

# The Preamble to Faith

*A descriptive translation of the Urdu work: Tamhid e Iman*



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*Translation and Footnotes*  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*alḥamdulillāhi rabbi'l ālamīn; wa'ṣ ṣalātu wa's salāmu ālā sayyidi'l anbiyā'y wa'l mursalin  
allāhumma hidāyatu'l ḥaqqi wa'ṣ ṣawāb*

## TRANSLATOR'S PREFACE

All praise be to Allāh ﷻ the Lord of all the worlds. Blessings and peace upon our master Muḥammad ﷺ the prince of all the worlds; and the leader of all prophets and messengers; he who was sent with guidance and as a guide to the world. O Allāh! We ask thee to guide us towards truth and upon the right path.

The majority of Muslims in India belonged to traditional Sunni faith until dissenting groups began to appear in the early 19<sup>th</sup> century [the 12<sup>th</sup> century after Hijrah]. Ironically, the grandsire of most splinter groups thereafter, Ismāyīl Dihlawī,<sup>1</sup> was the grandson of a prominent Sunni scholar of his age – Shāh Aḥmed Dihlawī, famously known as Shāh Waliyullāh.

Shāh Ismāyīl's books like *Taqwiyatu'l Īmān*, *Ṣirāt e Mustaqīm* and pamphlets like *Ek Rozi* introduced ideas imported from ancient<sup>2</sup> and modern<sup>3</sup> heresies unknown to commonfolk and thus ignited the fire of sectarianism in the

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<sup>1</sup> Shāh Ismāyīl Dihlawī [1193-1246 / 1779-1831AH] was the son of Shāh Ābd al-Ghaniy Dihlawī [d.1203 AH/1788CE,] son of Shāh Waliyullāh Aḥmed Dihlawī, son of Shāh Ābd ar-Raḥīm Dihlawī; and the nephew of the famous muḥaddith Ābd al-Āzīz Dihlawī [d.1238 AH/ 1823 CE].

<sup>2</sup> Like the Mútazilī heresy that falsehood is included in Divine Power.

<sup>3</sup> Of mixed Wahābī-Khārijī extremism of branding Muslims as polytheists; and of anthropomorphism; Ismāyīl wrote that it is a heresy to believe that God is without a direction or that He is transcendent from space.

subcontinent. Scholars, including his own cousins, Shāh Makḥṣūsullāh Dihlawī and Shāh Mūsā Dihlawī refuted him. Indeed, many of those who staunchly opposed him, like Faḍl al-Ḥaqq Khayrābādī, were students of his illustrious uncle Shāh Ābd al-Āzīz al-Dihlawī.

After Ismāyīl died in 1831, it seemed as if the tribulation had subsided; but unfortunately, it was rekindled and defended by his followers and admirers from the founders of the Deoband school. Ūlamā expressed their displeasure, but Deobandi elders were committed to defend Ismāyīl. The disease of irreverence spread and amplified; major scholars of the Deoband school wrote things and preached doctrines that no Muslim would utter, or even wish to hear. Sunni scholars reproached them and refuted this new sect – but they ignored all remonstrations and pleas to revert.<sup>4</sup>

Eventually, Alahazrat Imām Aḥmed Riḍā Khān<sup>5</sup> ﷺ also issued the ruling of kufr<sup>6</sup> upon four senior scholars of Deoband and asked them to repent from these blasphemous statements. Deobandi scholars pretend as if this activity was on account of Alahazrat's misunderstanding or rancour or because of some trivial reason that had made him oppose them. On his visit to the blessed sanctuaries in 1905, he presented this ruling<sup>7</sup> to scholars in Makkah and Madinah for endorsement. Major scholars attested to the ruling of kufr as mentioned by Alahazrat and praised him for the clarity of his fatwā and commended his action. These attestations were published along with the fatwā in the form of *Ḥusām al-Ḥaramayn*.<sup>8</sup>

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<sup>4</sup> Mawlānā Ābd as-Samīy Rampuri, a confrere of Qasim Nānautawī and Rashīd Gangohī [as they shared the same teacher and shaykh,] complained to Raḥmatullah Kīrwānī and Hājī Imdādullah Muhājir Makkī and requested them to advise their disciples, as he narrates in the preface of *Anwār e Sāṭiāh* and is also evident from endorsements of this book. The spiritual guide of Nānautawī and Gangohī, Hājī Sahib, even wrote a short booklet *Fayṣlah e Haft Mas'alah* to end this discord. Gangohī did not heed it [as is evident from his *fatāwā*] and Khalīl Aḥmed [at the behest of Gangohī] wrote a refutation of *Anwār* titled *Barāhīn e Qāṭiāh* employing harsh and impudent language; unfortunately, the cure proved to be worse than the malady.

<sup>5</sup> See the biography of the Imām after appendices.

<sup>6</sup> Rashīd Gangohī was ruled an apostate even before Alahazrat did, by other scholars for the fatwā of 'occurrence of falsehood' in the Divine Speech of Allāh or in Urdu: *wuqūū e kizb*. See footnote 334 and Appendix C for more details.

<sup>7</sup> Extracted from *Al-Mustanad al-Mūtamad Bināyi Najātu'l Abad*, a commentary on Shaykh Faḍl ar-Rasūl al-Badāyūnī's *Al-Mūtaqad al-Muntaqad*.

<sup>8</sup> The Sword of the Two Sanctuaries; *ḥaramayn* or *two ḥarams*: Makkah and Madinah.

After Alahazrat's return from Haramayn and the publication of *Ĥusām al-Ĥaramayn*, Deobandis responded in many ways: character assassination of Alahazrat,<sup>9</sup> accusations of lies and slander,<sup>10</sup> while some others tried to dismiss the issue by trying to explain explicit insults in favorable light. One common response was: 'Deobandis are also scholars and pious men; and we should not criticize them'.

Deobandis allege that Alahazrat deceived the scholars of Haramayn by mistranslating and misrepresenting the passages in question. One of those accused, Khalīl Aĥmed Ambhetwī Sahāranpūrī, wrote a book *Al-Muhannad* in which he denies (both on his own behalf and those scholars of his group) that they held such beliefs and even claimed that they never said or wrote any such thing. Mawlānā Sayyid Nayīmuddīn Murādābādī, teacher of many prominent authors and translators in the subcontinent, wrote *Daf' al-Talbīsāt* refuting the delusions and exposing the lies of *Al-Muhannad*.

Another serious charge made by Deobandis in a bid to ward off censure of their own scholars, was that Alahazrat rushed to label someone or anyone kāfir, if they differed from his viewpoint, and that he did not hesitate or deliberate in this matter. According to them, the takfir of Deobandi elders was also a product of haste and lack of deliberation.<sup>11</sup>

Alahazrat wrote the book *Tamhid e Īmān ba Āyāt e Qur'ān* or *The Preamble to Faith in the Light of the Qur'ān*, to explain the basis of faith and priorities we should have as Muslims and to refute the propaganda that he was

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<sup>9</sup> See Murtaza Ĥasan Chāndpūrī's books.

<sup>10</sup> See Ĥusayn Aĥmed Tāndwī's *Shihāb al-Thāqib*.

<sup>11</sup> Deobandis in our time do not even attempt to veil their lies; Muftī Taqī Usmani, in a reply to someone inquiring about 'the Barelwi group', says [See *Fatāwā al-Uthmānī*, Vol.1, Pg.101, published from Deoband, India; translation below by a Deobandi, Ismaeel Nakhuda]:

"Their imam, Shaykh Ahmad Rada Khan al-Barelwi circulated a fatwā of kufr against the 'ulama of Deoband and even said that he who does not consider them a kāfir is also a kāfir. This was because they (the 'ulama of Deoband) had criticized their beliefs and said: the knowledge of the unseen is a quality (sifah) of Allah Most High, no one is a partner with him in this."

It is incredible that a person who claims to believe in Judgement day – can slander and lie with such ease; particularly someone who is considered as a scholar. The fatwā of kufr was given on statements deemed as blasphemies – not because '*Deobandis criticized their beliefs*'. And as for the issue of *ilm al-ghayb* and its description, this is the same false accusation made by Abu'l Ĥasan Nadawī in *Nuz'hatu'l Khawāṭir* and is repeated by Deobandis at every opportunity.

careless in takfīr.<sup>12</sup> He explains fundamental principles of faith, analyzes disparaging statements made by Deobandis and the implication of such statements. He describes the background and conditions which led to the ruling and mentions the extreme carefulness and restraint that he exercised in takfīr, countering accusations that he was 'quick to label anyone kāfir'. A similar argument was made by an American scholar, Nuh Keller, in an article published on his website.

Notes on the text and the translation:

1. Alahazrat employs a second-person narrative in what is meant to be a personal appeal to the reader.
2. Alahazrat does not mention the names of Gangohī, Ambhetwī or Thānawī, in the main text. One probable reason could be that names can evoke passion and thus cause the reader to become defensive; even the most sincere statement may then fail to move a prejudiced reader. In order to avoid this potential psychological barrier, he might have omitted the names and says Zayd, Ámr or 'that person' instead. However, in certain places, he mentions these names in footnotes.
3. The language and the style of the author, rhyming prose and compound sentence structure pose difficulties in translation. In many cases, compound sentences are broken down or slightly reordered; in one case, a clause is moved from the main text to the footnote [see page 63].
4. Alahazrat's own footnotes are included and indicated accordingly.
5. Almost all references are copied from the original text; the translation is based on the text in *Fatāwā Ridāwiyyah*.<sup>13</sup>
6. The original text does not have divisions and chapter names; these are inserted for quick reference and readability.
7. This translation is made directly from the original Urdu text.<sup>14</sup>

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<sup>12</sup> However, *Tamhīd* is not a refutation of *Al-Muhannad*, and it appears that Alahazrat was not even aware of this *Al-Muhannad*.

<sup>13</sup> Volume 30, published by Raza Foundation & Jamiáh Nizamiyyah, Razawiyyah, Lahore.

<sup>14</sup> Various English translations are available as soft copies or printed books; it is not known at the time of this writing whether any Arabic translation exists.

Many thanks are due to brothers for their suggestions and corrections during the review of the book; obviously, I am solely responsible for mistakes that still remain. Special thanks to Shaykh Monawwar Ateeq for providing the fatwā of Gangohī, which is translated and analyzed in Appendix C. Thanks to an esteemed brother who prepared the bibliographical index in Appendix F. SunniStudent provided the scans of books included in Appendices.

*wa billāhi't tawfīq.*

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*7<sup>th</sup> Ramaḍān 1432/7<sup>th</sup> August 2011*

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# The Preamble to Faith



## INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
خَاتَمِ النَّبِيِّينَ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ بِالتَّبَجِيلِ وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

In the name of Allāh, the Beneficent, the Merciful. Praise be to Allāh, the Lord of the Worlds. Blessings and salutations, upon the liegelord of all messengers, the seal of prophets, our master Muḥammad ﷺ his progeny, and all his companions. Allāh ﷻ is sufficient for us and in Him we trust.

### A humble appeal to Muslim brethren:

My dear brothers! *As-salāmu ālaykum wa raḥmatu'llāhi wa barakātuh.* May Allāh ﷻ keep you, and for your sakes, this poor sinner, steadfast upon true faith and grant us the true love of His beloved, the last messenger Sayyidunā Muḥammad ﷺ and infuse his reverence and respect in our hearts; and that we be in that state until our last breath. Āmīn, O Lord of the Universe!

Your Lord Almighty ﷻ says:

O Messenger! Verily, We have sent you as a witness, and a harbinger and a warner. So that, [O people!] you may bear faith in Allāh and His messenger; and that you revere him and respect him, and that you sanctify your Lord in the morning and evening.<sup>15</sup>

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا  
وَنَذِيرًا ﴿١٥﴾ لِيَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ  
وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً  
وَأَصِيلًا ﴿١٦﴾

O Muslims! Notice that the reasons for which the religion was given, and the Qur'ān was revealed are three, as mentioned in the above verse:

**First**, that people bear faith in Allāh and His Messenger ﷺ

**Second**, that people revere and respect the Messenger ﷺ and

**Third**, that they worship Allāh ﷻ.

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<sup>15</sup> Sūrah Al-Fatḥ, 48:8-9.

O Muslims! Notice the elegant order of these three important principles. Faith<sup>16</sup> is mentioned first and worship of the Lord Almighty is mentioned in the last; and in between these two, is the reverence and honor of His beloved Prophet ﷺ.

Because, without faith, reverence of the Prophet ﷺ is of no use. There are Christians who respect and honor the Prophet ﷺ and defend his honor by writing books and answering objections of scoundrels among infidels, and give lectures in this regard – but because they do not have faith, none of this is of any use [to them] as this is mere extraneous respect. If they really honored the Prophet ﷺ with their hearts, they would surely bear faith in [his message].

Even if one spends his entire life worshipping the Lord, but without the reverence of the Prophet ﷺ in the heart, such worship is of no use and all of this toil will be discarded. There are *jogis*<sup>17</sup> and monks<sup>18</sup> who have distanced themselves from the world and they worship and remember the Lord in their own ways and spend their entire lives doing this; there are also among them, who even learn and recite the phrase: ***lā ilāha illā Allāh***,<sup>19</sup> but until they respect Muḥammad RasūlAllāh ﷺ what is the use? None of this is accepted by Allāh ﷻ.

It is these kind of people that Allāh ﷻ has said:<sup>20</sup>

And they sent forth to us from their deeds, (but) we made them useless, like spent wool.

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ  
فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا

And about such people that He ﷻ says:<sup>21</sup>

They toil and do deeds; but yet, they shall go inside a roaring fire.

عَامِلَةٌ نَّاصِبَةٌ تَصَلَّىٰ نَارًا  
حَامِيَةً

We seek Allāh's refuge!

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<sup>16</sup> *īmān*

<sup>17</sup> Jogi: Hindu hermits.

<sup>18</sup> Rāhib: Monk.

<sup>19</sup> The first part of the testimony of faith: "There is no God but Allāh ﷻ".

<sup>20</sup> Sūrah Al-Furqān, 25:23.

<sup>21</sup> Sūrah Al-Ghāshiyah, 88:3-4.

O Muslims! Say, is it then, the love of Muḥammad RasūlAllāh ﷺ the basis of faith, the basis of salvation, the basis for good deeds to be accepted, or not? Say: “Yes it is!” And indeed, it is so.

Your Lord, Almighty Allāh says:

O Prophet! Tell them: If your fathers, your sons, your brothers, your wives, your family, the wealth that you have amassed, and the business that you fear will be ruined, and dwellings that delight you; if any of these are more beloved to you, than Allāh and His Messenger, or more precious than striving in the path of Allāh – then wait, until Allāh sends His wrath; verily, Allāh does not give way to the contumacious.<sup>22</sup>

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ  
وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ  
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ  
كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ  
إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي  
سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٢﴾

We learn from this verse, that if a person considers anybody, or wealth, or anything dearer than Allāh and His Messenger, then such a person is turned away from the door of Allāh ﷻ. And that Allāh ﷻ will not guide such a person towards Himself, and that such a person should await the wrath of Allāh ﷻ. We seek Allāh’s refuge.

Your beloved Prophet ﷺ has said:<sup>23</sup>

None amongst you is a [true] believer,<sup>24</sup> unless I am most beloved to him; and dearer to him than his own father, his children and all the people in the world.<sup>25</sup>

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<sup>22</sup> Sūrah Al-Tawbah, 9:24.

<sup>23</sup> Ṣaḥīḥ Al-Bukhārī 1:7 and Ṣaḥīḥ Muslim 1:49.

<sup>24</sup> *mu'min*

<sup>25</sup> Ṣaḥīḥ Muslim, 1:49.

This ḥadīth has been reported by Bukhārī and Muslim and is narrated by the companion Anas ibn Mālik al-Anṣarī ؓ. This clearly shows that if a person considers someone more honorable than RasūlAllāh ﷺ then certainly, he is not a Muslim. O Muslims! Is considering Muḥammad RasūlAllāh ﷺ more beloved than the entire world, the basis of faith and basis of salvation or not? Say it is; and indeed it is so.

All those who utter the *kalimah*,<sup>26</sup> will gladly agree to all that has been said so far; and they will say: ‘Yes. The honor of Muḥammad RasūlAllāh ﷺ is prominent in our hearts; and yes, we love him more than we love our parents, our children and the entire world.’ Brothers! May Allāh ﷻ make this to be true; but yet, listen to what your Lord says. Your Lord Almighty Allāh ﷻ says:<sup>27</sup>

Do people expect that they will be spared at merely saying ‘We believe’, and that they will not be tested?

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا  
أَمْنَا وَهُمْ لَا يُفْتَنُونَ ﴿٢٧﴾

This verse is alerting Muslims that they will not be spared on merely uttering the testimony of faith or by claiming faith. Listen! Verily you shall be tested; and you will be considered a Muslim only if you pass the test. In any test, it is seen whether indeed, the thing (being claimed) is present or not, to justify that claim. We have seen earlier that the Qur’ān and ḥadīth say that two things are necessary for faith to be real and present:

- Respect and reverence of Muḥammad RasūlAllāh ﷺ
- Love of Muḥammad RasūlAllāh ﷺ more than anything in this world.

The way to test this definitively is thus: Suppose those whom you respect; no matter how much you revere them, or have a close friendship with them, or have affectionate relations with them; like your father, your teacher, your guide,<sup>28</sup> your brother, your relatives, your companions; the scholar, the reader, the Muftī, the preacher – whosoever it may be; if you find them disrespectful towards Muḥammad RasūlAllāh ﷺ then you should have no love or respect for them.

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<sup>26</sup> The testimony of faith: ***lā ilāha illā Allāh Muḥammadu’r RasūlAllāh*** ﷺ

<sup>27</sup> Sūrah Al-Ānkabūt, 29:2.

<sup>28</sup> Pir or Shaykh.

Separate from them immediately, and cast them away like you would cast a fly fallen in a glass of milk. Dislike them and do not even look at their faces. Do not bother about their relationship or friendship; or their being scholars or shaykhs; or their piety or elderliness.

All these qualities should be respected **for** the sake of Muḥammad RasūlAllāh ﷺ. When such a person is disrespectful to the master himself, then what is the value of this relationship?

Why should we be impressed by their clothes and turbans<sup>29</sup> – do the Jews not wear turbans? Why should we have a regard for their name, erudition, and outward superiority – do we not see erudite Christian priests and philosophers, who are masters of many sciences?

And if you do not heed this, and try to make excuses for the person who disrespects RasūlAllāh ﷺ and if you do not consider him the vilest and the most sinful; or at the least, you neglect this aspect and do not find dislike for a person disrespecting the person of the Prophet ﷺ – then be fair, and ask yourself, by Allāh! Did you pass the test? And how far did you stray away from the benchmark set by the Qur’ān and Ḥadīth for attaining faith?

O Muslims! Will those who respect and love Muḥammad RasūlAllāh ﷺ more than anything in the world, have consideration for such a person who utters disrespectful words about him? Even if such a person were his own teacher or father? Will they not detest such a person, even if he is a close friend or a brother, when he disrespects RasūlAllāh ﷺ who is dearer to him than the whole world? For the sake of Allāh, have pity on your own selves, and heed the saying of your Lord Almighty – and see, how He calls you toward His mercy.

Says He:

You shall not find those who have faith in Allāh and the Final Day (of Judgement) bearing love for those who oppose Allāh and His Messenger, even if they are their fathers, or sons, or brothers, or

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ  
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ  
إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي

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<sup>29</sup> In the Subcontinent, turbans used to be worn by prominent people – scholars and shaykhs among them.

relatives; these are a people upon whose hearts, Allāh has inscribed faith and aided them with a Spirit; and will make them enter gardens in which streams flow underneath, and they shall abide in these gardens forever. Allāh is pleased with them, and they are pleased with Allāh. This is the group of Allāh. Hear: verily, it is only the party of Allāh that is successful.<sup>30</sup>

قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ  
وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ  
وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ  
حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٥٢﴾

It is clearly explained in this verse, that a Muslim will not befriend someone who disrespects Allāh or His Messenger ﷺ, conversely, one who befriends them is not a Muslim. And apart from the generic and absolute<sup>31</sup> nature of the command, there is a further clarification when ‘fathers, sons, relatives,’ are mentioned specifically, and that one cannot befriend or love such a blasphemer, even if it is a natural instinct to do so; or else, one does not remain a believer.

This commandment of the Lord Almighty was sufficient for a Muslim; but yet, He calls you towards His mercy and motivates you by stimulating your interest in His supreme and enchanting gifts.<sup>32</sup> That is, if you keep away from those who disrespect the Messenger ﷺ, look at what you gain:

1. Allāh shall inscribe faith upon your hearts; which is – InShāAllāh – a glad tiding of a beautiful end;<sup>33</sup> because that which is inscribed by Allāh cannot be erased.
2. Allāh shall aid you by the Holy Spirit, the Archangel Gibrīl ﷺ.
3. He shall make you enter gardens of paradise, that abide forever and in which streams flow underneath.
4. You shall be called ‘The Party of Allāh’ and those who belong to Allāh.

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<sup>30</sup> Sūrah Al-Mujādalah , 59:22.

<sup>31</sup> *ām, muṭlaq*

<sup>32</sup> In paradise.

<sup>33</sup> *ḥusn e khātimah*: to die as a Muslim.

5. You shall get everything you ask for, and a million times more than you can imagine.
6. That Allāh shall be pleased with you.
7. And He says: “I am pleased with you and you are pleased with Me.” What other bounty can a slave aspire for, after his Lord is pleased with him? But still, He says out of Compassion and Grace: ‘Allāh is pleased with them and they are pleased with Allāh’.

O Muslim! If a man has a billion lives, and he sacrifices all the lives for such bounties – it is still a bargain. Then, how difficult is it to get rid of Zayd and Āmr<sup>34</sup> and to sever all relations with them for the sake of these precious bounties promised by Allāh tāālā?

It is the way of the Qur’ān that whenever bounties are mentioned for those who believe, the warning of punishment is also mentioned. So that people with low aspirations may heed and find their way, by fear of punishment. Now, listen to the warnings:

Your Lord Almighty says:

O believers! Do not take your fathers and brothers as friends, if they prefer disbelief instead of faith; and those amongst you who befriend them are among the transgressors.<sup>35</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ  
وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ  
عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ  
فَأُولَئِكَ هُمُ الظَّالِمُونَ ❁

and He says:

O believers! Do not take as friends, my enemies and your enemies...<sup>36</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي  
وَعَدُوَّكُمْ أَوْلِيَاءَ

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<sup>34</sup> ‘Zayd and Āmr’ is similar to the English phrase ‘Tom, Dick and Harry.’

<sup>35</sup> Sūrah Tawbah, 9:23.

<sup>36</sup> Sūrah Al-Mumtaḥinah, 60:1.

You conceal your affection for them, but I know whatever you hide and whatever you do openly. Whosoever amongst you does this has strayed from the right path.

تَسِرُونَ إِلَيْهِمْ بِالْمُودَةِ وَأَنَا أَعْلَمُ بِمَا  
أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ  
مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ❁

On the day of judgement, your relatives and your children will not benefit you and will be separated from you; and Allāh tāālā Sees all that you do.<sup>37</sup>

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ  
يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرٌ ❁

and He says:

And amongst you, he who befriends them is one of them; verily, Allāh tāālā does not give way to people who transgress.<sup>38</sup>

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ  
لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ❁

In the first two verses, such people who have friendship with those who insult the Messenger ﷺ were only termed as transgressors and astray; and this third verse is decisive in its clarification: those who have friendship with such people are also from the same community; and infidels like them. And that he will be tied together with the same rope. And remember that lash: *'that you meet them secretly, and I know what you do in secret and open.'* And now, hear about those who insult the Messenger ﷺ and the rope with which they will be tied together:

There is a painful punishment for those who hurt the Messenger of Allāh<sup>39</sup>

وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ  
أَلِيمٌ ❁

<sup>37</sup> Sūrah Al-Mumtaḥinah, 60:2-3.

<sup>38</sup> Sūrah Al-Māyidah 5:51.

<sup>39</sup> Sūrah Al-Tawbah 9:61.

And those who hurt Allāh and His Messenger ﷺ; Allāh's damnation upon them in this world and the hereafter and a humiliating punishment for them is readied.<sup>40</sup>

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

None can hurt Allāh táālā as He is transcendent from being hurt; but He has described those who disrespect His beloved Messenger ﷺ as those who hurt Allāh.

These verses mention seven whips<sup>41</sup> for a person who has affection towards those who disrespect RasūlAllāh ﷺ.

1. He is a transgressor.
2. He is a deviant.
3. He is a disbeliever, an infidel.
4. A painful torment awaits him.
5. He shall be humiliated in the hereafter.
6. He has hurt Allāh táālā, the Subduer.
7. And the damnation of Allāh táālā is upon him in both worlds.

We seek Allāh's refuge from such a misfortune.

O Muslims! O the followers of the Prince of men and jinns! Are the former seven on distancing immediately from insolent people better, or these seven latter?<sup>42</sup> The heart being firm on faith, the aid of Allāh táālā, entering paradise, being included in the Party of Allāh, wishes being granted, Allāh táālā being pleased and you being pleased with Allāh táālā. Are these seven better or the seven that betide a person maintaining relations with such people: transgressor, deviant, infidel, destined for hell, humiliated in the hereafter, one who hurts Allāh táālā, the damnation of Allāh táālā upon him in both worlds?

<sup>40</sup> Sūrah Al-Aḥzāb 33:57.

<sup>41</sup> Lashes of censure.

<sup>42</sup> That one is warned upon continuing friendship and maintaining relations with such impudent people.

Certainly not! Who can say that the latter seven are desirable? And who will say that the former seven can be abandoned? But dear brother, mere claims<sup>43</sup> will not suffice; you will be examined and you have just read the verse: "alif-lām-mīm; do people expect..."<sup>44</sup> Are you in a delusion that you will simply say it by your tongues and will be let off without being examined?

Yes, indeed! This is the hour of truth and the trial.

Thus you are tested by Allāh táālā, the Subduer. And look, He is telling you that your relations will not avail you on the day of Judgement; (and says) How can you sever (your relation) with Me and establish with others? And He is warning you: 'I am not unaware, I am not uninformed; and I am Seeing your deeds. I Hear your speech; I Know of what is in your hearts.'

Do not be heedless and ruin your future (in the hereafter) for the sake of others. Do not be obstinate and oppose Allāh and His Messenger ﷺ. Be mindful, He is warning you of a painful torment – and there is no refuge from His Retribution. And He calls you towards His Mercy and there is no place to run except towards His Mercy.

Remember that other sins are merely sins which deserve punishment, but one does not lose faith because of them; (one can come out of hell) by either being removed from it after being punished, by the Mercy of Allāh táālā; or even completely escape punishment by the intercession of His beloved Messenger ﷺ. But, the reverence of Muḥammad RasūlAllāh ﷺ and His esteem is the basis of faith. We have seen how the Qur'ān reproaches those who are lax<sup>45</sup> in this issue and that Allāh's damnation is upon them in both worlds.

Remember that if one loses faith, there is no chance of redemption, there is no avenue for release from eternal punishment. And such people who are disrespectful<sup>46</sup> in this world, about whom you bear concern, will be suffering themselves and they will not come to save you on that day; and even if they come – what can they do?

Is it sensible to allow oneself to be seized by the Wrath of Allāh táālā and the fire of hell for the sake of such people?

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<sup>43</sup> Claim that we love Allāh táālā and His Messenger ﷺ.

<sup>44</sup> Sūrah Al-Ānkabūt, 29:2.

<sup>45</sup> And does not keep away from those who insult the Messenger ﷺ.

<sup>46</sup> About respect to the Messenger of Allāh ﷺ.

## KNOWLEDGE LESS THAN THE DEVIL

For the sake of Allāh! Close your eyes and bow your head for a moment and forget everyone else; envision yourself in the Presence of Allāh táālā, and recall the immense respect and veneration due to Sayyidunā Muḥammad ﷺ, the Messenger of Allāh; recall the lofty, exalted rank that Allāh táālā has bestowed upon him, and remember the fact, that the basis of your faith is in respecting him; with this in your heart and in all earnestness, say whether the following statement is insulting or not:

The expanse of Satan's knowledge is proven by documentary evidence,<sup>47</sup> [but] where is such absolute documentary evidence for the knowledge of the Pride<sup>48</sup> of the world?<sup>49</sup>

Does it not mean that the knowledge of the accursed Satan is greater than that of RasūlAllāh ﷺ? Does not the person who says this, disbelieve in the knowledge of RasūlAllāh ﷺ and believe in the knowledge of Satan?

O Muslims! If one tells the same insolent person: 'O ye, whose knowledge is equal to Satan's knowledge,'<sup>50</sup> will he not find it offensive? Notice, that we did not even say that his knowledge was lesser than that of Satan's, we only said: 'equal to Satan's knowledge,' but still, will he not consider it as an insult? Suppose, to save face, he denies that it is insulting; then, go to a person in a high position or in authority – a king or a governor – and tell them:<sup>51</sup>

'O ye! whose knowledge is equal to Satan's knowledge'

Is this not an insult?

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<sup>47</sup> *nass*: scriptural evidence; *nass-e-qat'ī* meaning, absolutely established textual evidence, incontrovertible textual proof - usually the Qur'ān.

<sup>48</sup> *Fakhr-e-Ālām*: Pride of the world, referring to RasūlAllāh ﷺ.

<sup>49</sup> Khalīl Aḥmed Ambhetwī-Saharanpuri, *Al-Barāhīn al-Qāṭi'ah*, 51.

<sup>50</sup> For example, try these phrases:  
Khalīl Ambhetwī, whose knowledge is equal to Satan's knowledge;  
Rashīd Gangohī whose knowledge is equal to Satan's knowledge;  
Ūlamā of Deoband, whose knowledge is equal to Satan's knowledge.

<sup>51</sup> Such a person who considers Satan as a devil and evil; not atheists or Satan worshippers.

Then, is it not an insult when said about RasūlAllāh ﷺ and is it not kufr to insult RasūlAllāh ﷺ? Surely, it is; and indeed it is an insult. After claiming that the knowledge of Satan is proven by the *naṣṣ*, he says about those who believe in the extensiveness of the knowledge of RasūlAllāh ﷺ:<sup>52</sup>

...that [he]<sup>53</sup> refutes all documentary proofs [*nuṣūṣ*] and proves one polytheistic belief [*shirk*]

and says:<sup>54</sup>

if this<sup>55</sup> is not polytheism, then which part of faith is this?

Such a person who says the above, does he not consider the accursed Iblīs as a partner to Allāh? Certainly he does; because, if anything attributed to someone in the creation is considered as shirk, then it is shirk when attributed to anyone else – because Allāh tāālā has no partner.

If this concept when attributed to RasūlAllāh ﷺ is considered as shirk<sup>56</sup>– such that there is ‘no part of faith’ in it – then he certainly means that it is a specific attribute that is attested only for Allāh tāālā. Because, that is why, one who attests this [knowledge] for the Prophet becomes a polytheist. In which case, this person clearly attests the same for Iblīs and thus considers him a partner with Allāh tāālā. O Muslims! Is this not an insult to Allāh tāālā and His Messenger ﷺ? Certainly it is [an insult].

It is obvious that it is an insult to Allāh tāālā because one who says so, attributes a partner to Allāh – and that too, who? The accursed devil, Iblīs. And it is an insult to RasūlAllāh ﷺ because he elevates Iblīs to a rank where he shares the unique attribute of Allāh tāālā and such that, if you attribute the same to RasūlAllāh ﷺ, you would become a polytheist!

O Muslims! Is one who disrespects Allāh tāālā and His Messenger ﷺ, not a *kāfir*?

Indeed, he is a *kāfir*; he is an infidel.

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<sup>52</sup> Khalīl Sahāranpūrī, *Barāhīn*, 51.

<sup>53</sup> One who believes in the extensive knowledge of RasūlAllāh ﷺ encompassing knowledge of the earth.

<sup>54</sup> Ibid.

<sup>55</sup> That is: to believe in the expanse of knowledge of RasūlAllāh ﷺ.

<sup>56</sup> According to the statement of Khalīl Aḥmed.

## KNOWLEDGE LIKE QUADRUPEDES AND MADMEN

And about another person who said:<sup>57</sup>

If this refers to a part of such knowledge of unseen,<sup>58</sup> then where is the exclusiveness of RasūlAllāh ﷺ in this? Such knowledge is [possessed by] Zayd and Ámr;<sup>59</sup> rather, children and madmen; rather, all animals and quadrupeds also possess [such knowledge].

Is this not a profanity hurled at Muḥammad RasūlAllāh ﷺ? Was the Prophet ﷺ given only as much knowledge of unseen as that of madmen and quadrupeds?

O Muslim! O the follower of Muḥammad RasūlAllāh ﷺ! I ask you for the sake of your religion and your faith: do you doubt in this being an explicit insult and a profanity? We seek the refuge of Allāh; has the reverence of Muḥammad RasūlAllāh ﷺ evaporated from your heart, that you do not consider this profanity as an insult? If you are still not moved by this, then go and say the same thing to your teachers, to your shaykhs; go and tell them:

O Ye! You have only as much knowledge as a pig. Your teacher had only as much knowledge as a dog. Your shaykh had knowledge only as much as a donkey.

Or if you wish to be brief, tell them:

O people, whose knowledge is as much as that of an owl,<sup>60</sup> a donkey, a dog or a pig.

Will they consider this as an insult of their own selves, their teachers, their shaykhs, or not? Certainly, they will feel insulted. And if they could, they may shower you with blows.

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<sup>57</sup> Ashraf Áli Thānawī, *Hifẓu'l Imān*, 8.

<sup>58</sup> *báaz úlūm e ghaybiyyah*

<sup>59</sup> An idiom to say anyone; like it is said in English: 'Tom, Dick and Harry'.

<sup>60</sup> In the Subcontinent, the owl is a metaphor for being *stupid*, unlike in English where it is a metaphor for being *wise*.

Then why is such a thing, which is insulting to them, not disrespectful to Muḥammad RasūlAllāh ﷺ? MáādihAllāh!<sup>61</sup> Is **his** honour lesser than that of their teachers and their shaykhs? Is this what you call Īmān and faith? Never, by Allāh. And then he said:<sup>62</sup>

Because, every person has the knowledge of something that is hidden from another; then, it becomes necessary to call every [such] person **knower of the unseen**.<sup>63</sup> And then, if Zayd<sup>64</sup> makes it binding upon himself, that he shall call everyone a **knower of unseen**, then why does he consider this as an exclusive attribute of prophethood?<sup>65</sup>

Because, [such an attribute in which] there is no exclusivity for believers or even for humans;<sup>66</sup> then, how can this be an exclusive attribute of prophethood?<sup>67</sup>

And if one does not consider it binding, then it is necessary to explain the reason for differentiating between a prophet and a non-prophet.

Is it not an insult to the Prophet, when he does not differentiate between animals, madmen and the Prophet ﷺ? He has expressly rejected the Word of Allāh táālā.

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<sup>61</sup> **máādihAllāh**: We seek the refuge of Allāh!

<sup>62</sup> Thānawī, *Ĥifẓu'l Īmān*, 8.

<sup>63</sup> **áālimu'l ghayb**

<sup>64</sup> Zayd: a name used for illustration.

<sup>65</sup> **jumlā kamālāt e anbiyā'a**: Attributes that are considered as perfect, praiseworthy, distinguishing them from non-prophets.

<sup>66</sup> Thānawī has in the previous paragraph said it explicitly that even animals have such knowledge; so it is not exclusive to prophets, or even believers, or even humans. In other words: knowledge is not a trait that can be considered as exclusive for prophets.

<sup>67</sup> Ergo, prophets do not have knowledge of unseen. Thānawī has said earlier that madmen and animals have knowledge that is similar to that of the Prophet ﷺ. Any possible ambiguity is removed by the rhetorical question he himself asks: '*where is the exclusivity – takhṣīs – for the Prophet?*'

Look, your Lord Almighty Allāh says:

O Messenger! Allāh táālā has taught you that which you knew not; and the bounty of Allāh upon you is immense and great.<sup>68</sup>

وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ  
اللَّهِ عَلَيْكَ عَظِيمًا ﴿٦٨﴾

In this verse, Allāh táālā has mentioned the bestowal of the knowledge of unknown things, as an attribute of perfection for the Prophet ﷺ.

And He says:

Verily, he (Yáqūb) is a man of knowledge, as We gave him knowledge.<sup>69</sup>

وَإِنَّهُ لَدُوْ عِلْمٍ لِّمَا عَلَّمْنَاهُ

And He says:

And give him (Sayyidunā Ibrāhīmؑ) glad tidings of a knowledgeable boy.<sup>70</sup>

وَبَشِّرُوْهُ بِغُلَامٍ عَلِيْمٍ

And He says:

And We gave him (Sayyidunā Khidr) a special kind of knowledge by Our Endowment.<sup>71</sup>

وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا

These are some verses in which Allāh táālā has enumerated *knowledge* among attributes of perfection for His prophets عليت الصلوة والسلام .

In the above passage, for the sake of argument, replace the name of Zayd with the name of Allāh táālā and replace the [phrase] **knowledge of unseen**, with the

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<sup>68</sup> Sūrah Nisā'a, 4:113.

<sup>69</sup> Sūrah Yūsuf, 12:68.

<sup>70</sup> Sūrah Al-Dhāriyāt, 51:28.

<sup>71</sup> Sūrah Al-Kahf, 18:65. Most tafsirs say that it is knowledge of the unseen.

generic, **knowledge**.<sup>72</sup> And obviously that this generic attribute is true, even for animals.<sup>73</sup> When we do this replacement, notice how the speech of this insolent man,<sup>74</sup> contradicts the Speech of Allāh tāālā. Then, according to this insolent person:<sup>75</sup>

If, the attribution of knowledge to his<sup>76</sup> person by **God**<sup>77</sup> is valid, then it is necessary to inquire – whether He refers to some parts of **knowledge** or all kinds of **knowledge**? If this refers to some kinds of **knowledge**, then where is the exclusivity for the Prophet ﷺ or other prophets? Such knowledge is possessed by Zayd, Ámr – rather all children and madmen – rather all animals and quadrupeds [possess such knowledge].

Because, every person has the **knowledge** of something or the other; then, it becomes necessary to call every [such] person as **knowledgeable**.<sup>78</sup> And then, if **God** makes it binding, that He shall call everyone as **knowledgeable**, then why does he consider **knowledge** as an attribute of perfection of prophethood? Because, [such an attribute in which] there is no exclusivity for believers or even for humans;<sup>79</sup> then, how can this be an exclusive attribute of prophethood? And if one does not consider it binding, then it is necessary to explain the reason for differentiating between a prophet and a non-prophet.

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<sup>72</sup> **muṭlaq ilm**: that is, instead of specifying 'knowledge of unseen,' let us just say: 'knowledge' which is generic. This should not be confused with the **muṭlaq ilm-e-ghayb** meaning 'absolute knowledge of the unseen' which is only the attribute of Allāh tāālā.

<sup>73</sup> Because, even animals have some knowledge – no one disputes this. Thānawī's claim is that there is no exclusivity for the Prophet ﷺ on account of the attribute of knowledge.

<sup>74</sup> Ashraf Áli Thānawī in his *Hifzu'l Īmān* as cited above.

<sup>75</sup> For the sake of illustrating the enormity of this claim, by replacing the words.

<sup>76</sup> Either our Prophet or all other prophets ﷺ .

<sup>77</sup> Notice the caution of Alahazrat, that in such sentences said for the sake of argument, he does not use the name of Allāh tāālā, rather uses the descriptive: *Khudā* or God.

<sup>78</sup> **āālim**: knower or knowledgeable.

<sup>79</sup> As already claimed – even quadrupeds have knowledge, thus the negation of exclusivity.

And if he refers to all kinds of knowledge such that not even a single thing remains unknown, then the invalidity of such an idea is proven by numerous narrated<sup>80</sup> and rational proofs.<sup>81</sup>

Which proves that the previously stated verses are not valid<sup>82</sup> according to the above argument.

O Muslims! Did you notice that this insolent man has not only reviled Muḥammad RasūlAllāh ﷺ, but has also considered the Speech of his Lord, Almighty Allāh tāālā to be invalid.<sup>83</sup>

O Muslims! A person whose audacity has fallen to such depths that he equates the knowledge of unseen of RasūlAllāh ﷺ with the knowledge of madmen and animals; would it be any surprise if he shuts his eyes from faith and humanity and say: 'what is the difference between a prophet and an animal?'<sup>84</sup> Would it be surprising if he rejects the Word of Allāh tāālā, terms it as invalid, throws it behind and tramples over it – in fact, only a person who does all of this will dare to utter a disrespectful epithet describing RasūlAllāh ﷺ.

But ask him, whether the same description can be used for his own self and for his teachers? Ask these insolent people whether they will allow us to attribute them with the very words that they have used in the description of RasūlAllāh ﷺ. Why are you people called as scholars, shaykhs, leaders, imāms, this, that, such and such<sup>85</sup> – why are they not called as animals?

For example, why are they not called as dogs and pigs? Why do your followers respect you, and on what account do they kiss your hands and feet? Why do

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<sup>80</sup> *dalil e naqli o aqli se sābit hai.*

<sup>81</sup> These lines follow the inflammatory passage in the original *Ĥifzu'l Īmān*. If one reads the whole passage, it is clear that Thānawī rejects 'part ilm al-ghayb' and draws similarity of such 'part ilm al-ghayb' of the Prophet ﷺ with that of animals and madmen; because he trails the discussion with the invalidity of 'kull ilm al-ghayb.' So the parallels drawn are not accidental or an incidental outcome, but rather deliberate and intentional.

<sup>82</sup> Because Allāh tāālā has enumerated knowledge – without qualification – as a praiseworthy and attribute of perfection for prophets.

<sup>83</sup> Because, the Lord says that knowledge is an attribute of perfection for prophets; but Thānawī says it is not.

<sup>84</sup> This is a rhetorical question, highlighting the context and implication of such speech.

<sup>85</sup> *āālim, fāzil, mullā, chuniñ chunañ*

they not do these things with animals – for example, why do they not show such respect to donkeys? What is the reason for this difference?

After all, certainly, even you do not possess complete knowledge; so, where is the exclusivity for you folk in your partial knowledge? Because, such knowledge is possessed by owls, donkeys, dogs and pigs – then it would become necessary to address them as scholars and shaykhs.

But if you will make it binding upon yourself that you will call all of them as scholars, then why are you considered as distinguished on account of your knowledge? In such a thing (as knowledge,) in which there is no exclusivity for believers – or even to humans; and an attribute (of knowledge) which donkeys, dogs and pigs all share; why is this your distinguishing attribute?<sup>86</sup> And if there is no such binding,<sup>87</sup> then by your own rule, it is necessary to explain the difference between you people and donkeys, dogs and pigs.

O Muslims! If you ask them in this manner, it will be lucid and clear that these people have explicitly reviled Muḥammad RasūlAllāh ﷺ and also rejected the verses of the Qur’ān.<sup>88</sup> O Muslims! Ask this particular insolent person and his followers whether this verse of the Qur’ān describes them or not; your Lord Almighty Allāh says:<sup>89</sup>

And We have spread out many Jinn and men for hellfire – they have hearts which do not recognize [the truth] and eyes that do not see [the right path] and ears that do not hear [truthful speech]; they are like cattle – or even worse in being astray; and such people are the heedless ones.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ  
وَالْإِنْسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا  
وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ  
لَّا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ  
هُم أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿٤٦﴾

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<sup>86</sup> *kamālāt*: distinguishing feature or trait. not the literal meaning of perfection.

<sup>87</sup> *iltizām*: that you will call everyone a scholar.

<sup>88</sup> When Thānawī says that knowledge is not a distinguishing attribute of prophets عليه الصلاة والسلام it implies that he rejects the verses which say that it **IS** an attribute of distinction.

<sup>89</sup> Sūrah Al-Aārāf, 7:179.

Have you not seen him – he, who has taken his desire as his god; wouldst you be his procurator? Do you think that many of them hear or understand? They are like cattle – but rather worse – and have deviated from the right path.<sup>90</sup>

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ  
تَكُونُ عَلَيْهِ وَكِيلاً ﴿٩٠﴾ أَمْ تَحْسَبُ أَنَّ  
أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ  
إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلاً ﴿٩١﴾

Ask these insolent people who have equated the knowledge of quadrupeds with the knowledge of prophets عليه الصلاة والسلام: 'Is your knowledge equal to that of prophets – or that of the leader of all prophets ﷺ?'

Surely, they will not dare to explicitly claim such equality.

But if they do – after all, when they have equated it<sup>91</sup> with four-legged beasts, would it be a surprise if they claim it for two-legged ones?<sup>92</sup> Suppose they do, ask them whether there is anyone among their teachers or shaykhs who is greater than them in knowledge.

After all, there MUST be someone, who is higher to them in knowledge? When they find that *someone*, then obviously these people are lesser than that *someone*, otherwise why would they become their students or followers? In which case, the knowledge of this *someone*, is equal to that of animals or cattle. Thus, these insolent followers are lesser than cattle and justifying this verse truly describes them.

Thus, is their punishment; and the punishment of the hereafter is greater. Mayhap, they knew!<sup>93</sup>

كَذَلِكَ الْعَذَابُ وَلِعَذَابِ الْآخِرَةِ  
أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٩٢﴾

﴿٩٢﴾

<sup>90</sup>Sūrah Al-Furqān, 25:43-44.

<sup>91</sup> The knowledge of prophets عليه الصلاة والسلام .

<sup>92</sup> The insolent people themselves.

<sup>93</sup> Sūrah Al-Zumar, 68:33.

## FALSEHOOD IN DIVINE SPEECH

O Muslims! Thus was the description of words which were disrespectful to prophets and even the Master of all Prophets ﷺ; what can one say about statements that assail the reverence of Allāh táālā Himself!

For the sake of Allāh, be just and say whether a person who says the following remains a Muslim? One who said:

When did **I** say that I do **not** believe that falsehood can transpire<sup>94</sup> [in the Speech of] the Creator?<sup>95</sup>

Which means, the Lord Almighty is effectively a liar, has lied and shall lie. And concerning the above statement, the Muftī who issued the following ruling:

Even though such a person has erred in the understanding of Quranic verses,<sup>96</sup> one should not call him a kāfir, or a heretic or a misguided person.

and said:

One should not say harsh things to such a person<sup>97</sup>

and said:

Because it would necessitate takfīr of elder scholars;<sup>98</sup> a Ḥanafī cannot scorn or claim that a Shāfi'ī is misguided.

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<sup>94</sup> **wuqūū e kizb e Bāri**: that falsehood shall/has occurred [in the speech] of Allāh táālā.

<sup>95</sup> This is the statement of some person upon which Rashīd Aḥmed was asked for a fatwā; instead of ruling that such a person is a kāfir, Rashīd Aḥmed rationalized these statements. See Appendix C for a full translation of the *istiftā* and the fatwā. In summary, it was this fatwā, upon which Rashīd Aḥmed was ruled a kāfir; later Deobandis deny this fatwā and claim that it is a forgery – even though Gangohī neither refuted it nor denied it himself, in spite of the *takfīr* on this account being published and circulated widely in his own lifetime.

<sup>96</sup> **ta'wīl e āyāt**

<sup>97</sup> Mentioned in the *istiftā*: that he believes in **wuqūū e kizb e Bāri**

<sup>98</sup> **ūlamā e salaf ki takfīr lāzim āati hai**

In other words: It has been – MáādhAllāh – the madh’hab of many elder scholars that the Lord Almighty is a liar.<sup>99</sup> This is a topic upon which there is difference and is similar to the difference of Ḥanafīs and Shāfiyīs; some fold their hands [in prayer] below the navel, and some above. Similarly, some have said that the Almighty is truthful and some have said that He is a liar. Therefore, do not consider a person who calls Him a liar as misguided or a heretic.<sup>100</sup>

So, if one calls the Almighty a liar – let alone calling him a heretic, do not even consider him a sinner!

One who issues a ruling about the belief of the Almighty, and of his own volition attests that the Almighty has **‘Power to utter falsehood; but it is impossible to occur, and this is an issue that is agreed upon;’**<sup>101</sup> does such a person remain a Muslim? Particularly, when he has explicitly attested:<sup>102</sup>

The meaning of occurrence of falsehood thus becomes valid.<sup>103</sup>

That is, it is valid to say that falsehood has occurred in the [speech of the] Almighty. Does a person who says this remain a Muslim? And does one who considers such a person as a Muslim remain a Muslim himself?

O Muslims! For the sake of Allāh, be just and fair.

After all, by definition, ‘faith’ means to attest<sup>104</sup> to the Truth of Allāh tāālā; and its diametric opposite is to belie.<sup>105</sup> Belie means, to consider someone as having lied. When someone explicitly says that the Almighty can lie, and yet his faith remains intact – only the Lord knows – what kind of an animal ‘faith’ is!

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<sup>99</sup> According to such a Muftī – i.e. Rashīd Aḥmed Gangohī.

<sup>100</sup> As implied by the fatwā. By not ruling such a person kāfir, the Muftī himself becomes a kāfir; and as if this was not enough, the Muftī’s explanation clearly attests *wuqūū* and leaves no room for misunderstanding.

<sup>101</sup> *qudratu’n ālā al-kadhibi maā imtināā al-wuqūū*: See Alahazrat’s classic *Sub’ḥān as-Subbūh* for a detailed refutation of this mendacity and a paper in English based on it, *The Truth About a Lie*, in which *kalām* terms crucial for a clear understanding of this issue were explained.

<sup>102</sup> Rashīd Aḥmed.

<sup>103</sup> *wuqūū e kizb ke maānī durust ho gaye* according to the fatwā; see Appendix C.

<sup>104</sup> *taṣḍīq*: to attest to the truth of someone.

<sup>105</sup> *takdhīb, takzīb*: to belie, to consider someone false or their speech falsehood.

Why are Magians, Hindus, Christians and Jews considered as kāfir? They do not call even those objects they worship [as gods] as liars. Yes, they reject the Word of the True Lord, the Almighty – by denying that the Qur’ān is not His Word; or by refusing to accept what it describes. As such, there might not be a kāfir in this world who considers his god as a god; and his speech as his speech – yet claim that his speech contains falsehood and that it is valid to say that falsehood has occurred in such speech.<sup>106</sup>

An unbiased person will not have any doubt that these people have blasphemed against Allāh táālā and His Messenger ﷺ. This is when you are tested by Allāh; fear Allāh, the Subduer, the One, the Powerful,<sup>107</sup> and recall the verses that have been mentioned earlier and act upon them. If you do so, your faith will fill your heart with a dislike of the blasphemers; it will certainly not allow you to side with those who have insulted Allāh and Muḥammad RasūlAllāh ﷺ. You will be averse to them and you will dissociate from them, instead of finding baseless and lame excuses for their abuses.

Be just for the sake of Allāh! If a person reviles your father, your mother, your teachers, your shaykhs – and not just verbal insults, but written ones that are printed and published; will you still maintain your friendship with them? Will you find excuses for them or try to interpret their words favorably? Or totally ignore them?

No, no; never!

If you have self-respect as a human should, and care for the honor of your parents or teachers as any self-respecting individual should, you would find their<sup>108</sup> very faces abhorrent. You would flee from them, you would even avoid their shadows; you would be upset on hearing their names – and detest even those people who try to find excuses for their abuses.

Then, put the honor of your parents and teachers on one side of a scale, and your belief in the honor and respect of Allāh táālā and Muḥammad RasūlAllāh ﷺ on another. If you are a Muslim – you will certainly not consider the love or honor of your parents greater than that of Allāh and His Messenger. You wouldst consider respecting them (Allāh and His Messenger ﷺ) higher and more

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<sup>106</sup> OF what he considers as god.

<sup>107</sup> *Wāḥid, Qahhār, Jabbār*

<sup>108</sup> Those who insult your parents or teachers and hurl profanities at them.

important than anything else – and far more necessary and mandatory than any obligation or obligatory act.

Your hate for those who insult your parents should not even be a thousandth part of what it should be for those who insult Allāh tāālā and His Messenger ﷺ. Such are the people for whom, glad tidings of the Seven Gifts are given.

O Muslims! This lowly well-wisher of yours hopes that you will heed the verses of Allāh tāālā, the Subduer – and after this clear exposition, you will not require another explanation and, that your own faith will proclaim those words which Allāh tāālā has mentioned in the Qur'an to teach you, quoting the followers of Sayyiduna Ibrāhīm ؑ [who said] as mentioned by your Lord Almighty, The Glorious:

Verily, there is an excellent example for you in the [actions of] Ibrāhīm and those with him; when they said to their community: 'we are dissociated from you and that which you worship other than Allāh; we reject you – and an enmity between us and you has arisen for ever; until you believe in the One God Almighty Allāh...

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي  
إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا  
لِقَوْمِهِمْ إِنَّا بُرَاءٌ مِنْكُمْ وَمِمَّا تَعْبُدُونَ  
مَنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا  
وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى  
تُؤْمِنُوا بِاللَّهِ وَحَدَهُ

Verily there is an excellent example for such a person, who hopes (to attain salvation from) Allāh and the Final day; and those who turn away – verily Allāh tāālā is Praised and is *Al-Ghaniyy*<sup>109</sup>

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ  
كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَنْ  
يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٠٩﴾

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<sup>109</sup> Sūrah Mumtaḥinah, 60:4-6. *Al-Ghaniyy*: Absolute Sovereign, Independent.

He says, just as the companions of My friend<sup>110</sup> Ibrāhīm, readily became enemies of their own community and immediately abandoned them, and clearly told them that they had broken off all relations with them and they detest them, so also you should distance from those who insult Allāh táālā and His Messenger ﷺ.

Allāh táālā is telling you all this for your own good; if you accept this, you will be vouchsafed – and if you reject it, then Allāh táālā does not care for your actions. That is, if you side with those who have sought enmity with Allāh – then along with them, and even the whole world – Allāh táālā does not care for anybody or anything.

These are rulings from the Qur'ān. Whosoever Allāh wishes to give bounty, He will guide them towards obeying Him.



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<sup>110</sup> Khalīl of Allāh : the friend of Allāh.

## ALIBIS OF THE FIRST GROUP

At this point, there are two groups of people who have reservations in accepting the above rulings. The **FIRST GROUP** is of uninformed and ignorant people; and they cite two kinds of excuses:

**The First Alibi:** *These people are our teachers, our elders and our friends.*

The answer to this excuse has already been described from the verses of the Qur'an above, that Allāh tāālā has repeatedly said in His Book and clearly said, that if you wish to escape the Wrath of Allāh tāālā, then do not make any concession to the insolent person even if he is your own father.

**The Second Alibi:** *These people are also scholars;<sup>111</sup> and how can we consider scholars as kāfirs or censure them?*

The answer to this is given by your Lord Almighty who says:

Have you not seen he, who has taken his desire as his god? Allāh tāālā has made him to go astray in spite of his knowledge; and sealed his hearing and his heart and put a veil on his sight. Who can guide him after Allāh tāālā (has made him go astray)? Do you not heed an admonition?<sup>112</sup>

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ  
اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ  
وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ  
مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿١١٢﴾

And He says:

The example of those who were laden with the burden of the Torah, but they did not bear it – their parable is like that of a donkey

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ  
يَحْمِلُوهَا كَمَثَلِ الْجِمَارِ يَحْمِلُ أَسْفَارًا  
بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ

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<sup>111</sup> *maulavi*

<sup>112</sup> Sūrah Al-Jāthiyah, 45:23.

that carries books. What a bad example of a people they are – they who belie the signs of Allāh; verily Allāh does not guide the transgressors.<sup>113</sup>

And He says:

And recite unto them, the tidings of he, whom We gave knowledge of our Signs – but he went out of it, and followed Satan – and became a transgressor. If We wished, we would have elevated him because of his knowledge, but he held his ground [and worldly life] and followed his desire; his example is like that of a dog – which pants if you chase it and pants if you leave it alone. This is the example of a people that belie our verses and transgress their own souls. Only those whom Allāh guides are the guided ones; and those whom He makes them go astray, verily, they are in a great misfortune.<sup>114</sup>

اللَّهُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ❁

وَاثُلْ عَلَيْهِمُ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا  
فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ  
مِنَ الْغَاوِينَ ❁ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا  
وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ  
فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ  
يَلْهَثُ أَوْ تَتْرُكُهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ  
الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ  
الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ❁  
سَاءَ مَثَلًا الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا  
وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ ❁ مَنْ يَهْدِ  
اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِلْ فَأُولَئِكَ  
هُمُ الْخٰسِرُونَ ❁

<sup>113</sup> Sūrah Jumu'ah, 62:5.

<sup>114</sup> Sūrah Al-A'arāf, 7:175-178.

That is, knowledge does not guarantee guidance. This is the choice of the Lord Almighty. These are verses of the Qur’ān and there are numerous ḥadīth that warn about misguided scholars. For example, in one ḥadīth, it is said that the angels of hell will seize such scholars before they seize idol-worshippers; when they protest, ‘do you seize us even before you take idol-worshippers?’ The [angels will] answer:<sup>115</sup> ‘Those who know are not the same as those who do not know.’<sup>116</sup>

Brothers! The respect given to a scholar is because he is considered as an heir of the Prophet ﷺ; and this is true when he is rightly guided. But when he goes astray, is he the Prophet’s heir or the heir of Satan? In the former case, respecting him is respecting the Prophet;<sup>117</sup> but in the latter case, it is showing respect to Satan. And this is so, when such a scholar has not even breached the boundary of kufr, like scholars among innovators. Then, what about those who commit explicit kufr? It is kufr to even *consider* him a scholar, let alone *respecting* him for being a scholar.

Brothers! Knowledge is beneficial, but only when it is accompanied by true religion; otherwise pandits<sup>118</sup> and priests<sup>119</sup> are also scholars, aren’t they? Iblīs was a big scholar, but does any Muslim respect him? He was known as the ‘Teacher of Angels,’<sup>120</sup> but when he turned his face from the respect of Muḥammad RasūlAllāh ﷺ – because the light of RasūlAllāh ﷺ shone in the forehead<sup>121</sup> of Sayyidunā Ādam ﷺ and Iblis did not prostrate to it; and from that moment, he wears the collar of damnation around his neck.

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<sup>115</sup> *Shu’ab al-Īmān*, Al-Bayhaqī, Ḥadīth No. 1900.

<sup>116</sup> **Alahazrat’s footnote:** This ḥadīth is reported by Al-Ṭabarānī in *Al-Mujam al-Kabīr*, Abū Nu’aym in *Ḥilyah* narrating from Anas ؓ elevated to RasūlAllāh ﷺ that he said so.

<sup>117</sup> Because you respect his heir.

<sup>118</sup> Hindu religious scholars.

<sup>119</sup> Christian religious scholars.

<sup>120</sup> *mu’allimu’l malakūt*

<sup>121</sup> **Alahazrat’s footnote:** It is in *Tafsīr al-Kabīr* of Imām Fakhrudīn Rāzī concerning the verse: ‘*And these are Messengers, we made some superior to others.*’ [Sūrah al-Baqarah, 2:253. ]:

The Angels were commanded to prostrate to Ādam because the light of Muḥammad ﷺ shone in his forehead. And in *Tafsīr Nishāpūrī*: The prostration of angels to Ādam was on account of the light of Muḥammad ﷺ that shone in the forehead of Ādam ﷺ.

And since that day, his rightly-guided students<sup>122</sup> send damnation upon him; every Ramadān, he is shackled in chains of fire for the whole month; and on the day of Judgement, they will drag him and throw him in hell. Thus, it is clear that there is no respect for knowledge or teachers when they are disrespectful towards RasūlAllāh ﷺ.

Brothers! A million laments upon such claims of being Muslims for whom the eminence of teachers is more important than that of Allāh tāālā or Muḥammad RasūlAllāh ﷺ. Or the love of brothers or friends is more prominent than the love of Allāh and His Messenger ﷺ.

O Allāh! Give us true faith on account of Your beloved ﷺ and for the sake of his true esteem and mercy. Āmīn.



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<sup>122</sup> *shāgirdān-e-rashīd*: that is, angels.

## ALIBIS OF THE SECOND GROUP

The second group is that of adamant people, enemies of religion – those who deny the necessary aspects<sup>123</sup> of religion themselves, and then after uttering explicit statements of *kufr*, they attempt to erase it by proffering interpretations so that the rider of *ḍarūrī*<sup>124</sup> is lifted and so they can escape the ruling of *kufr*. As if Islam is nothing more than repeating the *kalimah* like a parrot – even if such a person considers the Almighty as a liar or utters filthy words referring to the Messenger ﷺ, his faith remains intact.<sup>125</sup>

Rather, Allāh has damned them on account of their disbelief, their *kufr*; only a few among them shall have faith.<sup>126</sup>

بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

These are enemies of Muslims and Islam. And to deceive the common people, they craft a few satanic devices – and attempt to modify the religion of Allāh.<sup>127</sup>

### THE FIRST SUBTERFUGE

They say: *Islam is the name of uttering the kalimah; it is said in the ḥadīth: whoever uttered lā ilāha illā Allāh shall enter paradise.*<sup>128</sup> Then how can anyone become a *kāfir* by just saying or doing something?

O Muslims! Beware of this accursed deception; which implies that as if reciting the *kalimah* makes one the son of the Almighty!

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<sup>123</sup> *zarūriyat e dīn*: those things that are necessary to know and denying it is *kufr*. The respect of RasūlAllāh ﷺ is a requirement of religion.

<sup>124</sup> *ḍarūrī*: necessary, requirement; same as the above footnote.

<sup>125</sup> According to this second group of people.

<sup>126</sup> Sūrah Al-Baqarah, 2:88.

<sup>127</sup> When such people try to insist that these heresies like ‘falsehood is included in Divine power’ is an old issue WITHIN Ahlu’s Sunnah, is it not an attempt to change the religion of Allāh tāālā? *lā ḥawla wa lā quwwata illā billāh*.

<sup>128</sup> Al-Ṭabarānī, *Al-Mújam al-Kabīr*, Ḥadīth No. 2348.

Because, if a man’s son abuses him or beats him – or does whatever – he still remains that man’s son. Similarly, if one says *lā ilāha illā Allāh*, and then calls the Almighty as a liar or abuses the Prophet ﷺ, his faith does not change.<sup>129</sup>

One of the answers to this deception is already given above:

Do people expect that they will be spared at merely saying ‘We believe’, and that they will not be tested?<sup>130</sup>

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا  
آمَنَّا وَهُمْ لَا يُفْتَنُونَ ❁

If Islām<sup>131</sup> would be valid by mere recitation of the kalimah, then why does the Qur’ān criticise and refute the delusion of people?<sup>132</sup>

Your Lord Almighty says:

The bedouins say: ‘we bear faith.’  
Tell them: you have not believed yet; rather say, ‘we have submitted to the Will of Allāh’ as faith has still not entered your hearts.<sup>133</sup>

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا  
وَلَكِنْ قُولُوا أَسْلَمْنَا وَمَا يَدْخُلِ  
الْإِيمَانُ فِي قُلُوبِكُمْ

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<sup>129</sup> This is also derived from the verse that refutes the Jews and Christians, when they said: “**we are the sons of Allāh and His beloved ones**” [Sūrah Al-Māyidah, 5:18.] Ibn Abbās reports that RasūlAllāh ﷺ was telling the community to fear Allāh, and the Jews and Christians said the above as cited in the verse.

<sup>130</sup> Sūrah Al-Ānkabūt, 29:2.

<sup>131</sup> **Alahazrat’s Footnote:** Shaykh Mujaddid e Alf e Thānī (Imām Aḥmed Sirhindī, d.1034 AH) says in his *Maktūbāt*:

In Islām it is not sufficient to merely say the *kalimah*; rather it is necessary to attest to all the required aspects of religion - *mā ūlima bi’ḍ ḍarūrati majāatun mina’d dīn* – all that is spontaneously known. It is also necessary to disavow and repudiate disbelief (kufr) and infidels (kāfirs) so that Islām is valid from all perspectives.

<sup>132</sup> They will be spared by merely saying that they are Muslims as mentioned in the verse.

<sup>133</sup> Sūrah Al-Ḥujurāt, 49:14.

And He says:

When the hypocrites come to you, they say: 'we bear witness that you are the Messenger of Allāh.' Verily, Allāh knows that you are the Messenger of Allāh – and Allāh bears witness that these hypocrites are certainly liars.<sup>134</sup>

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ  
إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ  
لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ  
لَكَاذِبُونَ ﴿١٣٤﴾

Notice, that uttering the kalimah and swearing oaths that they are truthful did not avail the hypocrites – Allāh táālā revealed and bore witness that they were liars. So if one says: '*he who utters lā ilāha illā Allāh will enter paradise*' to mean that 'regardless of anything else,' is actually rejecting the Qur'ān.

However, one who recites the kalimah and calls himself a Muslim, we shall certainly consider him a Muslim as long as he does not contradict fundamental precepts of Islām either in word or deed. And if such a word or deed (that negates Islām) has occurred, then his utterance of the kalimah is of no use.

Your Lord Almighty Allāh says:

They [hypocrites] swear by Allāh that they have never said so [things disrespectful to the Prophet.] But verily, they have uttered words of disbelief [kufr] and have become disbelievers after having been Muslims.<sup>135</sup>

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا  
كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ

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<sup>134</sup> Sūrah Al-Munāfiqūn, 63:1.

<sup>135</sup> Sūrah Al-Tawbah, 9:74.

Ibn Jarīr (al-Ṭabarī), Ṭabarānī, Abu'l Shaykh, Ibn Mardawīh report from ʿAbdullāh ibn ʿAbbās ؓ who narrates that:<sup>136</sup>

RasūlAllāh ﷺ was sitting in the shade of a tree; presently, he said: 'a man will come to you now and look at you with the eyes of satan; do not speak with him when he comes.' After a while, a man with amber<sup>137</sup> eyes appeared. RasūlAllāh ﷺ called him and asked: 'why were you and your friends saying disrespectful things about me?'

The man went back and brought his companions and they swore that they did not say anything that was insulting or disrespectful.

Allāh táālā revealed these verses on this occasion and said: 'you swear that you have not said it; but certainly, you have said it and it is an utterance of disbelief [word of kufr] – and because of this, you have become *kāfirs* after having been Muslims.'

Notice that Allāh bears witness that those who say things disrespectful about the Prophet ﷺ become *kāfir* even if they insist that they are Muslims.

And He says:

If you ask them, [why they said so,] they reply, 'We were joking and being playful.' Tell them: 'Do you make fun of Allāh táālā and His verses and His Prophet?' Do not find excuses – you have become infidels after professing faith.<sup>138</sup>

وَلَيْنُ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ  
وَتَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ  
كُنْتُمْ تَسْتَهْزِئُونَ ❁ لَا تَعْتَذِرُوا قَدْ  
كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

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<sup>136</sup> Various *tafsīrs* mention this citing Ibn Jarīr, in the commentary of the verse 74 of Sūrah Tawbah. See *Tafsīr Ibn Kathīr*.

<sup>137</sup> The word in ḥadīth is **azraq** – literally 'blue,' but it does not necessarily mean blue. amber or grey eyes are also termed as *azraq*, as mentioned in *Tāj al-ʿArūs*. Alahazrat has translated it as '**karanji ānkhoñ wālā**' meaning one with hazel or amber eyes.

<sup>138</sup> Sūrah Al-Tawbah, 9:65-66.

Ibn Abī Shaybah, Ibn Jarīr, Ibn al-Mundhir, Ibn Abī Hâtīm and Abu'l Shaykh report from Mujāhid, a prominent disciple of ʿAbdullāh ibn ʿAbbās ؓ and he narrates:<sup>139</sup>

concerning the verse: **'When you ask them, they say, 'We were jesting and were being playful.'** A man among the hypocrites said: 'Muḥammad ؓ tells us that the camel of so-and-so is in such-and-such a valley; what does he know about the unseen?'<sup>140</sup>

O Muslims! Notice, that a hypocrite who only said: *'what does Muḥammad ؓ know about the unseen'* was deemed an insult to Muḥammad RasūlAllāh ؓ and Allāh tāālā clearly rejects all excuses and says: *"Do not try to find excuses – you have become kāfirs after having professed faith."*<sup>141</sup>

This is also a lesson to those who deny that the Prophet ؓ, did not have absolutely any knowledge of the unseen.<sup>142</sup> This is the speech of hypocrites, and anyone who says so, according to the verse, is one who mocks Allāh tāālā, the Qur'ān and RasūlAllāh ؓ and is an open disbeliever and an apostate.<sup>143</sup>

Because, to possess knowledge of the unseen is a distinct attribute of prophets as said by Imām Ghazālī, Imām Qaṣṭallānī, Mawlānā ʿAlī al-Qārī, ʿAllāmah Muḥammad Zarqānī and other senior scholars, which I have mentioned in various books written on this subject.<sup>144</sup> It is exceedingly strange and obvious heresy, that one denies that prophets have such knowledge and [says] that it is *muḥāl* even if this knowledge has been **bestowed** by Allāh tāālā.<sup>145</sup> Then, according to this person everything is hidden from Allāh tāālā and He cannot give this knowledge to anyone even if He so wishes! May Allāh tāālā protect us from the deception of Satan. Āmīn.

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<sup>139</sup> *Tafsīr Ibn Jarīr al-Ṭabarī and Tafsīr Durr al-Manthūr*; concerning the verse.

<sup>140</sup> *What does Muḥammad ؓ know about the ghayb?*

<sup>141</sup> Sūrah Al-Tawbah, 9:66.

<sup>142</sup> *muṭlaqan munkir haiñ*: those who deny such knowledge absolutely.

<sup>143</sup> According to Sūrah Al-Tawbah, 9:65-66 (see p.32).

<sup>144</sup> And his masterpiece *Ad-Dawlatu'l Makkīyyah*.

<sup>145</sup> **Alahazrat's footnote:** By the grace of Allah, there are four upcoming epistles refuting this novel narrative: 1) *Irāḥātu Jawāniḥ al-Ghayb* 2) *Al-Jilā al-Kāmil* 3) *Ibrā'a al-Majnūn* 4) *Mayl al-Hudāt* among which the first will be published very soon along with a translation and the rest will also follow, with the aid of Allāh; *wa billāhi't tawfiq*.

Yes, the claim of even a speck of knowledge for someone<sup>146</sup> without the grant of Allāh táālā is certainly kufr. It is also an invalid belief that the knowledge of [anybody in the] creation<sup>147</sup> can encompass the knowledge of Allāh táālā, and is against the opinion of most<sup>148</sup> scholars. However, the knowledge about everything from the first day to the final day of judgement – that which has happened and shall happen, *mā kāna wa mā yakūn*<sup>149</sup> – is only a small part of the Knowledge of Allāh táālā.

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<sup>146</sup> In the creation.

<sup>147</sup> Anyone and everyone in the creation: *ilm e makhluq*.

<sup>148</sup> **Alahazrat's footnote:** The reason why we have restricted it to 'most' shall be explained, InShāAllāh, in the gloss titled, *Al-Fuyūdāt al-Malakiyyah li Muḥibbi'd Dawlati'l Makkiyyah*. [see annotation below the dotted line]

<sup>149</sup> Which is restricted to: from the first day of the first creation coming into existence, to the final day of judgement. And we believe that RasūlAllāh ﷺ was given this knowledge.

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In the gloss:

Thus it is proven that it is impossible [*muḥāl*] by both Law [*sharān*] and rational proofs [*áqlan*] that for anyone in the creation to encompass [*ihāṭah*] the Knowledge of Allāh táālā completely and comprehensively [*at-tafṣīl*]; rather even if the knowledge of first and the last [in the creation] are put together, it is not even comparable to the relation, a billionth part of a drop of water has to a billion oceans because that billionth part is from a drop of infinity and thus infinite in itself and so forth [recursively].

Further, replying to an accusation in *Ghāyatu'l Ma'mūl*:

This is our belief in Allāh táālā. Anyone who reflects on this explanation in this section – not to mention these final comments concerning the comparison of the knowledge of Creator and that of His creation – will be convinced that I am exonerated from the falsehood and slander of those who attribute the following belief to me: **“he [Aḥmed Ridā] claimed equality [*al-musāwāh*] of the Knowledge of the Creator and His creation [that is RasūlAllāh ﷺ] except that the two differed only in being Pre-Eternal and accident [*qidam wa ḥudūth*].**

Concerning the word 'most,' he writes:

Yes, in spite of all this, we still do not do takfīr of those who say this, as claimed in *Al-Mawḏūáāt*. This is because, gnostics like Sayyidi Abu'l Ḥasan al-Bakrī رحمه الله and those who followed him have said so, as mentioned by Shaykh Al-Áshmāwī رحمه الله in his commentary of *Ṣalāt Aḥmed al-Badawī*...

...Shaykh Ábd al-Ĥaqq mentioned this in his *Madārijju'n Nubuwwah* and neither did takfīr, nor called him a heretic [*yuḏallil*] and did not even name him, but simply said, 'a gnostic has said,' and then followed it, with the comment: 'Allāh táālā knows better what he really meant by this, because if this is taken literally [*ála zāhirihī*] it contradicts numerous [established] proofs.

This part is not even comparable to a billionth part of a drop of water in relation to a billion oceans. Indeed, this 'part' is itself a small part of the knowledge of Sayyidunā Muḥammad ﷺ. I have described all these issues in *Al-Dawlatu'l Makkiyyah* and other books. Anyway, this was mentioned as a point of objection, but nevertheless it was InShāAllāh, a beneficial digression; and now, let us return to our previous discussion.

## THE SECOND SUBTERFUGE

They say: *The madh'hab of Imām Aázam ؒ is that, 'takfīr is not done of anyone who prays facing the qiblah.'*<sup>150</sup> and it is in the ḥadīth that: *'whosoever prays facing our qiblah and eats the animal slaughtered<sup>151</sup> by us, is a Muslim.'*<sup>152</sup>

O Muslim! This is an unclean deception in which, they even went beyond mere uttering the kalimah and named faith as just turning one's face to the qiblah. That is, one who faces the qiblah and prays is a Muslim, even if he says that Allāh tāālā lies, or insults Muḥammad RasūlAllāh ﷺ – his faith remains intact,

*as firm as the ablution of bibi tamiyz<sup>153</sup>*

### The First Answer

Your Lord Almighty ﷻ says:

Righteousness is not that you turn your face towards the east or the west; rather, the virtue of he who bears faith in Allāh and the final day, angels, the Book and prophets<sup>154</sup>

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ  
الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ  
وَالنَّبِيِّينَ

<sup>150</sup> Imām Aázam, *Fiqh al-Akbar*. Also, **qiblah**: the direction one faces.

<sup>151</sup> *dhabh, zabih*

<sup>152</sup> *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Ṣalah. 1/56.

<sup>153</sup> *chuñ wuzu e muḥkam e bibi tamiyz*

<sup>154</sup> Sūrah Al-Baqarah, 2:177.

Thus it is clearly explained that the most important thing is that one should have faith in the necessities of religion,<sup>155</sup> merely turning towards a direction to pray is of no use [with defect in the fundamentals].

And He says:

That which they spend was not stopped from being accepted, until they disbelieved in Allāh and His Messenger; and they do not come to pray, except lazily; nor do they give in charity except with dislike<sup>156</sup>

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا  
 أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ  
 الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ  
 إِلَّا وَهُمْ كَارِهُونَ

They [hypocrites] were called as kāfirs, in spite of their standing in prayer; were they not facing the qiblah in prayer? They were not just facing the qiblah, but they were praying behind the qiblah of the hearts and souls, the ka'abah of religion and faith: Sayyidunā RasūlAllāh ﷺ.

And He says:

And if they repent and establish prayer, and give charity, then they are your brothers in the religion. And thus, we explain our verses to people of knowledge. And if they give their word and then break their covenant and scorn your religion, then, kill the leaders of disbelief; their oaths amount to nothing – mayhap, they refrain.<sup>157</sup>

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا  
 الزَّكَاةَ فَأِخْوَانُكُمْ فِي الدِّينِ وَنُفِصِلُ  
 الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥٤﴾ وَإِنْ نَكَثُوا  
 أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي  
 دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا  
 أَيْمَانَ لَهُمْ لَعَلَّهِمْ يَنْتَهُونَ ﴿٥٥﴾

<sup>155</sup> zarūriyāt e dīn

<sup>156</sup> Sūrah Al-Tawbah, 9:54.

<sup>157</sup> Sūrah Al-Tawbah, 9:11-12.

When those who prayed and gave charity said something scorning religion, they were addressed as leaders of kufr, and the heads of disbelievers. Isn't insulting Allāh táālā and His Messenger, scorning the religion?

Listen to what your Lord Almighty says:

Among the Jews are those, who swap words from their places, and they say: 'we hear and we disobey. Hear us, may you never be made to listen, make concessions for us.' And they say *rāyīnā* by twisting their tongues, and scorning the religion. It would have been better for them if they said: 'we hear and obey; hear us, and consider us.' But Allāh has damned them because of their kufr and they will not bear faith, except some [among them].<sup>158</sup>

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ  
مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا  
وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا  
بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ  
قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَانظُرْنَا  
لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ  
اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ❁

In Madinah, Jews would attend the assembly of the Prophet ﷺ and would say: 'Hear us! May you not be made to hear.' On the outside, this was meant as a prayer, meaning: 'May you never hear an undesirable thing,' but in their hearts, they had this sick intention: 'that may you not be able to hear at all.' When the Messenger ﷺ said something, they would say *rāyīnā*, meaning 'give us consideration, as we have not understood it well.'<sup>159</sup> But they, would intend another meaning. Some have said that they intended *rūūnah*<sup>160</sup> and others said that they used to twist their tongues and say it with a little elongation as *rāyīnā* meaning, 'our shepherd.'

<sup>158</sup> Sūrah An-Nisā', 4:46.

<sup>159</sup> They tried to pretend as if they were saying: '*ihfaẓnā* - protect us,' though they really meant to insult by deriving it from *rūūnah* [*Mufradāt al-Qur'ān*, Imām Rāghib al-Aṣfahānī].

<sup>160</sup> *rūūnah* means foolishness or imbecility. In major readings it is recited as *rāyīnā* without tanwīn meaning, 'Do not say *rāyīnā*.' Ḥasan recited this verse it with tanwīn: *lā taqūlū raḃīnan*; Thālab says that it means: '[O Jews, who say this] do not utter a lie, in mockery and foolishness' [*Tāj al-Ārūs*].

When an innuendo is considered as disparaging the religion, then should not an explicit insult be considered worse? If you are judicious, you will not fail to notice that even the negative meanings of the innuendos [mentioned in the verse, uttered by the Jews] are not as ugly as these explicit insults.<sup>161</sup>

A curse to be deaf, or foolishness or a shepherd – are not as ugly<sup>162</sup> as saying: 'less in knowledge than Satan,' or 'equal to madmen and animals in knowledge' or referring to God, 'that He is a liar, tells lies and one who calls Him a liar is a righteous Sunni Muslim.' *Al-īyādhu billāh!* We seek Allāh's refuge.

## The Second Answer

Attributing this nasty delusion<sup>163</sup> to the *madh'hab* of Imām Aázam رحمته الله is a slander of the Imām, because he has said in his famous book explaining the creed of Ahlu's Sunnah:<sup>164</sup>

the Attributes of Allāh are Pre-eternal and are not accidents,<sup>165</sup> nor are His Attributes from His creation;<sup>166</sup> whosoever says that His Attributes are His creation or that they are accidents, or tarried in this belief or doubted this,<sup>167</sup> then verily, he has disbelieved [*kāfir*] in Allāh táālā.

And the Imām says in his *Kitāb al-Waṣīyyah*:<sup>168</sup>

whosoever says that the Speech of Allāh is a creation, is a disbeliever [*kāfir*] of Allāh táālā.

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<sup>161</sup> Explicit insults uttered by Gangohī, Ambhetwī and Thānawī.

<sup>162</sup> They are ugly and are blasphemies; the sayings of the modern blasphemers are even more ugly and are hence even more severe blasphemies.

<sup>163</sup> That merely facing the *qiblah* makes one a Muslim and regardless of everything else, we do not do *takfir* of those who face towards our *qiblah* in their prayer.

<sup>164</sup> *Fiqh Al-Akbar*, Imām Abū Ḥanīfah.

<sup>165</sup> *muḥdathah*

<sup>166</sup> *makhlūq*

<sup>167</sup> Tarried or doubted that: the Attributes of Allāh are Pre-eternal and neither accidents nor creation.

<sup>168</sup> *Kitābu'l Waṣīyyah*, Imām Abū Ḥanīfah.

In the commentary of *Fiqh al-Akbar*:<sup>169</sup>

Fakhr al-Islām<sup>170</sup> said that it has been reported with veracity that Imām Abū Yūsuf said: 'I debated Abū Ḥanīfah in the issue of *Createdness of the Qur'ān*, and eventually we both agreed that whosoever says that the Qur'ān is created is a disbeliever [*kāfir*.]' This has also been reported by Imām Muḥammad.

Thus, it is the unanimous opinion and agreement of the three Imams of the madh'hab, that those who say that the noble Qur'ān is a created thing are kāfirs. The Mútazilah, the Karrāmiyyah and the Rāfidīs, who claim that the Qur'ān is a creation; do they not pray facing the Qiblah?<sup>171</sup>

Take this very specific case that we are discussing now; Qādī Abū Yūsuf, the prominent Ḥanafī Imām says in his *Kitāb al-Kharāj*:<sup>172</sup>

Any Muslim who insults the Messenger ﷺ or belies him, or finds fault with him, or diminishes his rank – has certainly committed kufr and has disbelieved in Allāh tāālā. The wife of such a person goes out of wedlock.

It is clearly and explicitly said that even an attempt to diminish the rank of RasūlAllāh ﷺ by Muslims, will render him a kāfir and his wife goes out of wedlock. By common definition, is not a Muslim among those who pray facing the *qiblah*?<sup>173</sup> Indeed, he is; but on account of his blasphemy and uttering disrespectful words referring to Sayyidunā Muḥammad ﷺ, his facing the qiblah is of no benefit.

**The Third Answer:** is that in the terminology of scholars, *ahl al-qiblah* or the People of Qiblah, are those who fulfill all the requirements of faith and if a

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<sup>169</sup> *Minaḥ al-Rawḍ al-Az'har*, Ālī al-Qārī, Pg.95.

<sup>170</sup> Fakhr al-Islām, when mentioned in Ḥanafī texts without qualification usually refers to Imām Muḥammad al-Pazdawī [d.482 AH].

<sup>171</sup> Aren't they considered as kāfirs according to major Imams, including the three mentioned above?

<sup>172</sup> Imām Abū Yūsuf, *Kitāb al-Kharāj*, 182.

<sup>173</sup> *ahl al-qiblah*

person contradicts or denies even a single thing from that which is considered as Necessary Requirement,<sup>174</sup> he is considered as a disbeliever, an apostate by unanimous agreement.<sup>175</sup> In fact, one who does not consider such a person<sup>176</sup> as a kāfir, is himself a kāfir.

It is said in *Shifā*, *Bazzāziyyah*, *Al-Durar wa'l Ghurar* and *Fatāwā al-Khayriyyah*:

...muslims are unanimously agreed upon the ruling that one who insults the Messenger ﷺ is a *kāfir*, a disbeliever; and one who doubts that such a blasphemer is *kāfir*, or that he will be punished is himself a *kāfir*.<sup>177</sup>

In *Majmā al-Anhur*<sup>178</sup> and *Durr al-Mukhtār*:<sup>179</sup>

And a person who is ruled a *kāfir* due to his insulting prophets, the repentance of such a person is absolutely unacceptable; one who doubts that such a person will be punished, or that he is a *kāfir* is a *kāfir* himself.

Though cited in support of this sub-topic, the ruling clearly describes that a blasphemer, according to *ijmā* is an apostate and those who do not consider such people as apostates, are themselves apostates.

It is in *Fiqh al-Akbar*:

It is mentioned in *Al-Mawāqif* that the people of Qiblah are not ruled as kāfirs as long as they do not reject things that are classified as requirements of faith and things upon which there is a unanimous agreement like considering a forbidden thing to be permissible.

...it is obvious that our scholars do not permit the takfir of Ahl al-Qiblah on account of sins; but this does not mean just facing the Qiblah, because the extremist/fanatical Rafidīs who claim that Jibrīl ﷺ made a

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<sup>174</sup> *darūriyāt; zarūriyat e dīn*

<sup>175</sup> *kāfir, murtadd* by *ijmā*

<sup>176</sup> One who denies or contradicts a necessary requirement of faith.

<sup>177</sup> Qadi Íyād al-Mālikī, *Kitāb al-Shifā bi Tārīfi Hūqūq al-Muṣṭafā*, 2/208.

<sup>178</sup> Shaykh-Zādah, *Majmā al-Anhur*, 1/677.

<sup>179</sup> Áláuddīn al-Ĥaskafī, *Al-Durr al-Mukhtār*, Kitāb al-Jihād, Bāb al-Murtadd.

mistake in delivering the Revelation,<sup>180</sup> because Allāh táālā sent him<sup>181</sup> towards Áli ؑ; and some others among them claim that he is god. Even if they pray facing our Qiblah, they are not believers. This is the intended meaning of the saying of the Prophet ﷺ that: “one who prays like us and facing our Qiblah, and eats our slaughter, then he is a Muslim.”<sup>182</sup>

That is, he is a Muslim as long as he does not contradict a necessary aspect of religion or does not do anything that negates his belief. In the same book elsewhere, he says:<sup>183</sup>

know that Ahl al-Qiblah is meant to refer to those who agree [and believe in] the necessary aspects of religion. Like, that the world and everything in it is an accident,<sup>184</sup> and that bodies will be resurrected and assembled on Judgement day,<sup>185</sup> and the Knowledge of Allāh táālā encompasses everything<sup>186</sup> – the general and the specific and other such things.

Even if a person dutifully meets religious obligations and performs worship alongside the belief that the world is pre-eternal or denies that people will be assembled in their bodies or that Allāh táālā does not know the minutiae, is not included in the Ahl al-Qiblah. And the meaning of the saying: ***we do not do takfīr of Ahl al-Qiblah***, according to scholars of Ahlu’s Sunnah is, that we should not do takfīr of those who do not carry signs of disbelief nor carry such sign; neither have done anything or said something that requires this ruling.

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<sup>180</sup> *waḥ-y*

<sup>181</sup> This is the belief of a fanatical group of Shiáh who claim that Jibrīl ؑ delivered the Revelation to Sayyidunā Muḥammad ؑ instead of Sayyidunā Áli ؑ.

<sup>182</sup> Al-Qārī, *Sharḥ Fiqh al-Akbar*, 446.

<sup>183</sup> Ibid., 429

<sup>184</sup> *ḥādīth, ḥawādīth*

<sup>185</sup> *ḥashr*: to be gathered and assembled.

<sup>186</sup> The Mútazilah believe that Allāh has only generic knowledge and does not have knowledge of specifics and the minutiae. *Al-íyādhū billāh*.

Imām Ábd al-Ázīz al-Bukhārī<sup>187</sup> says in his commentary on *Uṣūl al-Ĥusāmī*:<sup>188</sup>

if a person exaggerating in his [heretical] belief, so much that it becomes necessary to rule him a kāfir,<sup>189</sup> then, we do not bother whether he agrees or disagrees with something; because he is not included in the classification of ummah<sup>190</sup> that has been given the testimony of being [as a group] vouchsafed [from error]<sup>191</sup> even if such a person imagines himself to be a Muslim.

Because, the term ummah does not merely refer to those who pray facing the Qiblah, but rather refers to those who are [true] believers. And this person<sup>192</sup> is a kāfir, even if he does not realize that he is one.

In *Radd al-Muĥtār*:<sup>193</sup>

There is no dispute concerning the disbelief of a person who opposes [or rejects] any required component of faith, even if he prays facing our Qiblah and punctual and unflinching in fulfilling obligations and doing good deeds for all his life, as explained in *Sharĥ al-Tahrīr*...

Such straightforward descriptions and plain rulings are found commonly in books of Áqīdah, Fiqh and Uṣūl.

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<sup>187</sup> Imām Ábd al-Ázīz ibn Áhmed Al-Bukhārī, [d.730 AH / 1329 CE] is also famous for his *Kashf al-Asrār*, considered as one of the most important commentary of *Uṣūl al-Pazdawī* of Fakhr al-Islām.

<sup>188</sup> *Al-Muntakhab fī Uṣūl al-Madh'hab* by Imām Ĥusāmuddīn Muĥammad ibn Muĥammad al-Akhsikathī, [d.644 AH / 1246 CE] this is also known as *Ĥusāmī* or *Uṣūl al-Ĥusāmī*.

<sup>189</sup> On account of his extreme heresy that necessitates *takfīr*.

<sup>190</sup> Al-Bukhārī, *Al-Taĥqīq fī Sharĥi Muntakhab al-Uṣūl*, Bāb al-Ijmāá.

<sup>191</sup> The ummah is collectively vouchsafed from error according to the ḥadīth: "Verily Allāh táála will not make the followers of Muĥammad ﷺ agree upon error; and Allāh's aid is with the (righteous) group; and those who go out of this group shall go into fire" [*Sunan al-Tirmidhī*, 2167].

<sup>192</sup> Such a person whose heresy has crossed the limits of kufr.

<sup>193</sup> Ibn Áábidīn, *Radd al-Muĥtār*, Kitāb al-Ṣalah; Bāb al-Imámah, 1/377.

**The Fourth Answer:** is that it is self-evident from this issue [of facing the Qiblah] itself. Consider a man who prays facing the Qiblah five times, and bows down to Mahadev<sup>194</sup> another time; can any sensible person consider him a Muslim? Whereas saying that Allāh táālā is a liar and insulting Muḥammad RasūlAllāh ﷺ is far worse than bowing down to Mahadev, even though they are the same in their being disbelief; because some kinds of kufr are worse than others.

The reason [why the latter is worse] is because, bowing to an idol implies belying the One God, whereas calling him a liar is expressly belying him; and in such prostration, there is a rational possibility<sup>195</sup> that it is a prostration of respect and not a prostration of worship; and veneration<sup>196</sup> is not kufr in itself.

Therefore, if someone prostrates to a scholar or a gnostic out of veneration, he will be a sinner but not a kāfir. However, prostrating to idols [or such icons] is absolutely kufr according to the Sharīāh because this is a distinct characteristic of polytheists.

But insulting the Prophet ﷺ is a major kufr in itself; and there is no vestige of Islām in it. I have not formed my opinion based on this difference, because the repentance of a person who prostrates to an idol is accepted; but the tawbah of a person who insults the Prophet ﷺ is not accepted according to thousands of scholars.<sup>197</sup>

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<sup>194</sup> One of the many false Hindu gods.

<sup>195</sup> *iḥtimāl āqlī*, meaning a plausible explanation exists.

<sup>196</sup> **Alahazrat's footnote:** it is in *Sharḥ al-Mawāqif* [*Al-Marṣad al-Thālith, Al-Maqṣad al-Awwal*: The Third Standpoint, The First Objective]:

prostration to the sun is clear proof that such a person does not attest to the veracity of Sayyidunā Muḥammad ﷺ on the exterior; but we issue the ruling according to the exterior, not because it is an article of faith to not prostrate to anyone other than Allāh. Even if it is known that such a person did not prostrate [*sajdah*] for either veneration or the belief that the sun was a god; and if his heart is convinced and unperturbed about attestation [*taṣdīq*] of the Shariāh, then we do not rule him a kāfir near Allāh, though he will be ruled a *kāfir* due to his outward action.

<sup>197</sup> Yet, according to latter imāms, repentance is acceptable as Alahazrat himself explains further below.

Alahazrat has explained this issue of prostration in detail in his book: *Al-Zubdatu'z Zakiyyah fī Tahrimi Sajdatu't Tahīyyah*. [The Pure Cream: On Prohibition of Prostration of Respect].

This is the preferred opinion<sup>198</sup> of the following Imams among Ḥanafīs:

- Imām Bazzāzī;
- the accomplished researcher Imām Ibn Humām;
- Állāmah Mawlā Khusraw, author of *Al-Durar wa'l Ghurar*;
- Állāmah Zayn ibn Nujaym, author of *Al-Baḥru'r Rāyiq* and *Al-Ashbāh wa'n Nažāyir*;
- Állāmah Úmar ibn Nujaym, author of *Al-Nahru'l Fāyiq*;
- Állāmah Abū Ábdullāh Muḥammad al-Ghazzī, author of *Tanwīru'l Abṣār*;
- Állāmah Khayruddīn al-Ramlī, author of *Fatāwā al-Khayriyyah*;
- Állāmah Shaykhī Zādah, author of *Majmaú'l Anhur*;
- Állāmah Muḥammad ibn Álī al-Ḥaskafī, author of *Al-Durr al-Mukhtār*.

More details and additional research on this issue can be found in *Fatāwā al-Ridāwiyyah*. The ruling 'tawbah is not accepted' is in Islamic lands and for Islamic rulers, so the execution of a blasphemer is carried out even after his repentance.

Nevertheless, if a blasphemer sincerely repents, it is accepted near Allāh táālā. The blasphemer should not make this a basis to not repent at all saying: 'if repentance is not accepted, then why should I repent?' No, this is not the case. Repentance will erase kufr and make him a Muslim and he will be saved from everlasting punishment in Hell. There is a unanimous agreement upon this as described in *Radd al-Muḥtār*, and other books. Allāh táālā knows best.



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<sup>198</sup> There is a difference of opinion on this matter in our madh'hab; Imām Ibn Ábidīn has explained that repentance [*tawbah*] of a blasphemer is accepted in our madh'hab. See *Tanbīh al-Wulāti wa'l Ḥukkām alā Ahkāmī Shāṭimi Khayri'l Anām*. This is why Alahazrat says: 'among our Imams.' Allāh táālā knows best.

## THE THIRD SUBTERFUGE

They say: *it is written in books of Fiqh that if a person has 99 components<sup>199</sup> of kufr, and one component of Islām, even then we should not call such a person a kāfir.*<sup>200</sup>

**The First Answer:** This is the ugliest of all deceptions. If a man says the *ādhān* once a day or prays two *rakāh* and then worships an idol 99 times; or blows a conch,<sup>201</sup> or rings a bell<sup>202</sup> – does he still remain a Muslim? Can any sensible person consider him a Muslim just because he has one component of Islam, even though he has 99 components of disbelief?

**The Second Answer:** According to this claim, everybody except atheists will have to be considered as Muslims: any polytheist, Magian, Hindu, Christian, Jew – because after all, they believe in a God – which is one component of Islām; rather the fundamental belief<sup>203</sup> that is the basis for all other beliefs!

Particularly, the philosophers and Aryas<sup>204</sup> because they claim to believe in one God; the Jews and Christians will then be comparatively<sup>205</sup> stauncher Muslims because in addition to monotheism, they also believe in revealed scriptures, thousands of prophets, Judgement day, resurrection, reward and punishment, heaven and hell, which are all Islamic beliefs.

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<sup>199</sup> *bateñ*: that is, things or components or ingredients of kufr. This is not about 99 interpretations that are disbelief and one possible meaning of Islām in ONE statement/action, as it is explained further below in the fifth answer.

<sup>200</sup> This is not a hypothetical statement and is commonly cited by Qadianis.

<sup>201</sup> *sankh* or *shankha*: the shell of a large sea snail commonly occurring in the Indian Ocean (scientific name *Turbinella pyrum*;) this is used as a trumpet in rituals, religious practices and an object of worship among Hindus.

<sup>202</sup> Ringing a bell or a *ghanti* is a ritual in Hindu worship; it also *accompanies* worship in Christian churches and masses.

<sup>203</sup> That is, that God Exists.

<sup>204</sup> Followers of the *Arya Samaj*, which was founded by Dayananda Saraswati (1824-1883 CE.) Among the principles of the samaj/society are belief in monotheism and condemnation of idol worship. [*Encyclopedia of Religion and Ethics*, Hastings and Selbie, 57-62] "It was at Bombay, on the 10th of April 1875, that Swami Dayanand founded the Arya Samaj." [*Ibid.*, 58]

<sup>205</sup> In comparison to Arya-Samajis and philosophers.

**The Third Answer:** The verses from the Qur’ān mentioned earlier are sufficient to refute this strange claim, where, in spite of uttering the kalimah, in spite of performing the obligatory prayer, the hypocrites were declared as kāfir for just one utterance of kufr; as mentioned in the verse:

and they became kāfirs after  
professing Islām<sup>206</sup>

وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ

and in the verse:

do not proffer excuses; you have  
become kāfirs after professing  
faith<sup>207</sup>

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

Even though, according to this vile subterfuge, it was incorrect to call these people kāfir for merely one thing, and unless more than 99 components of disbelief were found.

Probably,<sup>208</sup> they may say as an answer to the above: ‘this<sup>209</sup> was a mistake made by God; or said in haste by Him; because this makes the boundaries of Islām constrained – because those uttering the kalimah are being expelled from Islām for a single thing; and He neither listens to excuses nor allows them to explain their excuses.’ Alas! God did not discuss this with Naturalist<sup>210</sup> or Nadawī<sup>211</sup> lecturers or other broad-minded Islamic reformers.’<sup>212</sup> Allāh’s curse be upon oppressors!

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<sup>206</sup> Sūrah Al-Tawbah, 9:74.

<sup>207</sup> Sūrah Al-Tawbah, 9:66.

<sup>208</sup> Hypothetical statement made to illustrate a point.

<sup>209</sup> Terming the hypocrites as a *kāfir* for a single thing.

<sup>210</sup> Naturalist or a *neychari* in Urdu, who attempt to explain miracles according to laws of nature; Sir Syed Ahmed Khān of Aligarh and his followers.

<sup>211</sup> Those belonging to *Nadwatu’l Ūlamā*, a reformist movement of the 20<sup>th</sup> century, which sought to bury the differences between sects (irrespective of being Shiah or Sunni; Wahābī or Khariji; Muslim or Naturalist) and unite under the banner of One-Qiblah and One-Kalimah as Muslims.

<sup>212</sup> That is: We rule those who insult the Prophet ﷺ as *kāfir* – and even if it is done only once. This we do, following Divine Law and has a precedent in the revelation. Secondly, when we issue this ruling, the Naturalists, Nadawīs and other reformers say: ‘this ruling of *kufr* is a mistake; this is done in haste, and this constricts the boundaries of Islām, expelling the people of Qiblah from Islām for even

**The Fourth Answer:** Your Lord Almighty says:

Do you bear faith in some parts of the book and disbelieve in some other parts? What is the recompense of those who do so, except humiliation in this worldly life; and on the day of Judgement they shall be turned towards a severe punishment; and Allāh is not heedless of all that you do.

These are a people who have bought life of this world in lieu of life in the hereafter; neither will their punishment abate, nor will they be given aid.<sup>213</sup>

أَفْتُمُونَن بَبَعُضِ الْكِتَابِ وَتَكْفُرُونَ  
بَبَعُضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ  
مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ  
الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا  
اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٢١٣﴾ أُولَئِكَ  
الَّذِينَ اشْتَرَوْا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ  
فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ  
يُنصَرُونَ ﴿٢١٣﴾

Suppose, there are a thousand things in the Qur'an; then it is necessary requirement to believe in each one of them. And if a person believes in 999 and does not accept only one of these, the Qur'an says that such a person is a *kāfir*, in spite of believing in 999 things out of a thousand. And that he will be humiliated in this world and be meted severe punishment in the hereafter which is forever and the punishment will not be eased even for a moment. This does not say that a person saying 99 things of kufr remains a Muslim just because of one thing; this is not the doctrine of Muslims – rather it is in itself clear disbelief according to the Qur'an.

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small things; rulings are issued without consulting others.' Thus, 'would you say the same about God Almighty because He has declared those who uttered one word of insult as *kāfirs*?'

<sup>213</sup> Sūrah Al-Baqarah, 2:85-86.

**The Fifth Answer:** In reality, those who attributed this belief to scholars of fiqh have actually acted as the Jews who transposed words

they switch the words from their  
[intended] meanings.<sup>214</sup>

يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ

Scholars of fiqh did not say that: ‘a person is a Muslim if he has one component of Islām, even if he has 99 components of kufr’. We seek Allāh’s refuge. Rather, it is the *ijmā’* of our *ummah* that if a person has 99,000 ingredients of Islām, but has one ingredient of kufr – then certainly and absolutely such a person is a *kāfir*. If a drop of urine falls in 99 drops of rosewater, all of it becomes urine<sup>215</sup> but these ignoramuses say, that if a drop of rosewater falls in 99 drops of urine, everything becomes clean!

Leave alone scholars of fiqh, even an ordinary man with some discerning will not say such an absurd and ignorant thing. Rather, what scholars have said it: if a man says something, and 99 meanings of *that statement* are of disbelief, and one meaning is valid in Islām, then unless it is proven that he has really intended the meaning of kufr, we shall withhold from making *takfīr*; because, there is one possibility of this statement which is not kufr. They also add that, if he indeed intended a meaning that is kufr, our efforts to interpret favorably are of no use – because he will remain a *kāfir* near Allāh.

This can be illustrated by an example: suppose Zayd says *that Āmr has absolute and conclusive knowledge of the unseen*. This statement has the following possible meanings of kufr:

1. Āmr knows the unseen by himself; this is plain and clear kufr.

Say ye: none in the heavens or the  
earth knows the unseen except  
Allāh *táālā*.<sup>216</sup>

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ  
وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ

2. Āmr does not know the unseen by himself, but he has conclusive knowledge because those<sup>217</sup> who know it have informed him of it.

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<sup>214</sup> Sūrah Al-Nisā’a, 4:46.

<sup>215</sup> That is, all of it becomes unclean like urine.

<sup>216</sup> Sūrah Al-Naml, 27:65.

<sup>217</sup> Other than Allāh *táālā*.

the reality of the Jinn was exposed, that if they knew matters of the unseen, they would not have remained in disgrace and misery<sup>218</sup>

تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ  
الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ

3. Ámr is an astrologer or is a
4. Rammāl, a geomancer<sup>219</sup>
5. Samudrak, a palm reader or a practitioner of palmistry<sup>220</sup>
6. divines based upon the crowing of a crow etc.
7. divines by insects falling on one's body
8. or by going to the right or left of a bird or a wild animal<sup>221</sup>
9. divines by omens: observing the twitching of an eye or other parts of the body
10. throws dice
11. fortune teller
12. enquires about unseen things through mediums
13. knows mesmerism<sup>222</sup>
14. uses a magic table<sup>223</sup>

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<sup>218</sup> Sūrah Al-Sabā, 34:14.

<sup>219</sup> **Raml** or Geomancy: is a form of divination that interprets markings on the ground or the patterns formed by tossed handfuls of soil, rocks, or sand. The most prevalent form of divinatory geomancy involves interpreting a series of 16 figures formed by a randomized process that involves recursion followed by analyzing them, often augmented with astrological interpretations. [Wikipedia] In *Kashf al-Žunūn*, it is said that the number of these figures are 12 according to the number of the zodiac signs. Al-Haytamī says that it is ḥarām to learn or teach this science [*Fatāwā al-Ĥadīthiyah*].

<sup>220</sup> This kind of fortune tellers are common in India; they claim to tell the future by looking at the lines on one's palms.

<sup>221</sup> Augury; this and the two previous kinds (#6, #7) are also known as zoomancy or theriomancy: divination by animal behavior.

<sup>222</sup> In 19<sup>th</sup> Century India, mesmerism was considered as a form of occult practice and magic.

<sup>223</sup> Like the Ouija boards.

15. enquires about the unseen from a planchette<sup>224</sup>

16. has knowledge of physiognomy<sup>225</sup>

17. he has the knowledge of number-magic [zāyirjah]<sup>226</sup> and he believes that he attains the knowledge of unseen – conclusively and absolutely – because this is kufr;<sup>227</sup> RasūlAllāh ﷺ has said:

If one goes to a soothsayer or a fortune-teller and validates what he says [attests to the truth of the soothsayer] then he has disbelieved in that which was given to Muḥammad ﷺ.<sup>228</sup>

This has been narrated by Abū Hurayrah ؓ and reported through a Ṣaḥīḥ chain by Imām Aḥmed and Ḥākim; and the wordings of the ḥadīth reported by Aḥmed and Abū Dāwūd:<sup>229</sup>

he who consults a soothsayer has verily disavowed that which has descended upon Muḥammad ﷺ.

18. Āmr believes he receives revelation, and on this basis he has veritable knowledge of the unseen as it was given to Prophets; this is outright disbelief.

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<sup>224</sup> **Planchette:** A planchette (French for a small plank or board) is an instrument used to communicate with spirits, in spiritualism. It is usually about three inches wide and four inches long, resting on three small legs. [Raymond Buckland, *The Fortune-Telling Book*, 373].

<sup>225</sup> *qiyāfah dānī:* physiognomy; some extreme forms suggested that a person’s destiny could be predicted by using this science.

<sup>226</sup> “*The Za’irajah:* A branch of the science of letter magic, (practiced) among the (authorities on letter magic), is (the technique of) finding out answers from questions by means of connections existing between the letters of the expressions (used in the question). They imagine that these (connections) can form the basis for knowing the future happenings they want to know.” [Ibn Khaldūn, *Al-Muqaddimah*, Trans. Franz Rosenthal, Vol.3. Pg.182].

In all these examples, it is kufr to believe that information obtained from such sciences (or pseudosciences) is absolutely true and certain (*qaṭṭī-yaqīnī*) and one who has obtained this information has absolute knowledge of unseen (is also kufr); but if one practices the *Zayirjah* or *Jafar* – as a guide similar to *istikhārah* and not with the belief or claim of absolute knowledge of unseen, it is not kufr. Allāh tāālā knows best.

<sup>227</sup> **Alahazrat’s Footnote:** That is, when one believes that such knowledge is absolute, certain and conclusive and claiming this with certitude is kufr, as mentioned in the discussion itself.

<sup>228</sup> This was reported by Imām Aḥmed in his Musnad, 2:249, Ḥākim.

<sup>229</sup> Sunan Abū Dāwūd, 2:189.

But he is the Messenger of Allāh  
and Seal of all prophets; and Allāh  
tāālā knows all things<sup>230</sup>

وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ  
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

19. He does not believe that Ámr receives revelation, but claims that he has this knowledge by divine inspiration<sup>231</sup> – and has complete knowledge of all unseen such that it encompasses the knowledge of the Lord Almighty; this is kufr because, this person has elevated Ámr above RasūlAllāh ﷺ because, even his knowledge does not encompass the entire knowledge of the Lord Almighty.<sup>232</sup>

Say: can those who know and  
those who do not know be  
equal?<sup>233</sup>

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ  
وَالَّذِينَ لَا يَعْلَمُونَ

In *Nasīm ar-Riyād* it is said:

Whosoever says that such-and-such a person is more knowledgeable than the Prophet ﷺ has faulted him and thus takes the ruling of one who insults him.

20. Suppose, he does not claim complete knowledge that is all-encompassing; but whatever knowledge he has by inspiration – if he claims that this knowledge, either extraneously or internally, has been given to him directly by Allāh tāālā, without the medium of any Messenger of Allāh among men or angels<sup>234</sup> or by following them – is also *kufr*.<sup>235</sup>

<sup>230</sup> Sūrah Al-Aḥzāb, 33:40.

<sup>231</sup> *ilhām*

<sup>232</sup> Alahazrat explains two principles in this statement: Proving that anyone else in the creation has more knowledge than RasūlAllāh ﷺ is kufr; and secondly that the knowledge of RasūlAllāh ﷺ does not encompass the knowledge of Allāh tāālā. In spite of his repeated clarification, Deobandis continue to accuse Alahazrat of believing in the opposite.

<sup>233</sup> Sūrah Az-Zumar, 39:9.

<sup>234</sup> *rusul*, pl. of *rasūl*; Messengers of Allāh, they can be either men or angels; however, Prophets are all men – according to the standard doctrine of Ahlu’s Sunnah.

<sup>235</sup> Thus if any information of the unseen is given to us by a non-prophet, or a waliy, it is only through the means of Messengers of Allāh; angels or prophets (because, only a prophet among humans can be a messenger among humans). To claim such knowledge directly from Allāh tāālā is kufr according to the verse which clearly says: ‘Allāh shall not inform anyone except the Messengers He chooses’.

Allāh shall not inform of the unseen to any of you common folk; however, He chooses among His Messengers, whom He wishes<sup>236</sup>

وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ  
وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ  
يَشَاءُ

He is the Knower of Unseen; he does not disclose the knowledge of unseen to anyone – except His beloved Messengers<sup>237</sup>

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ  
أَحَدًا ﴿٢٣٦﴾ إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ

21. Zayd believes that Āmr has certain and conclusive knowledge, but only part knowledge of the Unseen, by means of RasūlAllāh ﷺ either by hearing [from the Master ﷺ] or by seeing [miraculously] or by clairvoyance; that Allāh tāālā has given this kind of knowledge or shall give to someone. This is a valid statement that does not contravene Islam. Therefore, jurists and researchers will not rule a person in this example as a kāfir when he says: *Āmr has absolute and conclusive knowledge of the unseen*. Because, in addition to 20 meanings of kufr, there is a 21<sup>st</sup> possibility that is valid according to Islām.

Therefore, being guarded and careful, and because we should have a good opinion of Muslims, such a person will not be ruled a *kāfir* UNLESS it is proven conclusively that such a person unmistakably intended one of the meanings that is kufr. This, however, does not include people who explicitly insult or blaspheme against Allāh tāālā or His Messenger ﷺ, as they do not remain Muslims.<sup>238</sup> Because, if one does not consider explicit insults as unbelief, it means that he terms blasphemies as Islamic; and one who terms blasphemies as Islamic is himself a *kāfir*.

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<sup>236</sup> Sūrah Aāl Īmrān, 3:179. In *Tafsīr Al-Bayḍāwī*: “Allah tāālā will not give any of you the knowledge of unseen so that they can be aware of what is in the hearts - whether disbelief or faith; however, Allah tāālā chooses whoever He wishes for His Message; and sends him revelation and Divine Inspiration and gives him some knowledge of the unseen. [baād al-mughayyibāt]”.

<sup>237</sup> Sūrah Al-Jinn, 72:25-26. It must be noted that scholars of Ahlu’s Sunnah have not referred to RasūlAllāh ﷺ as *āālimu’l ghayb* – or Knower of the Unseen; and they have always insisted on the very meaning propounded by various tafsīrs of this verse. *wa billāhi’t tawfiq*.

<sup>238</sup> As it follows, caution is exercised only when such statements are open to interpretation; explicit insults are considered at face value; this ruling can be found even in Deobandi *fatāwā*.

We have just now seen from *Shifā*, *Bazzāziyyah*, *Durar*, *Baḥr*, *Nahr*, *Fatāwā Khayriyyah*, *Majmaá al-Anhur*, *Durr Mukhtār* etc., that whosoever diminishes the rank of the Prophet ﷺ is a *kāfir*; and one who doubts in the disbelief of such a person (who faults the Prophet ﷺ) is himself a *kāfir*. But some people like the dishonest Jews falsely accuse jurists and attempt to change their statements from their intended meanings:

And the oppressors shall know,  
where they shall be returned to<sup>239</sup>

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ  
يَنْقَلِبُونَ ﴿٢٣٩﴾

In the commentary of *Fiqh al-Akbar*:<sup>240</sup>

Scholars have mentioned that the issue of takfīr – or ruling someone kāfir: if there are 99 possibilities [for a statement] that are disbelief, and one possibility that is not disbelief; then it is better for the Muftī and the judge to incline towards the meaning that is not disbelief.

In *Fatāwā Khulāṣah*, *Jāmiy al-Fuṣūlayn*, *Muḥiṭ*, *Fatāwā Hindiyah* etc., it is said:<sup>241</sup>

If in a particular issue, there are facets and possibilities that necessitate takfīr [ruling apostacy] and just one facet that prevents takfīr; it is necessary for the Muftī and the judge to lean towards this facet and should not rule him kāfir; because it is necessary to have a good opinion of a Muslim. However, if the intention of the person who uttered the statement was according to the possible interpretation that prevents takfīr, he certainly remains a Muslim; but if his intention was not THIS meaning, then there is no point in the Muftī trying to interpret it favorably such that it does not necessitate takfīr, and this will not benefit the accused.

<sup>239</sup> Sūrah Al-Shuārā, 26:227.

<sup>240</sup> Al-Qārī, *Sharḥ Fiqh al-Akbar*, Objective: On Knowing what Constitutes Apostacy, 445.

<sup>241</sup> *Khulāṣatu'l Fatāwā*, On Words of Apostacy: The Second Section 4/382.

*Jāmiy al-Fuṣūlayn*, The 38<sup>th</sup> Section: On Issues Concerning Words Amounting to Apostacy 2/298.

*Muḥiṭ al-Burhānī*, Section on Apostates and Rulings Concerning Them, 5/550.

*Fatāwā Hindiyah*, The Book of War: The Ninth Chapter, 2/301.

Similarly, in *Fatāwā Bazzāziyyah*, *Baḥr ar-Rāyiq*, *Majmá al-Anhur*, *Ḥadīqah an-Nadiyyah*, *TātārKhāniyyah*, *Sall al-Ḥusām al-Hindī* it is said:<sup>242</sup>

On ambiguous statements that can be interpreted, one should not rule kufr; because ruling kufr is the extreme in all punishments for the most extreme crime; and where there is possibility of interpretation, it cannot be termed as extreme.

In *Baḥr ar-Rāyiq*, *Tanwīr al-Abṣār*, *Ḥadīqah an-Nadiyyah*, *Tanbīh al-Wulāt* and *Sall al-Ḥusām* etc., it is said:<sup>243</sup>

The Muftī who says that he shall not rule on the apostacy of a Muslim as long as his statement can be interpreted favorably, has done well.

Notice, that all this is about a statement or a word that was uttered and which can take multiple meanings; It does not mean that if a person says a few things – some kufr and some Islamic – then we withhold from takfīr. But it is a habit of Jews<sup>244</sup> to switch places of words and their meanings.

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<sup>242</sup> *Fatāwā Bazzāziyyah*, “On Words that are Ambiguous”, 6/321.

*Baḥr ar-Rāyiq*, The Book of War: Chapter on Apostates, 5/125.

*Majmá al-Anhur*, The Book of War: Chapter on Apostates, 1/688.

*Ḥadīqah an-Nadiyyah*, “The Slighting of Sharīáh is Apostacy,” 1/302.

*TātārKhāniyyah*, The Book on Apostates, 5/458.

*Sall al-Ḥusām al-Hindī*, *Rasāyil Ibn Áābidīn*; 2/316.

<sup>243</sup> *Tanbīh al-Wulāti wa’l Ḥukkām*, *Rasāyil Ibn Áābidīn*; 1/342.

*Al-Durr al-Mukhtār Sharḥ Tanwīr al-Abṣār*, Chapter on Apostates, 1/356.

<sup>244</sup> Like the Jews in Madīnah who would change the places of words and context in the Torah.

## AN IMPORTANT PRINCIPLE

This analysis clarifies another issue mentioned in books of fatāwā like *Fatāwā Qāḍī Khān* etc., where it is said that the following statements or actions are kufr:

- if a person performs a Nikah and says, by the witness of Allāh tālā and His Messenger ﷺ
- or says that the souls of shaykhs are present and are aware
- or says angels have the knowledge of unseen
- or claims knowledge of unseen for himself<sup>245</sup>

In all the above circumstances, some books of fatāwā ruled the person kāfir, and this was on the basis of a meaning of disbelief,<sup>246</sup> like absolute knowledge or inherent knowledge without being granted etc. Because these statements can be interpreted in many<sup>247</sup> favorable ways that have valid meanings in Islamic Law.

Furthermore, as the statement is not about absolute and conclusive knowledge – and this could mean knowledge by conjecture or estimation; in which case, the twenty-one possibilities would be doubled,<sup>248</sup> and many of these forty-two possibilities will not be kufr; because it is not kufr to claim that one has knowledge of unseen by estimation or conjecture.<sup>249</sup>

In *Baḥr ar-Rāyiq* and *Radd al-Muḥtār*:

It follows from all these issues that whosoever considers a forbidden thing to be permitted on the basis of presumption will not be ruled a kāfir; rather kufr is when one who believes that a *ḥarām* thing is *ḥalāl*.

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<sup>245</sup> Rephrased from *Fatāwā Qāḍī Khān*.

<sup>246</sup> The ruling of kufr is given, only when the intention of that statement was a meaning that is regarded as kufr; otherwise, in case of statements open to interpretation, caution is exercised.

<sup>247</sup> Because even one single favorable meaning is enough to withhold from takfir.

<sup>248</sup> Twenty-one concerning conclusive-absolute knowledge as described in the example above; and the next twenty-one concerning conjecture and estimation.

<sup>249</sup> *ilm e žannī*

Al-Qurṭubī has mentioned an example to explain this in his commentary of *Ṣaḥīḥ Muslim*, where he says: “If a person presumes that the [knowledge of] unseen is permissible [for others] like an astrologer<sup>250</sup> or a geomancer; those who predict something in the future based on previous experience<sup>251</sup> in ordinarily occurring things; then, such guesswork can be veritable. That which is impermissible is when this is claimed on the basis of knowledge of the unseen...” Obviously, claim of knowledge of the unseen on the basis of conjecture is ḥarām, not kufr; as opposed to [conclusive] claim of knowledge of the unseen.<sup>252</sup>

Further in *Baḥr ar-Rāyiq*:

Did you not see what they<sup>253</sup> have said concerning marriage of a *muḥrim*?<sup>254</sup> If he had assumed<sup>255</sup> that it was a permissible union, he will not be punished according to unanimous opinion;<sup>256</sup> but rather he will be severely censured, as mentioned in *Ṣaḥīḥ* etc., and nobody said that he had become a kāfir;<sup>257</sup> thus it is so in all such examples.

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<sup>250</sup> In medieval times, astrology and astronomy were the same discipline; these were considered as separate only later in Western philosophy – one as a form of divination and other as a science. Regardless, there are theories that claim to predict natural phenomena by studying the position of the celestial objects; even modern science supports some predictions such as the solar or lunar eclipses and weather forecasts, for example; yet astrologers claim more than this; they predict the influence on anything from wealth, love, marriage or children – even life and death.

<sup>251</sup> For interesting anecdotes and references, see Hamid-Reza Giahī Yazdī, *Tarikh-e-Elm: Iranian Journal for the History of Science*, 6 (2008), pp.75-82. *Solar Eclipses in Medieval Islamic Civilization: A Note on Cultural and Social Aspects*.

<sup>252</sup> *Radd al-Muḥtār*, Kitāb al-Ḥudūd 4/188: [Section titled: One is not ruled a kāfir if he considers ḥarām to be permitted based on presumption; similarly about knowledge of unseen by guesswork].

<sup>253</sup> The jurists.

<sup>254</sup> *muḥrim* is a person in the state of *iḥrām*. When one goes on pilgrimage [ḥajj or umrah] one enters a ‘forbidden state’ where many things which are otherwise *ḥalāl* are considered forbidden until the person comes out of this state. *māḥram*: is a relative with whom nikah is forbidden forever; like a sister, or a maternal or paternal aunt.

<sup>255</sup> Due to ignorance or mistaken derivation.

<sup>256</sup> *ijmāʿ*

<sup>257</sup> On account of such a mistaken idea.

When scholars are so clear in their explanation that even a single possibility of a valid interpretation annuls the ruling of kufr, then why would a person be ruled a kāfir absolutely when multiple valid interpretations exist? Undoubtedly, this ruling<sup>258</sup> concerns this specific case where the utterer intends the meaning which is kufr, for example, claim of intrinsic knowledge etc.<sup>259</sup> Or else, these statements<sup>260</sup> will themselves become invalid and contradict the researched position of scholars.

More details can be found in *Jāmiy al-Fuṣūlayn*, *Radd al-Muhtār*, *Hāshiyah Ḍāllāmah Nuḥ*, *Multaqīṭ*, *Fatāwā al-Ḥujjah*, *TātārKhāniyyah*, *Majmaā al-Anhur*, *Ḥadīqatu'n Nadiyyah*, *Sall al-Ḥusām* etc. These citations can be found in various monographs concerning the knowledge of unseen, like *Al-Lu'Lu al-Maknūn* etc., – wa billāhi't tawfiq – but here, I quote only from *Ḥadīqatu'n Nadiyyah*:

All that is found in books of fatāwā concerning statements that are considered as kufr, which are explained and insisted upon by various authors that such a thing is kufr – then [in all such cases] this is dependent on the intention of the person who said it. If his intention was the same as that, which the basis for the ruling of kufr, then he is a kāfir; if his intention was otherwise, then it won't be considered as kufr.<sup>261</sup>

**IMPORTANT NOTE:** One cannot try to find interpretations for clear and explicit statements; interpretation is valid only where there is ambiguity and scope for multiple meanings; otherwise, nothing can be termed as kufr!<sup>262</sup>

For example, if Zayd says: *There are two gods*. And claim to possibly interpret this as: here, 'God,' actually means the 'Commandment of God' – thus, what Zayd actually said was, Destiny as ordained by Allāh is of two kinds: the unalterable and the pending.<sup>263</sup>

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<sup>258</sup> That is, in the case of a person who marries and says: *'by the witness of Allāh and RasūlAllāhﷺ'* as mentioned by Qādī Khān. As there are interpretations, his fatwā is thus dependent on the intention of the utterer.

<sup>259</sup> *ilm dhātī*

<sup>260</sup> Rulings as mentioned in the beginning of this section.

<sup>261</sup> *Al-Ḥadīqatu'n Nadiyyah Sharḥ Al-Ṭarīqatu'l Muḥammadiyyah*; 1:304, "Slighting the Sharīah is kufr."

<sup>262</sup> As a possible interpretation can be found for even explicit statements.

<sup>263</sup> *qadā, mubram, muāllaq*

This is by an metonymical elision,<sup>264</sup> as it is said in the verse:

Except, when Allāh comes to them<sup>265</sup>

إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ

that is, when the Command of Allāh comes to them.<sup>266</sup> Or, if Amr says: *I am the Messenger of Allāh*. And claims that he actually meant the literal meaning of *Rasūl*; because, it is Allāh who sent the soul in his body. Such interpretations are absolutely invalid and are unacceptable. Qāḍī Īyāḍ says:<sup>267</sup>

claim of interpretation in explicit statements is not accepted.

In its commentary, Ālī al-Qārī says: <sup>268</sup>

such interpretation is rejected according to principles of shariāh.

In the commentary by Al-Khaffājī:<sup>269</sup>

such things are not to be heeded; and are considered as vain talk.

In *Fatāwā Khulāsah*, *Fuṣūl al-Īmādiyyah*, *Jāmiy al-Fuṣūlayn* and *Fatāwā al-Hindiyyah* etc., and in the words of Īmādī:

if a person says: *ana RasūlAllāh*, or says in Persian: *man payghambaram*<sup>270</sup> and then claims that he actually meant: 'I bear a message,' such a person will [regardless] be ruled kāfir.

**Remember that attempts to interpret explicit statements favorably is absolutely invalid and unacceptable.**

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<sup>264</sup> *ba hazaf e muzāf*: metonymy: conceptual substitution of an attribute to the entity itself. In the verse mentioned, 'when the command of Allāh comes' is substituted with 'when Allāh comes,' because it is impermissible to take the literal meaning as it is *muḥāl*.

<sup>265</sup> Sūrah Al-Baqarah, 2:210; the verse is translated literally, to keep the context.

<sup>266</sup> *Tafsīr Qurṭubī*: "this is not to be taken literally; it means when the command of Allāh comes;" *Al-Kash'shāf*: "that is the coming of the command of Allāh;" *At-Ṭabarī*: "the signs of Allāh, the command of Allāh;" so also in tafsirs *Al-Bayḍāwī*, *Al-Jalālayn*, *An-Nasafī*, and others.

<sup>267</sup> *Kitāb al-Shifā*.

<sup>268</sup> *Sharḥ al-Shifā*, 2/396.

<sup>269</sup> *Nasīm ar-Riyāḍ*, 4/343.

<sup>270</sup> Both phrases mean: I am a Messenger of Allāh; or I am a Messenger.

## THE FOURTH SUBTERFUGE

They deny it. If a person has not seen these books of blasphemers,<sup>271</sup> they<sup>272</sup> flatly deny it and say they have never said such things anywhere.<sup>273</sup> If a knowledgeable person or a scholar shows them in printed<sup>274</sup> books,<sup>275</sup> they turn up their noses disdainfully or look squarely in the eye with perfect shamelessness and say: 'I shall keep saying the same thing even if you elucidate this.' Or if the poor person happens to be a common man without knowledge, they will tell him that these statements actually mean something else.

If it is something else, then what is it? And to answer them, this one verse is sufficient:

They [hypocrites] swear by Allāh that they have never said so [things disrespectful to the Prophet.] But verily, they have uttered words of disbelief [kufr] and have become disbelievers after being Muslims.<sup>276</sup>

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ  
قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ  
إِسْلَامِهِمْ

*it is an old habit of making denials*<sup>277</sup>

Books<sup>278</sup> of these people in which these statements of kufr are present have been published by them in their own lifetime. Some of these books have been through second reprints.<sup>279</sup> Scholars of Ahlu's Sunnah have been refuting them

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<sup>271</sup> Like *Barāhīn e Qāṭiāh*, or *Ĥifẓ al-Īmān*.

<sup>272</sup> Deobandis and their apologists.

<sup>273</sup> Like Khalīl Aḥmed did in his *Al-Muhannad*.

<sup>274</sup> Which are being printed even in our time from both India and Pakistan.

<sup>275</sup> Controversial passages from the said books.

<sup>276</sup> Sūrah Al-Tawbah, 9:74.

<sup>277</sup> *hotī āyī hai ke inkār kiyā kartey haiñ*

<sup>278</sup> **Alahazrat's Footnote:** that is, *Barāhīn e Qāṭiāh*, *Ĥifẓ al-Īmān*, *Taḥdhīru'n Nās* and books of Qāḍianis.

<sup>279</sup> **Alahazrat's Footnote:** like *Barāhīn e Qāṭiāh* and *Ĥifẓ al-Īmān*

[Translator: Until the recent past, printing and publishing was controlled and driven by demand. Unlike today, where anybody is a publisher – including us – getting a book published cost money and effort].

for ages and printing those refutations. That fatwā<sup>280</sup> in which the author clearly said that Allāh táālā has lied,<sup>281</sup> and whose original,<sup>282</sup> which carries the signature and seal [of the Muftī] is preserved to this day. Photocopies of this fatwā have been made; and the copy I had taken (along with other books of these blasphemers) to the blessed sanctuaries to show it to scholars is preserved in the library of Madinah until now.

This unclean fatwā was published together with a refutation in the booklet *Siyānatu'n Nās* in 1308 AH from Ḥādīqatu'l Úlūm Publishers, Meerut. It was published again by Gulzār-e-Ḥasanī Publishers, Bombay, in 1318 AH along with a more detailed refutation. Thereafter, in 1320 AH it was published once again with another refutation by Tuḥfah-e-Ḥanafīyyah Publishers, Azīmābād-Patna.

The person who gave this fatwā<sup>283</sup> died in Jumādā al-Ākhirah 1323 AH and remained silent<sup>284</sup> until the last breath. Neither did he deny that it was his own fatwā, even though disowning this fatwā was easier than disclaiming a published book.<sup>285</sup>

Nor did he say: 'the meaning of my words is not that which the scholars of Ahlu's Sunnah describe; rather, I meant something else.' Was it an ordinary thing to be attributed with such an explicit kufr, that he did not bother about it?<sup>286</sup>

A fatwā by Zayd, that carries his seal is being circulated openly in his lifetime and his being in good health<sup>287</sup> – and such a fatwā is certainly and absolutely kufr – and this is published for years; and people have published refutations of this fatwā; and declare Zayd to be a kāfir on account of this fatwā; Zayd lives for

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<sup>280</sup> **Alahazrat's Footnote:** that is, the fatwā of Gangohī.

<sup>281</sup> Because Gangohī says in that fatwā, "*wuqūú e kizb ke maání durust ho gaye*: the meaning of the statement 'falsehood has occurred' is thus validated." See Appendix C.

<sup>282</sup> The paper on which the fatwā is written in Gangohī's own hand and bears his seal and signature.

<sup>283</sup> Rashīd Aḥmed Gangohī.

<sup>284</sup> About this *fatwā* or its many refutations.

<sup>285</sup> Like Mirzā Qādiyānī, who denied being the author, when his books were refuted by Sunni scholars. Compared to this, distancing oneself from a *fatwā* on a paper is relatively easier.

<sup>286</sup> That is, if one is accused of saying something that is explicit kufr, and that such a thing is published for 18 years; shouldn't a self-respecting Muslim bother to at least say that such a fatwā was not his?

<sup>287</sup> He is not insane; so that one does not claim that insanity prevented him from refuting this claim.

fifteen more years;<sup>288</sup> and Zayd sees and hears all of this – and Zayd does not publish a denial or disavowal concerning that fatwā; and keeps silent with bated breath until his breath has abated – can any sane person imagine that Zayd had denied that the fatwā was his? Or that he meant something else?<sup>289</sup>

And those who are alive<sup>290</sup> are silent until this moment; neither can they deny that they have said such things which are present in published books; nor can they find fancy explanations for such explicit insults.

In the year 1320 AH, all these blasphemies were refuted together in a single publication. Thereafter, some Muslim leaders took a questionnaire concerning these blasphemies to their kingpin.<sup>291</sup>

One should listen to those present in that meeting describe his<sup>292</sup> state of bewilderment and speechlessness at this development; but even then, he could not deny that such things were written, nor could he come up with an interpretation<sup>293</sup> or explanation for such statements. He only said: “I have not come here to debate, nor do I want to debate; I am ignorant of this science [of debate] and my teachers were also ignorant. Even if you convince me, I shall say the same thing.”

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<sup>288</sup> That is, fifteen more years after the first time he is declared kāfir on account of this fatwā.

<sup>289</sup> This is the case of Gangohī and his *fatwā*. Deobandis later claimed that the fatwā was spurious, and try to prove it from his other fatāwā. The question is, why did Gangohī not deny this in his own lifetime? Alahazrat was not the first to declare Gangohī kāfir; and in fact, he withheld for sometime (as he explains further below) and for fifteen years – the fatwā carrying Gangohī’s name was published, along with refutations and fatāwā that ruled him kāfir.

These events occurred a hundred years ago, when there was no deluge of books nor publishers, such that it is difficult to keep track of what is being printed where. All this activity was happening in the same geographical location (which is currently, the state of Uttar Pradesh) and refutations were published from Meerut, which is about 120 km from Gangoh and 100 km from Deoband. See maps in Appendix D. But there is not a word of denial from him for 18 years until he died. Even now, such claims are made by other Deobandis; and a denial by Gangohī is non-existent. Gangohī was not completely oblivious of this matter, because there are a number of *fatāwā* in *Fatāwā Rashīdiyyah* related to this issue of *imkān e kazīb*.

<sup>290</sup> Khalīl Aḥmed Ambhetwī and Ashraf Ālī Thānawī, because this book was written in 1326 AH.

<sup>291</sup> **Alahazrat’s footnote:** that is Ashraf Ālī Thānawī.

<sup>292</sup> Thānawī’s.

<sup>293</sup> This incident occurred in 1320 AH and Ashraf Ālī wrote a rejoinder to his *Ĥifẓu’l Īmān* titled *Bastu’l Banān* in 1329 AH; Khalīl Aḥmed’s *Al-Muḥammad* was first published in 1325 AH according to Deobandi sources.

The questionnaire and details of this incident were printed on the 15<sup>th</sup> of Jumādā al-Ākhirah, 1323 AH and were handed to the kingpin and his followers; and this is the fourth<sup>294</sup> year running but the answer is only an echo of silence.

In spite of all this, the subterfuge of denial is like saying these people who have insulted Allāh táālā and His Messengers have never been born in this world, and all of this is an outright fabrication. How can one answer this?

May Allāh táālā give them some shame.



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<sup>294</sup> Including 1323;

## FALSE ACCUSATIONS

When these folk are helpless to do anything else, and cannot see a place to flee; and because Allāh táālā has not given them guidance to repent; and they do not refrain from uttering those blasphemies said against Allāh táālā and His Messenger ﷺ; nor withdraw insults that were published, nor proclaim this withdrawal,<sup>295</sup> they resort to slander, which is the:

### FIFTH SUBTERFUGE

This kind of behavior is described in the verse:

they seek to prevent from the path of  
Allāh and wish to subvert it.<sup>296</sup>

يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ  
وَيَبْغُونَهَا عِوَجًا

To thwart poor common folk from the path of Allāh and to instigate them, and seeking to pull wool over their eyes in broad daylight, they tell them: “What is the reliability of these scholars of Ahlu’s Sunnah? And what is the credibility of their *fatāwā*? These people do takfīr for even petty things and their machine always keeps churning out fatāwā of kufr. After all, they have declared Ismāyīl Dihlawī as kāfir; Maulvi Is’ḥāq<sup>297</sup> as kāfir; Maulvi Ábd al-Ĥayy<sup>298</sup> as kāfir...”<sup>299</sup>

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<sup>295</sup> It is necessary to proclaim repentance for sins done in public, because RasūlAllāh ﷺ said:

When you commit a sin; then repent. Private repentance for sins done in private and proclaim your repentance for sins done openly and in public.

This ḥadīth was reported through a fair and excellent chain by Imām Aḥmed in *Kitāb al-Zuhd*, 141; Al-Ṭabarānī in *Al-Mújam al-Kabīr*, 331; Al-Bayhaqī in *Shuāb al-Īmān* and Narrated by Muáadh ibn Jabal ؓ.

<sup>296</sup> Sūrah Al-Aárāf, 7:45.

<sup>297</sup> Maulvi Is’ḥāq Dihlawī was the maternal grandson of Shāh Ábd al-Ázīz Dihlawī and sympathetic to Ismāyīl Dihlawī’s ideas, though he did not outright reject *taqlīd*; author of *Masāyīl al-Arbayīn*.

<sup>298</sup> Alahazrat did not do takfīr of these people, even though Ismāyīl was the most deserving of being ruled kāfir for his ugly statements – and which Deobandis stoutly defend in the subcontinent.

And those who have a greater degree of shame<sup>300</sup> add that MáadhAllāh! we have declared Shaykh Shāh Ábdu'l Ázīz, Shāh Walīyullah, Hājī Imdādullāh, Mawlānā Shāh Fadlu'r Raḥmān as kāfir.<sup>301</sup> And those who are beyond all bounds of shame, accuse us of saying – and I seek Allāh's refuge from such thing, MáadhAllāh – that Shaykh Mujaddid e Alf-e-Sāni<sup>302</sup> ﷺ was kāfir.

Wherever they see that someone has a special reverence for a certain personality, there they use his name and say that Sunnis have declared him a kāfir. This kind of defamation has reached such a state, that some esteemed and honorable<sup>303</sup> people went to Mawlānā Shāh Muḥammad Husayn Ilāhabādī and told him that we have said – and I seek Allāh's refuge: MáadhAllāh, MáadhAllāh, MáadhAllāh – that Sayyidunā Shaykh al-Akbar Muhiyuddin Ibn al-Árabi [may Allāh sanctify his secret] is a kāfir. May Allāh táālā grant the noble Mawlānā lofty stations in paradise, that he acted upon this verse:

if a corrupt person comes to you with  
information, then validate it<sup>304</sup>

إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

and wrote to me enquiring whether this was true. I wrote an epistle refuting these false accusations titled *Injā al-Barī án Waswās al-Muftarī*,<sup>305</sup> and dispatched it to the Mawlānā, who then sent the lying slanderer a present of *lā-ḥawla*.<sup>306</sup>

<sup>299</sup> Deobandis do this even today; notice Taqi Usmani's fatwā mentioned earlier in which he claims that 'he [Aḥmed Ridā] ruled Deobandi scholars as kāfir because they refuted these bid'ah practices.'

<sup>300</sup> Said sarcastically; meaning, more shameless.

<sup>301</sup> Which is an obvious lie; not only were these *ulamā* respected by Alahazrat, this was even reciprocal in the case of Shāh Fadlu'r Raḥmān Ganj-Murādābādī who put his own turban on Alahazrat's head. Moreover, Shāh Ábd al-Ázīz Dihlawī is the teacher/shaykh of Alahazrat's own shaykh, Sayyid Aāl-e-Rasūl Mārahawī, through whom Alahazrat narrates his sanad of ḥadīth; notably the *ḥadīth musalsal bi'l-awwaliyyah*, and which is narrated by Sayyid Ábd al-Ḥayy al-Kattānī through Alahazrat. See *Fahras al-Fahāris*, 179.

<sup>302</sup> The Reviver at the head of the Second Millenium – Shaykh Aḥmed Sirhindi and the head of the eponymous Mujaddidi-Naqshbandi order.

<sup>303</sup> And Brutus is an honorable man.

<sup>304</sup> Sūrah Al-Ḥujurāt, 49:6.

<sup>305</sup> *Injā al-Barī án Waswās al-Muftarī* [1310 AH].

<sup>306</sup> The phrase *lā ḥawla wa lā quwwata illā billāh*, which is also a prayer is recited to repel mischief and the devil. In Urdu idiom, 'to give a present of *lā ḥawlah*' means, that he dismissed the person and banished him like a devil. The Mawlānā thus chased away the lying and slandering devils.

It is thus they freely slander; and the answer to this is what your Lord Almighty has said:

verily, those who slander and make false accusations are those who have no faith<sup>307</sup>

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا  
يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ  
الْكَاذِبُونَ ﴿٣٠٧﴾

and He says:

and we send damnation upon liars.<sup>308</sup>

فَنَجْعَلُ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ

O Muslims! It is not difficult to settle this gossamer deception and weak strategem; just ask those who claim such things for proof. Tell them, if you say that these people and úlamā have been ruled as kāfir, then do you have any evidence to show us where this has been said? Which is the book or booklet or fatwā or pamphlet in which it has been thus said?

Yea, yea. If you have proof, then why are you holding it back? Show it to us, and if you cannot – and Allāh táālā knows<sup>309</sup> that you cannot<sup>310</sup> - then see what the Qur'ān says about you being liars.

Your Lord Almighty says:

and if they cannot produce witnesses, then they are liars near Allāh<sup>311</sup>

فَإِذْ لَمْ يَأْتُوا بِالشُّهُدَاءِ فَأُولَئِكَ  
عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ

O Muslims! Where is the need to examine that which has been examined for ages? This has happened many times; that they have made such vociferous claims and when a Muslim has asked them for evidence, they have turned their backs and never again shewed their faces. Yet, for the shame they have – they do not let go of the repetend that is stuck on their lips; and why would they let go,

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<sup>307</sup> Sūrah Al-Naḥl, 16:105.

<sup>308</sup> Sūrah Aāl Ímrān, 3:61.

<sup>309</sup> Alahazrat is talking about himself; and since he never declared the aforementioned names as kāfir, he says that Allāh knows this to be true.

<sup>310</sup> Because it does not exist.

<sup>311</sup> Sūrah Al-Nūr, 24:13.

after all, a drowning man will clutch at a straw. They use the only pretext that remains for them to draw a veil on the disbelief of those who insult Allāh and His Messenger; they keep repeating this constantly in the hope that unsuspecting common folk are brainwashed into believing that scholars of Ahlu's Sunnah have this habit of making takfīr needlessly and carelessly; and they must have similarly ruled these blasphemers as kāfir.<sup>312</sup>

O Muslims! Where do these slanderers have proof that we carelessly accuse them of kufr? And where can there be a proof for a figment of imagination?

verily, Allāh will not allow fraudsters to  
succeed in their conspiracy<sup>313</sup>

وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٣١٣﴾

Their false claims are falsified thus, and your Lord Almighty says:

tell them: bring evidence if you are  
truthful<sup>314</sup>

قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ  
صَادِقِينَ

This much was sufficient to settle the case; yet, we shall provide more evidence to prove the falsehood of these people such that every Muslim can clearly recognize their lies. And that too, written proof which has been published, and published years ago!

If the accusations upon the scholars of Ahlu's Sunnah, of careless takfīr, were true, then the greatest possibility of finding an instance would be in the case of Ismā'īl Dihlāwī. Because scholars have pointed out numerous points of kufr in his statements as mentioned in various publications.

Thus, **FIRSTLY**: In the work *Sub'hān as-Subbūh ān Āybi Kadhibun Maqbūh*,<sup>315</sup> which was first published in 1309 AH, by Anwār e Muḥammadī Press,

<sup>312</sup> That is, they must have ruled them kāfir without properly investigating the issue; like Keller accuses Alahazrat of 'making a mistake' in the fatwā.

<sup>313</sup> Sūrah Yūsuf, 12:52.

<sup>314</sup> Sūrah Al-Baqarah, 2:111.

<sup>315</sup> . There seems to be some confusion in the name; the title of the published work, (and also in the *Fatāwā Ridāwīyyah*.) it is slightly different and given as *Sub'hān as-Subbūh ān Kadhibi Āybun Maqbūh*. However, in his later works – including here and *Al-Mustanad al-Mūtamad, āyb* precedes *kadhib*; and both are correct.

Lucknow<sup>316</sup> in which I detailed 75 aspects of kufr in the sayings of the aforementioned Dihlawī and his followers; yet, on page 90, I wrote in the conclusion thusly:

Scholars who exercise utmost caution should not consider them<sup>317</sup> as kāfirs. And this is the right opinion; and this is the answer; and the fatwā should be given upon this opinion; and is the preferred opinion in our madh'hab and is also the reliable position; and in this is safety and this is most appropriate.

**SECONDLY**, in *Al-Kawkabatu'sh Shihābiyyah Fī Kufriyyāti Abi'l Wahābiyyah*, written solely refuting Ismā'īl Dihlawī and his followers; which was first published in 1316 AH by *Tuḥfah-e-Ĥanafīyyah* Press, Azīmābād. In this work more than 70 aspects that necessitate the ruling of kufr were listed and proved (as kufr) citing Qur'ān, Ḥadīth and scholarly rulings; yet, on page 62, I wrote:

in my opinion, the state of utmost caution bids us to withhold our tongue from declaring them as kāfir; and this is the preferred and most suitable opinion.<sup>318</sup> And Allāh tāālā knows best.

**THIRDLY**, in *Sall al-Suyūf al-Hindiyyah ālā Kufriyyati Bābā an-Najdiyyah*, which was first published in Ṣafar 1316 AH, from Azīmābād. Even in this, Ismā'īl Dihlawī and his followers were refuted and many aspects were listed that necessitate kufr,<sup>319</sup> yet on page 21-22, I wrote:

This is the ruling of Fiqh scholars concerning these mendacious statements;<sup>320</sup> but may Allāh shower our scholars with countless blessings and mercies for their restraint.

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<sup>316</sup> The book was written in 1307 AH, published in 1309.

<sup>317</sup> Even though *Barāhīn e Qaṭīāh* was mentioned in the question that resulted in the book *Sub'ḥān as-Subbūḥ*, only the part of 'possibility of falsehood' was cited. Alahazrat's restraint on takfir was upon this issue. Moreover, Khalīl Aḥmed was ruled kāfir for his insulting statements about RasūlAllāh ﷺ; not upon this issue of *imkān-e-kizb*. Alahazrat is explaining here, that if he were hasty and careless in takfir, he would have ruled Ismā'īl and his followers as kāfir even back then.

<sup>318</sup> *hamāre nazdik maqām e ihtiyāt mein ikfār sey kaff-e-lisān ma'khūz o mukhtār o munāsib.*

<sup>319</sup> *luzūm-e-kufr*

<sup>320</sup> of Ismā'īl Dihlawī in his books *Tafwiyatu'l Imān* et al.

In spite of seeing and hearing the leader of this sect<sup>321</sup> declare true Muslims as polytheists and disbelievers – neither does intense anger loosen their grip of caution; nor are they instigated by the desire for retribution; these blessed scholars<sup>322</sup> are still hesitant to rule him kāfir and assert that there is a difference between that which *necessitates* kufr and that which is *necessarily* kufr.<sup>323</sup>

It is one thing for such statements to be classified as kufr; and an entirely different thing to consider a person who has said that as a kāfir. We shall tread with utmost caution; we shall keep silent – and as long as there is a weak, or even the remotest possibility to withhold from takfīr, we shall do so; and hesitate, fear to issue the ruling of kufr.

**FOURTHLY**, in *Izālatu'l Āār bi Ḥajri'l Karāyim án Kilābi'n Nār*, which was first published in 1317 AH, from Azīmābād; I wrote on page 10:

We prefer the opinion of Kalām scholars in these matters. And thus, do not do takfīr of a person as long as he does not deny or reject any necessary aspect of religion; or considers such a denier to be a Muslim.

**FIFTHLY**, let us forget Ismāyīl Dihlawī. Take these blasphemers who have been ruled kāfir only recently. As long I was not aware of their blasphemies, after listing 78 reasons that necessitate kufr on the issue of *imkān al-kadhib*, in *Sub'ḥān as-Subbūh*, I wrote on page 80 (in the first edition):

I seek Allāh's refuge. And a thousand times: *ḥāshā lillāh!*<sup>324</sup> I certainly do not like to make takfīr of these people. Until now, I still consider these followers<sup>325</sup> and modern claimants<sup>326</sup> as Muslims, even though there is no doubt in their heresy and waywardness.

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<sup>321</sup> *ṭāyifāh kā pīr*: leader of this sect, Ismāyīl Dihlawī.

<sup>322</sup> See *Al-Mūtaqad*

<sup>323</sup> *luzūm-e-kufr* and *iltizām-e-kufr*.

<sup>324</sup> Allāh forbid! I seek Allāh's refuge! May Allāh never make it so!

<sup>325</sup> Of Ismāyīl; that is Gangohī, Ambhetwī and other Deobandi followers.

<sup>326</sup> Modern claimants of the dead and buried idea of *imkān al-kadhib*.

Neither do I issue a ruling of kufr upon the leader of their sect, Ismā'īl Dihlawī; because our Prophet ﷺ has warned us from making takfīr of those who say: 'lā ilāha illā Allāh'.

**We do not rule them kāfir, as long as we do not have proof as obvious and glaringly apparent as the mid-day sun;** and [withhold from takfīr] until the most remote possibility remains to absolve them from kufr. Because Islām will prevail and it cannot be subdued.

O Muslims! I remind you of your religion and your faith; of the day of Judgement, the Prophet and the reckoning in the presence of Ar-Raḥmān – and I ask you: Is it not shamelessness to accuse a person of making careless takfīr, in spite of such utmost caution? Is it not oppression? Is it not unjust and unfair to slander him thus?

Sayyidunā Muḥammad RasūlAllāh ﷺ has said, and whatever he says is truth:

if you have no shame, do  
whatever you wish<sup>327</sup>

إذا لم تستحي فاصنع ما شئت

O Muslims! These are my statements<sup>328</sup> that have been published for years – some ten years ago, some seventeen and nineteen; yet, the ruling of kufr concerning these blasphemers was issued only six years ago in 1320 AH, when the book *Al-Mútamad al-Mustanad*<sup>329</sup> was first published.

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<sup>327</sup> An-Nawawī, *Al-Arba'yīn*, 20; extracted from Bukhārī.

<sup>328</sup> Refraining from takfīr and utmost caution.

<sup>329</sup> In 1270 AH, Mawlānā Faḍlu'r Rasūl Badāyūnī [1213-1289 AH /1798-1872 CE] wrote a book on the doctrine of Ahlu's Sunnah and criticizing the heresies of that time, titled *Al-Mútaqad al-Muntaqad*; this had gone out of circulation for a long time and the surviving copies like the printed edition from Bombay had many typographical errors. Mawlānā Ábd al-Waḥīd al-Firdausi requested Alahazrat to edit this work for republishing.

In the course of reviewing the manuscript, Alahazrat felt the need to explain and add, and discuss various burning issues of the age; thus he wrote a commentary on the tract titled *Al-Mustanad Al-Mútamad Bināyi Najātu'l Abad*, which was published together with the original text in 1320 AH. The closing part of the commentary contains juridical answers to questions concerning heresy, apostasy and takfīr. It is in this part that Alahazrat first ruled the Deobandi blasphemers as kāfir.

Allāh knows best.

Be mindful<sup>330</sup> of Allāh and His Messenger and be judicious; these statements of caution and restraint, not only refute the slanders but also bear witness that the person<sup>331</sup> who has been extremely careful in takfīr did not issue the ruling of kufr unless their kufr had become obvious and glaringly apparent as the mid-day sun.

Unless he had seen conclusive, clear, incontrovertible and compelling proof of their explicit insults, for which there is absolutely no possibility of favorable interpretation, he did not call them kāfir.<sup>332</sup> After all, it is the same person, this slave of Allāh, who listed seventy reasons that necessitate kufr, but still said:

our Prophet ﷺ has warned us from making takfīr<sup>333</sup> of those who say: *lā ilāha illā Allāh*. We do not rule them kāfir, as long as we do not have proof as obvious and glaringly apparent as the mid-day sun; and [withhold from takfīr] until the most remote possibility remains to absolve them from kufr.

It is the same person who explained 78 reasons that necessitate kufr of these blasphemers according to jurists; but as long as he did not have conclusive proof of their blasphemies refrained from takfīr and said:

I seek Allāh's refuge. And a thousand times: *Ĥāshā lillāh!*<sup>334</sup> I certainly do not like to make takfīr of these people.

Did I have friendship with them at that time, and now, we are estranged? Do we have a dispute on sharing property now, but at that time we did not have any? We seek Allāh's refuge. A Muslim's relation – of love and hate, friendship and enmity is solely for the love and hate of Allāh tāālā and His Messenger ﷺ.

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<sup>330</sup> *Allāh o Rasūl ke khawf ko sāmney rakh ke* as an idiom.

<sup>331</sup> Imām Aĥmed Ridā himself.

<sup>332</sup> Deobandi followers try to posit this by attempting to interpret those statements favorably; remember that interpretation is inadmissible in case of explicit insults and which is written even in Deobandi books.

<sup>333</sup> That is heedless and baseless takfīr, as is obvious.

<sup>334</sup> Allāh forbid! I seek Allāh's refuge! May Allāh never make it so!

As long as these insults were not issued<sup>335</sup> by these blasphemers, and as long as I had not seen or heard<sup>336</sup> of the blasphemies by these people concerning Allāh táālā and His Messenger ﷺ, I was mindful of their being Muslims, and their being people who utter the kalimah: *lā ilāha illā Allāh*. I was careful and I exercised caution; even though this necessitated kufr by the opinion of jurists, I chose the opinion of kalām scholars. When I saw these statements with my own eyes which explicitly insult Allāh táālā and His Messenger ﷺ, there remained no option except to rule them kāfir.<sup>337</sup> Because our imams have said:

one who doubts in the kufr or liability of torment of such a person,<sup>338</sup> is a kāfir himself.<sup>339</sup>

Then, it was incumbent upon me to save myself and the faith of my Muslim brothers and was thus compelled to issue the decree of kufr. *And thus is the recompense of oppressors, the tyrants.*

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<sup>335</sup> **Alahazrat's footnote:** Like Thānawī, whose ugly insult of RasūlAllāh ﷺ was published in 1319 AH. Prior to this he used to present himself as a Sunni and there was a time he even used to attend celebrations of Mawlid along with other Muslims.

<sup>336</sup> **Alahazrat's footnote:** Like Gangohī and Ambhetwī; because earlier, I had received that part of their passage which mentioned their statement of falsehood being a possibility for Allāh táālā; I came to know of it later that he also says that the knowledge of satan is greater than that of RasūlAllāh ﷺ.

And concerning Gangohī's fatwā where he says, God can be a liar and if someone calls him a liar, he remains a Sunni and righteous Muslim; I remained silent even after seeing a printed version of the fatwā due to extreme caution and because others had published it, this was not conclusive proof on the basis of which we could make takfīr. Thereafter, I saw the original fatwā with my own eyes, which is in Gangohī's own hand and carries his seal and signature; and in spite of this being reprinted again and again, he kept silent and did not protest, then it was established conclusively that the fatwā was his own.

A similar case was that of the Qadiani Liar; unless I had seen his books myself, I did not insist upon his takfīr. As long as I had only heard that he claims to be the Mahdī and that he (claims he) is similar to Jesus ﷺ, I had said in reply to a question concerning him: 'Looks like some madman'.

Thereafter, a fatwā came from Ámrītsar which declared him kāfir; and in which passages from his books with reference to page numbers were listed, I wrote only this much: "If these statements are present in the books of Mirza, as mentioned here, then certainly he is a kāfir." See the monograph: *As-Sū'u wa'l Iqāb alā al-Masīh al-Kadh'dhāb*, page 18. Yes, when I saw his books myself, then I issued the decisive ruling that he had become a kāfir and an apostate.

<sup>337</sup> Otherwise Alahazrat would himself be enveloped in the ruling.

<sup>338</sup> The blasphemer.

<sup>339</sup> Al-Ĥaškafī, *Al-Durr al-Mukhtār*, Kitāb al-Jihād, On Apostacy.

Your Lord Almighty says:

Say: that truth hath come and falsehood hath been vanquished; and falsehood was doomed to be vanquished<sup>340</sup>

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ  
إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ❁

and He says:

There is no compulsion in religion. The path of guidance is distinctly manifest from path of evil<sup>341</sup>

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ  
الرُّشْدُ مِنَ الْغَيِّ



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<sup>340</sup> Sūrah Al-Isrā'a , 17:81.

<sup>341</sup> Sūrah Al-Baqarah, 2:256.

## CONCLUSION

There were four important milestones to cover in this book:

1. The statements these blasphemers have written and published are indeed insulting and blaspheming Allāh táālā and His Messenger ﷺ.
2. Anyone who insults or blasphemes Allāh táālā and His Messenger is a kāfir.
3. And whosoever does not consider them a kāfir<sup>342</sup> and cares for their relationship; or has esteem for them on account of such people being his teachers or shaykhs or friends; then, he is also a kāfir<sup>343</sup> along with them and will be tied with the same rope on the day of Judgement.
4. All those alibis that ignorant and corrupt people proffer are unacceptable and rejected.

Praise be to Allāh, that all these were firmly established and which, we explained with evidence from the verses of the Qur'ān. Now, on one hand is felicity and paradise; and on another is damnation and hell fire. People are free to choose what they like. But remember one thing: a person who forsakes the mantle of Sayyidunā RasūlAllāh ﷺ for the sakes of Zayd and Āmr will never succeed.

As for guidance, that is in the Power and choosing of Allāh táālā.

These are basic issues that any knowledgeable Muslim knows, but our brothers who are laymen are fond of seeing endorsements.<sup>344</sup> Which endorsements can be higher and prominent than those of the scholars of the two pure sanctuaries,<sup>345</sup> from where religion commenced and according to authentic ḥadīth, there will never be the prevalence of Satan in these places.<sup>346</sup>

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<sup>342</sup> After learning of their blasphemies.

<sup>343</sup> Because, it is necessary to consider a blasphemer as a kāfir or else one becomes a kāfir himself.

<sup>344</sup> Lit, seals.

<sup>345</sup> *ḥaramayn ṭayyibayn*

<sup>346</sup> The Wahābī government of Saudi Arabia was established after Alahazrat passed away in 1921 CE. While we do not dispute the ḥadīth, MāādhAllāh, it does not necessarily mean that the *ḥaramayn* will always be under the rule of righteous Muslims. Even Fatimid Shia and Mútazilah have ruled over *ḥaramayn* in the past.

Therefore, to satisfy our brothers, I went to visit the sanctuaries and presented my fatwā to the scholars and Muftīs of Makkah and Madīnah. The beautiful endorsements and eloquent speeches made by the esteemed úlamā can be seen in the book: *Ĥusām al-Ĥaramayn álā Manĥar al-Kufri wa'l Mayn* which has been published in 1324 AH and which also includes a facing translation<sup>347</sup> of each page in Urdu.

O Allāh! Give guidance to Muslim bretheren to accept the truth and to forsake obstinacy and egoism, and protect them, such that they do not advocate Zayd and Ámr against Thee and Thy Messenger; for the sake of Muĥammad ﷺ.

Amen! Amen! Amen!

والحمد لله رب العالمين وأفضل الصلوة وأكمل السلام  
على سيدنا محمد وآله وصحبه وحزبه أجمعين آمين



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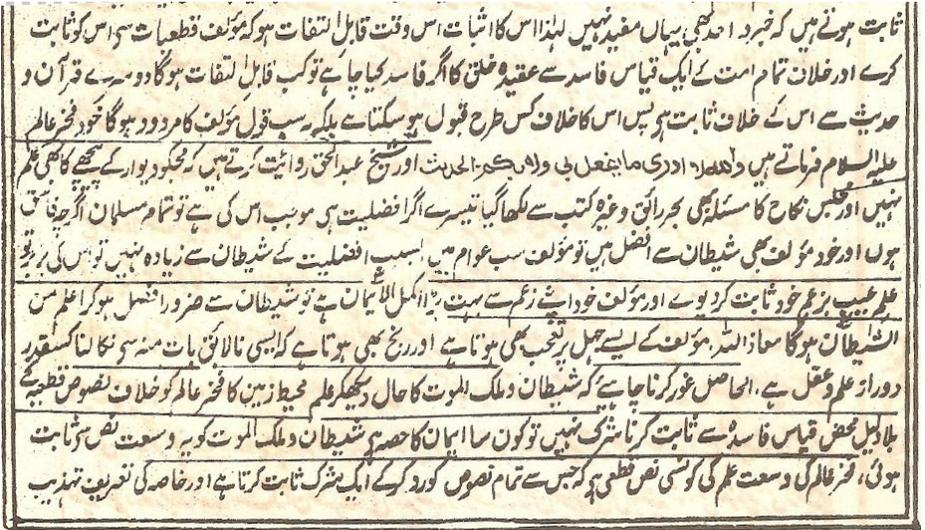
<sup>347</sup> Translation by Alahazrat's nephew, Mawlānā Ĥasanayn Raza Khān titled: *Mubayyin e Aĥkām o Taṣḍiqāt e Aálām*, 1324 AH.

## Appendix A

### BARĀHĪN E QĀTĪĀH

Maulvi Khalīl Aḥmed (1269-1346 AH / 1852-1927 CE) was born in Ambetha<sup>348</sup> and studied at Deoband. He was the student of Rashīd Aḥmed Gangohī and at his behest, wrote *Barāhīn e Qāṭīāh* as a refutation of the book *Anwār e Sātiāh* written by Mawlānā Ābdu's Samīy Rampūrī, a Sunni scholar who was also a disciple of Ḥājī Imdādullāh Muhājir Makkī, Gangohī's spiritual master.

It is in this book that Maulvi Khalīl Aḥmed Sahāranpūrī<sup>349</sup> says that the knowledge of Satan is proven from documentary evidence and there is no such evidence for the knowledge of RasūlAllāh ﷺ. He also wrote another book in Arabic named *Al-Muhannad* where he denied that he ever said such a thing. The controversial passage appears on page 51 of *Barāhīn e Qāṭīāh*, published by Kutub Khana Imdādiyāh, Deoband, UP, India, 1962.



<sup>348</sup> Sahāranpūr district, Uttar Pradesh, India.

<sup>349</sup> He is known in the Arab world as Al-Sahāranfūrī, the author *Badhl al-Majhūd*, a commentary on the Ḥādīth compendium Sunan Abū Dawūd.

## TRANSLATION

...rather all the claims of the author<sup>350</sup> will be rejected. The Pride of the World *عليه السلام* has himself said: 'By Allāh, I do not know that which may befall me nor that which may befall you' as mentioned in the Ḥadīth. Shaykh Abdu'l Haq<sup>351</sup> reports [that he said]: 'I do not even know what is behind the wall.'<sup>352</sup> Thus it is also written in *Bahr ar-Rāyiq* and other books concerning the assembly of marriage.

Thirdly, if it is superiority that necessitates [being higher in knowledge] then all Muslims should be higher than Satan in knowledge – even if it is a sinner;<sup>353</sup> in fact the author is also superior to Satan; so let the author prove that he has knowledge of unseen equal to that of Satan if not more than him, on account of his [the author] being superior to Satan.

The author, according to his own claim is a superior believer, a person of perfect faith, then certainly he is superior to Satan, and therefore he should be more knowledgeable than Satan! We seek Allāh's refuge!<sup>354</sup>

Such ignorance on the part of the author is surprising, and it also saddening that he utters such an unworthy<sup>355</sup> statement which is far removed from knowledge and reason.

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<sup>350</sup> Ábdu's Samīy Rāmpūrī, author of *Anwār e Sātiáh*.

<sup>351</sup> Ábd al-Ḥaq al-Dihlāwī, (958-1052 AH / 1551-1642 CE) famous scholar and the most prominent ḥadīth master in the past 400 years in the subcontinent. He is the author of many books including *Ashīdātu'l Lamāāt*, a commentary on *Mishkātu'l Maṣābīḥ* and *Madāriju'n Nubuwwah*, a biography of the Prophet ﷺ.

<sup>352</sup> Khalīl Aḥmed misquotes and states the opposite of what Shaykh Ábd al-Ḥaq said; such a thing is either as *tadlīs* or as *kadhib*. Because, in the first volume of *Madārij* the Shaykh says: "Some people pose an objection on this and say that it has been mentioned in some reports that RasūlAllāh ﷺ said: 'I am a slave and I do not know what is behind this wall.' **Whereas, this statement is baseless and there is no authentic report of this kind.**"

<sup>353</sup> *fāsiq*

<sup>354</sup> Apparently, Khalīl Aḥmed finds it abhorrent that anyone else can equal Satan in knowledge.

<sup>355</sup> *nā-lāyiq* literally means unworthy, but in usage and idiom it means contemptible, vile, disgraceful.

**The outcome:** One should ponder, that by looking at the state of Satan and the angel of death, [and then] proving such encompassing knowledge of the earth<sup>356</sup> for the Pride of the World,<sup>357</sup> without any scriptural evidence<sup>358</sup> and merely by fallacious analogy – if this is not polytheism, then which part of faith is it? The extensiveness of knowledge for Satan and the angel of death is proven by scriptural proof, where is such scriptural proof for the extensiveness of the knowledge of the Pride of the World, thereby refuting all scriptural proofs and establishes one polytheistic belief?

Khalīl Aḥmed’s compound sentence above can be decomposed thus:

1. Satan and the Angel of death have encompassing knowledge of the earth;
2. One should not prove similar knowledge for Pride of the world ﷺ by analogy [because it is false analogy]
3. Because doing so opposes scriptural evidence;
4. And proving such knowledge [even by analogy] is polytheism [the rhetorical question: *if this is not polytheism, then which part of faith is it?*].
5. Knowledge of Satan and the Angel of death is proved by scriptural evidence. [*naṣṣ e qaṭʿī*]
6. There is no scriptural proof for the knowledge of Pride of the world [RasūlAllāh] ﷺ.
7. And if one tries to prove such knowledge [of Satan and the Angel of death] for RasūlAllāh ﷺ, it is refuting scriptural evidence
8. And saying so is committing polytheism.

Look at it whichever way you want, but Khalīl is saying that if you prove such knowledge for RasūlAllāh ﷺ, you commit shirk; but the same knowledge is possessed by Satan and it is proved by *naṣṣ*!

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<sup>356</sup> *ʿilm-e-muḥīṭ-e-zamīn*

<sup>357</sup> *fakhr-e-ālam* meaning RasūlAllāh ﷺ.

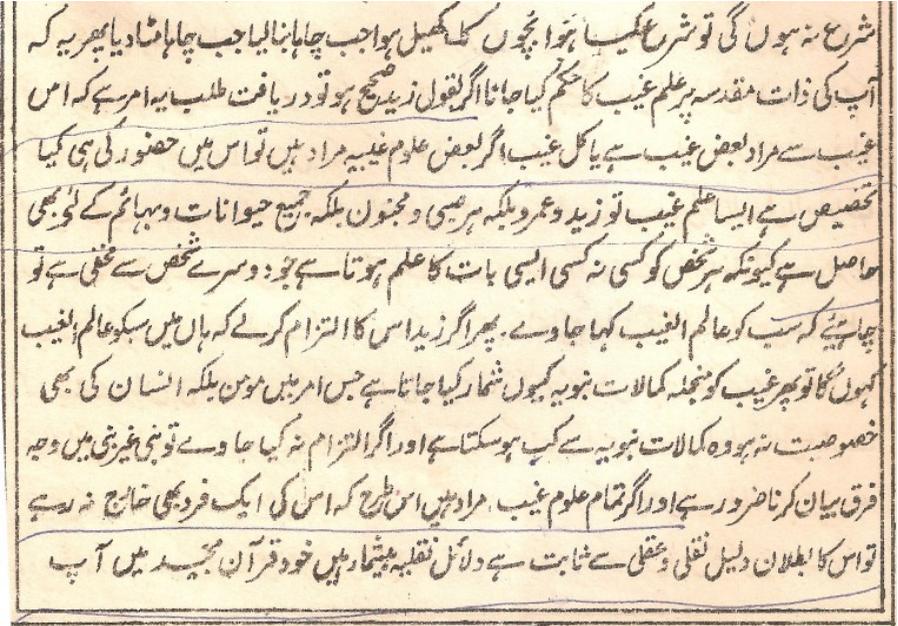
<sup>358</sup> *naṣṣ*

## Appendix B

### HIFZ AL-ĪMĀN

Ashraf Ālī Thānawī<sup>359</sup> was born in 1280 AH and died in 1362 AH (1863-1943 CE). He graduated from Deoband in 1300AH/1883CE and Rashīd Aḥmed Gangohī tied his turban;<sup>360</sup> Qāsim Nānautawī, Maḥmūd al-Ḥasan Deobandī and Yāqūb Nānautawī were among his teachers.<sup>361</sup>

In 1319 AH, he wrote a small booklet titled *Ĥifẓu'l Īmān* in which he made a statement that any native Urdu speaker, even an illiterate, will consider as an insult. The following scan is from page 8 of the book, published by Iẓẓāziyyah Book House, Deoband.



<sup>359</sup> Pertaining to Thānā-Bhawan in Saharanpur District, Uttar Pradesh, India.

<sup>360</sup> *dastār bandī*: this is a graduation ceremony in Islamic schools; and the tying of the turban signifies that the student has passed the course and is now deemed a graduate.

<sup>361</sup> Muḥammad Akbar Shāh Bukhārī, *Ākābir e Ūlamā e Deoband*.

## TRANSLATION

If, the attribution of knowledge to his<sup>362</sup> blessed person by Zayd<sup>363</sup> is valid, then it is necessary to inquire – whether he refers to some parts of knowledge or all kinds of knowledge?

If this refers to a part of such knowledge of unseen,<sup>364</sup> then where is the exclusiveness of RasūlAllāh ﷺ in this?<sup>365</sup> Such knowledge is [possessed by] Zayd and Ámr;<sup>366</sup> rather, every child and madmen; rather, all animals and quadrupeds also possess [such knowledge].

Because, every person has knowledge of something that is hidden from another; then, it becomes necessary to call everyone a knower of the unseen.<sup>367</sup> And then, if Zayd makes it binding upon himself, that he shall call everyone a knower of unseen, then why does he consider this as an exclusive attribute of prophethood?<sup>368</sup> An attribute in which, there is no exclusivity for believers – not even exclusivity for humans,<sup>369</sup> then, how can this be an exclusive attribute of prophethood?<sup>370</sup>

And if one does not consider it binding, then it is necessary to explain the reason for differentiating between a prophet and a non-prophet. And if he

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<sup>362</sup> The Prophet ﷺ.

<sup>363</sup> Zayd: a name used for illustration.

<sup>364</sup> *bāaz ūlūm e ghaybiyyah*

<sup>365</sup> In Urdu: *huzūr*; and this is meant to refer to RasūlAllāh ﷺ.

<sup>366</sup> An idiom to say anyone; like it is said in English: 'Tom, Dick and Harry'.

<sup>367</sup> *ʿālimu'l ghayb*

<sup>368</sup> *jumlā kamālāt e anbiyā'a*: that is, attributes that are considered as perfect, praiseworthy, distinguishing them from non-prophets etc.

<sup>369</sup> Thānawī has in the previous paragraph said it explicitly that even animals have similar knowledge; so it is not exclusive to prophets, or even believers, or even humans. In other words, Thānawī says: knowledge is not a trait that can be considered as special for prophets.

<sup>370</sup> Ergo, Prophets do not have knowledge of unseen. Thānawī has said earlier that madmen and animals have knowledge that is similar to that of the Prophet ﷺ. Any possible ambiguity is removed by the rhetorical question he himself asks: '*where is the exclusivity – takhṣīs – for the Prophet?*'

refers to all kinds of knowledge such that not even a single thing remains unknown, then the invalidity of such an idea is proven by innumerable narrated<sup>371</sup> and rational proofs.

If one reads the whole passage, it is clear that Thānawī rejects '*part ilm al-ghayb*' and draws similarity of such '*part ilm al-ghayb*' of the Prophet ﷺ with that of animals and madmen; because he trails the discussion with the invalidity of *kull ilm al-ghayb*' So the parallels drawn are not accidental or incidental outcome; rather, intentional and deliberate.

Some Deobandis try to fool common people by saying that Thānawī was talking about the phrase '*ʿālimu'l ghayb*' or the 'knower of the unseen.' The passage clearly talks of knowledge and compares – draws similarity with the knowledge of prophets. This is why he asks rhetorically: 'then you should call everyone as knowers of the unseen.'



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<sup>371</sup> *dalīl e naqlī o ʿaqlī se sābit hai.*

## Appendix C

### FATWĀ OF RASHĪD GANGOHĪ

Maulvi Rashīd Aḥmed Gangohī (1244-1323 AH / 1829-1905 CE) was one of the founders of the Deoband school.<sup>372</sup> Even though, his teachers and shuyukh were Sunnis and approved of ideas and practices which are now labeled as ‘Barelwi,’ at some point he and his friend Maulvi Qasim Nānautawī became admirers of Ismāyīl Dihlawī and Indian Wahābīsm, which they propagated and advocated through the seminary they founded in Deoband.

This dispute was not merely about certain practices – like celebrating the birthday of the Prophet ﷺ or donating reward to the deceased; but rather in fundamental articles of faith itself. The concept *Imkān al-Kadhib* or the possibility of falsehood in the Divine Speech of Allāh was first instigated by Ismāyīl Dihlawī in India. Gangohī and his students<sup>373</sup> not only validated it, but wrote books and further compounded the mistake by making wild comparisons and conjuring egregious analogies.

Alahazrat and other ūlamā refuted this (see *Sub’ḥān as-Subbūḥ*) but withheld from ruling them *kāfir* as this could be due to the misunderstanding of a *kalām* concept. Gangohī was asked about a person who claims ‘occurrence of falsehood’ and Gangohī replied in a written fatwā that such a person remains a Sunni Muslim. This fatwā of *wuqūū* – or occurrence – was handed to Sunni ūlamā who ruled Gangohī *kāfir* because of this fatwā which was in Gangohī’s hand and carried his seal; Alahazrat duly presented photocopies of this fatwā in *ḥaramayn*, and says that it was preserved in the library of Madinah in his time. It is said that the fatwā is present even to this day in a library in Moradabad, UP. Allāh tāālā knows best.

Deobandis claim that this fatwā was forged by Sunni scholars to malign Gangohī. Alahazrat refuted this claim and explained that this denial was never made in Gangohī’s own lifetime in spite of the fact that this fatwā was published with refutations for 18 years until his death in 1323 AH.

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<sup>372</sup> Founded in 1283 AH / 1866 CE.

<sup>373</sup> Notably, Khalīl Aḥmed Sahāranpūrī (1269-1346 AH/ 1852-1927 CE); and Maḥmūd al-Ḥasan Deobandī (1268-1339 AH/ 1851-1920 CE) in his *Juhd al-Muqill*.

Alahazrat says in *Tamhīd e Īmān*<sup>374</sup> concerning this fatwā:

This unclean fatwā was published along with a refutation in the booklet *Siyānatu'n Nās* in 1308 AH from Ḥādīqatu'l Ūlūm Publishers, Meerut. It was published again by Gulzār-e-Ḥasanī Publishers, Bombay, in 1318 AH along with a more detailed refutation. Thereafter, in 1320 AH it was published once again with another refutation by Tuḥfah-e-Ḥanafīyyah Publishers, Azīmābād-Patna.

The person who gave this fatwā died in Jumādā al-Ākhirah 1323 AH and remained silent until the last breath. Neither did he deny that it was his own fatwā, even though disowning this fatwā was easier than disclaiming a published book. Nor did he say: 'the meaning of my words is not that which the scholars of Ahlu's Sunnah describe; rather, I meant something else.' Was it an insignificant thing to be attributed with such an explicit kufr, that he did not bother about it?

A fatwā by Zayd, that carries his seal is being circulated openly in his lifetime and his being in good health – and that such a fatwā is certainly and absolutely kufr – and this is being re-published for years; and people have published refutations of this fatwā; and declare Zayd to be a kāfir on account of this fatwā; Zayd lives for fifteen more years; and Zayd sees and hears all of this – and Zayd does not publish a denial or disavowal concerning that fatwā; and keeps silent with bated breath until his breath has abated – can any sane person imagine that Zayd had denied that the fatwā was his? Or explained that he meant something else?

Some may attempt to seize the moral high ground and make the following alibi:

“A Sufi does not reply to attacks on his person; even if people slander him or circulate lies about him. It is difficult to answer every libellous charge. Anybody can publish anything; it is impossible to answer everything. For example, forgeries abound on the internet – so also, Gangohī kept quiet. His silence cannot be considered as proof of culpability.”

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<sup>374</sup> See *Tamhīd e Īmān*, pages 61-62.

## Some answers and more questions:

1. It is important to keep the context of the age in perspective. It was not like today's internet age where anybody is a published author. Back then, anything had to be published through a press – involving paper and ink. Certain publishers – even as in our time – had a reputation. This fatwā was published from well-known publishers. Self-respecting people will not sit idle, if, for example, Penguin or McGraw Hill publishes an article of kufr and attribute it to them. The least a person can do is deny the authorship of such a thing.

2. *Kufr* is not an ordinary accusation to ignore. Particularly, when one is a Muftī and a leader of a prominent school and when he is well known, and when his fatāwā are solicited and issued regularly. Shouldn't a Muftī worry about safeguarding his reputation? If a fraud can forge one fatwā, then what stops him from making more fatāwā?

3. Those who re-published the *fatwā* and refutations were also well-known *ūlamā*. Gangohī replied to letters<sup>375</sup> by Alahazrat and the compiler of *Fatāwā Rashīdiyyah* included some fatāwā of Alahazrat for illustration.<sup>376</sup> Clearly, Alahazrat was considered as a prominent personality. Which scholar in his right mind will keep quiet when a forged fatwā is circulated in his name?

4. A Sufi like Ābd al-Wahhāb al-Shārānī notes that forgeries were inserted in his books and denies them; so it is not against being a Sufi to clear one's name. But, we do not find any denial by Rashīd Gangohī himself in any of his books or in his sayings reported by his close disciple and biographer Āshiq Ilāhī Meerutī.<sup>377</sup>

5. In the *Fatāwā Rashīdiyyah*, the author mentions and attests that he believes in the *imkān al-kadhib*. There is even a letter purported to be written by Hājī Imdādullāh that clearly says: “*nobody claims wuqū.*” This was a clear opportunity to add a note that: “A forged fatwā is being circulated in my name. I categorically deny it – it is not my fatwā.”

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<sup>375</sup> See *Dafā e Zaygh e Zāgh*, an exchange between Alahazrat and Gangohī on the issue of the domestic crow, which indicates there was correspondence between them. Rashīd Gangohī in his fatwā says that the domestic crow is permissible to eat (See *Tazkiratu'r Rashīd*, 1/180).

<sup>376</sup> The compiler adds a note that the fatwā has been included only to emphasise that even the leader of the other camp – i.e. Alahazrat – was in agreement with Gangohī on this issue; see page *Fatāwā Rashīdiyyah*, 172.

<sup>377</sup> *Tazkiratu'r Rashīd*, Āshiq Ilāhī Meerutī.

6. That Gangohī was not inclined to argue or debate is incorrect. Apart from the book *Barāhīn-e-Qāṭiāh*, which was written ‘by his command,’<sup>378</sup> there are a number of fatāwā that clearly indicate that he was an active participant in the discourse and a lengthy fatwā criticising Nazeer Husain Dihlawī accusing him of being a closet *lā-madh’habi* which is reproduced by his biographer.<sup>379</sup>

7. Clearly the *Fatāwā Rashīdiyyah* was published much later than this fatwā of *wuqūū* which was issued in 1308 AH. In the published Fatāwā, one can find letters that are dated as late as 1322 AH. So there was ample chance to include a statement or a saying (because the compiled *Fatāwā* has sections that are oral fatāwā or the *Malfūẓ*) that: “a fatwā of wuqūū circulated in my name is false.”

8. When Deobandis made false charges and concocted books attributing it to Alahazrat’s forebears, he refuted them. When they forged a seal attributing it to his father, he pointed out that he had passed away prior to the date on the forged seal, thus exposing the slanderers; his nephew published repentance, in spite of a forgery by the copyists (in the issue of the *Waṣīyyah*); Mawlānā Maḥbūb Ālī did the same when he published the third volume of *Ĥadāyiq* posthumously, without due diligence. When there was an uproar and Deobandis clamored “Sacrilege!” he humbly retracted and published his statement of repentance. All Gangohī had to do was repudiate the fatwā.

9. The fatwā carries the seal and signature of Gangohī. The seal was, and is, a method of authentication and non-repudiation. True, a possibility of forgery exists, but the only way to address that shortcoming is by a denial when such a spurious document is brought to the notice of the author. In one fatwā, Gangohī permits even the use of telegrams (wire) to confirm news of the new moon<sup>380</sup> for Ramaḍān and based it on the ‘common practice and is generally considered to be trustworthy.’ When a fatwā attributed to him, in his hand, carrying his seal is circulated, surely people would consider it authentic and trust it even more than a cablegram? If this fatwā was a forgery, then, why did he not refute it?

The question and the answer by Gangohī in that fatwā are translated below; the Urdu transcription and the photograph of the original are also included.

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<sup>378</sup> Thus, it is on the cover of *Barāhīn e Qāṭiāh*. It would not be surprising if modern Deobandis claim that Gangohī did not know of this and even Khalīl was unaware – and that the printer put it of his own accord or even deny that Khalīl Aḥmed ever wrote a book like it! *Barāhīn* received a second reprint in the lifetime of Gangohī; the purported letter by Hāji Sahib is included in it.

<sup>379</sup> *Tazkiratu’r Rashīd*, Āshiq Ilāhī Meerutī, 1/180.

<sup>380</sup> *Ibid.* 174.

## TRANSLATION OF THE ISTIFTĀ AND FATWĀ OF GANGOHĪ

*Bismillāhi'r Raḥmāni'r Raḥīm*

**Question:** May Allāh have mercy on you, what do you say in the following matter: Two people were talking about the falsehood of the Creator.<sup>381</sup> A third person said in the favor of one of the two:

Verily Allāh shall not forgive that  
He be associated with partners;  
but will forgive anything other  
than that [polytheism]<sup>382</sup>

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ  
بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ

“The particle *mā* is generic, which also includes the sin of murdering a believer. Thus, it is understood from the above verse that Allāh tāālā will forgive a believer who has deliberately murdered [another believer]. And in another verse it is said:

And the punishment for one who  
murders a believer is hell  
forever<sup>383</sup>

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا  
فَجَزَاؤُهُ جَهَنَّمَ خَالِدًا

In this verse, the particle *man* is also generic which includes believers who commit deliberate murder. This means, a believer who has committed a pre-meditated murder will not be forgiven.”

The antagonist<sup>384</sup> of the third person said: “Your argument would then prove occurrence of falsehood [in the Divine Speech of] Allāh. Because, the verse says: *shall* forgive; not will *possibly* forgive.”<sup>385</sup> Upon this the third person said: “When did I say that I do not accept the occurrence of falsehood in Divine Speech?”<sup>386</sup>

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<sup>381</sup> *kizb e Bārī*

<sup>382</sup> Sūrah Al-Nisā'a, 4:48; also 4:116.

<sup>383</sup> *Ibid.*, 4:93.

<sup>384</sup> From the first two.

<sup>385</sup> *yaghfir*, not *yumkin an yaghfir*

<sup>386</sup> *maiñ ne kab kaha hai ke wuqū' e kazib ka qāyil nahīñ hūñ?*

The same person<sup>387</sup> has also said: “Falsehood is not ugly and naturally despicable<sup>388</sup> in general; Allāh táālā has permitted falsehood in certain situations. And in certain situations half-truths<sup>389</sup> and plain lies are both preferable [to truth] – not just half-truths. Concerning this third person:

a) Does he remain a Muslim or has he become a kāfir?

b) If he is a Muslim, is he a heretic and astray,<sup>390</sup> or remains in the Ahlu’s Sunnah wa’l Jamāáh in spite of his saying the above concerning falsehood in [the Speech] of Allāh táālā.

Please clarify, may Allāh táālā reward you.

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### Answer:

Even though the third person has committed a mistake in the interpretation of the verses, one should not call him a kāfir or a heretic or a misguided person.<sup>391</sup>

Because a great number of scholars and elders accept occurrence of the repealing of the threat of punishment.<sup>392</sup> Thus, Maulavi AĦmed Ħasan has described this in his monograph *Tanzih ar-Rahmān*.

Apart from this, those who consider that occurrence of repealing of the threat of punishment as possible,<sup>393</sup> they also believe that such a repealing can occur. It is also clear that *khulf-waĦid*<sup>394</sup> is a specific case

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<sup>387</sup> The third person.

<sup>388</sup> *kazib ālā’l úmūm qabiĦ ba mánā munāfir li’t ṭabá nahiĦ hai*

<sup>389</sup> *tawriyah o áyn kazib*

<sup>390</sup> *bidáti, zāll*

<sup>391</sup> *magar tā-ham usko kāfir kahnā yā bidáti zall nahiĦ kahnā chāhiye*

<sup>392</sup> *wuqūú e khulfe waĦid*

<sup>393</sup> *mujawwizīn*

<sup>394</sup> Foregoing the threat of punishment

and falsehood is a generic case.<sup>395</sup> Because falsehood means, that which is contrary to what has [really] occurred.

And that which can be contrary can be either in the case of the threat of punishment or promise of reward or any information;<sup>396</sup> and all of these<sup>397</sup> are categories of falsehood. And the existence of the sub-category necessitates the existence of the main class.<sup>398</sup> If one is a human, then certainly he will also be an animal.<sup>399</sup> **Therefore, the meaning of occurrence of falsehood thus becomes valid,**<sup>400</sup> regardless of whom this concerns.

Thus, based upon this, one should not say any harsh word to the third person, because that would necessitate takfīr of elder scholars. Nevertheless, this is a weak statement.

However, according to the mad'hab of the elders, it is not permissible for the person with a strong evidence to consider the person with a weak evidence as a heretic.

See Ḥanafīs and Shāfiyīs do not scorn each other or consider each other as a heretic on the basis of the strength of evidence. Just as the issue of saying "InShaAllah I am Mu'min" is mentioned in books of doctrine.<sup>401</sup> Therefore, it is necessary to save this third person from being considered a heretic or a misguided person.

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<sup>395</sup> That is, *khulf-wa'yīd* is a subset of *kazib*.

<sup>396</sup> *gāh e wa'yīd, gāh e wa'ād, gāh e khabar*

<sup>397</sup> That is: if one acts contrary to carry out the threat [wa'yīd] or contrary to the promise of reward [wa'ād] or gives information contrary to the occurrence [khabar;] all these are kinds of falsehood.

<sup>398</sup> *wujūd e na'ū ka wujūd e jins ko mustalzam hai*

<sup>399</sup> Animal is the main class and human is a sub-category and one among kinds of animals.

<sup>400</sup> *lihāzā wuqū'ū e kizb ke mánā durust ho gaye.*

<sup>401</sup> Upon which there is a difference between Shāfiyīs and Ḥanafīs; yet they do not consider each other heretics.

However, it is better to explain this to him in a nice manner. However, *Power over falsehood, with the impossibility of occurrence*,<sup>402</sup> is an agreed-upon statement; and no one has differed upon this issue.<sup>403</sup>

And if We so Wished We would have guided every soul; but as it has been said in my Truthful promise,<sup>404</sup> I shall fill hell with men and jinn<sup>405</sup>

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ  
هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ  
مِئِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ  
الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

And Allāh táālā knows best.

Written by the lowly Rashīd Aḥmed Gangohī, may he be forgiven.

SEAL:



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<sup>402</sup> *qudratun ālā al-kadhib maá imtināá al-wuqūú*

<sup>403</sup> Which is another delusion and a false claim. No Sunni scholar has attested this belief; see *Sub'ḥān as-Subbūḥ* and a simplified summary in English titled: *The Truth About a Lie*.

<sup>404</sup> In *Tafsīr Al-Qurṭubi*: "My truthful promise that I shall punish those who disobey me."

<sup>405</sup> Sūrah Al-Sajdah, 32:13.

سوال

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

ما فزکم رحمکم اللہ و دشمنک کذب باری میں گفتگو کرتے تھے۔ ایک کی طرف داری کے واسطے تیسرے شخص نے کہا اللہ تعالیٰ نے فرمایا ہے ان اللہ لا یغفران لیسرک بہ ویغفر ما دون ذالک الخ، لفظا عام ہے شامل ہے معصیت قتل مومن کو۔ پس آیت مذکورہ سے معلوم ہوا کہ پروردگار مغفرت مومن قاتل بالعمد بھی فرماوے گا۔ اور دوسری آیت میں ہے ومن یقتل مؤمناً متعمداً فجزاؤہ جہنم خالداً الخ۔ لفظ مومن عام ہے شامل مومن قاتل بالعمد کو اس سے معلوم ہوا کہ قاتل مومن بالعمد کی مغفرت نہ ہوگی۔ اس قاتل کے خصم نے کہا کہ آپ کے استدلال سے وقوع کذب باری ثابت ہوتا ہے۔ کیونکہ آیت میں ویغفرہ نہ ویمنک ان یغفر، یہ سن کر اس قاتل نے جواب دیا۔ میں نے کب

کما ہے کہ میں وقوع کذب کا قائل نہیں ہوں۔ اور دوسرا قول اسی قاتل کا یہ ہے کہ کذب علی العموم قبیح یعنی منافر لطبیع نہیں ہے اللہ تعالیٰ نے بعض مواضع میں جائز رکھا ہے اور توبہ و عین کذب بعض مواضع میں دونوں اولیٰ ہیں۔ نہ فقط توبہ، آیا یہ قاتل مسلمان ہے یا کافر؟ اور مسلمان ہے تو بدعتی ضلال یا اہل سنت و جماعت باوجود قبول کرنے کے کذب باری تعالیٰ کے، بدینوا و تو جروا۔ **الجواب** :- اگرچہ شخص ثالث نے تاویل آیات میں خطا کی مگر تاہم اس کو کافر

کہنا یا بدعتی ضلال نہیں کہنا چاہیے۔ کیونکہ وقوع خلف و عید کو جماعت کثیرہ علماء و سلف کی قبول کرتی ہے۔ چنانچہ مولوی احمد رضا صاحب رسالہ تخریر الرحمن اپنے رسالہ میں تصریح کرتے ہیں۔ بقول علاءہ اس کے مجوزین خلف و عید وقوع خلف کے بھی قائل

ہیں۔ چنانچہ ان کے دلائل سے ظاہر ہے حجت قالوا لانه لیس منقص بل هو کمال۔ الخ۔ اس سے ظاہر ہوا کہ بعض علماء خلف و عید کے قائل ہیں۔ اور یہ بھی واضح ہے کہ خلف و عید خاص ہے اور کذب عام ہے۔ کیونکہ کذب بولتے ہیں قول خلاف واقع کو۔ سو وہ گاہ و عید ہوتا ہے۔ گاہ و عید گاہ خبر۔ اور سب کذب کے انواع ہیں اور وجود نوع کا وجود جنس کو مستلزم ہے، انسان اگر ہوگا تو حیران ہالضو ورموجود ہووے گا۔ لہذا وقوع کذب کے معنی درست ہو گئے۔ اگرچہ بعضمن کسی فرد کے ہو۔ پس بناؤ علیہ اس ثالث کو کوئی سخت کلمہ نہ کہنا چاہیے کہ اس میں تکفیر علماء سلف کی لازم آتی ہے۔ ہر چند یہ قول ضعیف ہے مگر تاہم مقدمین کے مذاہب پر صاحب دلیل قوی

کو تفصیل صاحب دلیل ضعیف ہے مگر تاہم مقدمین کے مذاہب پر صاحب دلیل ضعیف کی درست نہیں۔ دیکھ کر حنفی شافعی پراور ایکس بوجہ توجہ دلیل اپنی کے طعن و تفصیل نہیں کر سکتا | نامومن انشاء اللہ کا مسئلہ کتب عقائد میں خود دیکھتے ہیں۔ لہذا اس ثالث کو تفصیل و تفسیح سے مامون کرنا چاہیے۔ البتہ برہمی اگر فہمائش ہو بہتر ہے۔ البتہ قدسہ علی الکذب مع امتناع الوقوع مسئلہ اتفاق ہے اس میں کسی اختلاف نہیں۔ اگرچہ اس زمانے میں لوگوں کو اعتقاد بیجا ہو گیا ہے۔ قال اللہ ولو شئنا لکل نفس

هداها ولكن حق القول منی لا ملئس جہنم من الجنة والناس اجمعین۔ الآیہ فقط واللہ تعالیٰ اعلم۔ کتبہ الاشرف رشید احمد نیکوئی عفی عنہ، -

نشان مہر اشرف رشید





## ANALYSIS

These images have been resized to fit on a smaller page size in this document. When comparing a high resolution scan at considerable magnification it can be clearly seen that both specimens are written by the same hand.

Given below are comparisons – in all examples below, on the left are clips from an established specimen – the official handwriting (from *Makātīb*); and on the right are clips from the fatwā, whose authenticity is questioned by Deobandis. The clips of the fatwā, that is the clip on the right, in spite of its poor visibility, is sharper than the printed specimen because it is written by a pen.

Notice the strokes of the *yaa*; the placement of the dot on the *faa*; the strokes of *haa* below; the slanting of the joined *qaaf-áyn*; same words used in the two specimens are identical; including Rashīd Aḥmed writing his own name. Other examples are: *alif-sīn*, *wāw-hā*, the *nun* joined with *yaa* or *hā* – the glyphs of *yahīn*, *nahīn*, *yahī* etc;

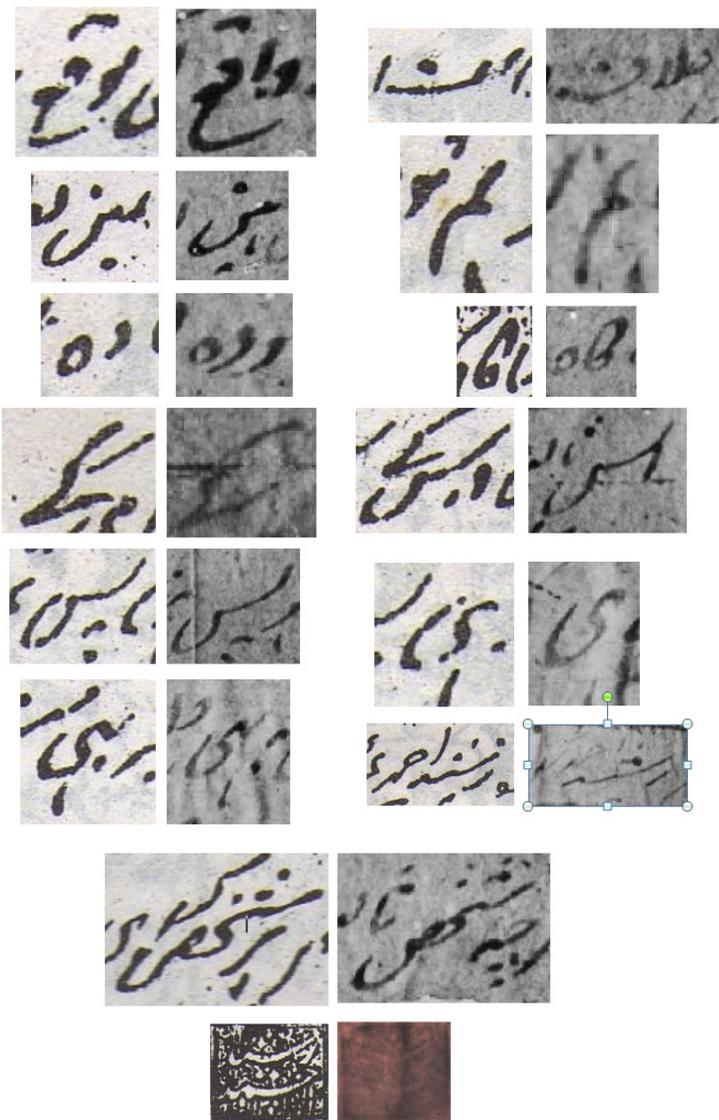
The seal is barely visible in the fatwā but upon adjusting the contrast it becomes somewhat legible. The fatwā has been untouched and Photoshop is used only to adjust the brightness-contrast, hues and mildtones to enhance visibility. Another screenshot shows the spacing of the lines.

The writing is of superior quality based on Nastáliq, but it does not conform to the formal script used by calligraphers; and is therefore a semi-formal hand similar to cursive writing in English. Calligraphy enthusiasts can clearly see the formation of certain glyphs, short-cuts and the natural strokes are produced by a mature hand that has been writing for years. It would be very difficult to reproduce a similar hand and with such consistency of glyphs, with the spacing and the placement of dots etc. Obviously, the *fatwā* in question was not written with a modern instrument; but with a reed pen, common at that time.

Notice the word *ke* which is slightly above the line and the ending *fā* or *tā*, *bā* as a *kashīdah*. The joined *kaaf-alif* glyph is something unique to the writer and is commonly observed throughout in both specimens.

At similar sizes, when placed next to each other, one can notice the similar line spacing; similarly when we zoom out both specimens at a smaller size, they similarity is starkly noticeable.

Allāh táālā knows best.

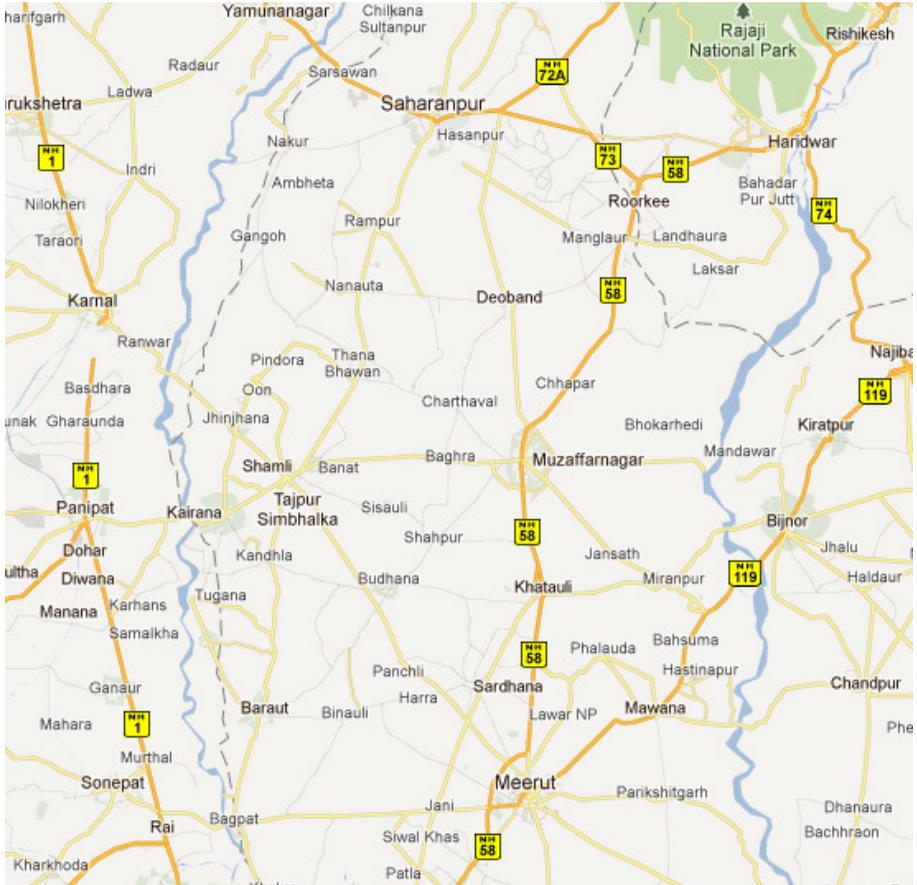




## Appendix D

### SAHARANPUR DISTRICT

The following map shows the district of Saharanpur. This map shows apart from Deoband itself, Gangoh, Nanauta, Ambheta, Thana-Bhawan, Chandpur, Kandhla, Raipur, Meerut, Bijnor and Panipat.



The distance between Meerut and Gangoh is approximately 120 km; and the distance between Meerut and Deoband is 100 km.

## Appendix E

### TRANSLITERATION KEY

	Arabic Letter	Latin Character	Arabic Example	Transliteration	English Equivalent
1	أ ء	a	أمير	amīr	amazing
2	ب	b	باب	bāb	basket
3	ت ة	t	تاج	tāj	(soft)
4	ث	th	ثابت	thābit	thing
5	ج	j	جسد	jasad	jam
6	ح	ḥ	حسن	ḥasan	guttural, deep like <b>hose</b> no english equivalent
7	خ	kh	خبر	khabar	similar to german <b>munich</b> guttural ch; no english equivalent
8	د	d	دار	dār	(soft)
9	ذ	dh	ذكر	dhikr	there
10	ر	r	راشد	rāshid	rose
11	ز	z	زكي	zakī	zebra
12	س	s	سهل	sahl	solid
13	ش	sh	شباب	shāb	shock
14	ص	ṣ	صبر	ṣabr	full rounded, like <b>somber</b> no english equivalent
15	ض	ḍ	ضياء	ḍiyā'a	close to <b>daughter</b> no english equivalent
16	ط	ṭ	طب	ṭibb	full rounded, soft <b>t</b> no english equivalent
17	ظ	ẓ	ظلم	ẓulm	full rounded, soft <b>d</b> no english equivalent

	Arabic Letter	Latin Character	Arabic Example	Transliteration	English Equivalent
18	ع	á, í, ú, ý	عرب علم عمر عيد	árab ílm úmar ýid	<b>guttural a</b> no english equivalent
19	غ	gh	غار	ghār	<b>guttural g</b> no english equivalent
20	ف	f	فجر	fajr	flower
21	ق	q	قريب	qarīb	<b>guttural k</b> no english equivalent
22	ك	k	كتاب	kitāb	kin
23	ل	l	لباس	libās	late
24	م	m	مال	māl	morning
25	ن	n	نار	nār	noon
26	ه	h	هدى	hudā	house
27	و	w	وزير	wazīr	word
28	ي	y	يد	yad	yellow
29	إ	i	إدام	idām	insight
30	آ	a	أتم	atam	advent
31	أ	ā	باب	bāb	father
32	س	ī	سرير	sarīr	tree
33	و	ū	طور	ṭūr	boot
34	ع	áā	عالم	áālim	-
35	ع	ýī	عيد	ýid	-
36	ع	úū	عود	úūd	-

	Arabic Letter	Latin Character	Arabic Example	Transliteration	English Equivalent
37	ش	sh'sh sh-sh	الشمس	ash'shams ash-shams	-
38	أ	a' or a-	مأسور	ma'sūr	-
39	ي	i'y or i-y	بنس	bi'ysa bi-ysa	-
40	لؤ	u' or u-	لؤلؤ سؤلؤك	lu'lu' su-lika	-
41		'	أصحاب تكحيل أسهر	aṣ'ḥāb tak'ḥīl as'hār	to separate letters to distinguish between sounds represented by letter pairs
42		-	أصحاب تكحيل أسهر	aṣ-ḥāb tak-ḥīl as-hār	to separate letters to distinguish between sounds represented by letter pairs
43		superscript	من	mi <sup>n</sup>	to indicate an elision
44		-	كأية	ka-ābatil manẓar	to break down words when like sounding letters appear with sukun

## Appendix F

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 62. *Sall al-Ĥusām al-Hindī*, Rasāyil Ibn Áābidīn, Imām Ibn Áābidīn Shāmī  
 63. *Tanbīh al-Wulāti wa'l Ĥukkām*, Rasāyil Ibn Áābidīn, Imām Ibn Áābidīn Shāmī  
 64. *Tanwīr al-Abṣār wa-Jāmī al-Biĥār*, Muĥammad ibn Ábdullāh al-Tamartāshī (d.)

## F. Lexicons

65. *At-Tārīfāt*, Sharīf Alī Al-Jurġānī (d.816 AH)  
 66. *Al-Mufradāt fī Gharīb al-Qur'ān*, Abū al-Qāsim Ĥusayn al-Rāghib al-Iṣfahānī (d. 502 AH)  
 67. *Tāj al-Árūs*, Imām Murtaḍā al-Zabīdī (d. 1205 AH/ 1790 CE)

## G. Poetry

68. *Ĥadāyiq e Bakh'shish*, Imām Aĥmed Riḍā Khān

## H. Sīrah

69. *Madāriju'n Nubuwwah*, Shaykh Ábd al-Ĥāq Muĥadith al-Dihlawī, (d. 1052 AH / 1642 CE)  
 70. *Kitāb al-Shifā fī bi Tārīfī ĥuġuqī'l Muṣṭafā*, Abū al-Fadl Qāḍī Íyād ibn Mūsā (1083-1149)  
 71. *Nasīm ar-Riyāḍ Sharĥ al-Shifā Qāḍī Íyād*, Shihab al-Dīn al-Khafājī (d. 1069 AH/1659 CE)  
 72. *Sharĥ al-Shifā Qāḍī Íyād*, Áli ibn Sulṭān Muĥammad al-Qārī (d.1014 AH/1605 CE)

## I. Taṣawwuf

73. *Ĥilyatu'l Awliyā'a*, Abū Nuáym al-Aṣbahānī

## J. Others

74. *Masāyil al-Arbāyīm*, Is'ĥāq al-Dihlawī  
 75. *Fahras al-Fahāris*, Sayyid Ábd al-Ĥāyy al-Kattānī (d. 1382 AH / 1962 CE)  
 76. Iranian Journal for the History of Science 6, Tarikh-e-Elm, Hamid-Reza Giahi Yazdi

77. *Kashf al-Žunūn*, Hāji Khalfah (d. 1658 CE)
78. *Kitābu'l Waṣiyyah*, Imām Aāžam Abū Ḥanīfa Nūmān ibn Thābit
79. *Maktūbāt*, Shaykh Mujaddid e Alf e Thānī Imām Ahmed Sirhindi (d. 1624 CE)
80. *Sharḥ Ṣalāt Ahmed al- Badawī*, Shaykh Al-Āshmāwī
81. *The Fortune-Telling Book*, Raymond Buckland
82. *Trans. Ibn Khaldūn, Al-Muqaddimah*, Franz Rosenthal (d. 2003 CE)

## **K. Deobandi Books**

83. *Al-Barāhīn al-Qāfiāh*, Khalīl Ahmed Ambhetwī Sahāranpūri (d. 1346 AH / 1927 CE)
84. *Akabar e Ūlamā e Deoband*, Muḥammad Akbar Shāh Bukhāri
85. *Makātīb e Rashīdiyyah*, Aāshiq Ilāhi Meerutī
86. *Ḥifẓ al-Īmān*, Ashraf Āli Thānawī (d. 1362AH / 1943 CE)
87. *Ek Rozī*, Shāh Ismāyīl Dihlawī (d. 1246 AH / 1831 CE)
88. *Nuz'hatu'l Khawāṭir*, Abu'l Ḥasan Nadawī (d.1999 CE)
89. *Fatāwā Rashīdiyyah*, Maulvi Rashīd Ahmed Gangohī (d.1323 AH / 1905 CE)
90. *Fatāwā Uthmānī*, Muftī Taqī Usmānī (b. 1943)
91. *Tazkiratu'r Rashīd*, Aāshiq Ilāhi Meerutī

## ABOUT THE AUTHOR

**Imām Aḥmed Riḍā Khān al-Baraylawī** ﷺ was born in 1272 AH / 1856 CE in Bareilly, a city in North India and in a famous family of scholars; his father Mawlānā Naqī Āli Khān and grandfather Riḍā Āli Khān were prominent scholars of Ahl as-Sunnah in their time. He studied Islamic sciences in the tutelage of his erudite father. He was a master of many sciences and particularly in Ḥanafī fiqh, he was outstanding among his contemporaries. Even his adversaries have acknowledged that he was peerless in this discipline.

He has many ijāzahs or degrees of authorization in Ḥanafī fiqh, and by his own affirmation, the most important one is from the Muftī of Makkah, Shaykh Ābd ar-Raḥmān as-Sirāj ibn Ābdullāh as-Sirāj. This chain of transmission reaches Imām Abū Ḥanifah through twenty seven links and in further four to the Master of all creation, Muḥammad RasūlAllāh ﷺ. He has an authorization of ḥadīth transmission from the great Meccan scholar, Malik al-Ūlamā, Sayyid Aḥmed Zaynī Daḥlān al-Shāfiyī. Imām Aḥmed Riḍā is widely known for his refutation of Wahābīs, innovators and libertarian religion-reformers of the early 20th century.

Alahazrat, meaning the ‘Grand Master,’ was a common title of respect<sup>406</sup> in the 19th/20th century. Imām Aḥmed Riḍā was called as Alahazrat by his followers as he was the major force against innovators and the leader of Sunni scholars of his time. This title became so popular that eventually, it became the de facto appellation of Imām Aḥmed Riḍā Khān. Upon his second and eventful visit to Arabia in 1324 AH, the scholars of the two sanctuaries – Makkah and Madinah – were so impressed by his erudition and his efforts to safeguard Ahlu’s Sunnah, that prominent ones among them hailed him as the Reviver of the Religion.<sup>407</sup> Furthermore, major scholars in (pre-partition) India agreed that all the qualities that are required in a Reviver were found in him and thus, he is considered as the Mujaddid of the 14th century after the blessed Migration of the Prophet ﷺ.

Imām Aḥmed Riḍā usually referred to himself as ‘the slave of the Prophet’ ﷺ or *Ābd al-Muṣṭafā* in Arabic.

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<sup>406</sup> Similar to "His Highness," "His Majesty," "His Holiness," etc.

<sup>407</sup> *Mujaddid*. It is related from tradition, that an erudite scholar will appear at the head of every century and revive the religion and clarify doubts and fight innovation.

His skill as a jurist outshone his other abilities and even the corpus of his work is mainly *fatāwā*. Many lengthy books that he has written are usually as a response to questions. Many of his rulings (and more than 150 *fatāwā* as monographs) were collected, indexed and ordered by the Imām himself and named *Al-Āṭāyā an-Nabawiyyah fī'l Fatāwā ar-Riḍāwiyyah*, popularly known in the subcontinent as *Fatāwā e Razaviyyah* and has been recently published from Pakistan in 30 volumes.<sup>408</sup> Apart from commentaries and glosses on various texts, his other important works are :

1. ***Kanz al-Īmān***: An explanatory translation of the Qur'ān in Urdu.
2. ***Al-Mustanad al-Mútamad***: A commentary on the Arabic work *Al-Mútaqad al-Muntaqad* by Imām Faḍl ar-Rasūl al-Badāyūnī.<sup>409</sup>
3. ***Jadd al-Mumtār***: a five volume supercommentary on *Radd al-Muhtār* of Imām Sayyid Muḥammad Amīn Ibn Ābidīn al-Shāmī,<sup>410</sup> which is arguably, the most widely used Ḥanafī text in latter times.
4. ***Al-Dawlatu'l Makkiyyah bi'l Māddati'l Ghaybiyyah***
5. ***Al-Amn wa'l Úlā li Nāyiti'l Muṣṭafā bi Dāfiyī'l Balā'a***
6. ***Tamhīd e Īmān***
7. ***Dhayl al-Muddā li Aḥsanu'l Wiāā li Ādāb ad-Duāā***
8. ***Al-Faḍl al-Mawhibī fi Máana: idhā ṣaḥḥa'l ḥadīthu fa huwa madh'habī***
9. ***Fatāwā al-Ḥaramayn bi Rajafi Nadwatu'l Mayn***
10. ***Fatāwā al-Āfriqah***
11. ***Sub'ḥān as-Subbūḥ án Āybi Kadhībun Maqbūḥ***
12. ***Radd ar-Rifḍah***
13. ***Qahru'd Dayyān álā Murtadd bi-Qādiyān***
14. ***Niyumu'z Zād li Rawmi'd Ḍād***

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<sup>408</sup> Initially, it was published in 12 volumes of approximately 800 pages each in quarto size and small text-size; however, this has been republished from Pakistan in 30 volumes; along with 2 additional volumes for topic and word indexes. This new edition spans approximately 22,000 pages and contains 206 monographs of the Imām.

<sup>409</sup> Passed away in 1289 AH / 1872 CE.

<sup>410</sup> Passed away in 1252 AH / 1836 CE.

15. *Az-Zubdatu'z Zakiyyah fī Tah̄rīmi Sajdati't Tah̄iyyah*
16. *Kifl al-Faqīh al-Fāhim fī Aḥkāmi Qirtāsī'd Darāhim*
17. *Jalī an-Naṣṣ fī Amākin ar-Rukhaṣ*
18. *Barakātu'l Imdād li Ahli'l Istimdād*
19. *Az-Zahr al-Bāsim fī Ḥurmati'z Zakāti álā Banī Hāshim*
20. *Masayil e Samāá*
21. *Az-Zulāl al-Anqā min Bah̄ri Sabqati'l Atqā*
22. *Al-Ijāzātu'l Matīnah li Úlamāyi Bakkata wa'l Madīnah*
23. *Madārij Ṭabaqāt al-Ḥadīth*
24. *Al-Rawḍ al-Bahij fī Ādāb al-Takhrīj*
25. *Al-Hād al-Kāf fī Ḥukm ad-Ḍiāāf*
26. *An-Nahy al-Akīd áni's Ṣalāti Warā'a Ádā't Taqlīd*

He took the Qādirī path and was initiated in that Sūfī order by Sayyid Aal e Rasūl al-Aḥmadī<sup>411</sup> of Mārahra in 1294 AH.<sup>412</sup> Alahazrat was an ardent lover of the Prophet ﷺ as evident from his works. He was also a great poet and has written sublime verse in Arabic, Persian and Urdu. His verse in Urdu and Persian is collected as a slim volume in two parts and named: *Ḥadāyiq e Bakh'shish* meaning 'Gardens of Salvation'. Many of his eulogies and odes are recited, and in particular, the Ode of Salutation or the *Salām* has achieved unparalleled fame and acceptance among the Muslims from the subcontinent.

The Imām passed away at the age of 68 in the year,<sup>413</sup> 1340 AH [1921 CE.] رَحْمَةُ اللهِ عَلَيْهِ  
May Allah táālā have mercy on him and be well pleased with him.




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<sup>411</sup> Passed away in 1296AH / 1879CE. The shaykh was a prominent student of the famous scholar and Mujaddid of his age Shah Ábd al-Ázīz Muḥaddith al-Dihlawī.

<sup>412</sup> Alahazrat himself points this out in a biographical note on his father Mawlānā Naqī Áli Khān, in the preface of his father's book *Sharḥ A-lam Nashrah*, that he (Alahazrat) received bayāh and khilāfah on the 5th of Jumādā al-Úlā 1294 AH / 1877 CE along with his father.

<sup>413</sup> His age according to the lunar calendar is 68 and the solar calendar is 65.

RIDAWI



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