alter a situation in a certain event and to reveal such alteration to His Angels or Messengers is not outside the Power of Allah. Otherwise, we will have to conclude that the power of humans exceed the power of Allah"⁵⁸

It is clearly elucidated in this statement that whatever action a human is capable of performing then Allah also has that capability in which eating, drinking, sleeping, defecating, urinating, walking, drowning and dying are all inclusive; therefore this deviant statement is, beyond the shadow of doubt, a *Kufr*.⁵⁹

⁵⁸ Yak Rozi (Persian), Farooqi Kutub khana, Multan, pg 17

⁵⁹ It should be understood that the Power of Allah [*qudrah*] and those things which are impossible for Allah [*muhaal*] are not interconnected. That is, His Attribute of Power does not falsify things which defy His Majesty and His Oneness. For example, for

Kufr 8

In *Yak Rozi* on page 145,

عدم کذب را از کمالات حضرت حق سبحنه می‌شمارند و اورا جل شانہ بآن مدح می‌کنند بر خلاف اُخرس و جماد و صفت کمال ہمیں ست کہ شخصے قدرت بر تکلم بکلام کاذب دارد و بنا بر رعایت مصلحت و مقتضائے حکمت بتنزه از شوب کذب تکلم بکلام کاذب ننماید ہماشخص ممدوح می‌گردد بخلاف کسے کہ لسان او ماؤف شدہ یا بر گاہ ارادہ تکلم بکلام کاذب نماید آواز بند گردد یا کسے دہن اورا بند نماید این اشخاص نزد عقلا قابل مدح نیستند، بالجملة عدم تکلم کلام کاذب ترفا عن عیب الکذب و تنزبا عن التلوٹ بہ از صفات مدح ست

“Inability to lie is considered to be amongst the glory of Allah and they declare this worthy of praise in comparison to a dumb and speechless person. Actually, the magnificent attribute is that if a person has the power to lie then out of wisdom and prudence he avoids speaking a lie; such a person is worthy of honour. On contrary, a person who intended to speak a lie but keeps quiet or something impedes him from speaking; such a person is not worthy of praise in the view of the intellectuals. Hence, to save oneself from the defect of a

Allah to have a son is impossible for His Majesty; therefore His Power will not accommodate this impossibility. Similarly, the defect of lying defies His Majesty; therefore His Power will not accommodate it. This is the belief of Ahl As-Sunnah – see *Subhaan As Subbooh* of the noble Imam.

*lie and to escape oneself from the stain of a lie; is considered to be a marvellous attribute*⁶⁰

In this portion it is clearly stipulated that it is not *mumtana' bil-ghayr*⁶¹; rather it is also not *muhaal e 'aadi*⁶² for Allah to lie. Because, an individual who is unable to speak [mute/dumb]; for him to speak is not *muhaal bidh-dhaat*⁶³, or *mumtana' bil-ghayr*, or *mumtana' aqli*⁶⁴, or *muhaale shari*⁶⁵ – but only it is *muhaal e 'aadi*.

The writer elaborates that for Allah to speak a lie is dissimilar to the speaking of a lie by a mute person because we praise Allah for this [act of lying]; but not the

⁶⁰ Yak Rozi (Persian), Farooqi Kutub khana, Multan, Pg. 17-18

⁶¹ *Mumtana' bil-Ghayr*: Something that is possible and permissible to transpire but due to the presence of external evidence it becomes impossible to occur. For example, the faith of Abu Jahl; in essence it was possible for them to have faith in Islam but because of the information from Allah on their ill-fate, it became impossible.

⁶² *Muhaal e 'aadi*: Something that is impossible for it to transpire normally, but in essence it is possible or permissible to transpire. For example, it is naturally impossible for a mute person to speak.

⁶³ *Muhaal bidh-Dhaat*: Intrinsically impossible to transpire in essence. For example, a partner of Allah to exist is impossible in essence. Similarly, for Allah to lie is also intrinsically impossible but not according to Ismail Dehlawi.

⁶⁴ *Mumtana' 'aqli*: Something that is rationally prohibited to transpire. For example, a partner of Allah to exist is rationally prohibited to occur and as well as it is impossible in essence.

⁶⁵ *Muhaal e Shari'*: Something that is impossible for it to occur in the light of the sacred Law; but rationally it may transpire. For example, the faith of Abu Jahl; rationally it was possible but legally it is not.

dumb person. Therefore it becomes necessary to conclude that *Kidhb e Ilaahi*⁶⁶ is also not *muhaal e 'aadi*; and this is explicit *Kufr*. And, within this; the faith, the religion and the sacred law are all falsehood; because if a lie is attributed to Allah in every way, then in which facet of Islam can there be authenticity?⁶⁷

Kufr 9

In the same assertion he admitted that it is permissible for filth and defect to transpire in Allah but due to wisdom He avoids this occurrence; this belief entails likelihood of blemish, pollution, loss and defect in the Majesty of Allah. This *Kufr* brings about thousands of other infidelities.

It is stated in *Alamghiri*, *Kufr* words number three, Egypt publisher, 1292 AH, on page 15,

من نفى او اثبت ما هو صريح فى النقص كفر

*“If someone negates or affirms to such words, that leads to an explicit defect attributed to the Majesty of Allah, is a Kaafir”*⁶⁸

⁶⁶ Ability to lie by Allah Almighty; Allah Forbid!

⁶⁷ The topic of *Imkaan e Kidhb* requires background knowledge on its subjects and vocabulary in order for one to appreciate the analysis of Imam Ahmad Rida in this field. Refer to *Subhaan As-Subbooh* of Imam Ahmad Rida.

⁶⁸ Fatawa Hindiya, Nuraani Kutub khana, Peshawar, Vol.2, pg 258

Kufr 10

In the very same declaration, he considered the truthfulness of Allah along with other Majestic Attributes of Allah as a possibility⁶⁹. According to the writer Allah opts for prudence to save Himself from filth and fault, which is similar to *Kufr 3* in which the writer (Ismail Dehlawi) claimed that the Knowledge of Unseen of Allah as an elective, and all those things that are elective are temporary and it will be renewed.

It is stated in *Sharah Aqaaid-un-Nasafi* on page 22,

الصادر عن الشيء بالقصد والاختيار يكون حادثا بالضرورة

“Whosoever attains ability or intent from Him will be temporary”⁷⁰

And to claim the Attributes of Allah to be temporary is Kufr.

It is in ‘*Fiqh Akbar*’ of Hadrat Imam A’zam Abu Hanifa and in ‘*Sharah Fiqh Akbar*’ of Mulla Ali Qaari, Hanafi Press, 1269 AH, on page 29,

صفاته في الازل غير محدثة ولا مخلوقه فمن قال انها مخلوقة او محدثة او وقف فيها او شك فيها فهو كافر بالله تعالى

⁶⁹ Allah’s Attributes are Absolute, Eternal, compulsory in its Existence. Here the author (Ismail Dehlawi) deems the Attributes of Allah as a ‘possibility’ which leads to the evil conclusion of being partial and non-permanence.

⁷⁰ *Sharah Aqaaidun Nasafi*, Daarul Ishaa’at Al Arabiya, Kandahar, Afghanistan, pg 23

“All the Attributes of Allah Ta’ala are Eternal. Neither are they a creation nor they are newly created. So the one who claims them to be temporary or part of the creation, or hesitates to believe in them or doubts about them; is a Kaafir”⁷¹

Kufr 11 to Kufr 19

In the same assertion he clearly expounded that in those refutable aspects (such as having children, wife, fatigue, weakness and so forth) in which Allah is praised can be attributed to Allah otherwise there is no any praise. Therefore, for Allah to sleep (**Kufr 11**), to doze (**Kufr 12**), to wander (**Kufr 13**), to forget (**Kufr 14**); for Allah to have a wife (**Kufr 15**), a son (**Kufr 16**), fear for His servants (**Kufr 17**), a partner in His Kingdom (**Kufr 18**), support due to weakness (**Kufr 19**) and so forth; is justified after negating this things to praise Allah.

لَا تَأْخُذُهُ سِنَّةٌ

“Slumber seizes Him not, nor sleep”⁷²

لَا يَضِلُّ رَبِّي وَلَا يَنْسَى

“My Lord neither errs nor forgets”⁷³

رَبَّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا

⁷¹ Ar-Raudh-ul-Azhar sharah Fiqa al-Akbar, Section of ‘Al Baari Jal Shaana mausoof fil Azal, Mustafa Al Baabi publication, Egypt, pg 25

⁷² Holy Qur’an 2:255

⁷³ Holy Qur’an 20:52

“He has neither taken a woman nor a child”⁷⁴

وَلَا يَخَافُ عُقْبَاهَا

“And He feared not the consequences thereof”⁷⁵

وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَّلِيٌّ مِّنَ الدُّلِّ

“No one is partner in His Kingdom and none is supporter of Him because of weakness”⁷⁶

Anything that is contrary to the above Qur’anic verses is *Kufr*.

Kufr 20 & Kufr 21

In ‘*Siraat e Mustaqeem*’, Ziaee publication, 1285 AH, on page 175,

نسبت پیر خود تا اینکه روزے حضرت جل و علا دست راست ایشان را بدست قدرت خاص خود گرفته و چیزے را از امور قدسیہ کہ بس رفیع بدیع بود پیش روے حضرت ایشان کرده فرمود کہ ترا این چنین دادہ ام و چیز ہائے دیگر خواہم داد

“The connection with one’s spiritual guide should be (such that) one day Allah’s Hand of Power holds his right hand and Allah presents various esteemed and majestic objects of heavenly assets to him and He says,

⁷⁴ Holy Qur’an 72:3

⁷⁵ Holy Qur’an 91:15

⁷⁶ Holy Qur’an 17:111

'I have given you these things and I shall grant you more'⁷⁷

It is stated on page 13, *"conversation and dialogue will be attained"⁷⁸*

It is also on page 15, *"and sometimes actual conversations do occur"⁷⁹*

Qadhi Ayaadh says in his *Shifa Sharif*,

من اعترف بالهية الله تعالى ووحدانيته ولكنه ادعى له ولد او صاحبه فذلك
كفر باجماع المسلمين وكذلك من ادعى مجالسة الله تعالى والعروج اليه
ومكالمته

"If a person claims to be a believer of Oneness and Highness of Allah, but if he attributes a wife or son to Him, is a Kaafir by consensus. Similarly, (a person is a Kaafir) if he claims companionship with Allah in such a way that he ascends and converses with Him"⁸⁰

It is also stated in *Shifa Sharif* on the 362th page,

⁷⁷ Siraate Mustaqeem, Baab chaaram, khaatima dar bayaan paaraa azzwaaraadat, Salafiyya publishers, Lahore, pg 164

⁷⁸ Siraate Mustaqeem, Hidaayat raabiy'a, dar bayaan thamaraat hubbe ishq, Salafiyya publishers, Lahore, pg 12

⁷⁹ Siraate Mustaqeem, Baab sawwam, Fasl chaaram, takmala dar bayaan sulook, Salafiyya publishers, Lahore, pg 143

⁸⁰ Ash-Shifa ba ta'arif Huququl Mustafa, Fasl fi baayaan maa hu minal muqalaat, Asharkatus sahaafiya fi bilaadul uthmaania publishers, Vol. 2, pg 268

وكذلك من ادعى منهم انه يوحى اليه وان لم يدع النبوة او انه يصعد الى السماء
ويدخل الجنة وياكل من ثمارها ويعانق الحور العين فهؤلاء كلهم كفار مكذبون
للنبي صلى الله تعالى عليه وسلم

“Likewise a liar who asserts that Allah sends revelation upon him, even though he does not declare Prophethood; or he claims to climb up to the skies, enters the heavens, eats from its fruits, embraces the heavenly damsels; all those who say such are infidels and they contradict the Holy Prophet SalAllahu ‘alayhi wasallam”⁸¹.

If such is the verdict for a person to be a claimant of interactions with the heavenly damsels, then what would be the verdict for a person who claims to shake hands with Allah?

In ‘*Tauhfa ithnaa Ashariya*’ it is recorded,

درحين بعثت بلکہ درحين مناجات و مکالمه کہ اعلائے مراتب قرب بشری
باجناب خداوندی ست

“It is possible (for Allah to converse with) a Nabi at the time of Annunciation, also during conversation or

⁸¹ Ash-Shifa ba ta’arif Huququl Mustafa, Fasl fi baayaan maa hu minal muqalaat, Asharkatus sahaafiya fi bilaadul uthmaania publishers, Vol. 2, pg 270-271

supplication; because a Nabi's humanity (Bashariyyat) is profound in the Court of Allah⁸²

From this development it is clearly explained that a dialogue with Allah is restricted with Prophethood. Therefore any person who alleges an actual conversation with Allah is clearly declaring himself to be a prophet.

It is documented in 'Tafseer Azeezi' in Surah Baqarah, 118th verse, Calcutta publication, 1249 AH, on page 423, commenting on the verse:

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ

"And the illiterates spoke, 'Why Allah speaks not to us'"

منشائے این گفتگوے ایشان جہل ست زیرا کہ نمی فهمند کہ رتبہ ہمکلامی باخدائے عزوجل بس بلندست ہنوز بہ پائہ اولین آن کہ ایمان ست نرسیدہ اند وآن رتبہ مختص ست بملائکہ وانبیاء علیہم الصلوٰۃ والسلام وغیرہ ایشان را برگز میسر نمی شود پس فرمائش ہمکلامی با خدا گویا فرمائش آنست کہ تابمہ را پیغمبران یا فرشتہا سازد

"Their motive for this speech was ignorance because they did not understand that the ability to converse with Allah is a highly esteemed distinction; whereas these people had not yet reached the beginning of faith. This distinction only belongs to the Angels and the Prophets. Other than these nobody has this right; therefore, to

⁸² Taufhah ithnaa Ashariya, Baab shasham, dar bahas nabuwwat, Suhail Academy, Lahore, pg 164

*request Allah for His ‘conversation’ is similar in requesting Allah to convert everyone into angels and prophets*⁸³

In ‘*Sharah Aqaaid*’, Jalaali publishers, Egypt, on page 106, there is an ideal argument against the person who claims of having an actual conversation with Allah in this world; such a claimant is a *Kaafir*,

المكالمة شفاها منصب النبوة بل اعلى مراتبها وفيه مخالفة لما هو من
ضروريات الدين وهوانه صلى الله تعالى عليه وسلم خاتم النبيين عليه افضل
صلوة المصلين

*“The actual conversation with Allah is attributed to Prophethood and this distinction is amongst many excellences in Prophethood. Therefore to proclaim that one speaks with Allah is in contradiction with various necessities in the religion; such as the rejecting the finality of the Holy Prophet SalAllahu ‘alayhi wasallam”*⁸⁴

Kufr 22

In *Siraate Mustaqeem* on page 12,

از جمله آن شدت تعلق قلب ست بمرشد خود استقلالاً یعنی نه بآن ملاحظه
که این شخص که ناودان فیض حضرت حق و واسطه هدایت اوست بلکه
بحیثیت یہ کہ متعلق عشق بمان می گردد چنانکه یکے از اکابر این طریق

⁸³ Fathul Azeez (Tafseer Azeezi), Surah Baqarah, Verse 2/118, Mujtabaai Delhi publication, pg 467.

⁸⁴ Al Dawaani alal aqaaidul adadiyah, bahas tauba se qabl, Mujtabaai Delhi publication, pg 106

فرمود کہ اگر حق جل و علا در غیر کسوت مرشد من تجلی فرماید بر آئینہ مرابا
اوالتفات در کار نیست

“One of the things is the intense and continuous spiritual relationship with one’s spiritual guide (peer). It must be understood that this guide is not the channel through which the blessings or guidance of Allah are received; however the Guide is only followed out of love. One of the elderly of this spiritual path have said, ‘If Allah bestows manifestations upon me directly, without the face and the figure of my spiritual guide, then paying attention to such manifestations is futile’”⁸⁵

I have an enquiry for the spiritual guides of this person (Ismail Dehlawi) to provide a verdict, from their principles, for the above quoted paragraph. And also ask him the reason for his double standards that he articulates one thing at one place and pronounces something contrary to that in another which will result him to be declared a heretic.

In *Taqwiyatul Imaan* on page 156,

اشرف المخلوقات محمد رسول اللہ صلی اللہ تعالیٰ علیہ وسلم کی تو اس کے دربار میں یہ حالت ہے کہ ایک گنوار کے منہ سے اتنی بات سنتے ہی مارے دہشت کے بیچو اس ہو گئے پھر کیا کہئے ان لوگوں کو کہ اس مالک الملک سے ایک بھائی بندری کا رشتہ یاد وستی آشنائی کا سا علاقہ سمجھ کر کیا بڑھ بڑھ کر باتیں مارتے

⁸⁵ Siraate Mustaqeem, Hidaayat thaalitha, point 2, Salafiyya publishers, Lahore, pg 11

ہیں کوئی کہتا ہے کہ اگر میرا رب میرے پیر کے سوا کسی اور صورت میں ظاہر ہوں تو ہرگز اس کو نہ دیکھوں، اللہ پناہ میں رکھے ایسی ایسی باتوں سے بے ادب محروم گشت از فضل رب

“The circumstance of the Best of Creation SalAllahu ‘alayhi wasallam is such, in the Court of Allah, that by listening to a few words from a Bedouin; he trembled out of fear and lost consciousness. Then what else could we say about those people who seem to have a brotherly relationship or a friendship between themselves and Maalik ul Mulk; and these people proclaim such astonishing things that they say, ‘if Allah has to reveal Himself without the figure of my spiritual guide then I will not look at Him’. May Allah protect us from these assertions!”⁸⁶

I ask, whether having a conversation by holding hands is in relation to a brotherhood or friendship?

Kufr 23

In *Taqwiyatul Imaan* on page 14,

جتنے پیغمبر آئے سو وہ اللہ کی طرف سے یہی حکم لائے ہیں کہ اللہ کو مانے اس کے سوا کسی کو نہ مانے

“As many Prophets came they were commanded by Allah to proclaim the very same message to the people:

⁸⁶ *Taqwiyatul Imaan, Al Fasl-ul khaamis fi raddal ishraak fil aadaat, Aleemia androon publishers, Lohari gate, Lahore, pg 39*

*'Believe in Allah only, and do not believe in anyone besides Allah'*⁸⁷

On page 16 and 17,

اللہ صاحب نے فرمایا کسی کو میرے سوا نہ مانو

*"Allah Saahib said not to believe in anything besides Me"*⁸⁸

And on page 18 it is stated,

اللہ کے سوا کسی کو نہ مان

*"Besides Allah don't believe in anyone"*⁸⁹

And on page 7,

اوروں کو ماننا محض خبط ہے

*"To believe in others is insanity"*⁹⁰

In these expressions, he denied the necessity of believing in the fundamental aspects of Islam; such as Prophets, Angels, Judgement Day, Heaven, Hell and so

⁸⁷ Taqwiyyatul Imaan, Al Fasl-ul awwal fi ijtinaab anil ishraak, Aleemia androon publishers, Lohari gate, Lahore, pg 10

⁸⁸ Taqwiyyatul Imaan, Al Fasl-ul awwal fi ijtinaab anil ishraak, Aleemia androon publishers, Lohari gate, Lahore, pg 12

⁸⁹ Taqwiyyatul Imaan, Al Fasl-ul awwal fi ijtinaab anil ishraak, Aleemia androon publishers, Lohari gate, Lahore, pg 12

⁹⁰ Taqwiyyatul Imaan, First section on explaining Tauheed and Shirk, Aleemia androon publishers, Lohari gate, Lahore, pg 5

forth. He also projected this scandal in the cloak of the commandment of Allah and His Messengers. This *Kufr* is also a package of many other infidelities. It is crucial for every Muslim to believe in Allah and likewise all these things (Hell, Heaven, Messengers, Books and so forth) are also part of faith and to believe in them is necessary. Whosoever does not; will become a *Kaafir*.

Every Urdu-speaking person understands that ‘to believe’ (in Urdu = *maan’naa*) means to accept and to have faith. The linguistics regard ‘to believe’ (*maan’naa*) as faith and ‘not to believe’ (*na maan’naa*) as *Kufr*.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

*“It is alike whether you warn them or warn them not,
they will never believe”⁹¹*

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ

*“Undoubtedly, the word has been proved against most
of them, so they shall not believe”⁹²*

يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ

*“They believe in that which has been sent down to you
(O Holy Prophet)”⁹³*

وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ

⁹¹ Holy Qur’an 2:6

⁹² Holy Qur’an 36:7

⁹³ Holy Qur’an 4:162

“And cut off the roots of those who belie Our Signs and they were not believers”⁹⁴

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ

“And when those who believe in Our signs come to you then say to them, ‘Peace be upon you’”⁹⁵

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ

“The Messenger believed in that which was sent down to him from his Lord and the believers all accepted Allah and His Angels and His Books and His Messengers”⁹⁶

See! Allah said that the believers believed in Allah, His Angels, Books, and all the Messengers. Meanwhile, this individual (Ismail Dehlawi) alleged that, Allah said, ‘not to believe in anyone besides Him’.

قَالَ الَّذِينَ أَسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ

“The proud ones said, ‘in that which you believed we disbelieve’”⁹⁷

Therefore, according to the author of *Taqwiyatul Imaan*, it is clearly ordained that we must not bring faith to other than Allah, i.e. the Angels, the Messengers and so forth; what can be a greater *Kufr* than this?

⁹⁴ Holy Qur’an 7:72

⁹⁵ Holy Qur’an 6:54

⁹⁶ Holy Qur’an 2:285

⁹⁷ Holy Qur’an 7:76

If someone reflects new meanings to his words or perchance a person may get a whispering from the devils that the author of such a statement may have not literally intended such a conclusion then, **firstly**, why interpret if the words are explicit? It is in *Shifa Sharif*,

والتاویل فی لفظ صراح لایقبل

“Interpretation is not accepted for explicit words”⁹⁸

Secondly, Ismail Dehlawi closed the doors to interpretations;

یہ بات محض بے جا ہے کہ ظاہر میں لفظ بے ادبی کا بولنے اور اس سے کچھ اور معنی مرادی لیجئے معما اور پہیلی بولنے کی اور جگہ ہیں کوئی شخص اپنے باپ یا بادشاہ سے جگت نہیں بولتا اس کے واسطے دوست آشنا ہیں نہ کہ باپ اور بادشاہ

“It is improper to accept that the meaning of disrespected words may be different to that which is explicitly uttered. To say puzzling things is set aside for different occasion. No person will speak punned or coaxed language in front of his father or king. For this the friend of his may be aware of the meaning but not the father or the king”⁹⁹

⁹⁸ Ash-Shifa ba ta’arif Huququq Mustafa, Al qismur raabia’, al Baabul azal, Asharkatus sahaafiya fi bilaadul uthmaania publishers, Vol. 2, pg 209-210

⁹⁹ Taqwiyyatul Imaan, Al Fasl-ul khaamis, Lahore, pg 39

Amazingly, in the very same book ‘*Taqwiyatul Imaan*’ part two, *Tadhkirul ikhwaan*, translated by Sultan Khan, Farooqi publishers, on page 73, it is stated,

اصحاب رضی اللہ تعالیٰ عنہم سے محبت رکھنا ایمان کی نشانی ہے جو ان کو نہ مانے اس کا ٹھکانا دوزخ ہے

“It is a sign of faith to love the Companions of the Holy Prophet SalAllahu ‘alayhi wasallam. Whosoever does not believe in them are destined for the Fire”¹⁰⁰

Glory to Allah! The second part of the book informs us that those who do not believe in the companions are the denizens of Hell Fire and the first part of the book alleges that, let alone the companions, but those who believe in the Messengers (other than Allah) are also the denizens of Hell Fire. Allah is Sufficient for the believers in the war.

Kufr 24

In *Siraate Mustaqeem*, on page 38,

صدیقی من وجہ مقلد انبیاء می باشد ومن وجہ محقق در شرائع پس اگر صدیق
زکی القلب ست رضا و کراہیت حضرت حق در افعال و اقوال مخصوصہ وصحت
و بطلان در عقائد خاصہ و محمودیت و مذمومیت در اخلاق و ملکات شخصیه
بنور جبلی خود دریافت می نماید

¹⁰⁰ Tazkirul Ikhwaan, Second part of Taqwiyatul Imaan, Fasl-ul raabia’ fi zikrus Sahaaba, Aleemia androon publishers, Lahori gate, Lahore, pg 105

“The truthful person (Siddique) is a follower of a Prophet and a researcher in the laws of Shari’ah. If the truthful person is pious at heart then he recognises the specific deeds or specific actions and qualities that may result in the Pleasure or Displeasure of Allah; accepted or refuted beliefs that are particular in nature, likes and dislikes in the person’s habits. He does all these through the natural light that is filled in his heart”¹⁰¹

On page 39 he continues,

پس احکام این امور مذکورہ اور ابدو وجہ معلوم میشود یکے بشہادت قلب خود خصوصاً و دیگر بسبب اندراج او در کلیات شرع عموماً و علم کہ بوجہ اول حاصل شدہ تحقیقی ست و ثانی تقلیدی و اگر زکی العقل ست نور جبلی او بسوئے کلیات اورا را بنمونی می فرماید پس علوم کلیہ شرعیہ اورا بدو واسطہ می رسد بوساطت نور جبلی و بوساطت انبیاء علیہم الصلوٰۃ والسلام در کلیات شریعت و حکم احکام ملت او را شاگرد انبیاء ہم میتوان گفت و ہم استاذ انبیاء ہم و نیز طریق اخذ آنہم شعبہ ایست از شعب وحی کہ انرا در عرف شرح بنفث فی الروع تعبیر میفرمایند و بعضے اہل کمال آن را بوحی باطنی مے نامند

“Hence the stated law is manifested to him in two methods; a) particularly through the witnessing of his heart and b) generally by delving into formulas of Shari’ah. From the first method, the acquiring of knowledge is an exploration (tahqeeqi) and the second method of acquiring is simply acceptance without analysis (taqleedi). If he is pious at mind, then his inner

¹⁰¹ Siraate Mustaqeem, Hidaayat raabia’ dar bayaan thamaraat hubbe imaani, Salafiyya publishers, Lahore, pg 33 & 34

light is more inclined towards the formulations. Therefore, the formulations of derivation in Shari'ah are provided for him in two ways; a) by his inner consciousness and b) by the intermediation of the Prophets [peace be upon them]. Hence in terms of deriving formulations in Shari'ah and laws and commandments of the society, we may accept him as a pupil of the Prophets as well as the colleague of the Prophets. There is one way he may be informed (of such knowledge) and that is the way of particular type of revelation, which is known as Nufath fir Ru' in the laws of Shari'ah and some scholars label this as 'hidden revelation' (wahi-e-baatin)¹⁰²

Then on page 40 he further writes,

بمیں معنی را امامت و وصایت تعبیر می کنند و علم ایشان را کہ بعینہ علم انبیاست لیکن بوحی ظاہری متلقى نشدہ بہ حکمت مے نامند

"This meaning we interpret it as his Imaamat and execution in testimonies of Shari'ah. And his knowledge is as a reflection of the knowledge of the Prophets however this is not attained via open revelation. We name this as Hikmah (wisdom)¹⁰³

Advancing to page 41,

¹⁰² Siraate Mustaqeem, Hidaayat raabia' dar bayaan thamaraat hubbe imaani, Salafiyaa publishers, Lahore, pg 34

¹⁰³ Siraate Mustaqeem, Hidaayat raabia' dar bayaan thamaraat hubbe imaani, Salafiyaa publishers, Lahore, pg. 35

لابد اورا بمحافظتے مثل محافظت انبیا کہ مسمیٰ بہ عصمت ست فائز مے
کنند

“Therefore it is vital that we establish him as immune like how the Prophets are immune (from sins and faults), which we label as infallibility”¹⁰⁴

On page 42,

ندانی کہ اثبات وحی باطن و حکمت و وجاہت و عصمت مر غیر انبیاء را مخالف
سنت و از جنس اختراع بدعت ست و ندانی کہ ارباب این کمال از عالم منقطع
شده اند

“Do not assume that it is contrary to the Sunnah or it is an innovation to attribute hidden revelation, wisdom, impressive personality and infallibility to those who are non-Prophets. And also do not take for granted that such magnificent personalities are annihilated from the face of this world”¹⁰⁵

The above deviant statements have evidently exposed his beliefs that some unique personalities have gained the knowledge of *Shari'ah* partially and abundantly via their own illuminated hearts without the intermediation of the Prophets.

¹⁰⁴ Siraate Mustaqeem, Hidaayat raabia' dar bayaan thamaraat hubbe imaani, Salafiyaa publishers, Lahore, pg 35

¹⁰⁵ Siraate Mustaqeem, Hidaayat raabia' dar bayaan thamaraat hubbe imaani, Salafiyaa publishers, Lahore, Pg. 36

In terms of the special or particular laws of *Shari'ah*, they receive revelations; and in one way they are the followers of the Prophets and in another way they are free from the jurisprudence of the Prophets so that they are philosophers and researchers of the *Shari'ah* themselves. They are pupils of the Prophets as well as their colleagues. Investigated knowledge is that which they acquire, without the jurisdiction of the Prophets, from their so-called hidden revelations in their hearts.

Whatever is gained from the Prophets is only an acceptance without analysis, and they are equal to the knowledge of the Prophets; the only difference is that the Prophets receive open revelations meanwhile these 'special people' acquire hidden revelations. They are also infallible (*maa'soom*) similar to the Prophets and this calibre is known as wisdom.

This is an explicit endeavour to categorise some so-called unique individuals under the banner of Prophethood.

If one's nature is infallible and that one acquires the commandments of the law; prohibitions and permissions of actions and beliefs, without the interference of the Prophets, as a revelation; then which other definition, other than this, satisfies Prophethood? Therefore, if any revelation is hidden then this does not signify contradiction to the definition of Prophethood since several Prophets indeed received hidden revelations.

It is said that Hadrat Dawood [peace be upon him] would acquire revelation which were hidden in nature as it is narrated by Imam Badrud-Deen Mahmood Ayni from '*Umdatul qaari Sharah Bukhari*'. The Holy Prophet *SalAllahu 'alayhi wasallam* himself received hidden revelation, known as *Nufath fir Ru'*, for numerous commandments regarding the law of *Shari'ah*. The scholars have enlisted seven different ways in which revelations would descend upon the Prophets (peace be upon them), and also enlisted amongst them is the hidden revelation as per '*Umdatul Qaari*'.

It is impossible to negate the claim of Prophethood due to the pretence of hidden revelation upon a person along with infallibility, truthfulness and wisdom. It is recorded in '*Mishkaat Sharif*', Ansaari publication, 1302 AH, on page 444,

عن ابن مسعود رضی اللہ تعالیٰ عنہ قال قال رسول اللہ صلی اللہ تعالیٰ علیہ وسلم (فذكر الحديث الى ان قال) وان روح القدس نفث في روعي ان نفسا لن تموت حتى تستكمل رزقها

“It is narrated from Ibn Mas’ood Radiallaho anhu that the Holy Prophet *SalAllahu 'alayhi wasallam* said, '*The Holy Spirit (Jibraeel) revealed within me that a living person*

*shall not die until his sustenance has been granted to him in full*¹⁰⁶

This has been narrated by Baghawi in ‘*Shara Sunnah*’. I say that such narrations have been recorded by Imam Haakim from him and Bazaar recorded in his ‘*Musnad*’ from Hadrat Huzaifa; and Tabraani recorded in his ‘*Kabeer*’ from Imam Hasan ibn Ali but he did not mention Jibraeel as Imam Bayhaqi mentions from Ibn Mas’ood *RadiAllahu anhu*.

It is stated in *Shifa Sharif*, in the list of infidelities, *Kufr* number 12,

*“The one who claims to be receiving revelation (wahi) is a Kaafir even though he does not declare prophethood”*¹⁰⁷

In *Tafseer Azeezi*, on page 442,

معرفت احكام شرعيه بدون توسط نبی ممکن نیست

*“Impossible it is to acquire the gnosis of the commandments of Shari’ah without the intermediation of the Prophets”*¹⁰⁸

¹⁰⁶ Mishkaatul Masabih, Baab Tawakkul was Sabr, Al Fasluth thaani, Mujtabaai publications, Delhi, pg 452

¹⁰⁷ Ash-Shifa ba ta’arif Huququl Mustafa, Fasl fi baayaan maa hu minal muqalaat, Vol. 2, pg 270

¹⁰⁸ Fathul Azeez (Tafseer Azeezi), Bayaan ifraat firqa Imaamiya, Mujtabaai publications, Delhi, pg 449

Allama Abdul Ghani Naablusi [may Allah have mercy on him] said in his '*Hadiqatun Nadiya*' on page 211,

هذا القول كفر لامحالة بالاجماع من وجوه منها دعوى تلقى الاحكام الشرعية
من الله تعالى بلا واسطة نبي وذلك دعوى نبوة

“This statement is Kufr as per the consensus of the Ummah due to many reasons. One reason is that the declaration of receiving a command directly from Allah without the intermediation of a Prophet, is itself declaration of Prophethood.”¹⁰⁹

In *Tauhfa ithnaa ashariyaa*, Muhaddith-e-Dehlawi Hadrat Abdul Azeez Sahib says,

آنچه گفته است که فاطمه بنت اسد را وحی آمد که درخانه کعبه برود و وضع
حمل نماید دروغیست پر بمیزه زیرا که کسی از فرق اسلامی و غیر اسلامی
قائل به نبوت فاطمه بنت اسد نه شده حجاج چه قسم این را مسلم می داشت

“It is said that Fatima binte Asad received Wahi that ‘Go to the Kaaba and give birth to your child’, this is a lie and has no basis. Every Islamic and non-Islamic sect rejected the Prophethood of Fatima bint Asad. How can Hajjaaj accept this?”¹¹⁰

Hence, the ridiculous phrases (of Ismail Dehlawi) are, without a doubt, words of infidelity. The serious

¹⁰⁹ Hadiqatun Nadiyya Sharah Tariqatum Muhammadiyya

¹¹⁰ Tauhfa ithnaa Ashariya, kaid hashtaa do haftam, Suhail Academy, Lahore, pg 79

statements such as *'the non-Prophets are free from the jurisprudence of the Prophets and that any pious person may research and bring about the Laws without the Prophet's interference'* and *'the knowledge of the pious being equal to the Prophets and they being their colleagues'* and assimilating to the teachings of the Shiites by admitting pious persons as infallible; these are indeed serious. Here, I shall only include a single narration of Shah Waliyullah from *'Durrath thamain'*, Ahmadi publications, on page 4 and 5,

سألت صلى الله تعالى عليه وسلم سوالا روحانيا عن الشيعة فاومى الى ان
مذهبهم باطل وبطلان مذهبهم يعرف من لفظ الامام ولما افقت عرفت ان
الامام عندهم هو المعصوم المفترض طاعة الموحى اليه وحيا باطنيا وهذا هو
معنى النبى فمذهبهم يستلزم انكار ختم النبوة قبحهم الله تعالى

"I spiritually asked the Holy Prophet SalAllahu 'alayhi wasallam about the Raafidhiis (Shiites). The Holy Prophet SalAllahu 'alayhi wasallam replied; that their teachings are incorrect and the recognition of their falsehood is evident from their use of the word 'Imam'. When I regained consciousness, I understood that according to them an Imam is he who is sinless (ma'soom), following him is obligatory and upon whom the inner revelations are acquired. And this is an exact definition of a Prophet; therefore they reject the finality of the Prophethood of the Holy Prophet SallAllahu 'alayhi wasallam. May Allah destroy these people!"¹¹¹

¹¹¹ Al Durrath thamayn Shah Waliyullah

See! The very leadership, infallibility and the inner revelations are considered, by Shah Waliyullah [may Allah have mercy on him], as a necessitating factor of refuting finality of Prophethood. The Shiites are worthy of earning the curse, as per Shah Waliyullah, then why should not he (Ismail Dehlawi) earn this curse? May he be cursed and together with them (Shiites) may he be chained in the dungeons. Ameen!

This should be the case with his Peer Sahib, Rai Bareilly Sayyid Ahmad. In the gatherings of Nawab Ameer Khan¹¹², there were some fools amongst the knights, such a pity on them that they were ignorant, gullible and blind people, and these so-called scholars gave a lesson to the people that there are some Friends of Allah who are similar to the Prophets. Herewith they instilled in their ignorant hearts that such individuals are still at large on the surface of the earth and always will be until the Last Day.

Here he declared that such calibre of unique personalities is known as wisdom and at the end of the book he proclaims that his Peer Sahib converses and shakes hands with Allah; therefore he exposes his resultant ridicule as he (Ismail Dehlawi) says,

¹¹² Nawaab Ameer Khan was the leader of the Jihad movement against the Sikh community in the north-western India. Sayyid Ahmad and Ismail Dehlawi were amongst those who joined his army to wage war against them for the purpose of freedom.

امثال این وقائع واشباه این معاملات صدبا پیش آمد تا اینکه کمالات طریق نبوت بذروه علیاے خود رسید والهام وکشف بعلم حکمت آنجامیدانست

“These events and analogues of such matters became evident in multiple times (in the life of my spiritual guide), so that the miracles in the path of Prophethood may reach its peak and the knowledge of wisdom may establish through inspiration and mediation”¹¹³

Thus, it is exposed that in today’s time we may find sinless “Peer Sahibs” who receive revelations and commandments from Allah Ta’ala directly without the need of an intermediary Prophets. They are free from the Prophet’s jurisprudence and that they have exceeded in such a vast knowledge that they are now the colleagues of the Prophets.

Look at the cunningness of this person that initially he did not say ‘My Peer is sinless, my Peer receives wahi’, but this person watered the soil by informing the people that there are some special servants of Allah who have these distinctions. Thereafter he pruned the tree by warning the people that they must not assume that such people do not exist nowadays but they will continue to be present in every generation. Thereafter he revealed to the people at the end of his book that his Peer is the same person of wisdom who is unique and upon him is the excellences he had mentioned earlier.

¹¹³ Siraate Mustaqeem, khaatima dar bayaan paara az wa iraadat wa muaamlaat, Salafiyaa publishers, Lahore, pg 165

So now he placed the foundation of a new insurgency but there were three obstacles in his path; the greatest challenge was the Qur'anic declaration of the 40th verse of *Surah Ahzaab*:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ
بِكُلِّ شَيْءٍ عَلِيمًا

“Muhammad is not the father of any of your men. Yes, He is the Messenger of Allah and the last one among all the Prophets. And Allah is Sufficient as a Reckoner”

What shall be the answer to this? To this his reply is his belief that it is possible for Allah to speak lies. And it is evident that if Allah's Words are not considered Absolute and Truthful amongst the people and that if His Words becoming false are contemplated to be permissible in the faith; then there won't be any objection from the above Qur'anic verse.

The second challenge is that his Peer Sahib did not know simple alphabet (as he was illiterate). For this someone may object that how can a Prophet be uneducated, as this is insanity. This objection was answered by informing the people that his Peer Sahib was born with brilliance similar to the Holy Prophet *SalAllahu 'alayhi wasallam*, therefore he remained illiterate.

It is on page 4,

از بسکه نفس عالی حضرت ایشان بر کمال مشابہت جناب رسالت مآب علیہ افضل الصلوٰۃ والتسلیمات در بدء فطرت مخلوق شدہ بناء علیہ لوح فطرت ایشان از نقوش علوم رسمیه وراہ دانشمندان کلام و تحریر و تقریر مصفے ماندہ بود

“Hence, his Excellency (Rai Ahmad Barely) was made to be born with similarities as the Holy Prophet SalAllahu ‘alayhi wasallam which was instilled within him as his nature. This is why his basic knowledge was pure from the customary education, scholarly verdicts and lectures”¹¹⁴

Alas! He made an effort to conceal his Peer Sahib’s defects by incepting an illusion of being similar to the Holy Prophet SalAllahu ‘alayhi wasallam. As for the person who associates similitude to the Messenger of Allah, it is mentioned in *Shifa Sharif* on page 336,

ما وقر النبوة ولا عظم الرسالة ولا عز حرمة المصطفى (الى قوله) فحق هذا ان درى عنه القتل الادب والسجن

“Such a person neither honoured the Messengership nor did he respect the Prophethood. He did not revere the sanctity of the Final Messenger SalAllahu ‘alayhi

¹¹⁴ Siraate Mustaqeem, Khutaba kitaab, Salafiyya publishers, Lahore, pg 4

*wasallam. If he does not receive death penalty then his punishment is imprisonment*¹¹⁵

In *Shifa Sharif*, on page 337,

كون النبي أمياً آية له وكون هذا امياً نقيصة فيه وجهالة

*“It is an evidentiary miracle (Mu’jiza) for the Holy Prophet SalAllahu ‘alayhi wasallam to be unlettered, meanwhile it is a defect and ignorance for this person (who dishonoured Prophethood) to be unlettered*¹¹⁶

The third and final obstacle was the dire apprehension of presenting a miracle. If some people demand for it or if they request for a knowledgeable objection, then for such a case he wrote a harsh answer. In *Taqwiyatul Imaan*, second part, Sultan Khan Translation, on page 16 and 17,

جس شخص سے کوئی معجزہ نہ ہو اس کو پیغمبر نہ سمجھنا یہ عادتیں یہود اور نصاریٰ اور مجوس اور منافقوں اور مکہ والے اگلے مشرکوں کی ہیں پیغمبر خدا ایسی ہی باتوں کو مٹانے کے واسطے آئے پھر جو شخص ایسی عادتیں اختیار کرے اور مسلمانوں میں جاری کرے وہ اللہ تعالیٰ کی طرف سے مغضوب ہے راند اگیا خدا کے غضب میں گرفتار اور خدا کے دشمنوں میں شمار

¹¹⁵ Ash-Shifa ba ta’arif Huququl Mustafa, Fasl al wajah al khaamis, Asharkatus sahaafiya fi bilaadul uthmaania publishers, Vol. 2, pg 230

¹¹⁶ Ash-Shifa ba ta’arif Huququl Mustafa, Fasl al wajah al khaamis, Asharkatus sahaafiya fi bilaadul uthmaania publishers, Vol. 2, pg 233

“Not to consider someone a Prophet on the basis of not producing a miracle is the custom of the Jews, Christians, idolaters, hypocrites, and the early Meccans. The Prophet of Allah was commissioned to eradicate this very type of ideology, thereafter whosoever became a Muslim and possessed this habit (of asking for a miracle) then such a person incurred the displeasure of Allah and was arrested in the Wrath of Allah and became enlisted amongst the enemies of Allah”¹¹⁷

Pity on the people! Now they will fear to file an objection against these types of elucidations, so they will not have enough strength to demand for evidentiary miracle from this Peer Sahib. Now the path is clear. Peer Sahib’s pinion of the stamp is in his personal name ‘Ahmed’. In the lectures Peer Sahib’s name started accompanying ‘*SalAllahu ‘alayhi wasallam*’, but the Power of Allah defeated their contagious play-game. The dagger of the *Pathans* stroked him with an immense clout which resulted in his end!¹¹⁸

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“Then the unjust were uprooted completely; and all praise belong to Allah, the Lord of all the Worlds”¹¹⁹

¹¹⁷ Taqwiyyatul Imaan, Tazkirul ikhwaan, Fasl-ul awwal, Aleemia androon publishers, Lohari gate, Lahore, pg 57

¹¹⁸ Some Afghani/Kurdish Muslims captured Ismail Dehlawi and executed him for his blasphemous statements. The followers of Ismail Dehlawi conceal this by remembering him as a martyr.

¹¹⁹ Holy Qur’an 6:45

Kufr 25

In *Taqwiyatul Imaan* on page 60 he stated this Hadith,

أرأيت لو مررت بقبري اكنت تسجدله

“Say, if you have to pass near my grave then would you prostrate before it?”

He translated this Hadith in the following manner,

بھلا خیال تو کر جو تو گزرے میری قبر پر کیا سجدہ کرے تو اس کو

“Oh you, think! If you pass my grave then will you prostrate to it?”

Thereafter he added an inflammatory insult that he concocted himself for explaining the above Hadith,

یعنی میں بھی ایک دن مر کر مٹی میں ملنے والا ہوں

“In other words; I too shall die one day and turn to sand”¹²⁰

His contemporaries and his guides should inform me: from which Hadith are these words? Where are these words mentioned in the above Hadith? Where is such a commentary that states that ‘one day I will turn to sand’? This is an open slander on the Holy Prophet *SalAllahu ‘alayhi wasallam!*

¹²⁰ Taqwiyatul Imaan, Tazkirul ikhwaan, Fasul-ul khaamis, Aleemia androon publishers, Lohari gate, Lahore, pg 42

The Holy Prophet SalAllahu Alayhi Wasallam said,

من كذب على متعمدا فليتبوا مقعده من النار

“Whosoever attributes a lie upon me; then let him find his abode in Hell”¹²¹

O *Wahaabiya!* Now tell me the destination of your leaders as per the instruction of our Nabi *SalAllahu ‘alayhi wasallam*.

Our Holy Prophet *SalAllahu ‘alayhi wasallam* informs us,

ان الله حرم على الارض ان تاكل اجساد الانبياء

“Verily, Allah has prohibited the ground to devour the bodies of the Prophets”¹²²

This Hadith has been narrated in *Abu Dawood, Nasaai, Ibne Majah, Musnad Imam Ahmed, Ibne Hibbaan, Ibne Khuzaima, DaarQutni, Haakim, Abu Nuaim* and many others from Hadrat Aus ibne Aus *RadiAllahu anhu*. Ibne Khuzaima, Ibne Hibbaan and DaarQutni have established its authenticity as ‘*Sahih*’; and Imam Abdul

¹²¹ Sahih Bukhaari, Kitaabul uloom, Baab atham min kizb alaa Nabi SalAllahu ‘alayhi wasallam, Qadeemi publication, Karachi, Vol.1, pg 21. Sahih Muslim, Taghleezul kizb alaa Nabi SalAllahu ‘alayhi wasallam, Qadeemi publication, Karachi, Vol. 1, pg 7.

¹²² Sunan Abu Dawood, Baab tafree’ abwaabul jumaah, Qadeemi publication, Karachi, Vol.1, pg 150. Sunan Nasaai, Kitaabul Jumaah, Nur Muhammad kaar khana tijaarat publication, Karachi, Vol.1, pg 204. Sunan Ibn Majah, Bab Maaja fi fazlil Juma, H. M Saeedi Company, Karachi, pg 77

Ghani and Imam Abdul Adheem Mundhiri have considered this as good [*hasan*]. Haakim said that according to Bukhari this Hadith is *Sahih*. Ibne Dahiya has stated that this Hadith is *Sahih*, faultless and has been narrated from the trustworthy and reliable chain of transmission.

O *Wahaabiya!* See! Your leader has explicitly insulted our Holy Prophet *SalAllahu ‘alayhi wasallam!* Glory to Allah! Allah has praised the servants of the Holy Prophet *SalAllahu ‘alayhi wasallam* (the martyrs) in the following way,

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

“And say not those who are killed in the path of Allah as dead; but they are alive yes, you are unaware”¹²³,

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

“And those who have been slain in the way of Allah, never think of them as dead; but they are alive with their Lord, getting their subsistence”¹²⁴.

One foolish arrogant who is fleeing away from the beloveds of Allah and targeting the Beloved of the beloveds, the Holy Prophet Muhammad *SalAllahu ‘alayhi wasallam*; with words so derogatory and that too by utilising the Hadith of the Holy Prophet *SalAllahu ‘alayhi wasallam*. He thereby informs the readers that

¹²³ Holy Qur’an 2:154

¹²⁴ Holy Qur’an 3:169

the Holy Prophet *SalAllahu 'alayhi wasallam* meant that he will turn into the sand, Allah Forbid! On the Last Day, Allah Willing, the chapter of dying and turning into sand will be an subject itself and it will be questioned to him and he will be ordered to present the authenticity of such words.

How dare you slander the greatest Beloved of Allah, *SalAllahu 'alayhi wasallam*, with your deviant explanation? Slandering the Holy Prophet, *SalAllahu 'alayhi wasallam*, is a slander of Allah; and slandering Allah is a sure path to Hell-Fire.

إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ

“No doubt, those who forge a lie against Allah, they will not prosper. There is a short enjoyment and for them is the painful torment”¹²⁵

It is recorded in *Zarqaani Sharah Mawaahib*, Egypt publication, in volume 1, on page 106,

في الكامل للمبرد مما كفر به الفقهاء الحجاج انه رأى الناس يطوفون حول حجرته صلى الله تعالى عليه وسلم فقال انما يطوفون باعواد ورمة قال الدميرى كفروه بهذا لانه تكذيب لقوله صلى الله تعالى عليه وسلم ان الله حرم على الارض ان تاكل اجساد الانبياء

¹²⁵ Holy Qur’an (16: 116-117)

“Abul Abbaas has stated in his ‘*Kaamil*’ that one of the reasons for the scholars who labelled Hajjaaaj to be a *Kaafir* was that once he saw some people performing *tawaaf* of the blessed Tomb of the Holy Prophet *SalAllahu ‘alayhi wasallam*. He remarked (upon observing this) ‘*they are performing tawaaf of some pieces of sticks and decomposed body*’. Allama Kamaaluddin Dumairi stated that due to this exclamation (of Hajjaaaj), the scholars have declared his infidelity because he contradicted the pure words of the Holy Prophet *SalAllahu ‘alayhi wasallam* that Allah has prohibited the ground to devour the bodies of the Prophets”¹²⁶

Note: These people who were circumambulating the Tomb were definitely from *Taabi’een* [successors of the Companions] or atleast *Tabi Taabi’een*¹²⁷ [followers of the Successors] (since Hajjaaaj ibn Yusuf Thaqafi was born in 40 A.H and died in 95 A.H).

Kufr 26

In the initial pages of *Taqwiyatul Imaan* there is a mention of some types of *Shirk* and it is explained in a

¹²⁶ Sharah Zarqaani alal Mawaahib ladunya, al maqsadal awwal, gastul feel, Darul Ma’arifa, Beirut, Vol.1, pg 90

¹²⁷ Hadrat Imran ibn Husain [may Allah be pleased with him] relates that the Holy Prophet *SalAllahu ‘alayhi wasallam* said, “*The best among you are those who co-exist with me (the Companions), then those who follow them immediately (the Taabi’een-2nd Generation), then (the third generation) which comes after them*”. (Riyaadus Saliheen with reference to Bukhari and Muslim, Chapter 56, Idaara Isha’at-e-Diniyat, New Delhi, Vol.1, pg 296)

concise method that so and so words or actions fall into such and such category of *Shirk*. Thereafter there are five outcomes which are the elaboration of the earlier concise explanations. Hence, on page 10, this is a part of that synopsis,

حاجتیں برلانی اللہ ہی کی شان ہے کسی انبیاء و اولیاء کی یہ شان نہیں جو کسی کو مصیبت کے وقت پکارے
وہ مشرک ہو جاتا ہے

“To fulfil needs is the Majesty of Allah only. This is not attributed to any Prophet or a Friend of Allah. Whoever calls upon them in the times of difficulty will become a Mushrik”¹²⁸

He wrote on page 12 as a continuum of the explanation,

جو کوئی انبیاء و اولیاء کی اس قسم کی تعظیم کرے مشکل کے وقت ان کو پکارے ان باتوں سے شرک ثابت ہوتا ہے ان چاروں طرح کے شرک کا صریح قرآن و حدیث میں ذکر ہے اس لئے اس باب میں
پانچ فصلیں کیں

“Whosoever respects the Prophets and the Pious in this way and he calls upon them in times of need, then such words ascertain Shirk. These four types of Shirk have been explicitly mentioned in the Qur’an and Hadith. This is why this chapter consisted of five outcomes”¹²⁹

¹²⁸ Taqwiyatul Imaan, Muqadma Kitaab, Aleemia androon publishers, Lohari gate, Lahore, pg 7

¹²⁹ Taqwiyatul Imaan, Muqadma Kitaab, Aleemia androon publishers, Lohari gate, Lahore, pg 9.

This introductory synopsis is an allegation and the remainder of the book is the amplification of this claim. Bear in mind this specific claim, “*Whosoever calls upon the Prophets and the Pious is a Mushrik*”, thereafter read the elaboration of this on page 29,

اللہ سے زبردست کے ہوتے ایسے عاجز لوگوں کو پکارنا کہ کچھ فائدہ اور نقصان نہیں پہنچا سکتے محض بے انصافی ہے کہ ایسے شخص کا مرتبہ ایسے ناکارہ لوگوں کو ثابت کیجئے

“It is unjust and ridiculous to call upon such helpless people, who can neither benefit nor harm anyone, in the presence of the Allah’s Power. One should prove such people’s calibre as worthless”¹³⁰

This person affirmed the respected personalities of the Prophets and the Pious as ‘worthless’. Is this not an open insult? Is it not *Kufr* to insult the Prophets and the Pious, as it is mentioned in *Shifa Sharif* and other scholarly literatures?

Kufr 27

In the first section of *Taqwiyatul Imaan*, he provides proof for the charge of *Shirk* upon calling the Prophets and the Pious,

¹³⁰ Taqwiyatul Imaan, Al fasluth thaani, Aleemia androon publishers, Lohari gate, Lahore, pg 7.

ہمارا جب خالق اللہ ہے اور اس نے ہم کو پیدا کیا تو ہم کو بھی چاہئے کہ اپنے ہر کاموں پر اسی کو پکاریں اور کسی سے ہم کو کیا کام جیسے جو کوئی ایک بادشاہ کا غلام ہو چکا تو وہ اپنے ہر کام کا علاقہ اسی سے رکھتا ہے، دوسرے بادشاہ سے بھی نہیں رکھتا اور کسی چوہڑے چہار کا تو کیا ذکر ہے

“If our Creator is Allah and He created us then it is upon us to ask only Him for help in every matter. What concern do we have with others? If a person becomes a servant of a king then he only relies upon the king for every affair, he does not ask help even from another king; then what is there to discuss about a shoe keeper?”¹³¹

Muslims! For the sake of your Imaan, tell me; can a person, who has a grain's weight of faith in his heart, offer such ridiculous words in relation to the blessed personalities of the Prophets and Friends of Allah? Maybe he was indicating the truth that the people around him are empty of belief as per the prophecy of the Prophet *SalAllahu 'alayhi wasallam* [see *Kufr* 1]. They do not have an atom's weight of faith and for them to have a lack of connection with the Prophets is applicable. Furthermore, to believe in the Prophets is *Kufr* according to his evil religion [see *Kufr* 23] then what else is left for Imaan?

¹³¹ Taqwiyyatul Imaan, Al fasluth awwal, Aleemia androon publishers, Lohari gate, Lahore, pg 11

Kufr 28 & 29

This *Kufr* is the worst of all, on page 95 of *Siraate Mustaqeem*,

بمقتضائے ظلمت بعضہا فوق بعض از وسوسہ زنا خیال مجامع زوجہ خود بہتر
ست و صرف ہمت بسوئے شیخ و امثال آن از معظمین گو جناب رسالت مآب
باشند بچندین مرتبہ بدتر از استغراق در صورت گاؤ و خر خود ست خیال آن
باتعظیم

واجلال بسوید اے دل انسان مے چسپد بخیال گاؤ و خر کہ نہ آن قدر
چسپدگی میبود و نہ تعظیم بلکہ مہان و محقر میبود و این تعظیم و اجلال غیر
کہ در نماز ملحوظ و مقصود می شود بشرک میکشد

“In relation to ‘wrong upon wrong’ it is better to be lost in the thoughts of intercourse with one’s wife than to be indulged in the thoughts of adultery. And to incline one’s contemplation towards the blessed personalities, even the Holy Prophet, is much worse than to be drowned in the thoughts of one’s cow or donkey; because the thoughts of them (Holy Prophet and the Pious) become attached into the innermost element of one’s heart due to their respect and gloriousness, on contrary to the thoughts of a donkey or a cow - as to think of them is insignificant and without due respect, and to respect and reflect upon the honour of other than Allah in Namaaz pulls one towards Shirk”¹³²

¹³² Siraate Mustaqeem, Hidaayat thaaniya dar zikr mukhaalifat ibaadat, Salafiyya publishers, Lahore, pg 86.

Muslims! Muslims! For the sake of Allah, reflect on these defiled precepts. To verge towards the thoughts of Muhammad *SalAllahu 'alayhi wasallam* in prayer is erroneous upon erroneous and it is worse than to be indulged in the thoughts of an immodest woman and the act of fornication with such filthy women, and it is much worse to be drowned in the thoughts of the Holy Prophet *SalAllahu 'alayhi wasallam* than the donkeys and cows.

Alas, neither the immodest woman showed her heart nor the donkey caused harm, but humility was shown to them by Muhammad *SalAllahu 'alayhi wasallam* in the Qur'an by refreshing our minds with the verse **خَاتَمَ النَّبِيِّينَ** and setting up fire to the courts of newly formed 'Prophethoods'; therefore why shouldn't there be a grudge from them due to the poison brewing in their hearts?¹³³

Muslims! Do justice! Can such phrases be uttered from an Islamic tongue and written from the Islamic pen? Allah Forbid! Read the literature of the pundits and the priests, who are open idolaters, and they have been propagating to blemish the Illuminated Religion of Islam;

¹³³AlaHadrat Imam Ahmad Raza hereby is explaining to the Muslim Ummah that the sole reason for the Wahaabi fraternity to defile the respect for the Messenger of Allah SallAllahu Alayhi wasallam is because our Beloved Powerful Nabi SallAllahu Alayhi Wasallam inhibited the possibility of the emergence of another prophet, and to attest on this Allah Ta'ala revealed the Verse of Finality of Prophethood of Muhammad Mustafa SallAllahu Alayhi Wasallam; hence the enemies are burning in jealousy and may they burn in Hell due to it.

but even in their articles you shall not obtain such blasphemous words as these that insult the dignity of your Beloved Messenger, your True Messenger *SalAllahu 'alayhi wasallam*.

The idolaters penned down defilement to gain the pleasures of this world, but observe this rival of Islam, or applicable even, observe this rival of Prophethood by tearing down his liver; for which argument or aim did he inscribe such explicit demeaning statements in connection to Muhammad *SalAllahu 'alayhi wasallam*? Did he not fear the punishment of the Mighty Lord on the Last Day and its horrors?

Muslims! Does the Prophet [*SalAllahu 'alayhi wasallam*] not know regarding these foul words? Thereafter, would it not have distressed the Holy Prophet *SalAllahu 'alayhi wasallam*? Yes, yes, oath on Allah, oath on Allah, he was informed. Oath on Allah, oath on Allah, those who distress the Holy Prophet *SalAllahu 'alayhi wasallam* are cursed by the Overpowering Lord, in this world and the Hereafter; for them is the grievous punishment and intense persecution!

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا
مُهِينًا

“Undoubtedly, those who annoy Allah and His Messenger, Allah’s curse is upon them in the world and

*in the Hereafter and Allah has kept prepared for them a degrading torment*¹³⁴.

وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

*“And those who hurt the Messenger, for them is the painful torment”*¹³⁵

Muslims! Look at the faith of these ‘pious individuals’; installing shutters over the eyes of Imaan, blocking the ears of Islam with their fingers; thereafter they hear something and see something, all in the name of Islam; following their desires in things that please them and eradicating in matters painful for them. They disregard the fundamentals of Islam and thereafter call themselves followers of Islam? A Muslim is he regarding whom the Holy Qur’an praises,

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ
الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ

“You will not find a people who believe in Allah and the Last Day taking as their friends those who opposed Allah and His Messenger, even though they may be their fathers or their sons or their brethren or their kinsmen. These are those in whose hearts Allah has

¹³⁴ Holy Qur’an 33:56

¹³⁵ Holy Qur’an 9:61

*inscribed faith and helped them with a spirit from
Himself¹³⁶*

O *Wahaabiya!* If you are desirous to be Muslims then instil the honour of Muhammad-ur-Rasulullah *SalAllahu 'alayhi wasallam* inside your hearts. And detach yourself from those who insult the blessed personality of Muhammad *SalAllahu 'alayhi wasallam*; even if that person is to be your father, or if he is your loved one; bear antagonism for that person, show aggression and disgust for such person so much so that you should detest that person's shadow; curse the name of such person.

Otherwise, if there is something other than Allah and His Messenger that is more beloved to you; then your proclamation of Islam is alien. Let there be justice! If someone disgraces your father; then be thirsty for such an individual's blood. Illustrate avoidance to see the face of such a fellow, even if the foot is raw - swallow it¹³⁷ and do not vomit it somewhere in secret, do not bend the vertical beam¹³⁸. Do not dare to meet your eyes with the Praise of Muhammad *SalAllahu 'alayhi wasallam*, on contrary, be subservient to his Leadership, and recognise his Friendship, believe him as a Master, show abhorrence to those who display abhorrence to him.

¹³⁶ Holy Qur'an 58:22

¹³⁷ It is a phrase in Urdu where it means to tolerate every hardship but do not tolerate a person who insults the Prophet *salAllahu 'alayhi Wasallam*.

¹³⁸ That is, do not compromise your Deen that is founded on the Honour of the Prophet *SalAllahu 'alayhi Wasallam*

Constructing hundreds of arbiters to conceal your words of insult; displaying concern for that person's sustenance, compiling various interpretations and illustrating cold shoulder to the dignity of the Holy Prophet *SalAllahu 'alayhi wasallam* in order to protect someone? Is this Imaan? What type of Islam is this? Is this the essence of Islam?

اے راہ روپشت بمنزل ہشدار

“Look at you! Walking in reverse to the destination, wake up!”

The anti-climax is that he (Ismail Dehlawi) spilled acid to your irreligious efforts¹³⁹ in an instant as it is recorded in *Taqwiyatul Imaan*,

یہ بات محض بے جا ہے کہ ظاہر میں لفظ بے ادبی کا بولنے اور اس سے کچھ اور معنی لیجئے معما اور پہیلی بولنے کی اور جگہ ہیں۔ کوئی شخص اپنے باپ یا بادشاہ سے جگت نہیں بولتا، اس کے واسطے دوست آشنا

ہیں نہ باپ اور بادشاہ

“It is improper to accept that the meaning of disrespected words may be different to that which is explicitly uttered, to say puzzling things is set aside for different occasion. No person will speak punned or coaxed language in front of his father or king, for this the

¹³⁹ Addressing those who defend Ismail Dehlawi by giving various shades of meanings for his blasphemous statements. The Deobandi and Ahl e Hadith are meant here.

*friend of his may be aware of the meaning but not the father or the king*¹⁴⁰

Please do justice! As per the above-mentioned statement there is no need to interpret any explicit insult in an alternative form and I know that you shall not understand this matter.

O reader! Place your hand on your heart, close your eyes and reflect on the injustice exhibited by them. Verily, if any *Wahaabi* should declare regarding his father that his ears are similar to the donkey and his nose resembles the calf- did not he insult his father with these words? If some so-called respected *Najdi* stands up and assimilates the voice of the Imam to that of the dog and his saliva to that of a swine's discharge, what would be your opinion of him?

Would you keep him in your courtyard or would you expel such an individual due to his disgraceful comment with respect to the Imam?

Now you will understand that this wretched irreligious buffoon inscribed blasphemy and insult in relation to our Dignified Messenger, The Master of the 'Arsh and Universe *SalAllahu 'alayhi wasallam*. He sliced our hearts with the dagger of his insults, then how can we preserve his books and literature in our homes? You should notice the difference between examples and reality. Herewith, we only brought you contentment of understanding with comparisons; you would then realise

¹⁴⁰ Taqwiyyatul Imaan, Al Fasl-ul khaamis, Lahore, pg 39

how hurtful it would have been to label this as 'wrong upon wrong' openly. May Allah curse the enemies of the Holy Prophet *SalAllahu 'alayhi wasallam!*

Objection: Here, his followers construct utmost excuses and they try to justify the words of Ismail Dehlawi into an agreeable diction by elucidating that the words that are inscribed were not with the intention of insult or disrespect, but that these vulgar words amplify emphasis on the sincerity in Oneness of Allah and this precipitation of illusionary disrespect occurred due its sort of explanation.

Refutation of the objection: If the intention of the heart cannot be revealed via the words of the tongue then will revelations descend illuminating us that so and so person's aim was such and such? Another question for them is that who mandated the justification of vulgarity as vile and abominable words applicable only in the special intention of insult? Will it be an act of infidelity to mock Allah and His Rasool only in those special circumstances and being confined to the aim of insult? Otherwise countless jests may be fashioned and the excuse would be the same to project the words of *Kufr* away from *Kufr*, but the conclusion is that these people do not possess the quality of respect and submissiveness to the Holy Prophet *SalAllahu 'alayhi wasallam*. They regard mocking of this personality as insignificant and try to furnish the insults inscribed by their leader into alternate interpretations.

It is stated in *Shifa Sharif* on page 330,

تقدم الكلام فى قتل القاصد لسبه الوجه الثانى لاحق به فى الجلاء ان يكون القائل غير قاصد للسب والازراء لامعتقد له ولكن تكلم فى جهته صلى الله تعالى عليه وسلم بكلمة الكفر مما هو فى حقه صلى الله عليه وسلم نقيصة مثل ان ياتى بسفه من القول او قبيح من الكلام ونوع من السب فى جهته صلى الله تعالى عليه وسلم وان ظهر بدليل حال انه لم يقصد سبه اما لجهالة او ضجر او سكر او قلة ضبط لسانه، او تهور فى كلامه فحكم هذا حكم الوجه الاول قتل من دون تلعثم

“In other words we understand the reality of that person who, with intention, criticised the glory of the Holy Prophet SalAllahu ‘alayhi wasallam. Another circumstance is simple to understand that neither the person had the intention of criticism and disdain nor devoted himself to it but such a person uttered some words of infidelity in connection with the Holy Prophet SalAllahu ‘alayhi wasallam which was criticism; for example, he proclaimed something that was disrespect or evil or some form of criticism however such a person is seen externally as a one who would not have intended these evil words but he blurted them out in intoxication or out of ignorance or in haste. His tongue did not have the power to impede such words; for such a person the verdict is the same as for the former; he must be killed without any delay”¹⁴¹

¹⁴¹ Ash-Shifa ba ta’arif Huququl Mustafa, Fasl-ul Qaal Al-Qaadhi taqaddamul kalaam, Asharkatus sahaafiya fi bilaadul uthmaania publishers, Vol. 2, pg 222

They attacked our heart of Islam with their spear and dagger then how can we allow them to come within our firm and truthful congregation of Islam? See the difference in this factor that the examples we provided, to make you understand this statement, are simply limited to similarity. If the similitude has such vilification; then how much worse will be to say 'worse than' [for the Prophet] and what will become of the Muslims here?

الاللعنة الله على اعداء رسول الله صلى الله تعالى على رسوله وآله وبارك وسلم

Beware! Let the the curse of Allah be on the enemies of the Messenger of Allah *SalAllahu 'alayhi Wasallam!*

Muslims! Reflect on the seriousness of this matter. It is 'worse than' (according to him) for the thoughts of the Holy Prophet *SalAllahu 'alayhi wasallam* to occur because the one will receive the thoughts of dignity for him. Whereas the thought of a donkey will come with insignificance; therefore in *Salaah* the contemplation of the Holy Prophet *SalAllahu 'alayhi wasallam* will pull one toward *Shirk*, according to this 'Shirk-lover'.

All praises is due to Allah, the Glory of Muhammad *SalAllahu 'alayhi wasallam* is higher and more eminent than the Throne of Allah. It will not cause any harm if any non-believer or priest should enthrall to extinguish it. The moonlight did not lose its shining light from the barks of countless dogs.

مه فشانند نور و سگ عو عو کند

ہر کسے بر خلقت خود مے تند

*“The moonlight is spreading, the dogs are barking,
everyone’s nature is revealing”*

According to this individual the contemplation of the Messenger *SalAllahu ‘alayhi wasallam* drags one towards *Shirk* because whenever it occurs it will occur with grandeur; but oath on Allah, The Majestic, in the sacred Law of Allah, *Salaah* without the reverential contemplation of the Holy Prophet *SalAllahu ‘alayhi wasallam* is invalid. Inform these “*Moulvis*” to congregate every *Shirk* and advocate in the court of the Powerful Lord, and complain to Him as to why did He reveal such a *Shari’ah* which necessitates the recital of ‘*At-Tahiyaat*’ at the end of every two unit of *Salaah*, wherein there is a compulsion to pronounce,

السلام عليك ايها النبي ورحمة الله وبركاته

*“Peace be upon you, O Prophet, and mercy and
blessing be upon you”*

Muslims! Does not the recital of this provide direct injunction to contemplate the Holy Prophet *SalAllahu ‘alayhi wasallam* in *Salaah*? Verily it does, and without a shadow of doubt his thoughts in the hearts of Muslims will invite magnificence and greatness. His contemplation is enveloped with specialism and saluting such a personality is in reality remembrance and

honouring him. So the explicit injunction herewith is not merely salutation but honouring and magnifying his blessed being in the state of *Salaah*.

وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

*“But the hypocrites know not”*¹⁴²

It is stated by Imam Muhammad Ghazzali in his ‘*Ihya ul Uloom*’, Lucknow publication, on volume 1, page 99,

احضر في قلبك النبي صلى الله تعالى عليه وسلم وشخصه الكريم وقل سلام
عليك ايها النبي ورحمة الله وبركاته

*“In At-Tahiyaat acknowledge the presence of the Holy Prophet SalAllahu ‘alayhi wasallam in your heart and contemplate his Blessed Face and thereafter say:
‘Peace be upon you, O Prophet, and mercy and blessing be upon you”*¹⁴³

Imam Sharaani states in ‘*Mizaan Imam Sharaani*’, Egypt Publication, in Volume 1 on page 139 and 140,

سمعت سيدي عليا الخواص رحمه الله تعالى يقول انما امر الشارع المصلي
بالصلوة والسلام على رسول الله صلى الله تعالى عليه وسلم في التشهد لينبه
الغافلين في جلوسهم بين يدي الله عزوجل على شهود نبيهم في تلك الحضرة
فانه لايفارق حضرة الله تعالى ابدافىخاطبونه بالسلام مشافية

¹⁴² Holy Qur’an 63:8

¹⁴³ Ihyaa-ul-Uloom, Kitaab Israarus Salaah, Discussion on the meditation of the Holy Prophet in one’s heart, Mashadul Hussaini Publication, Cairo, Egypt, Vol.1, pg 169

“I have heard from my Master Ali Khawaas, may the Mercy of Allah be on him, that the reason the Law-Giver (Allah Ta’ala) has commanded the performer of Salaah to recite the salutations and greetings to the Holy Prophet SalAllahu ‘alayhi wasallam in Tasha’hud is because those, who are negligent in the Court of Allah Ta’ala, should be informed that they should focus on the Holy Prophet SalAllahu ‘alayhi wasallam in this gathering [of Salaah]. Since the Messenger SalAllahu ‘alayhi wasallam is never absent from the Court of the Almighty; hence salute and greet the Holy Prophet SalAllahu ‘alayhi wasallam face-to-face”¹⁴⁴

Shah Waliyullah Sahib ¹⁴⁵ affirms in ‘Hujjatullah Al Baaligha’ on pg 210,

ثم اختار بعده السلام على النبي صلى الله تعالى عليه وسلم تنويها بذكره واثباتا
للاقرار برسالته واداء لبعض حقوقه

“Then I was able to recite greetings upon the Holy Prophet SalAllahu ‘alayhi wasallam in the At-tahiyaat in order to increase his remembrance, and to submit to his Messengership, and to fulfil one atom from his rights”¹⁴⁶

Our pious and the scholars have indicated the wisdom of this salutation in *At-tahiyaat* in detail. If I wish I could

¹⁴⁴ Al-Mizaanul Kubraa lish Sharaani, Chapter of Salaah, Mustafa Al-Baabi Publishers, Egypt, Vol.1, pg 167

¹⁴⁵ He is the biological grandfather of Ismail Dehlawi. This clearly indicates that Ismail Dehlawi was not on the footsteps of his illustrious forefathers.

¹⁴⁶ Hujjatullah Al Baaligha, Salafiyya Publishers, Lahore, Vol.2, pg 6

provide you with evidences from ‘*Mawaahib Ladunya*’ and others, however let me offer you a narration from their Imam of the Last Era, Nawaab Siddique Hasan Khan Bhopali, of the *Ghayr Muqallids*¹⁴⁷ so that such a narration may be a burden for them. It is stated in ‘*Miskul Khaatam Nawaab Bhopal Maqaam*’ on page 244,

نیز آن حضرت ہمیشہ نصب العین مومنان وقرۃ العین عابدان ست در جمیع
احوال و اوقات خصوصاً در حالت عبادات و نورانیت و انکشاف دریں محل بیشتر و
قوی ترست و بعضے از عرفاء قدس سریم گفته اند این کہ خطاب بجهت سریان
حقیقت محمدیہ است علیہ الصلوٰۃ والسلام در ذرات موجودات و افراد
ممکنات پس آنحضرت در ذوات مصلیان موجود حاضرست پس مصلی باید
کہ ازین معنی آگاہ باشد و ازین شہود غافل نبود تا بانوار قرب و اسرار معرفت منور
و فائز گردد آری

در راه عشق مرحله قرب و بعد نیست
می بینمت عیان دعا می فرسمت

“In every circumstances and times, especially during the state of worship; the Holy Prophet SalAllahu ‘alayhi wasallam is the true focus for the believers and coolness of the eyes for the worshippers. There is more intensity in illumination and inspiration during the time of worship. Other pious Aarifeen [Knowers of Allah] have narrated that the greetings during At-tahiyaat is a conversation towards the reality of Holy Prophet

¹⁴⁷ The modern Ahl e Hadith – Ghayr Muqallideen

SalAllahu ‘alayhi wasallam which is present in every atom of the living beings and in every persons of the possibilities. Therefore, the Holy Prophet SalAllahu ‘alayhi wasallam is present and exists in the beings of every person who performs Salaah. Hence the performer of Salaah should be aware of this reality and he or she should not be negligent to the presence of the Holy Prophet SalAllahu ‘alayhi wasallam so that he or she may benefit and be blessed with the Light of proximity and secrets of cognizance”

“In the path of Love there is no difficulty in remoteness and closeness,

I can see you clearly and I submit my supplication humbly”¹⁴⁸

In the above narration the Nawab Sahib piled up stacks of *Shirks*.

First *Shirk* - the Holy Prophet [SalAllahu ‘alayhi wasallam] is aware of the Muslims in their every worship.

Second *Shirk* - the Holy Prophet SalAllahu ‘alayhi wasallam is present and exists not only in the essence of every worshipper but also in the beings of every possibilities.

¹⁴⁸ Miskal Khataam Sharah Baloogal Maraam, Kitabus Salaah, Baab Safatus Salaah, Nizami Publication, Kanpur, Vol.1, pg 244.

Third *Shirk* - the performer of *Salaah* should not be negligent of the Holy Prophet *SalAllahu 'alayhi wasallam* in the *Salaah* so that he may attain closeness to Allah.

In the ancient times of the kings and the ministers, every great person was forgiven for three murders. Similarly, from the government of *Wahaabiyat*, Nawaab sahib has been forgiven for his three polytheisms.

ولا حول ولا قوة الا بالله العلي العظيم

Now what about the next phrase in *At-tahiyat*:

وعلى عبادالله الصالحين

"And upon the pious servants of Allah"

Will they survive from such an onslaught of *Shirks* that all the *Awliya* are present in that phrase?

Muslims! Is it not a *Sunnah* to recite *Durood Sharif* at the end of every *Salaah*? According to Imam Shafee' and Imam Ahmed [May Allah be pleased with them] the recital is obligatory. And what is *Durood* if it does not bring remembrance and respect of the Holy Prophet *SalAllahu 'alayhi wasallam*? And to liberate oneself from the remembrance of the Holy Prophet *SalAllahu 'alayhi wasallam* during the recital of *Durood* is impossible!

Muslims! In every unit of *Salaah*, the recital of *Surah Fatiha* is compulsory according to us [*Hanafiya*], for the Imam and the individual who performs his *Salaah* alone. It is obligatory on everyone according to the *Ghayr*

Muqallids and Wahaabis. Tell them to eradicate صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ (those whom You have favoured). Do you know who they are? Ask the Holy Qur'an as to who have been favoured by Allah,

فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ

“Those, who have been favoured by Allah; are the Prophets, and the Truthful, and the Martyrs and the Righteous”¹⁴⁹

So if after the recitation of صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ with understanding leads us to the thoughts of them with due respect, then verily this is *Shirk* according to him [Ismail Dehlawi]. Therefore, he should try to eradicate this verse from *Surah Fatiha* and only save غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ so that instead of remembering the Prophets and the Truthful, the thoughts of Christians and the Jews¹⁵⁰ should remain in *Salaah*. Even the verse, أَهْدَيْنَا الصِّرَاطَ الْمُسْتَقِيمَ would be improbable to spare because it is stated in the *Hadith* that this verse refers to the Holy Prophet *SalAllahu 'alayhi wasallam*, Hadrat Siddiq-e-Akbar and Hadrat Umar Farooq [may Allah be pleased with them].

It is recorded in '*Fathul Khabeer*' of Shah Waliyullah Dehlawi, Egypt Publishers on page 3,

¹⁴⁹ Holy Qur'an 4:69

¹⁵⁰ According to the commentators of the Holy Qur'an; that portion of the verse is in reference to the Jews and Christians

الصراط المستقيم كتاب الله وقيل رسول الله صلى الله تعالى عليه وسلم
وصاحبه

“The straight path’ refers to the Holy Qur’an and others have opted that this refers to the Holy Prophet SalAllahu ‘alayhi wasallam, Hadrat Abu Bakr and Hadrat Umar ibn Khattab RadiAllahu anhuma”¹⁵¹.

Muslims! Aside from one or two verses; there is not a place in the Holy Quran in which the recitation of any *Surah* will be spared from these accusations of *Shirk*. Then what shall we comment on those verses in which there is direct mention and explicit praise of Muhammad *SalAllahu ‘alayhi wasallam* or various Prophets of Allah or the Angels, or the Companions of *Muhaajireen* or *Ansaar*, or the Pious, or the Truthful, or the God-fearing?

Similarly, those chapters of the Holy Qur’an in which there is a discussion of the stories of the Prophets will result in every sane and intelligent man to remember them in reverence; for which this person (Ismail Dehlawi) is against. And as for the mention of the Holy Prophet *SalAllahu ‘alayhi wasallam* there are only few verses which will lack direct remembrance and to the least there will be a conversation with the Holy Prophet

¹⁵¹ Fathul Khabeer ma’a Fauzul Kabeer, Baabul Khaamees, Nur Muhammad Publications, Karachi, pg 87

SalAllahu 'alayhi wasallam such as the four '*Quls*'¹⁵². In the Chapter of Lahab,¹⁵³ there is an evident remembrance of the Messenger *SalAllahu 'alayhi wasallam* because our thoughts will naturally focus on the reason Abu Lahab is punished and cursed by Almighty Allah. The reason for it is that Abu Lahab insulted our Holy Prophet *SalAllahu 'alayhi wasallam!* As for the Chapter of Quraish¹⁵⁴ - if there is no explicit acknowledgement of the Holy Prophet *SalAllahu 'alayhi wasallam* then there is definitely the mention of the Ka'aba with great reverence since He referred His Lordship with it. Post-analysis suggests that the Chapter of Piling Up¹⁵⁵ (*Takaathur*) lacks this universal 'plaque' of *Shirk* and the recitation of the remaining chapters of the Holy Quran is incorporated with *Shirk* (This in accordance with the ideology of Ismail Dehlawi - Allah Forbid!). However, *Takaathur* shall also force them to fall into *Shirk* since there is a citation of the graves, hell, wealth and paradise which may lead one to revere the Prophets and the Pious, and if not; then at least it will lead one into the thoughts of cows and donkeys. Woe upon woe on such filthy contraption.

Muslims! I am offering this explanation only for the state of *Salaah* but according to him the recitation of the Holy Qur'an outside of *Salaah* is *Shirk* as well! Is only *Salaah*

¹⁵² *Qul* means 'Say, O Muhammad *SalAllahu Alayhi Wasallam*'. The four *Quls* are: Surah Kaafiroon, Surah Ikhlaas, Surah Falaq and Surah Naas.

¹⁵³ 111th Surah of the Holy Qur'an

¹⁵⁴ 106th Surah of the Holy Qur'an

¹⁵⁵ 102nd Surah of the Holy Qur'an

referred to as worship? Is it not an act of worship to recite the Holy Qur'an only? Is it possible for *Shirk* to creep into this worship? Allah Forbid! No act of worship entails *Shirk*!

In the verses of the Holy Qur'an blooms the praises of Muhammad *SalAllahu 'alayhi wasallam*, his remembrance, his reverence, his honour; all are being echoed throughout its pages, its words and its letters. How would you, then, accomplish this act of worship of recitation without his reverence? If not, then, where is the asylum for this madness of *Shirk*? The purpose of this explicit defamation sunders their ideologies and deforms their objections with fire of infidelities raining upon them.

Muslims! Did you observe how this person mocked your Beloved Prophet *SalAllahu 'alayhi wasallam* in order to fulfil his devious plot and meanwhile he claims to be a Muslim? Glory to Allah! Such a tongue upon which there is such a proclamation!

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبَّ أَنْ يَحْضُرُونِ

“O my Lord, I seek refuge in you from the evil suggestions of the devils. And O my Lord; I seek refuge in You lest they come near me.”¹⁵⁶

Admonition: I have slightly increased the limit of my pen to elaborate and demonstrate the foulness of this cursed infidelity. Since it is the station in which this

¹⁵⁶ Holy Qur'an 23:97-98

person should have been under severe misfortune and I did not find absolute action that may have been inclusive by our scholars. Henceforth, I do not feel a need to count the portions of this *Kufr* after narrating you his filth of all filths as lengthening the explanation will unnecessarily lead to fatigue. However, to understand the gist of it, listen to his seven derivative infidelities as the seven doors of Hell, other than his various specific ones:

1. Whenever the Qur'an declares something and he contradicts it by labelling it as falsehood. It is stated in *Shifa Sharif*,

من استخف بالقرآن او بشيئ منه او حجده او كذب بشيئ منه او اثبت مانفاه
 او نفى ما اثبتته على علم منه بذلك او شك في شيئ من ذلك فهو كافر
 عنداهل العلم بالاجماع

“Whosoever insults or opposes the Holy Qur’an or any of its letters, or he denies anything as per it, or if he affirms that which has been negated by the Holy Qur’an or if he negates that which is affirmed by it, or if he doubts anything in it; such a person is a disbeliever as per the consensus of the Ulama”¹⁵⁷

2. According to his mode of beliefs there is *Shirk* in the Holy Qur’an.

¹⁵⁷ Ash-Shifa ba ta’arif Huququl Mustafa, Fasl wa ilm an istakhaf bil Qur’an, Asharkatus sahaafiya fi bilaadul uthmaania publishers, Vol. 2, pg 287-288.

3. According to his views, the Prophets were guilty of *Shirk*.
4. Similarly the sinless Angels were guilty of it.
5. Similar point of view regarding the Holy Prophet *SalAllahu 'alayhi wasallam*.
6. Whatever articles he considers as *Shirk* is being found in the lives and literature of his uncle, Shah Abdul Azeez Dehlawi and the father of his father, Shah Waliyullah Muhaddith Dehlawi, and his great grandfather, Shah Abdur Rahim, and to their leader of the Spiritual Path - Shaykh Mujaddid Alfe Thaani, so according to him all of them were *mushriks* (Allah Forbid!). Thereafter, he declares them elsewhere as his masters, friends of Allah and remembers them with highly spiritual appraisals; and whosoever considers such appraisals for the *mushriks* is an infidel, therefore this counter-proclamation of his becomes infidelity.
7. Open *Shirks* with its opposites in his own literature have swelled and extended to such an extent that one finds *Kufr* in one of his book and faith in the other, here *Shirk* and there cognizance; therefore this all is a declaration of *Kufr*.

If I have to elaborate on each of them then, without exaggeration, heaps of volumes could be compiled. From general *Kufr* of the second to the fifth please refer to my book, '*Akmaalut taa'mah alaa Shirk siwaa bil umooril aa'amah*' (1311 AH) in which I have compiled them, and as for the remaining three *Kufrs* you may find

detailed elaborations of them in our alternative literatures, along with this one. Hence to highlight each of these *Kufrs* I shall present only a single example for substantiation.

Kufr 30

Allah says,

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

“And these examples We narrate to the people, and none understands them but the learned”¹⁵⁸

This individual, Ismail Dehlawi, desires to rebel for the freedom of the religion of *Ghayr Muqallideen* and *Deen-e-Elahi*.¹⁵⁹ Hence he declares in contrary to the aforementioned Qur’anic verse. He has stated that such is absolutely incorrect - *to understand the Holy Qur’an one does not require knowledge*. In *Taqwiyatul Imaan* on the third page,

عوام الناس میں مشہور ہے کہ اللہ ورسول کا کلام سمجھنا بہت مشکل ہے اس کو بڑا علم چاہئے سو یہ بات بہت غلط ہے

¹⁵⁸ Holy Qur’an 29:43

¹⁵⁹ ‘*Deen-e-Elahi*’ (Divine Religion) was a syncretic religious doctrine propounded by the Mughal Emperor King Akbar (d.1605), in 1581, which idealised to merge the elements of diverse religions into a single entity thereby proposing tolerance, respect and commitment to the duties of all religions. This is *Kufr*.

“It is well-known amongst the people that it is difficult to understand the words of Allah and His Messenger and for it one requires much knowledge. This is incorrect”.¹⁶⁰

Astonishingly, he provides the following Qur’anic verse as his substantiation for his ironic reasoning,

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ

*“It is He Who sent among the unlettered people a Messenger from among themselves, who recites to them His signs and purifies them and teaches them the knowledge of the Book and Wisdom”*¹⁶¹

Why sir? If knowledge is not essential to understand the Holy Qur’an and if every ignorant and fool has the ability to comprehend it, then what need was there for the Prophet to teach? Glory to Allah!

Kufr 31 & 32

It is recorded in *Taqwiyatul Imaan* on page 10,

روزی کی کشائش اور تنگی کرنی اور تندرست اور بیمار کر دینا اقبال وادبار دینا، حاجتیں، رلانی، بلائیں
ٹالنی، مشکل میں دستگیری کرنی یہ سب اللہ ہی کی شان ہے اور کسی انبیاء اولیاء بھوت پر ہی کی یہ شان
نہیں جو کسی کو ایسا تصرف ثابت کرے اور اس سے مرادیں مانگے اور مصیبت کے وقت اس کو پکارے

¹⁶⁰ Taqwiyatul Imaan, Muqadma Kitaab, Aleemia androon publishers, Lohari gate, Lahore, pg 2

¹⁶¹ Holy Qur’an, 62:2

سو وہ مشرک ہو جاتا ہے پھر خواہ یوں سمجھے کہ ان کاموں کی طاقت ان کو خود بخود ہے خواہ یوں سمجھے کہ اللہ تعالیٰ نے ان کو قدرت بخشی ہے ہر طرح شرک ہے

“Expanding and constricting the sustenance (rizq), providing health and causing sickness, granting honour and disgrace, increasing needs and repelling difficulties, and to help in the times of adversity; all these are functions of Allah only. And this function is not of any Prophet, Awliya, fairy or ghost. Whosoever attributes such a quality (to them) and he asks for any needs and calls them for help in difficulty, becomes a Mushrik, whether he understands such a quality to be self-possessed by them or if he understands such quality is bestowed upon them from Allah - in every way it is Shirk”¹⁶²

Would that this oppressor only had stated that whosoever considers someone other than Allah Ta’ala to be Self-Powerful and Master without bestowment then such a person is a *Mushrik*, then it would have been the truth. But why would he assume that such a belief does not incept from a Muslim’s natural thought. Why should he stop from branding the masses of Muslims as *Mushrik*? And why would he opt for being truthful?

He himself says on page 5,

¹⁶² Taqwiyatul Imaan, Introduction, Aleemia androon publishers, Lohari gate, Lahore, pg 7

شُرک لوگوں میں بہت پھیل رہا ہے اور اصل توحید نایاب

“Shirk is spreading amongst the people and the reality of Tauheed is scarce”¹⁶³

And on page 45 he blurts,

سو پیغمبر خدا کے فرمانے کے موافق ہوا

“Therefore it happened as in accordance with the saying of the Holy Prophet”¹⁶⁴

This resulted [according to him] in the world void of Muslims. Thereafter, he applied a universal verdict,

پھر خواہ یوں سمجھے کہ اللہ نے ان کو ایسی قدرت بخشی ہے ہر طرح شرک ہے

“If he understands such quality is bestowed upon them from Allah, in every way it is Shirk”¹⁶⁵

Now observe that from the Angels and the Prophets until Allah and His Rasool, and from his leaders until himself, nothing is spared from the allegation of *Shirk* from this foul statement of this devious man.

¹⁶³ Taqwiyyatul Imaan, First Chapter, Aleemia androon publishers, Lohari gate, Lahore, pg 4.

¹⁶⁴ Taqwiyyatul Imaan, Faslor raabi', Aleemia androon publishers, Lohari gate, Lahore, pg 30

¹⁶⁵ Taqwiyyatul Imaan, Muqadma Kitaab, Aleemia androon publishers, Lohari gate, Lahore, pg 7

Allah declares,

أَغْنَاهُمْ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ

“Allah and His Messenger had enriched them out of His grace”¹⁶⁶

Allah says,

وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي

“(O ‘Isa), you cure the born blind and the leper by My Command”¹⁶⁷

Allah Forbid! This is the *Shirk* in the Holy Qur’an and the phrase ‘by My Command’ does not provide immunity from *Shirk* since the power to heal by the Power of Allah is *Shirk* according to this fanatic of *Shirk*.

Kufr 33

The Holy Qur’an states,

وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ

“(Isa Alayhis Salaam proclaimed) I heal the born blind and the leper and I make the dead alive by the command of Allah”¹⁶⁸

This, Allah Forbid, is a *Shirk* of the Messiah Hadrat Isa [peace be upon him].

¹⁶⁶ Holy Qur’an 9:74

¹⁶⁷ Holy Qur’an 5:110

¹⁶⁸ Holy Qur’an 3:49

Kufr 34 to 38

The Holy Qur'an states,

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ

“And recall, when We ordered the angels to prostrate before Adam, then all prostrated except Iblis”¹⁶⁹

The Holy Qur'an states,

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا

“And he (Yusuf) seated his father and mother on the throne, and all fell down prostrate for him”¹⁷⁰

This is the *Shirk* of (Allah Forbid!) Allah Ta'ala (**Kufr 34**), His Angels (**Kufr 35**), Adam (**Kufr 36**), Ya'qoob (**Kufr 37**) and Yusuf (**Kufr 38**) (peace be upon the Angels and the Prophets). Allah commanded it, the Angels prostrated, Adam was in content, *Yaq'oob* as one who prostrated and Yusuf became pleased with it.

It is in *Taqwiyatul Imaan* on page 11,

جو کوئی کسی پیغمبر کو سجدہ کرے اس پر شرک ثابت ہے، خواہ یوں سمجھے کہ یہ آپ ہی اس تعظیم کے لائق ہیں یا یوں سمجھے کہ ان کی اس طرح کی تعظیم کرنے سے اللہ خوش ہوتا ہے ہر طرح کا شرک ہے

¹⁶⁹ Holy Qur'an 2:34

¹⁷⁰ Holy Qur'an 12:100

“Whosoever prostrates a Prophet is charged with Shirk, whether he thinks that this is out of respect or that Allah becomes pleased if he does this act; in every way this is Shirk”¹⁷¹

On page 8 he writes,

شرک جیسے سجدہ کرنا گو کہ پھر اس کو اللہ سے چھوٹا ہی سمجھے اور اسی کا مخلوق اور بندہ اور اس بات میں انبیاء اور شیطان اور بھوت میں کچھ فرق نہیں

“Shirk, such as to prostrate (to someone), even if he considers such a personality to be lesser than Allah and as His creation and as His slave. And in this matter there is no difference between the Prophets, Shaytaan and ghost”¹⁷²

In this situation this person’s affectionate mentor, the cursed Iblis, remains the fine one. Yes, Iblis considered himself to be superior but he did not approach *Shirk*. It is exceptionally ignorant to provide the issue of abrogation to support one’s claim. *Shirk* had never been permissible in any Law of *Shari’ah* in the past and it is

¹⁷¹ Taqwiyyatul Imaan, First Chapter, Aleemia androon publishers, Lohari gate, Lahore, pg 8

¹⁷² Taqwiyyatul Imaan, First Chapter, Aleemia androon publishers, Lohari gate, Lahore, pg 6.

impossible that Allah may command to commit *Shirk* and thereafter abrogate this decree.¹⁷³

Kufr 39 & 40

The Holy Prophet *SalAllahu ‘alayhi wasallam* said,

انه كان فقيرا فافغناه الله ورسوله

“Ibn Jameel was poor; so Allah and His Messenger enriched him”¹⁷⁴

This Hadith is recorded in Sahih Bukhari, Ahmadi Qadimi Publication, in first volume on page 198; narrated from Abu Hurairah [may Allah be pleased with him].

The Holy Prophet *SalAllahu ‘alayhi wasallam* requested his Lord,

اللهم انى احرم ما بين جبليةا مثل ما حرم به ابراهيم عليه الصلوة والسلام مكة

“O Lord! I demarcate the space between the two mountains of Madina as Sacred (Haram) just as Ibrahim

¹⁷³ In other words, Allah Almighty has never commanded *Shirk* from his servants. The definition of *Shirk* is the same today as it was at the time of the creation of Adam *alayhis salaam*. However, in the previous nations, to prostrate to someone out of respect was permissible; but this has become prohibited in this nation. Nevertheless; it was not *Shirk* then and it is not *Shirk* now.

¹⁷⁴ Sahih Al-Bukhari, Kitaabuz Zakaat, Baab Qaulullah ta’ala wa fir riqaab, Qadeemi publication, Karachi, Vol.1, pg 198

*Alayhis Salaam demarcated Makkah as Sacred
(Haram)*¹⁷⁵

This is in Sahih Bukhari, in Volume 1 on page 251 and in Sahih Muslim in Volume 1 on page 441; narrated from Anas [may Allah be pleased with him].

The Beloved Messenger of Allah *SalAllahu ‘alayhi wasallam* declares,

ان ابراهيم حرم مكة واني حرمت المدينة ما بين لابتيها لا يقطع عظامها ولا يصاد
صيدها

*“Verily, Ibrahim demarcated Makkah as Sacred and I demarcated Madina as Sacred, neither its branches should be cut nor its animal be hunted”*¹⁷⁶

This is in Sahih Muslim, in Volume 1 on page 440 narrated from Jabir ibn Abdullah [may Allah be pleased with him].

These varieties of Prophetic narrations are abundant which can be found in the six primary manuscripts of Hadith (Bukhari, Muslim, Abu Dawood, Ibn Majah, Tirmidhi and Nasaai); in which the Holy Prophet *SalAllahu ‘alayhi wasallam* announced and declared

¹⁷⁵ Sahih Muslim, Baab Fazaale Madina, Qadeemi publication, Karachi, Vol.1, pg 441

¹⁷⁶ Sahih Muslim, Baab Fazaale Madina, Qadeemi publication, Karachi, Vol.1, pg 440

explicitly about the sacredness of Madina and its trees and forests that must be respected just as the sacred city of Makkah and its surroundings are honoured. This is the view of the scholars of Shaafee, Maaliki and Hambali, and of numerous Companions and Taabi'een. The scholars of *Ahnaaf* (Hanafi) practise upon another Hadith which is stated in '*Sharah Ma'anil Aathaar*' from Imam Tahaawi; however, preference, comparison and abrogation are a different topic altogether. The focus is on the words of the Holy Prophet *SalAllahu 'alayhi wasallam* who openly declared the reverence of Madina and its forests as compulsory.

Now listen to this individual's claim; it is in *Taqwiyatul Imaan* on page 11,

گرد و پیش کے جنگل کا ادب کرنا یعنی وہاں شکار نہ کرنا، درخت نہ کاٹنا یہ کام اللہ نے اپنی عبادت کے لئے بتائے ہیں پھر جو کوئی کسی پیغمبر یا بھوت کے مکانوں کے گرد پیش کے جنگل کا ادب کرے اس پر شرک ثابت ہے پھر خواہ یوں سمجھے کہ یہ آپ ہی اس تعظیم کے لائق ہیں یا یوں کہ ان کی اس تعظیم سے اللہ خوش ہوتا ہے ہر طرح شرک

"To honour the surrounding forest and bushes, in other words, not to hunt or sever trees; all these are acts Allah has revealed for His worship. Therefore, whosoever respects the homes and its surrounding jungles of any prophet or ghost will be charged with Shirk, whether he thinks that such a personality deserves this respect or

*by doing so Allah will be pleased; in every way it is
Shirk¹⁷⁷*

Alas! Did you see? This individual's entire endeavour was to charge Allah and His Messenger with *Shirk*! Woe to him, thousands of woes upon such filth!

Kufr 41 to 46

Shah Abdul Azeez Dehlvi writes in his *Tafseer Azizi*, Chapter 30, Mumbai Publication, on page 140,

بعضے از اولیاء اللہ را کہ آلہ جارحہ تکمیل و ارشاد بنی نوع خود کرد انیدہ
انددریں حالت ہم تصرف در دنیا دادہ اند و استغراق آنها بجهت کمال وسعت
مدارک آنها مانع توجہ باین سمت نمیگردد، او یسیان تحصیل کمالات باطنی از
انہامی نمایند و ارباب حاجات و مطالب حل مشکلات خود از انہامی طلبند
و مے یابند زبان حال آنها در آن قوت ہم مترنم باین مقال است ۔
من آیم بجان گرتو آئی بہ تن

“Some Awliya-Allah are appointed with the duty of helping and benefitting the generations of mankind. They possess the same authority after their death as well as in this world. Through our limitation of their comprehension and excellences, their engrossment [in the spiritual realm] does not impede their attention towards us. The Owaisi family acquire their concealed excellences from these Awliya; the needy and

¹⁷⁷ Taqwiyyatul Imaan, First Chapter, Aleemia androon publishers, Lohari gate, Lahore, pg 8

distressed souls acquire satisfaction and solution of their adversities from them; and these Awliya individually propose the following to them, 'If you have come with your body, then I am present with my spirit',¹⁷⁸

This narration is overwhelming in its essence for the individual's (Ismail Dehlawi) deviant ideologies which ditches the statements of Shah Saahib [his paternal uncle] into the pits of the greater *Shirk*.

The Friends of Allah (Awliya) are in authority for this world's administration (**Kufr 41**).

After they die, their spiritual connection is still sought (**Kufr 42**).

In their knowledge they are engrossed in the divine realm meanwhile they are attentive to this world (**Kufr 43**).

The disciples are recipients of the blessings from Awliya after their death (**Kufr 44**).

They guide the disciples to their destination (**Kufr 45**).

Seeking solution and help from these pure souls in the times of difficulties (**Kufr 46**).

¹⁷⁸ Fathul Azeez (Tafseer Azeezi), Chapter 30 of the Holy Qur'an, Muslim Book Depot Publication, Red Fort, Delhi, Vol.3, pg 206

In the statement of Nawaab Saahib we observed only three charges of Shirk and in this narration of Hadrat Shah Saahib we find double than that. Yes it should be double since the former was a *Nawaab* (governor) and this is a *Shah* (king). The words of the king are the king of the words.

Kufr 47 to 49

Shah Abdul Azeez Dehlvi states in his '*Tauhfa ithnaa ashariyaa*' from page 396 to 397,

حضرت امیر و ذریہ طاہرہ اور اتمام امت بر مثال مریدان و مرشدان می پرستند
وامور تکوینہ را بایشان وابسته میدانند و فاتحہ و درود و صدقات و نذرینام ایشان
رائج و معمول گردیده چنانچہ با جمیع اولیاء اللہ بمین معاملہ است

“The whole Ummah, just as the disciples, consider Hadrat Ali and his Blessed Family as Spiritual Masters, and they connect the bringing up of various things into possibility to these blessed personalities. Fatiha, sadaqah, nazar and niyaz in their name is customary and well-known, just as it is for all the Friends of Allah”¹⁷⁹

O *Wahabiya*! This is also three *Shirks* altogether and each one is solid and swift. Look at Shah Saahib and see how fond he is of being an immense *Shirk*-lover, *Mushrik*-friendly, Ali-devotee, Peer-devotee and Awliya-

¹⁷⁹ *Tauhfa ithnaa ashaariya*, Baab haftam dar Imaamat, Suhail Academy, Lahore, Pg. 214

devotee (**Kufr 47**). He considers Hadrat Ali and *Ahle Bait* as the source of sustenance for this universe (**Kufr 48**), and similar to the spiritual mentors he devotes and acknowledges the permissibility of *nazar-o-niyaz*¹⁸⁰ and vowing in the name of all the Friends of Allah (**Kufr 49**).

Not only does he refer this to himself but he attaches this belief on behalf of the whole Ummah, may Allah forgive me. Now it will not be strange that you should refer this Ummah as cursed (Allah Forbid!) just like the Shiites.

It is written in *Taqwiyatul Imaan* on page 8,

پیغمبر خدا کے وقت میں کافر بھی اپنے بتوں کو اللہ کے برابر نہیں جانتے تھے بلکہ اسی کا مخلوق اور اس کا بندہ سمجھتے تھے اور ان کو اس کے مقابل کی طاقت ثابت نہیں کرتے تھے مگر یہی پکارنا اور منٹیں ماننی اور نذر و نیاز کرنی اور ان کو اپنا وکیل و سفارشی سمجھنا یہی ان کا کفر و شرک تھا سو جو کوئی کسی سے یہ معاملہ کرے گو کہ اس کو اللہ کا بندہ و مخلوق سمجھے سو ابوجہل اور وہ شرک میں برابر ہے۔

“During the era of the Holy Prophet the disbelievers did not believe their idols as equal to Allah but they use to regard them as His creation and His slaves. They also did not equalise the power of the idols with Allah’s Power but they would call them for help, vow things in their name, prepare nazar-o-niyaz, and consider them

¹⁸⁰ *Nazar* is to take a vow in the name of the Saints and *Niyaz* is a form of *Esaal e Thawaab* where food is distributed to the poor on behalf of the Saints.

as their advocates and intermediaries. This was their Kufir and Shirk which they were guilty of, hence, whosoever regards these things in connection with anyone, even if such a personality is believed to be a slave and creation of Allah, then such a person is similar to Abu Jahal in his Shirk”¹⁸¹

In the fifth chapter of *Taqwiyatul Imaan* page 61, he wrote in connection to foulness of habitual *Shirk*,

پیڑ پرست اے تمہیں کہلوانا محض بے جا ہے اور نہایت بے ادبی

“To call oneself a devotee of a Peer is ridiculous and extremely disrespectful”¹⁸²

Kufir 50 to 52

Hadrat Shah Waliyullah’s book ‘*Intabaa fi salaasil*’ clearly dictates to this evidence that he and his twelve teachers and masters of the spiritual path would ask authority, provide permission and practise upon this incantation,

ناد علیا مظهر العجائب تجده عوناً لک فی النوائب کل ہم وغم سینجلی
بولایتک یا علی یا علی یا علی

¹⁸¹ Taqwiyatul Imaan, First Chapter, Aleemia androon publishers, Lohari gate, Lahore, pg 6

¹⁸² Taqwiyatul Imaan, Al Fasl-ul khaamis fir radd al-ishraak fil aadaat, Lahore, pg 43

“Invoke upon Ali; whose blessed personality reveals marvels and bounties that astonishes the intelligence, you shall find him as your helper and guardian in times of need. Upon invoking him, every difficulty and grief is repelled, through his Sainthood; O Ali, O Ali, O Ali”¹⁸³

All praises are due to Allah! Shah Sahib and his elders have bathed in the water of *Shirk* (according to Ismail Dehlawi). Herewith also three mountains of *Shirk* are complied with.

First *Shirk*: To invoke upon Mawla Ali in the times of need and adversity.

Second *Shirk*: To consider him a helper and guardian in times of difficulty.

Third *Shirk*: Invoking ‘*Ya Ali, Ya Ali, Ya Ali*’.

If you wish to analyse [the permissibility of] such discussions with much detail and exegesis, then please do refer to the following books of this humble servant along with others:

انهار الانوار من يم صلوة الاسرار (١٣٠٥ هـ)
 حيات الموات في بيان سماع الاموات (١٣٠٥ هـ)
 انوار الاتنباه في حل نداء يا رسول الله (١٣٠٢ هـ)
 الامن والعلی لناعتی المصطفى بدافع البلاء (١٣١١ هـ)

¹⁸³ Al-Intaba fi silaasil Awliya

Kufr 53 to 55

The spiritual master of the people of Delhi, the saviour, the reviver, the guardian, the treasure of wisdom and knowledge, Hadrat Shaykh Mujaddid Saahib states in his 'Maktoobat', Lucknow publication, Volume two, Epistle 30, on page 46,

خواجہ محمد اشرف ورزش نسبت رابطہ رانوشته بودند کہ بعدے استیلا یافته است کہ در صلوات آنرا مسجود خود می دانند و می بینند و اگر فرضا نفی کند منتفی نمیگردد محبت اطوار این دولت متمنائے طلاب ست از ہزاران یکے را مگر بدہند صاحب این معاملہ مستعد تام المناسبتہ ست یحتمل کہ باندک صحبت شیخ مقتدا جمیع کمالات اور اجذب نماید رابطہ را چرانفی کنند کہ او مسجود الیہ است نہ مسجود لہ چہ محاریب و مساجد رانفی نہ کنند ظہور این قسم دولت سعادت مندان را میسر است تا در جمیع احوال صاحب رابطہ را متوسط خود دانند و در جمیع اوقات متوجہ او باشند نہ در رنگ جماعہ بیدولت کہ خود را مستغنی دانند و قبلہ توجہ را از شیخ خود منحرف سازند و معاملہ خود را برہم زنند

“Khwaja Muhammad Ashraf Warzash has written in connection with spiritual meditation of one’s Shaykh that he has meditation to such an extent that he considers his Shaykh as the object of worship in his obligatory prayers (Namaaz) and when he exerts himself to terminate such meditation he fails to do so; (upon this Shaykh Mujaddid relates). ‘The thirst to gain such wealth is dearer to thousands of disciples but only one achieves such prestige. This enraptured one is always

prepared to acquire absolute suitability from his Shaykh, and he desires that the reduction in the company of his Masterful Shaykh will enrapture him into his various excellences. Why do people reject meditation? Such meditation is a derivative object and not the absolute object. Why do people not reject the Mosques and Mihrabs (since these are derivatives- which means that people's focus, at the time of hearing the call to prayer, is the Mosque and its inner portions whilst their supreme focus is Allah).

Manifestation of such distinctive wealth belongs to the blessed ones only, such that they consider their Shaykh as an intermediary (waseela) in all of their affairs and they focus on him in every moment; not like those wretched ones who detach themselves from their Shaykhs and turn away their focus of attention from their Shaykhs to attain spirituality.¹⁸⁴

Here we find three double *Shirks*, each one being a thousand times multi-fold. The disciple wrote that his meditation of his Shaykh is so intense that in *Namaaz* he considers him to be the aim of worship. The face of the Shaykh is being regarded as the object of prostration. Hadrat Mujaddid narrates that this blessing is only bestowed upon the truly blessed ones and the disciples of the truth desire for such a distinction. This is the first *Shirk*, and what a burdensome *Shirk*.

¹⁸⁴ Maktoobat Imam Rabbaani, Epistle 30 from Khwaja Muhammad Ashraf and Haji Muhammad, Lucknow publication, Vol. 2, pg 46

In every condition and circumstances consider your Shaykh as a medium - second *Shirk*. Focus your attention, in every state whether in *Salaah* or out of *Salaah*, towards your Shaykh - third *Shirk*.

Now evoke your earlier infidel statement in which you justified *Shirk* on the basis of remembering one's spiritual guides, such that even contemplating about the Holy Prophet *SalAllahu 'alayhi wasallam* in *Salaah* will lead one towards *Shirk*!

Readers! Did you notice the unlucky one which Hadrat Mujaddid considered as poor and wretched? Yes, this is the very wretched person (Ismail Dehlawi). He writes in *Siraat e Mustaqeem* on page 130,

از جمله اشغال مبتدعه شغل برزخ ست

“One of the incantations that is part of innovation is the intermediary-related incantation”¹⁸⁵

It is mentioned in the very same book on page 131,

صاحب صورت پرستی ست

“This is clearly face-worship”¹⁸⁶

¹⁸⁵ Siraate Mustaqeem, 3rd Chapter, 3rd section, Salafiyaa publishers, Lahore, pg 118

¹⁸⁶ Siraate Mustaqeem, 3rd Chapter, 3rd section, Salafiyaa publishers, Lahore, pg 119

It is recorded in *Taqwiyatul Imaan* on page 7,

جوبات سچی ہے کہ اللہ بندہ کی طرف سب سے زیادہ نزدیک ہے سواس کو چھوڑ کر جھوٹی بات بنائی کہ اوروں کو حمایتی ٹھہرایا اور یہ جو اللہ کی نعمت تھی کہ وہ محض اپنے فضل سے بغیر واسطے کے کسی کے سب مرادیں پوری کرتا ہے سب بلائیں ٹال دیتا ہے سواس کا حق نہ پہچانا اور اس کا شکر ادا نہ کیا یہ بات اوروں سے چاہنے لگے پھر اس الٹی راہ میں اللہ کی نزدیکی ڈھونڈتے ہیں
سواللہ برگزان کوراه نہیں دے گا

“The view, which is the truth, is that Allah is very near to His slaves; then they left this and incepted a lie that they proclaimed others as protectors. Another truth is that it was Allah’s Grace and Mercy that He Alone, without any medium, fulfils all the needs and averts all difficulties; hence they did not understand the rights of Allah and they did not observe thankfulness to Him so they attributed these qualities to others; thereafter in this wrong path they endeavour to attain closeness to Allah and Allah shall not show them the way.”¹⁸⁷

The humble servant has prepared an article on this topic namely, *Al yaaqutatul waasta fi qalb aqdar raabta*. In this article there are numerous narrations of Shah Abdul Azeez Sahib, Shah Waliyullah Sahib and Shah Abdur Rahim Sahib [may Allah be pleased with them] along

¹⁸⁷ *Taqwiyatul Imaan*, First Chapter, Aleemia androon publishers, Lohari gate, Lahore, pg 5

with thirty narrations of the scholars and saints of Islam; which verifies the permissibility of such vocations.

Whereas according to this unlucky fellow, all of this is face worship and innovation (Allah Forbid!), this is why Hadrat Muhjaddid Sahib considered such detached persons to be wretched.

Kufr 56

It is stated in *Maktoobat* in Volume 1, Epistle 312, on page 448,

مخدوما احاديث نبوی علی مصدریا الصلوۃ والسلام
در باب جواز اشارت بسبابہ بسیار وارد شدہ اند و بعضے از روایات فقہیہ حنفیہ
دریں باب آمدہ

“There are numerous narrations of Hadith from my Master, the Holy Prophet SalAllahu ‘alayhi wasallam, regarding the action of the index finger (during At-tahiyaat in Salaah); and in the Hanafi Jurisprudence this has been narrated”¹⁸⁸

Furthermore, it is stated on page 449 by Hadrat Mujaddid,

¹⁸⁸ Maktoobat Imam Rabbaani, Epistle 312 from Muhammad Nu‘man, Lucknow publication, Vol. 1, pg 448

وغير ظاہر مذہب ست وآنچه امام محمد شیبانی گفته کان رسول اللہ صلی اللہ تعالیٰ علیہ وسلم یشیرو یصنع کما یصنع النبی علیہ وعلى الہ الصلوۃ والسلام ثم قال هذا قولی وقول ابی حنیفۃ رضی اللہ تعالیٰ عنہما از روایات نوادر ست نہ روایات اصول وفي المحيط اختلف المشائخ فیہ منهم من قال لا یشیر ومنہم من قال یشیر وقد قیل سنة وقیل مستحب والصحیح حرام، بر گاہ در روایات معتبر حرمت اشارت واقع شدہ باشد بر کراہت اشارت فتویٰ دادہ باشند ما مقلدان را نمیرسد کہ بمقتضائے احادیث عمل نمودہ جرأت در اشارت نمائیم مرتکب این امر از حنفیہ یا علمائے مجتہدین را علم احادیث معروفہ جواز اشارت اثبات نمی نماید یا انگارد کہ اینہا بمقتضائے ارائے خود برخلاف احادیث حکم کردہ اند بر دوشق فاسد ست تجویز نکند آنرا مگر سفیہ یا معاند، ظاہر اصول اصحاب ما عدم اشارت ست سنت علمائے ما تقدم شدہ

“And this is not clear. It is related from Imam Muhammad Shaybaani Rahmatullah alayhi that the Holy Prophet SalAllahu ‘alayhi wasallam would move his index finger and Imam Shaybaani would do the same as [narrated from] the Holy Prophet SalAllahu ‘alayhi wasallam. Thereafter he mentioned that this is my view and the view of Imam Abu Hanifa. This narration of Hadith is rare and it is not from principle narrations. It is in ‘Muheet’ that there is a difference of opinion, some have acknowledged its validity and consider it as Sunnah whereas others have views that it is preferable and yet others are against the motioning of the index finger; and the authentic view is that it is Haraam. In every occasion, there is a reliable narration that declares the motioning of the index finger as impermissible and disliked. We, followers of the Imaam

*(Muqallids), have no right that we should act upon the Hadith or dare to motion our index finger. The denier of this should either attribute a well-known Hadith on the evidence of motioning of the index finger to the Hanafites or any other Mujtahid, or he should elaborate that so and so Imam is contradicting the Hadith and opting for deduction which then proves that both cues are invalid. With the exception of the antagonists and the ignorants, nobody will legalise the motioning. The explicit principle of our Companions is not to motion the finger hence action against the motioning is the way of our earlier scholars.*¹⁸⁹

The explanation continues on page 450,

احادیث را این اکابر بیشتر از ما، می شناختند البته وجه موجه داشته باشند
در ترک عمل بمتقضائے این احادیث علی صاحبها الصلوة والسلام

*“The Ahaadith are understood much profoundly by our pious and respected scholars. Verily, they are always equipped with effective reasoning of those Ahaadith that have been abrogated.”*¹⁹⁰

Then on page 451,

¹⁸⁹ Maktoobat Imam Rabbaani, Epistle 312 from Muhammad Nu'man, Lucknow publication, Vol. 1, pg 449

¹⁹⁰ Maktoobat Imam Rabbaani, Epistle 312 from Muhammad Nu'man, Lucknow publication, Vol. 1, pg 450

اگر گویند کہ علمائے حنفیہ بر جواز اشارت نیز فتویٰ دادہ اند گویم ترجیح عدم جواز راست ۲۔ ۱ھ ملخصاً۔
اگریوں کہیں کہ علمائے احناف اشارہ کے جواز کا فتویٰ دیتے ہیں تو ہم جواب میں کہیں گے کہ ترجیح عدم جواز کو ہے

“If it is said that the Hanafi Ulama approve the verdict on the permissibility of motioning the index finger then our reply is that the preference is invariably given to the unlawfulness (if both legality and illegality are evident regarding an object).”¹⁹¹

The folks of *Ghair Muqallids* should now remove the cotton buds from their ears and the veil from their eyes, and they should read the above evident narrations with much leisure and contentment. Look at the courage of such statements in which the Shaykh of *Naqshband* (Shah Mujaddid Sahib) has admitted that *‘there are narrations which exist regarding the motioning of the index finger and such narrations are famous and authentic; but in our jurisprudence there is no mention regarding this and the way of our Scholars is that it is unlawful to motion our index finger. In our jurisprudence, this is disliked and therefore to act upon the Hadith is not permissible.’* This is an immense *Shirk* (according to Ismail Dehlawi) on the emphasis of preference of the Imam over the authentic and well-known Hadith, and to consider the scholar’s narrations reliable over the Sunnah of Muhammad *SalAllahu ‘alayhi wasallam*.

¹⁹¹ Maktoobat Imam Rabbaani, Epistle 312 from Muhammad Nu‘man, Lucknow publication, Vol. 1, pg 451.

Thereafter, Shah Mujaddid Sahib [may Allah have mercy on him] continues to elaborate that '*those who belong to the jurisprudence of Imam Abu Hanifa have to follow a Hadith that is contrary to their own jurisprudence; this is indeed a foolish and an antagonism*'. The astonishment is that this issue (of motion) is not agreed upon in the *Hanafi* Ulama as well!

Shah Mujaddid himself admits that this matter is controversial amongst the Ulama and there are those who consider such to be permissible or preferable or applicable in accordance to the Sunnah, such that the Ulama's verdict is in accordance with the Sunnah. So much so that Imam Muhammad Shaybaani has narrated that the Holy Prophet *SalAllahu 'alayhi wasallam* would motion his index finger in *Salaah* and we will do as the Holy Prophet *SalAllahu 'alayhi wasallam* implemented.

Imam Muhammad [may Allah have mercy on him] then declared that this is the way of Imam Abu Hanifa Radiallaho anhu, but Shah Mujaddid further commented that these traditions of *Ahaadith* are rare and neither this will be relied upon nor the controversial verdicts of the scholars possess any deference. This is only due to the fact that there is a non-occurrence of an explicit narration in which abandonment of the motioning is preferable and therefore we should not act upon the authentic and famous traditions as per the jurisdiction.

For the sake of your Imaan! Did you observe any severing of *Taqleed* here-above? Now let us survey the words of this individual (Ismail Dehlawi) who utilised monumental assertions, especially upon the Shaykh of his own *Silsila* (Shah Mujaddid Sahib), and declares such nonsense on the charge of avoiding the authentic *Hadith* over the jurisprudence of the Ulama. He writes in *Taqwiyatul Imaan* on page 42,

جو کوئی کسی امام یا مجتہد کی بات کو رسول کے فرمانے سے مقدم سمجھے حدیث کے مقابل قول کی سند پکڑے، سو ایسی باتوں سے شرک ثابت ہوتا ہے

“Whosoever prefers the exegesis of any Mujtahid or Imam over the command of the Rasool, or that he considers superiority to the reasoning (of an Imam) over the Hadith, then this substantiates Shirk”¹⁹²

On page 2 and 3,

اس زمانہ میں دین کی بات میں لوگ کتنی راہیں چلتے ہیں، کوئی پہلوں کی رسموں کو کوئی مولویوں کی باتوں کو جو انھوں نے اپنے ذہن کی تیزی سے نکالیں سند پکڑتے ہیں

“In this era people follow various paths in the matters of Religion. Some follow the rituals of the ancient and yet others prefer the degree of Moulvis [scholars], who have

¹⁹² Taqwiyatul Imaan, Faslor raabi' fi zikrur radd al-ishraak fil ibaadah, Aleemia androon publishers, Lohari gate, Lahore, pg 28 and 29

*incepted these from their smart minds, (and the people)
hold on to it”¹⁹³*

He continues on page 4,

رسولوں کو رسول سمجھنا اس طرح ہوتا ہے کہ اس کے سوا کسی کی راہ نہ پکڑے

*“To believe the Messengers as a Messenger is not to
follow the path of others, besides the path of the
Messenger”¹⁹⁴*

Then on page 6,

اسی طرح کی خرافاتیں جکتے ہیں، سبب یہ کہ خدا اور رسول کے کلام کو چھوڑ کر غلط رسموں کی سند
پکڑی، پیغمبر خدا کے سامنے بھی کافر لوگ ایسی ہی باتیں کرتے تھے

*“Such types of nonsense they purport because they left
the Word of Allah and His Messenger and held onto the
incorrect ritualistic certifications. The disbelievers used
to claim the same in the presence of the Prophet of
Allah”¹⁹⁵*

He writes in his book, ‘Tanveerul Aynain’,

¹⁹³ Taqwiyyatul Imaan, Introduction, Aleemia androon publishers,
Lohari gate, Lahore, Pg. 2

¹⁹⁴ Taqwiyyatul Imaan, Introduction, Aleemia androon publishers,
Lohari gate, Lahore, pg 3.

¹⁹⁵ Taqwiyyatul Imaan, First Chapter on the discussion of Tauheed
and Shirk, Aleemia androon publishers, Lohari gate, Lahore, pg 6

ليت شعري كيف يجوز التزام تقليد شخص معين مع تمكن الرجوع الى الروايات المنقولة عن النبي صلى الله تعالى عليه وسلم الصريحة الدالة على خلاف قول امام المقلد فان لم يترك قول امامه ففيه شائبة من الشرك

“How will I know that to embrace the jurisprudence of one person is permissible, meanwhile there are explicit authentic Ahaadith which can be acquired? If one refuses to depart from the word of the Imam even after this, then this is incorporated with the filth of Shirk”¹⁹⁶

He says,

اتباع شخص معين بحيث يتمسك بقوله وان ثبت على خلافه دلائل من السنة والكتاب وياول الى قوله شوب من النصرانية وحظ من الشرك والعجب من القوم لا يخافون من مثل هذا الاتباع يخيفون تاركه فما احق هذه الآية في جوابهم وكيف اخاف ما شركتم ولا يخافون انكم اشركتم بالله

“A person who clinches to the word and decree of an Imam even though this is in contradiction to the Qur’an and Hadith, and that he does not waver from the word of the Imam; then such is the filth of being a Christian and being part of Shirk. The astonishment is that these people are not afraid of Taqleed whereas they intimidate others who depart from it; so how accurate is the Word of Allah for an answer to these people, ‘how should I fear those whom you associate in worship with Allah

¹⁹⁶ Tanveerul Aynain

*and while you fear not that you have joined in worship
with Allah’.*¹⁹⁷

It must have been a disappointment to Hadrat Shah Mujaddid *Rahmatullah alayhi* to know that such an individual will be born in our spiritual *silsila* (path) who will interfere and contort our blessings and sainthood, and that he will claim invalidation of our principles of faith and that he will declare our people to be infidels, *Mushriks* and Christians. Hadrat Shah Waliyullah and Hadrat Shah Abdul Azeez did not know that such a “dutiful son” will be born in their genealogy who will be a scoundrel and deviate from their teachings, and that he will solidify their graves with *Shirk* and *Kufr*. Allah Forbid! He is born from us and snaps at our faith of being Muslims!

از ماست کہ بر ماست

‘They are from us and, yet, against us’

May Allah Ta’ala protect us from the fish that produces filth!

بدنام کنندہ نکونامے چند

‘Many names of piety you have disgraced’

زنان بارور گومار زانید بہ از طفلی کہ ناپنجار زانید

¹⁹⁷ Tanveerul Aynain

“A woman who gives birth to a snake; then this is much superior than the one who gives birth to a wicked child”

How much selfishness of this individual shall you tally? From the Prophets, Messengers, Angels, Companions, Scholars and the body of General Muslims until the very Lord of the Universe upon whom the bullets of *Shirk* were fired.

Every single pious, scholar, Sufi, leader and elderly of the family of Delhi are drenched in this colours of *Shirk*. It is an enquiry upon the *Wahaabi* fraternity - will you, as a result of treading the path of your Imam (Ismail Dehlawi), embellish the names of Shah Abdul Aziz, Shah Waliyullah and Shah Mujaddid as *Mushriks*? Or will you be concerned to safeguard your *Imaan* and embellish this fabricated Imam as deviant, infidel and inceptor of thousands of infidelities?

I, uselessly, raise suspicions on his infidelities and every secondary and minor doubt is considered as crucial (for my analysis); if you choose this route and may Allah Ta’ala allow it, then so be it; otherwise due to the first suspicion (**Kufr 1**) this individual branded all his leaders as *Mushriks* (Allah Forbid!). Meanwhile on the other side of the page he considers them as praiseworthy, holds them dear to his faith, being their disciple, being their follower, recognises them as Imams and believes them to be Leaders, deems them as accepted personalities in the Court of Allah; then how can he be immune from the

necessity of this *Kufr*, as whosoever considers the *Mushriks* as such is a *Kaafir*.

On this individual, every charge of *Kufr* remained compulsory and therefore the justice that anguished him from the Kurds is the consequence of the fact that this individual unjustly and without any evidence accused every Muslim of being a *Mushrik*.

Kufr 57 to Kufr 61

It is mentioned in *Siraate Mustaqeem* on page 36,

ائمہ این طریق واکا برای فریق در زمره ملئکه مدبرات الامر که در تدبیر امور از جانب ملاء اعلیٰ ملهم شده در اجرائے آن می کوشند معدود ند پس احوال این کرام بر احوال ملائکه عظام قیاس باید کرد

“These categories of the pious and such groups of saints have a calibre that they are amidst the party of Angels. These Angels acquire inspirations, from the Highest Point, on the management of the state of things.

Thereafter they are engaged in fulfilling its implementation. Hence, the state of affairs of these saints should be understood as similar to the Blessed Angels.”¹⁹⁸

On page 66,

¹⁹⁸ *Siraate Mustaqeem*, Baab Awwal, Hidaayat Raabia’, Salafiyaa publishers, Lahore, pg 32

قطبیت و غوثیت و ابدالیت وغیرہا ہمہ از عہد کرامت مہد حضرت مرتضیٰ تا انقراض دنیا ہمہ بواسطہ ایشان ست در سلطنت سلاطین و امارت امرایم ہمت ایشان رادخلے ہست کہ برسیاحین عالم ملکوت مخفی نیست

“Qutbiyyat (Cardinalship), Ghawthiyyat (Helpers) and Abdaaliyyat (The Substitutes) and so forth are all (positions in Sainthood) attained through the medium of Hadrat Ali Murtaza, from his era until the end of the world. These Saints have the power of interference in the kingdoms of the kings and authority of the august persons, which is not concealed for those who travel in the Realm of Angels”¹⁹⁹

On page 112,

ارباب این مناصب رفیعہ ماذون مطلق در تصرف عالم مثال و شہادت مے باشند و این کبار اولی الایدی والابصار رامے رسد کہ تمامی کلیات رابسوئے خود نیست نمایند مثلاً ایشان رامی رسد کہ بگویند کہ از عرش تافرش سلطنت ماست

“These exemplified saints are absolutely authorised in possessing or utilising or spending in the Realms of Universe and Witnessing. These powerful and far-sighted saints have the ability to attribute all things to themselves; for example, they have the ability and

¹⁹⁹ Siraate Mustaqeem, Baab Dawwam, Hidaayat Thaania', Salafiyya publishers, Lahore, pg 58

*status to declare the space between the Throne and the earth as their kingdom*²⁰⁰

On page 54,

دریں مقام بعضے خلیفۃ اللہ مے باشند خلیفۃ اللہ ان کسے ست کہ برائے
انصرام جمیع مہام اورامقرر کردہ مانند نائب سازند

*“In this station, some Saints are the vicegerents of Allah. Vicegerent of Allah is that person who has the authority over all the affairs and he functions as a successor”.*²⁰¹

Then on page 34 he says,

اوراد رکیف ولایت خود گرفتہ وزیر سایہ کفالت تربیت خود آوردہ جارحہ تدبیر
تکوینی تشریحی خود مے سازد

*“These saints grasp a person and keep him alongside their sainthood and they train him and protect him, thereafter they nurture him into a Saint who is well-versed in the things of creation and explanations”*²⁰²

These five *Shirks* are clear and unequivocal explanations that the Angels and the Saints are the

²⁰⁰ Siraate Mustaqeem, Baab Dawwam, Fasl Chaaram’, Salafiyya publishers, Lahore, pg 101

²⁰¹ Siraate Mustaqeem, Baab Sawwam, Takmala Dar Bayaan Sulook, Salafiyya publishers, Lahore, pg 143.

²⁰² Siraate Mustaqeem, Baab Awwal, Hidaayat Raabia’, Salafiyya publishers, Lahore, pg 29.

statesmen of the affairs of the Universe (**Kufr 57**). The Saints execute the affairs of the Universe (**Kufr 58**). The Saints are bestowed with total control over the Universe (**Kufr 59**). Various affairs and conditions are authorised by their authority (**Kufr 60**); and for the king to attain the kingdom and for the rich to earn wealth is attributed to the interference and power of Mawla Ali *RadiAllahu anhu* (**Kufr 61**).

Now listen to *Taqwiyatul Imaan*, of which the initial section of the paragraph has been provided in **Kufr 22**, now listen to the rest, on page 7,

اللہ صاحب نے کسی کو عالم میں تصرف کرنے کی قدرت نہیں دی

“Allah Sahib has not bestowed anyone the power to control the Universe”²⁰³

On page 42,

جس کا نام محمد یا علی ہے وہ کسی چیز کا مختار نہیں

“Whoever’s name is Muhammad or Ali, such a person is not authorised with anything”²⁰⁴

On page 29,

کسی کام میں نہ بالفعل ان کو دخل ہے نہ اس کی طاقت رکھتے ہیں

²⁰³ *Taqwiyatul Imaan*, First Chapter on the discussion of Tauheed and Shirk, Aleemia androon publishers, Lohari gate, Lahore, pg 5

²⁰⁴ *Taqwiyatul Imaan*, Faslur raabi’ fi zikrur radd al-ishraak fil ibaadah, Aleemia androon publishers, Lohari gate, Lahore, pg 28

“They do not have any interference or power in any affairs”²⁰⁵

On page 28,

”جو کوئی کسی مخلوق کو عالم میں تصرف ثابت کرے اور اپنا وکیل ہی سمجھ کر اس کو مانے سوا اس پر شرک ثابت ہوتا ہے گو کہ اللہ کے برابر نہ سمجھے اور اس کے مقابلہ کی طاقت اس کو نہ ثابت کرے

“Whosoever proves any creation to have any sort of control over the Universe and considers and believes such a creation only as his advocate; then Shirk is proven on such a person, even though he does not equalise or sets up rivalry of power of such a creation with Allah”²⁰⁶

Kufr 62 to Kufr 68

It is stated in *Siraate Mustaqeem* on page 121 (**Kufr 62**),

دریں حالت اطلاع برامکنہ افلاک و سیر بعضے مقامات زمین کہ دور و دراز از جائے وے بود بطور کشف حاصل مے آید و آں کشفش مطابق واقع می باشد

“In these circumstances they [the saints] are able to travel the heights of the skies and reach places far away

²⁰⁵ Taqwiyyatul Imaan, Fasluh thaani, Aleemia androon publishers, Lohari gate, Lahore, pg 20

²⁰⁶ Taqwiyyatul Imaan, Fasluh thaani, Aleemia androon publishers, Lohari gate, Lahore, pg 19.

*from them on Earth via the mode of Kashf (spiritual manifestation), and this Kashf occurs in reality*²⁰⁷

Thereafter on page 124 (**Kufr 63**),

برائے انکشاف حالات سموت وملاقات ارواح وملائکة وسیر جنت ونار واطلاع
برحقائق آن مقام ودریافت امکانہ آنجا وانکشاف امرے از لوح محفوظ ذکر یاحی
یا قیوم ست (الی قولہ) ودر سیر مختارست بالائے عرش نماید یا زیر آں و
در مواضع آسمان نماید یا بقاع زمین

*“The access to the circumstances of the skies, acquiring assembly with the Angels and Souls, travelling the Heaven and Hell, and knowledge about these locations, and discovering the secrets of these places and to be informed of the things in the Preserved Tablet (Lauh-e-Mafhooz); are all obtained with the incantation of ‘Ya Hayyu Ya Qayyum’. In these travels they are authorised to inspect things higher than the Arsh (Throne) or things lower than the Arsh, or stations in the skies or any region on Earth*²⁰⁸

On page 125 (**Kufr 64**),

برائے کشف قبور سیوح قدوس رب المملکة والروح مقررست ا
کشف قبر کے لئے "سیوح قدوس رب المملکة والروح" مقرر ہے

²⁰⁷ Siraate Mustaqeem, Baab Sawwam, Fasl Awwla, Ifaada 2, Salafiyaa publishers, Lahore, pg 109-110.

²⁰⁸ Siraate Mustaqeem, Baab Sawwam, Fasl Dawwam, Ifaada 1, Salafiyaa publishers, Lahore, pg 113

“The incantation of ‘Subbuhun Quddusun Rabbul Malaikati war Ruh’ is effective to acquire manifestation of the graves (Kashful Quboor)”²⁰⁹

He continues to write on page 128 (**Kufr 65**),

برائے کشف ارواح وملائکہ ومقامات آنها وسیرامکنہ زمین وآسمان وجنت ونار
واطلاع بر لوح محفوظ شغل دورہ کند وباستعانت ہماں شغل بہر مقامیکہ از
زمین وآسمان وبہشت ودوزخ خوابد متوجہ شدہ سیرآن مقام واحوال آنجا
دریافت کند وبا اہل آن مقام ملاقات سازد

“The person should absorb himself in the fit of the souls, Angels and their locations, Earth, skies, Heaven, Hell and the Preserved Tablet; and with the help of this vocation one will be able to focus himself towards the Earth and Skies, Heaven and Hell, and wherever he turns his face he will be able to transcend towards it and he will be informed of the stations and objects of such a place and he shall congregate with the those who reside in those locations”²¹⁰

On page 129 (**Kufr 66**),

برائے کشف وقائع آئندہ اکابر این طریقہ طرق متعدد نوشته اند

²⁰⁹ Siraate Mustaqeem, Baab Sawwam, Fasl Dawwam, Hidaayat Thaania, Ifaada 2, Salafiyaa publishers, Lahore, pg 113

²¹⁰ Siraate Mustaqeem, Baab Sawwam, Fasl Sawwam, Hidaayat Thaania, Ifaada 1, Salafiyaa publishers, Lahore, pg 117.

“Acquiring the manifestations of the events of the future have been discussed by the pious of this spiritual path and they have provided numerous methods to do so”²¹¹

On page 158 he writes (**Kufr 67**),

آن عزیز با وجود وجاہت عند اللہ کامل النفس قوی التاثر صاحب کشف
صحیح باشد

“They are dignified in the Court of Allah since they are perfect men, with enormous efficiency and authentic spiritual manifestations”²¹²

On page 172 he comments about his Spiritual Guide (**Kufr 68**)

کشف بعلم حکمت آنجا میدانست

“Spiritual Manifestations occur via the knowledge of wisdoms”²¹³

In these seven *Shirks* he clearly confessed to the reality of *Kashf*, and that also such that the Awliya are shown distant places not only on Earth but also the locations in

²¹¹ Siraate Mustaqeem, Baab Sawwam, Fasl Sawwam, Hidaayat Thaaniala, Ifaada 2, Salafiyaa publishers, Lahore, pg 117

²¹² Siraate Mustaqeem, Baab Chaaram, Dar bayaan tareeq sulook rah nabuwwat, Ifaada 1, Salafiyaa publishers, Lahore, pg 147

²¹³ Siraate Mustaqeem, Khatima dar bayaan paara az waraadat wa ma'aamlaat, Salafiyaa publishers, Lahore, pg 165

the skies, and the regions of the Angels and the souls, and the circumstances in the Heaven, Hell and in the graves, and the future events are also disclosed. So much so that from the Throne until the Earth they have access and eventually the Preserved Tablet becomes submissive under their supervision. They have the capability to obtain information regarding the Earth, the skies and wherever they wish, and the methods of acquiring such calibre and distinction is explained and elaborated by him. Do so and so one will attain such and such horizons – all advised by himself.

Now inquire from *Taqwiyatul Imaan* on page 27,

جو کچھ کہ اللہ اپنے بندوں سے معاملہ کرے گا خواہ دنیا میں خواہ قبر میں خواہ آخرت میں سو ان کی حقیقت کسی کو معلوم نہیں نہ نبی کو نہ ولی کو نہ اپنا حال نہ دوسرے کا

“Whatever command Allah shall place upon His slaves in this world or in the grave or in the Hereafter is not known by anyone; whether a Prophet or a Saint neither they know about themselves nor others; except for Allah”²¹⁴

On page 25,

ان باتوں میں سب بندے بڑے ہوں یا چھوٹے کیساں پہنچ رہے ہیں اور نادان

²¹⁴ Taqwiyatul Imaan, Fasluh thaani, Aleemia androon publishers, Lohari gate, Lahore, pg 18

“In these issues whether the slaves of Allah are distinguished (Prophets and Saints) or not, they are equal in their unawareness and are unfamiliar”²¹⁵

On page 57 and 58,

جو کہ اللہ کی شان ہے اور اس میں کسی مخلوق کو دخل نہیں سواس میں اللہ کے ساتھ کسی کو نہ ملادے
مثلاً کوئی شخص فلانے درخت میں کتنے پتے ہیں یا آسمان میں کتنے تارے ہیں تو اس کے جواب میں یہ نہ
کہے کہ اللہ ورسول جانے کیونکر غیب کی بات اللہ ہی جانتا رسول کو کیا خبر

“The Glory of Allah is purely His and the creation has no interference with it so that nobody may attribute equality to Allah. For example, a person enquires about the number of leaves in the tree or the quantity of stars in the sky, then the reply should not be that ‘Allah and His Messenger know best’ because the knowledge of the Unseen is known only by Allah. What will the Messenger know”²¹⁶

Glory to Allah! Previously, as you observed, how this individual’s spiritual guide and his disciples were aware of the circumstances of the Earth and the Skies, Heaven and Hell and the tribulations in the grave, so much so that the future events and the knowledge of the Preserved Tablet and whatever is higher than the

²¹⁵ Taqwiyyatul Imaan, Fasluh thaani, Aleemia androon publishers, Lohari gate, Lahore, pg 17

²¹⁶ Taqwiyyatul Imaan, Fasle khaamis, Aleemia androon publishers, Lohari gate, Lahore, pg 40

Throne were all disclosed for them. It was in their capability to obtain information about the Universe and whichever location they desired. His spiritual guide himself was knowledgeable enough to comprehend incantations that do such and such so that so and so may become manifest to you; but the ignorance of Muhammadur Rasulullah *SalAllahu 'alayhi wasallam* (Allah Forbid!) is such that let alone the stars in the sky, he is not to be asked about the quantity of leaves in a single tree! If someone claims that he is informed of the number of leaves of a certain tree then such a person has equalised him with Allah. Previously there was such a vast limit of servitude and here there is so much miserliness in Divinity that it became confined to a single tree.

Truth is in the declaration of Allah,

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

“They did not know the estimation of Allah as was necessary for Him”²¹⁷

In *Taqwiyatul Imaan* on page 52,

شُرک سب عبادت کا نور کھو دیتا ہے کشف کا دعویٰ کرنے والے اس میں داخل ہیں

“Shirk eradicates the light of every worship. The one who claims to have Kashf are included in it”²¹⁸

²¹⁷ Holy Qur’an 39:67

In other words this person and his spiritual guide, who claimed of possessing *Kashf*, became drowned in *Shirk*.

كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

“Such is the punishment, and the punishment of the Hereafter is far greater. What a good it was, if they knew.”²¹⁹

Kufr 69

This was the mass of infidelities of the Imam of Wahaabism. His followers and lovers consider his beliefs as the truth and pronounce him as their respected chief and Imam, then how can they be immune from the necessitating *Kufr* upon them?

It is stated in ‘*Sharah Fiqh Akbar*’ on page 201 from ‘*Majmaa’ul Fatawa*’,

من تكلم بكلمة الكفر وضحك به غيره كفرا ، ولو تكلم به مذكّر وقبل القوم ذلك كفروا

“Whosoever says a phrase of Kufr and the opposite person laughs at it (acknowledges it and does not refute

²¹⁸ Taqwiyyatul Imaan, Fasle khaamis, Aleemia androon publishers, Lohari gate, Lahore, pg 36

²¹⁹ Holy Qur’an 68:33

*it) then both of them become infidels, and if someone pronounces a Kufr in a lecture and the audience acknowledge it then everyone become infidels”.*²²⁰

It is an agreed upon ruling with the verdict of *Kufr* on those who agree with *Kufr*. It is recorded in ‘*Al-A’lam*’ on page 31,

من تلفظ بلفظ الكفر يكفر (الى قوله) وكذا كل من ضحك عليه او استحسنته
اورضى به يكفر

*“Whosoever speaks a word of Kufr and similarly whosoever laughs at it or considers it good or is gratified about it; becomes a Kaafir”.*²²¹

It is in *Bahrur Raaiq* on page 124,

من حسن كلام اهل الاهواء او قال معنوى او كلام له معنى صحيح ان كان ذلك
كفرا من القائل كفر المحسن

*“Whosoever deems the words of the deviants as fine, or considers such words as meaningful or regards it as authentic, therefore if those words were Kufr then the one considered them good becomes a Kaafir”.*²²²

²²⁰ Minhur Raudh Al azhar Sharah Fiqh Akbar, Matlab fi iraaada alfaaz al-mukfara, Mustafa Al-Baabi Publication, Egypt, pg 165

²²¹ Al-A’laam ba qawaatiul Islaam, Darul Shafqah Publication, Istanbul, Turkey, pg 366

²²² Bahaarur Raaiq, Baab Ahkaamul Murtadeen, H.M. Saeed Company, Karachi, Vol.5, pg 125

Kufr 70

These individuals (*Wahaabi* fraternity) always have this reluctant tendency and a trait of disposition that whenever they find any Muslim to be a follower of a certain Imam then they, fearlessly, slash a Muslim with the verdict of *Shirk*. Whereas from the manifest Law, numerous authentic Ahaadith, narrations of the scholars and the proof-reading journals are sufficiently enough to evidently and compulsory regard the *Wahaabi* individuals as infidels. Strange thing is that this deviant sect claims to be the staunch followers of *Sahih Ahaadith*.

It is in *Sahih Bukhari* in Volume 2 on page 901 and in *Sahih Muslim* in Volume 1 on page 57, narrated from Hadrat Abdullah ibn Umar [may Allah be pleased with them] that the Holy Prophet *SalAllahu 'alayhi wasallam* declared,

ایما امری قال لآخیه کافر فقد باء بها احدهما ان کان کما قال والارجعت الیه

*“If a person calls anyone who recites the Kalima ‘a Kaafir’ then this adversity will befall on one of them. If the one was indeed a Kaafir upon whom the word Kaafir was proclaimed, then it is fine, otherwise this word will return to the one who proclaimed it”.*²²³

²²³ Sahih Muslim, Kitaabul Imaan, Baab bayaan haal man Qaala Laa khayyul Muslim Ya Kaafir, Qadimee Publishing House, Karachi, Vol.1, pg 57

It is in *Sahih Bukhari* on page 893 and in *Sahih Muslim* on page 57, narrated from Abu Dharr [may Allah be pleased with him] that the Holy Prophet *SalAllahu ‘alayhi wasallam* said,

ليس من دعا رجلا بالكفر او قال عدوا لله وليس كذلك الا حار عليه

“Whosoever claims someone to be filled with Kufr or considers him to be the enemy of Allah and if this is not true then this remark of his returns to him”²²⁴

It is in *Hadiqatun Nadiyya Sharah Tariqatum Muhammadiya*, Egypt publication, 1276 AH, second volume on page 156; Allama Abdul Ghani Nablusi [may Allah have mercy on him] said:

كذلك يا مشرك ونحوه

“Similar is the case for a person who calls another a Mushrik or similar”²²⁵

This law has been derived from the Hadith that suggests that every *Mushrik* is the enemy of Allah. It is inscribed in *Taqwiyatul Imaan* on page 44,

²²⁴ Sahih Muslim, Kitaabul Imaan, Baab bayaan haal man Qaala Laa khayyul Muslim Ya Kaafir, Qadimee Publishing House, Karachi, Vol.1, pg 57.

²²⁵ Al-Hadiqatunn Nadiyya Shara At tariqatum Muhammadiya, Al-Nau’ul Aashir, Nooriya Razviyya Publication, Faisalabad, Vol.2, pg 236

مشرک ہیں اللہ سے پھرے ہوئے رسول کے دشمن

*“A Mushrik is distant from Allah and they are the enemies of the Messenger”.*²²⁶

Therefore to say ‘Mushrik’ is equal in saying ‘enemy of Allah’ and the return of this statement to the one who proclaimed it unjustly is evident from the Hadith. Furthermore, it is this very *Hadith* that suggests that to blame someone as a *Faasiq* (sinner) unjustly results in this blame to return to the speaker, therefore what about a *Mushrik* who is worse than a *Faasiq*?

Allama Nablusi states,

لوقال للمسلم كافركان الفقيه ابوبكرالاعمش يقول كفروقال غيره من مشائخ بلخ لا يكفرواتفقت هذا المسئلة ببخارا فاجاب بعض ائمة بخارا انه يكفر فرجع الجواب الى بلخ انه يكفر فمن افتي بخلاف قول الفقيه ابى بكر رجع الى قوله

“Whoever calls a Muslim a disbeliever, Imam Abu Bakr ‘Amsh declares that such a person becomes a disbeliever; whereas, other scholars of Balkh offered a verdict that such a person does not become a disbeliever. Thereafter this issue was raised in Bukhara and some scholars of Bukhara executed the verdict of infidelity. This verdict returned to Balkh and those scholars who gave the verdict contrary to Imam Abu

²²⁶ Taqwiyatul Imaan, Faslr raabi’ fi zikrur radd al-ishraak fil ibaadah, Aleemia androon publishers, Lohari gate, Lahore, pg 29

*Bakr abrogated their former verdict and supported him thereafter.*²²⁷

In *Sharah Fiqh Akbar* on page 220,

رجع الكل الى فتوى ابي بكر البلخي وقالوا كفر الشاتم

*“Everyone returned to the verdict of Imam Abu Bakr and declared that anyone who verbally abuses a Muslim in this way becomes a disbeliever”*²²⁸

It is narrated in *Alamghiri*, Volume 2, page 278 from Zukhaira; in *Sharah Naqaaya*, Lucknow Publication, Volume 4, page 68 from *Fusool Amaadi*; in *Hadiqatun Nadiyya*, page 140-156 from *Ahkam Haashiya Durar*, in *Khazaanatul Mufteen*, Volume 1, *Kitaabus Al-Seer*, Last section on the words of *Kufr*, in *Jaamiul Fasooleen*, Volume 2, page 311 from *Qazi Khan*; in *Bazaaziya*, Volume 3, page 331; in *Raddul Muhtar*, Istanbul Publication, Volume 3, page 283 from *Nahrul Faaig*,

المختار للفتوى في جنس هذه المسائل ان القائل بمثل هذه المقالات ان كان اراد الشتم ولا يعتقده كافرا لا يكفر وان كان يعتقده كافرا فخطابه بهذا بناء على اعتقاده ان كافر يكفر

²²⁷ Al-Hadiqatunn Nadiyya Shara At tariqatum Muhammadiya, Al-Nau'ur Raabi', Nooriya Razviyya Publication, Faisalabad, Vol.2, pg 212

²²⁸ Minhur Raudh Al azhar Sharah Fiqh Akbar, Fasl fil Kufr sarihan wa kinaaya, Mustafa Al-Baabi Publication, Egypt, pg 181

*“In these types of matters the authentic view is that if a person labels a Muslim with such words with the intention of abusing him and in his heart he does not consider this Muslim as a disbeliever then such a person does not become a disbeliever. However, if he considers this Muslim as a disbeliever from his heart then if he said such then the person becomes a disbeliever”.*²²⁹

It is in *Durre Mukhtar*, page 293 from *Sharah Wahbaaniya*,

يكفران اعتقد المسلم كافر ايه يفتي

*“If someone considers a Muslim an infidel then he himself is an infidel, the verdict is on this”.*²³⁰

It is in *Jaamiur Ramuz*, Kolkata Publication 1274 AH., Volume 4, page 651,

المختارانه الواعتقد المخاطب كافر كفر

²²⁹ Al-Hadiqatunn Nadiyya Shara At tariqatum Muhammadiya, Al-Nau’ul Raabi’, Nooriya Razviyya Publication, Faisalabad, Vol.2, pg 212; Fatawa Hindiya, Baabul Taasi’, Nuraani Kutub Khana, Peshawar, Vol.2, pg 278; Sharhun Naqaya lil barr jindi, Kitaabul hudood, Nau Lashkari publishers, Lahore, Vol.4, pg 68; Raddul Muhtar, Baabut taa’zeer, Mujatabaai Delhi Publishers, Vol.3, pg 183

²³⁰ Durre Mukhtaar, Baabut ta’zeer, Mujatabaai Delhi Publishers, Vol.1, pg 327

“The authentic view is that if he recognises a Muslim as a Kaafir and proclaimed him as a Kaafir then he (the speaker) becomes a Kaafir”²³¹

It is in *Majma’ul Anhar*, Istanbul Publication, Volume 1, page 566,

لواعتقد المخاطب كافرا كفر

“If he declares it from his belief then he became an infidel”²³²

From this legal views of Islam and the authentic verdicts of the scholars and jurists, it is now evident and crystal clear that the charge of *Kufr* on this individual (Ismail Dehlawi) is immensely incumbent.²³³ Because he openly, unjustly and with his heart, declared Muslims to be idolaters (*Mushriks*) and this is evident from his literature; therefore the necessitating *Kufr* on this person and on his views is not invalid.

²³¹ Jamiur Ramuz, Kitaabul Hudood, Fasl-ul Qazf, Islaamiya Gumbad Publication, Qaamus, Iran, Vol.4, pg, 535

²³² Majma’ul anhar sharah mulqil abhar, Kitaabul Hudood, Fasl fit ta’azir, Darul Ihyaa, Beirut, Vol.1, pg 610.

²³³ That is, it is in accordance with the sacred Law of Islam to consider Ismail Dehlawi as an infidel.

كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

“Such is the punishment, and the punishment of the Hereafter is far greater. What a good it was, if they knew.”²³⁴

²³⁴ Holy Qur’an 68:33

Immense humiliation & the *Khawaarij*

This enlightening piece of narrations was the stamp and seal on the followers and their Imam (Ismail Dehlawi) along with the verdict of *Kufr* upon them from numerous scholars and jurists of Islam.

Their infidelities expanded to 70 degrees of *Kufr* and in reality if you observe thoroughly from ***Kufr 5*** to ***Kufr 11*** then you shall acknowledge that these five infidelities are incorporated with thousands of derivative infidelities. Similar is the case with ***Kufr 23*** and ***Kufr 29***. If you leave these 70 charges alone and only show a single charge, even then seventy infidelities shall be found from one point. Therefore, either charge him with 70 infidelities or either 70 000 infidelities! And why should this come as a surprise since he dedicated his sustenance to these infidelities and applied his knowledge into these as well. Hard work was in progress, expertise had achieved its zenith, and each infidelity gave birth to many more. Such was his comprehensiveness.

Hence join the reigns of Faith; and by throwing the sand of disgrace upon those particular blasphemies whereby numerous scholars have verified the infidelities of the relevant sects and their followers, listen to this general

and permanent *Kufr* which becomes compulsory to call them, as justified infidels.

It is usually recognised that the *Wahaabi* sect is attributed to Abdul Wah'hab Najdi, but actually it is his son, [Muhammad] ibn Abdul Wah'hab, who was the foremost teacher. He wrote a book by the name of *Kitaab At-Tawhid* [Book of Tawheed] in which he explicitly declared all the Muslims, with the exception of his own false sect, as idolaters. He usurped the sacred lands of Haram (Makkah and Madina) and left no stone unturned in committing oppression, genocide, blasphemy and falsehood.

Taqwiyatul Imaan is the translation of this very notorious Book of Tawheed. The reality of this book is revealed by investigating a detailed book by the name of '*Saiful Jabbar*'. This sect is in reality a branch from the foul sect of Khaarjites who were rebellious to the leader of Muslims, Hadrat Ali [may Allah be pleased with him]. Upon defeating them, this sect retreated and it is mentioned in the Hadith that this group of people will not cease to exist until the Last Day. When one party of theirs will be defeated another group will emerge until its final band shall be amongst the band of the Antichrist.

As in accordance with this prophecy, this particular group consistently spread mischief, and in the early thirteenth century this band emerged from Najd (Riyadh) and they are famously recognised, in modern times, as '*Najdi*'. The chief of this group was a *Najdi* [Muhammad

ibn Abdul Wah'ab] and Ismail Dehlawi acknowledged him and translated his book and named it '*Taqwiyatul Imaan*' (Fortress of Faith), but in reality this book is '*Tafiyatul Imaan*' (Destroyer of Faith). Thereafter this new circle expanded, from the mastermind of the foremost teacher and with the supervision of the second teacher who attained the nickname of '*Ismailiya*'. This person's conviction was only on this grounds that he alone is the believer of the Oneness whereas the other Muslims are disbelievers, Allah Forbid!

It is in *Raddul Muhtar* in Volume 3 on page 478,

ويكفرون اصحاب نبينا صلى الله تعالى عليه وسلم علمت ان هذا غير شرط في مسمى الخوارج بل هو بيان لمن خرجوا على سيدنا على رضى الله تعالى عنه والافيكفى فيهم اعتقادهم كفر من خرجوا عليه كما وقع في زماننا في اتباع عبد الوهاب الذين خرجوا من نجد وتغلبوا على الحرمين وكانوا يتحلون مذهب الحنابلة لكنهم اعتقدوا انهم هم المسلمون وان من خالف اعتقادهم مشركون واستباحوا بذلك قتل اهل السنة وقتل علمائهم حتى كثر الله تعالى شوكتهم وخرّب بلادهم وظفريهم عساكر المسلمين عام ثلث وثلثين ومائتين والـ

"It is not necessary for some Kharijites to declare the Companions of the Holy Prophet SalAllahu 'alayhi wasallam as infidels (Allah Forbid). However, there was a distinctive quality of theirs when they rejected Hadrat Mawla Ali RadiAllaho anhu. It is sufficient for a group to be known as Kharijites who label everyone other than their own group as infidels, like the followers of Ibn Abdul Wah'hab in our era who emerged from Najd and

*unjustly invaded the sacred lands of Haram and referred themselves as Hambali (followers of the jurisprudence of Imam Ahmed bin Hambal). The reality is that they consider only themselves to be believers and whosoever contradicts them are disbelievers. For this reason, they passed a verdict of permissibility of killing the people and the scholars of Ahle Sunnah until Allah disgraced them when the Muslims gained victory over their forces in 1233 A.H.*²³⁵

Herewith you were informed of the reality and origin of their religion. Now observe the verdicts of the jurists regarding them:

It is in *Bazaaziya* in volume 3 on page 31,

يجب اكفار الخوارج فى الكفارهم جميع الامة سواهم

*“It is compulsory to declare infidelity upon the Khaarijites because they regard every Muslim, besides themselves, as disbelievers”*²³⁶

It is evident that this unwarranted characteristic is not recent. Rather, they have always been arrested in this illness, for which our pious and experts considered them infidels and passed verdicts of their necessitating *Kufr*. The amazing thing is that Shah Abdul Aziz agrees with

²³⁵ Raddul Muhtar, Baabul Baghah, Darul Ihya, Beirut, Vol.3, pg 309

²³⁶ Fatawa Bazaaziya alaa haamish Fataawa Hindiya, Al baabur raabi' fil murtad, Nuraani Kutub khana, Peshawar, Vol.6, pg 318

our pious elders and rates the Kharijites as infidels upon consensus.

In *Tauhfa ithnaa ashariya*, page 732,

محارب حضرت مرتضیٰ اگر از راه عداوت و بغض ست نزد اہل سنت کافرست
بالاجماع وبمیں ست مذہب ایشان درحق خوارج

“If a person rebels against Hadrat Ali Murtaza RadiAllaho anhu due to hostility and grudge, then such a person is an infidel as per the consensus of the Ahle Sunnah, and the Kharijites are equivalent to it”²³⁷

In conclusion, it is manifest and indisputable that this deviant sect of *Wahaabiya Ismailiya*, their Imams and their followers are plunged into such a situation that it is plain, evident and without a shadow of doubt that it is compulsory to regard them as infidels. Without a doubt, as per the accordance of the verdicts of the scholars, consensus of the jurists and elaboration of the experts; all of them are apostates and infidels as per the agreement; and it is obligatory and compulsory upon all of them to openly repent and abrogate their statements of apostasy and renew their faith with the recitation of the *Kalima*.

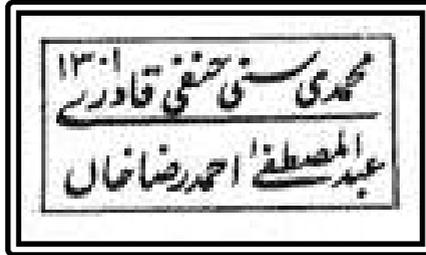
²³⁷ Tauhfa ithnaa Ashariya, Baab Dawaaz dahan dar Tawallaa wa Tabarraa, Suhail Academy, Lahore, pg 394

However, in my point of view due to the state of circumspection²³⁸ I hold my tongue down (from labelling Ismail Dehlawi an infidel) and I adopt this, as per my will and out of due consideration. Allah Knows best!

All praises are due to Allah. This comprehensive answer was completed on the first of *Jamaadil Akhir*, on the blessed day of *Jumu'ah*, in 1312 A.H, and as per its date the name of this literature was named as '*Al Kaukabatush Shihaabiya fi Kufriyaat abil Wahaabiya*'.

²³⁸ This is the diligence of Imam Ahmad Rida and it shows how careful he was in the matters of *Takfir* [regarding someone an infidel]. The reason he adopted silence in the case of Ismail Dehlawi was because of a rumour in the subcontinent that Ismail Dehlawi, before his death, repented from his words and statements that he wrote in *Taqwiyatul Imaan*. Furthermore, the Imam also explained in his another epistle of the same subject, '*Sal as-Suyoof al-Hindiya alaa Kufriyaat Baaba an Najdiya*' that the case of Ismail Dehlawi is like that of Yazeed ibn Mu'awiya. A group of scholars avoided declaring his *Kufr* but other scholars of vast numbers did declare Yazeed to be an infidel. The Imam further explained that there is a difference between the words of *Kufr* [*luzoom e Kufr*] and declaring a person to be a *Kaafir* [*iltizaam e Kufr*]. He said, "*We shall hold our tongue and take precaution as long as there is a point of even the weakest form of doubt on the existence of his faith*". Thereafter the Imam said, "*The difference between him and Yazeed is that the transgression of Yazeed is proven vigorously but his Kufr is not; whereas the Kufr of this man [Ismail Dehlawi] is proven vigorously. Even if we were to hold our tongues due to precaution but his disgrace is evident in this fact that the majority of the scholars have declared his infidelity as mandatory*" [See *Sal as-Suyoof and Subhaan As-Subbooh*].

We supplicate to Allah that He bestows steadfastness on *Imaan* and *Sunnah* upon us; and that He ends us with the truth of His Religion, and that He, through His favours and the medium of His Beloved Messenger *SalAllahu 'alayhi wasallam*, bestows us the highest abode in Heaven (*Al-Firdous*). Salutations and greetings upon our Master Muhammad *SalAllahu 'alayhi wasallam*, the Leader of the heavens and the humans; and salutations be upon his pure Family and his blessed Companions and all those who love him. All praises are due to Allah!



APPENDIX A

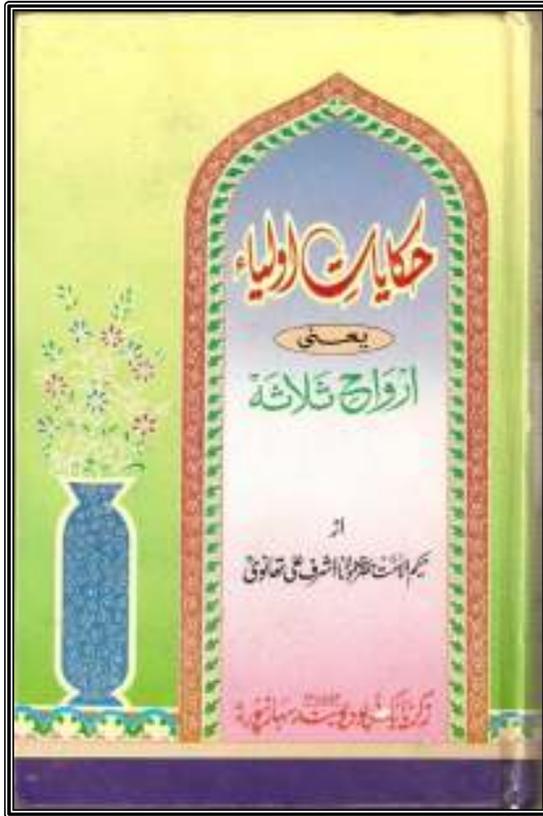


Figure 1: The scanned image of the front cover of the book 'Hikaayatul Awliya – Arwaahi Thalaathaa' authored by Ashraf Ali Thanvi. The publishing company bears the name 'Zakariyya Book Depot, Deoband, Shaharanpur, U.P'.

Appendix B

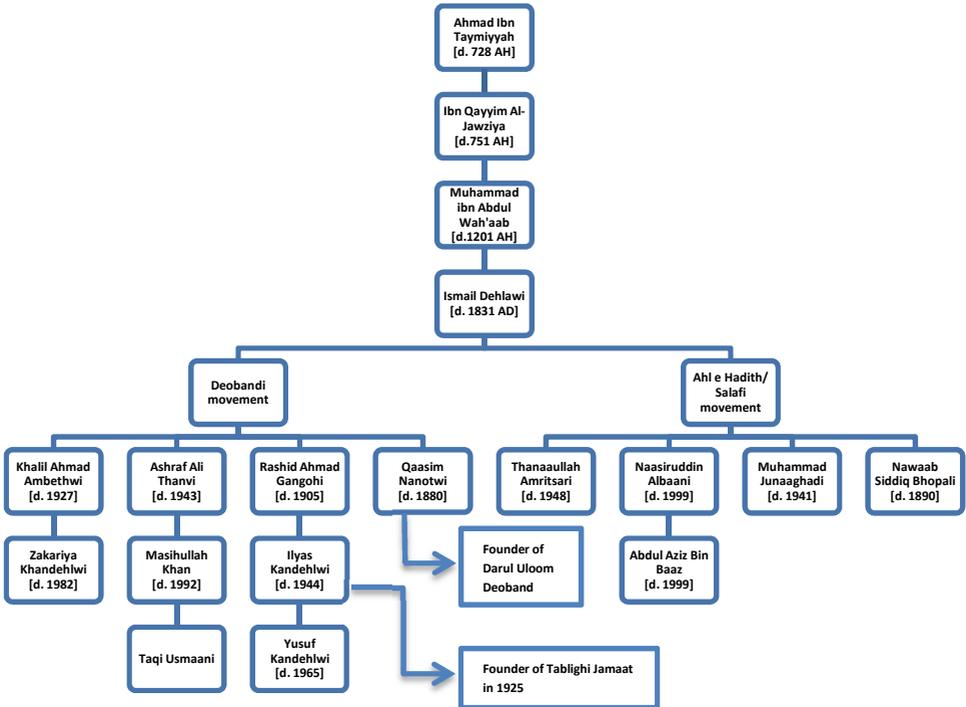


Figure 4: Hierarchy of the *Wahaabi/Salafi/Deobandi* movements and their origins. This illustrates the relationship between Salafism and Deobandism; though there are some differences between the two factions, but it is not far from the truth to see that both factions have originated from the same roots. Ismail Dehlawi is considered to be the father of *Wahaabism* in the subcontinent since he imported the doctrine from ibn Abdul Wah'aab of Najd. Dehlawi is regarded as an elder and respectable guide from both parties of *Deobandi* and *Salafi* movement.

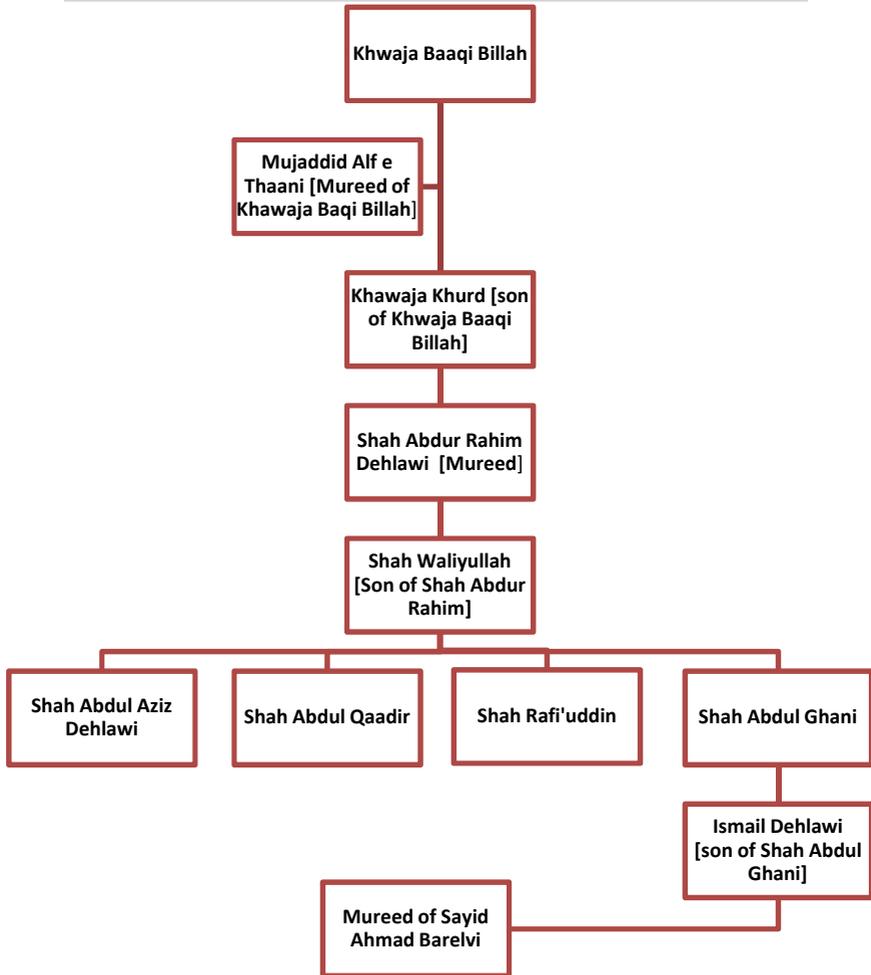


Figure 5: This hierarchy illustrates the family relationship between Ismail Dehlawi and Shah Waliyullah [may Allah be pleased with him]. It also indicates that the family was linked to Mujaddid Alf e Thaani Shaykh Ahmad Sirhindi [may Allah be pleased with him] through the chain that reaches Khawaja Baaqi Billah Naqshbandi [may Allah sanctify his secret]

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5. Durr al-Thamayn, Shah Waliyullah Dehlawi [d. 1176 AH]
6. Fataawa Rashidiya, Rashid Ahmad Gangohi [d. 1905 AD/1323 AH]
7. Fataawa Qadhi Khan, Hasan ibn Mansoor [d. 592 AH]
8. Fataawa Alamghiri, Jami'at Ulama Aurangzeb
9. Fataawa Bazzaaziya, Muhammad Al-Bazzaazi [d. 827 AH]
10. Fiqh e Akbar, Imam Abu Hanifa, [d. 150 AH]
11. Fathul Kabeer, Shah Waliyullah Dehlawi, [d. 1176 AH]
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13. Hilyatul Awliya, Abu Nu'aym Isfahaani [d. 430 AH]
14. Hikaayatul Awliya, Ashraf Ali Thanvi [d. 1943 AD/1362 AH]
15. Hujjatullah Alal Baaligha, Shah Waliyullah Dehlawi [d. 1176 AH]
16. Al-Ishaaba wan Nazaair, Ibn Nujaym [d. 970 AH]
17. Al- Jaami' As-Sahih, Muhammad ibn Ismail Al-Bukhaari [d. 256 AH]
18. Al-Jaami' As-Sahih, Muslim ibn Hajjaj Nishaaburi [d. 261 AH]
19. Jaami' al Fasooleen, Mahmood ibn Israeel ibn Qaadhi [d. 823 AH]
20. Jaami' ar-Ramooz, Al-Qahistaani [d. 962 AH]
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22. Khazaanatul Muftteen, Hussain As-Samiqaani [d. >740 AH]
23. Kanzul Ummaal, Ali Al-Muttaqi Al-Makki [d. 975 AH]
24. Majma' al Anhar, Abdullah ibn Muhammad Effendi [d. 1078 AH]
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The epistle, *Al-Kawkabatush Shihaabiya fi Kufriyaaat Abil Wahaabiya*, is indeed a scorching star on the infidelities of Ismail Dehlawi – the founding individual who imported *Wahaabism* into Asia. This, he succeeded, by translating the infamous *Kitaab At-Tawhid* authored by the 18th century *Khaariji* – Muhammad ibn Abdul Wah'aab of Najd. Dehlawi renamed the book as '*Taqwiyatul Imaan*' [fortress of faith], but in reality; this book was the cause of *Tafyatul Imaan* [destroyer of faith]. It has been the distinct quality of the *Khawaarij* to renegade with and dispel all the Muslims, save those who were affiliated with their group, as idolaters. All of this transpired before the time of Imam Ahmad Rida [may Allah have mercy on him]; thus allowing this fact to become manifest that the Muslim *Ummah* was torn apart by the likes of Najdi and Dehlawi. This majestic epistle illustrates the perspicacity of Imam Ahmad Rida in which he efficiently causes the structure of *Taqwiyatul Imaan* and the paradox ideologies of its author to collapse with a thundering clap. Utilising the sword of the Qur'anic verses, the shield of the Prophetic narrations and the spear of the pious jurists – Imam Ahmad Rida has defended the honour and majesty of the Messenger of Allah *salAllahu alayhi wasallam*.



A J M E R I P R E S S