

الكوكبة الشهابية في كفيات ابي الوهابية

THE  
SCORCHING  
STAR

ON  
INFIDELITIES OF THE  
FATHER OF WAHAABISM

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accept this humble work through the intermediary of this great Saint  
and a means of attaining Isaal-e-Thawaab, Aameen.*

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*RaĎiyAllāhu ānhu*

## Translator's Note

All Praises are due to Allah, Most High, Most Glorious, and Salutations be upon our Master Muhammad Mustafa *ṣallAllāhu ḗlayhi wa sallam*.

The Holy Prophet *ṣallAllāhu ḗlayhi wa sallam* warned us,

*“Do good deeds before you encounter afflictions like night darkness during which a man will be a Muslim in the morning and a disbeliever in the evening. Then he becomes a Muslim in the evening and a disbeliever in the morning; he will sell his Deen for a worldly offer”* (Summarized Sahih Muslim, Book of Trials, Hadith 2038, Vol.2, pg 1082).

There are two reasons which compelled me to translate this magnificent piece of literature of the Noble Imam, the Fountain of Love and Magnificence, the True Servant of Allah Ta'ala and His Messenger, 'Ala Hazrat Shaykh Ahmed Raza (d. 1921) into an English version. Firstly, to eradicate the misconception that is wide-spread in our societies that the “Barelvi” Ulama hesitantly declare the Deobandi, Wahaabi and Tablighi Jamaat as infidels. An ignorant fool blames 'Ala Hazrat Imam Ahmed Raza for the disunity that is lodged between the Deobandi and Barelvi Ulama. They censure him to be the spark of this century-old feud. Before we continue let us analyse the validity of this blame:

Ismail Dehlvi died in the year 1831 AD. On the contrary, Imam Ahmed Raza was born in 1856 AD, which is approximately 25 years after Ismail Dehlvi's death. Now to answer the question, “who started all this?” I present you, along with this book, a confession from Ismail Dehlvi regarding his manuscript 'Taqwiyatul Iman' (which is held in high pedestal by the Deobandi Ulama). This confession is recorded in Moulvi Ashraf Ali Thanvi's literature by the name of 'Hikaayatul Awliya' and this piece of evidence is in my personal possession.

It is stated as follows:

*Anecdote 59: “Khan Saahib said that initially **Moulvi Ismail Sahib** wrote Taqwiyatul Imaan in Arabic. Therefore one of its copies was with me, another copy was with Moulana Gangohi Saahib and a spare copy was in Moulvi Nasrullah Khan Khurjuvi's library. Thereafter Moulana translated it into Urdu language, then he assembled some distinguished personalities in which Sayed Moulvi Abdul Hayy Sahib, Shah Ishaq Sahib, Moulana Muhammad Yaqub Sahib, Moulvi Fareeduddin Sahib Muraadaabaadi, Mo'min Khan and Abdullah Khan Alavi were present. Taqwiyatul Imaan was presented in front of them and he said, “**I have written this book and I know that insensitive words have been included in some places and in other places there is brutality, for example, things which***

are *Shirk-e-khafi* (lesser Shirk) have been labelled as *Shirk-e-jaleel* (greater Shirk). For these reasons I have an apprehension that upon publishing this book, commotion and tumult will definitely take place. If I stayed here, I would lecture on these for explanations for eight to ten years, however, right now I have intended for Hajj and thereafter my return is to “Jihaad” hence I am excused from this work and I know that no-one will perform this effort besides me. That is why I have written this book and that disruption shall occur but I hope that after combating each other they will become calm themselves. This is my concern. If your opinion is to publish this book then let it be published, otherwise we may obliterate it”. On this note, a certain person said that it must be published but on such and such places it should be edited. Moulvi Abdul Hayy Sahib, Shah Ishaq Saahib, Abdullah Khan Alavi and Mu'min Khan opposed this idea of editing and revising. Thereafter a discussion took place and at the end of it, it was decided that there is no need for revision and the book should be published in its originality, hence its publication occurred in this manner. After publication, Moulana Shaheed left for Hajj and stayed in Delhi after his return. In this era Moulana Ismail would deliver lectures in the streets and alleys. Moulvi Abdul Hayy Saahib left for Jihaad after residing in the Mosque for six months. This narration I heard from Moulvi Abdul Qayyum Saahib and from my teacher Miyaji Muhammadi Saahib”.

**(Reference: Hikaayatul Awliya (Arwaahi Thalaatha), Anecdote No. 59, Author: Ashraf Ali Thanvi., Zakariyya Book Depot, Deoband, Sahaaranpur, UP, India, Page 83-84)**

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

Why would any sane Muslim write a literature which surely forecasts a near disunity between the Muslims? What sort of heart is this which did not prefer the Islamic welfare and mutual brotherhood over tumult and disaster? It is crystal clear as to the cause of initiation of violence amongst the Muslims and that intentionally harsh language along with incorrect teachings, were incorporated, in the book that split the Muslim Empire – and that book was ‘Taqwiyatul Imaan’.

Secondly, the Ahle Hadith fraternity are escalating currently in exponential figures. They are famously known as ‘Ghayr Muqallids’ (those who do not accept the *ijtihad* (Islamic deduction) of the Four Imaams, Imam Abu Hanifa, Imam Muhammad Ibn Idris Ash-Shaafi, Imam Malik ibn Anas and Imam Ahmed ibn Hambal; Allah Ta’ala is pleased with all). They deny the need for Taqleed (deductory jurisprudence as per the Mujtahid Imams) and they follow the Qur’an and Hadith blindly without the need for its explanations and valid

interpretations. Ismail Dehlvi is considered as an elder and a respected leader of Ahle Hadith and hence this manuscript of ‘Ala Hazrat will enlighten those who have fallen into the traps of Ahle Hadith fraternity and serve as an immunisation for the Sunni Muslims from these foul creatures. Therefore this glorious and flawless manuscript of our Imam, our Reviver of the Deen, annihilates every effort of the Ahle “Hadith” Propaganda by gaining an understanding of their agenda.

‘Ala Hazrat Imam Ahmed Raza *RaĎīyAllāhu ānhu* intelligently compiled the infidelities of this individual, Ismail Dehlvi, and thereafter elaborated on their falsehood. So much is the precision of Imam Ahmed Raza that at the end of this book, after presenting at least 70 charges of infidelities of Ismail Dehlvi, he provided the benefit of doubt on the faith of Ismail Dehlvi as there was a rumour that Ismail Dehlvi repented during his last years of life! A mere rumour did not escape the far-sightedness of Imam Ahmed Raza, then why would any man consider him to be hesitant in the field of verdicts?

It is applicable to declare that the works of Imam Ahmed Raza (*RaĎīyAllāhu ānhu*) is still required in our distressed and corrupt world, so much so that the literature of our Imam serves us as a guiding light from the Illuminated City of Madina and whosoever acquired this knowledge from him, through his works, his literature and his thoughts are sufficiently prepared against the forces of the Cursed Devil.

May Allah, Most Merciful, accept this work from this humble servant of Ahle Sunnat, may Allah, Most Powerful cause us to die in the beautiful City of Madina Sharif with Faith and May Allah, Most High, protect the Path (*Maslak*) of Imam Ahmed Raza. Ameen.

**The effort of translating this book, “*al-Kaukabah ash-shihābiyyah fī kufriyyāt Abī al-Wahhābiyyah*”, became possible:**

**Through the Barakat of Siraajus Saalikeen Shaykh Abul Hussain Ahmed-e-Nuri Mahrehravi;**

**Through the Fuyooz of Huzur Mufti Azam-e-Alam, Shaykh Muhammad Mustafa Raza Khan Qadiri Nuri and,**

**His Khalifa ‘Munaazir-e-Ahle Sunnat’ Allama Abdus Sattar Hamdani Barkaati Nuri,**

**And through the special blessings and supplications of my beloved Spiritual Master, Peer o Murshid, Sayyidi Huzur Taajush Shari’ah, Hazrat-e-Qaadhi Muhammad Akhtar Raza Khan Azhari Nuri**

Humble servant of the Masters of the Bareilly Mausoleum in Bareilly Sharif and Mahrehra  
Mausoleum in Mahrehra Mutah'hara

Tehseen Raza Hamdani Nuri

(B.Pharm, Wits)

## Question

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

Peace and blessings be on you.

What do the scholars understand on the matter that Wahabi, Ghayr Muqallideen, who label the complying of the Four Imams as per their jurisprudence as Shirk, and brand every Muslim, who follows the Imams, as a mushrik and they regard the Ismail of Delhi, the respective author of 'Taqwiyatul Iman', 'Siraate Mustaqeem', 'Yak Rozi', 'Ayzaahul Haq' and 'Tanweerul Aynain', as a leader, they understand his words as the Truth and Guidance and they believe as per its accordance.

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

Questioner: Moulana Muhammad Fazl-ul-Majid Qadiri Faruqi

22 Jamaadil Ulaa 1312 A.H

(1898-1899 A.D.)

## Answer

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises are due to Allah Ta'ala who sent His Messenger as a Witness<sup>1</sup>, Giver of glad tidings and a Warner; so that you may bring faith (Imaan)<sup>2</sup> upon Allah and His Messenger *ṣallAllāhu ālayhi wa sallam*; and that you respect and honour the Messenger with tongues and hearts. Allah Ta'ala has entailed the respect, honour and praise of His Beloved Messenger *ṣallAllāhu ālayhi wa sallam* as a firm pillar for your faith and religion; and Allah Ta'ala has forbidden you to raise your voice<sup>3</sup> above the voice of His Messenger *ṣallAllāhu ālayhi wa sallam* or that you scream in his presence like how you converse with each other, otherwise your virtuous actions may become futile and erased from your account without your knowledge.

Allah Ta'ala has attached the obedience to His Messenger *ṣallAllāhu ālayhi wa sallam* with His obedience<sup>4</sup>, the allegiance to His Messenger with His allegiance<sup>5</sup>, and if you pledge allegiance to the Holy Prophet *ṣallAllāhu ālayhi wa sallam* then the Hand (His Mercy) of the Most Compassionate is on your hands. Allah Ta'ala has enjoined<sup>6</sup> His Holy Name with the Name of His Messenger (so ask through the intermediation of His Beloved *ṣallAllāhu ālayhi wa sallam*) to enrich you<sup>7</sup>, to provide you<sup>8</sup>, to encourage you the hope for provision, for you to follow them (Allah and His Messenger)<sup>9</sup>, for you to be submissive to their decree<sup>10</sup>, for you to be against those who oppose them<sup>11</sup>, to please them<sup>12</sup>, and for you to be sincere to them in peace<sup>13</sup> and distress<sup>14</sup> as it is in your Qur'an.

Allah Ta'ala raised his (Messenger's) station and manifested his greatness to be universal. This is how Allah distinguished His Messenger *ṣallAllāhu ālayhi wa sallam* from everything. In the scale of balance, the station of the Holy Prophet *ṣallAllāhu ālayhi wa sallam* is infinitely profound than your stations combined, so will you compare the pearl with a stone, or musk with blood, or tobacco with flower?<sup>15</sup>

Verily, Your Lord has rained mercy upon you that you should not call upon the Messenger *ṣallAllāhu ālayhi wa sallam* like how you call upon each other<sup>16</sup>, whether it is your father, master or the king (the Holy Prophet *ṣallAllāhu ālayhi wa sallam* deserves superior respect than your paying respect to a king). Allah Ta'ala has mentioned about those who slip their tongues in the act of degrading the eminence of the Holy Prophet *ṣallAllāhu ālayhi wa sallam*; Allah has said, 'Do you jest in terms of Allah, His signs and His Messenger *ṣallAllāhu ālayhi wa*

*sallam*? Do not make excuses! You have become an infidel after gaining your faith<sup>17</sup>. Oh you hypocrites!<sup>18</sup>

Oh you oppressors! Your elders have evidently signified the praise of the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam*<sup>19</sup> in equality to themselves and even less; and this is in your thoughts and some appear from your tongue which has been exposed and whatsoever is in your hearts<sup>20</sup> is much more devious than what is on your tongues, verily Allah exposes your jealousy. The Devil has enveloped you<sup>21</sup> and he has prompted you to disregard the remembrance of Allah and the praises of His Beloved *ṣallAllāhu ḍalayhi wa sallam*. Without a doubt, the Qur'an discloses about your evil and Shaytaan has increased the dot on his name with your numbers and enhanced his name-ending with your impurity. Shaytaan showed you *taqwiyatul imaan* to bring deviance to your faith (*tafyyatul imaan*).

Allah Ta'ala is not to leave the Muslims in the present state of affairs in which you are, until He separates the impure from the pure<sup>22</sup> and Allah Ta'ala is not oblivious to your infidelity. Oath on the Lord of Muhammad *ṣallAllāhu ḍalayhi wa sallam*, it is impossible for you to be a believer unless you possess love for him more than your parents, your children, your soul and mankind<sup>23</sup>. Peace be upon the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam*, and to his Family and his Companions and to those who follow the tradition of defending the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam*. May Allah Ta'ala bless us with your true love (Oh Holy Prophet) and allow us to remember you with esteemed respect until the Last Day. Ameen.

Without a shadow of doubt, the beliefs and the textual assertions of the Wahaabi Fraternity and their fragment of so-called Islam is infidelity and to recognise them as kufr is mandatory. Volumes of exegesis of our scholars and heaps of verdicts from our esteemed elders has established and verified the kufr of Wahaabis. Their outward utterance of kalima is illegible and non-profitable; a person is not a Muslim on the basis of verbal acceptance of the kalima or on self-acknowledgement of being a Muslim, if his particular assertion is found to be contrary to one or many articles of faith. If a person declares himself to be a Muslim, proclaims the kalima, performs his daily worship (namaaz), discharges compulsory charity (zakaat), fasts in the month of Ramadan, performs the pilgrimage; however he also rejects certain commandments of Allah and His Messenger, or he insults Allah and His Messenger and the Qur'an, or he wears the cross-thread (as per Hindu customs), or he bows to an idol; can such a person be acknowledged as a Muslim? Can the perpetual recital of the kalima be beneficial for such a person? Of course not! We have evidently elaborated this from the Qur'anic verses in our introduction.

Allama Haskafi said in Durre Mukhtaar:

**“The habitual recital of the Kalima is of no benefit unless the person repents for his infidelity”<sup>24</sup>.**

In the religious books of Wahaabis and in the library of their elders, the literatures of kufr are explicit and volumes can be compiled on elaboration of their evident infidelity. Their leaders have openly embellished kufr on themselves and on their spiritual guides in the book, Taqwiyatul Imaan (which they claim it to be a heavenly book and assert it as one of their religious manuscript<sup>25</sup>, Allah Forbid!). Let me first present their own confession of kufr thereafter I furnish you with only 70 statements of their infidelities as an illuminating sight for the benefit of the readers.

The Holy Prophet *ṣallAllāhu ḥuḥayhi wa sallam* has said in one of the traditions regarding the end of time that the world will not come to an end until Laat and Uzza (two Arabian idols) are re-worshipped. This will occur in such a way that Allah Ta’ala shall cast a pure breeze which will cause death to all the Muslims momentarily living around the world in that particular era; even a person with an atom’s weight of faith in his heart will die from this breeze. Thereafter, only the disbelievers shall remain on Earth and idol worship shall commence.<sup>26</sup>

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

***“then Allah will send a good wind, then everyone who had an atom’s weight of imaan will die, then there will remain only those who have no goodness in them, then they will return to the religion of their forefathers”<sup>27</sup>.***

The Holy Prophet *ṣallAllāhu ḥuḥayhi wa sallam* also mentioned,

**“The breeze shall appear after the eras of the Antichrist (Dajjaal) and Hazrat Isa Alayhi salaam”<sup>28</sup>.**

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

***“Dajjaal will come, then Allah will send Isa, the son of Maryam, he will then find Dajjaal and destroy him, then Allah will send a wind from the direction of Syria, which will kill all those who had an atom’s weight of Imaan in their hearts”<sup>29</sup>.***

After penning down this Hadith he added the following,

***“Therefore, this occurred in accordance to the prophecy of the Holy Prophet *ṣallAllāhu ālayhi wa sallam*”<sup>30</sup>.***

Now, according to them, there is neither the wait for the ascent of the Antichrist nor the decent of Hazrat Isa Alayhi Salaam; furthermore the breeze had also occurred; thereafter he associated this Hadith to the present era in order to label every Muslim as a Mushrik (idolater) and a kaafir. He did not exercise precaution on the fact that whether it is that very same era and whether the breeze has already been casted which will result in only disbelievers inhabiting the planet; if this is the case then does he and his spiritual guides live in another world? If not, then he confessed himself as a wholesome kaafir and an idol-worshipper (because according to him the breeze which the Holy Prophet *ṣallAllāhu ālayhi wa sallam* prophesised has already occurred and all the Muslims have died from it, this leaves him as a disbeliever still living on the planet).

This was their own recognition of being unbelievers, now count the number of charges of their infidelity from the explanation of the scholars and see the mandatory stamp of kufr on them:

### **Kufr 1**

The person’s acceptance of one’s own kufr has indeed made him a kaafir. It is written in ‘Khulaasatul Fatawaa’,

**“The one, who proclaims his own infidelity, is an infidel”<sup>31</sup>.**

In ‘Ishaaba fann’ it is written,

**“If someone says ‘you are a kaafir’ and the reply is ‘yes, I am kaafir’ then the replier has become a kaafir”<sup>32</sup>.**

In ‘Fataawa Alamghiri’, Egypt publishers, 1310 AH, in volume 2 on page 279 it is mentioned,

**“If a Muslim declares himself to be an apostate, becomes a kaafir; and if he says that he did not know the ruling on this fact, then this excuse will not be accepted”<sup>33</sup>.**

## Kufr 2

In this very statement there is a mention of the entire Ummah being disbelievers. To believe that the entire Ummah are full of disbelievers is kufr. It is related in 'Shifa Sharif' of Imam Qazi Ayaz on page 362 and 363,

**“If anyone utters such a statement that declares the entire Ummah to be deviated, is surely a kaafir”<sup>34</sup>.**

## Kufr 3

In Taqwiyyatul Imaan on page 20,

***“To possess a power that will allow one to find out the knowledge of Unseen whenever one wills; this power only belongs to Allah Saahib”.***<sup>35</sup>

Here Ismail Dehlvi did not consider the Knowledge of Allah to be Absolute and Compulsory and proposed a deviant belief that to discover the Unseen is in the Power of Allah however whether He comes to know of it or not. This is explicit kufr. It is in 'Fatawa Alamghiri, in volume 2 on page 258,

**“If anybody mentions an attribute of Allah that is not in accordance to His Glory or if someone brought one’s attention to a thought that will most likely lead to envision Allah’s attributes to be partial, defective or in ignorance; then such a person is a kaafir”<sup>36</sup>.**

In Bahaarur Raaiq it is mentioned in volume 5 on page 129, in Bazaair volume 3 on page 323 and in Jaami’al Fasooleen in volume 2 on page 298,

**“If anyone utters something that is against the Majesty of Allah, has become a kaafir”<sup>37</sup>.**

## Kufr 4

Allah ***“finds out the knowledge of Unseen whenever He wills”*** clearly means that He still does not know, however He has the Power to know; this is in contradiction to the Knowledge of Allah being Pre-eternal. This is an open kufr. In Fatawa Alamghiri in Volume 2 on page 262 it is written,

**“Whosoever does not believe the Knowledge of Allah as Pre-eternal, is a kaafir”<sup>38</sup>.**

## Kufr 5

In 'Aydhaaul Haq', Farooqi publishers, Delhi, 1297 AH, on page 35 and 36,

***“To consider Allah free from space, time and direction and to see Him without direction (from no direction) and without ecstasy...all this beliefs are an innovation (Bid'at) if one deems abovementioned beliefs to be part of Islam”<sup>39</sup>.***

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

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

***“The thirteenth belief is to believe that Allah is not limited to time, space or direction and this is the fundamental belief of Ahle Sunnah Wal Jamaat”<sup>40</sup>.***

It is mentioned in Bahaarur Raaiq, in Volume 5, on page 129 and in Fatawa Alamghiri, in Volume 2, on page 259,

***“A man becomes a kaafir if he associates space to Allah”<sup>41</sup>.***

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

***“If someone says that ‘Allah, who is in heaven, knows that I do not have anything’; has become a kaafir, because Allah is free from being in a place”<sup>42</sup>.***

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

***“If somebody says ‘place the ladder and climb up to the sky, and fight against Allah’ will become a kaafir since he associated a place for Allah”<sup>43</sup>.***

## Kufr 6

In 'Yak Rozi', a persian magazine published by Farooqi publishers on page 144,

***“After providing the knowledge, it is possible that Allah may extract that information away (by making a person forgetful). Hence, to prove the equality of the Holy Prophet *ṣallAllāhu ālayhi wa sallam* with someone else is not contradictory to any verdicts of the scholars, and for the Quran to be taken away after its revelation is possible”<sup>44</sup>.***

The people of the truth had already elaborated on the fact that it is impossible for anyone to be equal to the Holy Prophet *ṣallAllāhu ālayhi wa sallam* in his magnificent attributes; and other experts have stated that Allah Ta'ala sent the Holy Prophet *ṣallAllāhu ālayhi wa sallam* as a Final Messenger, if there is a possibility for anyone to be similar to the Holy Prophet *ṣallAllāhu ālayhi wa sallam* then, Allah Forbid, there is a possibility of a lie in the Divine Command. The answer to this is that the person who inscribed the above statement in Yak Rozi has uttered a kufr; *“if Allah has to make people forget every letter of the Quran then it will not be contradictory to any scholarly statements”*. Here it is a clear acknowledgment of the writer of Yak Rozi that there is no complain or protest if any words or promise of Allah has to become false, the real complain is that the people must abide by that falsehood (if it has to occur); if Allah has to make them forget and falsify or change His own promise then they will not remember the original Word of Allah before the change (as they have forgotten), then how can anyone inspect on this matter since Allah has the Power to cause forgetfulness in the people.

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

It is mentioned in 'Shifa Sharif' on page 361,

***“If someone believes in the Oneness of Allah, Prophethood of our Holy Prophet *ṣallAllāhu ālayhi wa sallam* and whatever the Messengers have brought from Allah, but believes the permissibility of Kizb in all of this fundamentals (possibility of a lie from Allah); then such a person whether he was expedient in his statement or not, is a kaafir in either way”<sup>45</sup>.***

A person who attributes a lie to the Messengers Alayhi Salaam will be considered as a kaafir, then why should a person, who attributed a lie to Allah, not be considered in terms of consensus a kaafir? The person who penned this down (Ismail Dehlvi) has verily proposed a grimy and evil belief. This humble servant has answered this matter with

various explanations and analysis in a book by the name of ‘Subhaanas Subbooh an ayb kazbi maqbooh’ (1307 AH).

## **Kufr 7**

In Yak Rozi on page 145,

*“We do not believe absurdity in the possibility for Allah to lie because the ability to change or alter a situation in a certain event and to reveal such alteration to His Angels or Messengers is not outside the Power of Allah, otherwise we will have to conclude that the power of humans exceed the power of Allah”<sup>46</sup>.*

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

## **Kufr 8**

In Yak Rozi on page 145,

*“Inability to lie is considered to be amongst the magnificence of Allah and we declare this worthy of praise in comparison to a dumb and speechless person. One of the admirable attribute is that if a person has the power to lie then out of wisdom and prudence he avoids speaking a lie; such a person is worthy of honour. On contrary, a person who intended to speak a lie but keeps quiet or someone impedes him from speaking; such a person is worthy of blame. Hence, to save oneself from the defect of self-centred falsehood and to escape from the taint of a lie; is considered a marvellous attribute”<sup>47</sup>.*

In this portion it is clearly stipulated that it is not impossible for Allah to lie and that such a quality is habitually possible in Allah and as for a dumb person to speak is not impossible personally (out of effort), intellectually (through help), legally (through a sign) and strangely (through a miracle), however it is impossible habitually. The writer elaborates that for Allah to reveal a lie is dissimilar to the speaking of a lie by a mute person because we praise Allah, not the dumb person, for this quality. Therefore it becomes definite that this quality of proclaiming a lie by Allah is routinely possible.

This elaboration of his is kufr as within this; the faith, religion and law are all falsehood; because if a lie is attributed to Allah in every case then in which facet of Islam can there be authenticity?

### **Kufr 9**

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

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

**“If someone says ‘yes’ or ‘no’ to such words which will lead to open defect attributed to the Majesty of Allah, is a kaafir”<sup>48</sup>.**

### **Kufr 10**

In the very same declaration, he considered the Truthfulness of Allah along with other Majestic Attributes of Allah as a possibility<sup>49</sup>. According to the writer Allah opts for prudence to save Himself from filth and fault, which is similar to Kufr 3 in which the writer (Ismail Dehlvi) claimed the Knowledge of Unseen of Allah as an elective, and all those things that are elective are temporary and it will be renewed.

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

**“Whosoever attains ability or intent from Him will be temporary”<sup>50</sup>**

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

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

**“All the Attributes of Allah Ta'ala are Eternal, neither this Attributes are a creation nor newly created, so the one who claims them to be temporary or part of the creation, or hesitates to believe in them or doubts about them; is a kaafir”<sup>51</sup>.**

## Kufr 11 to 19

In the same assertion he clearly expounded that in those refutable aspects (such as having children, wife, fatigue, weakness and so forth) in which Allah is praised can be attributed to Allah otherwise there would not be any praise. Therefore, for Allah to sleep (kufr 11), doze (kufr 12), wander (kufr 13), forget (kufr 14); for Allah to have a wife (kufr 15), a son (kufr 16), fear for His servants (kufr 17), a partner in His Kingdom (kufr 18), support due to weakness (kufr 19) and so forth; is justified after negating these things to praise Allah.

لَا تَأْخُذُهُ سِنَةٌ

“Slumber seizes Him not, nor sleep”<sup>52</sup>.

لَا يَضِلُّ رَبِّي وَلَا يَنْسَى

“my Lord neither errs nor forgets”<sup>53</sup>.

رَبَّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا

“He has neither taken a woman nor a child”<sup>54</sup>.

وَلَا يَخَافُ عُقْبَاهَا

“And He feared not the consequences thereof”<sup>55</sup>.

وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ الدُّنْيَا

“No one is partner in His Kingdom and none is supporter of Him because of weakness”<sup>56</sup>.

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

## Kufr 20 & 21

In ‘Siraate Mustaqeem’, Ziaee publication, 1285 AH, on page 175,

*“The connection with one’s spiritual guide should be (such that) one day Allah’s Hand of Power holds his right hand and Allah presents various esteemed and majestic objects of heavenly assets to him and He says, ‘I have given you these things and I shall grant you more’”<sup>57</sup>.*

It is stated on page 13, “conversation and dialogue will be attained”<sup>58</sup>.

It is also on page 15, **“and sometimes actual conversations do occur”**<sup>59</sup>

Qazi Ayaaz says in his Shifa Sharif,

**“If a person claims to be a believer of Oneness and Highness of Allah but he attributes a wife or son to Him, is a kaafir by consensus. Similarly, (a person is a kaafir) if he claims companionship with Allah in such a way that he ascends and talks with Him”**<sup>60</sup>.

It is also stated in Shifa Sharif on page 362,

**“Likewise a liar who asserts that Allah sends revelation upon him, even though he does not declare Prophethood; or he claims to climb up to the skies, enters the heavens, eats from its fruits, hugs the heavenly damsels; all those who say such are infidels and they contradict the Holy Prophet *sallAllāhu ālayhi wa sallam*”**<sup>61</sup>.

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

In ‘Tauhfa ithnaa Ashariya’ it is recorded,

**“It is possible (for Allah to converse with) a Nabi at the time of Annunciation, also during conversation or supplication; because a Nabi’s humanly status (*bashariyyat*) is profound in the Court of Allah”**<sup>62</sup>.

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

It is documented in ‘Tafseer Azezi’ in Surah Baqarah, Calcutta publication, 1249 AH, on page 423, commenting on the verse:

**وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ**

*“And the illiterates spoke, ‘Why Allah speaks not to us’ (2:118),*

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

**‘conversation’ is similar in requesting Allah to convert everyone into angels and prophets”<sup>63</sup>.**

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

**“The actual conversation with Allah is attributed to Prophethood and this distinction is amongst many excellencies in Prophethood, therefore to proclaim that one speaks with Allah is in contradiction with various necessities in the religion; such as the rejecting the finality of the Holy Prophet *ṣallAllāhu ālayhi wa sallam*”<sup>64</sup>.**

## **Kufr 22**

In Siraate Mustaqeem on page 12,

*“One of the things is the intense and continuous spiritual relationship with one’s spiritual guide (peer), it must be understood that this guide is not the channel through which the blessings or guidance of Allah are received; however the Guide is only followed out of love. An elderly person of this spiritual path has proclaimed that if Allah bestows manifestations upon me directly, without the face and the figure of my spiritual guide, then paying attention to such manifestations are useless”<sup>65</sup>*

I have an inquiry for the Spiritual guides of this person (Ismail Dehlvi) to provide a verdict, from their principles, for the above quoted paragraph; and I inquire from him on the reason why does he articulate one thing at one place and pronounces something contrary to that in another that will result in you calling him a misguided and an unbeliever?

In Taqwiyyatul Imaan on page 156,

*“The circumstances of the Best of Creation *ṣallAllāhu ālayhi wa sallam* is such in Allah’s Court that by listening to a few words from an insolent person, he trembled out of fear and lost consciousness. Then what else could we say about those people who seem to have a brotherly relationship or a friendship between themselves and Allah; and these people proclaim such astonishing things that they say, ‘if Allah has to reveal Himself without the figure of my spiritual guide then I will not look at Him’. May Allah protect us from such proclamations”<sup>66</sup>*

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

## Kufr 23

In Taqwiyyatul Imaan on page 14,

**“Whichever Prophet came they were commanded to proclaim to people, ‘believe in Allah only, and do not believe in anyone besides Allah’<sup>67</sup>.**

On page 16 and 17,

**“Allah Saahib said not to believe in anything besides Me”<sup>68</sup>, and on page 18 it is stated, “Besides Allah don’t believe in anyone”<sup>69</sup>, and on page 7, “to believe in others is insanity”<sup>70</sup>.**

In these expressions, he denied the necessity of believing in the fundamental aspects of Islam, such as Prophets, Angels, Judgement Day, Heaven, Hell and so forth; and he projected this scandal in the cloak of the commandment of Allah and His Messengers. This kufr is also a package of many other infidelities. It is crucial for every Muslim to believe in Allah likewise all these things (Hell, Heaven, Messengers, Books and so forth) are also part of faith and to believe in them is crucial, whosoever does not; will become a kaafir. Every Urdu-speaking person understands that ‘to believe’ (in Urdu = *maan’naa*) means to accept and to have faith, and the linguistics regard ‘to believe’ (*maan’naa*) as faith and ‘not to believe’ (*na maan’naa*) as kufr<sup>71</sup>.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

**“It is alike whether you warn them or warn them not, they will never believe”<sup>72</sup>**

لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ

**“Undoubtedly, the word has been proved against most of them, so they shall not believe”<sup>73</sup>**

يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ

**“they believe in that which has been sent down to you (O Holy Prophet)”<sup>74</sup>**

وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ

**“And cut off the roots of those who belie Our Signs and they were not believers”<sup>75</sup>**

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ

“And when those who believe in Our signs come to you then say to them, ‘Peace be upon you’”<sup>76</sup>

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

“The Messenger believed in that which was sent down to him from his Lord and the believers all accepted Allah and His Angels and His Books and His Messengers”<sup>77</sup>

See! Allah said that the believers believed in Allah, His angels, books, and all the messengers, meanwhile this person (Ismail Dehlvi) alleged that Allah said not to believe in anyone besides Him.

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ

“The proud ones said, ‘in that which you believed we disbelieve’”<sup>78</sup>

Therefore, according to the author of Taqwiyyatul Imaan, it is clearly ordained<sup>79</sup> that we must not bring faith to other than Allah, i.e. the angels, the messengers and so forth; what can be a greater kufr than this? Amazingly, in the very same book ‘Taqwiyyatul Imaan’ part two, tazkirul ikhwaan, translated by Sultan Khan, Farooqi publishers, on page 73, it is stated, “It is a sign of faith to love the Companions of the Holy Prophet *ṣallAllāhu ḥuḥayhi wa sallam*, whosoever does not believe in them are destined for the Fire”<sup>80</sup>.

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

## Kufr 24

In Siraate Mustaqeem on page 38,

*“The truthful person (Siddique) is a follower of a Prophet and a researcher in the laws of Shariah. If the truthful person is pious at heart then he recognises the specific deeds or specific actions and qualities that may result in the Pleasure or Displeasure of Allah, healthy or refuted beliefs that are particular in nature, likes and dislikes in the person’s habits and personality; through the natural light that is filled in his heart”<sup>81</sup>.*

On page 39 he continues,

*“Hence the stated law is manifested to him via two methods, a) specifically through the witnessing of his heart and b) generally by delving into formulas of Shariah. From the first method, the acquiring of knowledge is an exploration (tahqeeqi) and the second method of acquiring is simply accepting without analysis (taqleedi). If he is pious at mind, then his inner light is more inclined towards the formulas. Therefore, the formulas of derivation in Shariah is provided for him in two ways, a) by his inner consciousness and b) by the intermediation of the Prophets Alayhis salaam; hence in terms of deriving formularies in Shariah and laws and commandments of the society, we may accept him as a pupil of the Prophets as well as the teacher of the Prophets. There is one way he may be informed and that is the way of particular type of revelation, which is known as Nufath fir Ruh in the laws of Shariah and some scholars label this as ‘hidden revelation’ (wahi-e-baatin)”<sup>82</sup>.*

Then on page 40 he further writes,

*“This meaning we interpret it as his leadership and execution in testimonies of Shariah, and his knowledge is as the knowledge of the Prophets however this is not attained via open revelation, we name this as Hikmah (wisdom)”<sup>83</sup>.*

Advancing to page 41,

*“Therefore it is vital that we establish him as immune like how the Prophets are immune (from sins and faults), which we label as infallibility”<sup>84</sup>.*

On page 42,

*“Do not assume that it is contrary to the Sunnah or it is an innovation to attribute hidden revelation, wisdom, impressive personality and infallibility to those who are not Prophets; and also do not take for granted that such magnificent personalities are annihilated from the face of this world”<sup>85</sup>.*

The abovementioned deviant statements have evidently exposed his beliefs that some unique persons have gained the knowledge of Shariah partially and fully via their own illuminated hearts without the intermediation of the Prophets. In terms of the special or particular laws of Shariah, they receive revelations; and in one way they are the followers of the Prophets and in another way they are free from the jurisprudence of the Prophets so that they are philosophers and researchers of the Shariah themselves. They are pupils of the Prophets as well as their teachers. Investigated knowledge is that which they acquire, without the jurisdiction of the Prophets, from their so-called hidden revelations in their bosoms. Whatever is gained from the Prophets is only an acceptance without analysis, and they are equal to the knowledge of the Prophets; the only difference is that the Prophets

receive open revelations meanwhile these special persons acquire hidden revelations. They are also innocent (*maa'soom*) similar to the Prophets and this calibre is known as wisdom.

This is an explicit endeavour to categorise some so-called unique people under the banner of Prophethood, if one's nature is innocence and that one acquires the commandments of the law; prohibitions and permissibility of actions and beliefs, without the interference of the Prophets, as a revelation; then which other definition, other than this, satisfies Prophethood? Therefore, if any revelation is hidden then this does not signify contradiction to the definition of Prophethood since several Prophets indeed received hidden revelations. It is said that Hazrat Dawood Alayhi salaam would acquire revelation which were hidden in nature as it is narrated by Imam Badr Mahmood from 'Umdatul qaari Sharah Bukhari'. The Holy Prophet *ṣallAllāhu ālayhi wa sallam* himself received hidden revelation, known as *Nufath fir ru'*, for numerous commandments regarding the Law of Shariah. The scholars have listed seven diverse ways in which revelations would descend upon the Prophets alayhimus salaam, and they also enlisted amongst them the hidden revelation as per 'Umdatul Qaari'.

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

**“It is narrated from Ibn Mas'ood *RaḏīyAllāhu ānhu* that the Holy Prophet *ṣallAllāhu ālayhi wa sallam* said, ‘The Holy Spirit (Jibraeel) revealed within me that a living person shall not die until his sustenance has been granted to him in full’<sup>86</sup>**

This has been narrated by Baaghawi in 'Shara sunna'. I say that such narrations has been recorded by Imam Haakim from him and Bazaar recorded in his 'Musnad' from Hazrat Huzaifa, and Tabraani recorded in his 'Kabeer' from Imam Hasan ibn Ali but he did not mention Jibraeel as Imam Bayhaqi mentions from Ibn Mas'ood *RaḏīyAllāhu ānhu*.

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

**“The one who claims to be receiving revelation (wahi) is a kaafir even though he does not declare prophethood”<sup>87</sup>.**

In Tafseer Azezi<sup>88</sup>, on page 442,

**“It is impossible to receive gnosis of the commandments of Shariah without the intermediation of the Prophets”<sup>89</sup>.**

In Tauhfa ithnaa ashariyaa, Muhaddith-e-Dehlvi Hazrat Abdul Azeez Sahib says,

**“It is said that Fatima binte Asad received wahi that ‘Go to the Kaaba and give birth to your child’, is a lie and has no reality; because every Islamic and non Islamic sects reject the Prophethood of Fatima binte Asad. How can Hajjaaj accept this?”<sup>90</sup>.**

Hence, the ridiculous phrases (of Ismail Dehlvi) are, without a doubt, words of infidelity. The serious statements such as ‘the non-Prophets are free from the jurisprudence of the Prophets and that any pious person may research and bring about the Laws without the Prophet’s interference’ and ‘the knowledge of the pious being equal to the Prophets and they being their mentors’ and ‘assimilating to the teachings of the Shiites by admitting pious persons as innocent’. Here, I shall only include one narration of Shah Waliyullah from ‘Durrul thamain’ Shah Sahab, Ahmadi publications, on page 4 and 5,

**“I spiritually asked the Holy Prophet *ṣallAllāhu ālayhi wa sallam* about the Raafzis (Shiites). The Holy Prophet *ṣallAllāhu ālayhi wa sallam* replied that their teachings are incorrect and the recognition of their falsehood is evident from their use of the word ‘Imam’. When I regained consciousness, I understood that according to them an Imam is he who is sinless (ma’soom), following him is obligatory and upon whom the inner revelations are acquired; and this is an exact definition of a Prophet, therefore they reject the finality of the Prophethood of the Holy Prophet *ṣallAllāhu ālayhi wa sallam*. May Allah destroy these people!”<sup>91</sup>.**

See! The very imaamat, infallibility and the very inner revelations are considered, by Shah Waliyullah, as a necessitating factor of refuting finality of Prophethood. The Shiites are worthy of earning the curse, as per Shah Waliyullah, then why should not he (Ismail Dehlvi) earn this curse? May he be cursed and together with them (Shiites) may he be chained in the dungeons. Ameen. This should be the case with his Peer Sahib, Rai Bareily Sayyed Ahmed, as in the gatherings of Nawab Ameer Khan, there were some fools amongst the knights, such a pity on them that they were ignorant, simple and blind people, and these so-called scholars gave the people a lesson that there are some Friends of Allah who are similar to the Prophets. Herewith they instilled in their ignorant hearts that such people are still in existence on the surface of the Earth and always will until the Last Day. Here he declared that such calibre of unique persons is known as wisdom and at the end of

the book he proclaims that his Peer Sahib converses and shakes hands with Allah; therefore he exposes his resultant ridicule as he (Ismail Dehlvi) says,

*“These events and analogues of such matters became evident multiple times (in the life of my spiritual guide), so that the miracles in the path of Prophethood may reach its peak and the knowledge of wisdom may establish via inspiration and mediation”<sup>92</sup>.*

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

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

So now he placed the foundation of a new revolution but three pieces of challenges were left, the greatest challenge was the Qur’anic declaration in the 40<sup>th</sup> verse of Surah Ahzaab:

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

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

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

The second challenge is that his Peer Sahib did not know simple alphabet (as he was illiterate), upon this someone objected that how can a prophet be un-educated, this is insanity. This objection was answered by informing the people that his Peer Sahib was born with brilliance similar to the Holy Prophet *sallAllāhu ālayhi wa sallam*, therefore he remained unlettered.

It is on page 4,

***“Hence, his Excellency was made to be born with similarities as the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* which was instilled within him as his nature that is why his basic knowledge was pure from the customary education, scholarly verdicts and lectures”<sup>93</sup>.***

Alas! He made an effort to conceal his Peer Sahib’s defects by incepting an illusion of being similar to the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam*. Regarding the person who associates similitude to the Messenger of Allah, it is mentioned in Shifa Sharif on page 336,

***“Such a person neither honoured the Messengership nor did he respect the Prophethood, and he did not revere the sanctity of the Final Messenger *ṣallAllāhu ḍalayhi wa sallam*. If he does not receive death penalty then his punishment is imprisonment”<sup>94</sup>.***

In Shifa Sharif, on page 337,

***“It is an evidentiary miracle (*Mu’jiza*) for the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* to be unlettered, meanwhile it is a defect and ignorance for this person (who dishonoured Prophethood) to be unlettered”<sup>95</sup>.***

The third apprehension was in presenting a miracle if some people demand for it or if they request for a knowledgeable objection, then for this he wrote a harsh answer. In Taqwiyatul Imaan, second part, Sultan Khan Translation, on page 16 and 17,

***“Not to consider someone as a Prophet on the basis of not producing a miracle is the custom of the Jews, Christians, idolaters, hypocrites, and the early Meccans. The Prophet of Allah was commissioned to eradicate this very type of ideology, thereafter whosoever became a Muslim and possessed this habit (of asking for a miracle) then such a person incurred the displeasure of Allah and was arrested in the Wrath of Allah and became enlisted amongst the enemies of Allah”<sup>96</sup>.***

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

**Translator:** The Afghan Muslims were blood thirsty for Ismail Dehlvi as he profoundly insulted the religion of Islam and the Holy Prophet *ṣallAllāhu ālayhi wa sallam*, and in the end some Afghan Muslims captured Ismail Dehlvi and executed him. The followers of Ismail Dehlvi conceal this fact by remembering him as a martyr. Up until today there is no information on the grave of Ismail Dehlvi.

فَقَطَعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“Then the unjust were uprooted completely; and all praise belong to Allah, the Lord of all the Worlds”<sup>97</sup>.

## Kufr 25

In Taqwiyyatul Imaan on page 60 he stated this Hadith, “Say, if you have to pass my grave then would you prostrate before it?” He translated this Hadith in the following manner, “Oh you, think! If you pass my grave then will you prostrate to it?” Thereafter he added with it an inflammatory insult,

“In other words, I too shall die one day and be mixed in the sand”<sup>98</sup>.

His contemporaries and his Peers should inform me: from which Hadith are these words? Where are these words mentioned in the above Hadith? Where is such a commentary that may have said that ‘one day I will be mixed in the sand’? This is an open slander on the Holy Prophet *ṣallAllāhu ālayhi wa sallam*!

The Holy Prophet *ṢallAllāhu ālayhi wa sallam* said,

“Whosoever attributes a lie to me, then let him find his abode in Hell”<sup>99</sup>.

Wahaabi fellows! Now tell me the location of your leaders as per the instruction of our Nabi *ṣallAllāhu ālayhi wa sallam*.

Our Holy Prophet *ṣallAllāhu ālayhi wa sallam* informs us,

“Verily, Allah has prohibited the ground to devour the bodies of the Prophets”<sup>100</sup>.

This Hadith has been narrated in Abu Dawood, Nasaai, Ibne Majah, Musnad Imam Ahmed, Ibne Hibbaan, Ibne Khuzaima, Daar Qutni, Haakim, Abu Nuaim and many others from Hazrat Aus ibne Aus *RaḍīyAllāhu ānhu*; and Ibne Khuzaima, Ibne Hibbaan and Daar Qutni have established its authenticity as ‘Sahih’; and Imam Abdul Ghani and Imam Abdul Azeem Mundhiri have considered this as good; Haakim said that according to Bukhari this Hadith is Sahih. Ibne Dahiya has stated that this Hadith is Sahih, faultless and has been narrated from the trustworthy and reliable chain of transmission.

Oh Wahaabis! See! Your leader has explicitly insulted our Holy Prophet *ṣallAllāhu ālayhi wa sallam*! Glory be to Allah! Allah has praised the servants of the Holy Prophet *ṣallAllāhu ālayhi wa sallam* (the martyrs) in the following way,

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

“And say not those who are killed in the path of Allah as dead; but they are alive yes, you are unaware”<sup>101</sup>,

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

“And those who have been slain in the way of Allah, never think of them as dead; but they are alive with their Lord, get their subsistence”<sup>102</sup>.

One foolish arrogant fleeing away from the beloveds of Allah and targeting the Beloved of the beloveds, the Holy Prophet Muhammad *ṣallAllāhu ālayhi wa sallam*, with such corrupted words and that too by utilising the Hadith of the Holy Prophet *ṣallAllāhu ālayhi wa sallam* and thereby informing the readers that the Holy Prophet *ṣallAllāhu ālayhi wa sallam* meant that he will become mixed in the sand, Allah Forbid! On the Last Day, Allah willing, the chapter of dying and mixing in the sand will be an issue itself and it will be questioned to him as to present the authenticity of such words. How dare you slander the Greatest Beloved of Allah, *ṣallAllāhu ālayhi wa sallam*, with your own deviant explanation! Slandering the Holy Prophet *ṣallAllāhu ālayhi wa sallam* is a slander of Allah, and slandering Allah is the path to Hell.

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

“No doubt, those who forge lie against Allah, they will not prosper. There is a short enjoyment and for them is the painful torment”<sup>103</sup>.

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

**“Abul Abbaas has stated in his ‘Kaamil’ that one of the reasons for the Scholars who labelled Hajjaaj a kaafir was that once he saw some people circumbulating (performing tawaaf of) the blessed Tomb of the Holy Prophet *‘allAllāhu ‘alayhi wa sallam*. He remarked (upon observing this) ‘they are performing tawaaf of some pieces of sticks and decomposed body’. Allama Kamaaluddin Dumairi stated that due to this exclamation (of Hajjaaj), the Scholars have declared his infidelity because he contradicted the pure words of the Holy Prophet *‘allAllāhu ‘alayhi wa sallam* that Allah has prohibited the ground to devour the bodies of the Prophets”<sup>104</sup>.**

Note: These people who were circumbulating the Tomb were definitely from Taabi’een or at least Tabi Taabi’een<sup>105</sup>, (since Hajjaaj ibn Yusuf Thaqafi was born in 40 A.H and died in 95 A.H).

## **Kufr 26**

In the beginning pages of Taqwiyyatul Imaan there is a mention of some types of Shirk and it is explained in a concise method that such and such words or actions fall into a such and such category of Shirk. Thereafter there are five outcomes which are the elaboration of the earlier concise explanations. Hence, on page 10, this is a part of that synopsis, *“To fulfil needs is the Magnificence of Allah only, this is not attributed to any Prophet or Friend of Allah, whoever calls upon them in the times of difficulty will become a Mushrik”<sup>106</sup>*, and he wrote on page 12 as a continuum of the explanation, *“Whosoever respects the Prophets and the Pious in this way and he calls upon them in times of need, then such words prove Shirk. These four types of Shirk have been explicitly mentioned in the Qur’an and Hadith, that is why this chapter consisted of five outcomes”<sup>107</sup>*.

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

***“It is unjust and ridiculous to call upon such helpless people in the presence of the Allah’s Power, you should prove such people’s calibre as worthless”<sup>108</sup>.***

This person affirmed the respected personalities of the Prophets and the Pious as 'worthless', isn't this an open insult? Is it not kufr to insult the Prophets and the Pious, as it is mentioned in Shifa Sharif and other scholarly literature?

### **Kufr 27**

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

*“If our Creator is Allah and He created us then it is upon us to ask only Him for help in every matter, what connection do we have with others? If a person becomes a servant of a king then he only relies upon the king for every affair, he does not ask help even from another king then why should we discuss about a lower caste?”<sup>109</sup>.*

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

### **Kufr 28 & 29**

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

*“In relation to ‘wrong upon wrong’ it is better to be lost in the thoughts of intercourse with one's wife than to be indulged in the thoughts of adultery, and to incline one's contemplation towards the blessed personalities, even the Holy Prophet, is much worse than to be drowned in the thoughts of one's cow or donkey; because the thoughts of them (Holy Prophet and the Pious) becomes attached into the innermost element of one's heart due to their respect and gloriousness, on contrary to the thoughts of a donkey or a cow - as to think of them is insignificant and without due respect, and to respect and reflect upon the honour of other than Allah in Namaaz pulls one towards Shirk”<sup>110</sup>.*

Muslims! Muslims! For the sake of Allah, reflect on these defiled precepts; to verge towards the thoughts of Muhammad *ṣallAllāhu ālayhi wa sallam* in Namaaz is erroneous upon erroneous and it is worse than to be indulged in the thoughts of a prostitute and the act of fornication with such filthy women, and it is much worse to be drowned in the thoughts of

the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* than the donkeys and cows. Alas, neither the prostitute showed her heart nor the donkey caused harm, but humility was shown by Muhammad *ṣallAllāhu ḍalayhi wa sallam* in the Qur'an by refreshing our minds with the verse **خَاتَمَ النَّبِيِّينَ** and setting up fire to the courts of newly formed “prophethoods”, therefore why shouldn't there be a grudge from them due to the poison brewing in their hearts?

**Translator:** ‘Ala Hazrat hereby is explaining to the Muslim Ummah that the sole reason for the Wahaabi fraternity to defile the respect for the Messenger of Allah *ṢallAllāhu ḍalayhi wa sallam* is because our Beloved Powerful Nabi *ṢallAllāhu ḍalayhi wa sallam* inhibited the possibility of the emergence of another prophet, and to attest on this Allah Ta’ala revealed the Verse of Finality of Prophethood of Muhammad Mustafa *ṢallAllāhu ḍalayhi wa sallam*; hence the enemies are burning in jealousy and may they burn in Hell due to it.

Muslims! Do justice! Can such phrases be uttered from an Islamic tongue and written from the Islamic pen? Allah Forbid! Read the literature of the pundits and the priests, who are open idolaters, and they have been propagating to blemish the Illuminated Religion of Islam, but even in their articles you shall not obtain such corrupt words as these that insult the dignity of your Beloved Messenger, your True Messenger *ṣallAllāhu ḍalayhi wa sallam*. The idolaters penned down defilement to gain the pleasures of this world, but observe this rival of Islam, or applicable even, observe this rival of Prophethood by tearing down his liver; for which argument or aim did he inscribed such explicit demeaning statements in connection to Muhammad *ṣallAllāhu ḍalayhi wa sallam*? Did he not fear the Punishment of the Mighty Lord on Last Day and its horrors?

Muslims! Would the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* not been informed regarding these foul words? Thereafter, would it not have distressed the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam*? Yes, yes, oath on Allah, oath on Allah, he was informed. Oath on Allah, oath on Allah, those who distress the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* are cursed by the Overpowering Lord, in this world and Hereafter, for them is the grievous punishment and intense persecution!

**إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَاباً مُهِيناً**

“Undoubtedly, those who annoy Allah and His Messenger, Allah’s curse is upon them in the world and in the Hereafter and Allah has kept prepared for them a degrading torment”<sup>111</sup>.

وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

“And those who hurt the Messenger, for them is the painful torment”<sup>112</sup>.

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

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

“You will not find a people who believe in Allah and the Last Day taking as their friends those who opposed Allah and His Messenger, even though they be their fathers or their sons or their brethren or their kinsmen. These are they in whose hearts Allah has inscribed faith and helped them with a spirit from Himself”<sup>113</sup>.

Wahaabi fellows! If you are desirous to be Muslims then instil the honour of Muhammad-ur-Rasulullah *sallAllāhu ālayhi wa sallam* inside your hearts, and detach yourself from those who insult the Blessed Personality of Muhammad *sallAllāhu ālayhi wa sallam*; even if that person is your father, or if he is your loved one; bear antagonism for that person, show aggression and disgust for such person such that you should detest that person’s shadow; curse the name of such person; otherwise if there is something other than Allah and His Messenger that is more beloved to you then your proclamation of Islam is foreign. Let there be justice! If someone disgraces your father, then be thirsty for such an individual’s blood, illustrate avoidance to see the face of such a fellow, even if the foot is raw- swallow it and do not vomit it somewhere in secret, do not bend the straight beam. Do not dare to meet your eyes with the Praise of Muhammad *sallAllāhu ālayhi wa sallam*, on contrary, be subservient to his Leadership, and recognise his Friendship, believe him as a Master, show abhorrence to those who display abhorrence to him.

Constructing hundred’s of arbiters to conceal your words of insult, displaying concern for that person’s sustenance, compiling various interpretations and illustrating cold shoulder to the dignity of the Holy Prophet *sallAllāhu ālayhi wa sallam* in order to protect someone? Is this Imaan? What type of Islam is this? Is this the essence of Islam?

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

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

*“It is improper to accept that the meaning of disrespected words may be different to that which is explicitly uttered, to say puzzling things is set aside for different occasion. No person will speak punned or coaxed language in front of his father or king, for this the friend of his may be aware of the meaning but not the father or the king”.*<sup>114</sup>

Please do justice! As per the above-mentioned statement there is no need to interpret any explicit insult in an alternative form and I know that you shall not understand this matter. O reader! Place your hand on your heart, close your eyes and reflect on the injustice exhibited by them. Verily, if any Wahaabi should declare regarding his father that his ears are similar to the donkey and his nose resembles the calf- did not he insult his father with these words? If some so-called respected Najdi stands up and assimilates the voice of the Imam to that of the dog and his saliva to that of a swine’s discharge, what would your opinion be of him? Would you keep him in your courtyard or would you expel such an individual due to his disgraceful comments with respect to the Imam?

Now you will understand that this wretched irreligious buffoon inscribed blasphemy and insult in relation to our Dignified Messenger, The Master of the Arsh and Universe *ṣallAllāhu ālayhi wa sallam*. He sliced our hearts with the dagger of his insults, then how can we preserve his books and literature in our homes? You should notice the difference between examples and reality. Herewith, we only brought you contentment of understanding with comparisons, you would then realise how hurtful it would have been to label this as ‘wrong upon wrong’ openly. May Allah curse the enemies of the Holy Prophet *ṣallAllāhu ālayhi wa sallam*!

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

*“The Trial of the time will never be justified due to this endowment”*

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

It is stated in Shifa Sharif on page 330,

**“In other words we understand the reality of that person who, with intention, criticised the glory of the Holy Prophet *ṣallAllāhu ḥuḥayhi wa sallam*; another circumstance is simple to understand that neither the person had the intention of criticism and disdain nor devoted himself to it but such a person uttered some words of infidelity in connection with the Holy Prophet *ṣallAllāhu ḥuḥayhi wa sallam* which was criticism; for example, he proclaimed something that was disrespect or evil or some form of criticism however such a person is seen externally as a one who would not have intended these evil words but he blurted them out in intoxication or out of ignorance or in haste, his tongue did not have the power to impede such words; for such a person the verdict is the same as for the former; he must be killed without any delay.”<sup>115</sup>**

Muslims! Reflect on the seriousness of this matter, that it is ‘wrong upon wrong’ (according to him) as the thoughts of the Holy Prophet *ṣallAllāhu ḥuḥayhi wa sallam* shall occur with dignity whereas the thought of a donkey with insignificance; therefore in Salaah the contemplation of the Holy Prophet *ṣallAllāhu ḥuḥayhi wa sallam* will pull one towards Shirk, according to this ‘Shirk-lover’.

**Explanation:** All Praises is due to Allah, the Glory of Muhammad *ṣallAllāhu ḥuḥayhi wa sallam* is higher and more eminent than the Throne of Allah, it will not cause any harm if any non-believer or priest should enthrone to extinguish it. The moonlight did not lose its shining light from the barks of countless dogs.

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

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

**“As-Salaam-u-‘alayka ayyu-han-Nabiyyu wa-rahmatullahi wa-barakaatu”**

**(“Peace be upon you, O Messenger, and mercy and blessing be upon you”)**

Muslims! Does not the recital of this provide direct injunction to contemplate the Holy Prophet *ṣallAllāhu álayhi wa sallam* in Salaah? Verily it does, and without a shadow of doubt his thoughts in the hearts of Muslims will invite magnificence and greatness, his contemplation is enveloped with speciality and saluting such a personality is in reality remembrance and honouring him; so the explicit injunction herewith is not merely salutation but honouring and magnifying his Blessed Being in the state of Salaah.

**وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ**

**“But the hypocrites know not”<sup>116</sup>**

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

**“In At-Tahiyaat acknowledge the presence of the Holy Prophet *ṣallAllāhu álayhi wa sallam* and contemplate his Blessed Face and thereafter recite: ‘Assalaamu alaika ayyuhan Nabiyyu wa Rahmatullahi wa Barakaatu’.<sup>117</sup>**

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

**“I have heard from my Master Ali Khawaas Rahmatullah alayh that the reason the Law-Giver (Allah Ta’ala) has commanded the performer of Salaah to recite the salutations and greetings to the Holy Prophet *ṣallAllāhu álayhi wa sallam* in Tasha’hud because those who are negligent in the Court of Allah Ta’ala should be informed that they should focus on the**

Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* in this gathering since the Messenger *ṣallAllāhu ḍalayhi wa sallam* is never absent from the Court of the Almighty; hence salute and greet the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* as face-to-face”<sup>118</sup>.

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

“Then I was able to recite greetings upon the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* in the At-tahiyaat in order to increase his remembrance, and to submit to his Messengership, and to fulfil one atom from his rights”<sup>119</sup>.

Our Pious and the Scholars have mentioned the wisdom of this salutation in At-tahiyaat in detail and if I wish I could provide you with evidences from ‘Mawaahib Ladunya’ and others, however let me offer you the narration from their Imam of the Last Era, Nawaab Siddique Hasan Khan Bhopali, of the Ghayr Muqallids so that such a narration may be a burden for them. It is stated in ‘Miskul Khataam Nawaab Bhopal Maqaam’ on page 244,

“In every circumstances and times, especially during the state of worship, the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* is the true focus for the believers and coolness of the eyes for the worshippers; there is more intensity in illumination and inspiration during the time of worship; other Pious Aarifs have narrated that the greetings during At-tahiyaat is a conversation towards the reality of Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* which is present in every atom of the living beings and in every persons of the possibilities, therefore the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* is present and exists in the beings of every person who performs Salaah. Hence the performer of Salaah should be aware of this reality and he or she should not be negligent to the presence of the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* so that he or she may benefit and be blessed with the Light of proximity and secrets of cognizance.

In the path of Love there is no difficulty in remoteness and closeness, I can see you clearly and I supplicate for you profusely”<sup>120</sup>

In the above narration the Nawab Sahib piled up stacks of Shirks: first Shirk- the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* is aware of the Muslims in their every worship, second Shirk- the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* is present and exists not only in the selves of every Namaazi but also in the beings of every possibilities, third Shirk- the Namaazi should not be negligent of the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* in the Salaah so that he may attain closeness to Allah. In the olden times of kings and ministers,

every great person was forgiven for three murders, similarly in the filth of wahaabiyat, Nawaab sahib has been forgiven for his three Shirks! (There is no power or might except from Allah). Now what about the next phrase in At-tahiyat- ‘*wa alaa ibaadillahis saliheen*’? Will they survive from such a burden of Shirks that all the Awliya are present in that phrase?

Muslims! Is it not Sunnah to recite Durood Sharif at the end of every Salaah? According to Imam Shafee and Imam Ahmed *RaḏīyAllāhu ānhu* the recital is obligatory, and what is Durood if it does not bring remembrance and respect of the Holy Prophet *ṣallAllāhu ālayhi wa sallam*? And to redeem oneself from the remembrance of the Holy Prophet *ṣallAllāhu ālayhi wa sallam* during the recital of Durood is impossible!

Muslims! In every unit of Salaah, the recital of Surah Fatiha is compulsory, according to us, for the Imam and the followers. It is obligatory on everyone according to the Ghayr Muqallids and Wahaabis; tell them to eradicate **صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ** (those whom You have favoured). Do you know who they are? Ask the Holy Qur’an as to who have been favoured by Allah,

فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

“Those who have been favoured by Allah are the Prophets, and the Truthful, and the Martyrs and the Righteous”<sup>121</sup>.

So if after the recitation of **صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ** with understanding leads us to the thoughts of them with due respect, then verily this is Shirk according to him; therefore he should try to eradicate this verse from Surah Fatiha and only save **غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ** so that instead of remembering the Prophets and the Truthful, the thoughts of Christians and the Jews should remain in Salaah. Even the verse, **أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ**, would be improbable to spare because it is stated in the Hadith that this verse refers to the Holy Prophet *ṣallAllāhu ālayhi wa sallam*, Hazrat Siddiq-e-Akbar and Hazrat Umar Farooq *RaḏīyAllāhu ānhuma*.

It is recorded in ‘Fathul Khabeer’, Egypt Publishers on page 3,

“**الصِّرَاطَ الْمُسْتَقِيمَ**” refers to the Holy Qur’an and others have opted that this refers to the Holy Prophet *ṣallAllāhu ālayhi wa sallam*, Hazrat Abu Bakr and Hazrat Umar ibn Khattab *RaḏīyAllāhu ānhuma*<sup>122</sup>.

Muslims! Maybe for one or two, there is not a place in the Holy Quran in which the recitation of any Surah will be spared from these accusations of Shirk. Then what shall we comment on those verses in which there is the mention and explicit praise of Muhammad *ṣallAllāhu ḍalayhi wa sallam* or various Prophets of Allah or the Angels, or the Companions of Muhaajireen or Ansaar, or the Pious, or the Truthful, or the God-fearing? Similarly, in those chapters of the Holy Qur'an in which there is a mention of the stories of the Prophets, will result in every sane and intelligent man to remember them in reverence; for which this person (Ismail Dehlvi) is against; and as for the mention of the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* there are only few verses which will lack direct remembrance and to the least there will be conversation with the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* such as the Four 'Quls'. In the Chapter of Lahab, there is an evident mention of the Messenger *ṣallAllāhu ḍalayhi wa sallam* and our thoughts will naturally focus on the reason Abu Lahab is punished and cursed by Almighty Allah- that is Abu Lahab insulted our Holy Prophet *ṣallAllāhu ḍalayhi wa sallam*! As for the Chapter of Quraish- if there is no explicit acknowledgement of the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* then there is definitely the mention of the Ka'aba with great reverence since He referred His Lordship with it. Post-analysis suggests that the Chapter of Piling Up (*Takathur*) lacks this universal 'plaque' of Shirk and the recitation of the remaining chapters of the Holy Quran is incorporated with Shirk (Allah Forbid!). However, *Takaathur* shall also force them to fall into Shirk since there is a citation of graves, hell, wealth and paradise which may lead one to revere the Prophets and the Pious, if not, then it will lead you into the thoughts of cows and donkeys? Woe upon woes on such filthy contraption.

Muslims! I am offering this explanation only for the state of Salaah, but according to them the recitation of the Holy Qur'an outside of Salaah is Shirk as well! Is only Salaah referred to as worship? Is it not an act of worship to recite the Holy Qur'an only? Is it possible for Shirk to creep into this worship? Allah Forbid! No acts of worship entails Shirk! In the verses of the Holy Qur'an, blooms the praises of Muhammad *ṣallAllāhu ḍalayhi wa sallam*, his remembrance, his reverence, his honour- all being echoed throughout its pages, its words and its letters. How would you, then, accomplish this act of worship of recitation without his reverence? If not, then, where is the asylum for this madness of Shirk? The purpose of this explicit defamation sunders their ideologies and deforms their objections with fire of infidelities raining upon them.

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

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبَّ أَنْ يَحْضُرُونِ

“Oh my Lord, I seek refuge in you from the evil suggestions of the devils. And oh my Lord; I seek refuge in You lest they come to me.”<sup>123</sup>

**Admonition:** I have slightly increased the limit of my pen to elaborate and demonstrate the foulness of this cursed infidelity since it is the station in which this person should have been under severe misfortune and I did not find absolute action that may have been inclusive by our Scholars. Henceforth, I do not feel a need to count the portions of this kufr after narrating you his filth of all filths as lengthening the explanation will unnecessarily lead to fatigue. However, to understand the gist of it, listen to his seven derivative infidelities as the seven doors of Hell, other than his various specific ones:

1. Whenever the Qur’an declares something and he contradicts it by labelling it as falsehood. It is stated in Shifa Sharif, “Whosoever insults or opposes the Holy Qur’an or any of its letters, or he denies anything as per it, or if he affirms that which has been negated by the Holy Qur’an or if he negates that which is affirmed by it, or if he doubts anything in it; such a person is a disbeliever as per the consensus of the Ulama”<sup>124</sup>.
2. According to his mode of beliefs there is Shirk in the Holy Qur’an.
3. According to his views, the Prophets were guilty of Shirk.
4. Similarly the Sinless Angels were guilty.
5. Similar point of view regarding the Holy Prophet *ṣallAllāhu ālayhi wa sallam*.
6. Whatever articles he considers as Shirk is being found in the lives and literature of his uncle, Shah Abdul Azeez Dehlvi and the father of his father Shah Waliyullah and his great grandfather Shah Abdur Rahim, and to their Leader of the Spiritual Path- Shaykh Mujaddid Alfe Thaani, so according to him all of them were mushriks (Allah Forbid!). Thereafter, he declares them elsewhere as his masters, friends of Allah and remembers them with such and such highly spiritual appraisals; and whosoever considers such for the mushriks is an infidel, therefore this counter-proclamation of his becomes infidelity.

7. Open Shirks with its opposites in his own literature have swelled and extended to such an extent that one finds kufr in one of his book and faith in the other, here Shirk and there cognizance; therefore this mass is a declaration of kufr.

If I have to elaborate on each of them then, without exaggeration, volumes upon volumes could be written; from general kufr of two to five please refer to my book, ‘Akmaalut taa’mah alaa Shirk siwaa bil umoorul aa’amah’ (1311 AH) in which I have compiled them, and as for the remaining three kufurs you may find detailed elaborations of them in our alternative literatures, along with this one. Hence to highlight each of these kufurs I shall present only a single example for substantiation.

### Kufr 30

Allah says,

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

“And these examples We narrate to the people, and none understands them but the learned”<sup>125</sup>

This individual (Ismail Dehlvi) desires to rebel for the freedom of the religion of Ghayr Muqallidi and Deen-e-Elahi<sup>126</sup>, hence he declares in contrary to the above-mentioned Qur’anic verse that such is absolutely incorrect - to understand the Holy Qur’an one does not require knowledge. In Taqwiyatul Imaan on page 3,

“It is well-known amongst the people that it is difficult to understand the words of Allah and His Messenger and for it one requires much knowledge- this is incorrect”<sup>127</sup>.

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

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

“It is He Who sent among the unlettered people a Messenger from among themselves, who recites to them His signs and purifies them and teaches them the knowledge of the Book and Wisdom”<sup>128</sup>.

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

## Kufr 31 & 32

It is recorded in Taqwiyatul Imaan on page 10,

*“Expanding and constricting sustenance (rizq), providing health and causing sickness, granting honour and disgrace, increasing needs and repelling difficulties, and to help in the times of adversity; all these are functions of Allah only, and this function is not of any Prophet, Awliya, fairy or ghost. Whosoever attributes such a quality (to them) and he asks for any needs and calls them for help in difficulty, becomes a mushrik, whether he understands such a quality to be self-possessioned by them or if he understands such quality to be an ability bestowed upon them from Allah - in every way it is Shirk”<sup>129</sup>.*

Would that this oppressor only had stated that whosoever considers someone other than Allah Ta'ala to be Self-Powerful and Master without bestowment then such a person is a mushrik, then it would have been the truth, but what reason would have emerged if it was declared that such a thought or belief (self-possessioned quality) does not incept from a Muslim's natural belief; then why have the masses of Muslims been labelled as mushriks, and for what reason is this man truthful? He says on page 5, “Shirk is spreading amongst the people and the reality of Tauheed is scarce”<sup>130</sup> and on page 45, “therefore it happened as in accordance with the saying of the Holy Prophet”<sup>131</sup> which resulted in this world being empty of Muslims, thereafter he applied an universal verdict, “if he understands such quality to be an ability bestowed upon them from Allah, in every way it is Shirk”<sup>132</sup>

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

Allah declares,

أَغْنَاهُمْ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ

“Allah and His Messenger had enriched them out of His grace”<sup>133</sup>.

Allah says,

وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي

“(O Esa), you cure the born blind and the leper by My Command”<sup>134</sup>.

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

### Kufr 33

The Holy Qur’an states,

وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ

“(Esa Alayhis Salaam proclaimed) I heal the born blind and the leper and I make the dead alive by the command of Allah”<sup>135</sup>.

This, Allah Forbid, is a Shirk of the Messiah Hazrat Isa Alayhi Salaam.

### Kufr 34 to 38

The Holy Qur’an states,

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ

“And recall, when We ordered the angels to prostrate before Adam, then all prostrated except Iblis”<sup>136</sup>.

The Holy Qur’an states,

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا

“And he (Yusuf) seated his father and mother on the throne, and all fell down prostrate for him”<sup>137</sup>.

This is the Shirk of (Allah Forbid!) Allah Ta'ala (**kufir 34**), His Angels (**kufir 35**), Adam (**kufir36**), Ya'qoob (**kufir 37**) and Yusuf (**kufir 38**) (peace be upon the Angels and Prophets). Allah commanded it, the Angels prostrated, Adam was content, Yaq'oob as one who prostrated and Yusuf became pleased.

It is in Taqwiyyatul Imaan on page 11,

***“Whosoever prostrates a Prophet is charged with Shirk, whether he thinks that this is out of respect or that Allah becomes pleased if he does this act; in every way this is Shirk”<sup>138</sup>.***

On page 8 he states,

***“Shirk such as to prostrate (to someone), even if he considers such a personality to be lesser than Allah and as His creation and as His slave, and in this matter there is no difference between the Prophets, Shaytaan and ghost”<sup>139</sup>.***

In this situation this person's affectionate mentor, the cursed Iblis, remains the fine one, though he considered himself to be superior, but he did not approach Shirk. It is exceptionally ignorant to provide the issue of abrogation to support one's claim. Shirk had never been permissible in any Law of Shariah in the past and it is impossible that Allah may command to commit Shirk and thereafter abrogate this decree.

## **Kufr 39 & 40**

The Holy Prophet *ṣallAllāhu ālayhi wa sallam* said,

***“Ibne Jameel was poor, Allah and His Messenger enriched him”<sup>140</sup>***

This Hadith is recorded in Sahih Bukhari, Ahmadi Qadimi Publication, in Volume One and on page 198; narrated from Abu Hurairah *RaḍīyAllāhu ānḥu*.

The Holy Prophet *ṣallAllāhu ālayhi wa sallam* requested his Lord,

***“O Lord! I demarcate the space between the two mountains of Madina as Sacred (Haram) just as Ibrahim Alayhis Salaam demarcated Makkah as Sacred (Haram)”<sup>141</sup>.***

This is in Sahih Bukhari, in Volume 1 on page 251 and in Sahih Muslim in Volume 1 on page 441; narrated from Anas *RaḏīyAllāhu ānhu*.

The Beloved Messenger of Allah *ṣallAllāhu ālayhi wa sallam* declares,

**“Verily, Ibrahim demarcated Makkah as Sacred and I demarcated Madina as Sacred, neither its branches should be cut nor its animal be hunted”<sup>142</sup>.**

This is in Sahih Muslim, in Volume 1 on page 440 narrated from Jabir ibn Abdullah *RaḏīyAllāhu ānhu*.

These varieties of Prophetic narrations are abundant which can be found in the six authentic manuscripts of Hadith (Bukhari, Muslim, Abu Dawood, Ibn Majah, Tirmidhi and Nasaai); in which the Holy Prophet *ṣallAllāhu ālayhi wa sallam* announced and declared explicitly on the sacredness of Madina and its trees and forests that must be respected just as the sacred city of Makkah and its surroundings are honoured. This is the view of the scholars of Shaafee, Maaliki and Hambali, and of numerous Companions and Taabi’een. The scholars of Ahnaaf (Hanafi) practise upon another Hadith which is stated in ‘Sharah Ma’anil Aathaar’ from Imam Tahaawi; however, preference, comparison and abrogation are a different topic altogether. The focus is on the words of the Holy Prophet *ṣallAllāhu ālayhi wa sallam* who openly declared the reverence of Madina and its forests as compulsory.

Now listen to this individual’s claim, it is in Taqwiyyatul Imaan on page 11,

***“To honour the surrounding forest and bushes, in other words, not to hunt or sever trees; all these are acts Allah has revealed for His worship. Therefore, whosoever respects the homes and its surrounding jungles of any prophet or ghost will be charged with Shirk, whether he thinks that such a personality deserves this respect or by doing so Allah will be pleased; in every way it is Shirk”<sup>143</sup>.***

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

## Kufr 41 to 46

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

**“Some Awliya-Allah have been appointed with the duty of helping and benefitting the generations of children of mankind, they are also dutiful after their death as well as in this world. Through our limitation of their comprehension and excellencies their engrossment does not impede their attention towards us. The Owaisi Family acquire their concealed excellencies from these Awliya; the needy and distressed souls acquire satisfaction and solution of their adversities from them; and these Awliya individually propose the following to them, ‘If you have come with your body, then I am present with my spirit’,”<sup>144</sup>**

This narration is overwhelming in its essence for the individual’s (Ismail Dehlvi) deviant ideologies which ditches such statements of Shah Saahib into the pits of the greater Shirk. The Friends of Allah (Awliya) are in authority for this world’s administration (**kufr 41**), after they die their spiritual connection is still sought (**kufr 42**), in their knowledge they are engrossed in the divine realm meanwhile they are attentive to this world (**kufr 43**), being recipients of the blessings from Awliya after their death (**kufr 44**), guiding the disciples to their destination (**kufr 45**) seeking solution and help from these pure souls in the times of difficulties (**kufr 46**). In the statement of Nawaab Saahib we observed only three charges of Shirk and in this narration of Hazrat Shah Saahib we find double than that. Yes it should be double since the former was a Nawaab (Governor) and this is a Shah (King). The words of the King are the King of the words.

## Kufr 47 to 49

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

**“The whole Ummah, just as the disciples, consider Hazrat Ali and his Blessed Family as Spiritual Masters, and they connect the bringing up of various things into possibility to these blessed personalities; and fatiha, sadaqah, nazar and niyaz in their name is customary and well-known, just as it is for all the Friends of Allah”<sup>145</sup>.**

Wahabi fellows! This is also three Shirks altogether and each one is solid and swift. Look at Shah Saahib and see how fond he is of being an immense Shirk-lover, mushrik-friend, Ali-devotee, Peer-devotee and Awliya-devotee (**kufr 47**); such that he considers Hazrat Ali and Ahle Bait as the source of sustenance for this universe (**kufr 48**), and similar to the Peers he devotes and acknowledges the permissibility of nazar-o-niyaz and vowing in the name of all the Friends of Allah (**kufr 49**). Not only does he refer this to himself but he attaches this belief on behalf of the whole Ummah, may Allah forgive me. Now it will not be strange that you should refer this Ummah as cursed (Allah Forbid!) just like the Shiites.

It is written in Taqwiyatul Imaan on page 8,

*“During the era of the Holy Prophet the disbelievers did not believe their idols as equal to Allah but they use to regard them as His creation and His slaves. They also did not equalise the power of the idols with Allah’s Power but they would call them for help, vow things in their name, prepare nazar-o-niyaz, and consider them as their advocates and intermediates. This was their kufr and Shirk which they were guilty of, hence, whosoever regards these things in connection with anyone even if such a personality is believed to be a slave and creation of Allah, then such a person is similar to Abu Jahal in his Shirk”<sup>146</sup>.*

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

*“To call oneself as a devotee of a Peer is ridiculous and extremely disrespectful”<sup>147</sup>.*

## **Kufr 50 to 52**

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

*“Invoke upon Ali; whose blessed personality reveals marvels and bounties that astonishes the intelligence, you shall find him as your helper and guardian in times of need upon invoking him, every difficulty and grief is repelled, through his Sainthood; O Ali, O Ali, O Ali”<sup>148</sup>.*

All praises are due to Allah, Shah Sahib and his elders have bathed in the water of Shirk (according to Ismail Dehlvi). Herewith also three mountains of Shirk are complied with: First Shirk - To invoke upon Moula Ali in the times of need and adversity, Second Shirk – To consider him to be a helper and guardian in difficulty and Third Shirk – Invoking ‘Ya Ali, Ya Ali, Ya Ali’.

If you wish to analyse such discussions with much detail and exegesis, then please do refer to the following books of this humble servant – ‘*Anhaarul anwaar min yam salaatil asraar*’, ‘*Hayaatul mawaat fi bayaan samaa al amwaat*’, ‘*Anwaarul intibaa fi hal nidaa Ya Rasulillah*’, ‘*Al amn wa ulaa lanaa atal Mustafa ba daafi’ul balaa*’ and others.

### **Kufr 53 to 55**

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

**“Khwaja Muhammad Ashraf Warzash has written in connection with spiritual meditation of one’s Shaykh that he has meditation to such an extent that he considers his Shaykh as the object of worship in his obligatory prayers (Namaaz) and when he exerts himself to terminate such meditation he fails to do so; (upon this Shaykh Mujaddid relates); the thirst to gain such wealth is dearer to thousands of disciples but only one achieves such prestige. This enraptured one is always prepared to acquire absolute suitability from his Shaykh, and he desires that the reduction in the company of his Masterful Shaykh will enrapture him into his various Excellencies. Why do people reject meditation, as such meditation is a derivative object and not the absolute object? Why do people not reject the Mosques and Mihraabs (since these are derivatives- which means that people’s focus, at the time of hearing the call to prayer, is the Mosque and its inner portions whilst their supreme focus is Allah).**

**Manifestation of such distinctive wealth belongs to the blessed ones only, such that they consider their Shaykh as an intermediary (waseela) in all of their affairs and they focus on him in every moment; not like those unlucky ones who detach themselves from their Shaykhs and turn away their focus of attention from their Shaykhs to attain spirituality.”<sup>149</sup>**

Here we find three double Shirks, each one being a thousand times multi-fold. The disciple wrote that his meditation of his Shaykh is so intense that in Namaaz he considers him to be the aim of worship, the face of the Shaykh is being regarded as the object for prostration. Hazrat Mujaddid narrates that this blessing is only bestowed upon the blessed ones and the disciples of the truth desire for such a distinction- first Shirk, and such a heavy Shirk. In every condition and circumstances consider your Shaykh as a medium- second Shirk. Focus your attention, in every state whether in Salaah or out of Salaah, towards your Shaykh- third Shirk.

Now evoke your earlier infidel statement in which you justified Shirk on the basis of remembering one's spiritual guides, such that even contemplating about the Holy Prophet *ṣallAllāhu ālayhi wa sallam* in Salaah will lead one towards Shirk! Readers! Did you notice the unlucky one which Hazrat Mujaddid considered as poor and wretched? Yes, this is the very wretched person (Ismail Dehlvi). He writes in *Siraat e Mustaqeem* on page 130,

***“One of the vocations that is part of innovation, is the intermediary-related vocation”***<sup>150</sup>.

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

***“This is clear face-worship”***<sup>151</sup>.

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

***“The view, which is the truth, is that Allah is very near to His slaves; then they left this and incepted a lie that they proclaimed others as protectors. Another truth is that it was Allah's Grace and Mercy that He Alone, without any medium, fulfils all the needs and averts all difficulties; hence they did not understand the rights of Allah and they did not observe thankfulness to Him so they attributed these qualities to others; thereafter in this wrong path they endeavour to attain closeness to Allah and Allah shall not show them the way.”***<sup>152</sup>

The humble servant has prepared an article on this topic namely, *Al yaaqutatul waasta fi qalb aqdar raabta*. In this article there are numerous narrations of Shah Abdul Azeez Sahib, Shah Waliyullah Sahib and Shah Abdur Rahim Sahib along with thirty narrations of the scholars and saints of Islam; which verifies the permissibility of such vocations. Whereas according

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

## Kufr 56

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

**“There are numerous narrations of Hadith from my Master, the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam*, regarding the action of the index finger (during At-tahiyaat in Salaah); and in the Hanafi Jurisprudence this is mentioned.”<sup>153</sup>**

On page 449,

**“And this is not clear, it is related from Imam Muhammad Shaybaani Rahmatullah alayhi that the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* would move his index finger and Imam Shaybaani would do the same as the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam*. Thereafter he mentioned that this is my view and the view of Imam Abu Hanifa. This narration of Hadith is rare and it is not from principle narrations. It is in ‘Muheet’ that there is difference of opinion, some have acknowledged its validity and consider it as Sunnat whereas others have views that it is preferable and yet others are against the motioning of the index finger; and the authentic view is that it is Haraam. In every occasion, there is a reliable narration that declares the motioning of the index finger as impermissible and disliked. We, followers of the Imaam (Muqallids), have no right that we should act upon the Hadith or dare to motion our index finger. The denier of this should either attribute a well-known Hadith on the evidence of motioning of the index finger to the Hanafites or any other Mujtahid, or he should elaborate that such and such an Imam is contradicting the Hadith and opting for deduction which then proves that both cues are invalid. With the exception of the antagonists and fools, nobody will legalise the motioning. The explicit principle of our Companions is not to motion the finger hence action against the motioning is the way of our earlier scholars.”<sup>154</sup>**

The explanation continues on page 450,

**“The Ahaadith are understood much profoundly by our Pious and Respected Scholars. Verily, they are always equipped with effecting reasoning of those Ahaadith that have been abrogated.”<sup>155</sup>**

Then on page 451,

**“If it is said that the Hanafi Ulama approve the verdict on the permissibility of motioning the index finger then our reply is that the preference is invariably given to the unlawfulness (if both legality and illegality are evident regarding an object).”<sup>156</sup>**

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

Thereafter, Shah Mujaddid Sahib continues to elaborate that those who belong to the Jurisprudence of Imam Abu Hanifa has to follow a Hadith that is contrary to their own jurisprudence is indeed a fool and an antagonist. The astonishment is that this issue (of motion) is not agreed upon in the Hanafi Ulama as well! Shah Mujaddid himself admits that this matter is controversial amongst the Ulama and there are those who consider such as permissible or preferable or applicable in accordance to the Sunnah, such that the Ulama’s verdict is in accordance with the Sunnah, so much so that Imam Muhammad Shaybaani has narrated that the Holy Prophet *ṣallAllāhu alayhi wa sallam* would motion his index finger in Salaah and we will do as the Holy Prophet *ṣallAllāhu alayhi wa sallam* implemented. Imam Muhammad Rahmatullah alayhi then declared that this is the way of Imam Abu Hanifa *RaḏīyAllāhu anhu*, but Shah Mujaddid further commented that these traditions of Ahaadith are rare and neither this will be relied upon nor the controversial verdicts of the scholars possess any deference. This is only due to the fact that there is a non-occurrence of an

explicit narration in which abandonment of the motioning is preferable and therefore we should not act upon the authentic and famous traditions as per the jurisdiction.

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

*“Whosoever prefers the exegesis of any Mujtahid or Imam over the command of the Rasool, or that he considers superiority to the reasoning (of an Imam) over the Hadith, then this substantiates Shirk”*<sup>157</sup>

On page 2 and 3,

*“In this era people follow miscellaneous paths in the matters of Religion, some follow the rituals of the ancient and yet others prefer the degree of Moulvis, who have incepted these from their smart minds, (and the people) hold on to it”*<sup>158</sup>.

He continues on page 4,

*“Amongst the fundamentals of beliefs in the Prophethood of the Messenger is not to follow the path of others, besides the path of the Messenger”*<sup>159</sup>.

Then on page 6,

*“Such types of nonsense they purport because they left the Word of Allah and His Messenger and held onto the incorrect ritualistic certifications. The disbelievers use to claim the same in the presence of the Prophet of Allah”*.<sup>160</sup>

He writes in his book, ‘Tanveerul Aynain’,

*“How would I know that to embrace the jurisprudence of one person be permissible, meanwhile there are explicit authentic Ahaadith which can be acquired? If one refuses to depart from the word of the Imam even after this, then this is incorporated with the filth of Shirk”<sup>161</sup>.*

He says,

*“A person who clinches to the word and decree of an Imam even though this is in contradiction to the Qur’an and Hadith, and that he does not waver from the word of the Imam; then such is the filth of being a Christian and being part of Shirk. The astonishment is that these people are not afraid of Taqleed whereas they intimidate others who depart from it; so how accurate is the Word of Allah for an answer to these people, ‘how should I fear those whom you associate in worship with Allah and while you fear not that you have joined in worship with Allah’.”<sup>162</sup>*

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

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

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

*‘Many names of piety you have disgraced’*

*“A pregnant woman who gives birth to a snake is much superior than the one who gives birth to a wicked child’*

How much selfishness of this individual shall you tally? From the Prophets, Messengers, Angels, Companions, Scholars and the body of General Muslims until the Very Lord of the Universe upon whom the bullets of Shirk were fired. Every single pious, scholar, sufi, leader

and elderly of the family of Delhi are drenched in this very 'Holi' colours of Shirk. It is an inquiry upon the Wahaabi fraternity - will you, as a result of treading the path of your Imam (Ismail Dehlvi), embellish the names of Shah Abdul Aziz, Shah Waliyullah and Shah Mujaddid as Mushriks? Or will you be concerned to safeguard your Imaan and embellish this fabricated Imam as deviant, infidel and inceptor of thousands of infidelities?

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

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

## **Kufr 57 to 61**

It is mentioned in Siraate Mustaqeem on page 36,

*“These categories of the pious and such groups of saints have a calibre that they are amidst the party of Angels. These Angels acquire inspirations, from the Highest Point, on the management of the state of things, thereafter they are engaged in fulfilling its enforcement. Hence, the state of affairs of these Saints should be understood as analogical to these Blessed Angels.”<sup>163</sup>*

On page 66,

*“Qutbiyyat (Cardinalship), Ghawthiyyat (The Helpers) and Abdaaliyyat (The Substitutes) and so forth are all (positions in Sainthood) attained through the medium of Hazrat Ali Murtaza, from his era until the end of the world. These Saints have the power of interference in the kingdoms of the kings and authority of the august persons, which is not concealed for those who travel in the Realm of Angels”.<sup>164</sup>*

On page 112,

*“These exemplified saints are absolutely authorised in possessing or utilising or spending in the Realms of Universe and Witnessing. These powerful and far-sighted saints have the ability to attribute all things to themselves, for example, they have the ability and status to declare the space between the Throne and the earth as their kingdom”*.<sup>165</sup>

On page 54,

*“In this station, some Saints are the vicegerents of Allah. Vicegerent of Allah is that person who has the authority over all the affairs and he functions as a successor”*.<sup>166</sup>

Then on page 34 he says,

*“(These Saints) grasp a person and keep him aside their sainthood and they train him and protect him, thereafter they nurture him into a Saint who is well-versed in the things of creation and explanations”*.<sup>167</sup>

These five Shirks are clear and unequivocal explanations that the Angels and the Saints are the statesmen of the affairs of the Universe (**Kufr 57**). The Saints execute the affairs of the Universe (**Kufr 58**). The Saints are bestowed with total control over the Universe (**Kufr 59**). Various affairs and conditions are authorised by their authority (**Kufr 60**); and for the king to attain the kingdom and for the rich to earn richness is attributed to the interference and power of Moula Ali RaḏīyAllāhu ānhu (**Kufr 61**).

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

*“Allah Sahib has not bestowed anyone the power to control the Universe”*<sup>168</sup>

On page 42,

*“Whoever’s name is Muhammad or Ali, such a person is not authorised with anything”*.<sup>169</sup>

On page 29,

*“They do not have any interference or power in any affairs”*.<sup>170</sup>

On page 28,

*“Whosoever proves any creation to have any sort of control over the Universe and considers and believes such a creation only as his advocate; then Shirk is proven on such a person, even though he does not equalise or sets up rivalry of power of such a creation with Allah”.*<sup>171</sup>

## Kufr 62 to 68

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

*“In these circumstances they are able to travel the heights of the skies and reach places far away from them on Earth via the mode of Kashf (spiritual manifestation), and this Kashf occurs in reality.”*<sup>172</sup>

Thereafter on page 124 (Kufr 63),

*“The access to the circumstances of the skies, acquiring assembly with the Angels and Souls, travelling the Heaven and Hell, and knowledge about these locations, and discovering the secrets of these places and to be informed of the things in the Preserved Tablet (Lauh-e-Mafhooz); are all obtained with the incantation of ‘Ya Hayyu Ya Qayyum’. In these travels they are authorised to inspect things higher than the Arsh (Throne) or things lower than the Arsh, or stations in the skies or any region on Earth”.*<sup>173</sup>

On page 125 (Kufr 64),

*“The incantation of ‘Subbuhun Quddusun Rabbul Malaikati war Ruh’ is effective to acquire manifestation of the graves (Kashful Quboor)”.*<sup>174</sup>

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

*“The person should absorb himself in the fit of the souls, Angels and their locations, Earth, skies, Heaven, Hell and the Preserved Tablet; and with the help of this vocation one will be able to focus himself towards the Earth and Skies, Heaven and Hell, and wherever he turns his face he will be able to transcend towards it and he will be informed of the stations and objects of such a place and he shall congregate with the those who reside in those locations”.*<sup>175</sup>

On page 129 (kufr 66),

*“Acquiring the manifestations of the events of the future have been discussed by the pious of this spiritual path and they have provided numerous methods to do so”.*<sup>176</sup>

On page 158 he writes (kufr 67),

*“They are dignified in the Court of Allah since they are perfect men, with enormous efficiency and authentic spiritual manifestations”.*<sup>177</sup>

On page 172 he comments about his Spiritual Guide (kufr 68),

*“Spiritual Manifestations occur via the knowledge of wisdoms”.*<sup>178</sup>

In these seven Shirks he clearly confessed to the reality of Kashf, and that also such that the Awliya are shown far-off places not only on Earth but also the locations in the skies, and the regions of the Angels and Souls, and the circumstances in the Heaven, Hell and in the graves, and the future events are also disclosed; so much so that from the Throne till the Earth they have access and eventually the Preserved Tablet becomes submissive under their supervision. They have the capability to obtain information regarding the Earth, the skies and wherever they wish, and the methods of acquiring such calibre and distinction is explained and elaborated by himself that do so and so to attain such and such.

Now inquire from Taqwiyyatul Imaan on page 27,

*“Whatever Command Allah shall place upon His slaves in this world or in the grave or in the Hereafter is not known by anyone; whether a Prophet or a Saint neither they know about themselves nor others; except for Allah”.*<sup>179</sup>

On page 25,

*“In this issues whether the slaves of Allah are distinguished (Prophets and Saints) or not, they are equal in their ignorance and are immature”*.<sup>180</sup>

On page 57 and 58,

*“The Glory of Allah is purely His and the creation has no interference with it so that nobody may attribute equality to Allah, for example, a person inquires about the number of leaves in the tree or the quantity of stars in the sky, then the reply should not be that ‘Allah and His Messenger know best’ because the knowledge of the Unseen is known only by Allah, and the Messenger does not know”*.<sup>181</sup>

Glory be to Allah! Previously as you observed how this individual’s Spiritual Guide and his disciples were aware of the circumstances of the Earth and Skies, Heaven and Hell and the tribulations in the grave, so much so that the future events and the knowledge of the Preserved Tablet and whatever is higher than the Throne were all apparent. It was in their capability to obtain information about the Universe and whichever location they desired, and his spiritual guide himself was knowledgeable enough to comprehend incantations that do such and such so that so and so may become manifest to you; but the ignorance of Muhammadur Rasulullah *ṣallAllāhu alayhi wa sallam* (Allah Forbid!) is such that let alone the stars in the sky, he is not to be asked about the quantity of leaves in a single tree! If someone claims that he is informed of the number of leaves of a certain tree then such a person has equalised him with Allah. Previously there was such a vast limit of servitude and here there is so much miserliness in Divinity that it became confined to a single tree.

Truth is in the declaration of Allah,

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

*“They did not know the estimation of Allah as was necessary for Him”*<sup>182</sup>

In Taqwiyyatul Imaan on page 52,

*“Shirk eradicates the light of every worship, those who claim to have Kashf are included in it”*<sup>183</sup>

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

كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

“Such is the punishment, and the punishment of the Hereafter is far greater. What a good it was, if they knew?”<sup>184</sup>

## Kufr 69

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

It is stated in ‘Sharah Fiqah Akbar’ on page 201 from ‘Majmaul Fatawa’,

“Whosoever says a phrase of kufr and the opposite person laughs at it (acknowledges it and does not refute it) then both of them became infidels, and if someone pronounces a kufr in a lecture and the audience acknowledge it then everyone became infidels”.<sup>185</sup>

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

“Whosoever speaks a word of Kufr and similarly whosoever laughs at it or considers it good or is gratified about it; becomes a Kaafir”.<sup>186</sup>

It is in Bahaarur Raaiq on page 124,

“Whosoever deems the words of the deviants as fine, or considers such words as meaningful or regards it as authentic, therefore if those words were Kufr then the one considered them good becomes a Kaafir”.<sup>187</sup>

## Kufr 70

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

It is in Sahih Bukhari in Volume 2 on page 901 and in Sahih Muslim in Volume 1 on page 57, narrated from Hazrat Abdullah ibne Umar *RaḏīyAllāhu ānhu* that the Holy Prophet *ṣallAllāhu ālayhi wa sallam* declared,

**“If a person calls anyone who recites the Kalima ‘a Kaafir’ then this adversity will befall on one of them, if the one was indeed a Kaafir upon whom the word Kaafir was proclaimed, then it is fine, otherwise this word will return to the one who proclaimed it”**.<sup>188</sup>

It is in Sahih Bukhari on page 893 and in Sahih Muslim on page 57, narrated from Abu Zarr *RaḏīyAllāhu ānhu* that the Holy Prophet *ṣallAllāhu ālayhi wa sallam* said,

**“Whosoever claims someone to be filled with kufr or considers him to be the enemy of Allah and if this is not true then this remark of his returns to him”**.<sup>189</sup>

Hazrat Abdul Ghani Nablusi Rahmatullah alayhi writes in his ‘Hadiqatun Nadiyya Sharah Tariqa Muhammadiya’, Egypt Publication 1276 A.H, in Volume 2, on page 156,

**“Similarly, to label someone a Mushrik or something similar to it and if the recipient was not a Mushrik in the first place then the one who said it will become Mushrik”**.<sup>190</sup>

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

**“A Mushrik is distant from Allah and they are the enemies of the Messenger”.**<sup>191</sup>

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

Allama Nablusi states,

**“Whosoever calls a Muslim a disbeliever, Imam Abu Bakr Amsh declares that such a person becomes a disbeliever, whereas other scholars of Balkh offered a verdict that such a person does not become a disbeliever. Thereafter this issue was raised in Bukhara and some scholars of Bukhara executed the verdict of infidelity, this verdict returned to Balkh and those scholars who gave the verdict contrary to Imam Abu Bakr abrogated their former verdict and supported him thereafter.”**<sup>192</sup>

In Sharah Fiqa Akbar on page 220,

**“Everyone returned to the verdict of Imam Abu Bakr and declared that anyone who verbally abuses a Muslim in this way becomes a disbeliever”.**<sup>193</sup>

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

**“In these types of matters the authentic view is that if a person labels a Muslim with such words with the intention of abusing him and in his heart he does not consider this Muslim**

as a disbeliever then such a person does not become a disbeliever. However, if he considers this Muslim as a disbeliever from his heart and soul then if he said such then the person becomes a disbeliever”.<sup>194</sup>

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

“If someone considers a Muslim as an infidel then he himself is an infidel, the verdict is on this”.<sup>195</sup>

It is in Jaamiur Ramuz, Kolkata Publication 1274 AH., Volume 4, page 651,

“The authentic view is that if he recognises a Muslim as a Kaafir and proclaimed him as a Kaafir then he (the speaker) became a Kaafir”.<sup>196</sup>

It is in Majma’ul Anhar, Istanbul Publication, Volume 1, page 566,

“If he declares it from his heart then he became an infidel”.<sup>197</sup>

From this valid views of Islam and the authentic verdicts of the Scholars and Jurists, it is now evident and crystal clear that the charge of kufr on this individual (Ismail Dehlvi) is immensely incumbent because he, openly, unjustly and from his heart, declared Muslims as idolaters (Mushriks) and this is evident from his literature; therefore the necessitating kufr on this person and on his views is not invalid.

كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

“Such is the punishment, and the punishment of the Hereafter is far greater. What a good it was, if they knew?”<sup>198</sup>

## Immense Humiliation

This enlightening piece of narrations were the 'stamp and seal' on the followers and their Imam (Ismail Dehlvi) along with the verdict of kufr upon them from numerous Scholars and Jurists of Islam. Their infidelities expanded to 70 degrees of kufr and in reality if you observe thoroughly from **kufr 5** to **kufr 11** then you shall acknowledge that these five infidelities are incorporated with thousands of 'fermentable' infidelities; similarly the **kufr 23** and **29**. If you leave these 70 charges alone and only show a single charge, even then seventy infidelities shall be found from one point therefore either charge him with 70 infidelities or either 70 000 infidelities! And why should this be a surprise, since he dedicated his sustenance to these infidelities and applied his knowledge into these as well, hard work was in progress, expertise had achieved its zenith, and each infidelity gave birth to many more- such was his comprehensiveness. Hence join the reigns of Faith; and by throwing the sand of disgrace upon those particular blasphemies whereby numerous Scholars have verified the infidelities of the relevant sects and their followers, listen to this general and permanent kufr which becomes compulsory to call them, as justified infidels. It is usually recognised that the Wahaabi sect is attributed to Abdul Wah'ab Najdi, but actually it is his son, ibne Abdul Wah'hab, who was the foremost teacher. He wrote a book by the name of 'Book of Tawheed' in which he explicitly declared all the Muslims, with the exception of his own false sect, as idolaters, he usurped the sacred lands of Haram (Makka and Madina) and left no stone unturned in committing oppression, genocide, blasphemy and falsehood. Taqwiyatul Imaan is the translation of this very notorious Book of Tawheed. The reality of this book is revealed by investigating a delectable book by the name of 'Saiful Jabbar'. This sect is in reality a branch from the foul sect of Khaarjites who were rebellious to the Leader of Muslims, Hazrat Ali *RaḏīyAllāhu ānhu*; upon defeating them this sect retreated undercover and it is mentioned in the Hadith that this group of people will not cease to exist until the Last Day. When one party of theirs will be defeated another group will emerge until its final band shall be amongst the band of the Antichrist. As accordance with this prophecy, this particular nation consistently spread mischief, and in the early thirteenth century this band emerged from Najd (Riyadh) and they are famously recognised, in modern times, as 'Najdi'. The chief of this group was a Najdi and Ismail Dehlvi acknowledged him and translated his book and named it 'Taqwiyatul Imaan' (Fortress of Faith), but in reality this book is 'Tafyatul Imaan' (Destroyer of Faith). Thereafter this new circle expanded, from the mastermind of foremost teacher with the

supervision of the second teacher who attained the nickname of ‘Ismailiya’. This person’s conviction was only on this grounds that he alone is the believer of the Oneness whereas the other Muslims are disbelievers, Allah Forbid!

It is in Raddul Muhtar in Volume 3 on page 478,

**“It is not necessary for some Kharijites to declare the Companions of the Holy Prophet *ṣallAllāhu ḥalayhi wa sallam* as infidels (Allah Forbid), however there was a distinctive quality of theirs when they rejected Hazrat Moula Ali *RaḏīyAllāhu ḥnhu*; it is sufficient for a group to be known as Kharijites who labels everyone other than their own group as infidels, like the followers of Ibne Abdul Wah’hab in our era who emerged from Najd and unjustly conquered the Sacred Lands of Haram and referred themselves as Hambali (followers of the jurisprudence of Imam Ahmed Ibn Hambal). The reality is that they consider only themselves as believers and whosoever contradicts them are disbelievers, for this reason they passed a verdict of permissibility of killing the people and the scholars of Ahle Sunnat until Allah disgraced them when the Muslims gained victory over their forces in 1233 A.H.”**<sup>199</sup>

Herewith you were informed of the reality and origin of their religion. Now observe the verdicts of the Jurists regarding them:

It is in Bazaaziya in volume 3 on page 31,

**“It is compulsory to declare infidelity upon the Khaarijites because they regard every Muslims, besides themselves, as disbelievers”**.<sup>200</sup>

It is evident that this “blossom” of filth, are not recent, but they have always existed in the past and they have always been arrested in this illness, for which our Pious and Experts considered them as infidels and passed a verdict of their necessitating kufr. The amazing thing is that Shah Abdul Aziz agrees with our pious elders and rates the Kharijites as infidels upon consensus.

In Tauhfa ithnaa ashariya, page 732,

**“If a person who rebels against Hazrat Ali Murtaza *RaḏīyAllāhu ānhu* due to hostility and grudge, then such a person is an infidel as per the consensus of the Ahle Sunnah, and the Kharijites are equivalent to it”.**<sup>201</sup>

In conclusion, it is manifest and indisputable that this deviant sect of Wahaabiya Ismailiya, their Imaams and their followers (Deobandi, Tablighi Jamaat and Ahle “Hadith”) are plunged into such a situation that it is plain, evident and without a shadow of doubt that it is compulsory to regard them as infidels. Without doubt, as per the accordance of the verdicts of the scholars, consensus of the jurists and elaboration of the experts; all of these (Wahaabis) are apostates and infidels as per consensus; and it is obligatory and compulsory upon all of them to openly repent and abrogate their statements of apostasy and renew their faith with the recitation of the Kalima. However, in my point of view in the state of circumspection I hold my tongue down (from labelling Ismail Dehlvi an infidel) and I adopt this, as per my will and consideration. Allah Knows best!

All praises are due to Allah, this comprehensive answer was completed on the first of Jamaadil Akhir, on the blessed day of Jumu’ah, in 1312 A.H, and as per its date the name of this literature was ‘Al Kaukabatush Shihaabiya fi kufriyaat abil Wahaabiya’.

We supplicate to Allah that He bestows steadfastness on Imaan and Sunnah upon us, and that He ends us with the truth of His Religion, and that He, through His favours and the medium of His Beloved Messenger *ṣallAllāhu ālayhi wa sallam*, bestows us the Highest Abode of Heaven (Al-Firdous). Salutations and greetings be upon our Master Muhammad *ṣallAllāhu ālayhi wa sallam*, the Leader of Heavens and Humans, and salutations be upon his Pure Family and his Blessed Companions and all those who love him. All praises are due to Allah!

***Muhammadi Sunni Hanafi Qadiri Abdul Mustafa Ahmed Raza Khan***

Appendix A

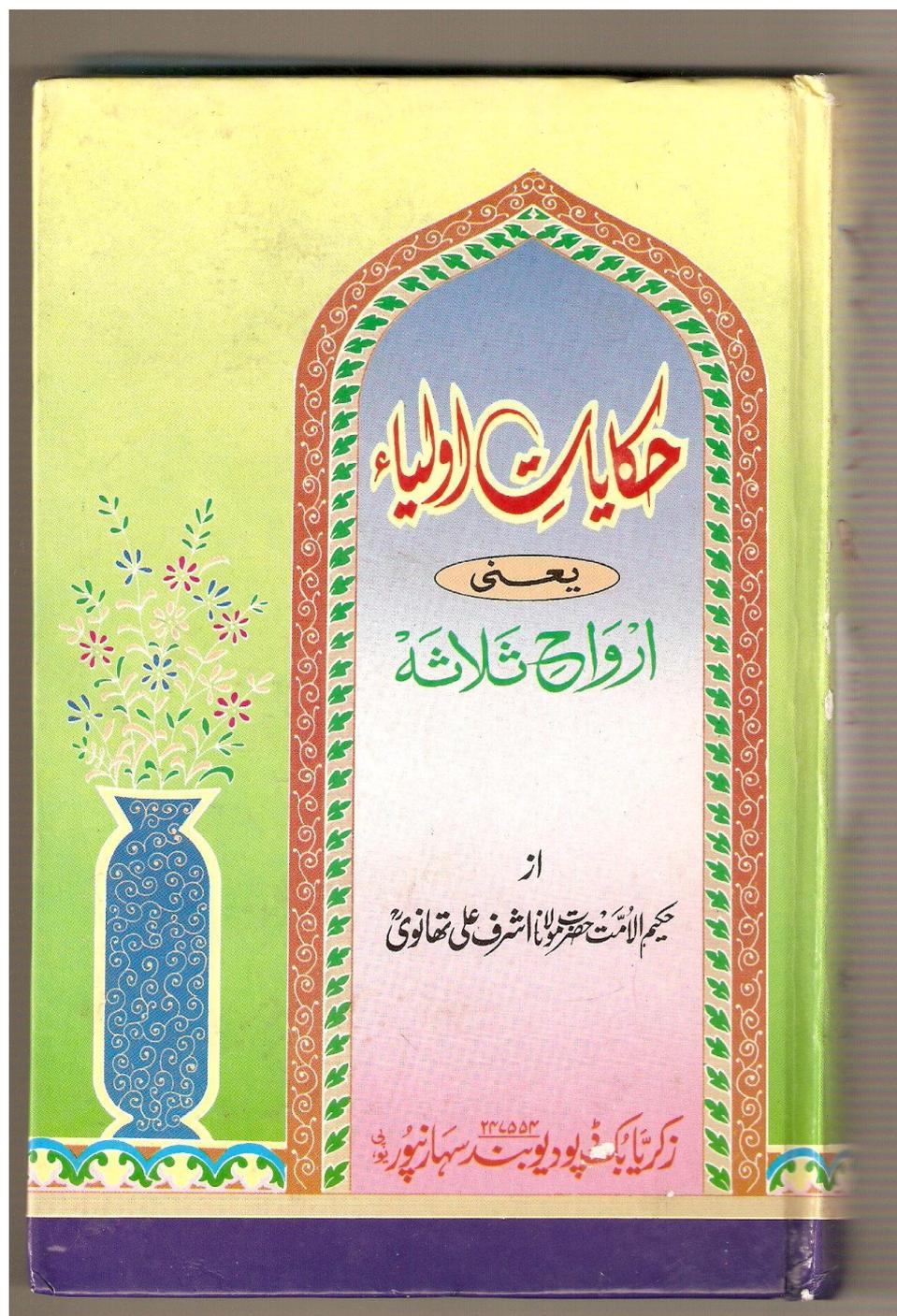


Figure 1. The scanned image of the front cover of the book 'Hikaayatul Awliya - Arwaahi Thalaathaa' authored by Moulvi Ashraf Ali Thanvi. The publishing company name is clearly observed which states 'Zakariyya Book Depot, Deoband, Shaharanpur, U.P.

صاحب و حکیم عبدالسلام صاحب و مولوی سراج احمد صاحب خورجوی سے سنا ہے یہ حضرات فرماتے تھے کہ خانہ کعبہ میں مردوں اور عورتوں کا داخلہ ساتھ ساتھ ہوتا تھا۔ جب مولانا اسماعیل صاحب نے یہ حالت دیکھی تو وہ اور ان کے ساتھی جنگلی تلواریں لے کر خانہ کعبہ پر کھڑے ہو گئے اور فرمایا کہ اگر عورتوں کے ساتھ مرد اور مردوں کے ساتھ عورتیں داخل ہوں گی تو ہم تلوار سے سر اڑادیں گے اس پر بہت شور و شغب ہوا مگر مولانا اور ان کے ساتھی اپنی بات پر جتے رہے اور مشترکہ داخلہ بند کرا کر چھوڑا۔ یہ قصہ میں نے یہیں تک سنا تھا۔ جب میں نے اس قصہ کو شاہ عبدالرحیم صاحب رائپوری سے بیان کیا تو انہوں نے فرمایا کہ بس اتنا ہی سنا ہے اس کے بعد فرمایا کہ ایک مرتبہ ملا جیون کے زمانہ میں بھی ایسا ہی ہوا ہے۔ اس وقت مردوں اور عورتوں کا داخلہ ساتھ ہوتا تھا مگر ملا جیون نے اس کو روکا تھا مگر پھر معلوم نہیں یہ مشترکہ داخلہ کب سے جاری ہو گیا جس کو دوسری دفعہ مولانا شہید نے روکا۔

حاشیہ حکایت = ۵۸ قولہ ہم تلوار سے سر اڑادیں گے۔ اقول یہ تہدید تھی مراد نہ تھی (شت)

حکایت = ۵۹ خان صاحب نے فرمایا کہ مولوی اسماعیل صاحب نے تقویۃ الایمان اول عربی میں لکھی تھی۔ چنانچہ اس کا ایک نسخہ میرے پاس اور ایک نسخہ مولانا گنگوہی کے پاس اور ایک نسخہ مولوی نصر اللہ خاں خورجوی کے کتب خانہ میں بھی تھا۔ اس کے بعد مولانا نے اس کو اردو میں لکھا۔ اور لکھنے کے بعد اپنے خاص خاص لوگوں کو جمع کیا جن میں سید صاحب مولوی عبدالحی صاحب، شاہ اسحاق صاحب، مولانا محمد یعقوب صاحب، مولوی فرید الدین صاحب، مراد آبادی، مومن خاں عبداللہ خان علوی (استاذ امام بخش صہبائی و مملوک علی صاحب) بھی تھے۔ اور ان کے سامنے تقویۃ الایمان پیش کی اور فرمایا کہ میں نے یہ کتاب لکھی

Figure 2. The 83<sup>rd</sup> page of the book 'Hikaayatul Awliya- Arwaahi Thalaathaa' showing anecdote number 59 as highlighted. This is Urdu language and its English translation may be viewed in the translator's note at the commencement of this book.

ہے اور میں جانتا ہوں کہ اس میں بعض جگہ ذرا تیز الفاظ بھی آگئے ہیں اور بعض جگہ تشدد بھی ہو گیا ہے مثلاً ان امور کو جو شرک خفی تھے شرک جلی لکھ دیا گیا ہے۔ ان وجوہ سے مجھے اندیشہ ہے کہ اس کی اشاعت سے شورش ضرور ہوگی۔ اگر میں یہاں رہتا تو ان مضامین کو میں آٹھ دس برس میں بتدریج بیان کرتا لیکن اس وقت میرا ارادہ حج کا ہے اور وہاں سے واپسی کے بعد عزم جہلو ہے اس لیے اس کام سے معذور ہوں اور میں دیکھتا ہوں کہ دوسرا اس بار کو اٹھائے گا نہیں۔ اس لیے میں نے یہ کتاب لکھ دی ہے گو اس سے شورش ہوگی مگر توقع ہے کہ لا بھڑک خود ٹھیک ہو جائیں گے۔ یہ میرا خیال ہے اگر آپ حضرات کی رائے اشاعت کی ہو تو اشاعت کی جائے ورنہ اسے چاک کر دیا جائے۔ اس پر ایک شخص نے کہا کہ اشاعت تو ضرور ہونی چاہیے۔ مگر فلاں فلاں مقام پر ترمیم ہونی چاہیے۔ اس پر مولوی عبدالحی صاحب شاہ اسحق صاحب اور عبداللہ خاں علوی و مومن خاں نے مخالفت کی اور کہا کہ ترمیم کی ضرورت نہیں اس پر آپس میں گفتگو ہوئی اور گفتگو کے بعد بالاتفاق یہ طے پایا کہ ترمیم کی ضرورت نہیں ہے اور اسی طرح شائع ہونی چاہیے۔ چنانچہ اس کی اشاعت اسی طرح ہوئی۔ اشاعت کے بعد مولانا شہید حج کو تشریف لے گئے اور حج سے واپسی کے بعد چھ مہینے دہلی میں قیام رہا۔ اس زمانہ میں مولانا اسماعیل گلی کوچوں میں وعظ فرماتے تھے۔ اور مولوی عبدالحی صاحب مساجد میں چھ مہینے کے بعد جہلو کے لیے تشریف لے گئے۔ یہ قصہ میں نے مولوی عبدالقیوم صاحب اور اپنے استاذ میاں جی محمدی صاحب وغیرہ سے سنا ہے۔

حاشیہ حکایت = ۵۹ قولہ تشدد بھی ہو گیا ہے اقول اس تشدد فی العلل کا سبب مرض کا شدید ہونا ہے۔ قولہ ورنہ اسے چاک کر دیا جائے۔ اقول ایسے بزرگ پر تشدد یا اصرار یا استبداد کا شبہ اگر ظلم نہیں تو کیا ہے (شت)

حکایت = ۶۰ خان صاحب نے فرمایا کہ مولوی گنگوہی تقویٰ اللہ تعالیٰ کی

Figure 3. The 84<sup>th</sup> page of the book 'Hikaayatul Awliya- Arwaahi Thalaathaa' showing the continuation of the anecdote from the previous page as highlighted. This anecdote is the confession of Ismail Dehlvi and its conclusion is that he wrote his book 'Taqwiyatul Imaan' to cause disunity and havoc amongst the Muslims.

Appendix B

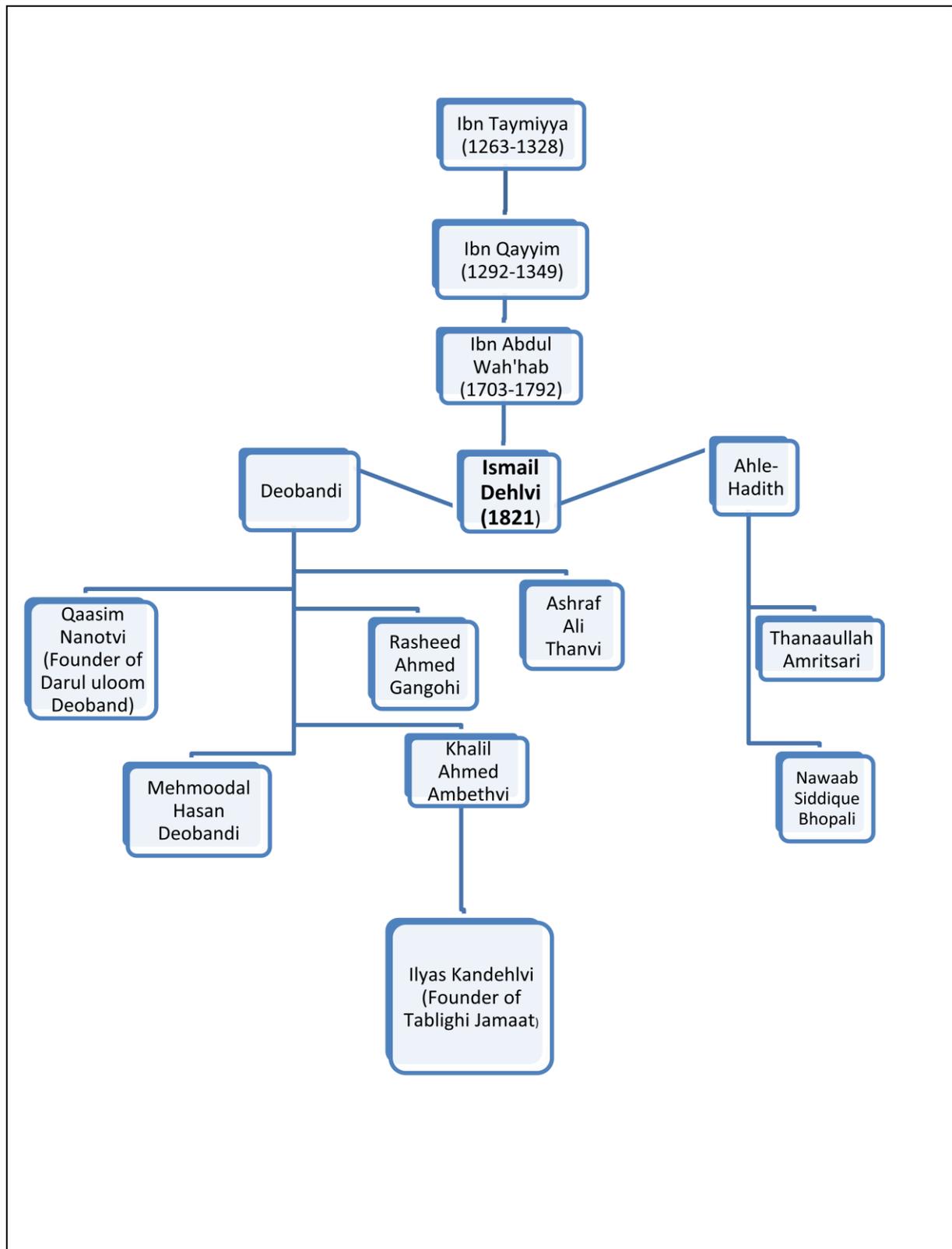


Figure 4. (above) A hierarchy representing the link of Deobandi Ulama, Tablighi Jamaat and Ahle Hadith to Ismail Dehlvi

## Appendix C

### References

- 1) “No doubt, We have sent you as a witness and bearer of glad tiding and a Warner.” (33:45). Whosoever respects you (Oh Prophet), give them good news of immense blessings and whosoever disrespects you, warn them the punishment from Allah. Since the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* is a witness, therefore it is incumbent upon him to be aware, so it is logical that the actions, sayings, conduct and affairs of his ummah is before him, clearly. Tabraani relates from Hazrat Abdullah ibn Umar (*RaḍīyAllāhu ḍnhu*) who narrates from the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam*: “Verily, Allah has raised this world before me and I am observing in it whatever shall happen until the Last Day like how I see this palm of mine.” (Kanzul Ummaal, Hadith 31981, Mustar risaala, Beirut, Vol. 1, pg 420).
- 2) “So that O people! You may believe in Allah and His Messenger and pay respect to him and honour him” (48:9). We find from this verse that faith in Islam is respecting and honouring the Beloved Rasool *ṣallAllāhu ḍalayhi wa sallam*, and whoever disrespects him has indeed ejected himself from Islam.
- 3) “O believers! Raise not your voices above the voice of the Prophet and speak not aloud in presence of him as you shout to one another, lest your works become vain while you are unaware” (49:2). Hazrat Umar ibn Khattaab (*RaḍīyAllāhu ḍnhu*) would reprimand a person who would speak loudly near the Rouza Sharif of the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam*, and he would recite this verse.
- 4) “Whoso obeys the messenger, has indeed obeyed Allah” (4:80).
- 5) “Those who swear allegiance to you, swear allegiance to Allah. The Hand of Allah is over their hands” (48:10).
- 6) In every command, Allah has connected His Pure Name with the name of His Beloved Rasool *ṣallAllāhu ḍalayhi wa sallam*. Along with His Majesty and remembrance, Allah also incorporated the remembrance of His Beloved Rasool *ṣallAllāhu ḍalayhi wa sallam*. In a matter that was related to His Beloved, Allah

enjoined His Own Name along with His Beloved's Name *ṣallAllāhu ḍalayhi wa sallam*. The following eight verses are related to this fact.

- 7) *“Allah and His Messenger has enriched them out of His grace” (9:74).*
- 8) *“What a good it had been, if they would have been pleased with what Allah and His Messenger had given them and would have said, ‘Sufficient for us is Allah’, now Allah is to give us of His Bounty, and so the Messenger of Allah” (9:59).*
- 9) *“O believers! Exceed not over Allah and His Messenger” (49:1).*
- 10) *“And it is not befitting to a Muslim man or Muslim woman, when Allah and His Messenger have decreed something that they would have any choice in their matters, and whoever disobeys Allah and His Messenger, he undoubtedly has strayed away manifestly” (33:36).*
- 11) *“You will not find a people who believe in Allah and the Last Day taking as their friends those who opposed Allah and His Messenger, even though they be their fathers or their sons or their brethren or their kinsmen” (58:22).*
- 12) *“Allah and His Messenger had greater right, that they should please him, if they had faith. Are they not aware that whoso opposes Allah and His Messenger then for him is the fire of Hell in which he will abide forever? This is the great humiliation” (9:62-63).*
- 13) *“When they are sincere to Allah and His Messenger” (9:91).*
- 14) *“Undoubtedly, those who annoy Allah and His Messenger, Allah’s curse is upon them in the world and in the Hereafter and Allah has kept prepared for them a degrading torment” (33:57).*
- 15) In other words, when you do not consider a pearl like a stone, a musk like a blood, or tobacco like a flower, then why do you consider the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam* like others? His own blessed son, Hazrat Ghawth-e-azam said: *“Neither should you approximate me to someone, nor should you attach a connection like mine with someone” (Zubdatul Aasaar talkhees bahjatul Asraar, Maktaba Nabwiya, Lahore, pg 77).* If this is Hazrat Abdul Qadir Jilani, then what will be the station of the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam*?
- 16) This is in reference to a Qur’anic verse: *“Make not the summoning of the Messenger among yourselves, like one calls the other among you” (25:63).* Calling one another includes one’s father, master and king; this is why the scholars have prohibited the using of the personal name of the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam*, i.e. ‘Ya Muhammad’; rather replace it with ‘Ya Rasoolullah’.
- 17) During the departure for Tabuk expedition, the hypocrites uttered something that was disrespectful towards the Holy Prophet *ṣallAllāhu ḍalayhi wa sallam*. When they

were questioned they started making excuses and replied that they were just joking amongst themselves. On this incident Allah revealed: *“Do you mock at Allah and His signs and His Messengers? Make no excuses, you have already become disbelievers after being muslims.”* (9:65-66). There are three understandings that we gain from this verse: **Firstly**, the one who disrespects the Holy Prophet *ṣallAllāhu ālayhi wa sallam* becomes a kaafir (infidel) even though he recites the article of faith (kalima) and claims to be a Muslim, declaring the kalima will never grant such a person salvation. **Secondly**, there are those who blurt out that *‘the state of kufr is associated with the heart and not with the tongue. If such a person recites the kalima and his inner state is unknown, then why should we label such a person with kufr?’* This is an outright lie and an illogical statement. If you label someone to be a Muslim because he recites the kalima from his tongue, then the opposite is also valid. Therefore a person who insults from the same tongue will be branded as a kaafir, even if uttered without any abhorrence (since it falls within the category of jest and Allah has reprimanded those persons, refer to the verse 9:65). **Thirdly**, openly stated words are not to be interpreted differently upon hearing them. Allah commands them ‘make no excuses, you have already become disbelievers after being muslims’. One thing to remember is that Allah Ta’ala says that they were Muslims and then they lost their faith after insulting the Holy Prophet *ṣallAllāhu ālayhi wa sallam*.

- 18) There are two types of hypocrisy: hypocrisy in actions (which is a sin) and hypocrisy in beliefs (which is Kufr)
- 19) Allah Ta’ala commands us not to call or converse loudly in the presence of the Holy Prophet *ṣallAllāhu ālayhi wa sallam* like one another, however the author of Taqwiyyatul Imaan teaches to respect the Holy Prophet *ṣallAllāhu ālayhi wa sallam* like one another (big brother) and even less than that. Allah Forbid!
- 20) *“Hostility appeared from their utterances and what they have concealed in their breasts is yet greater. We have made you hear Our signs clearly, if you have wisdom. Behold! It is you who love them, and they love you not. Though you believe in all the Books. And when they meet you, they say, ‘we accepted faith’, and when they are alone, then they bite their finger tips at you out of wrath. Say you, ‘die in your passion’. Allah knows well the thoughts of the hearts”* (3:118-119). From this verse we understand two important variables: a) The kalima of the tongue is useless if there is a ‘fever of kufr’ in the heart and; b) the kufr in the heart is manifested via the tongue.

- 21) *“Satan has got control over them and has made them forget the remembrance of Allah. They are the party of Satan. Do you hear? Undoubtedly, it is the party of Satan that are the losers”* (58:19). The scholars of Madina have utilised this Qur’anic verse against the Wahaabis and have proved the relation they uphold of being the horns of Satan uprising from Najd as per authentic tradition in Sahih Bukhari.
- 22) Holy Qur’an 3:179
- 23) Sahih Bukhari, Sahih Muslim, Musnad Imam Ahmed, Sunan Nasaai and in Sunan ibn Ma’jah relates from Hazrat Anas ibn Maalik *RaḌīyAllāhu ānhu* that the Holy Prophet *ṣallAllāhu ālayhi wa sallam* has been reported to have said: *“None of you is a believer unless I am more beloved to you than your parents, your children and the whole mankind”* (Sahih Bukhari, Book of Imaan, Qadami Kutub khana, Karachi, Vol.1, pg 6).
- 24) Durr-e-Mukhtaar, Baabul Murtad, Press Mujtabaai, Delhi, Vol.1, pg 356.
- 25) The religious leader of Tablighi Jamaat, Moulvi Rashid Ahmed Gangohi writes about Taqwiyyatul Imaan, *“And this, Taqwiyyatul Imaan, is an excellent book; and it is matchless in terms of opposing Shirk and bid’at (innovation), its refutations are from the Qur’an and Ahaadith, to keep, read and act upon this book is in accordance to true Islam”* (Fatawa Rashidiya (kaamil), Maktab Thanvi Deoband, pg 78).
- 26) Mishkaatul Masabih, Baab Laa taqumus Saa’a, Press Mujtabaai, Delhi, Vol.1, pg 356.
- 27) Taqwiyyatul Imaan, Al-Faslur Raabi’ fi Dhikr Radd-ul-ishraak fil Ibaadah, Aleemia publishers, Lohaari gate, Lahore, pg 30.
- 28) Mishkaat, Mujtabaai publishers, Delhi, second part, pg 481
- 29) Taqwiyyatul Imaan, Al-Faslur Raabi’ fi Dhikr Radd-ul-ishraak fil Ibaadah, Aleemia publishers, Lohaari gate, Lahore, pg 31.
- 30) Taqwiyyatul Imaan, Al-Faslur Raabi’ fi Dhikr Radd-ul-ishraak fil Ibaadah, Aleemia publishers, Lohaari gate, Lahore, pg 30.
- 31) Khulaasatul Fataawa, Kitaabul Alfaazul Kufr, Maktaba Habibia, Kuwait, Vol.4, pg 387.
- 32) Al-Ishaaba wan Nazaair, Kitaabul Al-Seer, Baabul rida, idaara al Qur’an, Karachi, Vol.1, pg 249.
- 33) Fatawa Hindiya, Al Baab-ul-Taasi’ fil ahkaamil murtadeen, Nuraani Kutub khana, Peshawar, Vol.2, pg 279.

- 34) Ash-Shifa ba ta'arif Huququl Mustafa, Fasl fi baayaan maa hu minal muqalaat, Asharkatus sahaafiya fi bilaadul uthmaania publishers, Vol. 2, pg 271.
- 35) Taqwiyatul Imaan, Al-Fasl Thaani fi Radd al-ishraak fil ilm, Aleemia publishers, Lohaari gate, Lahore, pg 14.
- 36) Fatawa Hindiya, Nuraani Kutub khana, Peshawar, Vol.2, pg 257.
- 37) Jaamiul Fasooleen, Al-Fasl Thaani Islamic Kutub khana, Banauri town, Karachi, Vol. 2, pg 298.
- 38) Fatawa Hindiya, Nuraani Kutub khana, Peshawar, Vol. 3, pg 262.
- 39) Ayydhaaul Haq, faaida awwal, pehla masla, Qadimi Kutub khana, Karachi, pg 77-78
- 40) Tauhfah ithnaa Ashariya, Baab panjam daarul ilaahiyaat, Suhail Academy, Lahore, pg 141.
- 41) Bahaarur Raaiq, Baabul ahkaamul murtadeen, H.M. Saeed Company, Karachi, Vol.5, pg120; Fatawa Hindiya, Nuraani Kutub khana, Peshawar, Vol.2, pg 259.
- 42) Fatawa Qaazi Khan, Kitaabul Al-Seer, Naulakshor Lucknow, Vol.4, pg 884.
- 43) Khulaasatul Fatawaa, Kitaabul alfaazul kufr, maktaba Habibiya, Kuwait, Vol.4, pg 384
- 44) Yak Rozi (Persian), Farooqi Kutub khana, Multan, pg 17.
- 45) Shifa ba taa'rif Huququl Mustafa, Asharkatus sahaafiya fi bilaadul uthmaania publishers, Volume.2, pg 269.
- 46) Yak Rozi (Persian), Farooqi Kutub khana, Multan, pg 17.
- 47) Yak Rozi (Persian), Farooqi Kutub khana, Multan, pg 17-18
- 48) Fatawa Hindiya, Nuraani Kutub khana, Peshawar, Vol.2, pg 258
- 49) Allah's Attributes are Absolute, Eternal, Compulsory in its Existence. Here the author (Ismail Dehlvi) deems the Attributes of Allah as 'possible' which leads to the evil conclusion of being partial.
- 50) Sharah Aqaaidun Nasafi, Daarul Isha'at Al Arabiya, Kandahar, Afghanistan, pg 23.
- 51) Ar-Raudh-ul-Azhar sharah Fiqa al-Akbar, Section of 'Al Baari Jal Shaana mausoof fil Azal, Mustafa Al Baabi publication, Egypt, pg 25.
- 52) Holy Qur'an 2:255
- 53) Holy Qur'an 20:52
- 54) Holy Qur'an 72:3
- 55) Holy Qur'an 91:15
- 56) Holy Qur'an 17:111

- 57) Siraate Mustaqeem, Baab chaaram, khaatima dar bayaan paaraa azzwaaraadat, Salafiyya publishers, Lahore, pg 164.
- 58) Siraate Mustaqeem, Hidaayat raabiy'a, dar bayaan thamaraat hubbe ishq, Salafiya publishers, Lahore, pg 12.
- 59) Siraate Mustaqeem, Baab sawwam, Fasl chaaram, takmala dar bayaan sulook, Salafiyya publishers, Lahore, pg 143.
- 60) Ash-Shifa ba ta'arif Huququl Mustafa, Fasl fi baayaan maa hu minal muqalaat, Asharkatus sahaafiya fi bilaadul uthmaania publishers, Vol. 2, pg 268.
- 61) Ash-Shifa ba ta'arif Huququl Mustafa, Fasl fi baayaan maa hu minal muqalaat, Asharkatus sahaafiya fi bilaadul uthmaania publishers, Vol. 2, pg 270-271.
- 62) Tauhfah ithnaa Ashariya, Baab shasham, dar bahas nabuwat, Suhail Academy, Lahore, pg 164.
- 63) Fathul Azeez (Tafseer Azeezi), Surah Baqarah, Verse 2/118, Mujtabaai Delhi publication, pg 467.
- 64) Al Dawaani alal aqaaidul addiyah, bahas tauba se qabl, Mujtabaai Delhi publication, pg 106.
- 65) Siraate Mustaqeem, Hidaayat thaalitha, point 2, Salafiyya publishers, Lahore, pg 11.
- 66) Taqwiyatul Imaan, Al Fasl-ul khaamis fi raddal ishraak fil aadaat, Aleemia androon publishers, Lohari gate, Lahore, pg 39.
- 67) Taqwiyatul Imaan, Al Fasl-ul awwal fi ijtiinaab anil ishraak, Aleemia androon publishers, Lohari gate, Lahore, pg 10.
- 68) Taqwiyatul Imaan, Al Fasl-ul awwal fi ijtiinaab anil ishraak, Aleemia androon publishers, Lohari gate, Lahore, pg 12.
- 69) Taqwiyatul Imaan, Al Fasl-ul awwal fi ijtiinaab anil ishraak, Aleemia androon publishers, Lohari gate, Lahore, pg 12.
- 70) Taqwiyatul Imaan, First section on explaining Tauheed and Shirk, Aleemia androon publishers, Lohari gate, Lahore, pg 5.
- 71) 'Ala Hazrat explained this point due to the utilisation of these words by Ismail Dehlvi therefore this will be appreciated if one would read the original Urdu words of Ismail Dehlvi that is depicted in the Urdu version of this book. This may be found in Fatawa Razaviyya, Markaz Ahle Sunnat Barkaat e Raza publishers, Porbandar, Vol. 15, pg 187.
- 72) Holy Qur'an 2:6

- 73) Holy Qur'an 36:7
- 74) Holy Qur'an 4:162
- 75) Holy Qur'an 7:72
- 76) Holy Qur'an 6:54
- 77) Holy Qur'an 2:285
- 78) Holy Qur'an 7:76
- 79) If someone reflects new meanings to his words or perchance a person may get a whispering from the devils that the author of such a statement may have not literally intended such a conclusion then, **firstly**, why interpret if the words are explicit? It is in Shifa Sharif, "Interpretation is not accepted for explicit words" (Ash-Shifa ba ta'arif Huququl Mustafa, Al qismur raabia', al Baabul azal, Asharkatus sahaafiya fi bilaadul uthmaania publishers, Vol. 2, pg 209-210). **Secondly**, Ismail Dehlvi closed the doors to interpretations since there is no tampering to his words, but forgery is present even though he himself dislikes, "*It is improper to accept that the meaning of disrespected words may be different to that which is explicitly uttered, to say puzzling things is set aside for different occasion. No person will speak punned or coaxed language in front of his father or king, for this the friend of his may be aware of the meaning but not the father or the king*" (Taqwiyatul Imaan, Al Fasl-ul khaamis, Lahore, pg 39). This understanding must be kept in mind that suicidal acts are always convincing of suicide.
- 80) Tazkirul Ikhwaan, Second part of Taqwiyatul Imaan, Fasl-ul raabia' fi zikrus Sahaaba, Aleemia androon publishers, Lohari gate, Lahore, pg 105.
- 81) Siraate Mustaqeem, Hidaayat raabia' dar bayaan thamaraat hubbe imaani, Salafiyaa publishers, Lahore, pg 33 & 34.
- 82) Siraate Mustaqeem, Hidaayat raabia' dar bayaan thamaraat hubbe imaani, Salafiyaa publishers, Lahore, pg 34.
- 83) Siraate Mustaqeem, Hidaayat raabia' dar bayaan thamaraat hubbe imaani, Salafiyaa publishers, Lahore, pg 35.
- 84) Siraate Mustaqeem, Hidaayat raabia' dar bayaan thamaraat hubbe imaani, Salafiyaa publishers, Lahore, pg 35.
- 85) Siraate Mustaqeem, Hidaayat raabia' dar bayaan thamaraat hubbe imaani, Salafiyaa publishers, Lahore, pg 36.
- 86) Mishkaatul Masabih, Baab Tawakkul was Sabr, Al Fasluth thaani, Mujtabaai publications, Delhi, pg 452.

- 87) Ash-Shifa ba ta'arif Huququl Mustafa, Fasl fi baayaan maa hu minal muqalaat, Asharkatus sahaafiya fi bilaadul uthmaania publishers, Vol. 2, pg 270.
- 88) Allama Abdul Ghani Naabulsi *RaḏīyAllāhu ānḥu* said in his 'Hadiqun Nadiya' on page 211, "This statement is kufr as per the consensus of the Ummat due to many reasons, one reason is that the declaration of receiving a command directly from Allah without the intermediation of a Prophet, is itself declaration of prophethood."
- 89) Fathul Azeez (Tafseer Azeezi), Bayaan ifraat firqa Imaamiya, Mujtabaai publications, Delhi, pg 449.
- 90) Tauhfa ithnaa Ashariya, kaid hashtaa do haftam, Suhail Academy, Lahore, pg 79.
- 91) Al Durrath thamayn Shah Waliyullah
- 92) Siraate Mustaqeem, khaatima dar bayaan paara az wa iraadat wa muaamlaat, Salafiyaa publishers, Lahore, pg 165.
- 93) Siraate Mustaqeem, khutaba kitaab, Salafiyaa publishers, Lahore, pg 4.
- 94) Ash-Shifa ba ta'arif Huququl Mustafa, Fasl al wajah al khaamis, Asharkatus sahaafiya fi bilaadul uthmaania publishers, Vol. 2, pg 230.
- 95) Ash-Shifa ba ta'arif Huququl Mustafa, Fasl al wajah al khaamis, Asharkatus sahaafiya fi bilaadul uthmaania publishers, Vol. 2, pg 233.
- 96) Taqwiyatul Imaan, Tazkirul ikhwaan, Fasl-ul awwal, Aleemia androon publishers, Lohari gate, Lahore, pg 57.
- 97) Holy Qur'an 6:45.
- 98) Taqwiyatul Imaan, Tazkirul ikhwaan, Fasl-ul khaamis, Aleemia androon publishers, Lohari gate, Lahore, pg 42.
- 99) Sahih Bukhaari, Kitaabul uloom, Baab atham min kizb alaa Nabi *ṣallAllāhu ālayhi wa sallam*, Qadeemi publication, Karachi, Vol.1, pg 21. Sahih Muslim, Taghleezul kizb alaa Nabi *ṣallAllāhu ālayhi wa sallam*, Qadeemi publication, Karachi, Vol. 1, pg 7.
- 100) Sunan Abu Dawood, Baab tafree' abwaabul jumaah, Qadeemi publication, Karachi, Vol.1, pg 150. Sunan Nasaai, Kitaabul Jumaah, Nur Muhammad kaar khana tijaarat publication, Karachi, Vol.1, pg 204. Sunan Ibn Majah, Bab Maaja fi fazlil Juma, H. M Saeedi Company, Karachi, pg 77.
- 101) Holy Qur'an 2:154
- 102) Holy Qur'an 3:169
- 103) Holy Qur'an 16: 116-117.
- 104) Sharah Zarqaani alal Mawaahib ladunya, al maqsadal awwal, qastul feel, Darul Ma'arifa, Beirut, Vol.1, pg 90.

- 105) Hazrat Imran ibn Husain *RaḏīyAllāhu ānḥu* relates that the Holy Prophet *ṣallAllāhu ālayhi wa sallam* said, **“The best among you are those who co-exist with me (the Companions), then those who follow them immediately (the Taabi’een-2<sup>nd</sup> Generation), then (the third generation) which comes after them”**. (Riyaadus Saliheen with reference to Bukhari and Muslim, Chapter 56, *Idaara Isha’at-e-Diniyat*, New Delhi, Vol.1, pg 296).
- 106) *Taqwiyatul Imaan*, Muqadma Kitaab, Aleemia androon publishers, Lohari gate, Lahore, pg 7.
- 107) *Taqwiyatul Imaan*, Muqadma Kitaab, Aleemia androon publishers, Lohari gate, Lahore, pg 9.
- 108) *Taqwiyatul Imaan*, Al fasluth thaani, Aleemia androon publishers, Lohari gate, Lahore, pg 7.
- 109) *Taqwiyatul Imaan*, Al fasluth awwal, Aleemia androon publishers, Lohari gate, Lahore, pg 11.
- 110) *Siraate Mustaqeem*, Hidaayat thaaniya dar zikr mukhaalifat ibaadat, Salafiyaa publishers, Lahore, pg 86.
- 111) Holy Qur’an 33:56
- 112) Holy Qur’an 9:61
- 113) Holy Qur’an 58:22
- 114) *Taqwiyatul Imaan*, Al Fasl-ul khaamis, Lahore, pg 39.
- 115) *Ash-Shifa ba ta’arif Huququl Mustafa*, Fasl-ul Qaal Al-Qaadhi taqaddamul kalaam, Asharkatus sahaafiya fi bilaadul uthmaania publishers, Vol. 2, pg 222.
- 116) Holy Qur’an 63:8
- 117) *Ihya-ul-Uloom*, Kitaab Israarus Salaah, Discussion on the meditation of the Holy Prophet in one’s heart, Mashadul Hussaini Publication, Cairo, Egypt, Vol.1, pg 169.
- 118) *Al-Mizaanul Kubraa lish Sharaani*, Chapter of Salaah, Mustafa Al-Baabi Publishers, Egypt, Vol.1, pg 167.
- 119) *Hujjatullah Al Baaligha*, Salafiyaa Publishers, Lahore, Vol.2, pg 6.
- 120) *Miskal Khataam Sharah Baloogal Maraam*, Kitabus Salaah, Baab Safatus Salaah, Nizami Publication, Kanpur, Vol.1, pg 244.
- 121) Holy Qur’an 4:69
- 122) *Fathul Khabeer ma’a Fauzul Kabeer*, Baabul Khaamees, Nur Muhammad Publications, Karachi, pg 87.
- 123) Holy Qur’an 23:97-98.

- 124) Ash-Shifa ba ta'arif Huququ'l Mustafa, Fasl wa ilm an istakhaf bil Qur'an, Asharkatus sahaafiya fi bilaadul uthmaania publishers, Vol. 2, pg 287-288.
- 125) Holy Qur'an 29:43
- 126) 'Deen-e-Elahi' (Divine Religion) was a syncretic religious doctrine propounded by the Mughal Emperor King Akbar (d.1605), in 1581, which idealised to merge the elements of diverse religions into a single entity thereby proposing tolerance, respect and commitment to the duties of all religions. This is kufr.
- 127) Taqwiyatul Imaan, Muqadma Kitaab, Aleemia androon publishers, Lohari gate, Lahore, pg 2.
- 128) Holy Qur'an 62:2 and in Taqwiyatul Imaan, Muqadma Kitaab, Aleemia androon publishers, Lohari gate, Lahore, pg 3.
- 129) Taqwiyatul Imaan, Introduction, Aleemia androon publishers, Lohari gate, Lahore, pg 7.
- 130) Taqwiyatul Imaan, First Chapter, Aleemia androon publishers, Lohari gate, Lahore, pg 4.
- 131) Taqwiyatul Imaan, Faslur raabi', Aleemia androon publishers, Lohari gate, Lahore, pg 30.
- 132) Taqwiyatul Imaan, Muqadma Kitaab, Aleemia androon publishers, Lohari gate, Lahore, pg 7.
- 133) Holy Qur'an 9:74
- 134) Holy Qur'an 5:110
- 135) Holy Qur'an 3:49
- 136) Holy Qur'an 2:34
- 137) Holy Qur'an 12:100
- 138) Taqwiyatul Imaan, First Chapter, Aleemia androon publishers, Lohari gate, Lahore, pg 8.
- 139) Taqwiyatul Imaan, First Chapter, Aleemia androon publishers, Lohari gate, Lahore, pg 6.
- 140) Sahih Bukhari, Kitaabuz Zakaat, Baab Qaulullah ta'ala wa fir riqaab, Qadeemi publication, Karachi, Vol.1, pg 198.
- 141) Sahih Muslim, Baab Fazaail Madina, Qadeemi publication, Karachi, Vol.1, pg 441.
- 142) Sahih Muslim, Baab Fazaail Madina, Qadeemi publication, Karachi, Vol.1, pg 440.
- 143) Taqwiyatul Imaan, First Chapter, Aleemia androon publishers, Lohari gate, Lahore, pg 8.

- 144)Fathul Azeez (Tafseer Azeezi), Chapter 30 of the Holy Qur'an, Muslim Book Depot Publication, Red Fort, Delhi, Vol.3, pg 206.
- 145)Tauhfa ithnaa ashaariya, Baab haftam dar Imaamat, Suhail Academy, Lahore, pg 214.
- 146)Taqwiyatul Imaan, First Chapter, Aleemia androon publishers, Lohari gate, Lahore, pg 6.
- 147)Taqwiyatul Imaan, Al Fasl-ul khaamis fir radd al-ishraak fil aadaat, Lahore, pg 43.
- 148)Al-Intaba fi silaasil Awliya
- 149)Maktoobat Imam Rabbaani, Epistle 30 from Khwaja Muhammad Ashraf and Haji Muhammad, Lucknow publication, Vol. 2, pg 46.
- 150)Siraate Mustaqeem, 3rd Chapter, 3rd section, Salafiyaa publishers, Lahore, pg 118.
- 151)Siraate Mustaqeem, 3rd Chapter, 3rd section, Salafiyaa publishers, Lahore, pg 119.
- 152)Taqwiyatul Imaan, First Chapter, Aleemia androon publishers, Lohari gate, Lahore, pg 5.
- 153) Maktoobat Imam Rabbaani, Epistle 312 from Muhammad Nu'man, Lucknow publication, Vol. 1, pg 448.
- 154)Maktoobat Imam Rabbaani, Epistle 312 from Muhammad Nu'man, Lucknow publication, Vol. 1, pg 449.
- 155)Maktoobat Imam Rabbaani, Epistle 312 from Muhammad Nu'man, Lucknow publication, Vol. 1, pg 450.
- 156)Maktoobat Imam Rabbaani, Epistle 312 from Muhammad Nu'man, Lucknow publication, Vol. 1, pg 451.
- 157)Taqwiyatul Imaan, Faslur raabi' fi zikrur radd al-ishraak fil ibaadah, Aleemia androon publishers, Lohari gate, Lahore, pg 28 and 29.
- 158)Taqwiyatul Imaan, Introduction, Aleemia androon publishers, Lohari gate, Lahore, pg 2.
- 159)Taqwiyatul Imaan, Introduction, Aleemia androon publishers, Lohari gate, Lahore, pg 3.
- 160)Taqwiyatul Imaan, First Chapter on the discussion of Tauheed and Shirk, Aleemia androon publishers, Lohari gate, Lahore, pg 6.
- 161)Tanveerul Aynain.
- 162)Tanveerul Aynain.
- 163)Siraate Mustaqeem, Baab Awwal, Hidaayat Raabia', Salafiyaa publishers, Lahore, pg 32.

- 164)Siraate Mustaqeem, Baab Dawwam, Hidaayat Thaania', Salafiyaa publishers, Lahore, pg 58.
- 165)Siraate Mustaqeem, Baab Dawwam, Fasl Chaaram', Salafiyaa publishers, Lahore, pg 101.
- 166)Siraate Mustaqeem, Baab Sawwam, Takmala Dar Bayaan Sulook, Salafiyaa publishers, Lahore, pg 143.
- 167)Siraate Mustaqeem, Baab Awwal, Hidaayat Raabia', Salafiyaa publishers, Lahore, pg 29.
- 168)Taqwiyatul Imaan, First Chapter on the discussion of Tauheed and Shirk, Aleemia androon publishers, Lohari gate, Lahore, pg 5.
- 169)Taqwiyatul Imaan, Faslur raabi' fi zikrur radd al-ishraak fil ibaadah, Aleemia androon publishers, Lohari gate, Lahore, pg 28.
- 170)Taqwiyatul Imaan, Fasluth thaani, Aleemia androon publishers, Lohari gate, Lahore, pg 20.
- 171)Taqwiyatul Imaan, Fasluth thaani, Aleemia androon publishers, Lohari gate, Lahore, pg 19.
- 172)Siraate Mustaqeem, Baab Sawwam, Fasl Awwla, Ifaada 2, Salafiyaa publishers, Lahore, pg 109-110.
- 173)Siraate Mustaqeem, Baab Sawwam, Fasl Dawwam, Ifaada 1, Salafiyaa publishers, Lahore, pg 113.
- 174)Siraate Mustaqeem, Baab Sawwam, Fasl Dawwam, Hidaayat Thaania, Ifaada 2, Salafiyaa publishers, Lahore, pg 113.
- 175)Siraate Mustaqeem, Baab Sawwam, Fasl Sawwam, Hidaayat Thaania, Ifaada 1, Salafiyaa publishers, Lahore, pg 117.
- 176)Siraate Mustaqeem, Baab Sawwam, Fasl Sawwam, Hidaayat Thaania, Ifaada 2, Salafiyaa publishers, Lahore, pg 117.
- 177)Siraate Mustaqeem, Baab Chaaram, Dar bayaan tareeq sulook rah nabuwwat, Ifaada 1, Salafiyaa publishers, Lahore, pg 147.
- 178)Siraate Mustaqeem, Khatima dar bayaan paara az waraadat wa ma'aamlaat, Salafiyaa publishers, Lahore, pg 165.
- 179)Taqwiyatul Imaan, Fasluth thaani, Aleemia androon publishers, Lohari gate, Lahore, pg 18.
- 180)Taqwiyatul Imaan, Fasluth thaani, Aleemia androon publishers, Lohari gate, Lahore, pg 17.

- 181) Taqwiyatul Imaan, Fasle khaamis, Aleemia androon publishers, Lohari gate, Lahore, pg 40.
- 182) Holy Qur'an 39:67.
- 183) Taqwiyatul Imaan, Fasle khaamis, Aleemia androon publishers, Lohari gate, Lahore, pg 36.
- 184) Holy Qur'an 68:33.
- 185) Minhur Raudh Al azhar Sharah Fiqh Akbar, Matlab fi irada alfaaz al-mukfara, Mustafa Al-Baabi Publication, Egypt, pg 165.
- 186) Al-A'laam ba qawaatiul Islaam, Darul Shafqah Publication, Istanbul, Turkey, pg 366.
- 187) Bahaarur Raaq, Baab Ahkaamul Murtadeen, H.M. Saeed Company, Karachi, Vol.5, pg 125.
- 188) Sahih Muslim, Kitaabul Imaan, Baab bayaan haal man Qaala Laa khayyul Muslim Ya Kaafir, Qadimee Publishing House, Karachi, Vol.1, pg 57.
- 189) Sahih Muslim, Kitaabul Imaan, Baab bayaan haal man Qaala Laa khayyul Muslim Ya Kaafir, Qadimee Publishing House, Karachi, Vol.1, pg 57.
- 190) Al-Hadiqatunn Nadiyya Shara At tariqatum Muhammadiya, Al-Nau'ul Aashir, Nooriya Razviyya Publication, Faisalabad, Vol.2, pg 236.
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- 192) Al-Hadiqatunn Nadiyya Shara At tariqatum Muhammadiya, Al-Nau'ur Raabi', Nooriya Razviyya Publication, Faisalabad, Vol.2, pg 212. Al-Hadiqatunn Nadiyya Shara At tariqatum Muhammadiya, Al-Nau'ul Aashir, Nooriya Razviyya Publication, Faisalabad, Vol.2, pg 237.
- 193) Minhur Raudh Al azhar Sharah Fiqh Akbar, Fasl fil kufr sarihan wa kinaaya, Mustafa Al-Baabi Publication, Egypt, pg 181.
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