

**BAREILAWIS**

History and Beliefs

BY **EHSAN ELAHI ZAHEER**

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Translated by

**Dr. Abdullah  
(Ph.D.)**

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475 Shadman Colony Lahore (Pakistan)

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## Translator's Note

In the name of Allah, the Compassionate, the Merciful.

Bareilawiyyat is a fistula, a perpetual running-sore of the Muslim society as it came to surface in the last decades. It constitutes neither a sect, nor a school of thought in the strict sense of the term, but it can be considered a cult, having a whole system of doctrines of its own. It is not a religion within religion, but beyond religion. Like other heretical sects, Bareilawiyyat deviates also from the right path, enunciated explicitly in the Qur'an and elucidated by the Holy Prophet (peace be upon him). The followers of this sect use the name of "Ahl al-Sunna" which is misleading for a common man. Under the name of Sunna, they are using every kind of extremism, exaggeration, innovations, heresies, and blasphemies. Their tenets are mostly against the basic teachings of Islam. The Bareilawis have entrusted the whole universe to Allah's creatures instead of Allah; the prophets, saints, spiritual guides, their novices, the righteous men and their tombs. Grave-worship has become rampant among the ignorant Muslims owing to the efforts of the Bareilawis. A Muslim, who was monotheist and a firm believer in Allah, now stands before the tombs, and bows, prostrates and goes round them and supplicates like the supplication to Allah. This is all due to the teachings of the Bareilawis. The beliefs and practices have been condemned by Islam; as the Islam came to annihilate them.

They have excommunicated the eminent Muslim scholars, thinkers, jurists and reformers; even Quaid-i-Azam Muhammad Ali Jinnah, Allama Muhammad Iqbal, and General Muhammad Ziaul Haq, the present President of Pakistan, could not escape their 'fatwa' of unbelief.

In refutation of the Bareilawis and their beliefs many books and treatises have been written in Urdu. But there are no scholarly work on them in Arabic and English. It is a collective duty (Wajib Kafai) of the Muslims to produce literature for the Arabic and English readers in order to expose them. Allama Ehsan Elahi Zaheer, a renowned, indefatigable and an erudite scholar, has made a laudable service to write an authentic book on the Bareilawis. He has written this book in Arabic, so that the Muslims of the Middle Eastern countries and other parts of the world can get the first-hand information about this Indian sect. He has exposed these people through their own tongue. He has gone through the whole available printed material, written by the Bareilawi authorities and he has taken painstaking and the strenuous efforts to analyse and scrutinise the Bareilawi beliefs and practices. He has made the laborious researches in the original sources and tried to refute their beliefs with the reference of their own works. Allama Ehsan Elahi Zaheer has a full command over the Arabic language. He has written this book in the current Arabic idiom, coupled with a lucid and fluent style, rarely found in the Arabic writings of the non-Arabs. May Allah bless him and give him a great reward.

Arabic and English have their own idioms and styles. Hence, translation of one into another is always difficult for this cleavage. I have tried to keep the translation closer to the original as far as possible, but not at the cost of the language. The transliteration of the Arabic words and names is in accordance with the international standard, usually in practice in such works. References in the text to the Qur'anic verses and their translation are from the English translation of the Qur'an by Abdullah Yusuf Ali, published by Sh. Muhammad Ashraf, Lahore, Pakistan.

Translated by  
Dr. Abdullah (Ph.D.)



## FOREWORD

Praise be to Allah and peace be upon the Chief of the creation of Allah and the last of the prophets of Allah. May Allah, the Exalted, invoke His blessings upon him, his posterity, his companions, and those who showed devotion and fidelity to him.

To proceed: I have been given the opportunity of reading the work "Al-Bareilawiyya" (in Arabic) by the most worthy and learned Professor Ehsan Elahi Zaheer, about this isolated sect. If you find a group or a faction separating itself from another group or faction reviling them, all this is designed unfortunately for selfish ends out of internal motives or out of some investigation owing to weakness in the souls or ignorance and deficiency in thinking. If you find a group of people isolated from its root, deviating from the path of its brother-groups and declaring their teachings fundamentals and minutiae as unbelief (*Kufr*), this is an attitude not accepted by reasons recognized by any methodology. We could never have any knowledge or even conceive of this sect except through this book which the learned Professor Ehsan Elahi Zaheer has presented to the readers. He has known this faction from nearby, fathomed the depths of their dimensions by his eyesight and insight, inwardly and outwardly, exhaustively read their sources, digested them, and lived along with them in his country. Through these sources he was able to acquaint the readers with the reality of this group and to unfold the inabicious

truth which they concealed in their hearts to every body except themselves and to those who were not like them. This truth is hidden in their ailing souls, and whatever their hearts hide is probably for greater.

If the learned author of this book had not close relations with this group, by reason of neighbourhood and association with them, and had we not placed our reliance on his honesty of scholarship, and on the documentation of his book with the original sources of that group, we could not have even conceived of the existence of a group like them.

When we became familiar with the evident standpoint of this group and weighed them by the academic methods, we found that with respect to methodology they wore insignificant and weightless, for they stood on the two extremes of excess and negligence, and laid their foundations on superstitions and baseless thoughts.

Viewed from the standpoint of their passionate feeling, proliferation, activity for spreading their false beliefs, misinterpretation of facts by their erroneous thoughts to the simple people and its propagation outside its homeland (India and Pakistan), and obliterating the signs of truth by exercising every possible means, even by excommunicating their opponents — — all these factors have made their danger more crucial than any other. It is binding on every person who knows the truth of this sect to expose them. The learned author has spent an appreciable effort by presenting this book to us, so that we may become well-informed of the affairs of this sect.

A reader is accustomed to find a foreword in the beginning of every book like it which enlightens him with its subject-matter, discloses to him its chapters and weighs it with the balance of academic norms to be familiar with its truth, and evaluate it to judge its style and expression. But this book does not need it, and a reader having an insight can evaluate it himself and taste its charming style.

What is possible for me is that I may put forward

to the reader a few words and their clearly defined stand-points.

As regards a few words, I put them on record about the author of this book, his academic efforts, his struggle against these sects, and the endeavours made by him for the Muslims in Indo-Pakistan subcontinent in modern times by the strength of his charming style and by his scholarly research. Alongside of his work "Bareilawiyya", he profoundly wrote about Qadiyani and Baby sects.

He also produced numerous treatises on the Shi'ites, disclosing their dimensions which are worth consideration in modern times. His writings about the contemporary sects with their demolishing dogmas and misleading methods, presenting a great danger to the beliefs and doctrines of Muslims, are reckoned with this respect like those of his predecessors who wrote in their time about their contemporary sects, although only their name has survived today, or whatever they recorded in the annals of history, like the Mu'tazila, Khawarij and similar other sects. He has the privilege of combining the two cultures, Persian and Arabic, and has a command over the local languages, Persian and Urdu, alongwith Arabic. He has vast knowledge of traditional as well as modern sciences, fundamentals of Islamic methodology, the Qur'an and the Sunna, and Islamic Jurisprudence. He is well versed in the Hanafi Law and the law based on Hadith complied with his mastery over the creed held by the early Muslims, acquired equally in his own country and during his studies in Islamic University al-Madinat al-Munawwara. For these reasons his writings are characterised by gravity and balance and supported by reasonable arguments and truthfulness.

The most significant reason is that he argues on the basis of the authorities of the sect itself on which he writes a book. Hence his writings are beyond suspicion. There

seems no reason to discredit any source which he chooses from their sources. Therefore, his works about various Muslim sects have become sources and authorities for researchers. The same logic consists in his works about this sect which goes by the name of Bareilawis. These are a few words which I intend to present to the readers about the learned author of this book.

A few significant points on which I want to stress more, are concerned with Bareilawis and I have got these points from the pages of this book.

First, the period relating to the life-hostory of the founder of this sect, the detailed events of his life, and his appearance on the scene between 1272 A.H./1855 A.D. and 1340 A.H./1921 A.D. was not one of academic, intellectual and literary movement in India, for the country during this period succumbed under the iron-hand of the British colonialists to crush all the movements which seek life or any movement towards life. Hence this sect appeared under the patronage of the imperialists for selfish interests and adjustment rather for rendering service to them. Nothing is more indicative of this fact than the study of the atmosphere of this movement in his day. The same case was with the Qadianiyya. The learned author himself has exposed its truth, and the attitude of its friendship and service of the British Imperialism.

Allah has made him (the founder of the sect) speak in some of his tracts that he warns the British against the danger of the Wahhabis. This implies that he was a sincere friend of the Britishers, who were opponents and adversaries of the call (*Da'wa*) that was witnessed by the Muslim intellectuals with all its benefits and abilities. The delegates of the Muslims of the Islamic world pay a visit to this country to receive Islamic education in its universities. The historical standpoint about the origin of this sect is sufficient to show

the object of its existence and the need for the support of the Imperialists.

The learned author has disclosed the extent to which the eponym of this sect received the aid and support from the British, although he pretended to the naive people by its use that he had only a small bag from which he used to bring out money, jewellery and cloths.

As regards the genesis of its founder, his first teacher was Mirza Qadir Baig who was a brother of Mirza Ghulam Ahmad Qadiyani. Thus it is true to say that the Qadiyanis and the Bareilawis were twin brothers in the service of the Imperialists.

(Although he is not she, or she is not he, yet he is her brother; his mother has suckled him with her breast.)

If the Qadiyani and the Bareilawi (i.e. the founders) had come to know the decline of the Imperialists in their country, and withdrawal of their assistance from them, they would have changed their stand. Nonetheless, their eyes were not blind, but their hearts in their chests were blind.

Secondly, now I deal with the school of thought of the Bareilawis. They have combined the two extremes and negligence.

(a) They have exaggerated in their beliefs about their deities except Allah, whether they are alive or dead, so much so that they have given them the attributes of omnipotent. They believe that their divines and missionaries have treasures of the world in their land, and the pens of salvation in the next world lie with them.

These are the beliefs not held by a same person, not even by a polytheist before Islam.

(b) They have exercised negligence by supposing the ransom sufficient for a person who abandoned prayer during his whole life; the ransom is offered to their missionaries in proportion to the number of years he had not prayed.

Thirdly, they have excommunicated all Muslims except themselves, even the Deobandis and the Hanafis. This implies their stupidity and short-sightedness, for the Deobandis share the Hanafi law with them, and both the groups owe their origin to the Hanafis when they excommunicate the Deobandis, while the Deobandis are the Hanafis and the Bareilawis too are the Hanafis, the conclusion is that the Bareilawis are also unbelievers (*Kuffar*). This is an obvious logical reasoning. The scholars in the past have said: "He who abuses his genius abuses himself." They have thus excommunicated themselves unconsciously. The excommunication of others by them has become their symbol; they did not leave anyone, and exceeded the limits so much so that the author has mentioned about the founder of this sect that sometimes he excommunicated himself. He was like the poet Jarir. When his satire knew no bounds, he could not control himself to satirise; whenever he did not find anyone to satirise, he satirised himself.

If we try to search for the cause of excommunication of persons other than themselves, we find that it is one thing: unbelief of others in their non-sense talk and superstitions.

As a result of this extremism, precipitance and easy excommunication of others, they excommunicated Muhammad Ali Jinnah, the founder of Pakistan, the Pakistani poet of Islam, Dr. Muhammad Iqbal, even the present President of Pakistan, Muhammad Ziaul Haq.

I believe that this is but natural with them, for these persons were the enemies of his friends, the Colonialists. They were the people who struggled in expelling them from their countries, and cut off what he (the founder) used to receive from them. Therefore, it is no wonder that they were unbelievers (*Kuffar*) in their eyes.

Fourthly, they began the excommunication of Muslims, outside the Indo-Pakistan sub-continent with Imam

Ibn Taimiyya (may Allah have mercy on him) whose excellence and prestige have been testified by the whole world, and even his opponent could not censure his knowledge and merit. They also made the target of excommunication al-Shaikh Muhammad ibn 'Abd al-Wahhab, who touched the contemporary world and every just person. He called all the Muslims to bring their cases for adjudication to Allah's Book and to the Sunna of His Prophet. He threw back the innovations and false beliefs which are not held by the pious Muslims of the early centuries of Islam. He prevented the people from the following evils: begging from others than Allah, seeking help from others than Allah, or doing an act repugnant to the practice of the early Muslims --- a period which has been testified as good by the Prophet (may peace be upon him). He invited to the unity of the Muslim people under the banner of

( there is no god but Allah, Muhammad is the messenger of Allah:), and to make the Shari'a (Islamic Law) the arbiter.

At present when we are in need of unity and solidarity, the Bareilawi (the founder of the sect) declares everyone except himself as unbeliever (*Kafir*), thus splitting the Muslim community and demolishing the foundation of religion.

He is reverting the people from the worship of Allah alone to the adoration of many persons, who, in his opinion, respond to those who call them, help those who call them for help, and distracting them from the Sunna of His Messenger, thus leading them to adherence to these evil passions and desires.

It would be impossible for a man to testify to all these facts existing in a sect, if the learned author did not record the contents of this book to which we have appended this Foreword. Soon the reader will see himself and give a

judgment. Allah is the guide to the straight path.

On this occasion when the Colonialists have departed from their country and the ties with them have been discontinued, I appeal to this group to return to the place from where they started and to look afresh at the legal school which they follow, and at the beliefs held by the Imam (founder) of that school, i.e. Abu Hanifa (may Allah have mercy on him), especially they should look into his work al-Fiqh al-Akbar which pertains to the dogmas.

They should also look into the Book of Allah, the Sunna of His Messenger (may Allah invoke peace and blessings upon him) and the practice of the ancestors in the early centuries of Islam. There is a chance for them that Allah may illuminate their insight, disclose their breasts, and guide them to the straight path. He has power over all things.

**A Itiya Muhammad Salim, Judge, Court of Law,  
al-Madinat al-Munawwara, and teacher in  
al-Masjid al-Nabawi.**



In the name of Allah, the Compassionate, the Merciful.

## P R E F A C E

Praise be to Allah, than whom there is no god but He alone, blessings and peace be upon His Prophet Muhammad, the last of the Prophets, after whom there is no prophet, and upon his posterity and companions, and upon those who followed their way, and adhered to their manners, till the day of judgement.

To proceed: I am presenting now to the readers a new book about a new sect among the sects of Indo-Pakistan sub-continent. This is the present work "Bareilawiyyat" in their lands.

This sect is now among the sects of the subcontinent in respect of its genesis and beliefs constituting a part of a large number of innovating and superstitious sects, spread all over the Islamic world under different names and forms. For this reason I thought that I should write a book on them in Arabic, as I have written on other sects who have strayed from the right path.

When a reader, to any country he may belong, reads their beliefs and teachings in this book, he will feel that as if he is reading about the same sects that are found in his country under different names, as Tijaniyya, Sanusiyya, Malidawiyya, Qadiriyya, Chishtiyya, Rifa'iyya, and many other spread all over the Islamic countries. Some inhabitants of these countries know nothing about Islam except a few customs and rituals which they have inherited from their ancestors. By persecuting offerings and sacrifices to the

ignorant saints and sufi divines, they take it as performing painstaking worship and discharging the obligatory duties of religion. Among these rituals some of them are as follows: to pay visit on every Thursday and on some particular days during the year to the tombs of those whom they consider their saints and divines; to hold death anniversaries at the tombs, birthday celebrations and similar other evil practices which permeated the Muslim society from the non-Muslim neighbouring countries, like Hindus, Magians and idolators. Some countries have inherited the evils from the most ignoble Imperialism known to history, the English Crusaders after their dominance over their countries.

A person, having some knowledge, knows that Islam is a religion of action but the Muslims in general have kept away from action and belief, except one who entertained the fear of standing before his Lord, and restrained soul from lower desires. Therefore, they have neither actions nor beliefs. They shortened the way and changed it, and adopted superstitions, rituals and ceremonies in place of deeds. The reader will find a detailed discussion of these things in this book authenticated with the original reliable sources, as he will find such things existing in actual practice.

I had no intention of writing on the Bareilawis after I had written about straying sects and other rebellious factions, like the Qadiyanis, Babis, Baha'is, Batinis and the Shi'ah, for I thought that this sect was the product of ignorance. The more the knowledge spreads wide and ignorance diminishes, and the worthy world is illuminated, the more the acrimony of their activity will subside the excitement to be extinguished, their endeavours shrink, and their tables be turned over. This will happen with them and with the similar sects in the Muslim world. But I find that their activities are on the increase, and their efforts are accumulated, coupled with the cooperation of their brethren

in faith in foreign countries in order to spread their false beliefs, and to disfigure the hoary face of Islam.<sup>1</sup> They are doing this by propagating the anecdotes, non-sense and unfounded beliefs, talks and humbugs, like the supernatural power of the prophets and saints, and the authorities of divines and sufis, treating the obligations and sacrifices as prayer, alms-giving (*Zakat*) and a substitute for fasting and pilgrimage (*Hajj*), thus making the common man stray from the straight path. They dupe and conspire against the followers of the Qur'an and the Sunna, and against those who call to the unity of Allah, and have belief in the purity of the unity of Allah, in His godhead and lordship, and unity of the prophethood of Muhammad (peace be upon him), and against those who strictly follow the Sunna of the Prophet (may peace be upon him) and exhort the Muslims to adhere to the Qur'an and the Sunna in place of sayings of the saints and sufis. They accuse everyone who calls to action and to adhere to the Qur'an and Sunna, of Wahhabism and of disparaging the saints and divines. Moreover, they have issued *fatwas* (verdicts) of excommunication, declaring as unbeliever (*Kafir*) everyone who does not believe in their superstitions and opposes their opinions based on false imagination and beliefs derived from idolators, polytheists, and Hindus, and their teachings which call the Muslims to ignorance and non-sense. Besides, they attacked the eminent

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1. They held a conference on a large scale in England three years ago. A large number of people belonging to this superstitious and innovating sect were assembled from most of the countries of the world. It is curious to note that they could not find any Muslim country or any Islamic state to hold this Conference.

scholars of this community who had the honour of spreading the teachings of the Qur'an and the Sunna and of defending them, and refuted the interpolation of the interpolators, and the allegories of the allegorists who supported with them (i.e. the Qur'an and Sunna) for their wordly ends, and mean evil passions by their allegories. These scholars also repelled anyone who intended to suspend the divine law and its implementation.

My ignorance of their true position prevented me from writing about them, for I thought — and many others like me would think — that they have deviated from the straight path and the clear beliefs held by the early Muslims by reason of their keeping away from true knowledge and ignorance.

But when I wrote about the Shi'a and their beliefs and scraped them, I found that they too had taken their beliefs from that bubbling source: from the Bareilawis and their likes in the past and present, attributed to the Ahl al-Sunna. But there is a great difference between the Ahl al-Sunna and these sects. They are in one valley, and the Ahl al-Sunna are in another valley.

Hence, I was dismayed — and the reader will also be dismayed — when I read the beliefs of these people from their original sources. These beliefs have no relation with Islam, rather they are the very beliefs that were held by the polytheists and the idolators of Arabia before the commission of the Great Prophet (may peace be upon him). Even such hyperbolism and extremism in associating with Allah, and withdrawal of His power and authority as shown by this sect were not in existence in pagan Arabia. The status they give to their alleged saints, divines and leading personalities, the various forms of polytheism and invention of fables and anecdotes, and fabrication of false reports and

rumours by them, are all conclusive proofs of their fabrication and invention. The proof of falsehood is but falsehood. There is no comparison between the Arab polytheists and idolators before Islam and the Bareilawis, as the latter have far surpassed them in variety and multiplicity.

Secondly, I refrained from writing on them, especially in Arabic, as in the beginning I thought that this sect did not exist outside the Indo-Pakistan subcontinent, although the Islamic world is in need of acquaintances with the affairs, beliefs and opinions of the Muslims of this part of the world owing to the existence of a large number of Muslims in this region. The Muslims of Pakistan, Bangladesh, India and other neighbouring countries constitute more than three hundred million people.

But this conjecture of mine did not last long, when I found the same beliefs, dogmas, non-sence talk, fables, misinterpretation of the Qur'anic verses and interpolation, negligence of the Sunna, deviation from the texts of the Qur'an and the Sunna, arguments on the basis of preternatural phenomena, and alleged miracles, in other countries from the Far East to the Far West, from Africa to Asia.

I proceeded and commenced this work seeking help from Allah and asking Him for success. I did not feel much difficulty in forming my opinion that I should write about them in Arabic alongside of writing in Urdu — the language of the Muslims of this subcontinent, for this sect exists, with its thoughts, beliefs and doctrines in other Muslim countries under various names varying in local colour from region to region.

Those who are concerned with the affairs of the Muslims and their reformation, and those who want to work in the Islamic field and to be armed with the fatal weapons to fight against polytheism, innovation, deviation from the right path, will benefit from the book, for their acquaintance

with false beliefs of the followers of evil passions and temptations, and arguments of pretenders. Similarly, the general readers will also benefit from this book for their familiarity with the hidden truths and secrets in their works and treatises.

I am fully aware that some unwise and gullible persons from the advocates of unity and nearness among the Muslim sects will frown. But I have repeatedly stated that unity and agreement are not achieved without the unity of beliefs and doctrines, for unity means agreement on principles and approach.

Therefore, it is essential that we should unite ourselves by returning to the Book of Allah and the Sunna of His Prophet, and by correcting the beliefs in their light, and should give up fanaticism and following the sayings of men, and adherence to the methods of the sufis and their superstitions. It is worthy of note that in the beginning these things appear to be very light and easy, but ultimately they lead to deviation from Islam, and its teachings and methods.

The reader will find a detailed analysis of these points in this book.

I have spent my best possible efforts in writing this book and took pains in reading more than three hundred treatises and books — devoid of sense and knowledge. A person who has been involved in it can best understand the phenomena. But when I made it incumbent on me that I would mention everything in this book from the sources of the sect whom I am going to refute, it became necessary for me that I should have patience and perseverance. I believe that Allah will give me its reward.

In conclusion, let me put on record that this book would not have come out with this beautiful get up — in spite of some printing mistakes and lack of care — if some of my friends and teachers of Islamic University, Medina, and its authorities had not taken care of it.

Every one of them endeavoured to provide to me what I needed and even what I did not need. As a result of their efforts the printing of this book in a press in the city of the Prophet (may peace be upon him) became possible for me. I am fighting against these oppressors and attacking them to uplift the Sunna and to defend his teachings.

My gratitude is due to my brothers of Matabi' al-Rashid in Medina who made their best efforts to complete this work in the earliest possible time. May Allah reward them all.

I feel myself proud at the moment when I am writing these lines in the mid-night in front of al-Masjid al-Nabawi in this blessed part of the world. I hope that Allah, the Almighty, will accept this humble work from me, and make it sincere and pure for His pleasure, and will help me to defend His unity, self-sufficiency, power, and majesty, and the Sunna of His Prophet, the Chosen one, Muhammad (peace be upon him) as long as I live, the fingers move, the tongue speaks and the heart throbs. He is the All-hearing and All-responding.

May Allah invoke His peace and blessings upon our chief Muhammad the last of the prophets, and chief of the prophets, the leader of the pious, and upon his companions, whose foreheads are illuminated and who are blessed, and upon their followers who follow them in a good manner, and who are not innovators in religion, till the Day of Judgment.

EHSAN ELAHI ZAHEER

AL-MADINAT AL-MUNAWWARA,  
THURSDAY NIGHT,

23 March 1983.

12 Jumada al-Akhira, 1403 A.H.





## CHAPTER—I

## THE BAREILAWIS

## THEIR HISTORY AND THEIR EPONYM

The Bareilawis belong to a sect which is among the sects of Indo-Pakistan subcontinent belonging to the Hanafi school of law. This name is applied to them for their attribution to their eponym, the promotor of their word, the founder of their bases, and the expounder of their principles and foundations, Ahmad Rida, the Bareilawi,<sup>1</sup> who was born in Bareilly,<sup>2</sup> a city in India in the province of Uttar Prgdesh.<sup>3</sup>

This sect is distinguished by this name from other Hanafi sects existing in the subcontinent, like the Deobandis, Nadawis, Tawhidis and others.

The leader and founder of this sect was born<sup>4</sup> in a learned family on 14 June 1865/10 Shawwal, 1272 A.H. His father Naqi 'Ali and grandfather Rida 'Ali were considered the Hanfi 'Ulama' (scholars).<sup>5</sup> He was named Muhammad. His mother named him Amman Miyan, his father Ahmad

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1. Da'irat al-Ma'arif al-Islamiyya (Urdu), Lahore: University of the Punjab, 1969, Vol.IV, p. 485.
  2. Al'-Bastawi: A'la Hadrat Bareilawi, Lahore, n.d.,p.25; Zafar al-Din Bihari Ridawi: Hayat A'la Hadrat, Karachi, n.d.
  3. Da'irat al-Ma'arif, loc. cit., Vol.IV, p.487.
  4. Hayat Al'la Hadrat, Vol. I, p.1.
  5. Tadhkira 'Ulama'i Hind, p.64.

Miyan and his grandfather Ahmad Rida.<sup>6</sup> But he liked none of these names and named himself 'Abd al-Mustafa,<sup>7</sup> and he used it regularly in his correspondence, treatises, and books.

It is said that he was deeply dark, having a murky colour. His opponents used to condemn him on account of the darkness of his face. A scholar produced a book in refutation of his ideas. He named this book "al-Tin al-Lazib 'ala al-Aswad al-Kadhib" (sticking clay on the dark liar).<sup>8</sup> His nephew himself has admitted it. He writes: "In his young age he had deep brown colour, but strenuous efforts changed his colour and removed the freshness of his face".<sup>9</sup>

He was slim and slender,<sup>10</sup> suffering from pain in kidneys and from other chronic diseases.<sup>11</sup> He always suffered from pain in his back<sup>12</sup> and from intense headache and fever.<sup>13</sup> He had a white speck in his right eye, and felt severe pain in it as it was badly damaged on account of this excess of water in this affected eye. He underwent medical treatment for a long time, but the eye was not healed up till the end of his life.<sup>14</sup> Reports tell us that once his meal was placed before him, both bread and curry. He ate the curry and drank the soup, but did not see the bread. When his wife asked him about it, he replied, "I did not see

6. Al-Bastawi: Al-Bareilawi, p.25.
7. Al-Qadiri: Man huwa Ahmad Rida?, (Who is Ahmad Rida), p.15.
8. He was Murtada Hasan, an eminent Hanafi 'alim (scholar).
9. Al-Bastawi: al-Bareilawi, p.20,
10. Hayat A'la Hadrat, Vol.1, p.35.
11. Al-Bastawi: al-Bareilawi, p.20.
12. Hayat A'la Hadrat, p.28.
13. Malfuzat Bareilawi, p.64.
14. Ibid., pp. 20-21.

the bread," although it was placed before him with the curry."<sup>15</sup>

He was absent-minded, weak in memory and utterly forgetful. One of his disciples reports: "It was the habit of the Bareilawi that he wore the glasses when he wrote or read something, for his eyesight was weak, and he could not read or write without glasses. During his leisure hours he lifted it from his eyes and placed it on his forehead. Once some persons came to him when he was writing. He lifted his glasses and as usual placed it on his forehead; then he became busy with talking to them. When he finished, he intended to write and searched for the glasses. He forgot that it was on his forehead. For a while he was perplexed and remained inactive. When he suddenly wiped his face with his hand, the glasses came down to his nose. Thereupon he remembered that he had kept it on his forehead"<sup>16</sup>

Once he suffered from plague and vomited blood.<sup>17</sup> He was hot-tempered,<sup>18</sup> quickly excitable, severely erascible, insolent, given to cursing, reviling, obscene, and lewd in his language. Sometimes he uttered the words that were not worthy of a common man, much less of a man to whom learning and leadership have been attributed. This habit was so much deep-rotted in him that his friends and advocates of his beliefs and thoughts were forced to say, "He was hard-hearted and callous to his opponents. He did not take any care required by the Shari'a."<sup>20</sup>

15. Anwar Rida, p.360.

16. Hayat A'la Hadrat, p.64.

17. Ibid, p.22.

18. Anwar Rida, p.358.

19. Mas'ud Ahmad: al-Fadil al-Bareilawi, p.199.

20. Hayat A'la Hadrat, p.211.

For this reason people hated him and separated from him, so much so that his most sincere friends despised him and abandoned him in the long run. One of them was Muhammad Yasin, founder and manager of a religious madrasa (seminary) called Isha'at al-Ulum—a pious and learned person who considered the Bareilawi his teacher. He abandoned Bareilawism, separated himself from his party and the Deobandis alongwith his madrasa (seminary).<sup>21</sup> Moreover, the madrasa (seminary) which his father had established in Bareilly and founded it under the name Misbah al-Tahdhib severed itself from Bareilawism on account of his severity, callousness, and insolence to the people, and declaring the Muslims as Kafir (unbeliever). This madrasa (seminary) severed itself from him and it joined the Wahhabis. Consequently, there remained no madrasa (seminary) of the Bareilawis in their own city despite the presence of A'la Hadrat (His Highness) in it.<sup>22</sup> These were the consequences of his harshness and crudeness.

The Bareilawis narrate anecdotes and fabricated stories about their imam (leader) like other sects who build the edifice of their sect on fictitious stories to raise the value and rank of their imam and to promote their message and call, despite the fact that falsehood draws disparagement and blame instead of praise and laudation.

They narrate: He finished the recitation of the Qur'an when he was four years old, rather far before this age. (i.e. when he was three or even before that). When he sat before his teacher to begin the Arabic alphabets, his teacher began with "In the name of Allah, the Compassionate, the Merciful." He then taught alif, ba, ta till he instructed him by saying: *lam alif: la*. The Bareilawi kept silence and his

21. Hayat A'la Hadrat, p.211.

22. Ibid.

teacher instructed him again. He said: *lam alif: la*. The Bareilawi, the child said: I have read *alif* and read *lam*. Now read as your teacher teaches you. The child then looked at the grandfather in a manner which his grandfather understood by the light of his faith that this child would bear learning and wisdom. He will illuminate the world by his light, and he wants to disclose the secrets from his heart and eye from now. So he said, "You are right. You have previously read *alif* and *lam*, but the *alif* which you learned previously was not the true *alif*, but it was *hamza*, because *alif* is always vowelless and it is impossible to begin a word with a vowelless letter. Hence *lam* was placed before it, so that *alif* could be known. The Bareilawi, the child, was still dissatisfied the second time and he said: Why has the *lam* been particularised for the beginning; it could be begun with *ba' ta', dal* and *sin*.

The grandfather was bewildered and said, "It was begun with *lam*, for it agreed with *alif* in shape and character<sup>23</sup>.....till the end of this non-sense talk .

One may ask these non-Arabs: How is there the agreement between the *alif* and *lam* in respect of shape and character, which the child of three or four years of age noticed, and that was not known even to the teachers of the languages and experts, and they did not notice this absurd talk?

On the first day of his education the child realised that his people wanted to establish resemblance between their leader and the Prophets, for the latter learnt without receiving education from any creature. Moreover, they endeavoured to give him supremacy and to raise his rank over them (i.e. the prophets). (We seek refuge with Allah from such non-sense talk). No such hyperbolic praise, as they

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23. Al-Bastawi, al-Bareilawi, pp.26-27; Anwar Rida, p.35.

allege, has been reported about any of the prophets through sound chain of narrators in the reliable collections of Hadith, except in the fabricated narratives and works, containing fictitious stories and lies attributed to some of them (i.e. prophets).

But they purposely designed to tell such tales about him, for before telling this story many similar stories have been mentioned in his biographies, implying that Ahmad Rida did not need the education through his teachers, for Allah Himself has taught him since his birth or perhaps before his birth.

These story-tellers have expressly mentioned this fact. Before narrating this story one of them says: "The knower of the unseen has filled his heart and soul, and his mind and thought with faith and belief. He has filled his chest with blessings and made it a treasure for them. Hence the A'la Hadrat (His Highness) (Allah be pleased with him) apparently walked on the paths of the world of causes".<sup>24</sup>

He himself was not satisfied with the rank less than that of the prophets. Once he said to his followers and novices while he was suffering from headache and fever, "These diseases are blessed; they stuck to the prophets (peace be upon them). Praise be to Allah; they have stuck to me as they had stuck to them."<sup>25</sup>

Besides, he used to say: "The date of my birth can be derived from the word of Allah and which applies to the following verse:<sup>26</sup>

• اولئك كتب في قلوبهم الايمان وايدهم بزوح منه

24. Ibid., p.26.

25. Malfuzat, Vol. 1, p.64.

26. Hayat A'la Hadrat, p.22.

"For such He has written Faith in their hearts and strengthened them with a spirit from Himself(LVIII:22)".

Writing about his childhood Zafar al-Din says that while reciting the Qur'an (when he was less than four years) his teacher instructed him in a Qur'anic verse. But the Bareilawi could not recite it despite his repeated effort to do so. His grandfather noticed it and was amazed. After looking in the copy of the Qur'an he saw that there was some grammatical mistakes in the recitation of the teacher. The Bareilawi's tongue declined to recite this verse ungrammatically.<sup>27</sup>

This shows that he was infallible since his childhood, and he did not speak even an erroneous word. Some of his followers have expressly mentioned it. How daring they are to Allah! Many of them have written: "The pen of Ahmad Rida and his tongue were immune from a slip, even from a point, although it is an established fact that every scholar has a slip".<sup>28</sup> Another follower says: "The Bareilawi did not utter even a word from his tongue repugnant to the Shari'a. Allah has protected him from every lapse".<sup>29</sup> Another follower says: "Since his childhood Ahmad Rida has been protected from straying and error, and adherence to the straight path was ingrained in his nature".<sup>30</sup>

Another statement goes: "Allah has protected his pen and tongue from error".<sup>31</sup> A more express statement runs: "A'la Hadrat (His Highness), the Bareilawi, was in the hand

27. Ibid., p.22.

28. Abd al-Hakim Sharaf: Yadi A'la Hadrat, p.32.

29. Muhammad Asghar al-'Alawi: Al-Fatawa al-Ridwiyya Introduction, Vol. II, p.5.

30. Anwar Rida, p.223.

31. Ibid., p.271.

of al-Ghawth al-A'zam (Abd al-Qadir al-Jilani) like a pen in the writer's hand, and al-Ghawth al-A'zam was in the hand of the Prophet (may peace be upon him) like a pen in the writer's hand, and the prophet (may peace be upon him) does not speak of his own passion in the presence of Allah".<sup>32</sup>

The Bareilawi himself has said about him: "Allah's pleasure lies with the Prophet's pleasure and the prophet's pleasure lies with the pleasure of the Bareilawi".<sup>33</sup> He further says: "The existence of the Bareilawi is a sign from the exact signs of Allah."<sup>34</sup> Disgracing the companions of the Prophet (may peace be upon him) one of his followers said: "Our paying visit to the Bareilawi has lessened our eagerness to visit the Companions of the Prophet (peace be upon him)".<sup>35</sup> These are the absurd talks and fictitious stories forged by them to prove their lies and fabrications true, but the lie does not benefit the liar.

Finally, they have narrated another story. How mean and wicked it is! It goes: A man met the Bareilawi when he was three years and six months old. He talked to him in eloquent Arabic, and the Bareilawi replied to him in Arabic in the same manner. The man was not seen later.<sup>36</sup>

They were not content to narrate these fables. Above all, they have narrated another story: "While teaching him once his father said to him: "I do not know whether I teach you or you teach me. At that time his age did not exceed ten years".<sup>37</sup>

32. Anwar Rida, p.270.

33. Ayyub Ridwi Bagh-i Firdaus, p.7.

34. Anwar Rida, p.100.

35. Wasaya al-Bareilawi, p.24.

36. Hayat A'la Hadrat, p.22.

37. Introduction to Fatawa Ridwiyya, Vol.II, p.6.



It is worthy of note that the teacher who used to teach him was Mirza Ghulam Qadir Baig,<sup>38</sup> the brother of Mirza Ghulam Ahmad Qadiyani, the false prophet. It is reported about him that he (the Bareilawi) completed his education and occupied the seat of *ifta* (issuing verdicts) when he was below fourteen years.<sup>39</sup> He himself has stated in definite terms: Praise be to Allah, I issued the first *fatwa* when I was fourteen years old on the 14th of Sha'ban, 1286 A.H. On this date prayer became obligatory on me, and I turned to the Islamic injunctions".<sup>40</sup> The Bareilawis put forth this argument repeatedly to prove the eminence of their leader during his childhood.<sup>41</sup> But they forgot this fabrication and the miracle of their leader when they stated: He intended to learn the rational sciences from a famous scholar who was expert in rational sciences from a Shaikh Abd al-Haqq Khairabadi, son of Fadl al-Haqq Khairabadi. But he did not agree to learn these sciences from him, for he (the Bareilawi) was strictly opposed to the Wahhabis, as they supposed.<sup>42</sup> These people have expressly stated that this event took place when he was twenty years old.<sup>43</sup> Moreover, they have written in their works that the Bareilawi became the disciple of Sayyid Ali Rasul Shah in 1294 A.H./ 1876 A.D. and obtained a certificate from him in Hadith and other sciences.<sup>44</sup> Later he studied some sciences with his son Abu'l-Husain Ahmad in 1296 A.H./1878 A.D.<sup>45</sup>

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38. Al-Bastawi: al-Bareilawi, p.36; A'la Hadrat, p. 32.  
 39. Al-Bareilawi, p.32.  
 40. Al-Qadiri: Man huwa Ahmad Rida, p.17.  
 41. Hayat A'la Hadrat, p.33; Anwar Rida, p.357.  
 42. Ibid.; Ibid.  
 43. Al-Bastawi: al-Bareilawi, p.35.  
 44. Anwar Rida, p.356.  
 45. Hayat A'la Hadrat, pp.34-35.

It is obvious that there is a long period of twenty-four years between the date of his birth, 1272 A.H./1865 A.D. and the year 1296 A.H./1878 A.D. In such an age a man does not need the learning of arithmetic. A man with a least knowledge can understand it at first sight. An old adage goes: A liar has no memory.

#### HIS FAMILY AND LIVELIHOOD:

Not much is known about the family in which the Bareilawi was born. His father and grandfather were amongst those who were considered scholars.

The opponents are of the view that he (the Bareilawi) belonged to a Shi'i family who exhibited themselves to be the Sunnis for harming them. They argue on the basis of the following points:

1. The names of his parents and ancestors were the Shi'i names, and such names were not in vogue among the Sunnis. These names are as follows: Ahmad Rida ibn Naqi 'Ali ibn Rida 'Ali ibn Kazim 'Ali.<sup>46</sup>

2. The Bareilawi has uttered such ignoble words about 'A'ishah Siddiqah, the mother of the believers (Allah be pleased with her) as cannot be conceived of uttering them by a Sunni.<sup>47</sup>

3. He circulated among the Sunnis beliefs and ideas which were not in circulation among the Sunnis in the Indo-Pakistan subcontinent before him. All of them were borrowed from the Shi'a, as the belief concerning the knowledge of the unseen possessed by the prophets, and the doctrine of will and power of man, and similar others.<sup>48</sup>

4. He used to narrate the Shi'i traditions and circulated

46. Ibid., p.2. . . . .

47. A description of these words will follow.

48. Fatawa Bareilawiyya, p.14.

them among the Sunnis, as a tradition runs: "Ali is a counterpart of fire."<sup>49</sup> Another tradition says: "Fatima was named so, for Allah has protected her children from fire".<sup>50</sup>

He said: "The order of the Helpers of the people (*ghawth*) and of those who are called for help begins from 'Ali, ending at al-Hasan al-'Askari, the eleventh Imam of the Shia".<sup>51</sup>

He said: "Ali removes calamity and obliterates misery from him who recites the well-known Saifi supplication, seven or three times, or only once. The supplication is as follows:

ناد عليا مظهر العجائب  
تجدده عوننا لك في النوائب

"Call 'Ali for help who is the manifestation of wonders; you will find him a helper to you at the calamities".

كل هم وغم سينجلي  
بولايتك يا علي يا علي

"Every calamity and misery will be gone by your protection, O 'Ali, O 'Ali".<sup>52</sup>

Moreover, he said that the following couplet was useful for the cure of the diseases; it is the cause of attaining the medium and reward:

لسي خمسة اطفى بها حر الوباء الحاطمة  
المصطفى والمرضى وابناهمنا و الفاطمة

49. AL-AMN WAL-ALA, p. 58

50. Al-Bareilawi: Khatm Nubuwwat, p.98.

51. Malfuzat.

52. Al-Amn wa'l - Ala, pp. 12-13.

"I possess five names by virtue of which I extinguish the heat of the smashing epidemic: al-Mustafa, al-Murtada, their both sons and F'atima".<sup>53</sup>

He then talks of divination (*Jafar*), a Shi'i doctrine and admits himself: "*Jafar* (divination) is a book written by Ja'far al-Sadiq. In this book he has written for the family of the Prophet (peace be upon him) whenever they need it and to realise it till the day of resurrection".<sup>54</sup>

The book "al-Jami'at al-Shi'a" also mentions it as follows: "Al-Jafar and al-Jami'a are the names of books written by 'Ali (Allah be pleased with him). He has mentioned in them incidents that would take place in the world till the end of the time in the manner of the science of letters. The well-known leaders among his posterity are familiar with it and themselves teach it".<sup>55</sup> The Sunnis have also reported the following false narrative admitted by themselves: "It was said to the eighth Imam who was infallible according to the Shi'a: Teach me words that I utter when I visit any of you, O family of the Prophet (peace be upon you). He replied: Come near the grave and utter the words "Allah is most great" (Allahu Akbar) forty times, they say: Peace be upon you, O family of the Prophet; I seek your intercession and I submit to you my desire, my intention, my problem, and my need. I call upon Allah as a witness that I believe in your secrecy and in your openness, and I acquit myself to Allah, the Exalted, from the enemy of Muhammad and the family of Muhammad, among the Jinns and among men".<sup>56</sup>

He wrote in one of his epistles: "There is no harm in

53. Fatawa Ridwiyya, Vol.IX, p.187.

54. KHALIS AL I'ATIQAAD, p. 48

55. Ibid.

56. Hayat al-Mawat included in al-Fatawa al-Ridwiyya,

keeping the statue of the tomb of al-Husain in the house for the sake of blessing".<sup>57</sup>

Such examples can be cited endlessly.

5. The claim of swearing allegiance to his spiritual guide ends at the Prophet (may peace be upon him) through the Shi'i Imams, as he himself has mentioned it in his own words in Arabic.

"O Allah grant blessing, peace and favours to our chief and master Muhammad, the chosen one, who occupies a high place, to 'Ali al-Murtada, one with whom Allah is pleased, and who occupies a lofty position, a submissive person from his community, better than the persons bygone, to al-Husain who is from his group, and better than so and so, and to al-Husain, who belongs to persons who have surpassed, to Zain al-'Abidin, who performs prostrations frequently, B-aqir who possesses the teachings of the prophets and supplier of the water of *Kauthar*, and master of *Tasnim*, and to Ja'far who seeks the pleasure of his Lord, like Moses, may Allah grant blessings to him,"<sup>58</sup>

There are many grammatical mistakes in this passage written in Arabic by the Bareilawi. This shows his eminence and command over Arabic a person about whom it is said that he used to speak Arabic when he was three years old.

We do not know which rules of grammar apply to the following phrases in Arabic:

حسين من زمرة احسن من كذا و كذا

What is the meaning of the phrase: باقر علوم الانبياء ؟

And what does he mean by saying: يا صلوة عليه

57. Vol. IV, p. 299.

58. Anwar Rida, p. 27.

6. He excommunicated the Ahl al-Sunna and the eminent persons among them of this subcontinent and outside it. He has expressly said that the Shari'a law of mosques does not apply to their (Sunnis') mosques, i.e. they are not mosques. It is not lawful to assemble with them and to have marriage ties with them. But he did not make the Shi'a the target of his *Fatawa*, and he did not talk of their centres, their places of worship the traditions relating to Husain. Conversely, they think that the Shi'a are the posterity of Husain. Then they went to the Bareilawi to choose a name for them, and he derived their name by chronogram.<sup>59</sup>

7. He composed some odes in which he exaggerated the praise of the Shi'i leaders.<sup>60</sup>

For this reason his opponents accuse him and his family of Shiism, and that he used to work for their cause, and circulate their call under the guise of the Sunna.

As for his livelihood, various confused and contradictory reports have been related. Sometimes they say: He belonged to the family of the farmers, and his family reserved annual ration for him from their revenue, and on this income he spent his days.<sup>61</sup> But sometimes that amount did not suffice him, so he borrowed money from others, for it is reported that sometimes he did not possess even a single penny to buy the postage stamps.<sup>62</sup> Sometimes they say something antithetical: He was helped by the unseen hand with a good deal of wealth. Al-Bihari al-Ridwi says: "The Bareilawi had a locked hand-bag and opened it at the time of need. Whenever he opened it, he did not open

59. Sharaf Bareilawi: *Yad A'la Hadrat*, p. 29.

60. Al-Bareilawi: *Hadaiq Bakhshish*.

61. Anwar Rida, p. 360.

62. *Hayat A'la Hadrat*, 58.

completely, except to the extent to which he entered his hand. He would bring out wealth, jewelry, and clothes, as he liked".<sup>63</sup>

His son reports: "A'la Hadrat (His Highness) used to distribute among the people and his friends a great quantity of jewelry. Similarly, he bestowed on our wives and daughters gold jewelry of various designs which he brought out from that small bag. We were surprised to see from where came all these valuable things".<sup>64</sup>

His opponents accuse him of getting a secret aid from the British Government. This unseen hand was neither the hand-bag nor any other thing. It was the hand of the British Imperialism. They helped him in order to exploit him for their selfish ends, especially for creating schism among the Muslims, and for excommunicating those warriors who were shedding their blood in the way of Allah, and sacrificing their lives to promote the cause of Allah, and to purify their land from the existence of the Imperialists.<sup>65</sup>

I myself think that this large income came from the offerings and gifts presented to him by his simpleton followers and novices, as it is the habit of the Indian Muslims, particularly of this sect and of other Sufi factions that they serve their 'ulema and preachers by giving alms to them. Or that might come from the salary reserved for them. The proof of this assumption is that it is not certainly known about the father and grandfather of the Bareilawi whether they were engaged in agriculture, industry, trade, or some other vocation, except that they led prayer in the mosques, and the people gave them some remuneration for it. The Bareilawi walked in their footsteps, for it is not established

63. Al-Bastawi: al-Bareilawi, p.75.

64. Hayat A'la Hadrat, p.57.

65. A detailed account will follow.

that he was engaged in any of these works even for a single day. This is reinforced by the assertion by his disciple and biographer al-Bihari. He says that the Bareilawi travelled to Jaunpur and was guest with one of his followers. He presented to him thousand rupees in the currency of that day.<sup>66</sup>

Ayyub 'Ali, one of his followers, relates that one day not a single penny was left with the Bareilawi. He restlessly spent the night. In the morning, a rich man came to him and presented him an offering of Rs. 51/- through his son Hasnain.<sup>67</sup> Once again he became penniless and had nothing even to purchase postage stamps. A man who knew this situation sent two hundred rupees to him.<sup>68</sup>

The literature of this sect is replete with such stories. From these stories and narratives the reader can realise that whatever we have stated about his income and livelihood is authentic, and the rest is a fabrication, forged to raise the degree of the man in the eyes of the rich people and of his wandering followers, for a pleasure found in a lie is not found in the truth. Otherwise, what is his poverty compared to his generosity and endowments to the people from the vast riches? What is the truth compared to the false and imaginary stories?

#### HIS HABITS, MANNERS AND LANGUAGE:

Reports tell us that the Bareilawi was addicted to eating the Indian betel-leaf. This leaf grows abundantly in India and Bangladesh. It is also said that during Ramadan he was content to eating the betel-leaf alone after breaking the fast.<sup>69</sup>

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66. Hayat A'la Hadrat, p. 56.

67. Ibid., p. 56.

68. Ibid. p. 58.

69. Anwar Rida, p. 256.



He was also a *hookah*-addict.<sup>70</sup> He preferred smoking *hookah* even to eating and drinking. He himself and his family used to present *hookah* to the visitors and the guests,<sup>71</sup> like the custom prevalent among the rabbles, addicts and villagers in some regions of the subcontinent. What is amazing is that once he said that the devil was his companion when he smoked *hookah* and that he and the devil smoked it by turns.<sup>72</sup> One of his habits was that he used to kiss the feet of the people. One of the Bareilawis has written that he (the Bareilawi) used to kiss the feet of Ashrafi Miyan.<sup>73</sup>

Another Bareilawi says that whenever he was informed that some person had returned from Hajj, he would immediately go to him and ask him: Did you visit the Prophet (i.e. his grave)? If he said, "Yes", he would kiss his feet instantly.<sup>74</sup>

As regards his manners, we have already stated that he was severe to his opponents, callous and hard-hearted. He was harsh in his words, and knew no graciousness and mercy. Whenever he mentioned the opponents, he used their nicknames, and mean words for them, whether their use was good or bad. In this respect we find no parallel to him during this last period. The words dog, swine, devil, liar, recalcitrant, unbeliever, profligate, and apostate were commonly used by

70. It is amazing that how did the person who excommunicated others and declared them as impious for trivials presented *hookah* to others, although some 'ulema in the past and in our own day issued a *fatwa* declaring it unlawful or at least disapproved.
71. Hayat A'la Hadrat, p. 67.
72. Malfuzat al-Bareilawi.
73. Adhkar Habib Rida Lahore: Majlis Rida, p. 24.
74. Anwar Rida, p. 306.

him. There is no value of these words in the language of the Bareilawis. He used them regardlessly and so frequently that one may say that none of his writings should be free from these nicknames and abuses. He transgressed all moral limits, so much so that sometimes he ventured to describe the attributes of Allah in a way not worthy of a Muslim. Sometimes he said about Allah that he was the God of the Deobandis. Addressing them (the Deobandis) he wrote: A woman is capable of committing fornication. Then according to the opinion of your leader and teacher, it is necessary that your God too should be capable of committing fornication; otherwise the prostitutes of the brothers of the Deobandis would laugh at Him and say: How do you claim for Godhead? You are not capable of doing which even we can do? This naturally implies that your God must possess female sexual organ; otherwise where will be the sexual intercourse?"<sup>75</sup> (We seek refuge with Allah from such nonsense talk). . . . till the end of these absurd talks. We ask Allah's pardon and turn to him in repentance.

It is not possible to put in his original words which he uttered for his opponents and whatever he said about them.<sup>76</sup>

The following report by his followers indicates his callousness: Once the Bareilawi went to an eminent scholar of the subcontinent who was expert in rational sciences and he wanted him to teach. The teacher asked him about his work and business. He replied: I write against the Wahhabis and expose their straying from the right path and their disbelief. He said to him; " This is not worthy of you."<sup>77</sup>

75. Al-Bareilawi: Subhan al-Subbuh, p. 142.

76. A brief description will follow in the chapter on excommunication of the Muslims.

77. Al-Bihari: Hayat A'la Ḥadrat.

He returned from him and refused to learn from a person who prohibited him from declaring the monotheists as impious and disbeliever.

He wrote abstruse and ambiguous language not much intelligible on account of intricacy of expression and ambiguity of style. Sometimes he intentionally wrote in a complicated manner to exhibit that he was a dashing scholar and a prolific writer, for some people thought that he who could not grasp the meaning and theme of his writing was really a scholar. This has been admitted by the Bareilawis themselves, as they said: He who wants to understand his personality should be well-versed in the arts and learnings.<sup>78</sup>

He was not eloquent either in writing or in speech and he himself realised it. That is why he did not make any speech on Friday or at the 'Id prayers, except on the occasions of the third 'Id, which he and his followers and the persons like him in the past had innovated. That is the birthday of the Prophet (peace be upon him), 'Id Milad al-Nabi, as they call it. He also used to make a speech on the day his spiritual guide, 'Ali Rasul, had died. They called it Yawm al-Urs (death anniversary held at the tomb of the dead).<sup>79</sup>

### HIS WORKS:

Before we talk of his works, we wish to draw the attention of the reader that this sect at large is obsessed with the love of hyperbole and exaggeration, for any word they utter is a lie. They are not satisfied with truth; they are forced to tell a lie. They think that it is not possible to praise a person without mixing it with exaggeration. Hence,

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78. Anwar Rida.

79. Al-Bihari: Hayat A'la Hadrat.

their statements are contradictory on this subject, like those of others. A person says that the works of the Bareilawi are two hundred,<sup>80</sup> or three hundred fifty,<sup>81</sup> or four hundred.<sup>82</sup> Another says that the number of his works exceeds five hundred,<sup>83</sup> and a fourth one says that it exceeds six hundred.<sup>84</sup> A fifth one did not think this number sufficient but said: The number of his works reached one thousand, rather more,<sup>85</sup> although the books do not exceed ten, even then is more. In the following paragraphs we furnish the details of this story.

In fact, the Bareilawi did not produce any book. He wrote Fatawa in reply to the queries sent to him by his followers seeking their reply. He answered their questions and issued Fatawa with the help of a number of persons who were his assistants and employees to do this work. Sometimes they were many. They collected material from the works on Fiqh and wrote the Fatawa. Sometimes these queries were sent to other cities where the relevant books and his assistants were available. They supplied answers to him by copying pages from the relevant works. Afterwards these Fatawa were collected and presented to the Bareilawi who would collect them and mould them in his own language without any review. That is the reason why so much ambiguity, confusion and complication are found in these Fatawa. Hence the reader is hard put to grasp them. Before sending the Fatawa to the person concerned he would give

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80. Al—Dawlat al— Makkiyya.  
 81. Ibid.  
 82. Al—Bihari: al—Mujmal al—Mu’addid..  
 83. Ibid.  
 84. Hayat al—Bareilawi p. 13.  
 85. Man huwa Ahmad Rida, p. 25;  
 Supp. to al—Mu’taqid al—Muntaqid, p. 266.

an appropriate caution to every query, and named it according to chronogram. After keeping the copies of the Fatawa with him, he sent them to the persons concerned. At times before sending them to the questioners he would get them printed in the form of a pamphlet or a treatise.

His Fatawa generally dealt with the adherents of the Qur'an and the Sunna and exponents of the pure unity of Allah. That is why the reader will find that he frequently writes about the controversial problems and absurd and non-sense questions, as his opponents call them. For example, these problems are: the knowledge of the unseen possessed by prophets and by the saints and the pious men, whether they belong to mankind or to light, their existence at many places in this world at the same moment, the question of being alive after their death, and having power of complete disposition of matters relating to this world during their life in this world and after passing away from it, their power and authority, getting blessing from tombs and from their inmates, and from illustrations and pictures, and the like.

It can be safely asserted that he produced works including his Fatawa as many as that can be counted on the tips of fingers, for most of his Fatawa, though not all, are devoted only to these themes, carrying the same spirit in their essence.

Here we cite the texts from the books of these people which substantiate our statement. First, the statement of Bareilawis that the number of his works exceeds one thousand cannot be established on the basis of any evidence. The word *Kitab* (book) applied to his Fatawa alone, which have been printed in eight volumes including those which were printed on large size and those which were printed on small size. The rest of them are treatises and pamphlets to which the word 'book' cannot be applied.

Curiously enough, even the word "Book" cannot be applied to the eight volumes of his Fatawa, for in them he

has included all his treatises and pamphlets. The most, though not all, of these treatises are included in these volumes. Take the first volume of "al-Fatawa al-Ridwiyya" from these eight volumes. It consists of thirty-one treatises which we have counted hurriedly. We give below the names of these treatises:

1. Al—Jud al—Hulw.
2. Tanwir al—Qindil.
3. Ukhar Masa'il.
4. Al—Namiqat al—Anqa.
5. Rahb al—Sa'ah.
6. Hibat al—Hamir.
7. Masa 'il Ukhar.
8. Fasl al—Bir.
9. Bariq al—Nur.
10. Irtifa al—Hujub.
11. Al—Tirs al—Mu'addal.
12. Al—Tilbat al—Badi'ash.
13. Barakat al—Sama.
14. 'Ata' al—Nabi.
15. Al—Nur Wa'l Nuraq.
16. Sama' al—Nadr.
17. Husn al—Ta'ammum.
18. Bab al—Aqa'id.
19. Qawanin al—Ulama'.
20. Al—Jadd al—Sa'id.
21. Mujalli al—Sham'a.
22. Tibyan al—Wudu (Al—Daw')
23. Al—Diqqa Wal — Tibyan.
24. Al—Nahy al—Namir.
25. Al—Zafar li Qawli Zufar.
26. Al—Matar al—Sa'id.
27. Lam al—Ahkam.
28. Al—Ma'lam al—Tiraz.
29. Nabh al—Qawm.

30. Ajla al—A'lam.

31. Al—Ahkam Wa'l 'Ilal.

Some of these treatises contain only six pages, like "Tanvir al-Qindil". and seven pages, like "Tibyan al—Daw." and some eight pages, like "Lam' al—Ahkam" and "Hibat al—Hamir".

This is the real picture of these people, and of the large number of works of the Bareilawi. These treatises have also been mentioned while counting his works.<sup>86</sup>

Secondly, it is very easy to say that so and so has composed one thousand, two thousand, or more books, for this statement does not require any pain and trouble, but it is very difficult to establish it. This principle applies to these people.

The Bareilawi himself has mentioned that he has produced two hundred books until that day,<sup>87</sup> and commenting on it his son says that this is the number of books that were written in refutation of the Wahhabis. As for the total number of his works, it reaches four hundred works, including his Fatawa<sup>88</sup> in twelve volumes.<sup>89</sup>

His disciple and successor al—Bihari could not count more than three hundred and fifty treatises and pamphlets.<sup>90</sup> Later these people argued about this number and insisted on it, then tried to go beyond it and exaggerate it, but still

86. Al—Mujmal al—Mu'addid li ta'lifat al—Mujaddid.

87. Al—Dawlat al—Makkiyya, p. 10.

88. See this fallacy and falsehood. His son and his followers after him count his works more than this number. They count this Fatawa his independent work. We have previously mentioned the truth.

89. Al—Dawlat al—Makkiyya, p. 11.

90. Al—Mujmal al—Mu'addid.

they could not count more than five hundred and forty-eight books.<sup>91</sup>

To show the ridicule of these people we mention below the names of some of the books which they have enumerated among his works:

1. Hashiya Sahih al—Bukhari.
2. Hashiya Sahih Muslim.
3. Hashiya al—Nasa'i.
4. Hashiya Ibn Majā.
5. Hashiya al—Taqrib.
6. Hashiya Musnad al—Imam al—Azam.
7. Hashiya al—Taha'wi.
8. Hashiya Khasa' is Kubra.
9. Hashiya Kanz al—'Ummal.
10. Hashiya Kitab al—Asma' wal—Sifat.
11. Hashiya al—Isaba.
12. Hashiya Mawdu'at Kabir.
13. Hashiya Shams Bazigha.
14. Hashiya 'Umdat al—Qari.
15. Hashiya Fath al—Bari.
16. Hashiya Nasb al—Raya.
17. Hashiya Faid al—Qadir.
18. Hashiya Ashi'at al—Lama'at.
19. Hashiya Majma' Bihar al—Anwar.
20. Hashiya Tahdhib al—Tahdhib.
21. Hashiya Musamara wa Musayara.
22. Hashiya Tuhfat al—Ikhwan.
23. Hashiya Miftah al—Sa'ada.
24. Hashiya Kashfal Ghumma.
25. Hashiya Mizan al—Shari'a.
26. Hashiya al—Hidaya.
27. Hashiya al—Bahr al—Ra'iq.

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91. Anwar Rida, p. 35.



28. Hashiya Munyat al—Musalli.
29. Hashiya Rasa'il al—Shami.
30. Hashiya al—Tahtawi.
31. Hashiya Fatawa Khaniya.
32. Hashiya Fatawa Khairiyya.
33. Hashiya Fatawa' Aziziyya.
34. Hashiya Sharh al—Shifa.
35. Hashiya Kashf al—Zunun.
36. Hashiya Taj al—'Arus.
37. Hashiya al—Durr al—Maknun.
38. Hashiya Usul al—Handasa.
39. Hashiya Sunan al—Tirmidhi.
40. Hashiya Taisir Sharh Jami 'al—Saghir.
41. Hashiya Kitab al—Athar.
42. Hashiya Sunan al—Darimi.
43. Hashiya al—Targhib wa'l—Tarhib.
44. Hashiya Nail ul—Awtar.
45. Hashiya Tadhkirat al—Huffaz.
46. Hashiya Irshad al—Sari.
47. Hashiya Mir'at al—Mafatih.
48. Hashiya Mizan al—l'tidal.
49. Hashiya al—'Ilal al—Mutanahiya.
50. Hashiya Sharh al—Fiqh al—Akbar.
51. Hashiya Kitab al—Kharaj.
52. Hashiya Bada'i 'al—Sana—i.
53. Hashiya Kitab al—Anwar.
54. Hashiya Fatawa 'Alamgiri.
55. Hashiya Fatawa Bazzaziyya.
56. Hashiya Sharh al—Zurqani.
57. Hashiya Mizan al—Afkar.
58. Hashiya Sharh Chaghmini.

This is what lies in the stock of these people. They have mentioned all those books which were available in the library of the Bareilawi, and which he used to study, or on one or two pages of some of these books he had written

annotations. But they have treated them as independent works of their renovator (mujaddid), and counted them amongst his writings. Not all that, some of them have been published so far, not even a pamphlet, let alone a book. Thus it is possible for every person to claim and say that the number of his works has exceeded thousands and people like us, who write on sects and religions, and on refutation of the false sects who have deviated from the straight path, and study their works and write comments on them, may say that the number of their writings has exceeded five thousand works, for while writing on this sect, namely the Bareilawis, we have studied more than three hundred pamphlets, treatises, and books, and hardly we have left any book without reading it and commenting on it. Therefore, these too should be treated as our annotations on these books.

If the matter is so, what is the pride in it ?

In order to complete this discussion we quote the contradictory statements of some other persons about the description of the number of his writings. The Bareilawi said that the number of his works had reached two hundred.<sup>92</sup> His successor and disciple says that they are three hundred and fifty in all,<sup>93</sup> while his son says they are four hundred.<sup>94</sup> The author of "Anwar Rida" says that they are five hundred eighty four,<sup>95</sup> and al-Bihari says that they are six hundred<sup>96</sup> or one thousand works.<sup>97</sup>

Thirdly, the number of the treatises and pamphlets

92. Al-Dawlat al-Mukkiyya, p. 1.  
 93. Al-Mujmal al-Mu'addid.  
 94. Al-Dawlat al-Makkiyya, p. 11.  
 95. Anwar Rida. p. 325.  
 96. Hayat A'la Hadrat, p. 13.  
 97. Supp. al-Mu'taqid al-Muntaqid; Man huwa Ahmad Rida, p. 25.

published from the day when the Bareilawi was alive until this day of ours does not exceed one hundred and twenty five as mentioned by the author of "Anwar Rida".<sup>98</sup> and all these writings are included in his Fatawa.

Fourthly, we mention another lie and exaggeration of this sect in describing the writings of the Bareilawi to al-Millah wa'l Din Maulana al-Mufti Muhammad Burhan al-Haqq al-Qadiri al-Jabalpuri has written about him: Al-Bareilawi was renovator (mujaddid), and the proof of this assertion is that he has written the Fatawa which is unparalleled among the early and later Muslim jurists. It falls into twelve copious volumes of large size, and each volume contains more than one thousand pages.<sup>99</sup>

Apart from the value of the Fatawa, we draw the attention of the readers to the clear and unequivocal lies of this sect. He has said above, "His Fatawa fall into 12 volumes." But it is generally known that only eight volumes have been published up till now. Secondly, out of these eight volumes only one volume has been published on large size and the rest on the small size.

Thirdly, none of these volumes consists of a thousand pages. The volume which has been published on the large size consists of 264 pages, and the rest which have been published on the small size consist of 500 or 600 pages. One of them consists of 325 pages. We find no volume among them which consists of thousand pages.

We have dealt with this theme in greater detail to draw the attention of the readers to the fact that the faith of this sect and of similar other sects is grounded on perbole, extremism and lies.

Fourthly, the authors of these Fatawa were the

98. Anwar Rida, p. 325.

99. Al-Bastawi: al-Bareilawi, p. 180.

assistants of the Bareilawi, his followers, disciples, and supporters. Al-Bihari has mentioned in a book while writing a letter to one of his assistants: "I am sending you a person who is a teacher in my madrasa (seminary) and my assistant in writing the Fatawa."<sup>100</sup>

In another letter he writes: "The passages of the Tafsir (exegesis) have reached me, and I also need the rest of them. What is Tafsir Ruh al-Ma'ani? Who is al-Alusi al-Baghdadi? I do not know him. If you have his biography or anything about the book, please inform me of that. I also need a copy of the passage from the annotations of al-Madarik."<sup>101</sup> I also require complete passages from these works in connection with the question of dyeing the hair. If you possess these books, then well and good; otherwise go to Patna and copy them from there: Tatar Khaniya, Zad al-Ma'ad, al-Iqd al-Farid by Ibn 'Abd Rabbihi, Nuzhat al-Majalis, Surah, al-Qamus, Taj al-Arus, Al-Fa'iq, by al-Zamakhshari, al-Mughrib by al-Mutarrizi, al-Misbah al-Munir, Mukhtar al-Sibah, al-Nihaya by Ibn al-Athis, Majma' al-Bihar, Tuhfah Makhzan al-Adawiyya, Tadhkira Antaki, Jami' Ibn Baitar, Anwar al-Asrar, Mirqat, Ashi'at al-Lam'at, Fath al-Bari, Umdat al-Qari, Irshad al-Sari, Sharh Muslim by al-Nawwawi, Sharh al-Shamail by al-Tirmidhi, Sharh Shirat al-Islam, Sharh Mashariq al-Anwar, Taisir, al-Siraj al-Munir, and Sharh al-Jami'al al-Saghir".<sup>102</sup>

All this proves that he was not alone in writing these Fatawa. But he had his assistants and helpers who made a research on the problems and presented it to him, then he would send these replies to the persons concerned and ascribe them to himself.

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100. Hayat A'la Hadrat, p. 244.

101. Ibid. p. 266.

102. Hayat A'la Hadrat, p. 281.

**OPPOSITION TO JIHAD AND MUJAHIDUN BY HIM,  
AND HIS SUPPORT TO IMPERIALISM  
AND THE IMPERIALISTS:**

The period in which the Bareilawi lived was one of trial and catastrophe of the Muslims in the subcontinent, for the tyrannical British Colonialism uprooted the Muslim rule in the subcontinent. They took a complete control over them in 1857 after shedding their blood, dashing their glory to the ground, smashing their power, hanging their 'ulema at gallows, and expelling their leaders from their homeland. The Imperialists believed that the Muslims were left completely devoid of resisting power, which could check their interests, usurpation and pillage; there was only a sparkle in the ashes. They thought that its source lay in the Muslims in general and in the Wahhabis in particular.<sup>103</sup> They knew that the Muslims have revolted against the Imperialism for the loss of their kingdom and country, and for usurpation of their rule and power, since they were the rulers of the subcontinent at the time of the capture by the British Imperialism. They wrested their power and country from them.

The Wahhabis among the Muslims were the most revolting people. It is they who confronted them and battled them in various fields. They fought against them, raised the standard of Jihad (holy war) and straitened their life and affronted them to the last letter.

A number of localities were demolished in toto, and many populations, consisting of the young, the old and the women were savagely destroyed on the charge that they were the Wahhabis, and that they designed a revolt against the

103. The Imperialists used the word Wahhabis for the first time in the subcontinent. They applied this word to the monotheists and adherents to the Qur'an and the Sunna and to those who criticised them. Thus, they created hatred towards them among the people.

Imperialist, the usurper.<sup>104</sup> More than one lac of scholars who were the monotheists and adherents to the early pious Muslims, were hanged on the charge of Wahhabism and rebellion in Bengal alone.<sup>105</sup>

Hunter has written in his work "The Indian Musalmans" that there is no danger to the British in India to their power except from the Wahhabis, for they are causing disturbances against them, and agitating the people under the name of Jihad to throw away the yoke of obedience to the British and their authority.<sup>106</sup>

After the explosion, known as explosion of 1857, and which is named Mutiny by the Imperialists, the Wahhabis their Ulema and leaders were hanged on the gallows,<sup>107</sup> to uproot them by the Imperialists from 1863 to 1865. Those who were imprisoned during this period were eminent ulema from the monotheists in general and from the Ahl al-Hadith in particular, as Shaikh Ja'far Thanasary, Shaikh 'Abd al-Rahim, Shaikh 'Abd al-Ghaffar, Shaikh Yahya Ali Sadiqpuri, and Shaikh Ahmad Allah, and many others. And at the end comes the leader of the Ahl Al-Hadith, the guide of the followers of the early pious Muslims, the eminent scholar, Shaikh Nadhir Husain al-Muhaddith al-Dihlawi.<sup>108</sup>

The Imperialists were not content to this alone, but issued another edict to confiscate the properties of these

104. Tadhkira 'Ulama'i Sadiqpur.

105. Wahhabi Trials.

106. Urdu Translation, p. 32.

107. We shall speak about this movement in our forthcoming work "Haraka Ahl al-Hadith."

108. Refer to the chapter "The Bareilawis and excommunication of Muslims" in this book.

mujahidun (warriors).<sup>109</sup> Moreover, their buildings and homes were demolished and the graves of their families were exhumed.<sup>110</sup> Finally, the British Government designed in the process of uprooting the Wahhabi movement to arrest the leader of Ahl al-Hadith Nadhir Husain, but they were afraid of his academic impressiveness, his eminent position and his influence upon the Muslims. They were confused in his matter, fearing that the Muslims at large might not stand in revolt against them. Therefore, they put him in prison for some time and ultimately were forced to release him,<sup>111</sup> still they kept watch on him as well, since he was not agreeable to them. They were not at rest to infuriate the Muslims in general, and the Wahhabis in particular. So they decided to inculcate perversion and dissension among the Muslim themselves, so that they might neglect them and remain engaged in fighting against each other among themselves. Therefore, they exploited a number of persons to achieve their ends and to sow the seed of schism among the Muslims. For launching this movement they selected two persons from the Muslims. One of them was Ghulam Ahmad Qadiyani,<sup>112</sup> and the other was the Bareilawi, as the opponents accuse<sup>113</sup> him. The matter of the Qadiyani is obvious; but the matter relating to the Bareilawi requires elucidation.

The watchword of the colonialism as reported from them is "Divide and Rule." They assigned the job of

109. Wahhabi Tahrik, p. 292.

110. 'Abd al-Rahim: Tadhkira 'Ulama'-i Sadiqpur.

111. Wahhabi Tahrik, p. 315.

112. See our another work "Qadiyaniat".

113. See "Bareilawi Fatwa," "Takfiri Afsani", Muqaddima al-Shihab al-Thaqib", "Muqaddima Rasa'il Chand-puri", "Fadil Bareilawi" by Masud Ahmad Bareilawi.

dissension and excommunication to Ahmad Rida al-Bareilawi. He took this standard and raised it over the whole subcontinent. He abused every person and declared him impious and unbeliever, especially those who encountered the Imperialists and fought against them. They always looked forward for a calamity over them and awaited an opportunity to give a fatal blow to them and expel them from their country. The Bareilawi shot them with the same arrows with which the Imperialists wished to shoot them. He instigated the naive Muslims against them in the name of religion and Islam. He accused them and their group of disgracing the pious Muslims, lowering the rank of the saints, and reducing the status of the prophets according to the calculated plan. He sharpened his tongue and pen against them, and drew the sword of his pen and speech. He issued instruction to the people to keep away themselves from them and from their national movements. Since these Mujahidun (warriors) were the followers of the Prophet, who himself was a brave mujahid (peace and blessings be upon him), and who were exploiting the current events to turn over the tables of the British rule in the Indo-Pakistan subcontinent, the Bareilawi stood as a barrier before them, and blocked their way by eliciting the support of the naive Muslim public, who were illuded by the love of saints and the pious, with the help of hidden hands behind the screens and with their support. In this manner and by these activities, the Bareilawi made easy for the British colonialism to exterminate their opponents, the Wahhabis, and those who offered resistance to their rule and despised their existence in their country. The eminent personalities and the great leaders who played a vital role in the movements of resisting the British rule in the Indo-Pakistan subcontinent were divided into various personalities, although the Muslims respected them all.

The reader will be surprised to know that there was



no movement launched in the subcontinent to defy and overthrow the colonialism but the Bareilawi opposed it, and he and his followers held its leaders as unbelievers.<sup>114</sup>

Now we make a mention of a movement known as Khilafat Movement and another movement known as Tark Mawalat. By the analysis of these movements his action and his stand towards the colonialism and freedom of the country from them will be apparent. It will also expose his viewpoint about the Muslims who were slaves and weak, and his approach to his brothers and their calamities.

Before entering the treatment of the subject itself we wish to mention the names of the great parties which defied the colonialism and resisted the Imperialists. They were as follows: The party of the monotheists, the Mujahidun, called by their opponents the Wahhabis or the Wahhabi Movement, Jami'at Ulama i Hind, Majlis Ahrar Islam, Khilafat Party, the Muslim League and Nili Posh Party. These parties belonged to the Muslims. The following were other parties: Fa'in Party, Azad Hind Fauj, Nationalists, Indian National Congress. The Bareilawi and his followers set aside from all these movements and avoided them. He and his followers declared all these parties as unbelievers, particularly the Muslim League, and more particularly the party of the Mujahidun along with their leaders. He prohibited his followers from entering them and participating in fighting for the freedom of the country. The reader will find the details of this brief description in the chapter devoted to this purpose.

We may now begin the subject itself. The Bareilawis and their head the Bareilawi himself commanded the Muslims to keep away from all these movements and secede

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114. For details see the Chapter "The Bareilawis and excommunication of Muslims".

from them. He declared Jihad as unlawful in all quarters of this country. He argued that India was not Dar al-Harb (enemy territory) and Jihad could be allowed and proclaimed only in Dar al-Harb. He was not content to it alone, to please others he transgressed it and said: India is Dar al-Islam (Muslim territory). He produced a monograph devoted to this theme. It goes by the name: "I'lam al-A'lam bi anna Hindustan Dar al-Islam."

What is more surprising is that a part of monograph which contains only twenty pages of small size has been specially devoted to the theme that India which has been ruled by the British, the unbelievers, plundered and usurped by them, is Dar al-Islam (Muslim territory). Another part of this treatise has been devoted to explain a lie that the Wahhabis are apostates and that it is not lawful to levy poll tax (Jizya) on them. It further states that permanent protection cannot be granted to them, it is lawful to enslave their women, and it is not lawful to have marriage ties with them, to offer funeral prayer over their dead, to have association with them, to assemble with them, to talk to them and to participate in their social affairs. Allah's curse be on them. How are they deluded away from the Truth !<sup>115</sup>

This shows the secret and the causes which motivated the Bareilawi to compose this monograph and to issue the Fatwa in the interest of the Imperialists and in opposition to the sincere Mujahidun who were struggling for the liberation of India from their claws.

As regards the Khilafat Movement, which shook the British rule in India and weakened their power, was based on the fact that the imperialist Britain promised the Indians in 1917 A.D. to liberate their country at the end of the First World War. But they acted treacherously after their victory

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115. I'lam al-A'lam, pp. 19-20.

in this war (1918 A.D.), and did not keep their word. Commenting on these circumstances one of the Bareilawis says: "When the British triumphed over Germany and Turkey, and made an agreement with the Turks on strict conditions, they deviated from their word which they gave to the Indians for liberation of India. For that treachery the free Indians became upset and stood furiously against them. They intended to take revenge on the British for the breach of agreement and their perfidy. They exploited the question of Khilafat in Turkey for this purpose. They exhorted the Muslims to protect the Islamic Khilafat, and it was their basic duty to protect it, and it is binding on them to fight against its opponents (i.e. the British). The Khilafat movement stands on this footing and it roused a great tumult among the Muslim quarters." 116

In 1919 the Muslim leaders of the freedom movement of the country actually made use of this slogan against the tyrant British Imperialism. They moved the sentiments of the people and instigated them to throw away the iron collars and to break the chains and fetters. They exhorted them to strike at the root of the Imperialism and the Imperialists. This has been stated by one of the leaders of this movement, a learned scholar, entitled Imam al-Hind, who spread the call of the Salafiyya to follow the early pious predecessor. He was Abu'l-Kalam Azad.<sup>117</sup>

The Bareilawi perceived the danger of this movement and of the call to Jihad and freedom of the country. Therefore, he hastened to compose his well-known monograph to put an end this movement and stood as a strong barrier before it. He produced another tract "Dawam 'Aish" in which he refuted the claim of the advocates of the

116. Mas'ud Bareilawi: Introduction to Dawam al-al'Aish.

117. Ibid. p. 17.

Turkish Khilafat. He contended that only a person from Quraish can be the caliph. The 'Uthmani Turks do not belong to Quraish. Therefore, their Khilafat is not valid. Hence, it is not binding on the Muslims of India to help them and to fight against the British on account of it. He has explained it in clear words: To support the Turks is a sheer delusion; the real objective by mentoring the name of Khilafat is to liberate India.<sup>118</sup>

Curiously enough, even in this tract which he had written for giving a death blow to the movement of liberating India he did not leave the Wahhabis, who raised the standard of Jihad and spread the message of truth in this country, without abusing and reviling them.

As for the Non-Cooperation Movement (Tahrik Tark-i-Mawalat), it stood on the debris of the Khilafat Movement. In 1920, when the Muslims of India saw that the British had no design to surrender to their demands, to act according to their interest, to abide by the agreement which they had made with the Indians, and to quit their country, they took another step. They announced that the Indians should boycott all sorts of transactions with the British Imperialists and avoid them, and should completely sever all their connections with the British government. They should not obey them, nor participate in their affairs. They should not pay taxes and customs duty to them nor should they accept any facilities from them. They should not bring their lawsuits to them for adjudication, nor should they accept their scholarships. The Hindus who sought freedom of India also cooperated with them. The eminent Indian politician Gandhi was at their head. This resulted in a great revolt against the Imperialism, an unparalleled revolt not witnessed after the revolt of 1857 A.D. All the Muslim parties, their leaders

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118. Dawam al-'Aish (Bareilly'ed.), p. 63, Lahore ed. p.95.

and Ulema participated in this movement except the Bareilawis. As usual they did not take part in this national movement too. But on the contrary, they hurried in issuing their Fatawa against the persons responsible for these movements in order to stand by the Imperialism and to help the Imperialists. They cried out that the Non-Cooperation Movement against the cruel British Imperialism, the unbeliever, was forbidden (Haram). Consequently, the Bareilawi wrote a pamphlet completely devoted to this subject. Later on, it was included in his Fatawa under the title "al-Mahajjat al-Mu'tamana fi'ayat al-Mumtanana". As usual he began this pamphlet saying: The worldly transaction which does not harm the religion is not prohibited except with the apostates as Wahhabis, the Deobandis and their likes. Thereafter, he has written in plain words: The object of this movement is to secure freedom from the British, and no other purpose.<sup>119</sup> Again, he said in express word which imply what lie in their minds:

Jihad<sup>120</sup> is not obligatory for us, the Muslims of India, on the basis of the Qur'an. He who holds that it is obligatory is an opponent to the Muslims and intends to harm them.<sup>121</sup> He then refuted him who argued in favour of Jihad on the basis of Jihad of Husain b. 'Ali (Allah be pleased with both of them). He said: He (Husain) did not intend Jihad, but the fighting was imposed upon him. It is unfawful for a Monarch of Islam, on whom it is obligatory to establish Jihad, to begin fighting with the British when we have no capability to do so?<sup>122</sup> He then advised the Muslims by

119. Ahmad Rida: al-Mahajjat al-Mu'tamana, p. 155.

120. The same words were uttered by the Qadiyani, the agent of Imperialism in India and contemporary of the Bareilawi.

121. Al-Mahajjaat al-Mu'tamana, p. 208.

122. Ibid., p. 210.

quoting the following Quranic verse: O ye who believe! guard your own souls: If you follow (right) guidance, no hurt can come to you, from those who stray (V: 108). He has distorted the words from their proper places.<sup>123</sup> he has ended the book by excommunicating everyone who fights against the Imperialists and invites to non-cooperation and prohibits from conducting transaction with them.<sup>124</sup>

Before writing this book he issued Fatawa to suspend Jihad in his book *Dawan al-'Aish* by saying. "Jihad and fighting are not binding on the Muslims of India."<sup>125</sup> Consequently, he got the bad reputation of being the agent of Imperialism and working for them. Hence, one of his followers was forced to say: "The Muslims harboured a bad faith about him".<sup>126</sup> Finally he wrote: "Most of his novices and followers separated from him for their disagreement with him on the Khilafat Movement."<sup>127</sup>

These are the acts which he committed during the period when the Muslims were undergoing severe trials and were passing through hard stages, straitened circumstances and intolerable conditions. It is not possible for a judicious person to keep silence on making the statement that all the weight of the Bareilawi and of Bareilawism was in the scale of the British Imperialism, the usurpers, although he may not say that he was worker for their cause. The reason is that he commanded the people to boycott the Jihad and the Mujahidun, and not to cooperate with them against the colonialism and the colonialists. But on the contrary, he

123. *Ibid.*, p. 602.

124. See the conclusion of the book, p. 211.

125. *Dawan al-'Aish*, p. 46.

126. Introduction to *Dawan al-'Aish*, p. 18.

127. "Kitabi Dunya", an article by Hasan Nizami, p. 2, referring to the Introduction to *Dawan al-'Aish*, p. 18.

commanded the people to befriend with them and to cooperate with them. The Muslims were being boycotted and disgraced, while the Imperialists were being befriended and helped. Hence the famous English writer Francis Robinson has put in his work "Separatism among Indian Muslims" that the Bareilawi supported the British Government. They continued this support till the Khilafat Movement in 1921 and holding a conference in Bareilly. He gathered in this conference those 'ulema who were against the Non-Cooperation Movement, and those who wielded a great influence on the public and the Muslim students.<sup>128</sup>

#### HIS DEATH:

The Bareilawi died of pleurisy. Reports tell us that shortly before his death he made a number of wills. These bequests have been collected in an independent tract published under the name "Wasaya Sharif". In this tract he bequeathed his party as follows:

"Hold fast to my faith and doctrine which is apparent from my works. Hold fast to it and remain honest to it, for it is the most significant duty among the duties."<sup>129</sup>

He said, "I do not know how long shall I live among you. You are the naive sheep of Mustafa (peace be upon him) and the wolves have encompassed you from all sides. They want to lead you astray and create schism and dissent among you. They wish to carry to the hell-fire. So keep away from them, especially from the Deobandis."<sup>130</sup>

Lastly, he said, "After my death if possible present offering (*fatiha*) to me twice or thrice in a week and offer

128. Robinson: Separatism among Indian Muslims, Cambridge, 1974, p.443.

129. Hasnain Rida (ed.): Wasaya Sharif, Agra, n.d., p. 10.

130. Al-Bastawi: al-Bareilawi, p. 105.

the following dishes: iced rice pudding, even if it is made from the milk of the buffalo, *Biryani* rice dish of Bukhara type, cabobs, *Kofta*, *Tabaq*, cream, beans, *samosa*, apple juice, pomegranate juice, a bottle of water, and iced milk. If it is possible, you may present this offering everyday, even a dish of them; otherwise as you like."<sup>131</sup>

He died on 25th of Safar, 1340 A.H./1921 A.D. at the age of 68 years at noon.<sup>132</sup>

It appears from the study of literature of this sect that the day of his death was not well-attended. A large number of people did not attend his funeral. But in this connection we have no confirmed reports. We cannot say anything definitely in this regard, for we have made it binding on us in this book that we would not say anything unproven. Nevertheless, we can say that had his funeral been well-attended like that of other 'Ulema and saints of those days, the Bareilawis would have talked of it repeatedly, since it is their habit that they magnify the minor things, exalt the triflings and exaggerate in their speech. But the Bareilawis have not uttered a single word on this subject.

On the contrary circumstantial evidence indicates that the people did not even care for his death, and were not impressed by it. The reason is that his hard-heartedness, rudeness, extremism and excommunication of the Muslims alienated him. Moreover, his abstention from the Islamic movements, and his criticism on them and their leaders created hatred towards him in the hearts of the people and they kept away from him. This is supported by a statement of his followers: "The opposition of the Bareilawis to the Khilafat Movement and the Non-Cooperation Movement

131. Ibid. pp. 9-10.

132. Ibid. p. 11.



provoked the people against him."<sup>133</sup> Further, he says, "The Muslims began to hate him and to separate from him near the days of his death on account of his opposition to the Khilafat Movement."<sup>134</sup>

### THE EXAGGERATIONS OF THE BAREILAWIS AND THEIR OVERSTATEMENTS ABOUT IT:

If this had not been so, the episodes and tales would have been told. Is the flogging of false stories improbable by the people who fabricated that when his lie was lifted some persons saw that the angels of Allah lifted it on their shoulders.<sup>135</sup> Some said about it: "The Messenger of Allah (may peace be upon him) was sitting along with a group of his Companions waiting for the coming of the Bareilawi," for when he asked about his silence and that of his Companions, he said: We are waiting for the Bareilawi till he comes,<sup>136</sup> Moreover, the Messenger of Allah (may peace be upon him) sent the gift of perfume for the washing of the Bareilawis.<sup>137</sup> We have begun our book with the exaggerations of these people and their overstatements about the Bareilawi. Now we wish to mention some more statements about him. The most disgracing exaggeration of this sect is their statement about him, is: The seeing of the Bareilawi reduced the eagerness for visiting the Companions of the Prophet (may peace be

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133. Introduction to *Dawam al-'Aish*, p. 18.

134. *Ibid.*

135. *Anwar Rida*, p. 272. Introduction to *Ruhaun ki Dunya*, p. 22.

136. *Al-Bastawi*, op. cit. p. 121., Introduction to *al-Fatawa al-Ridwiyya*, p. 13.

137. *Wasaya al-Bareilawi*, p. 19.

upon him).<sup>138</sup> We seek refuge with Allah.

"No versatile scholar like him is found in the last two centuries."<sup>139</sup> Another said: There is no parallel of him in respect of his academic supremacy and perfect action. The Bareilawi was unparalleled in his academic power and soundness of opinion."<sup>140</sup> A third person said: "The Bareilawi reviewed the religion by his teachings."<sup>141</sup> A fourth one said: "The Fatawa Ridwiyya<sup>142</sup> contains a number of questions which did not strike the ears of the ulema."<sup>143</sup> A fifth one said: "Had Abu Hanifa (may Allah show mercy to him) seen (Fatawa Ridwiyya), he would have been pleased, and made him one of the companions."<sup>144</sup> A sixth one said: "He was the Abu Hanifa of his time."<sup>145</sup> Another one thought that all this was not sufficient. So he said: "The Bareilawi possessed the intelligence of Abu Hanifa in Ijtihad, light of Khassaf, the intellect of Razi, and memory of Qadi Khan."<sup>146</sup> Not only this, but also "he was a reflection of Siddiq (i.e. Abu Bakr) in speaking the truth, manifestation of Faruq (i.e. Umar) in distinguishing the false, shape of Dhil-Nurain (i.e. Uthman) in generosity and mercy, and sword of 'Ali in striking the false."<sup>147</sup> An eighth one made the same statement. A ninth one said:

138. Hasnain Rida (ed.): Wasaya al-Bareilawi, p. 24.

139. Ibid.

140. Introduction to Sharh al-Huquq, p. 8.

141. Ibid. p. 7.

142. What are the 'ulema compared to the false stories under the name of religious question.

143. Bahari Shariat, Vol.1, p. 3.

144. Introduction to Fatawa Ridwiyya, Vol.XI, p. 4.

145. Ibid. Vol. V.

146. Ibid, p. 210.

147. Anwar Rida, p. 236.

"The Bareilawi was a miracle among the miracles of the Prophet (may peace be upon him)." <sup>148</sup> A tenth one said: "Ahmad Rida is a proof of Allah on earth". These are the complete ten statements.

If these things indicate something, they also indicate that these people complement one another in exaggeration. We have previously mentioned that they claim that he was protected from committing errors and was infallible, though it is already agreed that infallibility was peculiar to the Prophets (peace be upon them).

There are some other points that we mention here in order to complete this topic and to prove that these people are habituated to tell a lie. For example, they say: The Bareilawi saw some prostitutes on the way during his childhood. He lifted his shirt and put it on his eyes to veil from them. When his shirt was raised, he became naked. Thereupon, the prostitutes laughed at him, and said: You covered your face and disclosed your private parts. He replied: "When the eyes slip, the hearts go astray; when the heart goes astray, the private parts are exposed." <sup>150</sup> At that time he was thirteen years and six months old.

One may ask those who intend to make him super-human: How did a child who did not know to cover his private parts realise that those women were prostitutes? How did he know the matters relating to the eyes and heart and their effect on the private parts?

Does lie need reason? No. never!

They also say: "The scientist of Europe and philosopher of Asia used to shiver on account of fear of the learning of the Bareilawi. He memorised all the books, those in

148. Ibid.

149. Ibid, p. 303.

150. Badr al-Din: Sawanih A'la Hadrat p.110; Anwar Rida.

common use and those not, that were written or compiled during fourteen centuries. The lexicographers were unable to make a word which could express his high academic position.<sup>152</sup>

On the other hand, they say: When the Bareilawi proceeded to perform Hajj, he went to Masjid Khaif there and passed the night in it. He was given the glad news that he was granted salvation by Allah.<sup>153</sup>

"He was a renovator, chief, leader, spiritual guide, master, intercessor. His house was the house of healing. It was He who gave eyes to the blind and gave ears to the deaf. He was the niche of the light of Allah, the mirror of the beauty of Mustafa, and a lion from the lions of Allah" . . . . . to the end of such absurd talks.<sup>154</sup>

"He is the fulfiller of needs, remover of the calamities, obviator of the difficulties, supplier of the water of *Kauthar*; the master of the grave, resurrection and congregation. He is the helper, the pole of the saints, the successor of Mustafa, the Khidr of the sea of guidance, the donator and the sustainer."<sup>155</sup>

There are a number of such exaggerated statements.

These are the people, and this is the Bareilawi, their leader, and these are their speculations and extremism about him. It is Bareilawi who himself instructed these passages to his followers and taught them. He is peerless in exaggeration in the whole of the subcontinent. His speculations and exaggerations will follow in the coming discourses. Here we

151. Ruhaun ki Dunya, p. 26.

152. Ibid. p. 265.

153. Al-Bihari: Hayat A'la Hadrat, p. 12; Anwar Rida, p. 2.35.

154. Ayyub Ali al-Bareilawi: Nafkhatal—Ruh, Bareilly, p.5.

155. Ibid., pp. 47-48.

wish to establish two points in support of our statement. The Bareilawi addressed Shaikh 'Abd al-Qadir Gilani (may Allah have peace upon him):

"O Helper, all the saints of the world go round the noble House of Allah (i.e. the Ka'ba), but the Ka'ba itself goes round your exalted gate....."<sup>156</sup> We seek refuge with Allah from this statement.

The following are some statements which the Bareilawi has made in exaggeration of himself:

"I am the monarch of the domain of speech. The people should accept whatever I say."<sup>157</sup> "My breast is the bag of learnings. Whenever I am asked about anything, I reply to it immediately, be it concerned with any science."<sup>158</sup>

Sometimes he reversed the matter in his exaggerations as he brought out himself from the fold of humanity. He addressed to himself: "No one asks about you, and no one cares for you, because the dogs like you are numerous."<sup>159</sup> He says of himself: "I am the dog of Ghawth-i-A'zam, and his necklace is in my neck."<sup>160</sup> Once the Shaikh (spiritual guide) of the Bareilawi asked him for two dogs of pure and noble origin belonging to an excellent breed. He took both of his sons to him and presented them to him saying: My chief! I have brought these two dogs of pure noble origin. They belong to a good and high breed. Please accept them from me."<sup>161</sup>

These are the exaggerated statements and their lowest and highest extremes. He is the spiritual guide, the helper,

156. Al-Bareilawi: Hada'iqi Bakhshish, a collection of the poems of the Bareilawi.

157. Anwar Rida, p. 319; Hada'iqi Bakhshish.

158. Introduction to Sharh al-Huquq, p. 8.

159. Ibid. p. 11., Hada'iqi Bakhshish.

160. Hada'iqi Bakhshish.

161. Anwar Rida., p. 238.

the pole, the fulfiller of the needs, the remover of the grief, the one who takes away the affliction, the responder to the calls and the father of the dogs.

On the basis of these exaggerations, speculations, humbugs, and escapades stand the edifice of his Shari'a, and on the same extremism is based his faith, flourishes his market and his goods are in great demand.

### THE LEADERS OF BAREILAWIS:

At the end of this discourse we wish to mention some eminent figures who helped the Bareilawi in creating, founding and strengthening this sect and in making their regulations and doctrines.

The most outstanding of them is Na'im al-Din Muradabadi. He was born in January, 1883 A.D. He was a contemporary of the Bareilawi. There was no coordination between the two except opposing the monotheists, the adherents of the Qur'an and the Sunna, supporting the rites and ceremonies of the Hindus which permeated the Muslims under the name of religion and were practised among them. They had the common cause of helping the spread of the innovations, getting blessings from the tombs, seeking the medium of the pious, taking vows to the dead, holding death anniversaries at the tombs, known as Urs, and so forth.

He established a madrasa (seminary) in Muradabad (India), and earlier named it Madrasa Ahl al-Sunna. Later he changed its name and named it al-Jami'at al-Na'imiya. The graduates of this Madrasa are called Na'imis.

The Muradabadi saw the acrimony of the Bareilawi and his callousness against the followers of the pious Muslims of the early days of Islam, the advocates of the pure monotheism, the adherents of the Qur'an and the Sunna. He was much pleased with it, expressed his pleasure,

supported him, and wrote tracts in his support. He composed some treatises on the same problems which the Bareilawi had discussed.

Some important works of the Muradabadi are: (1) Annotations of the Qur'an in Urdu. He named it "Khaza'in Al-'Irfan", later on published along with the Bareilawi's translation of the Qur'an in Urdu; (2) Atyab al-Bayan", a refutation to "Taqwiyat al-Iman" by Shah Isma'il al-Dihlawi; (3) Al-Kalimat al-'Ulya", dealing with the proof of the knowledge of the unseen possessed by the Prophet (peace be upon him). He wrote similar other tracts and pamphlets. He died in 1948 A.D. His people gave him the title Sadr al-Afa-dil.<sup>163</sup>

One of their leaders is Amjid 'Ali. He was born at Khosi in Azamgarh. He received education in Madrasa Hanafiya at Jaunpur. He graduated from this Madrasa in 1320 A.H./1902 A.D. He supported the call of the Bareilawi with his full force. He remained with the Bareilawi for some time in Bareilly. He composed a number of works in support of his thought and stand. He assisted him in creating his sect and his school of thought. One of his important works is "Bahar-i Shari'at" in Fiqh. In this book he has mentioned legal questions and injunctions of the Shari'a in the light of the teachings of the Bareilawiyya. Later on this book became the encyclopaedia of Fiqh for the Bareilawis.<sup>164</sup> He died in 1367 A.H./Sept. 1948 A.D.

One of the leaders of the Bareilawis is Syed Didar

162. An eminent scholar from Ahl al-Hadith 'Aziz al-Din Muradabadi (d. 1948) wrote a refutation entitled "Akmal al-Bayan fi Tayid Taqwiyyat al-Iman.

163. Tadhkira 'Ulamai Ahl al-Sunna; Hayat Sadr al-Afadil Hashiyat al-Istimdad.

164. Al-Istimdad (annotations), pp. 90-91.

'Ali. He was born at Nawabpur in Alwar (India) in 1270 A.H./1853 A.D. and received his education from Ahmad Ali Saharanpuri. After his graduation he studied in many Hanafi Madaris till he settled in Lahore. His biographer says: He protected Lahore from the Wahhabis and the Deobandis and from their poisonous beliefs. He died in October 1935. One of his works is "Tafsir Mizan al-Adyan", in two small volumes, and the other is "Alamat al-Wahhabiyya", and he composed some pamphlets.<sup>165</sup>

One of the leading Bareilawi persons is Hashmat 'Ali who was born in Lucknow. His father was one of the pupils of Sayyid Didar 'Ali. He was also appointed as Qazi. He was admitted in the Madrasa-i-Furqaniyya on the recommendation of Sayyid Didar 'Ali. After obtaining the primary education in Lucknow, he got the admission in the Madrasa Manzar-i-Islam of Ahmad Rida Amjad Ali, commonly called "Sadr-ash-Shariyya", was also one of his teachers. Hashmat 'Ali completed his education in 1330 A.H./1911 A.D. and was sanctioned by the son of Ahmad Rida. Then he started propagating the beliefs and ideas of the Bareilawi sect. He was designated "Fear for the Hippocrates" by Ahmad Rida and he gained the popularity in the refutation of the Wahhabis and Deobandis. He died in 1370 A.H./1950 A.D. by cancer and buried in Peeli Bhet (India).

One of their leaders was Ahmad Yar Na'imi. He was born in Badayun in 1906 and studied for some time in Madrasa Islamiya with the Deobandis. Then he shifted to Muradabad and studied with Sayyid Naim al-Din Muradabadi. Hence, he calls himself with the title Na'imi. He was later appointed as a teacher in his Madrasa and then shifted to

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165. Al-Istimdad (annotations); Tadhkira Ulamai Ahl al-Sunna.



various cities of India till he settled in Gujrat and established a Madrasa, named "al-Jamia al-Gauthiya al-Na'imiyya". The name of his Madrasa indicates his beliefs and doctrines. He was a staunch supporter of the Bareilawi and Bareilawiyya. He composed a number of books in support of his sect and to spread their thoughts and beliefs. One of his important works is "Ja'al Haqq" in which he has spent his best efforts to advocate his school of thought. He devoted all his endeavours to refute the people whom they called the Wahhabis, the adherents of the Qur'an and the Sunna, and the followers of Tawhid (pure unity of Allah) in the subcontinent. He has written annotations on the Urdu translation of the Qur'an by the Bareilawi, known as "Nur al-'Irfan". In these annotations he has fully supported the beliefs and viewpoints of the Bareilawi.

He misinterpreted a large number of the Qur'anic verses deviating from their original meaning and import, like his teacher Muradabadi, and the eponym of his sect, the Bareilawi. He also composed some pamphlets "Rahmati Allah bi Wasilat al-Auliya" and "Saltanat Mustafa", and many others. He died in 1971.<sup>167</sup>

This is the picture of the Bareilawis, and these are their leaders and founders of their doctrines. We have made a detailed discussion on them from the sources of these people themselves. Now we proceed to the next chapter, to describe their doctrines and teachings.

Allah is the Helper, and it is He who is the guide to straight path.

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167. Sharaf al-Qadiri: Tadhkira Akabir Ahl al-Sunna, p. 54; al-Yawaqit al-Mahriyya, p. 39. Sirat Salik.



## CHAPTER—II

## BAREILAWIYYAT AND ITS DOCTRINES

Bareilawiyyat has its peculiar beliefs and doctrines, distinguished from other Hanafi factions of this sub-continent in particular, and from other Muslim sects in general. Sometimes their beliefs resemble the Shi'i beliefs and doctrines. Truly, it is nearer to the Shi'ism than Sunnism. We fail to understand which of them has been influenced. Before we describe their beliefs, we wish to mention two important things for the reader.

First, the beliefs and doctrines which distinguish Breilawiyyat or which the Bareillawis have supported and advocated, are the very absurd and nonsense rites, ceremonies and superstitions which had spread in various countries among the sufi circles. They shifted to the Muslims under the name of religion from the Idolators, Christians, Jews and polytheists. The generations inherited them one after the other, and the people of selfish ends and desires transmitted them continuously. The leaders of Islam and then renovators of this true Islamic religion fought against them during various periods of time and places. Some of them existed among the pagan Arabs before the world was illuminated by the light of Islam. The Qur'an and the Prophet Muhammad (peace be upon him) battled against them. But it is regretful that they turned round, attacked, and returned, and in the opinion of some persons they became the necessary duties of Islam after they had been rejected by Allah and His Messenger(peace be upon him). Some of these beliefs are the seeking of help from persons other than Allah, the non-humanity of the Prophets, the necessity of possessing the

knowledge of the unseen, sharing with Allah His attributes, His power, and His dispositions and similar other matters that we shall mention in this chapter.

Briefly, all these superstitions, nonsense talk and escapades (*hatahat*) as they name them, unfounded stories, fables and superstitious anecdotes were turned into beliefs and doctrines in the common parlance of these people.

Before the origin of this Bareilawi sect, these things were in existence among the ignorant Muslims, followers of the sufi orders, unmindful people, simpletons and the seekers of convenience. But the Bareilawi and his assistants painted it with the religious colour. They supported them on the basis of weak and spurious traditions. They demonstrated them by proofs, even by misinterpreting the Quranic verses, and by modifying the meaning of the traditions of the Prophet (may peace be upon him) and by entirely changing them by proofs, even by misinterpreting the Qur'anic verses, a habit of the innovators amongst the Shafi'is in the Arab countries and of the sufis at the borders of Africa.

Secondly, we are quoting these beliefs, doctrines and arguments from the Bareilawi Ahmad Rida who named himself 'Abd al-Mustafa (the servant of Mustafa), from his leading personalities, from the distinguished leaders of this sect and from the eminent and trustworthy figures.

As for the rest, I have neglected them despite the abundance of their writings, and a large number of the sources on this subject, for they were worthless in the eyes of these people on account of disagreement among this sect about them and about their books. Some persons have faith in them and their works, and praise and extoll them. But another group find fault with them and criticise their works.

By this we aim at establishing this opinion and confirming it. Now we describe their beliefs seeking help from Allah.

The appeal for aid to a person other than Allah and seeking help from him.

The Bareilawis make such statements which Islam refutes openly: "There are servants of Allah whom He has singled out for fulfilling the needs of the people who flee to them with their needs."<sup>1</sup> The Bareilawi said: "Seeking help and aid from anyone besides Allah is lawful and desired. No one denies it except an arrogant and obstinate."<sup>2</sup>

It is the same that the one whose help is sought may be living or dead, a prophet or apostle, a saint or pious. There is no difference between them, for they are the people responsible for the affairs, suppliers of the needs, removers of the calamities, healers of the diseases, and relievers of the sufferings. The Bareilawi and the Bareilawis have explicitly said: "Seeking help from the Prophets and the Messengers and from the Prophets and the pious is permissible."<sup>3</sup> He says: "The Messenger of Allah (peace be upon him) is the remover of the calamity and bestower of the donation."<sup>4</sup> "Gabriel is the supplier of the needs, and Messenger of Allah (peace be upon him) is the supplier of the needs, for the Prophet (peace be upon him) fulfils the needs of Gabriel too."<sup>5</sup> Ali (Allah be pleased with him) holds the position as the Bareilawi has said :

ناد عليا مظهر الصواب  
تجده عوناً لك في النواصب  
كل هم وغم سينجلى  
بولايتك يا علي يا علي

1. Al-Bareillawi, al-Amn wal-'ula, Lahore: Dar al-Tabligh, p. 29.
2. Al-Bareillawi, Hayat al-Mawat; included in al-Fatawa al-Ridwiyya, (Pakistan ed.), Vol. IV, p. 300.
3. Ibid.
4. Al-Bareillawi, al-Amn Wal'ula, p. 10.
5. Malfuzat, Lahore, n.d. p.99.

“Call ‘Ali, the manifestation of wonders. You will find him an aid to you in calamities. All calamities and sorrows will be removed by virtue of your guardianship, O ‘Ali, O’Ali.”<sup>6</sup>

Shaikh ‘Abd al-Qadir Jilani (may Allah have mercy upon him) said, as they have attributed this lie to him: “If anyone seeks my help in a calamity, I shall remove it from him; if anyone calls me in a suffering, I shall relieve him of it; if anyone supplicates Allah through me in respect of need, I shall fulfil his need.”<sup>7</sup>

Besides, there is a type of prayer, known as “Salat Ghawthiyya.” It is observed in the following manner: One performs first two *Rak’ahs*. Then he steps forward towards the direction of Baghdad numbering eleven steps. When he keeps a pace, he seeks help from Ghauth, (i.e. Shaikh Jilani), calling him by his name, and then presents his need to him and recites the following couplets:<sup>8</sup>

أيدركنى ضيم وانت ذخيرتى  
وانثلم فى الدنيا وانت نصيرى  
وعار على حامى الحمى وهو منجدى  
ادا ضاع فى البيدا ءعقال بعيرى

“Can a wrong be done to me while you are my ammunition?  
Can I be oppressed in the world while you are my helper.  
Shame to the protector of the land while he is my helper,

6. Al-Amn wa’l-’ula, p. 13.

7. Al-Bareilawi, Barakat al-Istimdad, included in: Rasa’il Ridwiyya; al-Bareillawi, Fatawa Ifriqiyya, p. 62; Ahmad Yar, Ja’al Haqq. p. 200.

8. Ahmad Yar, Ja’al-Haqq. p. 200.

when the rope of my camels is lost in the desert.”

The Bareilawi used to say:<sup>9</sup>

يا ظل اله شيخ عبدالقادر  
 شيئا لله شيخ عبدالقادر  
 عطفنا عطف عبدالقادر  
 اصرف عنا الصروف عبدالقادر

“O Shade of the deity of Shaikh ‘Abd al-Qadir ! Give me something for Allah’s sake, Shaikh’ Abd-al – Qdir ! Affection, affection, O affectionate ‘Abd al-Qadir. Remove from us the vicissitudes of time, O’Abd al-Qadir.”

He has also written in his work:

“There is a helper for the man of religion. He is ‘Abd al-Qadir.”<sup>10</sup> He said: “During my life I did not seek help from anyone, and I do not ask anyone for aid except Shaikh ‘Abd al-Qadir. Whenever I seek help, I seek it only from him.; Whenever I ask for aid, I ask him alone. Once I tried to ask for aid and seek help from another saint, (Hadrat Mahbub Ilahi). When I intended to utter his name for seeking help, I did not utter the words but “Ya Ghauthan” (O one whose help is sought). My tongue refused to utter the words for seeking help from anyone except him.”<sup>11</sup>

They have stated that Ahmad Zaruq have composed similar verses in his ode:<sup>12</sup>

انا لمريدى جامع لشتاتيه  
 اذا ماسطا جورا الزمان بنكبة  
 وان كنت فى ضيق وكرب ووحشة  
 فنناد ببيازورق آت بسرعة

9. Hada’iq Bakhshish, p. 186.

10. Ibid. p. 181.

11. Malfuzat, p. 307.

12. Al-Bareillawi, Hayat al-Mawat, included in al-Fatawa al-Ridwiyya, vol. IB, p. 300.

"I gather the scattered things of my novice, when the oppression of time attacks him with an adversity. If you are in straitened circumstances, calamity and gloom, you should call upon "O Zaruq," I shall come to you immediately."

Ibn b. Alwan also said so: "If a person loses something and intends that Allah may return it to him, he should stand on a lofty place facing the Qibla. He should recite Surat al-Fatiha and present its reward as a gift to the Prophet (peace be upon him), then he should present its reward as a gift to Ahmad b. 'Alwan, then say: O my chief, O Ahmad b. 'Alwan, if you do not return my lost goods, I shall withdraw you from the register of the saints." <sup>13</sup>

Al-Sayyid Muhammad al-Hanafi also did so. A story goes about him: Muhammad al-Hanafi used to perform ablution in privacy. One day he took off his sandal and threw it in the air, and gave the other to his servant and said to him: "Keep it with you till someone brings you the other." After a long time a man came from Syria and he had the sandal which the Shaikh had thrown and it disappeared in the air. He said: My spiritual guide and Shaikh, a robber came to plunder me and sat on my breast to slaughter me. So I called, "O my chief Muhammad Hanafi." The sandal appeared from the unseen. I struck at the breast of that robber and he became unconscious. Thus I was saved from him." <sup>14</sup>

Al-Sayyid al-Badawi also gave such instructions to his novices. He said: "The novice and the seeker of help should say: "O my chief, Ahmad Badawi, I am in the hazard and running the risk." <sup>15</sup> He is reported to have said: "If

13. Ja'al Haqq, p. 199.

14. Al-Baraeilawi, Anwar al-Intifah fi hall nida' Ya Rasul Allah, " included in Majmu'ah Rasa'il Ridwiyya, Karachi, Vol. I, p. 180.

15. Ibid.



anyone is in need, he should come to my tomb and ask for the fulfilment of the need, I shall fulfil his need." 16

Abu 'Imran Musa also followed suit: "When his novice called him, he answered him, from the distance of one year's journey or more." 17

Besides, the Bareilawis said: "If anyone is related to a prophet, or a messenger or a saint, it is necessary for him to come to him and help him in the hardships." 18 "The sufi saints keep watch on their followers and novices in all circumstances and sufferings." 19 According to these people, seeking help is lawful not only from the living beings, but also from the inmates of the tombs, as the Bareilawi says: "When you are confused and helpless in matters, then seek help from the inmates of the tombs." 20 One of the Bareilawis has said: "Paying a visit to the tombs is beneficial; the inmates of the tombs assist the visitors." 21 "The object of paying a visit to the graves is to get benefit from their inmates." 22 "The grave of Musa al-Kazim is great antidote." 23

The Bareilawi said: "Muhammad b. al-Farghal used to say: "I am one of those who have power of disposition in the graves; if anyone has a need, he should come to me in front of my face and make a mention of his need, I shall fulfil it." 24

16. Ibid., p. 181.
17. Majmu'ah Rasa'il Ridwiyya, Karachi, Vol, I. p. 180.
18. Al-Bareilawi, Fatawa Ifriqiyya, p. 135.
19. Hayat al Mawat, included in Fatawa Ridwiyya, Vol. IV, p. 289.
20. Al-Amn wal-'ula, p. 44.
21. Muhammad 'Uthman, Keshf Fuyud, p.39.
22. Ibid., p. 43.
23. Ibid., p. 57.
24. Anwar al-Intibah, p. 182.

Al-Sayyid al-Badawi is reported to have said after his words, "I shall fulfil it (the need): there is a curtain of earth between you and me; if a curtain of earth conceals a man from his fellow beings, he is not a man."<sup>25</sup>

These are the beliefs of such people with regard to seeking help from persons besides Allah. Allah, the Exalted, has said in his Book which he has revealed for the guidance of mankind, and which is healing and mercy for the believers. He has said in it through the tongue of the pious who have learnt the belief in pure unity of Allah:

• اياك نعبد و اياك نستعين •

"Thee do we worship and thine aid we seek."<sup>26</sup>

Allah, the Exalted, said, disapproving of the statement of the polytheists and their act, and reprimanding them:

قل ادعوا الذين زعمتم من دون الله لا يملكون

مثقال ذرة فى السموات ولا فى الارض

ومالهم فيهما من شرك وماله منهم من ظهير

"Say: Call upon other (gods) whom ye fancy, besides Allah: They have no power not the weight of an atom – in the heavens or on earth: No (sort of) share have they therein, nor is any of them a Helper to Allah."<sup>27</sup>

Allah, the Glorified and Exalted, said:

ذلتكم الله ربكم له الملك والذين تدعون من دونه

ما يملكون من قطمير • ان تدعوهم لا يسمعوا دعاءكم

ولو سمعوا ناستجابوا لكم ويوم القيامة

يكتفرون بشرككم ولا ينبئك مثل خبير

25. Ibid., p. 181.

26. Qur'an, I : 5

27. Quran, XXXIV: 22.

“Such is Allah your lord: to Him belongs all Dominion. And those whom ye invoke besides Him have not the last power. If you invoke them, they will not listen to your call, and if they were to listen, they cannot answer your (prayer). On the Day of Judgement they will reject your partnership. And none (O man) can tell thee (the truth), like the one who is acquainted with all things.”<sup>28</sup>

Explaining their mischief and unfolding their blemish He said:

قل ارأيتم شركاءكم الذين تدعون من دون الله  
ارونى ماذا خلقوا من الارض ام لهم شرك فى السموات  
ام آتيناهم كتابا فهم على بينة منه بل ان يعد  
الظالمون بعضهم بعضا الا غرورا

“Say: Have ye seen (these) partners of yours whom ye call upon besides Allah ? Show me what it is they have created in the (wide) earth. Or have they a share in the heavens ? Or have we given them a Book from which they (can derive) clear (evidence)? Nay, the wrong-doers promise each other nothing but delusions.”<sup>29</sup>

Emphasising, He said to them:

والذين تدعون من دونه لا يستطيعون  
نصركم ولا انفسكم ينصرون

“But those ye call upon besides Him, are unable to help you, and indeed to help themselves.”<sup>30</sup>

والذين يدعون من دونه لا يستجيبون لهم بشيء

28. Qur'an XXXV: 13-14.

29. Qur'an, XXXV: 40.

30. Qur'an VII : 197.

"Any others that they call upon besides Him hear them."<sup>31</sup>

Allah also says :

وما لكم من دون الله من ولي ولا نصير

"Nor have ye, besides Allah, anyone to protect or to help."<sup>32</sup>

He said to His Prophet (may peace be upon him) to ask the polytheists and the seekers of help from others besides Allah to reply to His question:

افرايتم ماتعدون من دون الله ان ارادنى الله بضر  
هل هن كاشفات ضره او ارادنى  
برحمة هل هن ممسكات رحمته

"Say: See ye then ? The things that ye invoke besides Allah – can they, if Allah wills some penalty for me, remove His penalty ? Or if he wills some grace for me. can they keep back His grace."<sup>33</sup>

امن يجيب المضطر اذا دعاه ويكشف السوء، ويجعلكم خلفاء  
الارض. ا اله مع الله قليلا من تذكرون

"Or, who listens to the (soul) distressed when it calls on Him, and who relieves its suffering, and wakes your (mankind) inheritors of the earth ? Can these be another god besides Allah ? Little it is that ye heed."<sup>34</sup>

He then intended to make them understand saying:

ان الذين تدعون من دون الله عباد امثالكم فادعوهم  
فليستجيبوا لكم ان كنتم صادقين

31. Qur'an XIII: 14.

32. Quran XLII : 31.

33. Qur'an XXXIX : 38.

34. Qur'an XXVII: 62.

“Verily those whom ye call upon besides Allah are servants like unto you; Call upon them, listen to your prayer, if ye are indeed truthful.”<sup>35</sup>

He also said :

قل افاتخذتم من دونه اولياء لا يملكون لانفسهم نفعا ولاضرا

“Say: Do ye then take (for worship) protectors other than him, such as have no power either for good or for harm to themselves.”<sup>36</sup>

He then rebuked them saying:

ان يدعون من دونه الا اثا و ان يدعون الا شيطان  
مريدا

“(The pagans), leaving Him, call but upon female deities. They call but upon Satan, the persistent rebel.”<sup>37</sup>

He then gave a decision saying:

ومن اضل ممن يدعون من دون الله من لا يستجيب له الى  
يوم القيا وهم عن دعائهم غافلون

“And who is more astray than one who invokes besides Allah, such as will not answer him to the day of judgment, and who (in fact) are unconscious of their call (to them).”<sup>38</sup>

Allah, the Exalted, has mentioned in His Book a number of prophets and His pious servants. They were in need of seeking succour and help from Him, and needed supplication to Him in their problems and calamities that

35. Qur'an VII: 194.

36. Qur'an XIII: 16.

37. Qur'an IV: 117.

38. Qur'an XLVI: 5.

befell them. They never sought help from anyone, nor did they call anyone but upon their Lord alone, from Adam to Noah, from Abraham to Moses, from Jonah to the last Prophet, Muhammad b. Abdallah (may peace be upon all of them). It is all the same whether they asked for forgiveness, or a child, or healing, or deliverance from straitened circumstances and ruin on account of an injury, poverty, and imprisonment, or they asked for help. They did not present their prayer to anyone but to Allah alone. If any calamity befel a servant of Allah who was close to Him, he always sought help from Him alone. But the Bareilawi says: "Whoever is related to a Prophet or an apostle, he must help him during his sufferings."<sup>39</sup>

Another said: "The whole world belongs to the saints like a palm of the hand which they are watching. If anyone calls upon them and seeks help from them from any part of the world, they help him and supply his needs."<sup>40</sup>

The Prophet (may peace be upon him) said to his cousin Abdallah b. Abbas (Allah be pleased with him): "If you ask for anything, ask Allah, for it; if you seek help, seek it from Allah; whatever you will meet in your future life, that has been decreed for you; if all the creatures strive to benefit you, they cannot benefit you but to the extent Allah has decreed for you; if they strive to harm you, they cannot harm you but to the extent Allah has decreed against you."<sup>41</sup>

But the Bareilawi says: "If you are embarrassed in your affairs, seek help from the inmates of the tombs"<sup>42</sup> Above all, he criticises those who deny this assertion, and do

39. Al-Bareillawi, *Fatawa Ifriqiyya*, p. 135.

40. *Ja'al-Haqq*, pp. 138-39.

41. *Sunan al-Tirmidhi*.

42. *Al-Amn Wa'l-'ula*, p. 46.

not seek aid except Him, nor do they trust anyone besides Him, except adhering to the Book of Allah and the Sunna of his Prophet (may peace be upon him). This innovator reviles them saying: "In our day, a small group has cropped up who denies seeking help from the saints, and they assert whatever they assert; of that they have no knowledge. They do nothing but lie."<sup>43</sup>

These are the words of Allah and the saying of the Messenger of Allah (peace be upon him) about this question, and this is the statement of the Bareilawis. They have reversed the matter. They have named the adherents of the Qur'an and the Sunna the innovators, and named themselves the followers and the adherents of the opinions of the early Muslims about whom Allah has not sent any authority. The following words of Allah, the Exalted, apply to them:

وإذا قيل لهم اتبعوا ما أنزل الله قالوا بل نتبع ما ألفينا عليه آباءنا أو لو كان آباءهم لا يعقلون شيئا ولا يهتدون

"When it is said to them: Follow what Allah hath revealed: They say: Nay, we shall follow the ways of our fathers. What! even though their fathers were void of their wisdom and guidance"<sup>44</sup>

They do not know that they are following those early Muslims about whose rejection Allah has sent down His revelation. He has said in more plain words:

وإذا سألك عبادي عني فاني قريب . اجيب دعوة الداع إذا دعان فليستجيبوا لي وليؤمنوا بي لعلهم يرشدون

43. Hayat al-Mawat, included in al-Fatawa al-Ridwiyya Vol. IV, pp. 301-302.

44. Qur'an II: 170.

"When my servants ask them concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will. Listen to my call, and believe in Me: that they may walk in the right way."<sup>45</sup>

قال ربكم ادعوني استجب لكم

"And your Lord says: Call on Me. I will answer your (prayer)."<sup>46</sup>

### THE POWER OF THE PROPHETS AND SAINTS AND THEIR AUTHORITY.

There is another problem which is closely connected with it. That is the problem of the power of the Prophets and Saints and their authority. These people (i.e. the Bareilawis) have treated Allah as suspended and isolated from any authority, power and sovereignty we seek refuge in Allah – for asking for aid and seeking help and invoking prayer, all come from an All-Powerful and All-Majestic. They allege that the power of Allah, His sovereignty and His authority have shifted to the prophets and saints. Nothing remained with Him. Hence, it is essential that the people should return and refer to them, seek help from them, and ask them for their needs. Allah has assigned all matters concerning Him to them and nothing remained with Him. Consequently, He became retired and suspended from action and power, and His representatives, His prophets and saints, have taken in their hands the reins of worldly affairs. They are the masters of the earth and of those who are on it and of that which it contains. They are the commanders of the heavens, and they possess the absolute power. They implement their commands

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45. Qur'an II: 186.

46. Qur'an XL: 60.



in the universe, and they dispose matters in it as they like. It is they who create, it is they who give life and death, and it is they who conduct the course of business. From them come the help and succour, from them issue forth the healing and grant, and everything comes from them. There is nothing for Allah except worships, and even, in them they are His partners.

Before we enumerate the texts from the literature of these people, we like to draw the attention of the readers to the fact that the unbelievers of Mecca, the polytheists of Arabia and the idolators of the pre-Islamic days were not more corrupt in belief and more debased in faith than these people (i.e. the Bareilawis). The Messenger of Allah (may peace be upon him) came to take them out from straying and polytheism, and to purify them from idol-worship and polytheism. Similarly, did the Messengers of Allah come before him for anything besides rejecting such false thoughts and ignoble and mean theories ?

Did the great Messenger of Allah (peace be upon him) during the Meccan period of his life, spreading over thirteen years, call to anything else besides the unity of godhead and lordship and unity of names and attributes ?

How is it warranted for these people to attribute themselves to Islam and to claim ascription to Muhammad b. Abdallah, the truthful and trustworthy (peace be upon him), the bearer of the standard of monotheism, and the advocate of the unity of Allah, His power and His authority, and the proclaimer by His order:

لا اله الا هو يحيى ويميت

“There is no god but He ! He gives life and death”<sup>47</sup>

بيده الملك وهو على كل شيء قدير

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47. Qur'an XXIX: 60

"Blessed be He in whose hands is dominion and He over all things hath Power."<sup>48</sup>

بيده ملكوت كل شيء وهو يجير ولا يجار عليه

Say: who is it in whose hands is the governance of all things, who protects (all) but is not protected (of any) ? (say) if ye know."<sup>49</sup>

بيده ملكوت كل شيء واليه ترجعون

"So glory to Him in whose hands is the dominion of all things: and to Him will ye be all brought back."<sup>50</sup>

ان الله هو الرزاق ذو القوة المتين

"For Allah is He who gives (all) sustenance, – Lord of Power, steadfast (for ever)."<sup>51</sup>

ما من دابة فى الارض الا على الله رزقها

"There is no moving creature on earth but its sustenance dependeth on Allah."<sup>52</sup>

كايين من دابة لاتحمل رزقها الله يرزقها واياكم  
وهو السميع العليم

"How many are the creatures that carry not their own sustenance: It is Allah who feeds (both) them and you: for He bears and knows all things."<sup>53</sup>

ان ربي يبسط الرزق لمن يشاء ويقدر

48. Qur'an, LXVII: 1  
49. Qur'an XXIII: 88  
50. Qur'an XXXVI: 83  
51. Qur'an LI: 58  
52. Qur'an XI: 6.  
53. Qur'an, XXIX; 60.

“Say: verily my Lord enlarges and restricts the provision to whom He pleases.”<sup>54</sup>

اللهم مالك الملك توتى الملك من تشاء وتنزع الملك ممن  
تشاء وتعز من تشاء وتذل من تشاء بيدك الخير انك  
على كل شىء قدير

“Say: O Allah, Lord of power (and rule), Thou givest power to whom thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou endow st with whom Thou pleasest, and Thou bringest low whom Thou pleasest; in thy hand is all good. Verily, over all things Thou hast power.”<sup>55</sup>

There are a large number of similar verses of which the Qur’an is replete.

How is it justifiable for these people that on the one hand they claim Islam and attribute themselves to Muhammad (peace be upon him), and on the other hand they deny his teachings, directions and orientations ? Thus, practically they disclaim the verse that were revealed to him. The Lord of the heavens and earth, the Lord of the Universe, has revealed them, Gabriel, the trustworthy spirit, came down with them to the heart of the chief of mankind, the mercy of the worlds, the guidance for the God-fearing, glad tidings for the benefactors, and mercy for the believers.

The readers and researchers should do justice whether those who make such statements have a right to attribute their individual opinions to their eminent figures, and to the one who came to annihilate their idol-worship and their joining gods with Allah.

وما يستوى الاعمى والبصير ، ولا الظلمت والنور ، ولا الظل  
والحرور ، وما يستوى الاحياء ولا الاموات ان الله يسمع  
من يشاء وما انت بمسمع من فى القبور (الفاطر. ١٩ - ٢٢)

54. Qur’an, XXXIV: 36

55. Qur’an, III: 26

“The blind and the seeing are not alike; nor are the depths of darkness and the light, nor are the (chilly) shade and the (genial) heat of the sun: nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou cannot make those to hear who are (buried) in graves.”<sup>56</sup>

Allah, the Exalted, has truly said:

كان الناس امة واحدة ، فبعث الله النبيين مبشرين  
ومنذرين ، وانزل معهم الكتاب بالحق ليحكم بين  
الناس فيما اختلفوا فيه ، وما اختلف فيه الا الذين  
اوتوه من بعد ما جاءتهم البينات بغيا بينهم ،  
فهدى الذين آمنوا لما اختلفوا فيه من الحق باذنه  
والله يهدي من يشاء الى صراط مستقيم .

“Mankind was one single nation and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth to judge between people in matters wherein they differed; but the people of the book, after the clear signs came to them did not differ among themselves, except through selfish contumacy.. Allah by his grace guided the believers to the truth concerning that wherein they differed. For Allah guides whom he will be a path that is straight”<sup>57</sup>

What a pity to these unmindful people ! Polytheism has permeated them and idol- worship innovations, absurd practices and paganism have crept into them like the creeping of an ant, while they are unaware of them. The devil has overpowered them and suggested to them that such beliefs and practices as these were the real Islam. It is these people about whom Allah the Exalted, has said:

56. Qur'an, XXXV: 19-22.

57. Qur'an, II: 213

قل هل انبئكم بالآخرين اعمالا . الذين ضل سعيهم في

الحياة الدنيا وهم يجسبون انهم يحسنون صنعا

“Say: shall we tell you of those who lost most in respect of their deeds ? There whose efforts have been wasted in this life, while they thought that they were acquiring good by their works ?”<sup>58</sup>

He previously said about them:

“(Unbelievers) whose eyes had been under a veil from remembrance of Me, and who had been unable even to hear. Do the unbelievers think that they can take my servants as protectors besides Me ? Verily, We have prepared Hell for the unbelievers for (their) entertainment.”<sup>59</sup>

Now, I cite the statements of those people which resemble the utterance of the unbelievers before them. The Bareilawi says: The keys of the universe are in the hands of the Messenger of Allah; he is the master of all; he is the eldest vicegerent to the one who is All — Powerful. It is he who is possessed of the word “Be” (Kun).”

His son wrote below these words in support of his father quoting one of his followers from his sect: “Whatever appears in the universe, our chief Muhammad (peace be upon Him) grants it, in whose hands lie all the keys. Therefore, nothing goes out from the divine treasures but at his hands. Whenever he intends to do an act, nothing occurs against it (i.e. it is done) and nothing in the universe can debar it.”<sup>60</sup>

The Bareilawi also said: “It is the Messenger of Allah

58. Qur’an, XVIII: 103–104.

59. Qur’an XVIII: 102–103.

60. Al-Bareillawi, al-Istimdad ‘ala ajyal al-Irtidad, pp. 32–33.

(may peace be upon him) who heals up the diseases and pains removes every calamity from the Muslim people; he gives life, and resolves the dilemmas, benefits all the creatures, and raises their degrees. He is the guardian, the helper, the remover of the adversity. It is he who cooled down the fire upon Abraham. It is he who donates and bestows, and his command is in force and his order is operative in the universe.”<sup>61</sup>

He also said quoting one of his leaders: “He (peace be upon him) is the treasure of mystery and object of enforcing the command. No command operates except him, and no good shifts but from him.”<sup>62</sup>

He also said :

منه الرجاء ، منه العطاء ، منه المدد

في الدين والدنيا والاخرة للابد

“From him is the hope, from him the bestowal, and from him the help: in the religion, in this world and in the hereafter for ever and for ever.”<sup>63</sup> Another says: “The Messenger of Allah, the Chief of the universe, is the generous, the sustainer, and we all are needy to him.”<sup>64</sup>

“His name is written on the Throne, so that it may be known that the Throne belongs to him, and he is its master.”<sup>65</sup> We seek refuge with Allah from it.

“The Messenger of Allah (peace be upon him) is the disposer in every place.”<sup>66</sup>

The Bareilawi has also said in a similar manner: “The Messenger of Allah (may peace be upon him) is the

61. Ibid. pp. 29–30.

62. Al-Amn Wa'l-'ula, p. 105.

63. Al-Fatawa al-Ridwiyya, Vol.1, p. 577.

64.

65. Ibid. p. 41.

66. Ibid. p. 336.

greatest vicegerent of Allah, and he is the disposer of all things in the heaven and on earth."<sup>67</sup>

Another follower has reported the Bareilawi as saying: "The Messenger of Allah is the master of the earth, master of mankind, master of the people, and master of the creatures. In his hand lie the keys of help and succour; in his hand lie the keys to the paradise and hell. It is he who grants honour in the hereafter, and he will be all-powerful on the day of reservation. It is he who removes calamities and repels adversity. He is the guardian and helper of his people. Towards him the hands are raised for seeking benefit."<sup>68</sup>

Another said: "The Messenger of Allah (peace be upon him) is the vicegerent of the Lord: he gives whatever he pleases to whom he pleases, and strips off whatever he pleases from whom he pleases."<sup>69</sup>

"The earth is in his possession and disposition, and the paradise is his domain and state. He is the distributor of sustenances."<sup>70</sup>

A Mufti of the Bareilawis said: "The whole world and all the matters lie in the hand of the Messenger of Allah (peace be upon him). He disposes it to them as he pleases. He grants anything he wishes to whom he wishes from it and from them."<sup>71</sup>

This equally applies to the other prophets too. "The Prophets dispose the internals of creatures and their sustenances, as they dispose the externals of creatures."<sup>72</sup>

This equally applies to the Companions of the Prophet

67. Al-Fatawa al-Ridwiyya, Vol. VI, p. 155.

68. I'jaz, al-Bareilawi, Anwar Rida', p. 240.

69. Amjad 'Ali, Bahari Shari'at, Vol. I, p. 15.

70. Ibid,

71. Ahmad Yar al-Bareilawi, Ja'al-Haqq, p. 195.

72. Ibid, pp. 195-196.

(peace be upon him), as the Bareilawi, has narrated spurious traditions on this subject. One of them goes: "When the day of resurrection comes, Allah will gather the early and later generations, and two pulpits will be brought. One of them will be set up on the right and the other on the left of the Throne. Then one on the right side of the Throne will call: O creatures I He who knows me knows me. But he who does not know me should know that I am Ridwan, the Treasurer (Khazin) of Paradise. Allah has commanded me to hand over the Keys of Paradise to Muhammad, and Muhammad has ordered me to hand over them to Abu Bakr and 'Umar, so that their lovers might enter paradise. Lol Be witness.

Then the one on the left side of the Throne will call: O creatures I He who knows me knows me. But he who does not know me should know that I am Malik, the guardian (Khazin) of Hell. Allah has commanded me to hand over the Keys of hell to Muhammad and Muhammad has ordered me to hand over them to Abu Bakr and 'Umar, so that their haters might enter the hell—fire. Lol Be witness."73

He has also reported: "The Messenger of Allah(peace be upon him) said: Ali is the counterpart of hell—fire. His friends will enter paradise and his enemies will enter hell—fire."74

As regards Shaikh 'Abd al-Qadir Jilani, he is the helper of the helpers and giver of aid and to those who need aid. The Bareilawi said about him: "Shaikh 'Abd al-Qadir has the power of disposition in the universe. He has been granted permission and he has the authority. He is the conductor of the affairs of the world."75 "O my Helper!

73. Al-Bareillawi, Al-Amn wal'ula, p. 57.

74. Ibid., p. 57.

75. Al-Bareillawi, Hada'iq Bakhshish, p. 26.



you give life and death. The Prophet is the distributor and you are the joiner."<sup>76</sup> He invokes saying:

يا ظل اله عبدالقادر  
وياملجاً العباد عبدالقادر  
اننا لمحتاجون وفقــــرا  
وانت ذوالتاج والكــــرم  
شيئا لله الشيخ عبدالقادر

"O Shade of Allah, 'Abd al-Qadir. O place of refuge, 'Abd al-Qadir. We are needy and indigent. You are the possessor of crown and integrity. Give me something for Allah's sake, Shaikh 'Abd al-Qadir."<sup>77</sup>

He said about him in his Arabic Ode:

حمدا يامفضل عبدالقادر يا ذا الافضال  
مولاي بما منت بالجود عليه من دون سوال  
يامنعم يامجمل عبدالقادر انت المتعال  
امنن واجب السائل عبدالقادر جد بالامال

"Praise be to you, O superior one, 'Abd al-Qadir, the meritorious. My master, you have granted my demands generously without asking for them.

O bestower of blessings and favours, 'Abd al-Qadir, you are the Exalted.

Show favour to me; answer the beggar, 'Abd al-Qadir, fulfil my desires with generosity."<sup>78</sup> He said: "The cushion of 'Abd al-Qadir has been spread on the Throne, and the

76. Ibid., pp. 125–126.

77. Ibid.

78. Ibid.

Throne has been brought down on earth. "79 He says: " 'Abd al-Qadir provides aid for the religious people."80 "Shaikh Jilani is the helper who has the power of the word "Be and it is" (Kun fa Yakun):"81

He has lied against Shaikh Jilani that he has said:

وولانى على الاقطاب جمعاً  
 فحكمى نافذ فى كل حال  
 مريدى لاتخف واش فانى  
 عزوم قاتل عند القتال  
 طبولى فى السماء والارض دقت  
 وشاؤس السعادة قد بسدالى  
 بلاد الله ملكى تحت حكمى  
 واوقاتى لقلبى قد صفالى  
 نظرت الى بلاد الله جمعاً  
 كخردلة على حكم اتصال  
 أنا الجليلى محى الدين اسمى  
 واعلامى على رأس الجيـال

"Allah has made me a ruler over all the saints. My command is in force in all circumstances. My novice, do not fear calumniator, for I am resolute and killer in fighting. My drums are beaten in heaven and on earth. The proud happiness has appeared to me. Allah's territory is my empire under my rule. My times for my heart are clear to me. I have looked at Allah's territory entirely. They are like mustard on the order of communion. I am Jili and my name is Muhi

79. Ibid., p. 184.

80. Ibid., p. 179.

81. Ibid., p. 122.

al-Din, and my flags (proper names) are on the mountains."<sup>82</sup>

He also told a lie against him; "The crisis of the affairs of the people of our times is in my heart. It disposes their grant and rejection."<sup>83</sup> They have also attributed the following statement to him: "The hearts of the people are in my hand. If I wish to turn them away from me, I can do so; If I wish to turn them towards me, I can do so."<sup>84</sup>

Another Bareilawi said: "Shaikh Jilani is the helper of the helpers. He has the right of consolidation in the guarded tablet. He has the power of turning a woman into a man."<sup>85</sup> He also said: "He (' Abd al-Qadir) repelled the death of a person that was recorded in the guarded tablet, and was decreed that he would die. Similarly, he altered the divine decree and predestination about him."<sup>86</sup>

The Bareilawi has reported about 'Abd al-Qadir on the authority of his leaders who led me astray: "Shaikh 'Abd al-Qadir used to walk in the air in public in his assembly, and would say: The sun does not rise until it greets me."<sup>87</sup>

When Shaikh 'Abd al-Qadir has been granted permission and authority from Allah, and he is the disposer, the giver of life and death, the helper, the bestower, and the joiner, then why should one pray to Allah, and why should one seek help and aid from Him and trust Him? Whenever a man is in need of asking for anything, he should ask Shaikh

82. Al-Zamzamat al-Qumriyah fi' -dhabb 'an al-Khumriya, p. 356 f.

83. Bareilawi, Khalis al-I'tiqad, p. 49.

84. al-Barakati, Hikayat Ridwiyya, p. 125.

85. Ayyub 'Ali, Bagh Firdaus, Bareilly edition, p. 26

86. Ibid., p. 26

87. al-Bareilawi, Al-Amn Wa'l-'ula', p. 109.

Jilani for it we seek refuge in Allah from such absurdities.

This is not peculiar to Shaikh Jilani, the Companions, Prophets, and Chief of the Messengers of Allah but all the saints, the pious, the sufis, and the mystic saints in general have the power to do all these things: the earth is in their possession, the heaven is in their hands as the Bareilawi has reported on the authority of a person like him. He quoted him as saying: "All the leading jurists (Fuqaha) and sufis intercede their followers, and watch each of them at the time when his soul is taken away from him, and at the time of questioning him by the angels "munkar" and "nakir" and at the moment of resurrection and assembling after death and reckoning, and weighing his actions with the Balance, and passing through the Bridge. They will not be unmindful of them at any place. All the leading legal thinkers (Mujtahidin) intercede their followers, and watch them when they are in calamities, in this world, the intervening world (Barzakh), and on the day of resurrection till they pass the Bridge."<sup>88</sup>

He said: "The domain of a saint (Badal) is from heaven to earth, while the domain of a gnostic ('Arif) extends from the Throne to the earth."<sup>89</sup>

The Bareilawi also said: "The order of the universe is established through the agency of the saints."<sup>90</sup> "The saints give life to the dead, heal up the born blind and the leper, and cover the whole earth by a single pace."<sup>91</sup>

"No period of time is free from a saint who provides aid, and the heaven and earth stand through him alone."<sup>92</sup>

Another Bareilawi said: The saints (Friends of Allah) help their friends and destroy their enemies."<sup>93</sup>

88. Al-Istimdad (annotations), pp. 35-36.

90. Ibid., p. 34.

91. Al-Amn Wa'l-'ula' p. 24.

92. Ibid, p. 102.

93. Didar 'Ali, Rasul al-Kalam, Lahore, n.d. p. 129.

"The divines have power and authority to bring back an arrow from the game."<sup>94</sup> "The Wahhabis say: The saints have no power to remove a fly from their tombs. But they do not know that they have the power to turn the whole universe upside down. They however do not pay any attention to that."<sup>95</sup>

"The divines (i.e. saints of Allah) have the power to change the divine decree which is suspended."<sup>96</sup>

Another Bareilawi says: "The disposing power of the saints increases after their death."<sup>97</sup>

There are very many statements like this.

These are the beliefs of these people about the saints and pious people, and about the prophets and Messengers of Allah, like those of the Christians, and the Jews about Jesus, Ezra and Moses, and like the beliefs of the polytheists and idolaters of old about al-Lat, Hubal, al-'Uzza, al-Manat, Yaghuth, Ya'uq, Nasr and other pious servants of Allah, whom they associated with Allah.

Solong as the Prophets of Allah, His Messenger, the saints (i.e. His firends) and the virtuous servants of Allah possess this power, the founder of this sect would necessarily have a share from it.

And actually his helpers and assistants ascribed to Ahmad Rida, the Bareilawi, more than what he and they had ascribed to the divines, pious people and the saints. They have said about him (i.e. the Bareilawi): "He is the master, the sustainer, the chief, the spiritual guide, the intercessor, the helper and the like."<sup>98</sup>

94. Ahmad Yar, Ja'al-Haqq, p. 197.

95. Ibid, p. 231.

96. Bahari Shariat, Vol.1, p.6.

97. Al-Fatawa al-Na'imiya, p. 249.

98. Ayyub Ridwi, Mada'ih, A'la Hadrat, pp. 4-5.

One of his followers calls upon him and invokes him saying: "O my chief, O sustainer, give me from your bestowal, for this dog of yours has been looking forward for some time. Look at this humble servant of your with an eye of generosity, for whatsoever errors and sins he has committed, he is your dog."<sup>99</sup> We also find the following statement: "If we leave your door, Ahmad Rida, from whom we beg and seek help? No one was disappointed from your door, for you, Ahmad Rida, give the beggars whatever they ask for."<sup>100</sup>

It has been said about his grave that it is a house of healing up for the sick; he resolves the difficulties, makes the matters easy and fulfils the needs.<sup>101</sup>

"The sick used to seek healing from Jesus, but Ahmad Rida gives life to the dead."<sup>102</sup> Another said: "Ahmad Rida gives insight to the hearts and eyesight to the eyes, he grants faith and gives deliverance in the hereafter."<sup>103</sup> He says: "Ahmad Rida is the sustainer, the responder to the supplications, and the resolvers of the difficulties, the helper and the pole of the saints; it is he who will have the shade on the day of gathering (i.e. in the hereafter after resurrection), on the day when there will be no shade, and there will be his company in the grave, and when the people are resurrected and gathered (in the next world): He is the sustainer and we are needy to him."<sup>104</sup>

Such are these people, and such are their doctrines entirely repugnant to the teachings of Allah who has mentioned them in the Qur'an. These are also in conflict

99. Ibid.

100. Ibid.

101. Ibid., p. 9 f.

102. Ibid., p. 25.

103. 'Abd al-Sattar al-Bareilawi, *Naghmat al-Ruh*, p.42.

104. Ibid., p.46.

with the teachings of the Prophet(peace be upon him) that are established on the basis of his sound traditions. But these are the very beliefs which the polytheists of Quraish, the unbelievers of Arabia, pagans of the pre-Islamic period had entertained and had faith in these doctrines. The Prophet of Allah (peace be upon him) came to put an end to them and to annihilate such beliefs, as we mentioned before.

Before we close this discussion, we would like to quote a passage written by a learned scholar, Nawwab Siddiq Hasan Khan, in his exegesis of the Qur'an "Fath al-Bayan" under the verse: "Say, I have no power over any harm or profit to myself except as Allah willth"(X).

"This is the greatest restraint and deepest deterrent for one who has become habituated to call upon the Messenger of Allah(peace be upon him), or to seek help from him in the event of occurrence of calamities which cannot be repelled by anyone except by Allah(glory be to Him). Similarly, it is a deterrent for one who seeks from the Prophet that which cannot be given except by Allah. This is the position of the Lord of the Universe, who created the prophets, the pious men and all the creatures, and who sustained them, gave them life and will give them death. How does he ask as prophet from the prophets, or angels from the angels, or a pious man from the pious men for a thing over which they have no power, and which they cannot give themselves? How does he forsake seeking these things from the Lord of the Lords, the All-Powerful over everything, the Creator, the Sustainer, the Bestower and the Restrainer? There is sufficient counsel for you in this verse, for the chief of the children of Adam, and the Last Prophet has been commanded by Allah to tell His servants: "I have no power over any harm or profit to myself", how can he then have power over it for others? How can a person other than him(the Prophet) whose rank is lower than his, and which is not equal to his rank, have the power over harm and profit to himself, let alone his power over it for others?

Curiously enough, these people have clung to the tombs of the dead, who are buried under the layers of the earth. They ask them for their need over which only Allah, the Exalted, has power why are they not alive of their falling into polytheism, and why are they not aware of the fact that they are involved in contravening the meaning of the credo of Islam "there is no god but Allah," and the import of the Qur'anic verse: "Say: He is Allah the one and only?"

And more curious than this is the fact that the scholars are aware of the deeds these people are doing, still they do not raise any objection to them, and they do not intervene for their reversion to the pagan days before Islam, rather to the belief more severe than those of the pre-Islamic Arabia. They admit that Allah, Glory be to Him, alone is the Creator, the sustainer, the Giver of life, the Giver of death, the Harmer, the Benefiter. They make their idols intercessors for them with Allah, drawing them near to Him, regard them as powerful over harm and benefit, and invoke them sometimes independently and sometimes along with Allah, the Almighty. It is sufficient for you to hear such evil. Allah is the helper of His religion, the purifier of His Sharia from the dirt of polytheism, and from the filth of unbelief. The devil, may Allah disgrace him, made it a means for his pleasure, and coolness of his heart, and he is pleased by the unbelief of a large number of these blessed people, while they think that they are acquiring good by their works. To Allah we belong and to Him is our return<sup>105</sup>

In his "Fatawa", Ibn Taymiyya relates that Bayazid al-Bistami has said: Seeking help by the creature from the creature is like seeking help by a drowning person from a drowning person. He further reports al-Shaikh Abu 'Abd-

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105. Nawwab Siddiq Hasan Khan, Fath al-Bayan, Vol.IV, p. 225.



allah al-Quraishi as saying: Seeking help by the creature from the creature is like seeking help by a prisoner from a prisoner. Moses (peace be upon him) is reported to have supplicated Allah as follows: O Allah, praise be to Thee, complaint is to be lodged with Thee, help is to be sought from Thee, aid is to be asked for from Thee, reliance is to be placed on Thee, and there is no might and no power except in Thee. Moreover, it is not known about any Muslim that he made it lawful to seek unconditional help from any person besides Allah, or did not object to any person who negated seeking help from anyone other than Allah. <sup>106</sup>

## HEARING OF THE DEAD

The problem of hearing by the dead is connected with the two previous problems, namely seeking help from a person other than Allah, and the power of the Prophets and saints and their authority. The ignorant persons who call upon the prophets, saints and the pious men after their death and invoke them besides Allah, the Exalted, do so on account of their belief that the dead listen to them, answer their supplication, and possess power and authority. Hence they say: "The saints and the pious men hear and see in their tombs more than the extent to which they heard and saw during their life in this world." <sup>107</sup>

According to their belief, they were incapable before their death and were chained by the causation of the universe. When they died, they were released from those causes. About this a Bareilawi says: "When the pious souls are abstracted from the bodily connections, then they are associated with the supreme sphere, and they see and hear everything like a witness." <sup>108</sup> Another Bareilawi says:

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106. Fatawa Shaikh al-Islam, Vol. I, p. 112.

107. Amjad 'Ali, Bahari. Shariat, p. 56.

108. Ibid., pp. 18-19.

"Shaikh Jilani sees every moment, and listens to the call<sup>109</sup> of all and sundry."<sup>110</sup> The Bareilawi himself has written: "The dead hear, for only he who hears<sup>111</sup> is addressed."<sup>112</sup>

He produced a monograph on this subject with the title "Al-Wifaq al-Mubin Baina Sama' al-Dafin wa Jawab al-Yamin." It was published amongst the treatises which constituted "al-Fatawa al-Ridwiyya". He has related several false stories proving thereby that the dead hear, indeed they also speak. Among them there is an episode mentioned in "Malfuzat", and "al-Hikayat al-Ridwiyya". It runs as follows:

"Once al-Sayyid Isma'il al-Hadrami passed by a graveyard accompanied by his disciples. He stopped near forty graves and remained standing there for a long time. He kept on weeping till the mid-day and then laughed. He was asked about the cause of his weeping and laughing. He replied: I passed by these graves, for their inmates were being punished. I then began to intercede with the Lord and weep for their punishment, till the punishment was removed from them. When I finished, I heard a woman's call me from the end of the graveyard, and say: I am so and so, a singing girl. You interceded for them and deprived me. I laughed at her words and said to her: You are one of them. Then the punishment was removed from her."<sup>113</sup>

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109. Ahmad Yar, 'Ilm al-Qur'an, p. 189.

110. Mufti 'Abd al-Qadir, Izalat al-dalala, p. 6.

111. Al-Fatawa al-Ridwiyya, Vol. IV, p. 327.

112. This is no argument, for there are many things that are addressed, but they do not hear. When the Prophet (may peace be upon him) saw the new moon, addressing it, he said: My Lord and your Lord is Allah. (Transmitted by al-Tirmidhi). In another version he said: New moon for the good and right guidance. I believed in Him who has greeted you." (Transmitted by Abu Dawud).

113. Al-Hikayat al-Ridwiyya. This book deals with the powers and authority of saints and the pious men.

His another follower says: "It is lawful to call upon 'Ali and Ghawth, for these favourites of Allah hear after their death." 114

The Bareilawi has said more than that: "The saints and prophets do not die. They are buried while they are living. Their life in the grave is like that in this world, indeed far better than it." Concerning the prophets the Bareilawi says: "The life of prophets (after death) is real, sensuous and like that in this world. Death befalls them for a moment so that Allah's word is fulfilled. After a second, life returns to them and they become living as they were before. To this life apply the rules of this worldly-life. For this reason their inheritance is not divided, their wives are not married, nor do they pass waiting-period. They eat, drink and pray in their graves." 115

Another Bareilawi says: "The prophets are not left in their graves after forty nights. But they pray before Allah." 116 Another says: "The prophets are alive in their tombs. In them they walk, perambulate, pray, speak and dispose the matters relating to the creatures." 117 They say about the Prophet (may peace be upon him): "He was alive before his burial and was speaking." The Bareilawi says: "When the Companions placed the body of the Messenger of Allah (peace be upon him) in his grave, he was speaking and saying: My people, my people." 118 Another says: "Death did not occur to the Messenger of Allah (may peace be upon him) even for a moment, for when it was intended

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114. Nur Allah al-Qadiri, al-Fatawa al-Nuriyya, p. 527.

115. Malfuzat, Vol. III, p. 276.

116. Didar 'Ali, Rasul al-Kalam, p. 1.

117. Al-Kazimi, Hayat al-Nabi., p. 3.

118. Al-Bareilawi, Nafy al-Fai' an man anara bi Nuihi Kulla Shai', included in Majmu'ah Rasail Ridwiyya, Vol. I, p. 221. Al-Kazimi, Hayat al-Nabi, p. 47.

to take his life for a moment, life existed there in his body."<sup>119</sup> A third one says: "There is no distinction between the life and death of the Prophet (peace be upon him) on account of his knowledge of their affairs, intentions, designs and notions. All that is clear to him. There is no hiddenness in it."<sup>120</sup> Another says: "When the people left Medina for three days on the occasion of al-Harra, and none entered the mosque of the Prophet, the call to prayer (adhan) was heard from the grave of the Prophet (peace be upon him) five times daily."<sup>121</sup>

Another says: "When the hier of Abu Bakr (Allah be pleased with him) was placed before the apartment of the Prophet, the Messenger of Allah (peace be upon him) called and the people heard his call: Bring in the friend to the friend."<sup>122</sup> This is not peculiar to the prophets. Saints and prophets are identical in this respect, as one of the Bareilawis says: "The saints of Allah do not die, but shift from one sphere to another."<sup>123</sup> The Bareilawi himself has said the same thing: "The saints are living after their death, their dispositions and miracles survive, their benefits continue, and their help and aid still exist."<sup>124</sup> Another Bareilawi says: "The death of saints is like a vision which they have for a moment, like the fleeting lightning."<sup>125</sup> The Bareilawi said: "The saints have eternal life in their graves, and their knowledge, perception, hearing and seeing are stronger than before."<sup>126</sup> Their Imams (leaders) are reported to have said:

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119. Hayat al-Bani, p. 104.  
 120. Ahmad Yar, Ja'al-Haqq, pp. 150-51.  
 121. Didar 'Ali, Hidayat al-Tariq fi Bayan al-Tahqiq wa'l-Taqlid, p. 86.  
 122. Hayat al-Nabi, p. 125.  
 123. Iqtidar b. Ahmad Yar, al-Fatawa al-Na'imiyya, p. 245.  
 124. Al-Fatawa al-Ridwiyya, Vol. IV, p. 236.  
 125. Al-Fatawa al-Na'imiyya, p. 245.  
 126. Al-Hikayat al-Ridwiyya, p. 44.

"The saints are alive, although they die; they only shift from one territory to another."<sup>127</sup> "A person died, and when his spiritual guide came to bury him in the grave, he opened his eyes. He said to him: Are you alive? He replied: yes, I am alive, and every lover of Allah is alive."<sup>128</sup> He established a heading: The prophets, saints, martyrs are physically alive in their shrouds.<sup>129</sup> A story runs: "A person was travelling, and the night overtook him. He intended to take rest. So he placed his baggage on the ground and slept. He placed his head on a high mound. In the morning he found that this mound was a grave of a person. Suddenly, the inmate of the grave called him complaining: You have been causing me trouble<sup>130</sup>, since last night.<sup>131</sup> These people compete each other in lying, as another says: A person died. People washed and shrouded him. Afterwards he called: Hurry up, and carry my bier soon, since the Prophet (may peace be upon him) is waiting for me to pray over me.<sup>132</sup>

This is the non-sense talk of these people, and this is their belief, entirely repugnant to what Allah, the Exalted, and His Messenger (peace be upon him) have said, and contrary to the Islamic Shari'a, clear and pure from the dirt of polytheism, idolatry and superstitions. These people

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127. Ahkam Qubur Mu'minin, included in: Rasa'il Ridwiyya, p. 243.  
 128. Ibid. p. 245.  
 129. Ahkam Qubur Mu'minin, p. 239.  
 130. One may ask: Placing the head caused him harm, but the big domes built over the graves and the graves built with marble, gold, and silver and lofty erections built over them do not cause them harm. Their eyes are not blind, but the hearts in their chests are blind.  
 131. Ahkam Qubur Mu'minin, p. 247.  
 132. Al-Kazimi, Hayat al-Nabi, p. 46.

harboured such beliefs to assign partners to Allah like, the pagan Arabs about whom Allah has said:

ومن اضل ممن يدعو من دون الله من لا يستجيب له الى  
يوم القيامة . وهم عن دعائهم غافلون .

"And who is more astray than one who invokes besides Allah, such as will not answer him to the day of judgment, and who (in fact) are unconscious of their call (to them)?"<sup>133</sup> Allah, the Exalted, said:

ايشركون ما لا يخلق شيئا وهم يخلقون ، ولا يستطيعون  
لهم نصرا ولا انفسهم ينصرون وان تدعوهم الى الهدى  
لا يتبعوكم سواء عليكم ادعوتموهم ام انتم صامتون،  
ان الذين تدعون من دون الله عباد امثالكم فادعوهم  
فليستجيبوا لكم ان كنتم صادقين ، الهم ارجل يمشون  
بها ام لهم ايد يببطشون بها ام لهم اعين يبصرون بها  
ام لهم آذان يسمعون بها قل ادعوا شركاءكم ثم كيدون  
فلا تنظرون ، ان ولى الله الذى نزل الكتاب وهو يتولى  
الصالحين ، والذين تدعون من دونه لا يستطيعون نصركم ولا  
انفسهم ينصرون ، وان تدعوهم الى الهدى لا يسمعون وتراهم  
ينظرون اليك وهم لا يبصرون .

"Do they indeed ascribe to Him as partners things that can create nothing, but are themselves created? No aid can they give them, nor can they aid themselves. If ye call them to guidance, they will not obey: for you it is the same whether ye call them or you hold your peace. Verily those whom ye call upon besides Allah are servants like unto you: call upon them, and let them listen to your prayer if ye are indeed truthful. Have they feet to walk with? or eyes to see with? or ears to hear with? Say, call your

god—partners, scheme (your worst) against me, and give me no respect. For my protector is Allah who revealed the Book (from time to time) and He will choose and befriend the righteous. Not those ye call upon besides Him, are unable to help you, and indeed to help themselves. If thou callest them to guidance, they heard not. Thou wilt see them looking at thee but they see not.”<sup>134</sup>

Allah, the Exalted, has given in the Qur’an an account of the polytheists of the Quraish of Arabia and their belief in seeking help from Allah, and asking others for aid besides Allah in the following verse:

هو الذى يسركم فى البر والبحر حتى اذا كنتم فى الفلك  
وجرين بهم بريح طيبة وفرحوا بها وجارتها ريح عاصف  
وجاءهم الموج من كل مكان وظنوا انهم احيط بهم  
دعوا الله مخلصين له الدين لئن انجيتنا من هذه  
لنكونن من الشاكرين .

“He it is who enableth you to traverse through land and sea; so that you even board ships; they sail with them with a favourable wind, and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides, and they think they are being overwhelmed: they cry unto Allah, sincerely offering (their) duty unto Him, saying: If thou dost deliver us from this, we shall truly show our gratitude.”<sup>135</sup>

It means that during their voyage they invoke none but Allah for their belief that persons besides Allah cannot help them in the seas and they have no power. But this is against the doctrines of these people for they do not seek aid on land and sea from persons besides Allah. They invoke

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134. Qur’an VII: 191-198.

135. Qur’an X: 22.

them alone, as we have quoted the Bareilawi as saying: I did not seek aid during my life from anyone, nor did I ask anyone for help besides al-Shaikh 'Abd al-Qadir. Whenever I seek help, I seek it from Shaikh Jilani, and whenever I ask for aid I ask him alone for it. 136

For this reason al-Shaikh al-Alusi, the Hanafi exegete, has said in his Tafsir under the commentary of this verse: "This verse indicates that the polytheists did not invoke anyone besides Allah in that situation. You are aware that today when a calamity befalls the people on land or sea, they invoke one who can neither see nor hear. Among them there are people who invoke al-Khidr and Ilyas, some call upon Abu'L-Khamis and al-Abbas, others seek aid from an imam, and some humiliate themselves to a Muslim saint. You will not find anyone who humiliates himself to Allah and calls upon Him, and occurs to his mind that if he calls upon Allah alone he will get deliverance from this situation. I adjure you, tell me: Which of these two groups is more guided to the straight path and which of these two missionaries is more upright in speech? We complain to Allah of a time when the blast of ignorance is blowing, the waves of straying are on the increase, the ship of Sharia has been trodden, the seeking of aid from others besides Allah has become a means of salvation, enjoining what is good has become a difficult task for the gnostics, and there are various kinds of obstacles in the way of forbidding what is evil." 137

Al-Sayyid Rashid Rida al-Misri has written in his commentary of the Quran: "This and similar other verses clearly indicate that the polytheists during their sufferings and absence of means invoke Allah, their Lord. But a large

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136. Malfuzat, p. 307.

137. Quoted from: Al-Ayat al-Bayyinat fi'adami Sama'i al-Amwat, introduction. p. 17.



number of Muslims in our day invoke their dead deities, when a calamity befalls them, like al-Badawi, al-Rifa'i, al-Dasuqi, al-Jilani, al-Matbuli, Abu Sari, and a large number of others. You will find persons belonging to al-Azhar wearing turbans on their heads, and the attendants in particular, of the tombs that are worshipped by the people live on their *waqf* property and offerings, and they have fallen into the delusion of polytheism. They interpret it with another name in the Arabic language like the word *tawassul* (medium, agency) and others.

I heard a number of people in Egypt and Syria who relate a story reporting from others, and it is repeated in both these countries owing to likeness of their people, and most of the Muslims have fallen a victim to such superstitions. I summarise it in a few words. A group of people traversed through the sea and a flood of water overtook them. They were about to drown. Those who had belief in saints began to invoke them. Some said: My chief, O Badawo ! Others cried: O Rifa'i. A group called: O Abd al-Qadir, Jilani.... to the end. There was among them a person who believed in the pure unity of Allah. He was disgusted with these slogans, and said: My Lord, drown them. No one, who knows you, has survived." 138

We ask Allah for guiding us to the straight path, and for protecting us from polytheism and the polytheists.

### THE PROBLEM OF POSSESSING KNOWLEDGE OF THE UNSEEN

One of the most significant beliefs the Bareilawis have against the Ahl al-Sunna (the people of the Sunna) is that the prophets, the messengers of Allah, His righteous servants and the saints possess the knowledge of the unseen,

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138. Tafsir al-Manar, Vol.XI, pp. 338-39.

and of the unseen of the heavens and earth. This belief of theirs is contrary to the explicit texts of the Qur'an and the Sunna, and even to the Hanafi Fiqh, despite their ascription to the Hanafis. Allah, the Exalted, says in His Book :

قل لا يعلم من فى السموات والارض الغيب الا الله  
( النمل - ٦٥ )

Say: None in the heavens or on earth, except Allah, knows what is hidden.<sup>139</sup> Allah said:

ان الله يعلم غيب السموات والارض انه عليم بذات الصدور  
(الفاطر- ٣٨)

“Verily Allah knows (all) the hidden things of the heavens and the earth. Verily, He has full knowledge of all that in (men’s) heart.<sup>140</sup>

Allah, the Exalted, said :

ان الله يعلم غيب السموات والارض والله بصير بما تعملون

“Verily, Allah knows the secrets of the heavens and the earth: and Allah sees well all that ye do.”<sup>141</sup>

• لله غيب السموات والارض واليه يرجع الامر كله

“To Allah do belong the unseen (secrets) of the heavens and the earth, and to Him goeth back every affair (for decision).”<sup>142</sup> He commanded His Prophet to say:

انما الغيب لله فانتظروا انى معكم من المنتظرين

139. Qur'an XXVII: 65.

140. Qur'an XXXV. 38.

141. Qur'an XLIX: 18.

142. Qur'an XI: 123.

"Say: The unseen is only for Allah (to know). Then wait ye: I too will wait with your."<sup>143</sup>

Allah, the Exalted, said:

وعنده مفاتيح الغيب لا يعلمها الا هو ويعلم ما فى البر والبحر وما تسقط من ورقة الا يعلمها ولا حبة فى ظلمات الارض ولا رطب ولا يابس الا فى كتاب مبين .

"With Him are the keys of the unseen; the treasures that none knoweth there is on the earth and in the sea. Not a leaf doth fall but with His knowledge. There is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered) clear (to those who can read)."<sup>144</sup>  
He said and He is the truest of all those who speak:

ان الله عنده علم الساعة وينزل الغيث ويعلم ما فى الارحام وما تدرى نفس باى ارض تموت . ان الله عليم خبير .

"Verily, the knowledge of the Hour is with Allah (alone). It is He who sends down rain, and He who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow: Nor does anyone know in what land he is to die. Verily, with Allah is full knowledge and He is acquainted (with all things)."<sup>145</sup>

There is a large number of similar verses of the Qur'an and the numerous traditions of the Prophet (peace be upon him) that will be cited later in the course of discussion. But the Bareilawis hold views contrary to these verses and traditions. "The prophets (peace be upon them) know, rather see and watch over all that which happened and all

143. Qur'an X: 20.

144. Qur'an VI: 59.

145. Qur'an XXXI: 34.

that which will happen from the first day to the last." <sup>146</sup>

Another, Barielawi says: "The prophets know the unseen since their birth." <sup>147</sup> As for the Prophet (peace be upon him), he possesses the knowledge of all subsidiary and

fundamental sciences and encompasses them all." <sup>148</sup> The

Bareilawi said: "The knowledge of the guarded Tablet, the knowledge of the Pen, and the knowledge of whatever existed and of whatever will exist are a part of the knowledge of the Prophet (peace be upon him)" <sup>149</sup> "His knowledge

(i.e. the Prophet peace be upon him) comprehended all sorts of minutiae and essentials, realities and complexities, impediments and learnings concerning the essence of Allah and His attributes, and the knowledge of the guarded Tablet and the Pen constitutes an iota of his knowledge, and a channel from the oceans of his knowledge. Alongside of this his knowledge and wisdom encircled the whole world by his blessed existence." <sup>150</sup>

He also said: "The Prophet (peace be upon him) has the knowledge of all things concerning the divine affairs, and the commands of the attributes of Allah, the names, the acts and the signs. He comprehended all the external and internal, and first and last learnings." <sup>151</sup> Another scholar belonging to his group said: "Nothing of the universe remained hidden from the spirit of the Prophet (may peace be upon him) : he is acquainted with His Throne, high and low dimensions, this world and thereafter the hell and paradise, for all of them have been created for his sake." <sup>152</sup>

146. Ahmed Rida, *al-Dawlat al-Makkiya*, Lahore:n.d.p.58.

147. Ahmad Yar, *Mawa'iz Naimiya*, p. 192.

148. *Al-Dawlat al-Makkiya*, p. 230.i

149. Ahmad Rida, *Khalis al-'Itiqad*, p. 38.

150. *Ibid.* p. 138.

151. *Al-Dawlat al-Makkiya*, p. 210.

152. Na'im al-din al-Muradabadi, *al-Kalimat al-'Ulya li l'la'i 'Ilm al-Mustafa*, p. 14.

He said: "The knowledge of the Prophet (peace be upon him) encompasses all the unseen and divine information."<sup>153</sup> Another Bareilawi says: "The Prophet (peace be upon him) knows all the creatures, beings, and all their parts, present and future. Nothing is hidden from him, and likewise he knows their creator and their maker."<sup>154</sup> Another Bareilawi who surpassed him, said: "How is it possible that the Prophet (peace be upon him) who knows the condition of hearts of the inanimate objects and of the animals may not know the condition of the hearts of his lovers."<sup>155</sup> He further says: "If the Prophet (peace be upon him) places his foot on an animal, it will have the knowledge of the seen and the unseen. How does a saint on whom the Prophet (peace be upon him) puts his hand, not know the seen and the unseen."<sup>156</sup> The Bareilawi said: "The companions of the Prophet (peace be upon him) knew with certainty that the Prophet (peace be upon him) had possessed the knowledge of the unseen."<sup>157</sup> Moreover, the Prophet (peace be upon him) had the knowledge of the five unseen things that were peculiar to Allah, the Almighty, and about which He Himself has said:

ان الله عنده علم الساعة وينزل الغيث ويعلم ما في  
الارحام وما تدرى نفس ماذا تكسب غدا وما تدرى نفس باي  
ارض تموت . ان الله علِيمٌ خَبِيرٌ .

153. Ibid., p. 56.

154. Ahmad Said al-Kazimi, *Taskin al-Khawatir fi ma'salat al-Hadir wa'l-Nazir*, p. 65.

155. *Iqtidar*, *Mawa'iz Na'imiyya*.

156. Ibid, pp. 364-365.

157. *Khalis al-I'tiqad*, p. 28.

"Verily, the knowledge of the hour is with Allah (alone). It is He who sends down rain, and He who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow: nor does anyone know in what land he is to die. Verily, with Allah is full knowledge and He said: He is acquainted (with all things.)" 158

الله يعلم ما تحمل كل انثى وما تغيض الارحام وما تزداد  
وكل شيء عنده بمقدار عالم الغيب والشهادة الكبير المتعال

"Allah knows what every female (womb) doth bear, by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before His sight, in (due) proportion. He knoweth the unseen and that which is open: He is the great, the most High." 159 He said:

ان الساعة آتية اكاد اخفيها لتجزى كل نفس بما تسعى

"Verily, the hour is coming, my design is to keep it hidden, for every soul to receive its reward by the measure of its endeavour." 160

Addressing Himself to His Prophet Allah, the Exalted, said :

يسئلونك عن الساعة ايان مرسها قل انما علمها عند ربي  
لايجليها لوقتها الا هو ثقلت في السموات والارض لاتاتيك  
الا بغتة يسئلونك كانك حفيى عنها قل انما علمها  
عند الله ولكن اكثر الناس لايعلمون .

158. Qur'an XXXI: 34.

159. Qur'an XIII: 8-9.

160. Qur'an XX: 15.

"They ask thee about the (final) Hour when will be its appointed time ? Say: The knowledge thereof is with my Lord (alone): None but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you. They ask thee as if those wert eager in search thereof. Say: The knowledge thereof is with Allah (alone), but most men know not." 161

Allah, the Exalted, also said :

• يسألك الناس عن الساعة قل انما علمها عند الله

"Men ask thee concerning the Hour. say: The knowledge thereof is with Allah (alone)." 162

Allah, the Exalted, said :

هو الذى خلقكم من طين ثم قضى اجلا واجل مسمى عنده ثم  
• انتم تمتمرون

"He it is who created you from clay, and decreed a stated term (for you). And there is in his presence another determined term; yet ye doubt within yourselves." 163

And so many other similar verses like :

• وعنده علم الساعة واليه ترجعون

"With Him is the knowledge of the Hour (of judgment): And to Him shall ye be brought back." 164

• وعنده مفاتيح الغيب لا يعلمها الا هو

161. Qur'an VII: 187.

162. Qur'an XXXIII: 63.

163. Qur'an VI: 2.

164. Qur'an XLIII: 85.

"With Him are the keys of the unseen, the treasures that none knoweth but He." 165

The Prophet (peace be upon him) himself negated the knowlege of these unseens from his as well as from others, and mentioned that the knowledge of the unseen is peculiar to Allah, the Exalted, alone; no one is His partner in the knowledge of it. The well-known tradition of Gabriele! says that he asked the Prophet (peace be upon him) : when will the last Hour occur ? He replied : The one who is asked about it is no better informed than the one who is asking. I shall tell you about its signs. When a maid-servant begets her mistress, and the herdsman of the camels exalt themselves in buildings, (the Hour will come), as well as five things which no one but Allah knows. Then the Prophet (peace be upon him) recited: "Verily Allah has the knowledge of the Hour." 166

ان الله عنده علم الساعة . الاية .

The Prophet (peace be upon him) said: "The keys of the unseen are five, and Allah alone knows them. Allah alone knows what the wombs contain; no one knows what will be on the morrow but Allah; and you do not know in what land you will die but Allah; and no one knows when the last Hour will come but Allah." 167

There is also a tradition to the same effect, transmitted by Jabir (Allah be pleased with him). He said: "I heard the Prophet (peace be upon him) say one month before he died:

165. Qur'an VI: 59.

166. Qur'an XXXI: 34. This tradition has been transmitted by al-Bukhari.

167. Transmitted by al-Bukhari and the wordings are from there. Muslim also transmitted it in his Sahih and Ahmad in his Musnad.



You ask me about the Hour. The knowledge of it is with Allah."<sup>168</sup> Buraida (Allah be pleased with him) said "I heard the Messenger of Allah (peace be upon him) say: These are five things which no one knows but Allah: the knowledge of the Hour is with him; He sends down the rain; He knows what is in the wombs; you do not know what you will earn tomorrow; and you do not know in which land you will die."<sup>169</sup> These are many similar traditions from the Prophet (peace be upon him) on the subject. But these people hold views entirely contrary to his teachings. The Bareilawi says: "The Messenger of Allah (may peace be upon him) did not come out but after Allah had taught him there five hidden things."<sup>170</sup> "The Prophet (peace be upon him) was endowed with the knowledge of the five unseen things towards the end, but he was ordered to conceal."<sup>171</sup> Another Bareilawi said: "The Messenger of Allah (peace be upon him) possesses the knowledge of the unseen of the past and the future, and knows more than what is contained in the guarded Tablet, and has the knowledge of the last Hour."<sup>172</sup>

The following statement is reported from persons like him: "Muhammad (peace be upon him) possesses the knowledge of the initial affairs before the creation of the creatures, and the events that would take place after them relating to the day of the resurrection, and the wrath of the Lord. . . he keeps watch over their circumstances, knows what would be their condition in the hereafter, and the events of the

168. Muslim transmitted it.

169. Ahmad transmitted it. Ibn Kathir has mentioned it in his commentary, and Ibn Hajar in his Fath al-Bari, and others in their works.

170. Al-Bareilawi, Khalis al-I'tiqad, p. 53.

171. Ibid., p. 56; al-Dawlat al-Makkiya, p. 144.

172. Ja'al-Haqq, p. 43.

people of hell and paradise; they know nothing from his information except to the extent he wishes to let them know from it. The knowledge of the prophets and the saints is like a drop of water from the seven seas and the knowledge of our Prophet as compared to that of other prophets is in the same proportion, namely a drop from the seven seas."<sup>173</sup> He further says: "There is no distinction between the life and death of the Prophet (peace be upon him) in respect of watching his people by him, and his knowledge about their events, intentions and resolutions."<sup>174</sup> Another says: "The Messenger of Allah (peace be upon him) keeps watch over whole world from Medina."<sup>175</sup> Another Bareilawi lied against the Prophet of Allah (peace be upon him) saying: "The Messenger of Allah (peace be upon him): My knowledge after my death is like my knowledge during my life, O people of guidance, and those who possess excellence and piety."<sup>176</sup> Not this alone, but there is also more than it. The Bareilawi said: "The Prophet (peace be upon him) not only knows these five unseen things, but also he used to confer the knowledge upon whom he liked from his servants."<sup>177</sup> Another said: "What is meant by these words of Allah: (He has power over everything)— وهو بكل شيء عليم .

It refers to the Prophet (peace be upon him).<sup>178</sup>

These five hidden things are known not only to the Prophet (peace be upon him) but also most of the people

173. Ja'al-Haqq, pp. 50-51.

174. Ibid. p. 151; Khalis al-I'tiqad, p. 39.

175. Ahmad Yar, Mawa'iz Na'imiya, p. 326.

176. Didar 'Ali, Rasul al-Kalam li bayan al-Maulid wal-Kalam, p.1.

177. Al-Bareilawi, Khalis al-I'tiqad, p. 14.

178. Al-Kazimi, Taskin al-Khawatir, pp. 52-53.

know them, as the Bareilawi has explicitly said quoting persons like him: "Nothing from the five unseen things mentioned in the verse quoted earlier is hidden from the Prophet (peace be upon him). How can that be hidden from him, while the seven poles (aqtab) know them, although they are lower than Ghawth (saint) in rank? Then how is with the chief of the first and the last of the people, who is the cause of everything and which came into being by his existence? <sup>179</sup> He further says: "How can the matter of five hidden things remain concealed from him, while a person from the people endowed with the power of disposition out of his Ummah cannot dispose things without having the knowledge of these five unseen things. Listen to this, O deniers! Do not be rejectors of the saints of Allah, for their rejection is a cause of damage to the religion. Allah will soon take revenge from the deniers, and may Allah give us refuge by virtue of his gnostic servants."<sup>180</sup> Before that he also established in his book; "We saw a body (of saints) who had the knowledge of the time of death, and they knew what the wombs had contained during the pregnancy of the woman as well as before it."<sup>181</sup> One of them said: "I frequently heard some saints say: It will rain tomorrow, or tonight, and it happened so, as he said . . . I also heard some saints foretelling about the sex of the child in the womb, whether male or female, and I saw with my own eyes that it was as he had foretold. I also heard beforehand about the event of tomorrow before coming of that day."<sup>182</sup> One of such saints is al-Shaikh al-Makarim.

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179. Khalis al-I'tiqad, pp. 53-54.

180. Ibid., p. 54; al-Dawlat al-Makkiyya, p. 48.

181. Al-Bareilawi, Khalis al-I'tiqad, p. 53., al-Muradabadi, al-Kalimat al-'ulya, p. 35.

182. Al-Kalimat al-'ulya', pp. 94-95.

The Bareilawi included all these forged and false stories in his book to establish the knowledge of the five hidden things being possessed by him in contravention of the Qur'anic verses and explicit teachings of the Prophet (peace be upon him) on this subject. He says in his own Arabic: Abu'l Majd says: I was with Shaikh Makarim (Allah be pleased with him) in his house at a pure rever. It occurred to my mind would that I saw something from his miracles. He turned to me smiling and said: Five persons will come to us very soon. One of them is non-Arab and has white and red colour. We find him on the right the left.. Nine months have remained from his age. A lion will attack him in the open country, and for this purpose Allah will send it.

Another is from Iraq. He has white colour: his eyes are reddish and lame by one leg. He will suffer from illness for a month with us and then die.

Another is from Egypt with brown colour. He has six fingers in his left palm, and in his left thigh he has a mark of injury of a lance which he suffered thirty years ago. He will live in India as a businessman after twenty years.

Another is from Syria. He has brown colour and disfigured fingers. He will die in the land of Haram at the door of your house after seven years, three months and seven days.

Another hails from the Yemen. He has white colour. He is Christian wearing a cross stripe under his clothes. He has come out from his country three years ago and no one knew him, with intent to test the Muslims whether any of them could disclose this secret. The Iraqi will desire an excellent goose; the Egyptian will demand honey with cooking oil; the Syrian will desire an apple from Syria; and the Yamani will ask for boiled eggs. None of them will desire the things desired by another. Their sustenances and their favourite dishes will soon be supplied to us abundantly from every place: Praise be to Allah, the Lord of the worlds.

Abu' -Majd (Allah have mercy on him) said: By Allah, after a short while five persons came to us, as stated by the Shaikh (Allah be pleased with him) lacking no quality from his description. I asked the Egyptian about the mark of injury in his thigh. He wondered at my question and said: I suffered this injury thirty years ago. Then a man brought all kinds of dishes which they had desired. He placed them before the Shaikh (Allah be pleased with him). He commanded him and he placed before each of them his favourite dish, and said to them: Eat what you desired. Afterwards they became unconscious. When they came to themselves, the Yamani said to the Shaikh: O my Chief, what is the quality of a person who is informed of the secrets of the creation? He said: The quality is that he knows that you are a Christian and you have a cross stripe under your clothes. The man cried, stood before the Shaikh and embraced Islam. He said to him: My son, every saint who sees you will realise your circumstances. But they have known that you have embraced Islam at my hand. So they have withheld themselves from speaking to you.

He said: The same happened with regard to their death, as the Shaikh had informed. It occurred at the same time he had mentioned, and in the same place he had appointed without any change. The Iraqi died with the Shaikh in his hermitage after his illness for a month. I am one of those who prayed over him. The Syrian died with us in the Haram at the gate that had fallen to the ground. He was called and he came out, and we found that he was our friend, the Syrian. The period between his death and the time when I met the Shaikh (Allah be pleased with him) is seven years, three months and seven days (Allah have mercy on him). Look at this, who is a servant from the servants of the servants of Muhammad, the Messenger of Allah, has informed in a single breath about seventy-two unseen things that were hidden in the breasts, about the places of death, the

times of death, the causes of death, and what he will earn tomorrow." 183

In addition, they have lied against the Shaikh Jilani that he used to say: "The 'sun does not rise until it greets me. The 'Year' comes to me, greets me and informs me of what will happen in it. The 'Month' comes, greets me and tells me what will happen during it. The 'Day' comes to me, salutes me and tells me what will happen in it. By the honour of my Lord, the fortunate and the unfortunate are presented to me; I have my eye to the knowledge of Allah and his watch, I am a proof of Allah over all of you; I am the successor of the Messenger of Allah (peace be upon him) and his heir on earth." 184

Following is another example of lying against him: "Had there been no reins of Shari'a on my tongue, I would have informed you of what you eat and what you store. You are like mirrors before me: I see whatever lies in your inner-selves." 185 Invoking him another Bareilawi says: "O Great Ghawth (one who helps) ! you are aware of the big and the small, and you know what occurs to our minds." 186 When the door was opened to some, why is it not opened to others ? Practically they opened it widely. They said: "A man does not become perfect till he knows the movements of his novice when he shifts to the loins, that is sperm, since the day man made covenant with his Lord, till he is settled in hell or paradise." 187

The Bareilawi said: "The heart of a perfect man is

183. Al-Dawlat al-Makkiya, 162 p.

184. Al-Bareilawi, al-Aman wa'l-'Ula p. 109; al-Muradabadi, al-Kalimat al-'Ulya, p. 67; Khalis al-'itiqad, p. 49.

185. Khalis al-'itiqad, p. 49.

186. Ayyub Ridwi, Baghi Firdaus, p. 40.

187. Al-Muradabadi, al-Kalimat al-'Ulya', p. 69; al-Kazimi, Taskin al-Khawatir, p. 146; Ja'al-Haqq, p. 87.

the mirror of the upper and lower existence, all in minute details."<sup>188</sup> He also said: "A (perfect) man is not one who is confined by the Throne, and the things sounding him, like heavens, paradise and hell. The (perfect) man is one whose eye goes far beyond all this existence."<sup>189</sup>

"The seven heavens and the seven earths in the eyes of a believing servant of Allah are like a ring thrown in a desert."<sup>190</sup> Another says: "A servant of Allah is acquainted with the realities of things and the unseen, and the unseen of the unseen become patent to him."<sup>191</sup>

These people have related silly and long stories on this subject, and tried to establish that all the saints, let alone the prophets and the messengers of Allah, possess the knowledge of the unseen, even the laymen and the animals. They have fabricated numerous fables about it. May Allah give us refuge from them as well as from these absurdities.

This is the belief of these people in the unseen which they establish for others besides Allah. But what Allah, the Exalted, and His Messenger (peace be upon him) have said on the subject is as follows:

ولله غيب السموات والارض وما امر الساعة الا كلمح البصر  
او هو اقرب . ان الله على كل شيء قدير .

"To Allah belongeth the mystery of the heavens and the earth. And the decision of the Hour (of judgment) is as the twinkling of an eye, or even quicker: For Allah hath power over all things."<sup>192</sup>

له غيب السموات والارض ابصر به واسمع .

188. Khalis al-I,tiqad, p. 51.

189. Ibid.

190. Ibid.

191. Ja'al-Haqq, p. 85.

192. Qur'an XVI: 77.

"With Him is (the knowledge of) the secrets of the heavens and the earth: how clearly He sees, how finely He hears." 193

ان الله عالم غيب السموات والارض انه عليم بذات الصدور

"Verily, Allah knows all the hidden things of the heavens and the earth: Verily, He has full knowledge of all that in (men's) hearts." 194

• يعلم ما بين ايديهم وما خلفهم ولا يحيطون به علما •

"He knows what (appears to His creatures as) before or after or behind them: But they shall not compass it with their knowledge." 194a

He commanded His Prophet (peace be upon him) to say :

قل لا املك لنفسي نفعا ولا ضرا الا ما شاء الله ولو كنت

اعلم الغيب لاستكثرت من الخير وما مسنى السوء ان انا

الا نذير و بشير لقوم يؤمنون •

I have no power over any good or harm to myself except as Allah willeth. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me: I am but a warner and a bringer of glad tidings to those who have faith. 195

قل لا اقول لكم عندى خزائن الله ولا اعلم الغيب ولا اقول

لكم انى ملك ان اتبع الا ما يوحي الى قل هل يستوى

الاعمى والبصير افلا تتفكرون •

193. Qur'an XVIII: 26.

194. Qur'an, XXXV: 38.

194.a Qur'an XX: 110.

195. Qur'an VII: 188.



"Say I tell you not that with me are the treasures of Allah, nor do I know what is hidden nor do I tell you angel. I but follow what is revealed to me. Say: can the blind be held equal to the seeing? will ye then consider not?"<sup>196</sup>

Allah, the Exalted, said warning him and informing the creatures that he had knowledge of the unseen:

يا ايها النبي لم تحرم ما احل الله لك تبتغي مرضات  
ازواجك . والله غفور رحيم .

"O Prophet I why holdest thou to be forbidden that which Allah had made lawful to thee? Thou seekest to please thy consorts. But Allah is oft-forgiving most merciful."<sup>197</sup>

He negated the knowledge of the unseen from him by saying:

ومن اهل المدينة مردوا على النفاق لاتعلمهم نحن نعلمهم

"As well as (desert Arabs) among the Medina folk: they are obstinate in hypocrisy: Thou knowest them not: We know them."<sup>198</sup>

Allah, the Exalted, said :

عفا الله عنك لم اذنت لهم حتى يتبين لك الذين صدقوا  
وتعلم الكاذبين .

"Allah give the grace: Why didst thou grant them exemption until those who told the truth were seen by thee in a clear light, and thou hadst proved the liars."<sup>199</sup>

Similarly, He negated the knowledge of the unseen from all the prophets by saying:

يوم يجمع الله الرسل فيقول ماذا اجبتم قالوا لاعلم لنا  
انك انت علام الغيوب .

196. Qur'an.VI: 50.

197. Qur'an LXVI: 1.

198. Qur' anI X 101

199. Qur'an IX: 43.

"One day will Allah gather the apostles together, and ask: what was the response ye received (from men to your teaching) ? They will say: We have no knowledge: it is Thou who knowest in full all that is hidden."<sup>200</sup>

Similarly, He negated the knowledge of the unseen from His angels by saying:

قالوا : سبحانك لاعلم لنا الا ما علمتنا انك

انت العليم الحكيم .

"They said: Glory to thee: of knowledge we have none, save what Thou hast taught us: in truth it is thou who art perfect in knowledge and wisdom."<sup>201</sup>

There are numerous events and accounts, in the Qur'an and the Sunna, of the Prophets from Adam to Noah, from Abraham to Moses, and from him to the last Prophet, the Chief of the Messengers (peace and blessings be upon him).

The life of the Prophet (peace be upon him) and its accounts are replete with the circumstances which decisively indicate that he (i.e. the Prophet) did not possess the knowledge of the unseen. Had he possessed it, the incidents that took place during his life-time would not have happened, like the martyrdom of the Qur'an-readers at Bir Mu'una, Bai'at al-Ridwan, the incident of bringing the lie against A'isha, facundation of the palm-trees and the event of the people of Uraina, and similar many other events. Still these people insist that the prophets and saints possessed the knowledge of the unseen, even the Bareilawi himself had the knowledge of the hidden things, as they say: "Ahmad Rida al-Bareilawi had the knowledge of the day of his death, and its exact time."<sup>202</sup>

200. Qur'an V: 112.

201. Qur'an II: 32.

202. Wasaya al-Bareilawi, p. 7.

They did so in order to defy the human being, and to raise him to a degree to which he should not have been raised. For this reason the Prophet (peace be upon him) said to his Companions; do not raise me beyond my rank which Allah has made me hold."<sup>203</sup> He also said: "Do not extol me as highly as the Christians had extolled Jesus son of Mary."<sup>204</sup>

A girl said while singing: Among us there is a Prophet who knows what will happen tomorrow. The Prophet (peace be upon him) objected to her and said: leave this and say what you were saying previously: No one knows what will happen tomorrow except Allah.<sup>205</sup>

Allah, the Exalted, told the truth, and His Messenger (peace be upon him) told the truth, and anyone who said against it lied, as reported by Aisha Siddiqah, daughter of Abu Bakr Siddiq and wife of the Messenger of Allah (peace be upon him) with whom she had lived, and "the mother of the believers (Allah be pleased with her) : If anyone tells you that he ( i.e. the Prophet, peace be upon him) possessed the knowledge of the unseen, he tells a lie. But he says: No one knows the unseen except Allah."<sup>206</sup>

#### THE PROBLEM OF HUMANENESS OF THE MESSENGER OF ALLAH (PEACE BE UPON HIM):

One of the wondrous beliefs harboured by these people, despite their ascription to Islam, their belief in the Qur'an, and their naming themselves Ahl al-Sunna, is their belief in the Prophet (peace be upon him) that he is light

203. Ahmad and al-Baihaqi transmitted it in *Shu'ab al-Iman*.

204. *Majma' al-Fawa'id*.

205. Ibn. Majah

206. Al-Bukhari Transmitted it in "*Kitab al-Tauhid*."

from the light of Allah, inspite of fact that the Qur'an clearly declares his humaneness more than once. It has also during the life-time of the Prophet, the Chief of the Messengers (peace be upon him), rejected the prophethood of all of them because they were human beings, as Allah the Exalted, has mentioned their denial in the Qur'an, saying:

وما منع الناس أن يؤمنوا إذ جاءهم الهدى إلا أن  
قالوا: أبعث الله بشرا رسولا .

"What kept man back from belief when guidance came to them was nothing but this: they said: Has Allah sent a man (like us) to be (His) Apostle."207

He then rejected it by saying:

قل لو كان في الارض ملائكة يمشون مطمئنين لنزلنا  
عليهم من السماء ملكا رسولا .

"Say: If there were settled on earth angels walking about in peace and quiet, we should certainly have sent them down from the heavens an angel for an apostle."208

He has mentioned the reasons of denying and rejecting the prophets of Allah by some past religious communities. He has given a detailed account of the people of Noah, Ad, and Thamud showing how they rejected the Messengers in the following words:

قالوا ان انتم بشر مثلنا تريدون ان تصدونا عما كان  
يعبد اباؤنا فاتونا بسلطان مبين .

"They said: Ah ! ye are no more than human, like ourselves. Ye wish to turn us away from the (gods) our fathers used to worship; then bring us some clear authority."208a

207. Qur'an xvii; 94.

208. Qur'an XVII: 95.

208.a Qur'an XIV: 10.

The prophets rejected their contention admitting that they were human beings:

قالت لهم رسلهم ان نحن الابشر مثلكم ولكن الله يمن على من يشاء من عباده .

"Their apostles said to them: True we are human like yourselves, but Allah doth grant His grace to such of His servants as He pleases."208b

Describing the events of the people of Antioch, He said :

واضرب لهم مثلا اصحاب القرية اذ جاءها المرسلون ، اذ ارسلنا اليهم اثنين فكذبوهما فعززنا بثالث فقالوا انا اليكم مرسلون ، قالوا ما انتم الا بشر مثلنا .

"Set forth to them, by way of a parable, the (story of) the Companions of the city. Behold, there come apostles to it. When we (first) sent to them two apostles, they rejected them: But we strengthened them with a third: They said: Truly, we have been sent on a mission to you. The (people) said: You are only men like ourselves."209

He has mentioned the account of Pharaoh and his Chiefs in the following words:

ثم ارسلنا موسى واخاه هارون باياتنا وسلطان مبين الى فرعون وملائه فاستكبروا وكانوا قوما قوما عالين ، فقالوا انؤمن لبشرين مثلنا .

"Then we sent Moses and his brother Aaron with our signs and authority manifest to Pharaoh and his Chiefs: but these behaved insolently. They were an arrogant people. They said: Shall we believe in two men like ourselves."210

208b. Quran: XXI

209. Qur'an XXXVI: 13-15.

210. Qur'an XXIII: 45-47.

He has given a detailed description of the people of Noah when he was sent to them:

فقال الملاء الذين كفروا من قومه ما هذا الا بشر مثلكم  
يريد ان يتفضل عليكم ولو شاء الله لانزل ملائكة  
ما سمعنا بهذا فى آباءنا الاولين ، ان هو الا رجل به  
جنة فتربصوا به حتى حين .

"The Chiefs of the unbelievers among his people said: He is no more than a man like ourselves: his wish is to assert his superiority over you: if Allah had wished (to send messengers), He could have sent down angels: never did we hear such a thing (as he says) among our ancestors of old. (And some said): He is only a man possessed. Wait (and have patience) with him for a time."<sup>211</sup>

He has depicted an account of Thamud, the people of Salih (peace be upon him). They uttered the same words:  
ما هذا الا بشر مثلكم ياكل مما تاكلون منه ويشرب مما  
تشربون ولئن اطعتم بشرا مثلكم انكم اذا لخاسرون .

"He is no more than a man like yourselves. He eats of that of which ye eat, and drinks of what you drink. If ye obey a man like yourselves, behold it is certain you will be lost."<sup>212</sup>

The companions of the wood (Ashab al-Aika) also spoke the same words to Shu'aib:

وما انت الا بشر مثلنا وان نظنك لمن الكاذبين

"Thou art no more than a mortal (man) like us and we think that thou art a liar."<sup>213</sup>

211. XXII: 24-25.

212. Qur'an XXIII: 33-34.

213. Qur'an XXVI: 186.

The unbelievers of Mecca also said the same words to the last Prophet (peace be upon him) :

واسروا النجوى الذين ظلموا هل هذا الا بشر مثلكم  
افتاتون السحر وانتم تبصرون .

"The wrong-doers conceal their private counsels, (saying) Is this one more than a man like yourselves ? will ye go to witchcraft with your open eyes."<sup>214</sup>

Then He replies to them in the following words :  
وما ارسلنا قبلك الا رجالا نوحى اليهم فاسالو اهل  
الذكر ان كنتم لاتعلمون .

"Before thee, also, the apostles we sent were but men, to whom we granted inspiration: if ye realise this not, ask of those who possess the message."<sup>215</sup>

Allah, the Exalted, commanded His Prophet (peace be upon him) to say :

قل انما انا بشر مثلكم يوحي الى انما الهكم اله واحد

"Say: I am out a man like yourselves (but) the inspiration has come to me, that your God is one God."<sup>216</sup>

قل سبحان ربي هل كنت الا بشرا رسولا .

"Say: Glory to my Lord ! Am I aught but a man, an apostle."<sup>217</sup>

He explained to the people in general the nature of the great Messenger of Allah (peace be upon him) in the following words:

لقد من الله على المومنين اذ بعث فيهم رسولا من انفسهم

214. Qur'an XXI: 3.

215. Qur'an XXI: 7.

216. Qur'an, XVIII: 110; XLI: 6.

217. Qur'an XVII: 93.

"Allah did confer a great favour on the believers when He sent among them an apostle from among themselves."<sup>218</sup>

لقد جاءكم رسول من انفسكم .

"Now hath come unto you an apostle from amongst yourselves."<sup>219</sup>

He said :

كما ارسلنا فيكم رسولا منكم يتلو عليكم آياتنا .

"A similar (favour have ye already received) in that we have sent among you an Apostle of your own, rehearsing to you our signs."<sup>220</sup>

The Prophet (peace be upon him) himself said about him:

انما انا بشر مثلكم ، انس كما تنسون ، فاذا نسيت فذكروني .

"I am but a man like you: I am caused to forget, as you forget. So when I forget, remind me."<sup>221</sup>

A'isha (Allah be pleased with her), the mother of the believers, said about the Messenger of Allah (peace be upon him) :

ما كان الا بشرا من البشر يغسل ثوبه ويحلب شاته ويخدم نفسه

"He was but a man from mankind: he washed his clothes, milked his sheep, and served himself,"<sup>222</sup>

218. Qur'an III: 164.

219. Qur'an IX: 128.

220. Qur'an II: 151.

221. Al-Bakhari transmitted it.

222. Shama'il al-Tirmidhi.



The Bareilawi himself quoted in his book a tradition that the Prophet (peace be upon him) said:

ما من مولود الا وفى سرته من التربة التى خلق منها  
حتى يدفن فيها ، وانا وابوبكر و عمر خلقنا من  
تربة واحدة ، فيها ندفن .

"Every child has dust in his navel from which he was created till he is buried in it. Abu Bakr, 'Umar and I were created from the same dust, and in it we shall be buried."<sup>223</sup>

This is all what Allah has stated, and what His Messenger(peace be upon him) has said about the humaneness of the prophets and chief of the Prophets, contrary to the belief of those who denied the prophethood of the prophets. They denied it on the basis of their belief that a man cannot be a prophet. In other words, the prophets do not belong to mankind, for prophethood is incompatible to man. Prophethood and humaneness cannot be combined. One can be either a man or a Prophet. They surely knew that these pious people were men like them. They were born among them, married, procreated children, walked on earth, ate and drank like men, and possessed all the necessary qualities of man. Hence they rejected their prophethood.

As for the Bareilawi and other ignorant persons like them, they were born in the Islamic environment and in the homes of the Muslims, they could not reject their prophethood, but harboured the same belief: the incompatibility between humaneness and prophethood. Therefore they denied the humaneness of the prophets, and resorted to the spurious reports and fabricated stories, taking refuge in the inner interpretation of the Qur'anic verses and traditions of the Prophet (peace be upon him) borrowed

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223. Fatawa Ifriqiyya (ed. A.H. 1236), p. 85.

from the extremist Rafidis and Isma'ilis. Hence they said: "The Messenger of Allah(peace be upon him) is light from the divine light, and all the creatures are from his light."<sup>224</sup>

"Allah created the image of Muhammad from the light of His name al-Badi 'al-Qadir (the incomparable originator, the all-powerful), and looked at it with His name al-Qahir (the Dominant). Then He became manifest to him with His name al-Latif al-Ghafir (the Gracious, the Forgiver)."<sup>225</sup>

The Bareilawi composed a number of treatises to establish that the Prophet(peace be upon him) was created from the light of Allah. One of them is his treatise which he named Salat al-Safa fi Nur al-Mustafa'. In its introduction he has written the following passage in his marvellous Arabic:

اللهم لك الحمد يا نور ، يا نور النور ، يا نور قبل كل نور،  
ونور بعد كل نور ، يا من له النور، وبه النور،  
ومنه النور ، واليه النور ، وهو النور ، صل وسلم وبارك  
على نورك المنير الذي خلقت منه نورك وخلقته من نوره  
الخلق جميعا ، وعلى اشعة انواره ، اله واصحابه  
واقماره تجميعين " .

"O Allah, praise be to you O Light, O Light of the light, O Light before every light, O light after every light, O one who possesses the light, by Him is the light, from Him is the light, to Him is the light, it is He who is the light, grant blessing and peace to your radiant light which you have created from your Light, and created all creatures from his

224. Ahmad Yar, Mawa'iz Na'imiyah, p. 14.

225. Al-Fatawa al-Na'imiyah, p. 37.

light, and bless the rays of his lights his family, companions and moons, bless all of them."<sup>226</sup>

He has included in it a fabricated and false tradition and attributed it to 'Abd al-Razzaq, saying that he has transmitted it in his 'musannaf' despite the fact that it is not there. This tradition goes as follows:

"The Messenger of Allah (peace be upon him) said to Jabir: O Jabir, Allah created the light of your Prophet from His Light before He created all things. He then made that light circulate by His power wherever He pleased. At that time there was no preserved Tablet, Pen, paradise, hell, angel, heaven, the sun, the moon, jinn, and man. When Allah intended to create the creation, he divided the light into four parts. From the first part He created the Pen, from the second the Tablet, from the third the Throne, and then divided the fourth part into four sub-divisions. From the first He created the bearers of the Throne, from the second the Seat (Kursi), from the third the rest of the angels. He then divided the fourth division into four parts. From the first He created the heavens, from the second the earths, from the third paradise and hell, then he divided the fourth into further four parts... up to the end of the tradition."<sup>227</sup>

He commented on it saying: "The whole Muslim community has accepted this tradition. If the community at large accepts a thing, this implies that it is a great thing which does not need any chain of narrators for its support after it."<sup>228</sup>

We do not know which community the Bareilawi means by the community? If he means by the community the persons like him who follow ignorance and deviation

226. Al-Bareilawi, Salat al-Safa, included in: Majmu'a rasa'il, p. 33.

227. Ibid.

228. Ibid.

from the right path, it gives us no harm. If he means its scholars and experts in Hadith, there exists no scholar who has said that if the community in general accepts a tradition, it puts it in a position that no chain of narrators will be required?

How is it so? This tradition evidently contradicts the texts of the Qur'an and the established traditions about the humaneness of the Prophet (peace be upon him). It also contradicts the actual facts. The Prophet (peace be upon him) was born in the home of 'Abdullah b. 'Abd al-Muttalib. He was born orphan, as the Qur'an says:

الم يجدك يتيما فآوى .

"Did He not find thee an orphan and give thee shelter and care? "(XCIII: 6). He was nourished in the lap of Aminah, suckled by Halima al-Sa'adiya, and was nourished in the home of Abu Talib. He married Khadija, 'A'isha, Zainab, Hafsa and others. May Allah show His mercy and pleasure to them. He became youth in Makkat al-Mukarramah, he became old and migrated to Taibah (Medina). He had children Ibrahim, Qasim, Tayyib and Tahir, Zanib, Ruqayya, Umm Kulthum and Fatima. He had his near relatives and father-in-law : Abu Bakr, 'Umar and 'Uthman, and sons-in-law Abdul-'As, 'Uthman, and 'Ali, (Allah be pleased with them). He had his uncles Hamza, al-'Abbas, Abu Talib and Abu Lahab, and paternal aunts Safiyya and Arwa, and other blood relations.

What is the value of these weak traditions as compared with these texts and facts?

Again, these people exaggerated in their statements based on ignorance. They said: 'Muhammad (peace be upon him) is neither Allah nor other than Allah. He is the manifestation of the attributes of Allah. He gives life to the souls. From him were created the Jinns and the mankind. From him came into being the Throne ('Arsh) and the Seat (Kursi).

From him existed Eve and from him is Adam (peace be upon him).<sup>229</sup> The angels came into being from him, as the Bareilawi says: "The angels are the flames of these lights, for he said: "From my light was created every thing."<sup>230</sup>

He says: "No one holds the rank of existence except Allah, and all the rest is His shade and reflection. Similarly, no one holds the rank of creation except Muhammad (peace be upon him), and all the rest is the reflection of his benefit and perfection."<sup>231</sup> "He is the soul of all existing things, their life and the secret of their being. Had he not been in existence, the whole existence would have gone and severed."<sup>232</sup>

In the beginning of a treatise which he composed to establish the fact that the Prophet (peace be upon him) was light, and that he had no shade, entitled "Nafy al-fi' 'amkan anara bi nurihi Kulla shai", he has written: "Praise be to Allah who created before all things the light of our Prophet from His light. He opened up all the lights from the gleams of his manifestation. He (peace be upon him) is the light of the lights and helper of all the suns and the moons. His Lord named him in His Glorious Book light and Bright Lamp. If he were not born, the sun would not be illuminated, and "today" would not be distinguished from "yesterday", and the time of the five daily prayers would not be determined."<sup>233</sup> He has quoted his masters as saying; "His shade did not fall (i.e. was not seen) on earth, as he was light.

229. Diwan Didar 'Ali, p. 41.

230. Al-Bareilawi, Salat al-Safa, included in: Majmu'ah Rasa'il, Vol, I. p. 37.

231. Salat al-Safa, p. 60.

232. Ibid.

233. Al-Bareilawi, Nafy al-fai' 'amman anara bi Nurihi Kulla Shai', included in: Majmu'ah al-Rasa'il, p. 199.

When he walked in the sunlight or moonlight, his shade was not seen."<sup>234</sup>

in his ode which he has named Qasid al-Nur he says: " You are light, every limb of yours is light, every child of yours is light, you are light in substance, and all your root is light."<sup>235</sup> For this reason one of the Bareilawis has said in an Urdu couplet which runs as follows:

وہی جو مستویٰ عرش تھا خدا ہو کر  
 اتر پڑا وہ مدینہ میں مصطفیٰ ہو کر

"It is He who was seated on the Throne as God, has come down in Medina as Mustafa (the chosen one)."

As regards the meaning of being light from the light of Allah, the Shaikh the Bareilawi says: 'Nature of his being light from the light of Allah; hence there is no way of its acquaintance without the institution from Allah. It belongs to the category of Mutashabihat, (vague things not clearly explained in the Qur'an) for which we have been commanded to have belief in them without ponderance on them."<sup>236</sup> When the verses which comprise the humaneness of the Prophet (peace be upon him) were presented to them, they said: 'From the word "Say" it is implied that it is not lawful for others to say that "he is a man like you"<sup>237</sup> except by the Prophet (peace be upon him) himself.

It was the habit of the unbelievers to say that the prophets were human beings.<sup>238</sup>

234. Ibid., p. 202.

235. Ibid. p. 224.

236. Shuja'at 'Ali, Man huwa Ahmad Rida al-Bareilawi al-Hindi, p. 39.

237. Ahmad Yar, Mawa'iz Na'imiya, p. 115.

238. Al-Bareilawi, al-Fatawa al-Ridwiyya Vol.VI. 143; Mawa'iz, Na'imiya, p. 115.

This is the actual position of these people, and this is their hostility to the pure and sound teachings of Islam, and their arrogance to the plain truth, and their opposition to the manifest signs. May Allah give us refuge in Him from them and from their doctrines. If Allah guides anyone, there is none to lead him astray, and if he leads him astray, there is none to guide him.

## THE PROBLEM OF OMNIPRESENT AND OMNISCIENT

One of the chief beliefs which the Bareilawis harbour is that which is repugnant to reason and tradition. It is that the Prophet (peace be upon him) is present at every place and sees everything in the sense in which these words are not applicable even to Allah, the Creator, the most High, all-knowing and fully informed. The Bareilawis say: "There is no place and there is no time in which the Messenger of Allah (peace be upon him) is not present."<sup>239</sup> They say: "It is not improbable that the Messenger of Allah (peace be upon him) be present at various innumerable places, with his physical Holy Existence."<sup>240</sup> Another says quoting his masters: "When a saint is omnipresent and omniscient in every place and time, then why will not be the Prophet be so" ? He says: "Howsoever long the distance between the two parts of land may be, but there is no distance for the saints; they can find the existence of their physical bodies at various places during one single moment."<sup>241</sup> "The Messenger of Allah (peace be upon him) has power to travel throughout the world with the spirits of the Companions, and many saints have seen him."<sup>242</sup> And many other people

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239. Ahmad Sa'id al-Kazimi, *Taskin al-Khawatir fi Mas'alat al-Hadir wa'l-Nazir*, p. 85.

240. *Ibid.* p. 18.

241. *Ja'al-Haqq*, p. 150.

242. *Ibid.*, p. 154.

have been reported as saying: "Looking into the deeds of his people, asking forgiveness for their evils, supplication for removal of suffering from them, haunting all corners of the earth, and praying for blessing in it, and attending the funeral procession of the pious people of his community—these are the matters in which to Prophet (peace be upon him) remain engaged."<sup>243</sup> The Bareilawi himself says: "The saints are able to visit ten thousand cities in a single moment if they please and intend."<sup>244</sup>

As regards the Prophet He said: "The spirit of the Prophet(peace be upon him) is present in the homes of the people of Islam."<sup>245</sup> Another statement goes: "The Messenger of Allah(peace be upon him) is looking at every atom from the atoms of the world every moment. He visits the assembly of recitation of the Qur'an, recitation of the account of his birthday, and recitation of the odes in his praise. Similarly, he attends the funeral procession of the virtuous people with his holy body."<sup>246</sup> He says: "The Messenger of Allah(peace be upon him) witnessed the creation of Adam, and the honour was bestowed upon him. He also witnessed his expulsion from paradise on account of his disobedience to the divine command, and then the turning of Allah towards him till the end of all that happened with him. He also witnessed the creation of Iblis (Satan) and whatever happened with him....when the spirit of Muhammad which was in Adam was taken from him, he did not stray nor did he forget what survived in it. After taking it away forgetfulness and its subservients took place."<sup>247</sup> Another

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243. Ja'al-Haqq, p. 145.

244. Al-Bareilawi, Malfuzat, p. 113.

245. Khalis al-I'tiqad, p. 40.

246. Ja'al-Haqq, p. 155.

247. Ibid. p. 156.



says: "The righteous men of Allah see him (i.e. the Prophet) with their own tangible eyes in wakefulness many times."<sup>248</sup>

The statement further goes: "The people with insight see the Messenger of Allah (peace be upon him) even in their prayers."<sup>249</sup> He further asserts: "The Prophet of Allah (peace be upon him) is living with his body and soul. He disposes anything whenever he pleases in any direction of the earth and in the whole universe. He is present with the same form which he had before his death. Nothing changes from him. He is invisible from the eyes as the angels are invisible although they are living with their bodies. When Allah intends to remove the veil from any person by bestowing upon him the honour of seeing him, he sees him with the same shape and form which he had (during his lifetime). There is no impediment to that, nor is there any motive to particularise it with the ideal vision."<sup>250</sup>

The Bareilawi says: "Krishna, the unbeliever, used to visit hundreds of thousands places in a single moment. This he did despite his unbelief. Why cannot the saints visit numerous places in a single moment?"<sup>251</sup> Another Bareilawi said: "The Messenger of Allah was present at the time when every Messenger had received the Prophetic mission and this continuously happened since the time of Adam till he physically appeared."<sup>252</sup> They have made

248. Taskin al-Khawatir, p. 18.

249. Ibid. p. 86.

250. Ibid.

251. Al-Fatawa al-Ridwiyya, Vol. VI, p. 142;  
Mulfuzat, p. 114.

252. Ja'al-Haqq, p. 163.

these statements despite the address of Allah, the Exalted, to His Prophet after He mentioned the events of Moses (peace be upon him):

وما كنت بجانب الغربي إذ قضينا إلى موسى الأمر وما كنت  
من الشاهدين .

"Thou wast not on the western side when we decreed the commission to Moses nor wast thou a witness of these events."<sup>253</sup>

He also said:

وما كنت ثاويا في اهل مدين تتلو عليهم آياتنا ولكننا  
كنا مرسلين .

"But thou wast nor a dweller among the people of Madyan, rehearsing our signs to them; but it is He who sends Apostles (with inspiration)."

He also said:

وما كنت بجانب الطور إذ نادينا ولكن رحمة من ربك  
لتندر قوما ما اتاهم من نذير من قبلك لعلهم يتذكرون

"Nor wast thou at the side of (the Mountain of) Tur when we called to Moses. Yet (art thou sent) as a mercy from the lord, to give warning to a people to whom no warner had come before thee; in order that they may receive admonition."<sup>255</sup>

Allah said to His Prophet after relating the story of Mary (Maryam):

وما كنت لديهم إذ يلقون اقلامهم ايهم يكفل مريم  
وما كنت لديهم إذ يختصمون .

253. Qur'an XXVIII: 44.

254. Qur'an XXVIII: 45.

255. Qur'an XXVIII: 46.

"Thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: nor wast thou with them when they disputed the point."<sup>256</sup>

Before it He mentioned the events of Noah and Joseph to him, as in the following verse:

تلك من انباء الغيب نوحيه اليك ، ماكنت تعلمها انت  
ولاقومك من قبل هذا فاصبر ان العاقبة للمتقين .

"Such are some of the stories of the unseen, which we have revealed unto thee: before this, neither thou nor the people knew them. So persevere patiently, for the end is for those who are righteous."<sup>257</sup>

ذلك من انباء الغيب نوحيه اليك ، وماكنت لديهم اذ  
اجمعوا امرهم وهم يمكرون .

"Such is one of the stories of what happened unseen, which we reveal by inspiration unto thee: nor wast thou (present) with them when they concerted their plans together in the process of weaving their plots."<sup>258</sup>

Allah has related in His Book about the journey of His Prophet (peace be upon him) from the Sacred Mosque (Ka'ba) to the Farthest Mosque (Masjid Aqsa) saying:

سبحان الذى اسرى بعبده ليلا من المسجد الحرام الى المسجد  
الاقصى الذى باركنا حوله لنريه من آياتنا انه هو  
السميع البصير .

"Glory to (Allah) who did take His servant for a journey by night from the Sacred Mosque to the Farthest Mosque,

256. Qur'an III: 44

257. Qur'an XI: 49.

258. Qur'an XII: 102.

whose precincts we did bless — in order that We might show him some of our signs: for He is the one who heareth and seeth (all things).”<sup>259</sup>

It means that He took the Prophet (may peace be upon him) to the Farthest Mosque (Masjid Aqsa) where he never had been; otherwise He would not have informed about his journey to that place, and his people would not have wondered.

Allah, the Exalted, said:

الا تنصروه فقد نصره الله اذ اخرجه الذين كفروا ثانی  
اشنین اذ هما فی الغار اذ بقول لصاحبه لاتحزن ان الله  
معنا .

“If ye help not (your leader), (it is no matter): for Allah indeed helps him, when the unbelievers drove him out: he had no more than one companion: They two were in the cave, and he said to his companion, Have no fear, for Allah is with us.”<sup>260</sup>

It means that the people of Mecca turned him out of it and he travelled with Abu Bakr to the cave. After his going out of it he was no longer in Mecca, and before his coming out he was not in the cave.

Allah said:

ولقد نصرکم الله ببدر وانتم اذلة فاتقوا الله  
لعلکم تشکرون .

“Allah had helped you at Badr, when ye were a contemptible little force, and fear Allah, thus may ye show your gratitude.”<sup>261</sup>

اد انتم بالعدوة الدنيا وهم بالعدوة القصوى والركب  
اسفل منکم .

259. Qur'an XVII: 1.

260. Qur'an IX: 40.

261. Qur'an III: 123.

"Remember ye were on the hither side of the valley, and they on the further side and the caravan on lower ground than ye."<sup>262</sup>

This shows that Allah helped His Messenger when he encamped at Badr, and when he was on the hither side while the unbelievers on the farther side. He went out from Medina along with his 313 Companions who were fighting in the way of Allah. He was not present in Medina after he had went out of it, and similarly he was not present at Badr before he proceeded to it.

Allah said:

لقد رضى الله عن المؤمنين اذ يبايعونك تحت الشجرة .

"Allah's good pleasure was on the believers when they swore fealty to thee under the tree."<sup>263</sup>

In the year 6 A.H. after his migration he was in Hudaibiyya and he was not present in Medina, as he was not present in Mecca. He was not present in Hudaibiyya before it, nor did he remain there after his return to Medina.

لتدخلن المسجد الحرام ان شاء الله آمنين محلقين  
رؤوسكم ومقصرين لاتخافون .

"Ye shall enter the sacred Mosque if Allah wills, with minds secure, heads shaved, hair cut short and without fear."<sup>264</sup>

It means that you will enter it where you were not present before.

There are a large number of the Qur'anic verses and daily events that occurred during the life—time of the Prophet (peace be upon him) and indicate his presence in his apartment, his waiting for his Companions in the mosque,

262. Qur'an VIII: 42.

263. Qur'an XLVIII: 18.

264. Qur'an XLVIII: 27.

his coming out from the house, his presence in the mosque, his absence in the mosque when he was present in the market, his absence in Medina when he was present in Hunain, his presence in Tabuk and his absence in Medina and his presence in 'Arafat during the Farewell Pilgrimage, and his absence in Mecca and Medina, and similar other incidents and clear events that are hidden from him whose heart has been blinded by Allah coupled with the blindness of his eyes. Their eyes are not blind, but their hearts are blind in the breasts.

The Bareilawis say: "The Messenger of Allah is omnipresent and omniscient, and they also say: It is not lawful to use the word 'hadir (omnipresent) for Allah, the Exalted."<sup>265</sup> They also assert: "The Messenger of Allah (may peace be upon him) knows the affairs of all the existents and creations, and nothing is hidden from him."<sup>266</sup> They also say: "The Messenger of Allah (peace be upon him) sees the whole world with his blessed eyes."<sup>267</sup> "The Messenger of Allah (peace be upon him) is not far away from anyone and not unaware of anyone."<sup>268</sup> The Bareilawi says: 'His death and life (i.e. the Prophet's death and life) makes no difference in keeping watch over his people, his awareness of their affairs and intentions. All that is manifest to him. There is no hiddenness."<sup>269</sup> He says: "Weep, O Wahhabis, for the Prophet (peace be upon him) of Allah is omnipresent and omniscient. Nothing happened in the world and nothing will happen in it but he sees it and observes it. He is present at every place, and sees everything."<sup>270</sup> So long as the Messenger of Allah (peace be upon

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265. Ahmad Sa'id, *Taskin al-Khawahir*, p. 5.

266. *Ibid.*, p. 65.

267. *Ibid.*, p. 90.

268. Khalis. —*al-I'tiqad*, p. 39.

269. *Ibid.*, p. 46.

270. *Ibid.*, p. 46.

him) is omnipresent and omniscient, it behoves the Bareilawi that he himself should be so, and actually they have said about him: "Ahmad Rida al-Bareilawi is living and present among us still today, helps us and redresses our grievances."<sup>271</sup>

• فليبك على الاسلام من كان باكيا

Let a weeper weep upon Islam ! This is the reality of religion according to the beliefs of this sect. This is the right religion of Allah brought by Muhammad(peace be upon him), and about it which he said by the command of his Lord:

قل هذه سبيلي ادعو الى الله على بصيرة انا ومن  
اتبعتى وسبحان الله وما انا من المشركين •

"Say thou: This is my way: I do invite unto Allah—on evidence clear as the seeing with one's eyes -- I and whoever follows me. Glory to Allah! and never will I join Gods with Allah."<sup>272</sup>

وان هذا صراطى مستقيما فاتبعوه ولا تتبعوا السبل  
فتفرق بكم عن سبيله • ذلكم وصاكم به لعلكم تتقون •

"Verily, this is my way, leading straight: follow it; follow not other paths: They will scatter you about from His (great) path:h: Thus doth He command you, that ye may be righteous."<sup>273</sup>

Is there any thinker who may think and any reflector who may reflect ?

• افلا يتدبرون القران ام على قلوب اقفالها

271. Anwar Rida., p. 246.

272. Qur'an XII: 108.

“Do this not then earnestly seek to understand the Qur’an, or are their hearts locked up by them”<sup>274</sup> . . .

We have only dotted the letters, as we have described all the beliefs and doctrines of these people from their authentic and reliable works mentioning their volumes and pages.

These are the beliefs of non-sense talkers, innovators, and polytheists whom the devil has led astray in the Muslim and non-Muslim countries, besides India and Pakistan. The explicit and true texts of the Qur’an and the Sunna are before you, which oppose them and contradict their beliefs and doctrines.

We seek help and success from Allah and ask Him for guidance to the straight path.

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274. Qur’an XLVII: 24.



## CHAPTER—III

## Bareilawiyat and its Teachings

The Bareilawis have their own teachings that are peculiar to them, as they have their own doctrines. These features distinguish them from the sects of Ahl al-Sunna in general, and from the Hanafi sects in particular. All these teachings circulate around eating and drinking and showing respect, since this cult has been instituted only for snatching properties from ignorants and simpletons, and to get benefits for the learned and the monks. This system of religious laws has been formed only for plunder and usurpation under the name of oblations and offerings from their followers, novices, people devoid of reason and understanding, captives of unthoughtfulness and ignorance, by the miracles of saints and artifice of the artificers.

The leaders of the Bareilawis have made the religion a trade and a commercial business in which they need not invest any capital. They earned double and redoubled profits without any hardship, effort and fatigue, more than that which the capitalists earn after strenuous efforts and toil. They commanded their followers to construct buildings over the graves and tombs and made themselves their custodians. Then they made obligatory for their adherents to present oblations and offerings to them in order to reserve them for themselves, to store them and to earn lot of money by them. Then they celebrated festivals and death anniversaries at them and made it imperative for the people to attend them and to bring garments, carpets, lamps, wax candles, oil, perfumes, sweets, screens, offerings and many other things to increase their riches and wealth. They have

made manykinds of innovations on the occasion of birth and death of a person and made them obligatory for the unmindful people who spend and lose their property. They commit sins instead of obtaining reward. They have blinded their eyes and deafened their ears to protect their business, and sealed their hearts so that the pouring booties may not slip away from their hands. They have forbidden their followers to listen to any of the monotheists, the followers of the Divine Book, and the Sunna of His Messenger(peace be upon him) to pay attention to them, to sit with them, to mix with them, to attend their lectures and meetings, and to look into their books, so that an unmindful person may not understand the reality, one who is surrounded by darkness may not be illumined, and one who is disinterested in ignorance may learn. So one of them said: "It is unlawful for the Muslim to read the books produced by the Wahhabis, and to look into them."<sup>1</sup> "if anyone sits or mix with the Wahhabis, marriage with him is not lawful."<sup>2</sup> There are many other similar statements made by them.

All these precautions aimed at protecting their ignorance and lucrative ranks which benefit them in a single moment. But if Allah intends the guidance of anyone and wishes his good, this blockade cannot prevent him from coming out from layers of darkness to the light.

ومن لم يجعل الله له نورا فما له من نور

( النور - 40 )

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1. Baligh al-Nur included in: al-Fatawa al-Ridwiyya, Vol. VI, p. 54.
  2. Al-Bareillawi, Mahi al-Dalala, included in: al-Fatawa al-Ridwiyya, Vol. V, p. 89.

"For any to whom Allah giveth not light, there is no light."  
(XXIV : 40)

Now we present the texts of the teachings of these people and we shall refute each of them after their description from the works of the Hanafis, for they claim their ascription to the Hanafis, so that it may be proved that they have no connection with them. Neither the Qur'an supports them, nor the Sunna reinforces them, nor the Hanafi Fiqh countenances them, for they have no evidence. In fact, they are the successors of their ancestors known as the polytheists and idolators in the early pagan times and as the worshippers of tombs, people practising absurdities and non-sense acts and innovators in the later days because of their distinction from the former with respect to forms of innovations and geographical variance, while the Sunna is universal. The Sunna of the Messenger of Allah (peace be upon him) in all cities and parts of the world is the same, for its source is the same. That is the personage of the great Messenger of Allah (may peace be upon him). As for the innovation, it varies from place to place, time to time, region to region and province to province, and also with the change to motives and requirements. The reason is that their source is the plurality of persons, varying according to their ends and desires, and changing in accordance with their taste and temperament. But the Sunna has been confirmed by the following Qur'anic verse:

وما ينطق عن الهوى ، ان هو الا وحى يوحى .

"Nor does he say (aught) of his own desire.

It is no less than inspiration sent down to him."<sup>3</sup>  
But the following Qur'anic verse applies to the innovation (bid'a):

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3. Qur'an LIII : 3-4.

ولو كان من عند غير الله لوجدوا فيه اختلافا كثيرا  
(النساء - ٨٢)

"Had it been from other than Allah, they would surely have found therein much discrepancy."<sup>4</sup>

One of the Bareilawis says: "The construction of domes over the graves of the scholars, saints and the pious people is lawful, rather it is a Sunna of the Companions of the Prophet (peace be upon him), for it shows the greatness and respect of the saints."<sup>5</sup> Another person is reported to have said: "The construction of domes over the graves of the scholars, saints and the pious people is lawful, when the intention thereby is their exaltation in public eyes, so that the inmate of the grave may not be disgraced."<sup>6</sup>

But plastering the graves and building erection over the tombs have been forbidden by the Prophet (peace be upon him). A tradition from him says: "The Messenger of Allah (may peace be upon him) forbade the plastering of the grave with gypsum, sitting on it, and building erection over it."<sup>7</sup>

It has been narrated from Abu'l-Hayyaj al-Asadi (Allah be pleased with him) that he said: " 'Ali (Allah be pleased with him) said to me: Should I not send you on the same mission as Allah's Messenger had sent me? Do

4. Qur'an IV : 82.

5. Ja'al-Haqq, p. 282.

6. Ibid., p. 285.

7. This tradition has been transmitted by Muslim, al-Tirmidhi, Abu Dawud, al-Nasai, Ahmad in his Musnad and al-Baihaqi in his Sunan.

not leave an image but obliterate it; and a high grave but leave it."<sup>8</sup> 'Umar b. al-Harith narrated on the authority of Thumama that he said: "We were with Fadala b. 'Ubaid in the country of the Romans at a place (known as )Rudis, a friend of ours died. Fadala b. 'Ubaid ordered to prepare a grave for him and then it was levelled, and he said: I heard the Messenger of Allah (peace be upon him) commanding (us) to level the grave."<sup>9</sup>

It is incorrectly stated that the Hanafi jurists have also held the same view. Muhammad b. al-Hasan al-Shaibani has reported his teacher Abu Hanifa (Allah have mercy on them) as saying: "My teacher has narrated to me attributing it to the Prophet (peace be upon him) that he forbade constructing the graves quadrangular and plastering them with gypsum."<sup>10</sup> Imam Muhammad b. al-Hasan, the disciple of Abu Hanifa was asked: "Do you disapprove of the plastering of the graves with gypsum? He said: Yes".<sup>11</sup> Al-Sarakhsi said in his "al-Mabsut:" "The graves should not be plastered with gypsum, as it has been narrated from the Prophet (peace be upon him) that he forbade the plastering of the graves with gypsum and constructing them quadrangular."<sup>12</sup> An eminent Hanafi judge Hasan b. al-Mansur, surnamed Qadi Khan, said in his Fatawa: "The grave should not be plastered with gypsum, nor should any erection be built

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8. This tradition has been transmitted by Muslim, al-Tirmidhi, al-Nasa'i, Ahmad in his Musnad, al-Hakim in his Mustadrak and al-Baihaqi in his Sunan.

9. Muslim transmitted it.

10. Muhammad b. al-Hasan, Kitab al-Athar.

11. Muhammad b. al-Hasan, Kitab al-Asl, Vol. I, p. 422.

12. Al-Sarakhri, al-Mabsut, Beirut, n.d. Vol. II, p. 622.

over it, as Abu Hanifa is reported to have said: The grave should not be plastered with gypsum or with earth, and no erection be constructed over it."<sup>13</sup>

Al-Kasani said: "The plastering of the grave with gypsum or with earth is disapproved (makruh); Abu Hanifa disapproved of making any erection over the grave and putting any mark on it. Abu Yusuf disapproved of writing on the grave. Al-Karkhi has mentioned it on the basis of a tradition narrated by Jabir b. 'Abdallah from the Prophet (peace be upon him) that he said: Do not plaster the graves, nor build any erection over them, nor sit, nor write on them. Al-Kasani then continues: For this belongs to decoration, and the dead does not need it. Further, it is a wastage of property uselessly. Hence it is disapproved(makruh). Moreover, it is also disapproved that the earth taken out from the grave be increased, for it is an excess to it like making an erection. There is no harm in sprinkling water over the grave, for this is meant for levelling it. Abu Yusuf is reported to have disapproved of sprinkling the water over the grave, for it is like plastering it."<sup>14</sup>

Similar statements are found in all the works of the Hanafi Fiqh like al-Bahr Al-Ra'iq,<sup>15</sup> Bada'i al-Sana'i<sup>16</sup> Fath al-Qadir,<sup>17</sup> Radd al-Mukhtar ala'l Durr al-

13. Fatawa Qadi Khan, Vol. I, p. 194, on the margin of "al-Fatawa al-Hindiyya".

14. Al-Kasani, Bada'i al-Sana'i, Vol. I, p. 320.

15. Ibid., Vol.II, p. 209.

16. Ibid., Vol.I, p. 320.

17. Ibid., Vol.I, p. 472.

Mukhtar.<sup>18</sup> al-Fatawa al-Hindiyya,<sup>19</sup> al-Fatawa al-Bazzaziya on the margin of al-Fatawa al-Hindiyya<sup>20</sup> and Kanz al-Daqaiq.<sup>21</sup> Some jurists have added that writing on the graves is also forbidden. Al-Qadi Ibrahim al-Hanafi said: "The domes erected over the tombs must be demolished, for they are founded on the disobedience and opposition to the Prophet (peace be upon him). The demolition of all the erections built on the foundations of disobedience and opposition to the Messenger of Allah (peace be upon him) is prior to the demolition<sup>22</sup> of al-Masjid al-Dirar.<sup>22</sup> And similar views have been reported from the Shafi', Hanbali and Maliki jurists. Why should this be not prohibited as the Messenger of Allah (peace be upon him) has forbidden it? 'A'ishah, (Allah be pleased with her) reported the Messenger of Allah (peace be upon him) as saying during his illness from which he could not recover: May Allah curse the Jews and Christians. They took the graves of their prophets as mosques. She ('A'ishah) reported: Had it not been so, his (Prophet's) grave would have been in an open place, (but it could not be so), for he feared that it might not be taken as a mosque.<sup>23</sup>

This is what the Messenger of Allah (peace be upon him) has said, and what the mother of the believers 'A'ishah (Allah

18. Ibid. Vol. I, p. 601.

19. Vol. I, p. 166.

20. Vol. IV, p. 81.

21. p. 50.

22. Ibrahim al-Qadi (d. 1000 A.H.), Majalis al-Abrar, p. 129.

23. Al-Bukhari transmitted it.

be pleased with her) has said, and that is what the Hanafi jurists have said. Nevertheless, the Bareilawis insist on constructing the domes over the tombs, as the Bareilawi says: "These domes are built (over the tombs) so that the tombs and graves of the saints and the pious men become distinguished from the graves of the common men, and so that the people may exalt and fear them, and may not put themselves into perdition for want of good manners and for carelessness."<sup>24</sup>

As regards placing the covers, turbans, and garments on the graves, and lighting the lamps and candles, and offering oil and similar other things to the tombs, it is lawful, indeed obligatory; for it meets the expenses of these people. All these things are purposely desired, as the Bareilawi seeks to establish it on the basis of a report from one of the scholars whom he follows: "The purpose thereby is the exaltation of the saints in the eyes of the public, so that they may not look down upon the inmate of the grave on which the garments and turbans are placed, in order to attain humility and good manners, and these are meant for the unmindful visitors, whose hearts being diffident, at the time of their visit, in showing reverence to the saints of Allah, buried in those graves, as we have already stated that their blessed spirituality pervades near their graves. Therefore, it is lawful practice, and it should not be prohibited."<sup>25</sup> He also writes: "It is lawful to light the candles if it is the tomb of a saint or of a learned scholar in order to exalt his spirit which illuminates the dust of the earth by the sun to inform the people that he is a saint, so that they may get

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24. Al-Bareilawi, *Ahkam Shariat*, Vol. I, p. 71.

25. *Ibid.*, pp. 71-72.



blessing from him."<sup>26</sup> Another says: " To light the lamps and candles at the tombs of the saints, righteous people, and the learned is to exalt the saints. The purpose lying behind it is a good one. The offering of oil and candle to the saints kindled at their tombs for their exaltation and out of their love is lawful. It is not proper to prohibit them from this practice."<sup>27</sup> This is what the Bareilawi has said. Ibn 'Abbas (Allah be pleased with him) reported a tradition from the Holy Prophet (Allah be pleased with him): The Messenger of Allah (peace be upon him) cursed the women who visited the shrines and tombs and men who took them as mosques and provided lamps."<sup>28</sup> Mulla 'Ali al-Qari al-Hanafi commenting on it says: "Either the reason of prohibiting from lighting lamps (at the tombs) is that it involves the wastage of money, for no one benefits from the lamp there, and because it is one of the signs of hell-fire, or to prevent the exaltation of the tombs, like prohibition of taking the graves as mosques."<sup>29</sup>

Ibrahim al-Qadi, while describing the account of the tomb-worshippers and of those who talk nonsense, like the Bareilawis of his time, says: The matter with these people who have gone astray and led others astray has reached the point that they have begun to perform Hajj at the tombs and formulated the rites of Hajj (pilgrimage), so much so that some extremists of them have composed a book on it called

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26. Al-Bareilawi, *Bariq al-Manar bi shumu' al-Mazar*, included in: *al-Fatawa al-Ridwiyya*, Vol. IV, pp. 144-145
  27. Ahmad Yar, *Ja'al-Haqq*, p. 300.
  28. This tradition has been transmitted by Abu Dawud, al-Tirmidhi, and al-Nasa'i.
  29. Ali al-Qari, *Mirqat*, Vol. I, p. 470.

"Manasik Hajj al—Mashahid"(rites of pilgrimage to the tombs), making the tombs similar to the sacred House (the Ka'ba). It is obviously against the religion of Islam.

One of the matters that are repugnant to the religion is that when they intend to visit the tombs, they visit with a great reverence, humility and softened heart. Another practice is that they take the graves as mosques and light lamps at them. The others are as follows: "Observing i'tikaf (devotion to Allah in seclusion) near them, hanging curtains on them, appointing custodian for them, going round them, kissing and touching them, praying to their inmates, asking them for help, sustenance, health, children and other needs . . . . None of these acts is lawful by unanimous agreement of the Muslim scholars<sup>30</sup>."

The Bareilawi himself quoted the following passage from "al-Fatawa al-Hindiyya": "To bring the candles to the graves is an innovation in religion; it is unfounded. A similar statement goes in "al-Fatawa al-Bazzaziya" of the Hanafia<sup>31</sup>."

Ibn 'Abidin has said: "If anyone makes a vow to light a lamp at the grave of a saint, or on the minaret, as the women do by making an offering of the oil to the grave of Shaikh 'Abd al-Qadir and a lamp is lit on the minaret towards the east, all this is void and absurd<sup>32</sup>."

The author of "al—Durr al—Mukhtar," Muhammad 'Ala' al—Din al—Haskafi, a Hanafi jurist, says: "You should know that the offering made to the dead by the public, and dirhams, candles, oil, and similar other things offered at the

30. Majalis al-Abrar, p. 118.

31. Ja'al-Haqq, p. 302.

32. Ibn 'Abidin, Radd al-Muhtar, Vol II, p. 139.

tombs of the saints seeking nearness to them are unanimously void and unlawful."<sup>33</sup> The following verdict reads in "al-Fatawa al-Hindiyya": "Decoration with lights at the tombs is a practice of the pagan days."<sup>34</sup> Mahmud al-Alusi, a Hanafi commentator of the Qur'an, says: "It is essential to remove all candles and lamps placed at the grave. It is not lawful to dedicate any Waqf and offering to it."<sup>35</sup> Similarly, it has been said about placing covers on the graves: "Covering the graves with cloths is entirely repugnant to the Sharia."<sup>36</sup> Another verdict says: "That is an absurd and void act. It is necessary to avoid it (referring to the covering of the graves.)"<sup>37</sup> It is an evil rather than an unlawful act to light the lamps and place the covers on the graves.<sup>38</sup> The Hanafi scholars have quoted a report from 'Ali that he passed a grave of a man that covered this practice.<sup>39</sup> There are many other similar verdicts and statements of the jurists against this innovation.

The fact is that the Islamic Sharia which is pure from the dirt of polytheism, has not brought these things, nor do these practices come down from the Prophet (peace be upon him) or from any of his Companions. They are not reported to have performed them, despite the fact that a large number of the disciples and Companions of the Messenger of Allah (peace be upon him) had died during their generation. Allah

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33. Al-Haskafi, al-Durr al-Mukhtar on the margin of Radd al-Muhtar, Vol. II, 139.
  34. Al-Fatawa al-Hindiyya, Vol. I, p. 178.
  35. Ruh al-Ma'ani, Vol. XV, p. 219.
  36. Fatawa Matalib al-Mu'minin, and Nisab al-Ihtisab.
  37. AL-Fatawa al-Aziziyya, p. 9.
  38. Fatawa al-Shah Rafi' al-Din, p. 14.
  39. Matalib al-Muminin.

and His Messenger (peace be upon him) have not commanded to do so. Had there been any religious or worldly benefit from them, or a reward from Allah, or an advantage to the deceased or his heirs, Allah would not have abandoned their mention in the Qur'an, His Messenger performing them, and his Companions practising them.

Above all, none is reported to have practised them during the generations evidenced as best of all by the Prophet (peace be upon him), even it was not done so with the grave of the Chief of the mankind and the last of the prophets. On the contrary, he prohibited the people from all the matters and acts which lead to polytheism. It is certainly established that the Prophet (peace be upon him) strictly prohibited the people from exalting the graves, journeying to visit them, assembling around them, and getting blessing from them. Instead, he directed them to worship Allah alone and to keep away from the least connections of polytheism, as he himself supplicated Allah, the Exalted, to protect his grave from these evils and joining partners with Allah, by his well-known supplication:

اللهم لاتجعل قبري وثنا بعدى

"O Allah, do not make my grave an idol after me."<sup>40</sup>  
But what happened to these people that they do not have even the least understanding?

Then these people introduced other innovations under the name of religion to quench their thirst, to fill up their hungry bellies which are not satisfied before their explosion.

From these innovations are the death anniversaries held at the tombs of saints and righteous men known as

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40. Mishkat al-Masabih, on the authority of Malik in his Muwatta.

'Urs, the assemblies held to celebrate the birth day of the Prophet(peace be upon him), recitation of the Qur'an and shifting its reward to the deceased (Fatiha), providing food for the people on the 3rd, 7th, 11th, 17th, 21th, 27th and 40th day after the death of a person. A person having knowledge realises very well in the first instance that the purpose of these things is trade; though losing in this world and in the hereafter, earning money, though it is unlawful, and laughing at the simpletons and unmindful people who presume that their dead relatives will be forgiven, even though they are wrong doers and sinners. It matters little whether they disobeyed Allah and His Messenger, performed acts of disobedience, and committed grave sins, joining partners with Allah, and abandoned His Book. They believe that holding the death anniversaries at the shrines, attending the assemblies of the birth-day of the Prophet(peace be upon him) reciting Surat al-Fatiha, and providing food to the saints and the imams of the mosques will save them from the punishment of hell-fire, and bring them into the gardens under which rivers flow.

They say: The saints of Allah are the gates of the mercy of the Lord, and it is necessary to seek the mercy from the gates. For this reason the tombs are visited so that the mercy of Allah is obtained, as Zakariyya' (peace be upon him supplicated to Allah with a female saint of Allah, namely Mary, in order that Allah might grant him a righteous child:

هنالك دعا زكريا ربه ( آل عمران - ٣٨ )

"There did Zakariyya pray to his Lord"<sup>41</sup> (III: 38), prayer is answered by Allah in the company of the saints.

They also say: The death anniversaries at the tombs are the cause of attendance of the people with the saints. These are from the symbols of Allah. Allah has exhorted the believers to exalt the symbols of religions. He said:

ومن يعظم شعائر الله فانها من تقوى القلوب  
( الحج - ٣٢ )

"Such (is his state): and whoever holds in honour the symbol of Allah, (in the sacrifice of animals), such (honour) should come truly from piety of heart "(XXII : 32). They have countless benefits.<sup>43</sup>

A disciple of the Bareilawi says: "The celebration of the death anniversary of the saints, recitation of the Qur'an, al-Fatiha, preaching, and shifting the reward to them are the cause of blessings, for the saints are alive in their graves, and the faculties of their knowledge, perception

41. See the weak interpretation of this Qur'anic verse, interpolation of the Qur'an, and insolence for the Prophet Zakariyya (peace be upon him), as he treated prophethood inferior to the sainthood, following his predecessor Ibn al-'Arabi, who said: The position of prophethood (nubuwwa) in the purgatory (barzakh) is a little above the apostleship (risala) besides the saint (wali). He has thus degraded Zakariyya, the Prophet of Allah as compared with Mary (we seek refuge in Allah).

42. Ja'al-Haqq, p. 335.

43. Gujrati, Mawaiz Naimiyya, p. 224.

hearing, and seeing have increased."<sup>44</sup> Another Bareilawi said: "The death anniversaries and festivals held at the tombs, that is gathering of the people at the graves of the saints on a certain fixed day, is the Sunna of the Chief of the Prophets... Hence preparing the food, illumination of that place, and spreading the carpets at the tombs are the cause of blessings and reward. All these practices have been established by the Sharia."<sup>45</sup> "They are the Sunna of the Messenger of Allah, and their opposition is the opposition of the Messenger of Allah."<sup>46</sup>

Praying at the graves of the saints on the right or the left in order to seek help from their spirits as getting a sign of their devotions, is the cause of coming down of the blessings and of their attainment.<sup>47</sup>

As for the assertion of the Wahhabis that kissing the graves is assigning partners to Allah is their exaggeration.<sup>48</sup> Making a vow in the name of a person besides Allah does not fall within rituals ('ibada); a man does not become a polytheist until he worships besides Allah. Polytheism (shirk) means to believe in a person other than Allah as a deity. Anything besides that cannot be called polytheism, and its doer or believer a polytheist.<sup>49</sup>

44. Bahari Shariat, Vol. I. The Bareilawi himself verified the authenticity of this book.
45. The Sharia of the Bareilawi is one of eating and drinking, and not the Islamic Sharia. It is free from such absurdities.
46. Naim al-Din, al-Mujizat al-Uzma, included in: Fatawa Sadr al-Afadil, p. 160.
47. Al-Bareilawi, Hajiz al-Bahrain, included in: al-Fatawa al-Ridwiyya, Vol. II, p. 333.
48. Al-Fatawa al-Ridwiyya, Vol. X, p. 66.
49. Ibid. p. 207.

These people believe that circumambulation of the tombs is lawful and recommended. They have stated: There is no harm if a person circumambulates the grave to attain the blessings,<sup>50</sup> for the graves of the saints are one of the symbols of Allah whose exaltation has been commanded.<sup>51</sup> Finally, the celebration of the death anniversary of the saints is called 'Urs, for on that day the saints pay a visit to the bridegroom of the universe, that is, Muhammad (peace be upon him), for on the day of their death they visit him and see him.<sup>52</sup>

One of their scholars has issued a fatwa: "The prayer is lawful only behind a person who celebrates the death anniversaries and recites al-Fatiha. As regards those who are opposed to these things, prayer behind them is not lawful."<sup>53</sup>

By Maulid they mean 'Id Milad al-Nabi (birth day anniversary of the Prophet, peace be upon him). On this day they celebrate a festival, decorate the assemblies, and believe that only those who celebrate this day will get salvation, and those who deny it are Wahhabis and they belittle the Prophet (peace be upon him), despite their own confession that it was not in existence during the generations which have been declared as the best by the Prophet (peace be upon him), as Didar 'Ali ibn Najaf 'Ali, a Muhaddith of the Bareilawis, has reported: The celebration of the birthday anniversary has been reported from the early Muslims during the generations which have been declared as the best. It was innovated later on."<sup>54</sup>

50. Amjad Ali, Bahari Shariat, Vol. IV, p. 133.

51. Ahmad Yar, 'Ilm al-Qur'an, p. 36.

52. Al-Barakati, Hikayat Ridwiyya, p. 46.

53. Al-Kazimi, Al-Haqq al-Mubin, p. 74.

54. Rasul al-Kalam, p. 15.



In spite of all that, they say: "To celebrate a festival to hold assemblies, to make rejoicing and to distribute sweets on the anniversary of the Prophet's birth-day are commendable and the cause of the coming down of the blessings and mercy of Allah. The Christians celebrate festival on Sunday, the day when a table of food had come down to them from the heaven. Why should we not festivate on the day which is more excellent than it?"<sup>55</sup> Moreover, the celebration of the Prophet's birth-day anniversary is based on the Qur'an and the Sunna and on the opinions of the scholars, angels, and the prophets.<sup>56</sup> It is one of the Sunnas (practices) of the angels, and the devil gets angry and feels pain for it. If anyone is a devil, he feels pain, and one who belongs to the angels is pleased and enjoys.<sup>57</sup>

Didar 'Ali makes a similar statement and adds that the people should stand when the event of his birth is mentioned. Quoting one of his superiors whom he follows he says: Whatever is done on the Prophet's birth-day (peace be upon him), as giving alms, making rejoicing, and decoration, all these things indicate the feeling of his love and exaltation in the heart of a person who performs it. Further, he says: To celebrate the birth-day anniversary of the Prophet (peace be upon him) and considering it good and commendable are the facts established on the basis of the Qur'an and the practice of the Companions of the Prophet (peace be upon him)... rather it is a Sunna and obligatory (wajib), and the cause of a great reward.<sup>58</sup>

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55. Ja'al-Haqq, Vol. I. p. 231.

56. Ibid.

57. Ibid, p. 233.

58. Rasul al-Kalam, p. 58.

Standing at the time when the mention of the event of the birth of the Prophet(peace be upon him) is made, has been commanded in the Qur'an.<sup>59</sup> This man himself said previously that there is no basis of celebrating birth-day ceremonies of the Prophet(peace be upon him) during the generations declared as most excellent by the Prophet(peace be upon him). We do not know whether he forgot or intentionally did so. Once he said in a couplet:

قد قالت العلماء عن قيامنا  
فرض لذي عشاقه لن يتكسر

"The scholars have said about our standing: It is obligatory for his lovers. It cannot be denied."<sup>60</sup>

The Bareilawi has said; "The mention of sorrows and the events of the martyrs in the assemblies of the birth-day celebration of the Prophet(peace be upon him) is not lawful, for they are the assemblies of rejoicing. They should not be marred by the mention of disasters."<sup>61</sup>

The Bareilawis have said all this to earn food, drink, and sustenance, neglecting the teachings of the Messenger of Allah(peace be upon him) who said:

اليد العليا خير من اليد السفلى

"The upper hand is better than the lower hand. He commanded to follow the Divine Scripture and his Sunna; he was the advocate of pure monotheism, the rejector of the practices and superstitions of the pagan days. He forbade

59. Ibid., p. 60.

60. Ibid., p. 71.

61. Al-Bareillawi, Ahkam Shariat, p. 144.

Worshipping the tombs and their inmates, devouring unlawfully the earnings of the people, and he exhorted to do work and to make an effort.

فمن يسمن مثقال ذرة خيرا يره  
ومن يعمل مثقال ذرة شرا يره  
(الزلزال: ٧-٨)

"Then shall anyone who has done an atom's weight of good, see it. And anyone who has done an atoms weight of evil, shall see it."<sup>62</sup>

وان ليس للانسان الا ما سعى وان سعيه سوف يرى ،  
ثم يجزاه الجزاء الاوفى

"That man can have nothing but what he strives for; that the fruit of his striving will soon come in sight. then will be rewarded with a reward complete."<sup>63</sup>

ان الذين آمنوا وعملوا الصالحات يهديهم ربهم  
بايمانهم تجري من تحتهم الانهار فى جنات نعيم  
((يونس - ٩))

"Those who believe and work righteousness, their Lord will guide them because of their Faith; beneath them will flow rivers in garden of bless."<sup>64</sup>

The Prophet (peace be upon him) taught his community what he said to his paternal aunt:

62. Qur'an XCIX : 7-8.

63. Qur'an LIII : 39-41.

64. Qur'an X : 9.

يا صفية ، عمه رسول الله ، لا اغنى عنك من الله شيئا

"O Safiyya, the paternal aunt of the Messenger of Allah, I can avail you nothing against Allah."<sup>65</sup>

He said to her daughter Fatima:

يا فاطمة ، انقذى نفسك من النار

وفى رواية ، يا فاطمة بنت محمد

سلينى ماشئت من مال ، لا اغنى عنك من الله شيئا

"O Fatima, save yourself from the hell-fire. Another version says: O Fatima, daughter of Muhammad, you may ask me for property, as you like; I can avail you nothing against Allah."<sup>66</sup>

But these people have made the religio ceremonies, superstitions, innovations and evils. They have confined the salvation to the celebration of the death anniversaries of the saints, birth-day anniversary of the Prophet (peace be upon him), recitation of Fatiha, offerings for persons besides Allah, enjoying feasts by the heirs of the deceased. They have made this practice a means to salvation, and admission to paradise, despite the saying of the Prophet (peace be upon him):

من احدث فى امرنا هذا ما ليس منه فهو رد .

"If anyone makes an innovation in this matter of ours, which is not part of it, that is rejected."<sup>67</sup>

65. Al-Bukhari and Muslim have transmitted it.

66. Muslim transmitted it. The other Version has been transmitted by al-Bukhari and Muslim.

67. Al-Bukhari and Muslim have transmitted it.

وقال عليه السلام : اما بعد :

فان احسن الحديث كتاب الله ،

وخير الهدى هدى محمد ، وشر الامور محدثاتها ،

وكل بدعة ضلالة وعند النساءى وكل ضلالة فى النار .

"The Prophet (peace be upon him) said: To proceed; The best discourse is Allah's Book, the best conduct is that of Muhammad, and the worst things are those which are novelties. Every innovation is error. The version by al-Naa'i has: Every error leads to hell fire."<sup>68</sup>

وقال عليه السلام : اياكم ومحدثات الامور ،

فان كل محدثة بدعة ، وكل بدعة ضلالة

"The Prophet (peace be upon him) said: Beware of novelties, for every novelty is an innovation, and every innovation is error."<sup>69</sup>

It has now been established that all these practices are novelties. Neither the Prophet (peace be upon him) himself acted upon it, nor did he command any of his Companions (Allah be pleased with them), despite the existence of their motives. A large number of eminent Companions and his relatives nearest to him died during his lifetime, as the Chief of the martyrs Hamza, his daughters Ruqayya, Umm Kulthum and Zainab, and his three or four sons (the reports differ), his wife Khadija, the first of the female believers and mother of the believers, and the martyrs of Badr and Uhud and of other Battles (Allah be pleased with all of them).

68. Muslim and al-Nasa'i transmitted it.

69. Ahmad, Abu Dawud, al-Tirmidhi and Ibn Majah have transmitted it.

If all these things were the cause of any reward or the coming down of blessings, the Prophet (peace be upon him) would not abandon them, or would not give up his command to his Companions for acting upon them.

Moreover, if these things were related to the religion or the Shari'a, the rightly-guided Caliphs would not abandon practising them during their lifetime and their caliphate, especially with regard to the matters concerning their Prophet (peace be upon him), the Chief of mankind and leader of the Prophets, for they were entitled to these things more than others. The tomb of the Prophet (peace be upon him) was not deserving and the first of the tombs where the death anniversaries called 'Urs should have been celebrated. Similarly, they should have celebrated his birth-day annually, for there is none among the people who loved the Messenger of Allah (peace be upon him) more than them, or whom the Messenger of Allah (peace be upon him) loved more than he. The Prophet (peace be upon him) said about them: Adhere to my Sunna, and the Sunna of the rightly-guided Caliphs. Hold fast to it and strictly follow it.<sup>70</sup>

Contrary to all this, he is reported to have prohibited it saying:

لاتجعلوا قبري عيداً

"Do not make my grave a (place of) festival."<sup>71</sup>

Explaining this Hadith, Shah Wali Allah has said: "This refers to blocking the gateway of inter/polation, as the Jews and Christians had done with the graves of their

70. Ahmad, Abu Dawud, al-Tirmidhi, and Ibn Majah have transmitted it.

71. Al-Nasa'i transmitted it.

Prophets, and made them a place of festivals and a reason of gathering like Hajj."<sup>72</sup>

Describing the various forms of polytheism he reckons performing Hajj for others besides Allah a form of it. It means that a person intends to visit some blessed places that are chosen for their partners, and he believes that coming down to them brings him near to them. The Sharia has forbidden it. The Prophet (peace be upon him) has said: Do not make a journey (to any mosque) except three mosques.<sup>73</sup> Shah Wali Allah further says: The greatest innovation they have made is about the graves. They have made them (places of) festivity.<sup>74</sup>

The well-known Hanafi commentator of the Quran Qadi Thana Allah of Indo-Pakistan sub-continent says: "Whatever martyrs, like prostration, their circumambulation, lighting lamps at them and treating them as mosques, and holding assemblies annually at them like festivals. They call it Urs."<sup>75</sup>

As regards going round the graves, Ibn Nujaim al-Hanafi has said about it: "It has been expressly mentioned in "Mirajal-Diraya" that if anyone goes round a mosque besides the Ka'ba, there is an apprehension of unbelief about him."<sup>76</sup>

72. Shah Wali Allah, Hujjat Allah al-Baligha, Egyptian edition, Vol. II, p. 77.

73. Ibid., Vol. I, p. 63.

74. Tafhimat Ilahiyya, Vol. II, p. 64.

75. Qadi Thana' Allah Pani Pati, Tafsir Mazhari, Vol. II, p. 65.

76. Al-Bahr al-Ra'iq.

One should not circumambulate even the Chief of the Messengers, as has been clearly mentioned by Ali al-Qari al-Hanafi: "One should not go round that noble part of land, for circumambulation is peculiar to the Ka'ba. It is therefore unlawful to go round the graves of the prophets and the saints. The practice followed by the ignorant persons should not be taken into consideration, even if they may be in the form of saints and scholars."<sup>77</sup>

Qadi Thana Allah has pointed out the secret of prohibition of circumambulation besides Allah: "Circumambulation is a devotional act, as the Messenger of Allah (peace be upon him) has made it prayer, and prayer is not lawful towards any direction except the Ka'ba."<sup>78</sup>

As regards the celebration of the birthday of the Prophet (peace be upon him), the scholars have clearly stated that the person who first introduced this innovation was Muzaffar al-Din Ibn Zain al-Din, the ruler of Irbil. "He was a prodigal monarch. He commanded the scholars of his time to follow the conduct based on their own derivation and independent thinking (ijtihad), and that they should not follow any school of law of any master except their own. A group of scholars and a body of the savants inclined towards him. He used to celebrate the birthday of the first monarch to introduce this practice among the Muslims."<sup>79</sup> He used to spend one hundred thousand (dirhams) on the celebration of the birthday of the Prophet (peace be upon him) every year.<sup>80</sup> His assistant and helper

77. Ali al-Qari, Shah Al-Manasik.

78. Qadi Thana Allah, Mala bud minhu, p. 100.

79. Ahmad b. Muhammad al-Misry, al-Qawl al-Mu'tamad fi 'Amal al-Mawlid.

80. Al-Dhahabi, Duwal al-Islam, Vol. II, p. 102.



in this innovation was Abu'l-Khattab Umar b. Dihya: "He was employed in the Maghrib, then travelled to Syria, then to Iraq, and then he went to Irbil in 604 A.H. and found its monarch Muzaffar al-Din b. Zain al-Din who took keen interest in celebrating the birthday of the Prophet (peace be upon him). He composed a book for him al-Tanwir fi Maulid al-Siraj al-Munir," and recited it to him. He rewarded him one thousand dinars."<sup>81</sup>

Ibn Kathir has reported on the authority of al-Sabt about Ibn Dihya: "Ibn Unain used to defame the Muslims and disparage them. He would make additions in his reports and exaggerate. So the people gave up narrating traditions from him and falsified him. Kamil was favouring him. When his conduct was disclosed to him, he withdrew Dar-al-Hadith from him and disgraced him."<sup>82</sup>

We give below the resume of Ibn Hajar al-Asqalani's comments on him: He was a liar, lied frequently, and a fabricator. He often slandered the scholars and the jurists of the past, used evil tongue, self-concerted, lacked insight in religious matters, and looked down upon religion. This has been reported from al-Hafiz Diya. He further says: 'Ali b. al-Husain Abu'l 'Ali al-Isbahani narrated to me—it is enough to mention his name as an authority — When Ibn Dihya came to us in Isbahan, he stayed with my father in the hospice. He honoured and respected him very much. One day he came to my father with a carpet. He kissed it and placed it before him saying; I offered such and such thousand rak'ahs of prayer on this carpet, and recited the whole Qur'an in the Ka'ba. He said: My father took

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81. Ibn Kathir, al-Bidaya wa'l - Nihaya, Vol. XIII, pp. 144-145.

82. Al-Bidaya wal-Nihaya, Vol. XIII, p. 145.

it, kissed it, placed it on his head, and accepted it from him with a great pleasure. At the end of the day an inhabitant of Isbahan came and began to talk to us. During his conversation he said by chance: The Faqih of Maghrib who is staying with you has purchased a beautiful carpet today for such and such price. Thereupon my father ordered to bring the carpet. Seeing it the man said. Yes, by Allah, this is the same. My father kept silence, and Ibn Dihya fell down in his eyes.<sup>83</sup>

This was that monarch, and this was his assistant in introducing this evil innovaton. They innovated this practice in imitation of the Christians in order that they might celebrate the birthday of their Prophet as they celebrated the birthday of Jesus Christ. (peace be upon them.).

These people are in the habit of standing up while reciting the events of the birthday and life of the Prophet and say: The Messenger of Allah (peace be upon him) is present in the assembly of celebration of his birthday; so we welcome him by standing up. Then they recite the well-known Urdu couplet that we quote below in original:

"Irvoke blessings upon him every moment. The Prophet is present here." One of their scholars says: "It is incumbent to stand up at the time of mentioning the events of the birth of the Prophet(peace be upon him)."<sup>84</sup> These people perform this act in the name of the Prophet(peace be upon him) who used to prohibit from standing up for him even in his blessed life-time, saying: "If anyone is pleased that the people should stand up for him, he should make his

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83. Ibn Hajar al-'Asqalani, Lisan al-Mizan, Vol. IV; p. 296.

84. 'Abd al-Sami', Anwar al-Sati'a, p. 250.

abode in the hell-fire.”<sup>85</sup> Anas b. Malik narrated from the Companions of the Messenger of Allah (peace be upon him): “No one was dearer to them than the Messenger of Allah (peace be upon him). When they saw him, they did not stand up, for they knew that he had disapproved of it.”<sup>86</sup>

They have introduced numerous innovations in religion, and they believe that such practices are the greatest of all forms of worship and manifestation of the symbols of religion. One of them is the celebration of the birth-day of the Prophet (peace be upon him) in the month of Rabi’ al-Awwal. It consists of many innovations and unlawful acts.<sup>87</sup>

Curiously enough, the Bareilawis celebrate the birth-day of the Prophet (peace be upon him) on the 12th of Rabi’ al-Awwal, despite the fact that this is the day of the death of the Messenger of Allah (peace be upon him). As regards his birth-day, he was not born on the 12th of Rabi’ al-Awwal, as has been established by the sound calculation of the date of his death and chronology. The correct date of his birth is either the 7th or the 9th of Rabi’ al-Awwal. The latter, i.e. the 9th, is the most sound and most established date of his birth. This means that these people do not celebrate the birthday of the Prophet but his death anniversary on this day.

More curious than this is the fact that ten years ago these people in the Indo-Pakistan sub-continent used to

85. Al-Tirmidhi and Abu Dawud have transmitted it.

86. Al-Tirmidhi transmitted it, saying: This is a good (hasan) tradition.

87. Ibn Amir al-Hajj, Madkhal, p. 58.

name this day *Bara Wafat* (the day of the Prophet's death, or his death anniversary on the 12th). When the criticism was made on them by the monotheists and the adherents of the Qur'an and the Sunna, they changed this name, and instead named it 'Id Milad at-Nabi (the festival of the birthday of the Prophet). They have given the same name as used by the Christians for their festival, namely 'Id Milad al-Masih (the festival of the birth-day of Jesus). Thus they fell out of the frying pan into the fire.

The market of these people is in full swing by the food provided by the heirs of the deceased under the name of the feast of the 3rd, the 7th and the 10th day, etc. and by the earnings plundered by them, Despite the fact that these practices were not established as lawful during the generations which have been declared the best by the Prophet (peace be upon him), nor from the Messenger of Allah (peace be upon him), nor from his Companions and their successors, the jurists, traditionists and the lawyers, it has been even forbidden by the Hanafi jurists in their works of Fiqh, about which these people claim that they are its followers. All this proves that these people are excluded from the Hanafi school of Fiqh. They are liars in their claim of their attribution to the Hanafi Fiqh, since a conformist (muqallid) does not oppose the opinion of his master, nor does he go outside his school of Fiqh.

In the following paragraphs the statements of the Hanafi Fuqaha', are quoted about these rites which have been borrowed from the Magians, Christians and Hindus, and not from Islam brought by Muhammad (peace be upon him); he is free from it. Describing the Hanafi law about these ceremonies Mulla 'Ali al-Qari, a Hanafi jurist, says: "The jurists of our school have decisively settled the point that it is disapproved (makruh) to hold feast on the first and

the third day after the death of a person, and also after a week."<sup>88</sup>

Ibn Bazzaz, a Hanafi jurist, says: "It is disapproved to hold a feast by the heir of the dead, and to eat food by the relatives of the dead at his home during three days after the death of a person. Feast has been allowed by the Shari'a for occasions of rejoicing. The holding of feast and distribution of food among the relatives on the 1st and the 3rd day after the death of a person and also after a week are prohibited. It is also disapproved to celebrate festivals and death anniversaries, to take food to the grave on specified days, to take wages for recitation of the Qur'an, to gather the righteous men, and the Qur'an readers for the recitation of the whole Qur'an, or to recite Surat al-An'am or up to Surat al-Ikhlās. In short, recitation of the Qur'an for the sake of eating is disapproved."<sup>89</sup>

This is the position of the Hanafis about these feasts arranged after the death of a person, that have been devised to fill the hell of the hungry bellies and to quench their thirst.

These are the teachings of the tradesmen of religion who have sold the hereafter for this world, and made the eternal divine religion means of snatching the properties of the orphans and widows, plundering the indigent, the grieved, and the dejected — the teachings which go round eating, drinking, earning and usurping. May Allah give us refuge from them.

88. Mulla 'Ali al-Qari, *Mirqat Sharh al-Mishkat*, Vol. V, p. 482.

89. *Al-Fatawa al-Bazzaziya*, Vol. IV, p. 81.

They have made obligatory on the orphans and the heirs of the deceased to offer food to them on the 3rd, the 4th, the 7th and the 10th day after the death of a person. As for the 11th day of every month, it is essential for every person, whether anyone died or not from his family, to offer food, for this day has been specified for offering to Shaikh 'Abd al-Qadir Jilani. "Allah, the Exalted, has gifted this day to His Prophet Muhammad (peace be upon him) on account of the Shaikh Jilani we seek refuge in Allah from such absurdities — then the Messenger of Allah (peace be upon him) gifted this day to his community. It means that this day is one of the endowments and gifts of the Messenger of Allah."<sup>95</sup>

"The offering of food on that day causes the coming down of blessings from the heaven."<sup>96</sup>

There is also a prevalent custom among them to offer food on the 12th, the 17th, then the 40th day after the death of a person. It is hoped that if anyone spends a lot during these days, he may not live for a long time; otherwise any member of his family may depart, and thus it may become the cause of descending of blessings and sustenance.

They were not content to these days, but added other days too, so that their market may not become listless, and stagnant and their shops closed. Hence they added Thursday and Friday. It is not only up to the 40th day, but it continues as long as their relatives are alive. They assert: "The spirits of the believers come on every night of Friday, and on every Friday. They stay in the courtyard of their homes, and each one of them, calls in a sorrowful voice: O my wife, my children, my relatives ! Be kind to us by giving

95. Ja'al-Haqq, Vol. I, p. 270.

96. Hikayat Ridwiyya, p. 44: Ja'al-Haqq.

alms; remember us and do not forget us, and have mercy upon us."<sup>97</sup>

In addition to this, they also increased more days by their assertion: "When Thursday, Friday, the 10th of Muharram ('Ashura), or the 15th night of Sha'ban comes, the spirits of the dead visit their relatives, and stand at the doors of their homes, and say: Is there anyone who shows mercy to us ?; is there anyone who remembers our strangeness?"<sup>98</sup> Then they keep on waiting, watching all the time whether they give alms, and offer food or not.<sup>99</sup>

They introduced innovations in order to seek the increase of sustenances and food, that are named "recitation of al-Fatiha," and "presenting the gift of reward." They gave the profligates and the recalcitrant's certificate for admission to paradise, and disbursed among them the documents of elevation by holding the assemblies of presenting the gift or reward (to the dead), recitation of the whole Qur'an, and recitation of al-Fatiha. The Bareilawi has composed numerous treatises in justification of these innovations. His followers and upholders of his views have also written many books and mentioned therein the commendation, obligation of recitation of al-Fatiha, recitation of the whole Qur'an over meals, fruits, sweets, edibles, and drinks, and offer their reward to the dead on the specified days.

The Bareilawi has produced a treatise on this subject called "Hujjat al-Fa'iha li tatyib al-Ta'yyun wa'l-Fatiha." In this tract he writes: "The recitation of al-Fatiha and

97. Al-Bareillawi, *Ityan al-Arwah li ziyaratihim ba'da al-Rawah*, included in *Majmu'ah Rasa'il*, Vol. IV, pp. 195,197.

99. *Ja'al-Haqq*, Vol. I, p. 461.

offering its reward on the specified days and its recitation upon cloths, food and sandals and on other things are lawful and carry reward."<sup>100</sup>

How should al-Fatiha be recited? One should recite al-Fatiha, and Surat al-Ikhlās as is convenient, seven times or three times. Then he should say; "O Allah, give the reward of what we have recited to so and so, or to them."<sup>101</sup> He has argued on the basis of the following weak tradition: "If anyone passes a graveyard and recites "Qul huw Allahu Ahad" eleven times and offers its reward to all the dead of that graveyard, he will be given the reward equal to the number of the dead (buried therein)."

They recite the Qur'an and gather the huffaz (memorisers of the Qur'an) and Imams (prayer leaders) of the mosques and give them wages fixed for this purpose, so that they offer the reward of their recitation of the Qur'an to whom the hirer intends to offer, although the Hanafi jurists have expressly said: "There is no title of reward by giving wages for recitation of the Qur'an, neither for the dead, nor for the reciter."<sup>103</sup> The Hanafi jurist al-'Aini says: "Both the receiver and the giver of wages for recitation of the Qur'an will be sinners. In short, the practice of recitation of the parts of the Qur'an on wages prevalent in our times is not lawful."<sup>104</sup> Ibn 'Abidin has quoted al-Barkawi as saying: "(Recitation of the Qur'an by receiving wages) is not lawful in any school of Islamic law, nor in any divine religion, nor does one receive any reward ab initio . . . There are a large

100. Hujjat al-Faiha, included in al-Fatawa al-Ridwiyya, Vol. IV, p. 195,197.

101. Ibid., p. 406.

103. Mahmud b. Ahmad, Sharh al-Diraya, Vol. III, p. 355.

104. Binaya Sharh al-Hidaya, Vol. III, p. 655.



number of rational and traditional evidences in favour of this viewpoint."<sup>105</sup> Ibn 'Abidin al-Shami al-Hanafi has also quoted Shaikh al-Islam Ibn Taimiyya as saying: "It is not lawful to hire people to recite the Qur'an and to offer its reward to the deceased since none of the Imams (masters and savants) in the past has been reported to have permitted it. The scholars have said on this subject as follows: If a reciter recites the Qur'an for the sake of earning, there is no reward for him. Then what does he offer to the dead? Only (the reward of) a righteous act reaches the dead. Taking wages for reading and recitation of the Qur'an has not been reported from any of the Imams."<sup>106</sup>

The scholars have justified its prohibition on the basis of the following Qur'anic verse:

ولاتشترؤا بآياتى ثمنًا قليلا (البقرة - ٤١)

"Nor sell my signs for a small price."<sup>107</sup>

The commentators have explained this verse on the authority of Abu'l - 'Aliya as follows: "Do not take wages for it."<sup>108</sup> Al-Jazari said: "The Hanafis justify the prohibition of taking wages for recitation of the Qur'an on the basis of this verse."<sup>109</sup> In the end, we quote what has been said in "Sharh al-'Aqidat al-Tahawiya:" As regards hiring the people who recite the Qur'an and offer its reward as a gift to the dead, none from the past scholars has done it, nor has any of the Imams of religion commanded or permitted

105. Ibn 'Abidin, Majmu'at Rasail, Vol. I, pp. 173, 174.

106. Ibid., p. 175.

107. Qur'an II : 41.

108. See Tafsir al-Tabari, Tafsir Ibn Kathir, and Tafsir al-Qurtubi.

109. Al-Tashil li 'Ulum al-Qur'an, Vol. I, p. 46.

it. Hiring the people to recite the Qur'an is unlawful without any disagreement. The disagreement is on the lawfulness of employing people on wages for teaching and the like which involves benefit for others. The reward is not transferred to the dead except when the act is done for the sake of Allah's pleasure. But this service is not performed sincerely for Allah's sake. Hence, he does not get any reward for it which he may present as a gift to the dead. Therefore, no one has expressed the view that it is permissible to hire a person who fasts and prays and transfers its reward as gift to the dead. But if any person gives something to a man who recites the Qur'an, teaches it and learns it as an aid to those who render service to the Qur'an, this will be considered alms from him, and hence it is lawful. A passage in "al-Ikhtiyar" goes: If anybody bequeaths something from his property to be given to a person who recites the Qur'an at his grave as his wages, the bequest is invalid, for it means wages (on recitation of the Qur'an). Al-Zahidi has mentioned "al-Ghunya": "If a man dedicates (Waqf) something to a person who recites the Qur'an at his grave, the determination of this sort of Waqf is invalid."<sup>110</sup>

From all this it is proved that this innovation has occurred only for mean worldly ends and evil selfish objectives. It has no concern with Islam as Islam is free from all such things.

One of the teachings of the Bareilawis is to visit the relics and to exhort to it for getting blessing from them, it is the same whether their ascription to the saints is correct or not, for it is also the cause of earning of the riches by cheating the Muslims. 'Abd al-Mustafa Ahmad Rida al-

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110. Sharh al-'Aqidat al-Tahawiya, (Shaikh Abani, ed.) p. 517.

Bareilawi has composed a monograph to substantiate it and to exhort to it, called *Badr al-Anwar fil-Adab wa'l-Athar*.<sup>111</sup> The writer of the preface of this monograph says: "The relics of saints are divine symbols, and belong to those signs of Allah which He has commanded to exalt and to get blessings from them."<sup>111</sup>

The Bareilawi himself has written: "He who denies the exaltation of relics of the Prophets and getting blessing from them is the denier of the Qur'an and the Sunna, and ignorant and loser, and straying from the right way and profligate."<sup>112</sup> One of his followers has been reported to have said: "The exaltation and veneration of the Prophet (peace be upon him) means to exalt all of his causes and to venerate his relics and his spots at Mecca and Medina, and his institutions, and anything he had touched or recognised."<sup>113</sup> "Alongside of exaltation the relics of the Prophet (peace be upon him), the relics of the saints, righteous men and scholars should also be exalted, and blessings should be attained from them, for they inherited from their blessings and benefits."<sup>114</sup> "There is no need of asking for any authority and proof for the genuineness of ascription of these relics to their denizens. It is enough that their ascription to them is well-known among the people."<sup>115</sup>

How should these relics be exalted and blessings be acquired from them? The Bareilawi has described in another monograph. He says: "One should kiss these relics, for it is the tradition of the lovers, and it is written in the speeches of the masters and the learned, like the minarets and walls

111. Muqaddima Risalah Badr al-Anwar, p. 8.

112. Al-Bareillawi, Badr al-Anwar, p. 12.

113. Badr al-Anwar, p. 21.

114. Ibid., p. 23 (Chapter II).

115. Ibid., p. 43 (Chapter IV)

of Medina. Although they did not exist during the life-time of the Messenger of Allah (peace be upon him), and were built after him, and they do not have the honour of being touched and seen by him, they exist in his city." He then argued on the basis of the speeches of his leaders, as he himself clearly said. His first leader (Imam) was Majnun bani 'Amir. How excellent he has said:

أمر على الديار ديار ليلي  
 اقبل ذا الجدار و ذا الجدارا  
 وما حب الديار شفن قلبى  
 ولكن حب من سكن الديارا

"When I pass by the relics of Salma, sometimes I kiss this wall and sometimes that .

The love of these relics has not ingraned in my heart, but the love of her who inhabited these relics."

Again, he argued from the words of his another master (Imam) who says: "It is proper that the courtyards of the Madrasas, mosques, tombs and waqf properties which exist on the soil of those places which contain the body of the Chief of mankind should be exalted, their fragrance be smelt, their quarters and walls be kissed.

وعلى عهد ان ملات محاجرى  
 من تلكم الجدران والعرصات  
 لاعفرن مصون شيبى بينها  
 من كثرة التقبيل والرشفات

"I make a covenant when my laps have been filled with those walls and courtyard, that I shall rub with the dust of these relics my white hair among them, by kissing and gulping them frequently."

They kiss even the thresholds and doors of the tombs of the saints, as the Bareilawi has clearly stated in this monograph composed by him."<sup>117</sup>

This is the cause of success and salvation, as indicated in the following couplet:

فبادر والتم الآثار منها  
بقصد الفوز في يوم الحساب

"Make haste and kiss the relics with the intention of getting success on the day of reckoning."<sup>118</sup>

What did the polytheists of Mecca and the unbelievers of the Arabian Peninsula do except this or more than that? But these people have exceeded the limits and outstripped them when they said: It is lawful to kiss not only the walls of Medina and graves and relics of the Prophet, the righteous and the scholars, but also it is lawful to kiss the pictures and figures of these things, indeed it is obligatory. The Bareilawi says: "It is the loftiest, most elevated, and manifest thing that the savants of the Shari'a and the trustworthy leaders, from class to class, from both East and West, and Arabs and non-Arabs, used to make figure of the sacred sandals and the fragrant tomb of the chief of mankind (i.e. the Prophet), and draw their representations in the books, kiss them, place them on their eyes and heads, and command it."<sup>119</sup>

They sought agency through them (i.e. figures and pictures) in averting diseases and achieving the objects. They obtain from them great blessings and benefits.<sup>120</sup>

117. Ibid., p. 159.

118. Ibid., p. 143.

119. Abarr al-Maqal fi Qublat al-Ijlal, p. 143.

120. Badr al-Anwar fi Adab al-Athar, p. 38.

The Bareilawi has mentioned the advantages acquired from them as follows: "If the figure of the sandal of the Prophet (peace be upon him) is found with a man, he will remain immune from the oppression of the tyrants, mischief of the devils, and envy of the envious ones. If a woman holds it in her right hand while suffering from the throes of child-birth, the delivery will become easy for her. If anyone guards it, and always keeps it with him, he will be exalted in the eyes of the people, and will be honoured with the visit of the sacred tomb of the Messenger of Allah, or the visit of the Prophet (peace be upon him) himself in the dream. If the armies guard it with them, they will not be defeated, and the caravans will not be plundered (if they keep it with them). If it is kept in the ships, they will not be drowned, and if it is kept in the properties, they will not be stolen; any need asked for through it is fulfilled, and with whatever intention it is hanged, that will be fulfilled. If it is placed on the aching and effected parts of the body, they will be healed up. One is saved from the fatal calamities and distresses."<sup>121</sup>

He has quoted his masters as saying about these absurdities which are not less than the non-sense practices of the pagan days: "Kiss the dust which is damped by the effect of the noble sandal, if it is possible; otherwise kiss its figure."<sup>122</sup> "One of the advantages of the figures of the tomb of the Prophet, is that if it is not possible to visit the tomb of the Prophet, one should visit its figure and anxiously kiss it, for it represents the original. Similarly, the figure of his sacred sandal represents the original one in respect of the benefits and properties as evidenced by the correct ex-

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121. Ibid., p. 40.

122. Abarr al-Maqal fi Qublat al-Ijlal, p. 148.

perience: hence the scholars have paid the same honour and veneration as they have paid to the original...<sup>123</sup>

He also said: "From among the benefits of representations is that if anyone is unable to visit the tomb of the Prophet, he should pay a visit to its figure and watch it eagerly, and kiss it with increasing love and eagerness. The scholars have substituted the figure of the sandal for the original sandal and show the same respect and veneration as they have done to the original, and they have mentioned its properties and blessings."<sup>124</sup>

Thereafter he has written the formalities of paying a visit to these figures and pictures after explaining the reality of these things: "These are the exalted things of religion: their exaltation and veneration according to the rules of the Shari'a are the requirements of the faith"<sup>125</sup> "It is imperative for a person who visits these relics or things that indicate these relics that he should imagine the Messenger, the bearer of light (peace be upon him) and he should pray Allah to bless him abundantly . . . Similarly, if anyone visits the figure of the blessed tomb of the Prophet ( peace be upon him) he should exalt and venerate it, and invoke peace and blessings on him abundantly, as he would do when he might visit the original tomb."<sup>126</sup>

He then describes the merits of kissing these figures and pictures, and quotes the following couplets:

لمن قد مس شكل نعال طه  
جزيل الخير في يوم المآب

123. Ibid., p. 148.

124. Ibid., pp. 50-51.

125. Badr al-Anwar, p. 53.

126. Ibid., p. 56.

وفي الدنيا يكون بخير عيش  
 وعز في الهناء بلا ارتياب  
 وفي مثلك يا نعال اعلى النجبا  
 اسرار بها شهدنا العجبا  
 من صاخ خذه به ميتهـلا  
 قد قام له ببعض ما قد وجبا

“For him who touches the figure of the sandal of the Prophet named Taha, there will be abundant good and virtues on the day of resurrection.

In this world he will live a good life, and will get honour and comfort beyond doubt.

O sandal, the figure and representation of yours bears the highest noble character. It has mysteries by which we have witnessed wonders.

If the cheek of a man sinks by supplication, that which is requisite is partially supplied for him.”<sup>127</sup>

“Kissing the figure of the sandal is like the kissing of the original respected sandal. One is healed up by kissing it, and one seeks healing up from its name.

So Kiss it, and rub the face by placing it thereon, with a sincere intention, you will get what you conceal in your heart.”<sup>128</sup>

These people show disrespect to Allah, the Exalted, by venerating the figure of the Prophet’s sandal, and by exalting the graves, and they say about writing the name of Allah upon the figure of the Prophet’s sandal: “It is lawful to write the name of the Almighty Allah on the figure of the Prophet’s sandal. Then he argues on the basis of a report

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127. Ibid., p. 144.

128. Ibid., p. 56.



that the jurists (a'imma) in the past used to write (the name of Allah) on the backs of the sandals." 129

After mentioning all this, he states the purpose for which all these things have been given currency, and commanded to exalt and venerate them, and getting blessings from them. The purpose is eating, drinking and earning. He says: "It is commendable for the visitor to offer oblations to one whose relics he visits, to the Prophet (peace be upon him), or to the esteemed saint. He who presents a gift and he who takes subscription for the help of the Muslims are rewarded. One who is visited helps the visitors who visit these relics, and the visitors help the one who is visited by their offerings to him, to which the saying of the Messenger of Allah (peace be upon him), comes true: If any of you can benefit his brother, he should benefit him." 130

He said: "The Prophet (peace be upon him) said: Allah helps His servant as long as the servant continues helping his brother. In particular when the inmates of these relics are respectable and noble persons, for service to them is the cause of attaining the reward and blessings." 131

This is the cult of these people and these are their teachings against the teachings of the Prophet (peace be upon him) who prohibited his Companions and his community from hyperbole even about his person. He said:

129. Ibid., pp 41-42.

130. See this weak reasoning for the justification of offerings. If such reasoning is valid, transgression and lewdness for arguing in favour of benefit of both sides would prevail. May Allah give the Muslims refuge from it.

131. Badr al-Anwar, pp. 50-51.

لاتطرونى كما اطرت النصارى عيسى بن مريم

"Do not eulogise me as the Christians eulogised Jesus, son of Mary. I am just His servant, so say: Allah's servant and messenger"<sup>132</sup> "Commenting on this tradition Mulla Ali Al-Qari says: He forced them to exercise this exaggeration in their belief that he would wipe out their evil works, and admit them to paradise, and the more they exaggerate, the nearer to him they would be. In fact, they are the most disobedient people, and most opposed to his Sunna. They have an obvious resemblance to the Christians who extremely exercised exaggeration about Jesus Christ, and vehemently opposed his Shari'a and religion."<sup>133</sup>

The Prophet (peace be upon him) said: "Do not raise me alone my right, for Allah, the Exalted, has made me a servant before he made me a messenger."<sup>134</sup> The Prophet (may peace be upon him) said: "Satan may not lead you to evil passion: I am Muhammad ibn Abdallah and His Messenger. I do not like that you raise me above my rank which Allah has made me hold."<sup>135</sup>

Will he be pleased and can conceive of his religion which he brought from the Creator of the universe the Lord of the heavens and the earth, that these pictures, representations, figures and images be exalted, while the Shari'a has come to annihilate them?

132. AL-Bukhari and Muslim-Al-Haithami, Majma' al-Fawa'id.

133. Mulla 'Ali al-Qari, Mawduat, pp. 119-20.

134. Al-Hakim, al-Mustadrak; al-Tabarani, al-Mu'jam al-Kabir.

135. Ahmad, Musnad; Said b. Mansur, Sunan; al-Baihaqi, Shu'ab al-Iman.

We seek refuge in Allah from such an occurrence. These people do not pay attention to the teachings of the Qur'an, and to him upon whom the Quran was sent down.

ومن يرد ان يفله يجعل صدره ضيقا حرجا كأنما يصعد  
فى السماء كذلك يجعل الله الرجس على الذين لا يؤمنون  
( الانعام - ١٢٦ )

"Those whom He willeth to leave straying – He makes their breast close and constricted, as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe." 136

Allah, the most great, has spoken the truth. They have invented a strange rule and introduced an evil practice for eating and drinking: If a man died and he did not pray and fast during his life, it is possible to admit him to paradise by offering food to the scholars and monks half a sa' of wheat or a sa' of dates or barley for each fast, and similarly for each prayer. If a man wants to carry out business, he will be granted concession, as a special case. For this they have suggested a legal device (hi-la). we give below their statements on this subject from their own works, and they have forgotten what Allah, the Exalted, has said in His Book:

ان الذين ياكلون اموال اليتيمى ظلما انما  
ياكلون فى بطونهم نارا ، وسيملون سعيرا .  
( النساء - ١٠ )

"Those who unjustly eat up the property of orphans eat up a fire into their own bodies: they will soon be enduring a

blazing fire."137

وان ليس للانسان الا ما سعى ،

وان سعيه سوف يرى ( النجم : ٤٠-٣٩ )

"Those man can have nothing but what he strives for; that (the fruit of) his striving will soon come in sight."138

Allah is the most truthful of the speakers:

ولاتزر وازرة وزر اخرى ( بنى اسرائيل — ١٥ )

"No bearer of burdens can bear the burden of another."139

يخادعون الله والذين آمنوا وما يخدعون

الا انفسهم وما يشعرون ( البقرة — ٩ )

"Fain would they deceive Allah and those who believe, but they only deceive themselves and realize (it) not."140

But neglecting the true word of Allah and the teachings of the truthful and trustworthy Messenger (peace be upon him) they say : "The heir of the deceased says on behalf of the deceased who neither prayed nor fasted: Any duty among the duties to Allah, whether obligatory, imperative, vows and others liable to be discharged by this deceased, some of them have been discharged, and some not discharged, by him; those discharged by him, may Allah accept them by His grace, through the agency of the Prophet and supplication of the present body of the Muslims; those which have not been discharged by him and remained due to him as his liability, some of them can be discharged by payment of ransom and others cannot be discharged by it. Those which cannot be discharged by payment of ransom,

137. Qur'an IV : 10.

138. Qur'an LIII : 39-40.

139. Qur'an XVII : 15.

140. Qur'an II : 9.

may Allah forgive and remit them. Those which can be discharged by ransom and remained due to him as his liability, the copy of the Qur'an is given along with this money in cash and commodity in kind as a ransom."<sup>141</sup>

Or this copy of the Qur'an is donated along with this money in cash and commodity in kind to exonerate the deceased from prayers and fasts and other liabilities due to him.<sup>142</sup> If any man did not pray and fast during his whole life, about him they say: "The years of his age should be counted after discounting twelve years in the case of male and nine years in the case of female, for it is the minimum period of her puberty, then it is necessary to donate half a basket for each month by measuring with the Mudd of Damascus, and six baskets for each solar year."<sup>143</sup>

But by this reckoning the weight does not decrease, and the number of sa's increases, then what is the legal device (hila) ? They say: "He should take a limited quantity (of some commodity) and give that quantity to a poor man. Thus, the liability is dropped from the deceased commensurate with this quantity. Then the poor man should give this quantity to the heir of the dead. He should again give this quantity to the poor man, and the liability is diminished in proportion to the quantity. Again the poor man should give this quantity to the heir of the dead, and he should take possession of it. Again the heir should give it to the poor man so that the remaining number of prayers and fasts due to the deceased be dropped."<sup>144</sup>

141. Ghayat al-Ihtiyat fi hilat al-Isqat, included in: Badhi al-Jawaiz, (ed. Pakistan), p. 35.

142. Ibid., p. 26.

143. Ja'al-Haqq, p. 43.

144. Al-Qadiri, Ghayat al-Ihtiyat, p. 41.

If the deceased does not leave property, the heir should take, say half a sa (of wheat), on loan and give it to a poor man, and then the poor man should give it to the heir, and this should be repeated again and again, till it is completed.<sup>145</sup>

They expressly call this cheating hila (legal device). They say: "The legal device (hila) to exonerate the deceased from all his liabilities is that the guardian should count his prayers, fasts and other duties that were missed by him, and estimate them in proportion to something, then he should give it to some poor man, with the intention of exonerating the deceased from his liabilities. After taking possession of it the poor man should donate it to the guardian or to some stranger, and he should take possession of it, and then he should give it again voluntarily to the poor man to drop the liabilities from the deceased, and then the poor man should give it to the guardian."<sup>146</sup>

In this manner these people have sold their hereafter for this world of theirs and exhorted the people to abandon the doing of good works, prayer, fasting and those deeds upon which the salvation depends according to the directions of the Messenger of Allah (peace be upon him). As these people were indulged in the legal devices, they went to the extreme and said: "The easiest method is that the legal heir of the deceased should sell a correctly written copy of the Qur'an worthy of being read to a poor man with a criminal fraud, then the poor man should donate it to the heir, and this should be repeated again and again till it is completed, perchance Allah may accept it as a compensation for prayer, zakat and vows."<sup>147</sup>

145. Ja'al-Haqq, p. 387.

146. Al-Qadiri, Ghayat al-Ihtiyat, p. 41.

147. Ibid.

We can say only that it is a legal device positively, but it is your device to eat up the earnings of the people unlawfully.

There are many other devices from which we seek refuge in Allah and from their innovators.

One of the teachings of these people which they have invented under the name of Sharia and gave it currency among the Muslims under the name of Islam, and they declared infidels and unbelievers those who opposed them, is the kissing of thumbs of both hands when one hears the name of the Messenger of Allah (peace be upon him) during adhan (call to prayer). The Bareilawi has produced a monograph exclusively devoted to this subject to substantiate this viewpoint. It is included in his "Fatawa " and it is named "Munir al-Ayn fi hukm taqbil al-Ibhamayn". He says therein: "It has been narrated from al-Khidr (peace be upon him) that he said: If anyone hears the muaddhin (one who calls to prayer) say: I bear witness that Muhammad is Allah's Messenger, and in response to him he says: Welcome to my friend and coolness of my eyes, Muhammad ibn 'Abdallah (peace be upon him) and he kisses both of his thumbs, and puts them on his bothe eyes, he will never suffer from sore of eyes."<sup>148</sup>

Another Bareilawi writes: "If anyone kisses his both thumbs when he hears the name of the Messenger of Allah (peace be upon him) during adhan (call to prayer), and puts them up on his eyes, he will achieve both religious and worldly benefits and will be rewarded for it. The companions and the Muslims in general have practised it. The Prophet (peace be upon him) is reported as saying: If anyone hears my name during adhan and parts both of his thumbs upon him

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148. Munir al-'Ayn, included in: al-Fatawa al-Ridwiyya, p. 383.

eyes, I shall seek him in the rows of the people on the day of resurrection, and lead him to paradise."<sup>149</sup>

Look at these people and their courage to forgery and lying upon the Messenger of Allah (peace be upon him) who said: If anyone lies upon me intentionally, he should make his abode in hell-fire."<sup>150</sup>

They have reported the first version from "al-Maqasid al-Hasana " by al-Sakhawi, and al-Sakhawi himself has written about this tradition in his book before narrating it: Similarly Abu'l-Abbas Ahmad b. Abi Bakr al-Raddad al-Mutasawwif has quoted it in his work "Mujibat al-Rahma wa 'Aza'im al-Maghfira."

With a chain of narrators which contain obscure narrators and link connecting al-Khidr is missing.<sup>151</sup>

Even after all this criticism on this tradition it is permissible to argue on its basis and despite the existence of the name of al-Khidr therein and what has been said about him ? The second version has no trace of it. I do not know from where he has brought it. They hold this view despite the scholars' criticism of such traditions: "The traditions narrated about the kissing of fingers and placing them on the eyes after hearing his (the Prophet's) name from the mu'adhhdhin contained in the words I bear witness that Muhammad is Allah's Messenger, are all spurious."<sup>152</sup>

Al-Sakhawi himself has said after stating permissibility of acting upon the weak traditions about merits, exhortation and fighting: "As regards a spurious tradition, it is not permissible to act upon it in any circumstance."<sup>153</sup>

149. Ja'al-Haqq, p. 394.

150. Muslim transmitted it.

151. Al-Sakhawi, al-Maqasid al-Hasana.

152. Al-Suyuti, Taisir al-Maqaal.

153. Al-Qawl al-Badi, p. 196.



Al-Sakhawi, al-Suyuti, Ali al-Qari, Muhammad Tahir Patni, al-Shawkani, and others have stated that all such traditions have not been established as genuine.<sup>154</sup> Despite all this, the Bareilawi says: "He who denies the kissing of both thumbs rejects the consensus of the community, and follows the way other than that of the believers for which Allah has given a sever warning:

ونملة جهنم و ساءت مصيرا ( النساء - 115 )

"And land him in hell—what an evil refuge"<sup>155</sup> (IV : 115)

Among the lies of these people and their unending innovations—for their innovations are unfounded, and Allah has not sent any authority in their support, and there is no evidence from the Messenger of Allah (peace be upon him) to justify them — is their statement: "The following supplication should be written and be placed on the breast of the deceased:

لا اله الا الله وحده لا شريك له ،

لا اله الا الله له الملك وله الحمد ،

لا اله الا الله ، ولا حول ، ولا قوة الا بالله

العلی العظیم ، أو بسم الله الرحمن الرحيم .

There is no god but Allah alone and there is no partner with Him. There is no god but Allah, the dominion and praise be to Him. There is no god but Allah, and there is no power and no might except for Allah, the most High, and the most

154. Patini, Tadhkirat al-Mawdu'at, p. 36; al-Qari, al Mawdu'at, p. 75; al-Shawkani, al-Fawa'id al-Majmua, pp. 19-20.

155. Munir al-'Ayn, included in al-Fatawa al-Ridwiyya, Vol. II, p. 488.

great. Or one should write: In the name of Allah, the compassionate, the Merciful."<sup>156</sup> He then says: "If anyone writes this supplication and puts it in a piece of cloth between the breast of the deceased and his shroud, he will not suffer from the torment of the grave, and he will not see the two angels in the grave, Munkar and Nakir."<sup>157</sup>

He also said: "If anyone writes "Ahd Nama"(a treatise containing covenant and supplications) on the forehead or turban or shroud of the dead, it is hoped that Allah will forgive the dead. A man bequeathed that (In the name of Allah, the Compassionate, the Merciful) should be written on his forehead and chest, and it was done so. Then he was seen in the vision and on being asked about himself he said: When I was placed in the grave, the angels of punishment came, and when they saw it written on my forehead, they said: You have been saved from the punishment of Allah."<sup>158</sup>

Another Bareilawi has written: "This "Ahd Nama" should be written (on the forehead of the dead), so that the dead may remember the answer to the question of Munkar and Nakir, for when they ask him, he will read this document and answer them."<sup>159</sup>

Their characteristic features which distinguish them from others and even from the Hanafis, are that they adhere to the innovations and insist on them, and abuse them who abandon them and criticise them and nickname them as the Wahhabis.

There is no wonder that the adherents of the Qur'an and the Sunna are criticised and hated by the adherents of

157. Al-Bareillawi, al-Harf al-Hasan fil-Kitabat alal Kafan included in: al-Fatawa al-Ridwiyya, Vol. IV, p. 127.

158. Ibid., p. 129.

159. Ja'al Haqq, p. 340.

the absurdities, people of innovations, followers of low passions and desires and those who have strayed from the straight path.

Among their distinctive features and teachings which they have strictly imposed on their followers is the making of supplication after funeral prayer, thus opposing the Qur'an the Sunna, and the Hanafi Fiqh too. The Bareilawi says: "He who prohibits from making supplication after funeral prayer, he clearly opposes the Hanafi Fiqh, but the Najdis are ignorant people."<sup>160</sup>

As regards prohibition after funeral prayer as occurs in the Hanafi Fiqh, the Bareilawi says about it: What is meant by it (prohibition) is perpetuity. He then argues on the basis of a couplet for criticising the opponents. He says: By standing for supplication is meant perpetuity, as we have already mentioned in the first Fatawa (verdict). A poet says:

ولا يقوم على ذل يراد به  
 الا الاذلان غير النجد والوتد .

If disgrace is intended for an ass, he does not remain standing except the ass of Najd and Watad. Explaining this couplet the Bareilawi says: It does not mean that when disgrace is designed the donkey of Najd remains standing and never sits, while the donkey of other places sits. It means that the donkey of Najd continuously remains standing and tolerates disgrace and is pleased with it.<sup>161</sup>

They hold this view despite the fact that Shams al-A'imma al-Halwani al-Hanafi and al-Qadi al-Saghadi al-Hanafi have clearly said: A man should not remain standing for

160. Badhl al-Jawa'iz 'ala'l-dua'i bada salat al-Jana'iz, included in: al-Fatawa al-Ridwiyya, Vol. IV, pp. 25-26.

161. Al-Fatawa al-Ridwiyya, Vol. IV, p. 26.

supplication after funeral prayer.<sup>162</sup> Al-Tahir al-Bukhari al-Hanafi says: "One should not stand for supplication while reciting the Qur'an for the dead after funeral prayer as well as before it."<sup>163</sup> Ibn Nujaim, who is called the second Abu Hanifa, says: "In funeral prayer one should not supplicate after pronouncing salutation."<sup>164</sup> Ali al-Qari al-Hanafi says: "One should not supplicate for the dead after funeral prayer, for it resembles something additional to the funeral prayer."<sup>165</sup> Muhammad Ibn Shihab al-Hanafi says: "One should not stand for supplication after funeral prayer."<sup>166</sup>

This is what has been written in the Hanafi Fiqh. This is what the Hanafi jurists have said, and that is what the Bareilawis say who claim to be the Hanafis. The Hanafi Fiqh disgraces and deserts them.

Lastly, we complete this chapter by making mention of another evil which they have innovated and made it essential of their cult. They have written treatises and monographs to justify it. This evil is to pronounce adhan (call to prayer) at the grave not known to the companions of Muhammad (peace be upon him), and to those who followed them in all good deeds and adopted their way. The Bareilawi says: "The Muslims pronounce adhan at the grave to repel the evil, to remove bewilderment, to attain satisfaction and for the descending of blessings."<sup>167</sup> Another Bareilawi says: "To pronounce adhan at the grave is commendable, for the deceased is benefitted by it."<sup>168</sup>

162. Qunya, Vol. I, p. 56.

163. Khulasat al-Fatawa, Vol. I, p. 225.

164. Al-Bahr al-Ra'iq, Vol. II, p. 183.

165. Mirqat, Vol. II, p. 219.

166. Al-Fatawa al-Bazzaziya, Vol. I, p. 83.

167. Al-Fatawa al-Ridwiyya, Vol. IV, p. 54.

168. Ja'al-Haqq, Vol. I, p. 315.

But the Hanafi jurists in general have expressly prohibited it. Ibn al-Humam says: "The rites performed at the grave not established by the Sunna are disapproved. The practice that has come down from the Prophet (peace be upon him) is to visit the grave and making supplication standing near it as he used to do when he went out to Baqi, He would say: Peace be upon you, the abode of the believing people."<sup>169</sup>

Al-Shami said: "To confine oneself to the practices that have occurred in the Sunna of the Prophet refers to the fact that it is no Sunna to call adhan at the time of placing the dead in the grave, as it has become a usual practice in these days. Ibn Hajr has expressly said in his Fatawa that it is an innovation (bid-ah)<sup>170</sup> In "Daur al-Bihar" are recorded the innovations that have gained currency in India, and one of them is to call adhan at the grave after the burial of the dead.<sup>171</sup> Mahmud al-Balakhi says; "To call adhan at the grave is nothing."<sup>172</sup>

These are the teachings of the Bareilawis in clear contravention of the teachings of the Qur'an and the Sunna and the teachings of the Hanafis, too. We have recorded them and quoted them from the original works of these people themselves alongwith the reference of volumes and pages.

We pray Allah that He may grant us adherence to His Book and the Sunna of His Prophet (peace be upon him), and help us in abstaining from the innovations, absurdities, and non-sense practices and doctrines.

169. Fath al-Qadir, Vol. II, p. 22.

170. Radd al-Muhtar, Vol. I, p. 659.

171. Quoted from Ja'al-Haqq, p. 318.

172. Ibid., p. 318.



## CHAPTER—IV

**Bareilawiyyat and the Excommunication of the Muslims  
Declaring them unbelievers (Kafir).**

We have made a covenant with ourselves that we shall not be severe in our assertion and decision about this sect, for we have written this book only to describe their doctrines in their own tongue with an honesty of scholarship. It is their beliefs that would make a decision for them and their own statements would give evidence to their stand, viewpoint and cult.

In this chapter, we shall endeavour, in particular, that we may not be overpowered by our emotions and let loose our pen to write freely as it pleases and reviles of these people. They have not only called names, but also excommunicated the eminent Muslims, their leaders, doctors of law and Hadith, and leaders of reformation and revivers of the call of the early Muslims to follow the straight path according to the teachings of the Qur'an and the Sunna.

Again, the reactions and emotions do not change the course of history nor the events. Severity, declaring Muslims profligate and infidel, and their disgrace and criticism are futile. They cannot make right wrong and vice versa. A believer is not indulged in cursing and abusing others. It is admitted that reaction is a necessary connection of humanness. A man is injured and grieved by criticism and curse. He rejoices by his praise and good words. Despite all this, we shall control our emotions, and honestly report the

beliefs of the Bareilawis and the Muslim community and their leaders.

These people have confined Islam to the sect which holds fast to their innovations in religion, and recognises their leaders and eminent figures, and harbours belief in Allah that He is suspended and retired, having no power over anything. He has deligated all His powers to the men in charge, people belonging to the sufi orders, and His servants. They consider them the righteous people. They are the men of absolute authority and divine powers. Allah, the Exalted, Himself comes down from His Throne to pay visit to them; the Ka'ba goes round them; the angels are their gate-keepers, the heaven is folded in their right hand and the earth is held in their left hand; the sky is clouded by their commands, and the sustenances are disbursed by their beckon. They are the masters of life and death, resurrection and gathering, and they have the power to give life to the dead, and to hear the speech of the inmates of the graves, to give aid to thè suppressed, to redress the grievances of the sufferers, to help the seekers of help and aggrieved — — we seek refuge in Allah from this nonsense and absurd beliefs, as discussed before.

In their opinion, every Muslim is required to befool his sound opinion, to petrify his reason, veil his heart, to hold the same opinion, and to harbour the same belief, otherwise he will come out of the fold of Islam, indeed from the Bareilawi Islam in the correct sense of the term.

The Ahd al-Hadith (the adherentes of Hadith) are unbelievers and impious, having departed from the religion because of their belief in the adherence to the Qur'an which Allah has sent down to the Chief of the mankind for their guidance, and a mercy for the believers, and in the adherence to the Sunna of the Messenger of Allah (peace be upon him), whom Allah has sent to mankind with guidance and true



religion to make it dominant over all religions, even if the polytheists dislike it. By their adherence to these two things they went astray and led others astray, for they did not include in them the obedience to Ahmad Rida al-Bareilawi, his followers, and his agents, following the tradition of the Messenger of Allah (peace be upon him).

تركت فيكم أمرين لن تضلوا ما تمسكتم بهما ،

كتاب الله وسنة رسوله

"I have left two things among you, and you never go astray as long as you adhere to them: the Book of Allah, and the Sunna of His Messenger."<sup>1</sup>

The Ahl al-Hadith have asserted that Allah has not commanded in His Book to obey anyone except obedience to Himself and obedience to His Messenger (peace be upon him) in a large number of the verses. We quote here only three :

واطيعوا الله والرسول لعلكم ترحمون

"And obey Allah and the Messenger, that ye may obtain mercy."<sup>2</sup>

اطيعوا الله ورسوله ولا تولوا عنه وانتم تسمعون

"O ye who believe! Obey Allah and His Messenger, and turn not away from him when ye hear (him speak)."<sup>3</sup>

يا ايها الذين آمنوا اطيعوا الله واطيعوا الرسول

"O ye who believe! Obey Allah and obey the Messenger."<sup>4</sup>

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1. Mishkat al-Masabih.
  2. Qur'an III: 132.
  3. Qur'an VIII: 20.
  4. Qur'an IV : 59.

He mentioned in the Qur'an neither Ahmad Rida nor any other person, nor did He make to have belief in him (Ahmad Rida) obligatory upon the Muslims.

How should they not be communicated, for they invite to the Book of Allah, and the Sunna of the Messenger of Allah? The Qur'an does not comprehend their beliefs nor does the Sunna agree with them.

The followers of Muhammad ibn 'Abd al-Wahhab are unbelievers and impious, for they have rejected their innovations, heresies, and absurdities, and for their belief in the divinity of the Lord of the great Throne and in the leadership of the Chief of the Messengers.

The Deobandis are apostates, departed from the religion and excluded from the fold of Islam, for they did not believe in the stories forged by them, fables got up by them and the absurd practices which they have made their religion and cult.

The Nadawis are defiled and polytheists, for they did not swear allegiance to the Bareilawi, and did not believe in his leadership. They did not talk of what they talked and got up the cock and bull stories. Why do they not depart from the religion, as they have made the Hanafi Fiqh the arbiter between themselves and these people, despite their claim of being the Hanafis, whereas the Hanafi Fiqh opposes them?

The poets of reformation in the Indo-Pakistan sub-continent, its writers, men of letters and missionaries have gone astray and have led others astray, because by their call to Muslims to mend themselves they are moving them away from the ancient practices, old customs, the rites of the ignorant days, and idolatrous thoughts of the Hindus, like the worship of idols, graves, bowing before the thresholds and gates of the shrines, and fear of the tree, stone, shade, the male and the female cat, and other non-sense practices.

The leaders of education are profligates and heretics, for they are removing the darkness of ignorance by their

education to the Islamic community. They are spreading the light of knowledge among the people who inherited the worship of the saints believing in their authority and nearness to Allah through them and intercession for the creatures.

The politicians and the liberators of the Muslim community from the shackles of Imperialism are unbelievers and accursed for they intend to liberate not only the land of the Indo-Pakistan sub-continent from the claws of the tyrant British people, and to break the chains of the subjugated and the oppressed, but they intended also to liberate them from the confinement of the exploiters, luxurious and tyrants in the name of religion.

Those who raised the standard of Jihad in the way of Allah are rebellious and revolters, worthy of being killed, for they inspire the spirit of Jihad in the weak and the poor. They take them out of their hospices, turn them away from the smaller Jihad to greater one, and exhort them to spend in the way of Allah to purchase weapons and steeds of war instead of spending riches on the birth-day anniversaries, holding death anniversaries and religious fairs at the shrines.

The inviters to the Islamic rule, the prophetic caliphate and the emirate governed by the Sharia are heretics, for they direct the people to the Islamic state other than the state which they have established in their apartments, the caliphate which they have divided among themselves in their monasteries and the emirate which they have founded in their hospices.

All these people are profligates, impious, unbelievers, apostates, departed from the religion, and deviated from the faith, for they reject the Bareilawi and his upholders, and they do not have his beliefs and doctrines.

No person who performed these works or believed as we stated earlier, whether he belonged to the sub-continent or outside it, and whether he was from the later or the earlie

generation of the Muslims, was saved from the Bareilawis. I do not think that any sect or faction attributed to Islam extended excommunication to such extremes as the Bareilawis have done. They declared unbeliever everyone who differed with them in a minor or major point, in a belief or in an opinion. They excommunicated even one who did not agree with them on their excommunication of some particular persons, though he did not differ with them in their doctrines, for disagreement was not allowed in their methods, let alone difference of opinion with them. It is well-known that disagreement is much lighter than opposition and difference of opinion. They excommunicated many people who agreed with them on their common doctrines and specific beliefs, but they did not put their signature on the documents declaring therein their opponents, unbelievers and apostates. They did not agree with them on their express excommunication. To put it more correctly, they did not utter the same words as they had said about those particular persons, although they agreed with them that these persons were opposed to their thoughts and doctrines. They said: He who hesitated and passed in excommunicating one whom we excommunicated or became doubtful about his blasphemy, he became unbeliever. An eminent Hanafi scholar, 'Abd al-Bari of Lucknow, agreed with them on numerous points and he was their supporter and advocate of their dogmas: But the Bareilawi himself expressly excommunicated him, for the reason that he had hesitated in expressly declaring unbeliever some Hanafi scholars who opposed him and the Bareilawis in a certain opinion.<sup>7</sup>

The Bareilawi said : "His unbelief is express and obvious." He then mentioned numerous other fatawa after his fatwa (legal opinion) hovering around the excommuni-

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7. Musahhah dimagh Majnun, Bareilly, p.14.

cation of Shaikh 'Abd al-Bari. His son has collected all his fatawa in an independent book named "al-Tari al-Dari li hafawat 'Abd al-Bari". He and his followers often state after excommunication of a Muslim: He who is doubtful about his unbelief and undoubtedly rejects faith, i.e. is unbeliever.<sup>8</sup>

This has been witnessed by 'Abd al-Hayy Lucknawi, father of Abu'l-Hasan Ali al-Nadawi, the illustrious author on Islam. He says in his work while describing the account of the life of Ahmad Rida al-Bareilawi: He was harsh in the legal and theological questions, sweeping and hastening in excommunication of Muslims. He raised the standard of excommunication of Muslims and schism among them in India in recent times. He played a prominent role and became the leader of this sect who support him, ascribe themselves to him and argue on the basis of his statements. He did not allow any leniency and magnanimity in the interpretation of the unbelief of one who did not agree with him on his belief and findings, or of one whom he found deviating from his way and the way of his forefathers. He was severe in opposition, perpetually pursuing every reformation movement.

A convention of Madrasa Fa'id 'Amm was held in 1311 A.H. in Kanpur, attended by most of the eminent scholars. This was the convention in which the foundation of Nadwat al-Ulama was laid. The great objects of this convention were the unity of Muslims, reformation of dissension among the scholars of various sects and reformation of the religious education. Mufti Ahmad Rida, whose biography is under discussion, also attended this convention. But he went out of it and put up an opposition to fight this association. He issued a leaflet called "al-Tuhfat al-Hanafiyya li muaradat Nadwat al-Ulama".

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8. A detailed discussion will follow.

He produced about a hundred treatises and books in its refutation. He took the fatawa (legal verdicts) and signatures of the scholars of different places of India about the excommunication of the scholars of Nadwa and recorded them all in a book called "Ijlam al-Sina li ahl al-Fitna". He got them verified by the scholars of Mecca and Medina, and published them in a collection named "Fatawa al-Hasanain bi rajf Nadwat al-Main" in 1317 A.H.

He then turned his attention to excommunicate the Ulema of Deoband, like Muhammad Qasim Nanautawi, Rashid Ahmad Gangohi, Khalil Ahmad Saharanpuri, Ashraf Ali Thanawi, and those who supported them. He attributed to them the beliefs of which they were innocent. He expressly declared them unbelievers (Kafir) and got it attested by the scholars of Mecca and Medina who were not aware of the reality. He published them in a collection called, "Husam al-Hasanain'ala manhar ahl al-Kufr wal-main". Therein he says : If anyone is doubtful about their blasphemy and punishment, he is an unbeliever. He remained engaged in this refutation, finding faults, fighting and opposition. He showed no leniency and weakness in his stand so much so that excommunication of the people became his business which kept him engaged all the time. All this resulted in clashes, litigations, commotions and disturbances.<sup>9</sup>

He was not alone in the style adopted by him, but everyone of his sect followed in his footsteps. They excommunicated the whole world and expelled the Muslims from the fold of Islam, while setting crosslegs on their seats and thrones of honour. The Messenger of Allah (peace be upon him) and his followers admitted the unbelievers to Islam suffered the miseries and pains, and removed the obstacles that came in the way of his mission. But these people are

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9. Nuzhat al-Khawahir, vol.VIII, p.39.

expelling the Muslim community from the fold of Islam. They declared Ahl al-Hadith unbelievers without any unlawful act or sin they have perpetrated, except that they have taken a stand which they considered in conformity with the Qur'an and the Sunna. They invited all the Muslims to throw away the dissensions by reversion to the Book of Allah and the Sunna of His Messenger (may peace be upon him) according to the direction of Allah.

فان تنازعتم فى شىء فردوه الى الله والرسول  
ان كنتم تومنون بالله واليوم الاخر .

"If ye differ in anything among yourselves refer it to Allah and His Apostle, if you believe in Allah and the last day."<sup>10</sup>

The Ahl al-Hadith said: Allah has not made obligatory anything for the people of Muhammad (peace be upon him) except His obedience and the obedience to His Prophet (peace be upon him). As regards adherence to other things besides them there is no clear precept either in the Qur'an or in the Sunna, except things that are in conformity with these bases. The Prophet (peace be upon him) has said about

تركت فيكم امرين ، كتاب الله وسنتي .  
لن تفلوا ما تمسكتم بهما . . .

"I have left two things among you: the Book of Allah and my Sunna; You will not stray as long as you hold fast to them."<sup>11</sup>

As regards the things that have come down to us from the later scholars and saints, we should see if they have some bases; otherwise they will be struck to the ground.

They have put up an opposition to the innovations and

10. Qur'an IV: 59.

11. Mishkat al-Masabih.

absurdities that have permeated the Muslims from the idolators and Hindus in the name of Islam. They assert that the religion of Islam has been completed during the life time of the Messenger of Allah (peace be upon him) according to the witness of Allah:

اليوم اكملت لكم دينكم واتممت عليكم  
 نعمتى ورضيت لكم الاسلام ديناً .

“This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion.”<sup>12</sup>

So anything innovated in Islam and is not supported by any verse of the Qur’an or command of Allah’s Messenger (peace be upon him), it is rejected. The Prophet said:

من احدث فى امرنا هذا فهو رد .

If anyone introduces any novel thing in this religion of ours, it is rejected.

He also said :

فان احسن الحديث كتاب الله ،  
 وخير الهدى هدى محمد صلى الله عليه وسلم ،  
 وشر الامور محدثاتها وكل محدثة بدعة ،  
 وكل بدعة ضلالة ، وكل ضلالة فى النار .

The best discourse is Allah’s Book; the best conduct is the conduct of Muhammad (peace be upon him); the worst of the matters are novel things in religion, and every novelty is an innovation, and every innovation is straying from the straight path; and every straying leads to the hell-fire.<sup>13</sup>

12. Qur’an V: 3.

13. Mishkat al-Masabih.



Had it been a part of religion or something commendable, Allah would not have omitted its mention in the Qur'an and His Messenger (peace be upon him) its explanation. Its non-existence in the Qur'an and the Sunna indicates that it has nothing to do with religion. Had it been a part of religion, and their mention has not been made in both these sources, the religion would not have been perfect.

These people have seen and felt that holding fairs at the tombs, celebrating death anniversaries of the saints, their sports and dance at the beat of drums, and their gatherings for recitation of odes and songs with music and trumpet which they have given a religious colour are gone. They also believe that their shops which they have opened in the name of hospices and providing aid to the oppressed and fate-stricken healing the patients, granting children, distributing the amulets have been suspended. They think that the ways to earning have been closed and their position as sages and saints has flagged, and the gifts received by them as soothsayers are gone. Hence, they whole-heartedly engaged in their adversaries, the Ahl al-Hadith, who wish to liberate the people from the iron collars they have put on them, and to release them from their machinations and their networks which they have spread for hunting them since generations. Therefore, they excommunicated them, and declared their personages, scholars, preachers, the inviters to the Qur'an and the Sunna, and to the truth and guidance. At their head was their leader and warrior, the champion and eminent scholar and the martyr, Shah Ismail, the grandson of Shah Wali Allah al-Dihlawi, who raised the standard of Jihad against the British colonialism and the Sikhs who captured the Muslim territory, spread unbelief in it and declared lawful to shed the blood of the Muslims.

He raised the standard of Islam to establish the Islamic state in a part of the Indian soil to implement the Islamic Shari'a in toto. He was the renovator of the true Islamic

call and the reviver of the straight way followed by the early generation of the Muslims. Its voice was suppressed since centuries and was lost under the heaps of innovations and myriads of absurdities and was totally changed by the later evil ways. Consequently, the graves were worshipped, and people prostrated themselves towards them and on them, and the mosques were ruined from the right guidance and the guides, and vacated from the worshippers and the explorers. The hospices were inhabited and flourished, while the people abandoned worshipping Allah alone. The commandments of Allah were suspended and the divine Sharia was thrown back. The Sunna of the Messenger of Allah was dominated by the sayings of the men of religion and acts of the ignorant mystics. The people bought misguidance and straying for guidance to the straight way, and adopted darkness instead of light. Therefore, he stood up and battled with his pen, tongue, hand and sword. He took out Allah's Book and began to teach and explain it. He invited the people to guidance and to adhere to its teachings after it had been hidden in the silky covers and was designed for getting blessing, kissing and taking oaths. He produced his famous book "Taqwiyyat al-Iman" in the light of the Qur'an. In this book he has invited the people to worship Allah alone, and to the pure divine unity, to abstain from polytheism and seeking help from saints and the inmates of the graves, besides Allah. He prohibited the people from calling upon others besides Allah, and swearing by Him alone. He invited them to the Book of Allah, to the one who explained this Book Muhammad, the Messenger of Allah (peace be upon him), and to throw away the conformity of the forefathers, and religious stagnance. He also invited to the battlefield to lift the word of Allah, to raise His standard, and to establish the Islamic state governed by the Book of Allah and the Sunna of Muhammad (pace be upon him). He and his disciples and followers set out to the battlefield of Jihād. He

and his followers fought in the way of Allah exposing themselves to the lances and swords during the day. Alongside of it, they imparted religious education by teaching the divine Book and the Ahadith of the Messenger of Allah (peace be upon him) during the night. When the night fell, they were engaged in prayer keeping away from their beds in the dead of night. When the dawn broke, they would fight in the way of Allah, killing and being killed. They remained standing in prayer by night and fasting by day. The following Qur'anic verse was applicable to them :

"Allah has purchased of the believers their persons and their goods; for their (in return) is the garden (of paradise): They fight in His cause, and slay and are slain. A promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: And who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have concluded: That is the achievement supreme."<sup>15</sup>

After him they excommunicated Shaikh Nadhir Husain Dihlawi, an eminent scholar and the head of the victorious group. He came from the descendants of the Messenger of Allah and raised the standard of Sunna in the Indo-Pakistan sub-continent. He removed the clouds of ignorance and straying from the straight path and enlightened it with the light of the Qur'an and the Sunna. But they created hurdles in the way of his call and Jihad. He succeeded Shah Wali Allah Dihlawi and purified and cultured his teachings. He renewed the fondness of the Indian Muslims for the Qur'an and the Sunna, after they had neglected them. He revived the adherence to Hadith after it had been abandoned since long. His disciples struggled for spreading Hadith in the four corners of this subcontinent. His fame spread widely. The whole world smelt with the fragrance of the Sunna of the

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15. Qur'an IX: III.

Prophet Muhammad (peace be upon him). Syed Rashid Rida, an eminent scholar of Egypt, has said: "Had our brothers, the scholars of India, not taken care of the learnings of Hadith in this age, it would have declined in the eastern countries."<sup>16</sup> He further says: "The stagnant conformists do not see any use of these books except getting blessing from them and invoking blessing on the Prophet (peace be upon him) when his name as well as their names are mentioned."<sup>17</sup>

The Bareilawi and his followers declared these two eminent leaders Kafir (unbeliever). Their adherents excommunicated the Ahl al-Hadith, who followed the practice of the early generation of the Muslims. They declared specially the former of these two Imams, Ismail Shahid Dihlawi Kafir (unbeliever). He abused and censured him as much as he could do it. He produced a monograph exclusively devoted to establish his unbelief according to his presumption. He named it "al-Kaukabat al-Shihabiyya'ala Kufriyat Abil-Wahabiyya." He says in his broken Arabic: O rejected and profligate hypocrites, your leader presumes that the praise of the Messenger is like the praise of each other among you, rather less than it in your conjecture. The hatred has come out of your mouths; what your breasts conceal is far greater. Allah will take out your malice. Satan has overpowered you and made you forget the remembrance of Allah and the exaltation of the Messenger. The Qur'an has spoken of your retreat. The latter fa' of yours has increased the dots of the word shaitan for him, and the latter qaf of yours has increased the roundness of the circle of the letter

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16. Miftah Kunuz al-Sunna, Introduction by Sayyid Rashid Rida, p., Q.

17. Ibid.

nun of the word shaitan. He showed you the strength of faith (name of Ismail Shahid's book), "Taqwiyyat al-Iman," in the loss of your faith.

ما كان الله ليذر المومنين على ما انتم عليه حتى يميز

الخبيث من الطيب ، وما الله بغافل عن كفر انكم .

Allah will not leave the believers in the state in which ye are now, until He separates what is evil from what is good. (III : 179). Allah is not unmindful of your unbelief.<sup>18</sup>

Replying to a question of an inquirer, he says: The Wahhabis do not follow any Imam. Their Imam is one who has mentioned his sure unbelief in many ways. According to the clear pronouncements of the Muslim jurists (Allah have mercy upon them) the command of unbelief is applicable to them. The credo of Islam neither benefits them nor removes unbelief from them . . . . . They and their Imam have conferred their explicit unbelief in his work "Taqwiyyat al-Iman" which they consider like the Quran.<sup>19</sup>

He has quoted a passage from "Tanwir al-Ainain," the work of Ismail Shahid Dihlawi: "Would that I know how the conformity to a definite person is lawful, when one is able to refer to the traditions reported from the Prophet (peace be upon him) which clearly indicate an injunction opposed to the opinion of the Imam. If a person does not abandon the opinion of his Imam, and his belief in the adherence to a definite person whereby he holds fast to his opinion even if the evidences from the Qur'an and the Sunna run counter to it". He then says: This is one of his disbelief. That is why it is disbelief.<sup>20</sup>

18. Ahmad Rida, al-Kawkabat al-Shihabiyya fi kufriyat AbilAbil Wahhabiyya, Lahore, p. 78.

19. Ibid, p. 10

20. Ibid, p. 49.

He excommunicated Ismail Shahid Dihlawi, for he thinks that conformity to an individual is not lawful when one is able to refer to the traditions of the Prophet (peace be upon him) which are opposed to the opinion of the Imam, and that the abandonment of the Sunna is not lawful vis-a-vis the opinion of a person. This is unbelief in the eyes of the Bareilawi. If this is unbelief, then we do not know what Islam is.

Curiously enough, the call to the divine Book and the Sunna of His Messenger is unbelief, while the call to things besides them is Islam.

He who is going to weep should weep upon Islam.

For these reasons that are seventy in number, the Bareilawi has excommunicated Ismail Shahid, the Imam, Mujahid, the Reviver of the Sunna, and the eliminator of the innovations. At the end of his treatise he says: According to the Islamic law, it is essential to excommunicate him and excommunicate his adherents, the Wahhabis, for they are attributed to Muhammad b. al-Wahhab al-Najdi. He was their first teacher and he first produced his book on Tawhid. "Taqwiyyat al-Iman" is nothing but its translation in Urdu.

Their Imam was the Shaikh of Najd. Ismail Dihlawi embarrassed his cult and translated his work under the name of "Taqwiyyat al-Iman". In reality it is the damage and loss of faith. Considering their attribution to their first teacher, they are Wahhabis, and considering their second teacher they are Ismailis. It is proved that all these Wahhabis and Ismailis and their Imam are surely unbelievers for many reasons; all of them are renegades, indeed unbelievers.<sup>21</sup> He further said: Ismail Dihlawi was a pure unbeliever.<sup>22</sup>

Once he was asked: How should one have belief about Ismail Dihlawi? He replied: I believe that he was like Yazid.

21. Ibid., p. 60.

22. Daman Bagh, p. 134.

If anyone excommunicates him, he will not be prohibited from excommunicating him.<sup>23</sup> He has abused him as much as he could. In one of his works he says: The Messenger of Allah (peace be upon him) had the knowledge of the past and of the future. This is what the masters of our religion believe. No one differs from it except that rebellious and transgressor and the servant of accursed Devil; that is, Ismail Dihlawi.

He said: He had the ideas of the Jews.<sup>25</sup>

As regards his work "Taqwiyyat al-Iman", they said: It is not the strength of faith, but the loss of faith. "Taqwiyyat al-Iman" is the false Qur'an for the religion of the Wahhabis".<sup>26</sup>

He further says: "Muhammad (peace be upon him) sent the new Qur'an of Dihlawi to the hell-fire".<sup>27</sup>

He says: The works of Ismail Dihlawi, like "Taqwiyyat al-Iman", "Tanwir al-Ainain Idah al-Haqq," and "al-Sirat al-Mustaqim" are all blasphemous books. They are more impure than urine. If anyone does not believe in that then what? He is an heretic.<sup>28</sup>

He was not content to all that, and did not consider sufficient according to his temperament. So he said: "The study of "Taqwiyyat al-Iman" is more unlawful than adultery and drinking".<sup>29</sup>

It is well-known that this fury and rage were on account of the impact of "Taqwiyyat al-Iman" on the souls of

23. Malfuzat Ahmad Rida, vol. I, p.110.

24. Al-Amn wa'l-ula, p. 112.

25. Ibid.

26. Ibid., p. 72.

27. Ibid., p. 195.

28. Daman Bagh, p. 134.

29. Al-Ataya al-Nabawiyya fil-Fatawa al-Ridwiyya, vol. VI.p. 183.

the people, and exhortation to the belief in the unity of Allah, and unity of the Lordship, and prohibition from polytheism, for polytheism is a great wrong, and from receiving blessing from the graves, and seeking the agency of the dead, and asking those who had no power over benefit and harm, indeed no power over anything.

The Bareilawi knew more than his followers that if any Muslim reads this small book, which is full of the verses of the Qur'an and the traditions of the Prophet (peace be upon him), he will be impressed necessarily, for the believers are impressed by the Qur'an:

اذا ذكر الله وجلت قلوبهم واذا

تليت عليهم آياته زادتهم ايمانا

"Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened".<sup>30</sup>

واذا سمعوا ما نزل الى الرسول ترى اعينهم  
تفيض من الدمع مما عرفوا من الحق يقولون

ربنا آمنا فاكتبنا مع الشاهدين

"And when they listen to the revelation received by the Apostle, thou wilt see their eyes overflowing with tears, for they recognise the truth: They pray: O our Lord ! We believe; write us down among the witnesses."<sup>31</sup>

They have no option after they find the command and teachings of the Messenger of Allah (peace be upon him), for the believers know them:

وما كان لمومن ولا مومنة اذا قضى الله ورسوله  
امرا ان يكون لهم الخيرة من امرهم

30. Qur'an VIII: 2.

31. Qur'an V: 36.



"It is not fitting for a believer, men or women, when a matter has been decided by Allah and His Apostle, to have any option about their decision."<sup>32</sup>

Also :

ومن يشاقق الرسول من بعد ما تبين له  
الهدى ويتبع غير سبيل المومنين نوله  
ما ثولى ونصله جهنم ، وساءت مصيرا

"If anyone contends with the Apostle even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of faith, we shall leave him in the path he has chosen, and land him in hell, when an evil refuge."<sup>33</sup>

They are fully aware that Allah has commanded them:

ما اتاكم الرسول فخذوه وما نهاكم عنه فانتهوا

"So take what the Apostle assigns to you, and deny yourselves that which he withholds from you."<sup>34</sup>

The reason is that Ismail Shahid Dihlawi collected in his work "Taqwiyyat al-Iman" a selection from the Book of Allah and from the traditions of the Messenger of Allah (peace be upon him), and translated them in the language of these people for their understanding easily. He thought that if the people understood the Quran and the Sunna, there would remain no business and trade — a profitable trade without any capital. Therefore, it was inevitable for him and for his followers to excommunicate that hero and champion who designed to eliminate the darkness of polytheism by the light of monotheism and the unseen things of

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32. Qur'an XXXIII: 36.

33. Qur'an IV: 115.

34. Qur'an LIX: 7

ignorance by the radiance of the Sunna, and to revile his work that was full of the word of Allah and the word of His Messenger (peace be upon him). They considered its study more unlawful than wine and fornication, for it closed to them the doors of fresh earning without making any effort. Hence, they excommunicated Ismail Shahid as well as his successor the Shaikh of all, Sayyid Nadhir Husain Muhaddith Dihlawi, for he filled Delhi and its suburbs with the sayings of the Messenger of Allah (peace be upon him). The students started coming to him from all parts of India. He became a centre of learning for the students of Hadith. His fame spread far and wide, to the Arabs and non-Arabs, and the people flew to him from every nook and corner.

An eminent doctor of Hadith Shaikh Hasan b. Muslim Ansari (may Allah have mercy upon him) said in a reply to a question that was asked about him: To the best of my knowledge, belief and finding Maulana Syed Nadhir Husain Dihlawi, the doctor of Hadith, is a unique scholar of his time, the centre of learning and the most eminent of all the scholars of the age. There is no parallel to him in India in respect of his knowledge, wisdom and piety. He is a guide who directs the people to follow the Qur'an and the Sunna, and teaches them. Most of the eminent scholars of India are his disciples. His belief is in conformity with the belief of the Muslims of the early centuries that conformed to the Qur'an and the Sunna.

وفى رؤية الشمس ما يفنيك عن زحل

The vision of the sun will make you free from seeing the Saturn.

Therefore, leave alone the speech of the envious one who blames you, and who is greedy and rejected. The consequence of his envy returns to him. Allah, the Exalted, says: **ام يحسدون الناس على ما اتاهم الله من فضله**

Or do they envy mankind for Allah hath given them of His bounty? (IV: 54). If anyone reviles this eminent Imam who guided the people to the Sunna of the Prophet (peace be upon him), he will bear the manifest loss. How beautifully a poet has said:

الاقبل لمن كان لى حاسدا  
 اتدرى على من أسات الأدب  
 أسات على الله فى ملكه  
 لانك لم ترض لى ما وهب

Beware! Say to him who envies me. Do you know whom have you violated? You have violated Allah in His domain, for you are not pleased with that He has gifted me.

O Allah, confer on this great Imam and Muhaddith honour and greatness, and leave alone his reviler and adversary, and do not leave any of them surviving. This is what I know and realise about Maulana Sayyid Nadhir Husain, may Allah make him survive. Allah is the master of secrets.

We wish to record here that which Shaikh Abd al-Hayy al-Hasani (may Allah have mercy upon him), the father of Allama Sayyid Abu'l Hasan al-Hasani al-Nadawi, has written in his book, although the discourse will be a little lengthy: All scholars are agreed upon the greatness and eminence of the great Scholar, Shaikh, Imam and Muhaddith Allama Nadhir Husain al-Husaini from Bihar and finally from Delhi in knowledge and Hadith. The author adds: He studied the textbooks of all sciences especially Fiqh and Usul till 1270 A.H. He was much interested in the Hanafi Fiqh. Later on he was overpowered by the love of the Qur'an and Hadith. He then abandoned his devotion for all sciences except the Qur'an, Sunna, and Fiqh.

I attended his lectures in the year 1312 A.H. I found him expert in the Qur'an and Hadith. He had good belief, constantly taught the students by day and night, devoted

most of his time to prayer, recitation of the Qur'an, humility and weeping for fear of Allah. He had grudge against his opponents. He had sense of humour and witticism. He was submissive, tolerant, courageous and chivalrous. He did not fear the blame of any blamer in the matters of Allah (i.e. religion). Allah granted him long age, and benefitted from his learnings a large number of people from the Arabs and non-Arabs. The expertise in Hadith ended on him in India. He belonged to the group who were tortured for Allah's sake many times. The people accused him of deviation from the way of Ahl al-Sunn wa'l-Jama'a, and for his revolt against the rulers of India. So the British authorities arrested him in 1880 or 1881 A.D. They exiled him to Rawalpindi in the Punjab. He remained in the prison for complete one year. Afterwards they set him free. He returned to Dehli and was again engaged as usual in his teaching and benefitting the people. He then journeyed to Hijaz in 1300 A.H. The people blamed him to be a Mu'tazili and for holding the view that the fat of swine was lawful, and that the marriage with the paternal or maternal aunt was also lawful and that Zakat was not to be levied on commercial goods, and they blamed him of holding similar other views. They related this story to the governor of Mecca who arrested him, asked him to explain his position and confined him for a day and night. He then set him free. When he returned to India, the people called him a heretic and declared him to be unbeliever (Kafir), as in the past they had declared the eminent scholars and jurists unbelievers. Allah, the Glorified, take a revenge of them for their accusations. The Shaikh was a manifest sign and a clear boon from Allah in piety, honesty, asceticism, knowledge, deed, contentment, chastity, trust, self-sufficiency, truth, speaking exactly, fear of Allah, and love for Him and for His Messenger (peace be upon him). The people whom Allah has granted a position from know-

ledge of the Qur'an and Hadith are agreed to his supremacy in that field.<sup>35</sup>

He also said: Sayyid Nadhir Husain was not much engaged in the writing of books. If he intended to do so, he would occupy himself in Hadith, which was beyond the capability of others. He produced a number of treatises. The most famous of them are "Mi'yar al-Haqq," "Waq'at al-Fatwa wa Dafi'at al-Balwa", "Thubut al-Haqq al-Haqaiq," "Risalat al-Wali bi ittiba al-Nabi", "Majmuat al-Fatawa" in Persian, and a treatise in refutation of the practice of holding gatherings to recite the events of birth of the Prophet (peace be upon him) in Arabic. The miscellaneous fatawa which he issued throughout the country, are countless. I think that if they are collected, they would constitute great volumes.

His disciples fall into various classes. Some of them are famous scholars and critics. Their number is about one thousand. In some qualities the next class is near to the first class. Some are near to the second class. The members of these two classes are thousands. His famous disciples in India are as follows: His son Sayyid Sharif Husain, who died during his life-time, Shaikh Abdallah Ghaznawi and his pious sons Muhammad Abd al-Jabbar, Abd al-Wahid and Abdallah. Among them are Shaikh Muhammad Bashir Umari Sihiswani, Sayyid Amir Hasan, and his son Amir Ahmad Husaini Sihiswani, Shaikh and Doctor of Hadith Abd al-Mannan Wazirabadi, Shaikh Muhammad Husain Batalawi, the author of "Isha'at al-Sunna", Allama Abdallah b. Abd al-Rahim Ghazipuri, Sayyid Mustafa b. Yusuf Sharif Hasani Tonki, Sayyid Amir Ali b. Mu'azzam Ali Husaini Malihabadi, Qadi Mulla Muhammad b. Qadi Muhammad Hasan Peshawari, Shaikh

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35. Abd al-Hayy, Nuzhat al-Khawatir, vol. VIII, p. 498.

Ghulam Rasul Qal'awi, Shams al-Haqq b. Amir Ali Ludhyanawi, the author of "Awan al-Mabud," Shaikh Abdallah b. Idris Hasani Sanusi Maghribi, Shaikh Muhammad b. Nasir b. Mubarak Najdi, Shaikh b. Hamid b. Atiq Najdi, and other numerous people.

The scholars praised him by writing beautiful eulogies. Shaikh Shams al-Haqq has written his comprehensive biography in the introduction to "Ghayat al-Maqsud." Maulawi Fadl Husain Mahdanawi of Muzaffarpur devoted his whole book "al-Hayat bada'l-Mamaat" to his biography. This is a comprehensive work on his life in Urdu.

I passed a few days in his company at Dehli. He granted me a general and perfect permission for inarrating traditions from him. He wrote the permission with his own hand in 1312 A.H.

He died on Monday on the 10th of Rajab 1320 A.H. in Delhi. May Allah have mercy upon him and benefit us from his blessings. Amen.<sup>36</sup>

The glory of the religious seminaries (madaris) of Bukhara and Baghdad returned to his seminary (madrasa). The adherence to Hadith in the conduct of the Muslims became dear to the pious souls in all the cities of India on account of the influence of that Shaikh and his disciples. Hence, the market of these people became listless. It became therefore essential for them to rebuke this Shaikh, for he corrupted polytheism, deviation from the right path and straying, and annihilated the innovations, rites and absurdities in religion. So the Bareilawi took out a penetrating arrow from his quiver, and shot him with it. He said: He is the Imam of the heretics, the mujtahid of the non-conformists, the creator of the innovations,

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36. Ibid. vol. VIII, pp. 500-501.

and the innovator of the absurd practices.<sup>37</sup> Can a man like him be content to abuses like these? No, never. He cannot be content till he exhausts them. He said in his defective Arabic: Nadhiriyya is a sect which is ascribed to Nadhir Husain Dehlawi. He is a demon who withdraws himself after whispering. The devil inspires to such people what is deceptive.<sup>38</sup>

He said: It is binding on you to believe that Nadhir Husain Dehlawi is an unbeliever and renegade, belonging to the class of those persons of whom we have stated that they are unbelievers. It is also essential to believe that his work "Mi'yar al-Haqq" is one of the works of explicit unbelief, more impure than urine, indeed more vicious than it, and worst of all along with other stated works of the Wahhabis.<sup>39</sup>

The Dihlawis are unbelievers, it is implied that their followers, the Salafis Ahl al-Hadith are also unbelievers. He said: All the non-conformists are Sabis, pure devils, and accursed in the true sense of the word.<sup>40</sup> Taunting them he reviled them in a couplet which he had composed himself. How it is base and foolish!

أَنْتَى لَكُمْ إِلَى الْهَدَى تَحْوِيل

قَدْ أَشْرَبَ فِي الْقُلُوبِ إِسْمَاعِيل

How can you turn to the right guidance, while your hearts are imbued with the love of Isma'il ?

37. Hajiz al-Bahrain, included in: al-Fatawa al-Ridwiyya, vol. II, p. 210.

38. Husam al-Haramain ala manhar al-Kufr wa'l-main, p.19

39. Daman Bagh Subhan. Subbuh, p. 136.

40. Ibid., p. 134.

All the Ahl al-Hadith are unbelievers and apostates.<sup>41</sup> He said: The non-conformists (Ahl al-Hadith) themselves have gone stray and lead others stray, and on the basis of the opinion of the jurists are unbelievers and apostates.<sup>42</sup> He said: The non-conformists (Ahl al-Hadith) are people of innovation, evil desire, and companions of fire. He again said: The Ahl al-Hadith are Sabi'is and heretics. Do not eat and drink with them, and do not have marriage ties with them. If anyone marries their women, his marriage is invalid, and it is but pure fornication.<sup>43</sup>

This is the man who made lawful the eating of the wages of the soothsayer, and the food of Magians offered on New Year's day. He wrote it in reply to a question of an inquirer who asked: Is it lawful to eat these foods and sweets which the Hindus bring to those whom they worship besides Allah, and present to them as offerings? He replied: It is lawful to eat them, for there is nothing which forbids them. He then argued on the basis of the opinion of a Muslim jurist who argued that the Magians would offer their foods on New Year's day, and it was lawful to eat them.<sup>44</sup> Similarly, he made lawful to eat the oblations that were offered to the persons or things besides Allah in general.<sup>45</sup> He was not content as usual to their excommunication but reviled them with dirty names. He said: Nadhiriyya (the Nadhiris), may Allah curse them, are all accursed and renegades for ever and for ever.<sup>46</sup> These

41. Ibid. pp. 125-126.

42. Baligh al-Nur, included in: al-Fatawa al-Ridwiyya, Vol., p. 33.

43. Al-Fatawa al-Ridwiyya, vol. V, p. 137.

44. Ibid., vol. X, p. 6.

45. Ibid., vol. X, p. 219

46. Ibid., p. 59



abuses were not sufficient in his eyes. So he further said: The non-conformists (Ahl al-Hadith) are the dogs of hell. The statement of someone that the Rawafid are more wicked than them (Ahl àl-Hadith) is a wrong to the Rawafid, and degrading the wickedness of Ahl al-Hadith.<sup>47</sup> This was not sufficient for him. He added: Moreover, the Magians are more accursed than the Jews and the Christians; the Hindus are more accursed than the Magians; the Wahhabis are more accursed than the Hindus.<sup>48</sup> He then became severe in his statement so much so that he said: If anyone offers funeral prayer behind the Ahl al-Hadith, it is not lawful to follow him, and his marriage is void.<sup>49</sup> This is not the only statement, but he also said: If anyone shakes hand with them he commits a grave sin, and a forbidden act. If his body touches their body without intention, then repeating the ablution is commendable.<sup>50</sup> Then he and his followers excommunicated all these respectable persons, saying: The Ahl al-Hadith are the followers of Nadhir

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47. Ibid., vol. VI, p. 90

48. Ibid., p. 13

49. Ibid., p. 121.

50. Ibid., vol. I, p. 101.

Husain Dihlawi, Amir Ahmad Sihiswani,<sup>51</sup> Amir Hasan Sihiswani<sup>52</sup>, Bashir Hasan Qanuji<sup>53</sup>, Muhammad Bashir

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51. Amir Ahmad Sihiswani was an eminent scholar of Ahl al-Hadith. Sayyid Abd al-Hayy Hasani has written about him: Amir Ahmad son of Amir Hasan Naqawi of Sihiswan was an eminent scholar. He was born in 1260 A.H. He received his education from his father, and studied grammar, Arabic and Islamic law. He learnt the rational sciences from Maulana Qalandar Ali Panipati. He then proceeded to Dehli and learnt the science of Hadith from Nadhir Husain Dehlawi. He was most intelligent, quick-witted and strong in memory. He was well-versed in Arabic, lexicography, etymology, disagreement of jurists, biographies of the narrators of Hadith, and the rest of the learnings of Hadith. He had an equal share in logic and philosophy. He was self-conceited and self-indulgent. He did not consider anyone parallel to him in all the Islamic sciences, traditional or rational. He attended the assemblies and had discussions and polemics with the great scholars and silenced them with arguments. He supported the pure Sunna and followed the school of Salafiyya. He had courage, chivalry, and long wind which made him fall into difficulties.
52. His father was one of the learned scholars and from the experts of Hadith of his time.
53. Shaikh Bashir Hasan was also a disciple of Nadhir Husain Dehlawi. He was one of the eminent scholars of Ahl al-Hadith in India.

Qanuji<sup>54</sup>, all are surely unbelievers on the basis of the command of the Shari'a and the renegades. They are entitled to the severe and eternal punishment and to the

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54. He was an eminent scholar of Ahl al-Hadith in Indo-Pakistan sub-continent. Abd al-Hayy Hasani has said about him: Muhammad Bashir was a great scholar of India. He learnt the science of Hadith from Shaikh Nadhir Husain Dehlawi. He was an eminent scholar and a righteous man. He was intelligent with a good temperament. He was well-versed in Usuli al-Fiqh. When he arrived at Bhopal, he started teaching Hadith, then became the inspector of schools. Saddiq Hasan Qannuji used to respect him very much. He received education from our master Husain b. Muslim Ansari of the Yemen. He then journeyed to Mecca and performed the Hajj. At Mecca he learnt Hadith from Shaikh Muhammad b. Abd al-Rahman Saharanpuri and Shaikh Ahmad b. Isa Sharqi. He was the author of numerous books:

(i) Siyasat al-Insan in refutation of Ahmad b. Za'id Dahlan; (ii) al-Qawl al-Muhkam; (iii) al-Qawl al-Mansur; (iv) al-Sa'y al-Mashkur. The third treatise deals with the travelling to visit the grave of the Prophet (peace be upon him). (v) al-Saif al-Maslul; (vi) al-Burhan al-Ujab fi fardiyat umm al-Kitab; (vii) Risala fi tahqiq al-Riba, (viii) Risala fi'l Radd 'ala'al-Qadyani; (ix) Risala fi ithbat al-Bai'at al-murawwaja; (x) Risala fi Jawaz al-udhiyya ila akhir Dhi'l Hijja. Husain b. Muhsin also produced a treatise on this subject. But the Shaikh loved him and recognised his excellence. He wrote it in one of his epistles to Shams al-Haqq, the author of "Awn al-Ma'bud" and I have seen it written in his own hand.

*(To be Continued. . .)*

curse of the Lord; the one alone.<sup>55</sup>

At another place he says: The followers of Thana' Allah Amritsari and others . . . all are unbelievers and apostates on the basis of the command of the Shari'a.<sup>56</sup>

They have said about Thana'-Allah whom Rashid Rida al-Misri calls a "divine of India".<sup>57</sup> Thana'-Allah, the leader of the non-conformists (Ahl al-Hadith) is an apostate.<sup>58</sup> It may be noted that Shaikh Thana'-Allah silenced all the heretics and opponents of Islam, like Qadiyanis, Ariyas, Hindus, Magians, Christians, and other unbelieving sects.

The Bareilawi himself said about Shaikh al-Islam. Thana'-Allah Amritsari has disguised himself under the name of Islam, but actually he is a servant of Hindus.<sup>59</sup>

When Isma'il Shahid Dehlawi is unbeliever, and Shaikh Nadhir Husain Dehlawi is unbeliever, and their disciples and followers too are unbelievers, it is implied that their early leaders must have been unbelievers. Those who invite to the Qur'an and the Sunna are also unbelievers — we seek refuge in Allah from such absurdities.

He said: "May Allah have mercy on our brother Allama Muhammad Bashir. He was a scholar, a researcher and adherent to the Qur'an and the Sunna. But he died. May Allah provide him with his dwelling in the gardens under which the rivers flow." He died in Jumada al-Akhira, 1323 A.H. in Delhi.

(Nuzhat al-Khawatir, vol. VIII, pp. 415-416).

55. Muhammad Tayyib al-Qadiri, *Tajanub Ahl al-Sunna an Ahl al-Fitna*, Bareilly, 1361 A.H., p.219.

56. *Tajanub Ahl al-Sunna*, p. 248.

57. *Al-Manar*, vol. XXXIII, 1351 A.H., p. 639.

58. *Tajanub*, p. 247.

59. *Al-Bareilawi*, *al-Istimdad*, p. 147.

He actually excommunicated the early scholars, like Shaikh al-Islam Ibn Taimiyya (may Allah have mercy on him), and Ibn Hazm al-Andalusi al-Zahiri and similar other scholars who invited to the right and truth.

He said: The teacher of these people is the wicked devil (may Allah curse him). He taught their leader Ibn Hazm, the corrupt in determination, devoid of absoluteness, literally following his school of thought, and debased in viewpoint.<sup>60</sup>

He said: Ibn Hazm was a Sabian and wicked of tongue.<sup>61</sup>

He said about Shaikh al-Islam Ibn Taimiyya, the Imam of Ahl al-Sunna, (may Allah show mercy to him): Ibn Taimiyya talked irrationally on the basis of speculation.<sup>62</sup> Na'im al-Din Muradabadi, one of the successors of the Bareilawi, says: Ibn Taimiyya has corrupted the order of the Shari'a. He then reported someone like him as saying: Ibn Taimiyya was a servant (of Allah). My Allah desert him, lead him astray, make him deaf and blind, and disgrace him. He was an innovator, straying, made others astray, ignorant and extremist.<sup>63</sup> Another follower said: Ibn Taimiyya went astray and led others astray.<sup>64</sup> Ibn Taimiyya was corrupt in his thoughts.<sup>65</sup> Ibn Qayyim was also an unbeliever. He said about him: One cannot rely on the opinion of Ibn Qayyim, for he was an heretic.<sup>66</sup>

60. Subhan al-Subbuh, p. 37.

61. Ahmad Rida, Hajz al-Bahrain, vol. II, p. 237 (Pakistani ed.)

62. Al-Fatawa al-Ridwiyya, vol. III, p. 399.

63. Al-Bareilawi, Saif al-Mustafa, p. 92.

64. Fatawa Sadr al-Afadil, Muradabad, pp. 31-32.

65. Ahmad Rida, Ja'al-Haqq.

66. Al-Fatawa al-Ridwiyya, vol. IV, p. 199

When these people were Sabians and heretics, it is implied that Imam Shawkani, the follower of their way, was also corrupt. He said about him: Shawkani was feeble-minded like the later Wahhabis.<sup>67</sup> He further says: Shawkani was corrupt in his thoughts.<sup>68</sup>

The renovator of the call to Salaf (the early Muslim scholars), the Imam of the unity of Allah, the revivor of the Sunna, and the annihilator of polytheism and the innovation, Shaikh al-Islam Muhammad ibn Abd al-Wahhab and his followers were the greatest target of the Bareilawi and the Bareilawis, like their brothers, the innovators and the tomb worshippers in the Arab countries. The reason is that Shaikh Ibn Abd al-Wahhab thinks every innovator and tomb worshipper the great obstacle in his way.

The Bareilawi and his henchmen apply all sorts of abuses to this oppressed Imam. They left no fatwa which they did not issue against him.

While writing a Hadith the Bareilawi said: Allah the Exalted, will say on the day of resurrection to those bearing the names Ahmad and Muhammad: Enter paradise, for I have made obligatory on me that I will not admit those who bear the names Ahmad and Muhammad to the hellfire. He then remembered that this tradition includes Shaikh al-Islam Ibn Abd al-Wahhab whose name was Muhammad. Hence he said: This Hadith "If a child is born to some person and he names him Muhammad, he as well as his child will enter paradise", and similar other Ahadith apply only to those Ahl al-Sunna, who have sound belief (that is, the Bareilawis alone), for those who are corrupt in their thoughts, are the dogs of hellfire. No good deed will be accepted from them. If he is killed unjustly between the

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67: Fatawa Ridwiyya, vol. II, p. 442.

68. Saif al-Mustafa, p. 95.

Black Stone of the Ka'ba and Maqam Ibrahim while he has patience for his murder hoping for forgiveness and seeking reward from Allah, the Exalted, will not look at him and throw him in the hellfire. I have exposed this point in many places in my fatwas. Therefore, these traditions do not contain any good news for Muhammad ibn Abd al-Wahhab Najdi and other straying people like him.<sup>69</sup>

He said: The most wicked of the apostates are the Wahhabis.<sup>70</sup> He further said: The Wahhabis are more wicked, harmful, and impure than the Jews and the Christians.<sup>71</sup>

He says: It is necessary to excommunicate and declare Kafir, according to the Islamic law, the Wahhabis who are ascribed to Muhammad ibn Abd al-Wahhab Najdi, who wrote a book "Kitab al-Tawhid", violated the sanctity of Mecca and Medina (may Allah increase their honour), invaded them, and occasional mischief, oppression and murder in them. All the adherents of Islam consider them polytheists except his own wicked sect. His group is one of the branches of the Khawarij, who revolted against Ali (may Allah honour his face). Such persons entered hellfire, having been killed with the sword of the Lion of Allah who fought the unbelievers about which the Prophet (peace be upon him) has said in tradition: They will not come to an end till the last Hour, till the last of them will come out with the accursed Dajjal. According to this truthful promise these people who invite the wrath of Allah upon them will continue to provoke commotions (fitan) for ever. They

69. Al-Bareilawi, Ahkam al-Sharih, vol. I, p. 80

70. Ibid., p. 123.

71. Ibid., p. 124.

came out from the territory of Najd in the 13th century and were known as Najdis. Their leader was a Shaikh of Najd. Then Allah broke their glory into pieces, destroyed their cities and gave victory to the Muslim armies over them in 1233 A.H.<sup>72</sup>

He says in reply to a query whether the Wahhabi sect was in existence in the time of the rightly-guided caliphs? He said: Yes. They were those people who rebelled against 'Ali (Allah be pleased with him) . . . . In the current days they have appeared in the name of the Wahhabis. Their leader was Abd al-Wahhab Najdii. Their signs are contained in the traditions of the Prophet (peace be upon him). All of them are found in them. They look down upon your prayer while praying, your fasts, while fasting, and your deeds while doing good deeds. They recite the Qur'an which does not exceed their collarbones. They speak the words of the best of the creatures (i.e. the Prophet), but they come out of the religion as the arrow comes out from its shot. Their forehead is shaved, and they roll up their lion clothes. The Najdi Ibn Abd al-Wahhab exaggerated in shaving the head. If a woman enters his impure religion, he used to get her head shaved, for it was the residence of the pagan days.<sup>73</sup> There are a large number of similar non-sense statements.

His father lived in the lifetime of the Prophet (peace be upon him) and the Prophet had ordered Abu Bakr Siddiq and 'Umar Faruq to kill him. Had he been killed, there would have been no commotion today.<sup>74</sup> One of his henchmen has written that the Messenger of Allah (peace be upon him) predicted about this trial (fitna) of Najdi by saying: There

72. Al-Kawkabal-Shihabiyya, pp. 58-59.

73. Muhammad Mustafa Rida Khan: Mulfuzat Mujaddid mi'at al-hadira, Lahore, p. 66.

74. Ibid. pp. 67-68.



(in Najd) the earthquakes, commotions will take place, and the horn of Satan will rise there. All the Ahl al-Sunna and the Hanafis are agreed unanimously that Muhammad b. Abd al-Wahhab was a Khariji and rebel. He who believes in his doctrines, is the enemy of the religion, going astray himself and leading others astray.<sup>75</sup> Likewise, Amjad Ali Ridwi has made the same statement.<sup>76</sup>

Another Bareilawi has also said in the same manner, yet he has surpassed his predecessors in lying against him: The Wahhabis, who are Najdis, killed a large number of people without any sin in the sacred territory of Mecca and Medina. They committed adultery with their women and daughters, captivated them and made their women the slave-girls. They killed mostly the noble men. Whatever Ibn Saud has done in Mecca and Medina is obvious and evident to every pilgrim<sup>77</sup> and I myself have witnessed this with my own eyes there.<sup>78</sup>

This is all, despite the prediction of the Bareilawi that the Najdis will never occupy Mecca and Medina, the inviolable and sacred territories, and that Allah will break their glory into pieces and desert them.

Mazhar, the Bareilawi, has used all non-sense and wicked words for them: The Najdis are heretics, atheists and devils of Najd; they are unbelievers and apostates on account

75. Resume of the writings of Ahmad Sa'id Kazimi in his work al-Haqq al-Mubin, Sahiwal, pp. 10-12.

76. Bahari Shariat, vol. 1, pp. 46-47.

77. Yes. Whatever Ibn Sa'ud (Allah have mercy upon him) had done is manifest from the habitation. Similarly, whatever his descendants have done is also evident to every visitor. The facts and truths belie the wicked charges and the shameful lies.

78. Ahmad Yar, Ja'al-Haqq, p. 574.

of their surely wicked and accursed beliefs.<sup>79</sup>

He said about the Imam (the leader of prayer) of a great mosque of Bombay when he gave a reception to the scions of the Saudi king in Bombay on the occasion of his visit to India: Ahmad Yusuf, the rejected one, gave a reception to the scions of Ibn Saud, praised the Najdi government, Ibn Saud Najdi and his sons—the government which harbours the impure and wicked beliefs of unbelief. He honoured the unbelievers, the apostates, and gave a reception to them, and exalted the wicked people of Najd. Hence, he became an unbeliever (Kafir) and apostated. He became entitled to the divine wrath and demolished Islam and the Sunna. He moved the Divine Throne. If anyone doubts his unbelief, he too is an unbeliever.<sup>80</sup>

This treatment, and abusing and declaring Shaikh al-Islam, his adherents, and Saudi Government, are all trifles in the eyes of the Bareilawi and the Bareilawis.

We do not find that anyone infuriated these people more than those who are monotheists, believers in the divine scripture and adherents to the Sunna of the Messenger of Allah (peace be upon him), for there remained no grievous word and wicked abuse which they have not used against them. Their seniors and juniors have written many books against these people. In these books are rarely found themes concerning the homilies, well-wishing of the Muslims, exhortation to the worship of Allah, giving the rights of people, mutual good living, the public good, consideration of the rights of others and similar other matters relating to the Islamic education. Their works are free from refutation of the sects that are outside the fold of religion and rebellious against Islam, like the Qadiyanis, Hindus, Christians, Babis, Baha'is, Batinis, Rafidhis and others.

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79. *Tajanub Ahl al-Sunna*, pp. 267-68

80. *Ibid.*, pp. 268-72

A researcher and a reader will notice a curious thing when he investigates the literature of these people that their books are full of slanderous and shameful remarks, and worst of the abuses for the reformers and guides of the Muslim community. He will not find even a single word against the enemies of Islam and the Muslims, and against the enemies of Allah and His Messenger (peace be upon him).

This is the habit of these people, and this is their behaviour with the Ahl al-Hadith and the followers of Shaikh al-Islam Muhammad ibn Abd al-Wahhab.

As regards the Deobandis, their Hanafi brothers, the followers of Imam Nu'man b. Thabit Abu Hanifa (Allah have mercy on him), even they did not escape from their hard-heartedness, acrimony of their tongue, and severity of their fatwas about declaring them profligates and unbelievers, and from their dirty abuses, and consecutive and abundant curses. They became the greatest target of their wagging tongue, sharp lances and shooting arrows. They did not leave any of them, senior or junior, but declared him profligate and unbeliever, and issued fatwa for his heresy and apostasy, and about the apostasy of a person who doubted his apostasy, and about the unbelief of him who is reluctant to accept him as unbeliever. So the Bareilawi began to declare them to be unbelievers. The last of the Bareilawis continued to declare them to be unbelievers, and to excommunicate them who keeps back from accepting them as unbelievers.

The first person who was declared unbeliever (Kafir) from the scholars of Deoband was the eminent Shaikh of Deoband, who laid the foundation the greatest Hanafi madrasa, Dar al-Ulum Deoband in India. About him Shaikh Abd al-Hayy Hasani says: The Shaikh and Imam, the eminent scholar Qasim Nanautawi, was one of the pious scholars. He was most ascetic of the people, most worshipping, most remembering Allah, and most refraining from wearing the

turban and gown, the dress of the ulama and fuqaha. In those days he did not issue fatawa, nor was he a famous person. Instead, he remained engaged in the remembrance of Allah and devotion to Him so much so that the doors of truths and knowledge were opened to him. Shaikh Imdad Allah appointed him his successor, and praised him saying that the parallel of Qasim is found only in the past generations of Muslims. Scenes of great significance were noticed in his debates with the Christians and 'Ariyas. He died in 1297 A.H.<sup>81</sup>

They excommunicated this Shaikh, the Imam of the Hanafis of his time, the founder of the movement called Deobandiya. The Bareilawi says about him in his defective Arabic: The Qasimiyya is a sect, attributed to Qasim Nanautawi, the author of the book "Tahdhir al-Nas." In this book he says: If it is supposed that in the time of the Prophet (may peace be upon him) there was a prophet or after him a new Prophet came, it will not damage the finality of his prophethood. The public will continue to think that he (the Prophet, peace be upon him) was the final Prophet, that, the last of the Prophets. But there is no excellence in it in the eyes of the intellectuals . . . till the end of his non-sense statement. Nanautawi is a person whom Muhammad Ali Kanpuri, the Director of Nadwa, calls the wiseman of the Muslim community. Glory be to Allah, who upturns the hearts and eyes. There is no might and no strength except with Allah, the Dominant. These are the rejected people who withdraw themselves from the scene.<sup>82</sup> He said the Qasimi sect is accursed, apostates for ever, may Allah curse them.<sup>83</sup> One of his followers said: the work "Tahdhir al-Nas" of the

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81. Nuzhat al-Khawatir, vol.VII, pp. 383-84

82. Al-Bareilawi, Husam al-Haramain, p. 19.

83. Al-Fatawa al-Ridwiyya, Vol. VI, p. 59

apostate Nanautawi, the founder of the madrasa of Deoband, is unclean.<sup>84</sup>

He has also abused the great saint of Deoband Rashid Ahmad Gangawhi. Abd al-Hayy Hasani writes about him: Allama and Muhaddith Rashid Ahmad ibn Hidayat Ahmad ibn Pir Bakhsh ibn Ghulam Hasan ibn Ghulam Ali ibn Ali Akbar ibn Qadi Muhammad Aslam Ansari, Hanafi, belonging to Rampur, then Gangawh, was an eminent research scholar. There was no person like him in his time in truthfulness and chastity, trust in Allah, understanding in religion, sagacity, courage in the event of dangers, solidarity in religion and severity in thought.<sup>85</sup>

The Bareilawi and the Bareilawis have said about him: From among the unbelievers who have hidden themselves by the name of Islam are the Wahhabis, the liars, the adherents of Rashid Ahmad Gangawhi. They have said many things arrogantly about Allah, the Exalted, following the leader of the group Ismail Shahid Dehlawi, whatever may be upon him. I have refuted his delirium in a book exclusively devoted to it, and I have named it "Subhan al-Subbuh an aib Kidhh maqbuh." I sent it to him by registered post. It is since eleven years that I have received its acknowledgement receipt from him by the same mail. There is a rumour that the reply is being written. Sometimes the reports say that the reply has been written, or will be published, or sent for publication. Allah will not guide the plan of the fraudulents to operate. They could not make plans nor could be successful. Allah has made them blind whose insight has already been taken away. So there is no hope for a reply. Can a dead body dispute from beneath the dust? He went a long way in oppression and straying, so much so that he has expressly

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84. *Tajanub Ahl al-Sunna*, p. 173.

85. *Nuzhat al-Khawatir*, vol. VIII, p. 148.

said in a fatwa which I have seen with my own eyes in his own hand with his seal and which has been published many times with its refutation in Bombay and other cities: He who thinks that Allah, the Exalted, can tell a lie actually. He explicitly says that Allah, the Exalted, has lied, and this great error has issued forth from. They allege Do not impute impiety to him, let alone straying from the straight path, and let alone unbelief, for many scholars had held this opinion. At most it can be said that he made a mistake in his interpretation. There is no god but Allah. Look at the evil conclusion of telling a lie actually by Him. This is the practice and behaviour of Allah with those who passed before. Allah has made them deaf and blind. There is no might and no power but with Allah, the Sublime, the Great. Among them are the Satanic Wahhabis, who are like the Satanic sect of Rawafidh. They were the adherents of the Satan alone. But they are the followers of the devil of the universe, the accursed Iblis. They are also the henchmen of the liar, the Gangawhi (Rashid Ahmad).<sup>86</sup>

He says: This (man) will be thrown into hellfire. The fire will burn him, and it will be said to him: Taste, you are the noblest and most guided.<sup>87</sup>

He said: If anyone hesitates in declaring Rashid Ahmad unbeliever, there is no doubt in his unbelief.<sup>88</sup> A man from his sect said: Rashid Ahmad is an apostate. He repeated these words four times on a page.<sup>89</sup> The Bareilawi said: "Barahin Qati'a," the work of Gangawhi, is dirtier than urine, and full of unbelief. If anyone does not believe it, he is atheist.<sup>90</sup>

86. Husam al-Haramain, p. 21

87. Al-Bareilawi, Khalis al-I'tiqad, p. 82

88. Al-Bareilawi, Fatawa Ifriqiyya, p. 124.

89. Tajanub Ahl al-Sunna, p. 245.

90. Subhan al-Subbuh, p. 134.

Similarly, he excommunicated the leader of the Deobandi sect, Shaikh Ashraf Ali Thanawi. Abu 'l-Hasan Ali Nadawi says about him in the work of his father: He was one of the eminent scholars who were devoted to Allah. Allah, the Almighty, gave benefit to the people by his preaching and works. The number of the assemblies of his preaching collected in the treatises counts four hundred. His works and the assemblies of his preaching proved most useful for the mending of belief and deed. Thousands of Muslims benefitted by them. A large number of people abandoned the rites and customs of the pre-Islamic days and the innovations which permeated the life of the Muslims and in their homes, rejoicings and mournings on account of their mixing with the unbelievers and heretics for a long time. He had an excellence in making easy the mysticism and introducing it to the people, and explaining the distinction between the ends and the means, and separating pith from husks and accretions.<sup>91</sup>

The Bareilawi said about a scholar like him: From among the eminent personages of these Satanic Wahhabis is another man belonging to the henchmen of the Gangawhi (Rashid Ahmad), named Ashraf Ali Thanawi. He composed a booklet containing four pages. In this tract he has clearly said that the knowledge of the unseen things possessed by the Messenger of Allah (may peace be upon him) is like the one possessed by every child, lunatic, animal and beast. These are his accursed words. If his judgement about the knowledge of the unseen things possessed by the Holy Prophet is correct, that is, it is like knowledge of Zaid about the unseen things, then he should be asked: What does he mean by this? A part of the unseen things or whole? If he means a part, then what is the peculiarity of this know-

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91. Nuzhat al-Khawahir, p. 58

ledge possessed by the Prophet? The knowledge like this is already possessed by Zaid, Amr, and by every child and lunatic, indeed by all animals and beasts. If he means the whole, that even an individual thing is not excluded from it, then this is absurd on the basis of reason and tradition. I say: Look at the signs of how Allah has sealed their hearts. How does this man equate the Messenger of Allah with so and so. How did he fail to understand that the knowledge possessed by Zaid, Amr and the elders of this pseudo-saint which he calls unseen cannot be considered even knowledge if it is probable (Zanni)? The certain knowledge is possessed by the Prophet of Allah, the Exalted. The others besides the prophets cannot attain the certainty. They can attain certainty through the information by the Prophet (peace be upon him), and not any other agency. Have you not seen your Lord how He says: Nor will He disclose to you the secrets of the unseen, but He chooses His Apostics (for the purpose) whom he pleases (III: 179). Allah, the Exalted, says: He alone knows the unseen, nor does He make anyone acquainted with His mysteries, except an apostle whom He has chosen (LXXII: 26-27). See how has he left the Qur'an<sup>92</sup>

He further said: Look at the transgression! How a part draws another part. We seek refuge with Allah, the Lord of the worlds. In a word, all these sects are unbelievers, apostates, and have come out from the fold of Islam by the unanimous consensus of the Muslims. He who doubts his unbelief and punishment is unbeliever. The author of "Shifa' al-Sharif" says: We excommunicate him who does not excommunicate one who surrendered before the religion other than Islam, or one who is reluctant or doubtful in declaring him unbeliever. The author of "al-Bahr al-Raiq" and others said: If anyone considers the speech of heretics good, or if

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92. Husam al-Haramain, pp. 27-29



he says that it is meaningful, and says that their speech carries the correct meaning, this is unbelief, and the person who regards it as good is unbeliever. Imam Ibn Hajar said in his work "al-I'lam fi fasi al-Kufr al-Muttafaq Elaihi baina aimmatina'l-a'lam:" If anyone utters the words of unbelief, he will be declared an unbeliever. Everyone who considers it good or agrees with it will be declared an unbeliever. Beware! Beware! O water and clay (i.e. mankind). The religion is most respectable of what is preferred. An unbeliever has no respect. One should be most careful of going astray. Mischief draws mischief. The antichrist (Dajjal) is an evil long awaited. His followers are multitudinous. His wonders are most manifest and most great. And that Hour will be most grievous and most bitter. So run towards Allah. The matter has reached a climax. There is no might and no power except with Allah. We have expatiated on this subject, for cautioning was most important.<sup>93</sup>

He said: He who hesitates in declaring Ashraf Ali to be an unbeliever is himself an unbeliever.<sup>94</sup> He said: The author of "Bahishti Zaiwar" (i.e. the work of Ashraf Ali Thanawi) is unbeliever. It is forbidden for a Muslim to look into it.<sup>95</sup> He also said: His followers are apostates.<sup>96</sup> Al-Ridhwi also issued fatwa (verdict) declaring him an unbeliever. For this refer to his work "Tajanub Ahl al-Sunna,"<sup>97</sup> and other works.

Similarly, he declared Shaikh Khalil Ahmed, Shaikh Mahmud Hasan, Shaikh Shabbir Ahmad and other eminent Deobandi scholars to be unbelievers. They issued fatwas

93. Ibid., p. 31

94. Al-Fatawa al-Ifriqiyya, p. 124

95. Al-Fatawa al-Ridwiyya, vol. VI, p. 56

96. Ibid., p. 104

97. Ibid., p. 237.

(verdicts) about the unbelief of these people. There are a few people who escaped him (the Bareilawi) and them (his followers). When they are unbelievers, it is implied that their followers too are unbelievers and apostates. So he issued fatwa about their manifest unbelief and patent apostasy. The Bareilawi said about the Deobandis in general: He who doubts about the unbelief of the Deobandis is also an unbeliever.<sup>99</sup> Not only this, but more than it he said; If anyone prays behind any of the Dobandis, he is also not a Muslim.<sup>100</sup> He further says: If anyone has the same beliefs as the Deobandis have, he is also an unbeliever.<sup>101</sup> His fury was not cooled down by this extent of abuses, he transgressed all the limits and said: If anyone admires Dar-ul-Ulum Deoband, or does not believe in the corruption of Deobandis and does not scorn them, then this is sufficient to make a judgement for him to be a non-Muslim.<sup>102</sup> Then his fury and wrath increased and he said: To behave the Deobandis in the matters concerning their life and death like that of the Muslims is forbidden, so much so that employing them on wages, or serving them on wages is forbidden. It is obligatory to keep away from them.<sup>103</sup> He further adds: It is unlawful to give the meat of the sacrificial animals.<sup>104</sup> One of his followers siad: The Deobandis are heretics and straying. They are the most wicked of all the creatures of

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98. Al-Batawa al-Ridwiyya, Vol - VI p. 90

99. Ibid., p. 82

100. Ibid., p. 77

101. Baligh al-Nur included in: al-Fatawa al-Ridwiyya, vol. VI, p. 43

102. Al-Mubin fi Khatm al-Nabiyyin, included in: al-Fatawa al-Ridwiyya, vol. VI, p. 110.

103. Ibid., p. 95

104. Al-Fatawa al-Ridwiyya, vol. VI, p. 167.

Allah.<sup>105</sup> Another Bareilawi said: The Deobandis claim for Islam; they are accursed unbelievers and apostates according to the command of sacred Sharia.<sup>106</sup> He has exaggerated in their excommunication in this book.

What is the proportion of their unbelief and apostasy? The Bareilawi himself says that the Deobandis are more extreme in heresy than the Hindus, Christians and Qadiyanis: "If there is a gathering of the Hindus, Christians, Qadiyanis, and Deobandis, the Deobandis alone should be rejected, for they have come out of the fold of Islam and defected it. Agreement with the unbelievers is far better than the agreement with the apostates".<sup>107</sup>

"The works of the Deobandis are more unclean than the various works of the Hindus. The doubt about the heresy of Ashraf Ali Deobandi and suspicion about his punishment is also unbelief. To cleanse the impurity with the papers of the works produced by the Deobandis is not lawful, not because of the respect of their books, but because of the reverence of the letters with which they have been written."<sup>108</sup>

Another Bareilawi says: "It behoves to spit on the books produced by the Deobandis; rather it is more fitting that one should urinate on them. But these books make the urine more defiled and unclean when it falls on them. O Allah, give as refuge from Iblis (the Devil) and his descendants (i.e. Deobandis). Amen."<sup>109</sup>

105. Didar Ali, Tafsir Mizan al-Adyan, vol. II p. 270.

106. Tajanub Ahl al-Sunna, p. 112.

107. Ibn al-Bareilawi, Malfuzat Mujaddid al-Mi'at al-Hadira, pp. 325-26

108. Al-Fatawa al-Ridwiyya, Faisalabad: Maktaba Ridwiyya, vol. II, p. 136

109. Annotations on the book "Subhan al-Subbuh". p. 75

This is what the Bareilawi and his followers, the Bareilawis, have said about the Deobandis. We have given quotations from their own works and writings.

As regards the Nadawis, namely the graduates of Darul ul-Ulum Nadwat al-Ulama, its teachers, and persons having some relation with it and those who are in charge of it, they are not more fortunate than others in this respect. The Bareilawis have excommunicated them too, and declared them to be apostates. Al-Barakati and his supporter Hashmat Ali, the successor of the Bareilawi, says: The Nadwis are atheists, apostates and henchmen of the leader of the atheists.<sup>110</sup> The Bareilawi himself said: Al-Nadwa is a fatal organisation of partnership. All of them are advancing towards the hellfire.<sup>111</sup>

He issued a fatwa about the unbelief of the scholars of Nadwat al-Ulama and took the signatures of the elders of his sect. He issued it by the name "Ijlam al-Sunna li Ahl al-Fitna". He again published it in "Majmuah Fatawa al-Harmain bi rajf Nadwat al-Main" as mention of it has been made before on the authority of Sayyid al-Hasani in this chapter. Hence the author of "Tajanub" has mentioned it in the collection of the fatwas of those who declared the people of Nadwat al-Ulama to be unbelievers and apostates.<sup>112</sup>

He then clubbed them together, viz. the Nadawis, the Deobandis, the adherents of Shaikh al-Islam Muhammad b. Abd al-Wahhab and the Ahl al-Hadith under the title Wahhabiyyat and the Wahhabis, assuming that all of them got inspiration and direction from Shaikh al-Islam Muhammad b. Abd al-Wahhab in their beliefs against polytheism, heresies and other absurdities. Primarily the Bareilawi and the Barei-

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110. *Tajanub*. Ahl al-Sunna, p. 90

111. Al-Bareilawi, *Malfuzat*, p. 201

112. *Tajanub* Ahl al-Sunna, p..90

lawis addressed them only with this title. When he uses this title absolutely, he means these four groups. Later on they started calling them with certain wicked titles. They levelled false charges against them, caused the people to hate them, defamed them by inputing unpleasant qualities to them and lies against them. They stated the laws for them and the rulers of behaving with them. They said, being the Bareilawi at their head: The Wahhabis and their leaders are unbelievers for many reasons. Their utterance of the credo of Islam does not negative their unbelief.<sup>113</sup> He also said: The disbelief of this sect has been established by thousands of methods and reasons.<sup>114</sup> They are unbelievers by the consensus of the jurists (i.e. the jurists of the community of the Bareilawis).<sup>115</sup> He further said: The Wahhabis are apostates and hypocrites, for they show off Islam by uttering the credo".<sup>116</sup> Some more statements of the Bareilawi are enumerated below:

"The Wahhabis are more contemptuous than Iblis, indeed more mischivious and more straying than he, for the Satan does not tell a lie, but they tell a lie."<sup>117</sup>

"Allah's curse be on the Wahhabis, may He disgrace them and make the hellfire their abode."<sup>118</sup>

"Allah's curse be on the Wahhabis: how they are deluded away from the truth".<sup>119</sup>

"The Wahhabis will be in the lowest of the low".<sup>120</sup>

113. Ahmad Rida, al-Kawkabat al-Shihabiyya fi Kufriyat Abi'l-Wahhabiyya, p. 10

114. Ibid., p. 59

115. Ibid., p..60

116. Al-Bareilawi, Ahkam Shari'at, p. 112.

117. Ibid., p. 117.

118. Fatawa Ifriqiyya, p. 125

119. Ibid., p. 172

120. Khalis al-l'tiqad, p. 54

"Allah has decreed unbelief for them"<sup>121</sup>

Since these people are unbelievers and apostates, the Muslims should not pray behind them nor over them (when die). The Bareilawi and his sect issued a fatwa to this effect. A person questioned the Bareilawi about saying prayer behind the Wahhabis. He replied: Their prayer is not (actually) a prayer, and their congregational prayer is also not (actually) a congregational prayer.<sup>122</sup> Once he was asked about the mosque built by the Wahhabis. He replied: "They are disbelievers, and the law about the mosque of the disbelievers is that it will be treated like an ordinary house."<sup>123</sup> He was asked about responding to the words of adhan pronounced by a Wahhabi mu'adhdhin. He replied, "No, for their prayer is not reckoned a prayer nor their adhan (call to prayer) a adhan<sup>123-a</sup> (in the real sense)" The Wahhabis are not permitted to enter the mosques of the Muslims, as expressly said by Muradabadi, one of the successor and contemporary of the Bareilawi. He said: "The Wahhabis and the non-conformists (ghair muqallidin) have no right to the mosques of the Muslims and are not allowed to enter them on account of their mischief. If they do not resist themselves from entering them, they should be stopped by the order"<sup>124</sup> of the government.

They have composed a book exclusively devoted to the exposition of the reasons for expelling the Wahhabis from the mosque as an obligation. They have named it "Ikhraj al-Wahhabiyyin an al-Masajid" They have gone to the

121. Al-Mubin fi Khatm al-Nabiyyin included in: al-Fatawa al-Ridwiyya, vol. VI, p. 198

122. Malfuzat, p. 105

123. Ibid.

123a. Ibid.

124. Fatawa Naim al-Din Muradabadi, p. 64

extreme in this matter so much so that they have written on door plates of the mosques: "The Wahhabis are not allowed to offer prayer in it". During this age of science and light, some mosques have survived on the faces of which the following words are written: "O Shaikh Abd al-Qadir Jilani, (give me) something for Allah's sake." Under these words the following words are written: "The Wahhabis are prohibited to enter (the mosque)." I have seen with my own eyes two mosques in Lahore on which the words mentioned above are written.

The Bareilawi said: The prayer behind the Wahhabis is entirely invalid.<sup>125</sup> A similar statement has been made by Ahmad Yar Khan Gujrati, the Mufti of the Bareilawis in his Fatawa.<sup>126</sup> The Bareilawi himself said: If a Wahhabi offers funeral prayer over the dead body of a Muslim, the prayer is not valid. If he is worried, as if he is worried without funeral prayer.<sup>127</sup>

He was questioned about the funeral prayer over a Wahhabi: If a person offers funeral prayer over a Wahhabi, what is the rule of law about him? He replied: The Wahhabis are unbelievers and apostates. If anyone offers funeral prayer over him, he becomes unbeliever.<sup>128</sup> Again he said: It is not permissible to make supplication for them, for Allah has said about them: "Then they do not return".<sup>129</sup> Not only this, but also he said: "If anyone believes that the Wahhabis are Muslims, he becomes unbeliever. It is not lawful

125. Baligh al-Nur included in: al-Fatawa al-Ridwiyya, vol. VI, p.43; Bariq al-Manar, included in: al-Fatawa Al-Ridwiyya, vol. IV, p. 218

126. Fatawa Naimiyya, vol. I, p. 104.

127. Al-Fatawa al-Ridwiyya, vol. IV, p. 12

128. Malfuzat, p. 76.

129. Ibid., p. 286.

to pray behind him"; as the Bareilawi has expressly said in his book.<sup>130</sup>

Another Bareilawi said: If anyone argues about the Bareilawi, the prayer is not valid behind him.<sup>131</sup> The other matters relating to the Wahhabis are also unlawful. He said: Paying a visit to the Wahhabis and sitting together with them are forbidden. If they fall sick, then paying a visit to those who are sick is also forbidden. If they die, washing them is forbidden, and lifting their bier is unlawful.<sup>132</sup>

Muradabadi said: The Wahhabis have gone astray and led others astray; They are heretics. The prayer is not valid behind them. Mixing with them is also not permissible.<sup>133</sup> He also said: Enjoyment of their speech is unlawful, and sitting in their assemblies and addresses is forbidden.<sup>134</sup> He further added: Shaking hands with them and greeting them are forbidden and entail sin and disobedience.<sup>135</sup> He said: It is not lawful for the Hanafis to drink water from the well of the Wahhabis.<sup>136</sup> The response of salutation to them is unlawful.<sup>137</sup> Not only this, but also "If anyone conducts transaction with them and sits with them, his marriage will be unlawful".<sup>138</sup>

He added: If a Wahhabi recites the address of marriage

130. Al-Mubin, included in: al-Fatawa al-Ridwiyya, vol. VI, pp. 80-81

131. Fatawa Naim al-Din Muradabadi, p. 64

132. Fatawa Nuriyya, vol.-I, p. 213

133. Al-Fatawa al-Ridwiyya, vol. VI, p. 90

134. Fatawa Naim al-Din. p. 112.

135. Bariq al-Manar, included in: al-Fatawa al-Ridwiyya, vol. IV, p. 218

136. Ja'al-Haqq, vol. II, p.222.

137. Fatawa Ifriqiyya, p. 170

138. Mahi al-Dalala, included in: al-Fatawa al-Ridwiyya, vol. V, p. 72



and solemnises the contract of marriage, the marriage will be null and void, It is necessary to renew the contract of marriage and Islam as well.<sup>139</sup> The evidence of a Wahhabi to the contract of marriage is also unlawful.<sup>140</sup>

One of his disciples and successors said: The marriage with a Wahhabi is forbidden, for he is not equal to a Muslim.<sup>141</sup> But his disciple cannot reach the degree of severity and callousness like the Bareilawi. So he himself said: A Wahhabi, being an apostate, should not marry: either with an animal or a human being. If he marries, it will be considered pure adultery.<sup>142</sup> I wish to ask the Bareilawis for the first time: Do they give in marriage and themselves marry an animal? He again said: Seeking fatwa from the Wahhabis is unlawful, saying three times for emphasis. If anyone has a doubt about his unbelief and punishment, he becomes an unbeliever.<sup>143</sup>

Amjad Ali said: If anyone gives zakat to any of the Wahhabis, that will not be valid.<sup>144</sup> In reply to an enquirer he said: The education of the children with the Wahhabis is unlawful, saying three times. If anyone does so, he is enemy of his children and is clearly indulged in sins. Allah, the Exalted, said:

قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا .

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139. Ibid., pp. 50, 89.

140. Fatawa Ifriqiyya, p. 69

141. Amjad Ali, Bahari Shariat, vol. VII, p. 32

142. Izalat al-'Ar, vol. V, p. 194; Baligh al-Nur, vol. VI, p. 55(both are included: in al-Fatawa al-Ridwiyya).

143. Al-Fatawa al-Ridwiyya, vol. IV, p. 106

144. Ahkam Shariat, vol. I, p. 122.

"O ye who believ! Save yourselves and your families from a fire." (LXVI: 6).

As regards the eating of the flesh of animals slaughtered by the Wahhabis, he said: The eating of the flesh of animals slaughtered by a Jew is lawful, and similarly the meat of an animal slaughtered by a Christian. As for the animals slaughtered by the Wahhabis, if they recite the name of Allah one thousand times and they are righteous, the eating of this meat is forbidden, for it is the slaughtering of an apostate.<sup>146</sup> He also said: The eating of the flesh of an animal slaughtered by the fornicators, whose crime of fornication is proved, is lawful.<sup>147</sup> Why is this all? He said: The reason is that the most severe of the people in disbelief are the Magians; their disbelief is more severe than that of the Jews and Christians; the disbelief of the Hindus is more severe than that of the Magians; the disbelief of the Wahhabis is more severe than that of the Hindus.<sup>148</sup> He said: The Wahhabis are more wicked and harmful than the real unbelievers, viz. the Jews, the idolators and others.<sup>149</sup> He said: The Wahhabis are more contemptible and unclean than the dogs, for there is no punishment for the dogs, but these people are liable to the grievous punishment.<sup>150</sup>

This is the Bareilawi and his followers.

But these righteous people did not declare them

145. Bahari Shariat, vol. V, p. 46

146. Fatawa Ifriqiyya, p. 27

147. Ahkam Shariat, p. 237

148. Baligh al-Nur, included in: al-Fatawa al-Ridwiyya, vol. VI, p. 13

149. Ahkam Shariat, p. 124.

150. Jzalat al-'Ar, included in: al-Fatawa al-Ridwiyya, vol. V, p. 138

unbelievers, for they did not believe in the non-sense talks and absurdities brought about by the Bareilawis and contrived by the non-sense people. They did not forsake the word of Allah, and the word of the Apostle of Allah (peace be upon him) vis-a-vis these fabricators who bring lies against Allah and false accusations against the Messenger of Allah (peace be upon him):

وما نقيموا منهم الا ان يؤمنوا بالله  
العزیز الحمید الذی له ملك السموات  
والارض والله على كل شيء شهيد .

"And they ill-treated them for no other reason than they believed in Allah, Exalted in power, worthy of all praises; Him to whom belongs the dominion of the heavens and the earth. And Allah is witness to all things."<sup>151</sup>

Before we shift to another discourse, we wish to mention that the Bareilawis and the Bareilawiyyat became very harsh towards those who read the works of the Wahhabis, and they strictly prevented the Bareilawis from reading the works of others.

The Bareilawi said: The study of the works of the Wahhabis is forbidden.<sup>152</sup> Another said: It is not permissible for a person other than a scholar (alim) the books of the Wahhabis.<sup>153</sup> The Bareilawi has also said: It is not permis-

151. Quran LXXXV: 8-9

152. Al-Mubin included in: al-Fatawa al-Ridiwiyya, vol.VI.  
p. p.

153. Bahari Shariat, vol. V, p. 11

sible even for a perfect scholar to read the books<sup>154</sup> of the

154. We do not know how the Bareilawis, who make such statement and establish it in their books, argue against others, and make a hue and cry against a ban on reading their books? The elders of this sect have recently made a great clamour in India and Pakistan against some Islamic governments who proscribed the Urdu translation of the Qur'an by the Bareilawi. He has done this translation according to his doctrines and desires. They themselves have introduced this practice and strictly prevented their followers from reading the books of their opponents. If they have the rights, the others too have the right alike.

Is it justice that the standards of measurement and weight for selling and buying should be different from each other, like the people of Madyan, the people of Shu'arib upon whom Allah sent down the severe penalty for this deed of theirs? Allah, the Exalted, has said about them:

إذا اکتالوا علی الناس یتوفون • وإذا کالوهم

أو وزنوهم یتخسرون • الا یلین أولئک انهم مبعوثون

• لیوم عظیم • یوم یقوم الناس لرب العالمین •

"Those who, when they have to receive by measure from men exact full measure, but when they have to give by measure or weight to me, give less than due. Do they not think that will be called to account on a mighty day, a day when (all) mankind will stand before the Lord of the world". (LXXXIII: 26)

Continued . . . .

Wahhabis. 155

The Bareilawi has said about a particular book of a scholar of the Wahhabis: It is forbidden for the Muslims to read this book.<sup>156</sup> Muradabadi has reported one of his masters as saying: Beware of lending ear to the works of Ibn Taimiyya and Ibn Qayyim al-Jawziya and others. They have made their deity their desire and Allah has led them astray despite their knowledge, sealed up their hearing and heart, and covered their eyes with a veil. Who will guide them after Allah. How did these heretics transgressed the limits, exceeded the marks, and broke the hedge of the Sharia and

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Do the Bareilawis think that they may do whatever they please to do? Do the others have no right to do whatever they desire. They have the right to prevent the Muslims to enter their mosques.

They have the right to prohibit them from sitting and conversing with others. They have the right to forbid their followers to read the books of their opponents. But the others (i.e. the opponents) have no right to proscribe their books, and to prevent them from their entry in their country and their homes.

ان كنت لاتدرى فتلك مصيبة

وان كنت تدرى فالمصيبة اعظم

If you do not know, that is a great calamity: And if you know, that is an adversity far greater!

• تلك اذن قسمة ضيزى

“Behold, such would be indeed a division most unfair”.  
(LIII: 22)

155. Malfuzat, p. 335.

156. Baligh al-Nur, included in: “Fatawa al-Ridwiyya”, Vol. Vol, P. 54.

the truth. They thought that they were thereby on guidance from their Lord, but that is not so. Indeed, they are most wickedly straying, and bear the worst qualities and extreme falsehood and fabrication. May Allah forsake their association and purify the earth from the people like them. <sup>157</sup>

### THE FATAWA (VERDICTS) OF THE BAREILAWIS FOR POSTPONEMENT OF HAJJ ON ACCOUNT OF THIS GOVERNMENT OF THE WAHHABIS IN HIJAZ.

The fatawa (verdicts) of the Bareilawis for postponement of Hajj on account of this government of the Wahhabis in Hijaz.

The hatred of the Bareilawis to the adherents of the early righteous Muslims who strictly followed the Qur'an and the Sunna appears from the fact that they issued a fatwa to drop the obligatory duty of Hajj. They published a pamphlet exclusively devoted to this subject by the name "Tanwir al-Hajjah. li man yujawwizu iltiwa al-Hijjah". This booklet was written by the son of the Bareilawi and Mufti of the Bareilawis Mustafa Rida. More than fifty eminent scholars of this sect from all over the sub-continent rectified and signed this fatwa. Among them were Mazhar Bareilawi who calls himself Ubaid al-Rida Hashmat Ali, Hamid Rida, the second son of the Bareilawi, Naim al-Din Muradabadi, Didar Ali, and other important and responsible persons of this sect. He began this booklet with the introductory address: O Allah, forgive us, show mercy to us, you are our master, help us over the unbelievers, in particular the Najdis, the mischievous people, those who have gone out from the fold of religion as the arrow goes out from the fling, those who have been thrown away from the religion as the hair is thrown away from the dough. He then showered all sorts of abuses upon the blissful Saudi Government. He invented lies as many as he could against the late King Abd al Aziz:

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157. "Fatawa Naim al-Din Muradabadi", pp. 33-34.

Al Saud, may Allah have mercy upon him and forgive him. He made use of all possible fabrication and falsehood and uttered them with full courage and valour without any fear of Allah and modesty.

In the end, he issued a fatwa for the abolition of the obligation of Hajj during their time and rule. One of the signatories on this fatwa commented: By this fatwa the sacred territory of Mecca and Medina have been purified from the devils of Najd.

This is the true picture of the Bareilawi and this is their hatred towards the monotheists and the Book of Allah and the Sunna of His Messenger (peace be upon him). If this fatwa indicates anything, it indicates the callousness of their hearts, fossilisation of their reasons, sharpness of their tongue, sporting with the religion, and making the Shari'a the goal of their mean ends, so much so that they abolished an obligatory duty imposed by Allah on the Muslims without any reason except to express their malice, strangulation and grudge against the people whom Allah has crowned with honour and granted them government and rulership.

We have never seen any faction from the factions of the world who are ascribed to Islam most callous and invokers of curses like this faction besides the Shi'a. We do not know which of them is more severe and frequent (in cursing).

We have expatiated on the description of the reality, doctrines and tenets of these people against their opponents.

Now we may give a brief account of these groups, parties, and scholars whom these people have declared impious, unbeliever, heretic and apostate. We mention a few names referring to the books in which the declaration about their heresy has occurred to those who have issued fatwa about them.

The Bareilawi and the Bareilawis have declared unbelievers those poets, writers, men of letters and missionaries of reformation, like Nadhir Husain Khan Dehlawi,<sup>158</sup> Shibli Nu'mani,<sup>159</sup> Altaf Husain Hali,<sup>160</sup> Shams al-Ulama

158. He was a famous author and man of letters. He produced useful works about which Abul-Hasan Nadawi has said: They combine knowledge, literature, education of religion, and ethics. They were received widely by the people. (Nuzhat al-Khawahir, Vol. VIII, p.495).

He translated the Qur'an into Urdu. He was a brilliant orator, gifted with witicism and an arbitrator in temperament. He firmly supported the movement for reformation in education launched by Syed Ahmad Khan by his lectures and speeches (Nuzhat al-Khawahir, Vol. VIII, p. 494). He died in 1333 A.H.

159. He was an eminent Hanafi Scholar. He had full command over the Arabic and Persian sciences, history, biography of the Prophet, literature, poetry, and rhetoric. He served as a teacher for some time in the University of Aligarh. Then he moved to Nadwat al-Ulama and served as its director for eight years. Abd al-Hayy Hasani writes about him: He was rigid in his adherence to the Hanafi school of law. He spent some time in polemics with Ahl al-Hadith. (Ibid., Vol. VIII, p. 174). He produced many works in all sciences.

160. He was an eminent poet rarely found in the sub-continent. His poetry deeply impressed the Muslims of India. He wrote many books. The most famous of them is "Madd wa Jzar Islam", known as "Musaddas Hali." There is a poem unparalleled in the past and present in the Urdu poetry. Abu'l Hasan Nadawi writes about it: It gained a wide currency in the country and the people passionately loved it. It was

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Zakau'llah,<sup>161</sup> Nawwab Mahdi Ali Khan,<sup>162</sup> and Nawwab Mushtaq Husain.<sup>163</sup>

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- published several times. It is an Islamic epic. It gives an account of the advent of Islam and its blessings to the mankind. It furnishes in a wonderful style a description of the prophetic mission of Muhammad (peace be upon him) and his person. It mentions the companions of the Prophet (peace be upon him) and the Arabes and indicates their excellence and contribution to the revival of the blessings and civilisation. It depicts the achievements of the pious ancestors of the Muslims. He died in 1333 A.H. (Nuzhat al-Khawatir, Vol. VIII, p. 66).
161. He belonged to the eminent scholars and illustrious writers. It is said that he produced 160 works on mathematics, arts, history, and biography. He died in 1328 A.H.
162. He was an eminent writer, and one of the advocates of the movement for education launched by Sayyid Ahmad Khan. He was born and nourished in Shia family, but afterwards by his knowledge and understanding he preferred the beliefs held by the Ahl al-Sunna and followed them. He produced a book in the refutation of the Shiab the name "Ayat Bayyinat". This book is unparalleled on the subject. He died in 1325 A.H.
163. He was an eminent Hanafi scholar. He was also a supporter of the movement launched by Sayyid Ahmad Khan for reformation of education. He was an adversary of the British rule in India, and played a significant role in opposing them.

According to the Bareilawis, all these scholars are the ministers of the atheists, advisers of heresy, and missionaries of atheism.<sup>164</sup>

Abul Kalam Muhi al-Din Ahmad was an eminent scholar of India. He was given the title of Imam al-Hind. He introduced Shaikh al-Islam Ibn Taimiyya in the Indo-Pakistan sub-continent. He ordered to translate his books into Urdu. But the Bareilawi violently reviled him calling him a liar and profligate, and naming him an obstinate calumniator.<sup>165</sup> His successor expressly declared him apostate, saying: Abu'l Kalam Azad is apostate, and he calls his Tafsir an "unclean book".<sup>166</sup>

As to the poet of message of the Prophet Muhammad (peace be upon him), the poet of the Muslims in the Indo-Pakistan sub-continent, who inculcated the spirit of Jihad among the Muslims, exhorted them to throw away the unislamic rites and practices, the customs of the unbelievers, and to abandon the monasteries and hospices, and warned them against the stagnant attitude towards the legal schools and allegiance to the individual masters of various schools of thought, Dr. Muhammad Iqbal, they said about him: "Iblis (the devil) speaks through the tongue of the heretic philosopher, Dr. Muhammad Iqbal."<sup>167</sup> They further added: The religion followed by Iqbal has no relation with the genuine Islamic religion.<sup>168</sup> A successor of the Bareilawi said: It is not lawful for the Muslims to sit with Iqbal and to talk to him; otherwise they will be sinners

164. Tajanub Ahl al-Sunna, pp. 86-87.

165. Dwam al-Aish, p. 99. f.

166. Tajanub Ahl al-Sunna, p. 166.

167. Ibid., p. 340.

168. Ibid., p. 341.

committing a grave sin. 169

They also excommunicated the poet of Islam, of monotheism and of the people of monotheism Zafar Ali Khan, well-known with the title Zafar al-Millat wa'l-Din. He created an urge for Jihad in the minds of the Muslims, and kindled the fire in their hearts against the British colonialism, their Qadiyani agents and other false sections. They declared him an unbeliever, and produced a booklet exclusively devoted to it, which goes by the title 'al-Qaswara ala adwar al-humur al-Kafara al-mulaqqab Ali Zafar rumatu man Kafar.' It has been signed by many elders of the Bareilawis. Mustafa Rida Khan, the son of the Bareilawi, has written it.

The poets, men of letters, and writers who roused an urge for Jihad among the weak Indians, and to throw away the customs and rites of the pre-Islamic days, and the old idolatrous practices, and who exhorted them to adhere to the Qur'an and the Sunna by their poems, and writings—all are unbelievers and profligates. Similarly, the leaders of education, those who founded the institutions for the education of modern sciences, like physics, chemistry, technology, medicine, and law so that the Indian Muslims could be equipped with these learnings, and face the modern currents, not to be overpowered by the Hindus and the British imperialists—all are unbelievers and apostates, for they have resolved to emancipate the people from ignorance and from various kinds of bondages, and among them is the slavery of these tomb-worshippers. They are also unbelievers. At the head of these reformers is Sayyid Ahmad Khan, the founder of the Muslim University of Aligarh in India. A man asked the Bareilawi: Some persons

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169. Quoted from "Dhikr Iqbal", p. 129.  
and "Sarguzasht Iqbal", p. 191.

say that Aligarh is a respectable place (sharif), being attributed to the descendants of the Messenger of Allah? He replied: He (Sayyid Ahmad Khan) was a wicked apostate. A hadith<sup>170</sup> of the Prophet (peace be upon him) says: Do not call a hypocrite sayyid, for if he is your sayyid (chief), you will incur the wrath of your Lord.<sup>171</sup>

The author of 'Tajanub' has also declared him to be apostate and heretic. He says: If anyone becomes aware of even case of heresy from among many sure cases of his heresy, then he is reluctant or hesitates in his unbelief, he is also an unbeliever and apostate, and he will dwell in hell for ever.<sup>172</sup>

Quaid-i-Azam Muhammad Ali Jinnah, who liberated Pakistan from the double chains of the Hindus and the British imperialists, and who founded the Islamic state in the world is also an unbeliever. His political party, the Muslim League, and its members are also unbelievers. The author of 'Tajanub Ahl al-Sunna' says: "Muhammad Ali Jinnah is an unbeliever and apostate. He has blasphemous beliefs. Therefore, according to the Shari'a, he is certainly an apostate and excluded from the fold of Islam. If anyone is doubtful about his unbelief, or hesitates in declaring him to be an unbeliever he is also an unbeliever."<sup>173</sup> He further add: The Muslim League is not league of Muslims, but a league of the dark people.<sup>174</sup>

Another said: A heretic is the meanest of all in the world. He is meaner than the animals. The heretics are the dogs of the people of hellfire. Is it possible for a real believer and Muslim to make the dog and the dog of the

170. We do not know who has transmitted this tradition.

171. Malfuzat, Vol. III, p. 319.

172. Tajanub Ahl al-Sunna, p. 86.

173. Ibid., pp. 119-122.

174. Ibid., p.112.

people of hellfire his great leader (Quaid-i-Azam). No, never, God forbid! that it may be so. <sup>175</sup>

Another Bareilawi says: "The manifesto and constitution of the Muslim League consist of the heresies and straying things". <sup>176</sup>

They have further said about Quaid-i-Azam: If anyone believes in the Islam of Muhammad Ali and admires him, he becomes an apostate. His wife is divorced, and it is essential for all Muslims to boycott him till he repents. <sup>177</sup>

Such statements can be quoted endlessly.

Sayyid Ata Allah Shah Bukhari was a great scholar and orator of the sub-continent. It is said about him that the last centuries have not witnessed an orator like him. They declared him and his followers unbelievers, for they demanded the Islamic caliphate and wished to establish a state the divine Shari'a can be implemented in toto. They said: The party of Bukhari is the party of unbelievers and apostates. <sup>178</sup>

They also declared Muhammad Ziaul Haq, the present President of Pakistan, Sawar Khan, the ex-Governor of the Punjab and the Ministers of the Government of Pakistan to be unbelievers. The reason is that they had offered prayer behind the Imam of Masjid Nabawi and the Imam of Masjid Haram of Mecca when they visited Pakistan. This fatwa was issued in reply to a query of a person who asked: What is the fatwa (verdict) about those persons who prayed behind the Imams of Haramain (the two sacred territories)?

175. Awlad Rasul al-Qadiri, Muslim League ki Zarrin Bakhya dari, p. 14.

176. Tajanub, Ahl al-Sunna, p. 118.

177. Abu'l Barakat, al-Jawabat al-Saniyya ala zuha' al-suwalat al-Likiyya, p.3.

178. Tajanub Ahl al-Sunna, pp. 90,160.

They said: The learned Bareilawi scholar Nurani has pronounced the fatwa: Whoever believes that the Wahhabis of Najd are Muslims, or prays behind them, is an unbeliever and apostate. <sup>179</sup>

This can be quoted endlessly.

When these people did not find any person whom they could declare an unbeliever, and there remained no one from their opponents about whom the fatwa of excommunication was not issued, they started to declare unbeliever anyone who moves on the earth. They said: If anyone burns the Turkish cap, he goes out from the fold of Islam. <sup>180</sup>

The Bareilawi himself said: "If anyone puts on the English cap (i.e. hat), he is unbeliever. There is no doubt about his unbelief."<sup>181</sup> He further says: "If anyone calls a Sayyid Alawi 'Ulaiwi (a small or lowly 'Alawi), he is an unbeliever". <sup>182</sup>

Some of the fatwas of the Bateilawi are as follows:

If anyone argues about the 'ulema, he is a hypocrite and unbeliever. <sup>183</sup>

If anyone insults the 'ulema and despises them, he is an unbeliever. <sup>184</sup>

If anyone says that the Qiyas of Abu Hanifah is not true, he is an inbeliever. <sup>185</sup>

All these fatawa were issued alongside of the fatwa

179. Fatwa Sayyid Shuja'at Ali al-Qadiri.

180. Baligh al-Nur, included in: Fatawa al-Ridwiyya, Vol.VI, p.11.

181. Ibid., p. 30.

182. Ibid., p. 23.

183. Ibid., p. 26.

184. Ibid., p. 24.

185. Ibid., p. 34.

that if anyone allows prostration before a person besides Allah, he will not be declared an unbeliever.<sup>186</sup>

If anyone says: Our God (deity) is Muhammad, he will not be declared an unbeliever.<sup>187</sup>

If anyone says: Glory be to me, what a great position I have (words used for the praise of Allah), he is not an unbeliever.<sup>188</sup>

There are many similar cases where he has not declared a person an unbeliever, although he issued such a fatwa in trifle matters.

If anyone calls an 'alim uwaitim (a small scholar), he is an unbeliever.<sup>189</sup>

This fatwa was given by him despite his statement that precaution is essential in declaring a person an unbeliever. For this he gives the reason that if there are ninety-nine probabilities for unbelief and one probability for Islam, then it is necessary that the wordings should be construed as Islam.<sup>190</sup> He also said: If anyone declares a Muslim to be an unbeliever, he brings back his unbelief to himself, as it has been said in a tradition of the Prophet (peace be upon him): "He brings back one of them."<sup>191</sup>

Finally, the Bareilawi was careful in declaring a Muslim to be an unbeliever. He did not make haste in this matter.<sup>192</sup> Another has said: He was very cautious in excommunicating a Muslim. The Bareilawi himself has

186. Al-Mubin, included in: Fatawa al-Ridwiyya', p.70.

187. Ibid., p. 114.

188. Ibid., p. 147.

189. Ibid., p. 119.

190. Al-Fatawa al-Ridwiyya, Vol. VI, p. 114.

191. Baligh al-Nur included in: Fatawa al-Ridwiyya', p.11.

192. Anwar Rida, p. 291.

written about himself: We observe much care about declaring a Muslim to be unbeliever, and endeavour not to declare a person who utters la ilaha illa Allah (there is no god but Allah) to be an unbeliever as far as possible.<sup>194</sup>

If this is the position of the Bareilawi and his sect, despite all the alleged precautions and carefulness that they have already excommunicated the whole world, we are not aware what would they do, if they were precautionous?

We wind up the discussion on the subject in this chapter with the revelation of : curious things. The scholars of India and Pakistan have discovered from his works that in his severe fury and anger he declared himself an unbeliever many times. After issuing a fatwa about excommunication of some persons, he said: If anyone is doubtful about their unbelief and punishment, he is an unbeliever. He then forgot, and named them Muslims.

Viewed from another standpoint we tell them that the Bareilawi has written in many places: If anyone despises a sayyid, that is, a person belonging to the descendants of the Messenger of Allah (peace be upon him), or scorns upon him, he becomes an unbeliever.<sup>195</sup> Not only did he himself scorn the honoured and high-born personages, but he also declared most of them unbelievers, like the Muhaddith Dehlawi Sayyid Nadhir Husain and other scholars of great repute who belonged to the progeny of the Messenger of Allah (peace be upon him). Earlier we have made a mention of them. We are at a loss to know what he (the Bareilawi) deserves for all that?

May Allah save us from the mischiefs of our souls, the evils of our deeds and the crops of our tongues. Amen.

193. Masud Ahmad, Fasil Bareilawi Ulamai Hijaz ki nazar main, p. 44.

194. Fatawa al-Ridwiyya, Vol. VI, p. 251.

195. Baligh al-Nur, p. 23.



## CHAPTER – V

**Bareilawiyat and its non-sense Talk.**

Every heretic people has some legends, fables, non-sense talk and humbugs to strengthen their lies so that they may not remain unsupported by an authority, and lest they should be criticised for want of an evidence. When they do not find any authority in the Qur'an and the Sunna, the two original sources of the Islamic Shari'a, they have resort to imaginary anecdotes and fictions. They present them as sure evidences and demonstrative proofs, in order to seek a support from them. But how is that possible for them? Falsehood cannot reinforce falsehood and the forsaker cannot help the forsaker and the lie is topped by the depths of darkness, one above another. The ignorance spins out only spider's web, and the flimsiest of houses is the spider's house, if they but knew. It is they about whom Allah, the Exalted, has said:

الذين ضل سعيهم فى الحياة الدنيا وهم يحسبون انهم  
يحسنون صنعا .

"Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works."<sup>1</sup>

They lose the religion for their turning away from the truth and for their unmindfulness of the Qur'an and the Sunna, and lose the worldliness for their deviation from the proven truths and the incidents that have already occurred. And that is a manifest loss. But if anyone refrains from the heresies and novel practices, and keeps away from the low desires and whims, he holds fast the guidance and follows

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1) Qur'an XVIII: 104

the light which Allah has sent down to scatter the depths of darkness and to dispense the ignorance. Are the depths of darkness and light are equal? Allah, the Almighty, has said:

ومن لم يجعل الله له نورا فما له من نور .

“For any to whom Allah giveth not light, there is no light.”<sup>2</sup>

Many heretic factions who are attributed to Islam have deserted the Qur’an, and made adherence to the rumours obligatory on them, and many people have deserted the Sunna of the Messenger of Allah (may peace be upon him) and adhered to the invocations of the impostors.

Following the practice of those people the Bareilawis embraced all sorts of lies and held fast the objects of ridicule in order to establish what is false and to falsify what is true. But they deceive only themselves and realise it not.

How abundant and long are their objects of ridicule and simultaneously their objects that cause to weep. We, therefore, confine ourselves to describe only those fables which have been related by Ahmad Rida al—Bareilawi himself. We seldom mention the stories narrated by his eminent helpers, followers and by persons trusted by these people. While trying to prove his weak beliefs, repugnant to the Qur’an and the Sunna, the Bareilawi narrates the stories of the power and authority of the saints to provide relief to the persons who ask for aid, their response to the call of the victims of coercion, elimination of the adversaries of the sufferers, possessing the knowledge of the unseen by them, and their presence at every time and place. Before making a mention of a saint he says about him: “When

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2) Qur’an XXIV: 40

his novice called him, he answered him from the distance of a year's journey or more."<sup>3</sup>

He reports a saint as saying: I have an access to their graves and power of disposition. If anyone has a need, he should come to me just in front of my face and mention it, I shall meet it.<sup>4</sup> He then argues on the basis of fictions to confirm these false statements and to reinforce falsehood by falsehood. He, therefore, narrates a legend: "My chief Madyan b. Ahmad al-Ashbus (Allah be pleased with him) was once performing ablution. He took off his shoe and threw it towards the countries lying in the east. After complete one year a man came to him with that shoe. He said: My spiritual guide, my daughter was in the wood. An evil<sup>5</sup> man caused harm to her. My daughter did not know the name of my spiritual guide. She then called: O spiritual guide of my father! Take care of me. As soon as she spoke this name and asked him for relief, this shoe appeared all of a sudden, struck the head of that man, and thus my daughter was saved".<sup>6</sup>

He has narrated a similar legend about Ibn Muhammad al-Hanafi: "One of his novices was on a journey. Some thieves slaughtered him. So he called on: O my Chief, Muhammad Hanafi. Take care of me. No sooner he called him by his name than the shoe came flying and struck the chest of the thief and he became unconscious. Thus the novice

3 ) Al-Bareilawi, "Anwar al-Intibal fi hall nida ya Rasul Allah," included in the collection of the treatises of the Bareilawi, Majmuat Rasail, Vol. I, p. 182

4) Ibid.

5) It means that there would be no harm if the man were not evil.

6) Anwar al-Intibah, Vol. I, p. 182

of Sayyid al-Hanafi was saved."<sup>7</sup>

He concocted another fiction. "A beggar was begging. Once he stopped at the gate of a shop of a person, and asked him to give him a rupee. The shepherd refrained from giving him the rupee. Thereupon, the beggar said to him: Give me, otherwise I shall turn this shop over you. The people gathered around him and were crowded. A man with the inner light of heart passed by them and said to the shepherd: Give him a rupee, otherwise he will turn this shop over you. The people said to him: O saint, he is an ignorant man acting against the Sharia. How can he do it? The saint replied: I observed his heart and found it vacant. Then I looked at the inner self of the saint, and also found it vacant. But I reflected and observed the spiritual guide of the saint. I found him a great sage with the power of disposition. I saw him standing there so that if this beggar spoke anything he would implement what he spoke and turn the shop of the shepherd over him."<sup>8</sup>

These are the clear, certain and cogent arguments in support of the power of the saints and their capability for providing relief to the seekers of help, helping the sufferers, and redressing the calamity of the afflicted.

There is another marvellous fiction which they have invented to describe the strength and power of the saints. "A man visited Bayazid al-Bistami (Allah be pleased with him) and found him looking at the heaven. His eyes were overflowed with blood. He said to him: O my Chief, what is this? He replied: I went to the Throne, and covered the whole earth by one pace. Suddenly, I saw the Throne open-

7) Ibid., p. 181.

8) Mustafa Rida (ed.), *Malfuzat li mujaddid al-Mi'at al-Hadira*, p. 189.

ing its mouth in search of the Lord, like a hungry wolf. I was astonished and shrieked: This is a strange thing. Al-Rahman (the Merciful) is informing us that He is seated on the Throne with full power and authority. I have come to you in search of it and found you in this condition. The Throne replied; What Allah, the Almighty, has told me is: O Throne, if you desire to find me, ask for me in the heart of Bayazid".<sup>9</sup>

One of their powers is that the beasts of prey fear them and obey them. They possess the knowledge of the seen, being acquainted with whatever occurs to the minds of the people.

The Bareilawi narrates this fiction: Two scholars visited a saint of Allah and prayed behind him. He recited the Qur'an during the prayer, but did not recite it in a measured tone (tartil). He did not pronounce the letters according to their proper vocal sounds, as established in the science of the methods of reciting the Qur'an. It occurred to their minds what type of this saint was that he did not know the methods of reciting the Qur'an. The saint knew whatever occurred to their minds, but he kept silence. These scholars then went to the river for taking a bath. They took off their clothes and placed them at the bank of the river. A lion came, gathered the garments and sat on them. They waited for its departure so that they could come out. But it did not depart. The saint received the information and hastened to the lion. He caught it by the ear and gave a slap on its right cheek. It turned away its face. Again he gave a slap on its left side. It then set aside towards the left. He said: Do you venture to harm our guests? Run away. It then turned its back and ran away. He said to them:

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9) Muhammad Khalil (ed.), "Hikayat Ridwiyya."

You straightened your tongue (referring to their knowledge of the art of reciting the Qur'an) and we have straightened our hearts. This was a refutation of that which occurred to their minds."<sup>10</sup>

The literature of these people is replete with such non-sense talk and lengthy stories.

The ridiculous and deplorable anecdotes are also numerous. The Bareilawi has related one of them. It goes: "My spiritual guide Ahmad had two wives. He was one of the novices of Abd al-Aziz al-Dabbagh (Allah be pleased with him). Once he said to him, "Sajalmasi, what is the matter with you that you had sexual intercourse with your wife when your other wife was awake?" He replied: "My Chief, she was not awake, but was asleep." He said, "No, she pretended to be asleep, but actually she was not sleeping." He asked, "How did you know that, my Chief?" His spiritual guide said to him, "Was there another third bed?" He said, "Yes, that was there". He said, "I was on that bed".<sup>11</sup>

I beg pardon of Allah from such non-sense talks. Is there any non-sense talk greater and impurer than this?

The spiritual guide sleeps between his novice and his wives in the same room? Moreover, he keeps watch over their movements and even his sexual intercourse with his wife and keeps watch over his other wife, thus looking at both of them:

Is this religion and is this Shari'a?

If this is the religion, we do not know what the heresy, atheism, debauchery and profligacy are. We are at a loss to understand what the modesty is, and what the morals are:

10) Ibid., quoted from al-Malfuzat, p. 110.

11) Ibid., quoted from Ibid., p. 55

the morals that teach the young generation to lower their eyes and turning away from non-sense. According to the presumption of these people, the divine saints have been doing these deeds and performing these shameless actions. They looked at the things forbidden by the Shari'a, slept among the strange women, and kept watch over the carnal actions, and then they informed of whatever they had seen and observed in the privacy with impudence and shamefulness. If this is the sainthood, and these are the miracles, then it is all over such miracles and sainthoods.

He then comments on this anecdote which he invented for seeking pleasure with passionate desire and for the mention of lewdness. The learned commentator says: "From this incident it is inferred that the spiritual guide does not forsake his novice at any moment, as al-Sha'rani has said in "al-Mizan" : The master-jurists and the sufis intercede their followers, and they keep watch over them at the time of their expiration, and at the moment of questioning by Munkar and Nakir in the grave, and at the time of raising from the graves, and assembling on the day of resurrection, and at reckoning balance, and bridge. They are not unmindful of them at any place."<sup>12</sup>

The Bareilawi narrates another anecdote in his "Malfuzat". By this he intends to describe the merits and advantages of holding religious fairs and celebrations at the tombs, and draws the attention of the riffrafs to them.

The story goes: "The religious fairs and celebrations were held at the tomb of Sayyid Ahmad al-Badawi al-Kabir (Allah be pleased with him) for three days on his

12) "Hikayat Ridwiyya," annotations by Muhammad Khalik al-Barakati, p. 55; Annotations on "al-Istimdad" by Mustafa Rida, p. 35.

birthday. The people used to assemble annually at his tomb. Among those who attended these ceremonies regularly was Abd al-Wahhab al-Sha'rani. Once he visited his tomb on his birthday when the people assembled there in large number. All of a sudden he saw a slave-girl of a merchant. He fell in love with her and was captivated by her. He went to the grave and Sayyid al-Badawi called him: Abd al-Wahhab, did you like that slave-girl? He replied, Yes. It behoves a novice not to conceal his secret from his spiritual guide. He said, you have done well, and I have donated this slave-girl to you. Al-Sha'rani was astonished how his Shaikh donated him the slave-girl who belonged to such and such a merchant. After a short while the merchant came and offered the slave-girl to the holy tomb as an oblation.<sup>13</sup> He then inspired the attendant of the tomb to present this slave-girl as a gift to Abd al-Wahhab. Al-Shar'ani wondered and delayed until Sayyid al-Badawi called him saying: Why this delay now, Abd al-Wahhab? Take her to such and such apartment<sup>14</sup>

- 13) Do these vows, offerings and presenting the slave-girls to the tombs as a gift differ from those of the pagan days. The divine Shari'a was sent down to obliterate them. Is there the least difference between these offerings and those presented by the Hindus and the Magians to their deities and idols. In that event there is a lesson for those who fear Allah.
- 14) Are the apartments constructed near the tombs for this purpose – to fulfil the passionate desires and bestial lewdness? Are the fairs and celebrations held at the graves for this purpose? Are the men and women exhorted to visit them for this end?



and fulfil your need.”<sup>15</sup>

By narrating these anecdotes the Bareilawi intends to establish the possession of knowledge of the unseen by the saints and their power of disposition and power over all matters, even after death. But he did not find any authority for it except these false stories, concepts and lewd anecdotes.

These are the claims and these are the proofs.

What is more astonishing is that not only the Shaikh (spiritual guide) alone possesses the knowledge of the unseen, and is aware of what occurs to the minds of the people in general, and to the breasts of his novices in particular, but also the novices of the Shaikh are aware of it by virtue of kissing the feet of the saints and the ground touched by their feet. The evidence in support of all this is also an anecdote narrated by the Bareilawi himself: “My Chief Sayyid Muhammad was an eminent scholar and a great personage. Once he was walking along the way. He suddenly saw Nasir al-Din Mahmud Chiragh Dehlawi on his ride. He hastened to him and kissed his knee. His spiritual guide said to him: Go lower than it, Sharif. Sayyid Muhammad then kissed his foot. Again his Shaikh said to him: Go even lower than it. So he kissed the hoofs of the horse. Then the Shaikh said to him: Even lower than it. Sayyid Muhammad then stepped backward and kissed the ground touched by the hoofs of his Shaikh. The people were surprised and said: A great Chief like Sharif Muhammad kissed the knee of his Shaikh, but he was not pleased. Then he kissed his foot, but still he was not satisfied. Again he kissed the hoofs of his horse, yet he was not pleased. At

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15) “Malfuzat al-Bareilawi,” pp. 275-76.

The Bareilawi is considered the renovator of the present century by this sect.

last he kissed the ground in front of him. Thereupon, Sayyid Muhammad said: The people do not know what my Shaikh has conferred on me by these kisses. When I kissed his knee, the human nature (na-sut: material world) was disclosed to me. When I kissed the hoofs of his horse, the sphere of the omnipotence of Allah (Jabarut) was illuminated to me. And when I kissed the ground, the divine sphere (lahut) appeared to me."<sup>16</sup>

It is these people about whom Allah, the Exalted, has said:

اولئك الذين اشتروا الضلالة بالهدى فما ربحت  
تجارتهم وما كانوا مهتدين .

"These are they who have bartered guidance for error: but their traffic is profitless, and they have lost true direction."<sup>17</sup>

They hold that the saints are alive as the prophets are alive in their graves. The death does not occur to them except for a few moments like a twinkling of an eye. Then their souls are returned to them and they live this worldly life with their bodies. They hear, respond, stand, sit, sleep and wake.

If these people are asked: Bring your proof, if you are true, They say: Shaikh Ahmad b. al-Rifa'i used to convey annually his greetings to the Prophet (peace be upon him) through the pilgrims. When he himself visited his grave, he stood in front of it and recited the following verses:

في حالة البعد روجي كنت ارسلها  
وهذه نوبة اشباح قد حضرت

16) "Hikayat Ridwiyya", quoted from "Malfuzat al-Bareilawi," pp. 63-64.

17) Qur'an II: 16

تقبل الارض منى فهى نائبتى

فامدد يدك لى تحظى بها شفتى

"I used to send my soul when I was far away from you. That kissed the ground on my behalf. It was my representative. Now I have personally come to you. Extend your hand so that my lips have a pleasure by kissing them."

It is said that the hand of the Holy Prophet (peace be upon him) came out and he kissed it.<sup>18</sup>

The same happens with the saints. The proof of that is as follows: Abd al-Wahhab al-Shar'ani regularly attended the death anniversary of my Chief Ahmad al-Badawi al-Kabir (Allah be pleased with him). Once he was delayed by two days in attending the anniversary. The attendants of the grave saw that Sayyid al-Badawi removed the screen repeatedly and asked whether his novice had come or not by that time.<sup>19</sup> When he comes, the attendants of his grave informed him about removing the curtain and questioning about his attendance. Abd al-Wahhab said: Is my Chief aware of my visit to his grave? They replied: How! It is he who has said: Whoever intends to pay a visit to my grave while he is at his home, how so farther his home is, I know his intention, and I accompany him till he reaches my grave. As soon as he

18) Al-Bareilawi, "Abarr al-Maqal," included in: "Majmuat al-Rasail, p. 173.

19) An old proverb goes: A liar has no memory. This anecdote is the best proof of it, as it implies contradiction. They hold that the saints possess the knowledge of the unseen. Why did he not know his attendance and travelling to him? Why was he impelled to ask the attendants of his grave about his visit? The last part of

*To be Continued. . . .*

puts his baggages, I become responsible for him."<sup>20</sup>

Some more anecdotes: "Two real brothers were killed in the way of Allah. They had also a third brother. When the day of his wedding ceremony came, they attended the celebrations. The third brother was surprised at their visit. They said: We have been particularly sent to participate in these celebrations. Then they became the guardian in marriage and then they returned to their place."<sup>21</sup>

He narrates another anecdote: "Our Chief Abu Said al-Khazzaz narrates: I was in Makka al-Mukarrama. I saw a dead young man at the gate of Banu Shaiba. He turned to me smiling and said: Abu Said, do you not know that the friends of Allah remain alive, even though they die. They shift from one territory to another."<sup>22</sup>

this anecdote contradicts its earlier part.

ذلك مبلغهم من العلم ان ربك هو اعلم بمن ضل  
عن سبيله وهو اعلم بمن اهتدى . . .

That is as far as knowledge would reach them. Verily, the Lord knoweth best those who stray from His path, and He knoweth best those who receive guidance (LII : 38)

و. ما لهم به من علم ان يتبعون الا الظن وان  
الظن لا يقنى من الحق شيئا .

But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against truth (LIII : 28).

20) Al-Bareilawi, "Malfuzat", p. 275.

21) Al-Bareilawi, "Hikayat Ridwiyya", quoted from "Anwar al-Intibah", p. 116.

22) "Akham qubur al-Muminin", included in "Majmuat al-Rasail", Vol. II, p. 243, under the heading: The prophets,

*To be Continued. . .*

Again, he says: "My Chief Abu Said (may Allah sanctify his secret) says: A poor man died. I went down in his grave, opened his shroud and placed his head on the earth so that Allah might show mercy to him for his poverty. The poor man opened his eyes and said: Abu Ali, you disgrace me before the one who pampers me? I was astonished and said: My Chief, are you alive after death? He said: I am alive and everyone who loves Allah is alive. I will help you tomorrow, by my honour."<sup>23</sup>

There are more such stories. One of them goes: "A woman died, and was shrouded and buried. She met her son in his dream and said: My shroud has become old, and I am ashamed of visiting my friends in it. On the third day since today so and so will come to us. When he is shrouded, put a new and good shroud for me."<sup>24</sup> When the morning came, her son investigated about that man and found that

martyrs, and saints are alive with their bodies along with their shrouds.

23) Ibid., pp. 243-244

24) Allah says:

ان الله عنده علم الساعة وينزل الغيث ويعلم  
 ما فى الارحام وما تدرى نفس ماذا تكسب غدا وما  
 تدرى نفس باى ارض تموت . ان الله عليم خبير .  
 Verily, the knowledge of the Hour is with Allah (alone).  
 It is He who sends down rain, and He who knows what  
 is in the wombs, nor does anyone know what it is that  
 he will earn on the morrow: nor does anyone know in  
 what land he is to die. Verily, with Allah is full know-  
 ledge and He is acquainted (with all things). (XXXI: 34)

But these people believe in the reverse of it. According to them even the dead have knowledge of these things.

he had no disease. He enjoyed sound health. But on the third day he was informed that he had died. Her son hurried and brought a new and costly shroud, and put it in the shrouds of the man saying: Give this to my mother. When he slept at night, his mother visited his dream and said; May Allah bless you for it. You have sent me a new shroud."<sup>25</sup>

There is no harm if we relate you another anecdote which indicates the shifting of the dead from one place to another himself, as narrated by one of the Bareilawis: A righteous woman died in Jaunpur (a city in India), and an impious man died in Madinah al-Munawwarah and was buried in al-Baqi. The righteous woman shifted from Jaunpur to al-Baqi and the body of that man was shifted from his grave to the grave of that woman at Jaunpur. The people witnessed this incident with their own eyes.<sup>26</sup>

The fables of their ancestors contain events concerning their power revival of the dead. They found their forefathers having this belief. The anecdote runs: "Once my Chief Ahmad Jan (Allah be pleased with him) was passing along the road. He saw a dead elephant lying there, and the people gathered around it. He went to him and said: Its trunk and eyes are sound. Its hands (fore legs) and hinder legs are also in sound condition. How did it die? As soon as he spoke these words, the elephant began to move and stood up alive."<sup>27</sup>

Once Shaikh Abd al-Qadir Jilani looked angrily at a kite. It fell down dead. He then touched it, and it flew

25) Al-Bareilawi, "Malfuzat," p. 95.

26) Ahmad Yar Khan, "Mawaiz Naimiyya," p. 26.

27) "Hikayat Ridwiyya," quoted from "Malfuzat al-Bareilawi," p. 53.

alive.<sup>28</sup>

These are the wonders of these people that they narrate the fables that are rejected by reason and disdained by human thought. A story goes: Two persons who were saints lived at both the banks of a river. Once, one of them prepared pudding and wished to send it to the other saint at the other bank of the river. He said to his servant, "Take it to that friend of ours". He said, "How can I cross the river; I have no boat or anything else for crossing it." He said, "Go to the river and say to it: I have come from a person who never had intercourse with his wife". The servant was astonished, for the saint had children. He complied his order and went to the river. He said what the saint had said to him. The river was split up and he passed through it safe and sound. He presented the pudding to the saint who lived at the other bank and he ate it and blessed him. He said, "Convey my greetings to your master". The servant said, "I shall convey your greetings to him when I reach there. How can I reach him, for a river lies between him and me". He said, "Go to the river and say to it: I have come from a person who did not take meals for thirty years". The servant was surprised, for he saw him eating the pudding which he had brought to him. But as soon as he conveyed his message to the river, it was split up and gave him the way for going home.<sup>29</sup>

They have narrated another wonderful story: A man from the novices of Yahya al-Muneyri fell into the sea. He was about to sink when al-Khidr (peace be upon him) appeared to him and said: Bring your hand in my hand, I

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28) Ibid., p. 71; al-Ridwi, "Baghi Firdaus," p. 27.

29) "al-Hikayat al-Ridwiyya" quoted from "Malfuzat al-Bareilawi," p. 53.

shall save you from drowning. The novice took notice of it and said: No, my Chief, my hand is in the hand of al-Muneyri. I will not leave it, nor will I go to another person besides him. So al-Khidr (peace be upon him) disappeared and al-Muneyri came, took him by the hand and rescued him from drowning.<sup>30</sup>

Another anecdote goes: Bishr al-Hafi did not wear sandals. Hence, he was called al-Hafi (barefooted). The animals did not urinate on the roads along which al-Hafi used to pass out of respect to him. They did not cause droppings so that his feet might not be polluted. One day when a man saw dung and urine on the road along which al-Hafi used to pass, he said: We belong to Allah, and to Him we shall return. He was asked for uttering these words. He said, "This indicates that al-Hafi has died. Then an enquiry was made, and it was proved that what he had said was true. Allah be pleased with him."<sup>31</sup>

The saints had power to save the people of hell from hellfire and to deliver the people being punished from punishment. The proof of this is the following story: "Sayyid Ismail al-Hadrami passed by a grave. He was accompanied by Imam Muhi al-Din al-Tabari. He said to him, "Do you believe that the dead talk to the living beings?" He said, "Yes, I believe in that". Then he said to him, "The inmate of this grave said to me, "I belong to the companions of paradise". He then stood at about more than graves and kept on weeping till the sun rose and it became fairly daylight. He then laughed and said, "You belong to them". He was asked what it was and what had happened. He said, "The inmates of these graves were being tortured. So I began to weep and

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30) "Malfuzat al-Bareilawi," Vol. II, p. 164.

31) "Hikayat Ridwiyya," p. 172.



intercede for them till my intercession was accepted, and the torture was removed from them. In a corner there was a grave to which I did not pay heed. I heard a woman saying: Why have you deprived me of your intercession and I am among them? (that is, I was being tortured with them, and my grave was between their graves). I was a singing girl called so and so. You interceded for them, but why did not intercede for me? I laughed at her speech and said. you also belong to them. The punishment was removed from her".<sup>32</sup>

The Bareilawi has written another story: A young man was sitting in the assembly of Ibn Arabi. He began to weep. Ibn Arabi said to him, "What has caused you to weep?" He replied, "It has been illuminated to me that my mother is being punished and the angles of punishment are carrying her to hell". Ibn Arabi said, "The reward of some superaragatory worships was in stock with me. I said in my heart (i.e. I thought) that I had donated that reward to her". Then the young man began to laugh. He was asked, "What happened that you have stopped weeping and began to laugh?" He replied, "I saw that the angels of punishment had left my mother and the angels of mercy had taken her. They carried her to paradise instead of hell."<sup>33</sup>

After that, is there need of any proof: after these sure evidences which are certain in their establishment and indication? If anyone asks or demands an evidence, he is a Wahhabi, an unbeliever. We seek refuge in Allah from these weak intellects and sick hearts that have been overpowered by the devil, and led them astray from the straight path.

The most marvellous of the stories are those which keep

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32) Ibid., quoted from "Malfuzat al-Bareilawi," pp. 57-58.

33) Ibid., p. 48

the people away from Allah, and lead them to other besides Allah. They indicate that there remained no power and authority for Allah, and He has no power of enforcement and execution. But all these things have been transferred to the saints and the righteous men. The best example to this effect is the story related by the Bareilawi himself: My Chief, Bayazid al-Bistami, stood at the bank of the Tigris river. He went down in it and began to walk on its water as he did on the earth. A man saw him and he wanted to cross it. He also went down in it and walked behind him, and mentioned his name. When he reached near him, he found that he was remembering Allah. He imitated him, and mentioned his name. When he reached near him, he found that he was remembering Allah. He imitated him, and mentioned Allah's name. But suddenly he began to sink in the river. So Bayazid turned to him and said, "My name, my name, and not the name, and abandon my name?" The drowning man said, "I saw that you were mentioning Allah's name. So I also mentioned His name". He said, "Have you not reached me till you reach Him?" So he called out by the name of Bayazid, and was saved from being drowned. He began to walk on the water as he was walking on the paved road.<sup>34</sup>

We close this chapter with another marvellous anecdote out of hundreds and thousands upon which these people have founded their religion, built their Sharia, and made their authority in both religion and worldly affairs. How much loss they are suffering! and how cheap they are!

The Bareilawi himself has related the following story : A gnostic was searching for a perfect spiritual guide. But he could not reach him. One night he said to Allah, the Exalted, "By Thy honour, and by Thy grandeur, I shall swear an

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34) Ibid., pp. 52-53.

allegiance to the first person I meet after the break of dawn next morning. When the morning came, he came out of his house and stood along the road, waiting for the person coming first. A thief carrying the stolen goods came. He hastened to him and took him by the hand. He said to him, "Extend your hand; I shall swear allegiance to you. The thief was surprised and intended to run away. But he did not leave him, and he was impelled to disclose the reality. He said to him, "O Shaikh, what do you want for me.? I am a notorious thief and plunderer. These are the stolen goods on my shoulder." The gnostic said to him, "Whatever the matter may be, I have sworn by Allah that I shall swear allegiance to a person whom I shall meet first in the morning. You are the first man whom I have met. I shall not leave you unless you accept the oath of allegiance from me." When al-Khidr (peace be upon him) saw this incident and found him sincere in his search for a spiritual guide, he stepped forward and conferred on the thief all the ranks and degrees of sainthood and gnosticism, and he caused him to pass through all the stations, and made him enter the body of the perfect men, while he was standing at his place. He then ordered him to swear allegiance to that gnostic.<sup>35</sup>

This is the true picture of these people, and these are their arguments to prove the questions of the Shari'a and the religious beliefs.

ذلك مبلغهم من العلم ان ربك هو اعلم بمن ضل  
عن سبيله وهو اعلم بمن اهتدى .

"That is as far as their knowledge will reach them. Verily The Lord knowest best those who stray from His Path, and He knoweth best those who receive guidance."<sup>36</sup>

35) Ibid. pp. 71-72.

36) Quran LIII: 30.

Allah, the Edalted, said:

اراييت من اتخذ الهه هواه افانت تكون عليه  
وكيلا . ام تحسب ان اكثرهم يسمعون او يعقلون  
ان هم الا كالانعام بل هم اضل سبيلا .

'Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposer of affairs for him? or thinkest thou that most of them listen or understand? They are only like cattle ——— nay they are worse astray in path."<sup>37</sup>

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37) Quran XXV: 43-44.

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