

FIQH ~ SERIES

# SPLENDOUR OF THE SACRED WAY

*Translation of Bahar-e-Shariat, Volume I: Faith & Doctrine*

**PLAIN TEXT VERSION**

IMAM AMJAD ALI AAZAMI

RIDAWI  
  
PRESS

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*Translation of Bahar e Shariat Vol 1: Faith & Doctrine*

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*Translation of Bahar e Shariat*

PLAIN TEXT VERSION

كتاب العقائد

Volume I: Faith and Doctrine

IMAM AMJAD ALI AAZAMI

(1296-1367 AH / 1878-1948 CE)

*Translation*

ABU HASAN

RIDAWI  
رضا  
PRESS





**Splendour of the Sacred Way: Translation of Bahār e Shariát  
Volume I: Faith and Doctrine**

*by*  
**Imām Amjad Ālī Aázamī**

*Translation*  
**Abu Ḥasan**



*Acknowledgements*  
**Syed-MH, Aqdas, Noori, Ūbaydullāh, (Late) Aqib Qādirī  
Abū Haneefah, Khālīd Khān, Hussain Ibrahim  
and everyone who contributed to this book**

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Shābān 1446 / February 2025  
Version 1.0

First Version: Shābān 1446 / February 2025

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله الطاهرين وصحبه الطيبين

## TRANSLATOR'S PREFACE

Praise be to Allāh ﷻ, the Creator and Sustainer of the universe. Blessings and peace upon Sayyidunā Muḥammad ﷺ, the master of creation; the leader of the Prophets and Messengers; he, who was sent with guidance and as a guide to the world. O Allāh! We ask Thee to guide us upon the right path and towards the truth.

*Bahār e Shariāt* is a compendium of Islamic rulings and legal issues; it is a comprehensive manual of Ḥanafī Fiqh, that also includes proofs from the Qur'ān and Sunnah along with discussions and explanations of legal rulings. Topics in the original edition of *Bahār e Shariāt* were loosely categorised under the book/chapter/section scheme in the pattern of standard Ḥanafī texts. This translation will follow the scheme of *Al-Durr al-Mukhtār*, in the organisation of topics, without any alterations to the actual text.

This is the translation of *Bahār e Shariāt* without any footnotes, to serve as a textbook for teachers. The larger version which has footnotes, endnotes and plenty of supplementary material was released earlier and can be downloaded from [ridawipress.org](http://ridawipress.org).

## ***Definitions***

**Volume:** The book was originally published as a slim booklet or ‘part’. Later, these small booklets were bound together in two or three bulky volumes for convenience and pages were numbered continuously throughout. This translation series is modelled on the original format and hence, ‘volume’ refers to the twenty volumes or ‘parts’ in the series, except where noted otherwise.

**Book:** Major fiqh topics are traditionally grouped as separate books. For example, Kitāb al-Ṣalāt, Kitāb al-Zakāt – the Book of Prayer, the Book of Charity, etc.

**Chapter:** Sub-topics in some books are discussed under chapters.

**Section:** Chapters are further subdivided into sections where necessary.

### **Notes:**

1. *Ĥadīth* are numbered continuously within each book, across chapters and sections, for ease of referencing; numbers are prefixed with an ‘H’ to differentiate between numbering of *Ĥadīth* and numbering of *masā’il*.
2. *Masā’il* – legal precepts, rulings and provisions – also follow a continuous numbering scheme within the same book. The original Urdu work prefixes the word *mas’alah* for every article, which is dropped in the translation as it sounds cumbersome in English. The *Majlis al-Īlmiyyah* edition has introduced a numbering scheme, which is restarted in every chapter and every section; for example, *mas’alah* #6 may appear ten times in the same volume/book and

unless the chapter heading (or page) is also mentioned, the reference is mired in ambiguity.

*Masā'il* or articles will be numbered and prefixed with an 'A' followed by a number; however, in the first volume, 'A' stands for *āqīdah* which means 'statement of belief'.

Footnotes are numbered continuously throughout the volume, regardless of the 'book', 'chapter' or 'section'.

This is the first volume of *Bahār e Shariāt* which covers the Doctrine of Ahl al-Sunnah; it also has a chapter on heresies and heretics. Allāh Willing, other volumes in this series will also be translated with explanatory notes.

Many brothers helped me in this project by reviewing the drafts and offering valuable suggestions and corrections. I alone am responsible for any mistakes that may still have remained. I humbly request the reader to inform us of any errors that they may find, and in-sha'Allāh, corrections will be made in the next edition. Acknowledgement and thanks to Abū Nibras, Állāmah Noori, Mohammad Aqdas, Hussain Ibrahim, Khalid Khan, Syed Faheem, Ubaydullah, Abu Haneefah and others. May Allāh táālā reward them all in this world and in the Hereafter. We ask Allāh táālā to forgive our sins and lapses, accept our good deeds and grant us sincerity in our intentions and actions. We ask Allāh táālā to keep us on the right path, and grant us death upon the true Islamic faith. A special mention is due to my dear departed friend, Mawlānā Áāqib Farīd Qādirī, who had seen the initial drafts of the first volume and had expressed his desire to be a part of the review team; but as fate would have it, he left us before the first volume was

ready for release. May Allāh táālā forgive him, have mercy upon him, accept his good deeds, reward him for his services to Ahl al-Sunnah, and elevate his rank.

*wa billāhi't tawfīq*

***Abu Hasan***

*26<sup>th</sup> Shábān 1446 / 25<sup>th</sup> February 2025*



# KITĀB AL-ĀQĀYID



# HONORIFICS

عَزَّوَجَلَّ

*ázza wa jall*

Glorified, Hallowed and Exalted is He

سُبْحَانَهُ وَتَعَالَى

*subhānahu wa táālā*

Glorified and Exalted is He

ﷺ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*ṣallAllāhu ālayhi wa sallam*

May Allāh Bless him and upon him be peace

ﷺ

عَلَيْهِ السَّلَامُ

*ālayhi's salām*

Peace be upon him

ﷺ

عَلَيْهِمُ السَّلَامُ

*ālayhimu's salām*

Peace be upon them

رَضِيَ اللَّهُ عَنْهُ

*raḍiyAllāhu ānhū*

May Allāh be Pleased with him

رَضِيَ اللَّهُ عَنْهُمَا

*raḍiyAllāhu ānhumā*

May Allāh be Pleased with both

رَضِيَ اللَّهُ عَنْهَا

*raḍiyAllāhu ānhā*

May Allāh be Pleased with her

ﷺ

رَضِيَ اللَّهُ عَنْهُمْ

*raḍiyAllāhu ānhum*

May Allāh be Pleased with them all

ﷺ

رَضِيَ اللَّهُ عَنْهُنَّ

*raḍiyAllāhu ānhunna*

May Allāh be Pleased with them all (fem.)

رَحِمَهُ اللَّهُ

*rahimahullāh*

May Allāh táālā have mercy upon him

## AUTHOR'S PREFACE



الحمد لله الذي أنزل القرآن و هداانا به إلى عقائد الإيمان وأظهر هذا الدين القويم  
على سائر الأديان والصلاة والسلام الأتمان في كل حين وآن على سيد ولد عدنان  
سيد الإنس والجان الذي جعله الله تعالى مطلعاً على الغيوب فعلم ما يكون وما  
كان وعلى آله وصحبه وابنه وحزبه ومن تبعهم بإحسان واجعلنا منهم يا رحمن يا  
متّان



Praise be to Allāh who has sent us the Qur'ān, and by which He has guided us to the true doctrine of *īmān*. He has aided this perfect religion over every other religion; may His blessings and peace descend every moment, and every instant, upon the greatest descendant of Ādnān – the master of all jinn and every man; upon whom Allāh táālā has bestowed knowledge of the unseen; He taught him all that shall happen and everything that has occurred since time began. And because of him, and along with him, blessings be upon his progeny, upon his Companions, and [upon] his grandson; and upon his group and all those who followed them faithfully. We ask you to raise us among them, O Merciful, O Gracious Lord Almighty, *yā Raḥmān, yā Mannān*.

This mendicant at the door of the Qādirī abode, Abu'l Ālā'a Amjad Ālī Aázamī Riḍawī saith thus, in all humility:

The need of our time has compelled me to compile a book on Islamic rulings, for the benefit of the laity, written in simple and easy to understand language; Islamic rulings for commonly encountered situations and on matters of everyday life. In spite of my own inadequacy and a lack of time, I began this task, trusting the Divine Aid of Allāh táālā. After completing the first volume, a thought occurred to me that deeds and actions are valid only when they are accompanied by correct belief; in fact, actions are secondary, and are entirely dependent upon adherence to the correct doctrine of the *Ahl al-Sunnah*. Many Muslims in our time are unaware of the fundamental precepts of religion and a handbook describing these issues was direly needed. Particularly, in this age of tribulations, rife with charlatans who call themselves Muslims, and even claim to be scholars, but have no relation to Islām in reality. Many a commoner and uninformed Muslim has damaged his faith and has lost his religion after being ensnared in their web of deceit and misguided ideas. Therefore, I have now promoted the discussion of doctrine to be the first volume, and the **Book on Purity and Purification** [*ṭahārah*] will be moved, and will become the second volume in this series. I sincerely hope that my brothers in Islām will read this book and revitalise their faith; pray for the forgiveness and safety of this poor man, in this world and in the next. And that he leaves this world as a true believer, adherent to the doctrine of Ahl al-Sunnah.



اللهم ثبت قلوبنا على الإيمان وتوفنا على الإسلام وارزقنا شفاعة خير الأنام  
عليه الصلاة والسلام وأدخلنا بجاهه عندك دار السلام آمين يا أرحم الراحمين  
والحمد لله رب العالمين

O Allāh, make our hearts steadfast upon true faith and give us death upon faith. Grant us the intercession of the Best of Creation, may salutations and blessings be upon him, and for his sake, make us enter the Abode of Peace. Amen to that we ask thee, O the most Merciful. All praise is due to Allāh; the Lord, Sustainer of all worlds.



# 1. BELIEF IN ALLĀH ﷻ AND HIS ATTRIBUTES

A1. There is only one God: Allāh ﷻ.

He has no partner – neither in His Self, nor in His Attributes, nor in His Actions, nor in His Commands, nor in His Names. He is **wājib al-wujūd**, that is, His existence is necessary, and it is impossible for Him to be inexistent. He is **Qadīm** – which means, He has always existed, without a beginning. He is **Bāqī** – that is, He will exist forever without an end. He alone is worthy and deserving of being worshipped.

A2. He is Absolutely Independent [*ghaniyy*] and does not need anybody or anything; everything else is in need of Him.

A3. It is impossible to comprehend [or imagine] His Essence [*dhāt*], because anything that can be comprehended [or imagined] will be bounded by the intellect; He is boundless; however, we can gain a general idea about His Attributes, by His Actions; then, knowledge of His Attributes leads one to attain gnosis about His Self.

A4. His Attributes are not His Self per se; nor are they separate or dissociated from Him. In other words, His Self and His Attributes are not the same thing; nor are His Attributes separate from His Self.

A5. Just as His Self [*dhāt*], His Attributes are also Pre-eternal; He exists without a beginning [*azalī*] and will exist forever [*abadī*].

A6. His Attributes are not His creation, nor subject to Divine Power.

- A7. Everything is an accident, an occurrence [*ḥādith*], except for the Self [*dhāt*] and Attributes [*ṣifāt*] of Allāh ﷻ.
- A8. Whoever holds the belief or says that the Attributes of Allāh ﷻ are accidents [*ḥādith*], is a heretic.
- A9. Whoever says that anything else [other than Allāh] is Pre-eternal [*qadīm*]; or doubts that [everything else] has come into existence at some point in time [*ḥudūth*], is a kāfir.
- A10. Allāh is neither the father, nor the son of anyone; nor does He have a spouse. Whoever says that He has a father or a son or a wife is certainly a kāfir. In fact, whoever deems it to be within the realm of possibility [for Allāh to have a son or wife] is a heretic.
- A11. He is Ever-Living [*ḥayy*]; He gives life to every living thing. He gives life or death to anyone or anything, whenever He Wills.
- A12. His Power [*qudrah*] encompasses every contingent thing; no contingent thing is beyond His Divine Power.
- A13. That which is impossible to exist [*muḥāl*] is precluded from Divine Power; because *muḥāl*, by the very definition, means something that is impossible to exist; if it were subject to Divine Power [*maqdūr*] it would become possible for it to exist – which means that it would not be *muḥāl* anymore.

For instance, it is impossible [*muḥāl*] for another god to exist; if [another god] were subject to Divine Power, then it would be possible for [such a god] to exist; then, it ceases to be impossible anymore. And if one does not believe that it is impossible [*muḥāl*] for another god to exist, he rejects monotheism [*tawḥīd*].

Similarly, annihilation [*fanā*] of the Creator is impossible [*muḥāl*]. If it were subject to Divine Power, it would then become possible [for Him to be annihilated]. And that which can be annihilated cannot be God; which proves that one who believes that the impossible [*muḥāl*] is included in Divine Power has in essence, rejected God [Himself].

- A14. It is not necessary for everything within Divine Power [*maqdūr*] to actually exist; however, it should be contingent [*mumkin*] for it to be subject to Divine Power, even if such a thing does not exist.
- A15. He is Absolutely Perfect and His Attributes are that of Perfection. He is transcendent from every flaw and free from any fault. It is impossible [*muḥāl*] for a flaw or fault to be present in Him. Rather, He is transcendent from even those attributes which have neither perfection nor flaws. For example, falsehood, deceit, breach of trust, oppression, ignorance, shamelessness etc. are all flaws and it is absolutely impossible for these flaws to exist in Him.

Therefore one who claims that “Allāh has power over falsehood” to mean that His speech can contain falsehood, actually claims that the impossible [*muḥāl*] is possible [*mumkin*] and that the Lord Almighty is flawed and has faults. Rather, such a person has rejected God Himself. It is absurd to believe that the Divine Power of the Lord will become defective if *muḥāl* is precluded from it, and why should it be so? If there is indeed a flaw, then it is in that *muḥāl* itself, which is unworthy of being associated with Divine Power.

A16. His Essential Attributes [*al-ṣifāt al-dhātiyyah*] are:

1. **Life** [*ḥayāh*]
2. **Power** [*qudrah*]
3. **Hearing** [*samā*]
4. **Seeing** [*baṣar*]
5. **Speech** [*kalām*]
6. **Knowledge** [*ilm*]
7. **Will** [*irādah*]

But His Hearing, Seeing, Speech is not by eyes, ears or the tongue; because, these are limbs and He is transcendent from corporeality. He can hear the faintest of sounds, and can see the most infinitesimally small thing – including those minute particles that cannot be seen by the most powerful microscope. His Hearing or Seeing is not dependent on anything – He Sees and Hears everything that exists.

A17. Similar to other Divine Attributes, His Speech is also Pre-eternal [*qadīm*] and it is neither an accident [*ḥādith*] nor a creation [*makhlūq*] of Allāh ﷻ. One who claims that the Holy Qur’ān is created, is a kāfir according to our Imām Abū Ḥanīfah ؒ and others; in fact, the noble Companions ؓ have made *takfīr* of such a person.

A18. Divine Speech transcends sound; the Qur’ān that we recite with our tongues, written in the *muṣ-ḥaf* is in essence the Pre-eternal Speech without sound. Our recitation, writing and these sounds are all

accidents [*ḥādith*] but that which was recited and is written is Pre-eternal; our memory is an accident, but that which have memorised is Pre-eternal. That, which is the source of light is Pre-eternal and the reflected light is an accident, an occurrence.

- A19. His Knowledge encompasses everything; the specifics of the constituents of a thing and the whole of it; all that exists [*mawjūd*] and all that does not exist [*mādūm*]; everything that is contingent and even those things that are impossible. He knew everything in Pre-eternity, Knows it now, and shall know forever. Things change but His Knowledge does not change. He knows the innermost thoughts in every heart: the whisperings and whims, the desires and fancies; His Knowledge is infinite.
- A20. He Knows the unseen and the manifest; His Knowledge is absolutely His own and belongs to Him alone; it is His exclusive attribute. Whoever attributes *dhātī* knowledge to anyone else other than the Lord Almighty Allāh – whether unseen or the manifest – is a *kāfir*. *Dhātī* knowledge means that one possesses knowledge [unseen or apparent] by oneself without being informed by Allāh ﷻ.
- A21. He is the Creator; whether beings or actions – everything is created by Him.
- A22. He is the actual giver of sustenance [*rizq*]; angels and others are means of delivering it.
- A23. He has destined [*taqdīr*] everything – whether good or evil – according to His Pre-eternal Knowledge. He Knew in Pre-eternity all that would happen and everything that everyone would do and

accordingly, He has inscribed everything. Thus, it is not that we are compelled to do according to what He has Written; rather, He has written what we would do. For example, Zayd would do something evil and thus, He wrote evil for him. If Zayd were to do good, He would have written good for him. The Prophet ﷺ has described those who deny destiny as the Magians of this nation.

A24. Predestination is of three kinds:

- a. **Absolutely Irrevocable** [*mubram e ḥaqīqi* ]: Only Allāh ﷻ knows this, and this cannot change for any reason whatsoever.
- b. **Merely Suspended** [*muʾallaq e maḥz*]: This is mentioned in the books of Angels to be alterable, depending on certain things.
- c. **Suspended, but Apparently Immutable** [*muʾallaq e shabīh ba mubram*]: In the books of Angels, this kind is not mentioned as alterable, but in the Knowledge of Allāh ﷻ, it is (alterable).

The first kind, as it is named, is absolutely irrevocable. Even if the greatest among the beloved ones of Allāh ﷻ implore Him to alter it, they are advised to forsake their expectation concerning its change. Angels were sent to punish the People of Lūṭ; our master Ibrāhīm ؑ, who was mercy personified, implored Allāh tāālā to forgive them; after all, his blessed name itself means *ab-raḥīm* or ‘merciful father.’ He supplicated and beseeched his Lord Almighty to such an extent that he even argued with the Lord Almighty, as said in the Qur’ān:

## يُجَادِلُنَا فِي قَوْمِ لُوطٍ

He began arguing with Us concerning the people of Lūṭ

Incidentally, this verse refutes heretics who claim that nobody, not even the beloved ones of Allāh ﷺ have any esteem or eminence near Allāh ﷻ and they say: ‘Nobody can utter a word in front of Him.’ Yet, the Lord Almighty has Himself said: *He began arguing with Us concerning the people of Lūṭ*, [about Ibrāhīm ﷺ] which shows the eminence of Prophets in His Presence. It is mentioned in a ḥadīth, that RasūlAllāh ﷺ heard a voice during his Ascension [*miyrāj*] – the voice of someone talking with Allāh loudly and fervently. Our Master asked Jibrīl ﷺ “Who is this?” and he replied that it was Mūsā ﷺ. RasūlAllāh ﷺ asked: “Does he speak with his Lord thus, in such an ardent manner?” Jibrīl ﷺ replied: “His Lord knows that he has a fiery and fervent nature.” In the Qur’ān, Allāh tāālā has said:

## وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

And very soon, your Sustainer will give  
you so much, that you will be pleased

When the above verse was revealed, Sayyidunā RasūlAllāh ﷺ, the master of the beloved ones of Allāh [*sayyid al-maḥbūbīn*] said: “If so, I shall not be pleased, so long as a single follower of mine is in the Fire.” These are the high stations and ranks of the beloved ones of Allāh tāālā, whose eminence is unsurpassed in the Presence of their Lord Almighty (May the blessings of Allāh tāālā be upon them and salutations of peace), even the miscarried fetus is mentioned in the ḥadīth thus: “On the Day of Judgement, the miscarried fetus will contend for the forgiveness of its parents, similar to a creditor



wrangling with a debtor, until [the miscarried child] will be told: ‘O arguing fetus! Take your parents by the hand, and go into Paradise.’” Anyway, this was [mentioned] only as an answer to an objection, which will hopefully be beneficial for believers and effective in repelling the nastiness of human devils. The point that we were discussing is that Divine Punishment for the People of Lūṭ was an absolutely irrevocable ordainment [*qadā mubram ḥaqīqī*] and when the Friend of Allāh [*Khalīlullāh* ﷺ] kept insisting [hoping to intercede and gain pardon], he was commanded to refrain from such a thought:

يَتَابِرْهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ لَعَائِدُهُمْ عَذَابٌ غَيْرُ مَرْدُودٍ

O Ibrāhīm, turn away from this [plea]; verily, the Decree of your Lord has come – and for them, a punishment shall come to pass which cannot be averted.

Destiny which is suspended [*muállaq*] is alterable and this can be changed by prayers and intercession of the friends of Allāh [*awliyā’a*]; that which is intermediate – which is apparently unalterable and thus inscribed in the books of Angels; but this can be changed by the prayers [and intercession] of prominent Awliyā’a; this is what our master, *Ghawth al-Aázam* Shaykh Ábd al-Qadir Jilānī meant when he said: “I can [intercede] and make the unalterable decree [*mubram*] to change.” This is the same kind of apparently unalterable decree mentioned in the ḥadīth:

Verily supplication wards off the unalterable decree

**Note 1:** Matters of predestination and Divine Decree are extremely complicated and cannot be understood by common folk and ordinary

minds; attempting to understand these mysteries and delving deep in researching these issues is perilous and may lead one to perdition. When our masters Abū Bakr al-Şiddīq ؓ and Ūmar al-Fārūq ؓ were forbidden from discussing these matters, how can you and I hope to comprehend them?

One should just know that Allāh tāālā has not created humans insentient and motionless like rocks and trees; He has given them a limited choice [free will] to do a certain action or abstain from it; together He has given them intelligence to discern between good and evil, benefit and loss – and also gave them access to means such that those means will be available to them when they [humans] wish to do a certain action. Accountability of humans is for making that [choice] – to act or to abstain from it. It is heresy to consider oneself absolutely compelled and powerless [hence, having no accountability for one's actions] or completely independent [and free from destiny].

**Note 2:** It is reprehensible enough to commit an evil act; it is worse to attribute it to destiny and to the Divine Will of Allāh [as if the person committing evil has no responsibility for his action]. Rather, when one does a good deed, one should attribute it to the guidance and Grace of Allāh tāālā; if a sin or evil act is committed, one should consider it due to the evil of one's own lower self [*nafs*].

- A25. Allāh ؓ is free from being in a direction, place, time, motion or stillness [i.e. from movement or being at rest], shape, form and all attributes of accidents [*hawādith*].
- A26. The vision of Allāh ؓ in this world is a special attribute given **only** to our Master ؓ; however, it is possible – rather, a certain and an

expected occurrence for every Sunni Muslim in the Hereafter. However, beholding Him by the heart, is proven for not only Prophets, but also Awliyā'a. It is reported that Imām Aázam Abū Ḥanīfah ؒ saw Allāh táālā one hundred times in his dreams.

A27. Muslims will see Allāh and that Vision will be without modality. That is, one who sees Him, cannot describe 'how' he has seen. Because anything else we see has a distance – near or far; a direction in relation to the person seeing that thing – up, down, right, left, front and back. Allāh táālā is free from existing in a space or being in a direction. Then, 'how' will He be seen? Indeed, that is what I am saying: no one can describe the 'manner' in which He will be seen. And Allāh-Willing, we will [probably] be able to say how we saw Him. It is also impossible for anything, even sight, to encompass Him.

A28. He does what He Wills and as He Wills – no one can restrict Him; nor can anyone restrain Him from doing what He Wills.

- He does not get drowsy, nor is He overcome by sleep. He watches everything in the creation. He is neither tired, nor does He become weary or fatigued.
- He gives sustenance to everything in the creation.
- He is more Merciful and Benevolent than one's own parents.
- He is the Most Forbearing [*al-Ḥalīm*].
- His benevolence is the comfort for broken hearts; He alone is worthy of greatness and glory.

- He creates [humans] in the wombs of their mothers, as He pleases.
- He forgives sins and accepts repentance.
- His Force is infinite [*qahr*], His Wrath is severe, His Anger is fierce.
- His Grasp is powerful and no one can escape Him; except, when He Himself chooses to release them.
- He can extend a small thing to make it into an enormously vast one; or shrink a gigantic thing into a tiny speck.
- He can give honour to the despicable and elevate the lowly to be respectable; or humiliate the honourable or disgrace the noble.
- He guides whom He Wills on the straight path and whom He Wills, He will let them go astray.
- He can grant His closeness to whom He Wills, and forsake whom He Wills or spurn from His Grace whom He wishes.
- He can give anything He wishes to whoever He wishes and take away anything He wishes from whosoever He wishes.
- Whatever He does is just and equitable; He is transcendent from being unfair; He is free from cruelty and oppression.
- He is the Highest, the Most Majestic and the Greatest.
- He [with His Power and Knowledge] encompasses everyone and everything.

- No one and nothing can encompass Him.
- Benefit and harm, welfare and ruin, blessing and deprivation are in His Power.
- He aids the oppressed and those denied justice and avenges injustice, punishes the cruel, the tyrants, the oppressors.
- Nothing can happen without His Will [*mashīyah, irādah*].
- He is pleased with good deeds and is displeased with bad deeds and sins.
- It is entirely from His Mercy that He does not command us to do something beyond our capability.
- It is not obligatory for Allāh táālā to give reward or punishment; nor is it necessary for Him to do only that which is beneficial for His creation. He is the Absolute Sovereign; the Absolute Lord Almighty – He can do whatever He Wills and commands as He Wills.
- However, because of His infinite Mercy, He has promised Muslims that He will grant them Paradise and because of His Infinite Justice, He will cast the infidels, the disbelievers into Hell.
- His promise of reward [*waád*] and punishment [*waýíd*] do not change; He does not contravene His promises.
- He has promised that He shall forgive every small and big sin, even enormities, for anyone He pleases; except that He shall not forgive disbelief [and polytheism].

A29. Every action of the Lord Almighty contains profound wisdom, whether we can perceive it or not, and regardless of our understanding. His Actions are not to achieve a specific goal or for an incentive – because an incentive is a reward which is the motivation for one to act; nor is it towards a terminus, because this is the same as acting to reach a specific goal. The Actions of Allāh táālā are neither dependent on any means (or cause) nor are they for any gain. By His Infinite Wisdom, He has ordained a cause and effect relation between the means and their effects and outcomes. For example, the eye can see, the ear can hear; the fire burns and water quenches thirst. If He so Willed, the eye would hear, and sight would be in the ear; water would burn and singe; fire would quench thirst. If He does not Wish it to be, a million eyes will not be able to detect a mountain in daytime, a billion fires will not be able to harm a tiny piece, a splinter of wood. How great was the size of the mammoth pyre in which the disbelievers cast our master Ibrāhīm ؑ! Nobody could go near the fire, and they had to use a catapult to pitch him into the furnace.

When he was mid-air, Jibril ؑ appeared and said: “Ibrāhīm, do you need anything?” He replied, “Yes, but not from you.” Jibril ؑ said: “Then beseech Him, in Whose need you are.” Ibrāhīm ؑ said: “His knowledge of my state, obviates the need for me to state.” Allāh Almighty commanded the fire to cool down:

قُلْنَا يَنْارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

O fire! Become cool and [be] safe for Ibrāhīm.

It is said that every fire on earth was extinguished at that moment – and every fire took the Divine Command to be directed toward itself. Exegetes have said that these fires would have extinguished and become freezing cold to the point of discomfort if the word “become safe” was not mentioned along with Command to “cool down”.



## 2. CONCERNING PROPHETS

It is obligatory for every Muslim to learn the correct belief that one should profess about Allāh tāālā and His Attributes; know what is permissible and impermissible concerning Allāh tāālā, because if one denies an Essential principle of faith, one becomes a *kāfir*. Similarly, Muslims should also learn about Prophets ﷺ and what is necessary, possible or impossible for them.

- A30. Prophets [*nabīy*, pl. *anbiyā'a*] are humans whom Allāh tāālā has given Revelation [*waḥ'y*], to guide people. Being a Messenger [*rasūl*] is not exclusive to humans; even Angels can be Messengers.
- A31. All Prophets are humans, and all are men. Neither a woman nor a jinn has ever been a Prophet.
- A32. It is not an obligation for Allāh tāālā to send Prophets. He sent them out of His Infinite Mercy and Grace for guidance of the people.
- A33. For someone to be deemed a Prophet, it is required that he should receive Revelation [*waḥ'y*]; irrespective of whether such Revelation is received directly without an intermediary or through an Angel (delivering the *wahy*).
- A34. Allāh tāālā has given Opuscles [*ṣuḥuf*] and Heavenly Books [*kutub*] to many Prophets of which **four** are most famous.
- a. *Tawrāh* [Torah or Old Testament] given to our master Mūsā ﷺ
  - b. *Zabūr* [Psalms] given to our master Dāwūd ﷺ



c. *Injil* [The Gospel] given to our master Yīsā ﷺ

d. The *Qur'ān*.

The Holy Qur'ān is the supreme Book and was given to the best of all Messengers, the embodiment of light, the praised one, the chosen one: our master Muḥammad ﷺ. Divine Speech is one and the same [there is no distinction or classification in Divine Speech]; there is no such thing as superior or inferior in His Speech. However, we say 'supreme' because we receive more reward in [reading] this Book, compared to other books.

A35. All the Heavenly Books and Opuscles are absolutely true; all are the Divine Speech of Allāh; it is necessary to believe in everything that was revealed therein. However, the followers (of earlier Prophets) were entrusted the responsibility of the books given to them, and they couldn't keep those books safe [from tampering and corruption]. The Word of Allāh was not preserved as it was given to them. In fact, the evil ones among them tampered with verses and made alterations to suit their whims and fancies. Therefore, when any of the previous books are presented to us:

- a. We attest all that is compatible with our Book (and *āqīdah*).
- b. We reject anything that is against our Book.
- c. We remain non-committal concerning those statements which are not clear, and we cannot know whether it attests or contradicts our belief; in such instances, we must simply say:  
***aāmantu billāhi wa malā'ikatihi wa kutubihi wa rusulihi***  
I bear faith in Allāh, His Angels, His Books and His Messengers.

- A36. This religion is the final message and shall abide until the last day; therefore, Allāh tāālā has taken the responsibility of preserving the Qur'ān as He has himself said:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Indeed, We have sent down this Qur'an  
and indeed, We are its Guardian.

Therefore it is impossible for the addition or omission of even a letter or a dot, even if the entire world comes together to alter it. Whoever says that the Qur'ān [is incomplete and] a few chapters or verses or even a single letter is missing or that someone has made additions or alterations, is undoubtedly and absolutely a kāfir, as he rejects the explicit verse cited above.

- A37. The Qur'ān is its own proof that it is the Word of Allāh.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا  
شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ ۖ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا  
فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

And if you are in doubt about that which we sent down [as Revelation] to Our beloved Slave [Muḥammad ﷺ], then bring one chapter like it and entreat all your helpers other than Allāh, if you are [indeed] truthful. And verily, if you cannot – and certainly you cannot – then fear the Fire, fuelled by people and stone; prepared for disbelievers.

Many disbelievers have expended their best efforts to make a chapter [sūrah] like that of the Qur'ān, but they have inevitably failed; they could not manage to come up with even a single verse.

**Note:** Heavenly Books revealed earlier could only be memorised by Prophets; but the miracle of the Qur’ān is that millions of Muslims, even small children can memorise it. [Every Muslim memorises at least a few chapters for recitation in daily prayers].

- A38. Among the Qur’anic readings [*qirā’āt*], **seven** are well-known and are rigorously authenticated [*mash’hūr, mutawātir*]. There is no conflict or contradiction in the meanings in any of these readings. All these readings are true and valid. One of the benefits of variant readings is that one can choose a reading that is easy for him/her to recite. One should recite according to the reading prevalent in that location. For example, the reading of Ā’āsim via Ḥafṣ is prevalent in our country; if one recites another variant, common people will reject it as invalid – and saying so is a statement of disbelief.
- A39. The Glorious Qur’ān has abrogated many commandments in previous books; similarly, some verses in the Qur’ān itself are abrogated by other verses.
- A40. Abrogation [*naskh*] means that a certain commandment is given and its ruling is valid for a certain period; thereafter, it is superseded by another command, even though at the time of the first [abrogated] command, it was not known that it was a temporary injunction. And after that period [known to Allāh tāālā] has passed, the superseding or abrogating command is revealed. Apparently, it is as if the first command has been withdrawn; but in reality, the first command was revoked after completion of its term, for which it was issued. Some people describe “abrogation” as “falsified” [*bāṭil*] which is a bad expression – the Word of Allāh

is absolutely true and shall always remain true; falsehood or corruption can never approach it.

- A41. The major portion of the verses in the Qur'ān are plain in meaning, are clear and are easily discernible [*muḥkam*] but, some verses are obscure and arcane [*mutashābih*]; the real meaning of such verses is known only to Allāh tāālā and His beloved Messenger ﷺ. People with mischief in their hearts are obsessed with knowing their meanings or try to unravel the mysteries of such obscure verses.
- A42. Revelation [*waḥy*] is exclusive for prophets. Whoever believes that such Revelation [*waḥy*] is given to non-prophets is a kāfir. The dreams of Prophets are also *waḥy* and there is no possibility of their dreams being untrue or containing falsehood in their dreams. The Friends of Allāh [*awliyā'a*] are also inspired – whether in wakefulness or in dreams – certain mysteries or portions of knowledge of unseen is revealed to them; this is known as *ilhām*. Inspiration of the Devil [*waḥy shayṭānī*] is that in which the Devil whispers to soothsayers, sorcerers, disbelievers, irreligious and immoral people.
- A43. Prophethood cannot be earned – a man cannot obtain this high station by plenty of good deeds, excessive worship or living an abstemious life. Rather, it is absolutely by the Grace of the Almighty who bestows it to whom He Wills. Indeed, He has Given [prophethood] only to those whom He has made worthy of holding this high position; a person who is free from despicable or immoral traits. One, who has an impeccable and lofty character, and progress through all the ranks and cross the ultimate ranks of *wilāyah*.

Such a person [chosen to be a Prophet] is free from any blemish or taint or anything reprehensible or offensive in his ancestry, or in his physical appearance, or in his word or deed, and in any of his undertakings. A Prophet has a sound mind and is extremely intelligent; he is far more intelligent than anyone else; the combined intellects of philosophers or scientists cannot equal a fraction of a single Prophet's intellect.

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

Allāh knows [well] where to place his Message.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

This is the Grace of Allāh, which He bestows to whom He Wills. And Allāh is the Possessor of enormous bounty [and immense grace] Whoever believes that one can obtain or attain the grade of prophethood by means of abundant worship and prayer, practicing abstinence and self-denial, is a kāfir.

- A44. One who believes that a Prophet can lose his prophethood is a kāfir.
- A45. It is necessary for a Prophet to be immune and divinely protected from sin [*māṣūm*]. This immunity [*īṣmah*] is exclusive to Prophets and Angels; no one else other than them is immune to sin. It is heresy to believe that imāms are given divine immunity similar to that of Prophets. *Īṣmah* means, that Allāh tāālā has promised them immunity and has protected them from committing sins; therefore, it is a *sharāyī* impossibility for them to sin. Prominent *awliyā'a* may also be given protection, and can also be sinless, but it is not impossible for them to sin either.

- A46. Prophets are divinely protected from polytheism and disbelief [*shirk, kufr*] and immune to every such action or attribute that is deemed reprehensible or disgraceful among common people such as: falsehood, breach of trust, ignorance etc. including such things which are contrary to common decency and unbecoming of dignity. This immunity and divine protection is both before and after receiving prophethood, by unanimous agreement of Muslims [*ijmāʿ*]. Prophets are also divinely protected and absolutely immune to committing enormities or major sins, and also from deliberately committing minor sins or mistakes both prior to, and after receiving revelation, according to the correct [and preferred] position.
- A47. Prophets have conveyed everything that Allāh táālā commanded them to deliver to the people; whoever claims that they concealed something or did not deliver the message due to artifice or deception [*taqiyyah*], whether out of fear or for any other reason, is a kāfir.
- A48. It is impossible for the Prophets to forget or commit mistakes in delivering the Commandments of Allāh táālā.
- A49. It is necessary for them to be free from physical deformities and such diseases which common people find repugnant, such as white patches [*vitiligo*] or leprosy, etc.
- A50. Allāh táālā has given Prophets [partial] knowledge of unseen. Every Prophet knows about every speck in the heavens and the earth. But this knowledge is given to them by Allāh táālā and therefore, bestowed knowledge [*ʾaṭāyī*]. It is *muḥāl* for Allāh's knowledge to

be ‘bestowed’ [*áṭāyī*]; because none of His Attributes are ‘bestowed’ by anyone, they are His Own, pre-eternal and self-subsisting. Those who absolutely deny that Prophets have any knowledge of the unseen, including the Leader of all Prophets ﷺ, are similar to those who are described in the following verse:

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ

Do you believe in certain portions of the Book and disbelieve in certain other parts?

They only cite verses which mention negation and deliberately ignore verses which explicitly affirm that Prophets have been given knowledge of the unseen. Even though, both kind of verses [affirming and negating] are present in the Qur’ān, the negating verses are for autonomous knowledge [*dhātī*] which is the exclusive attribute of Allāh táālā, and the affirming verses are for granted knowledge [*áṭāyī*] which Prophets are given, and is not befitting the Majesty of Allāh ﷻ. It is patently wrong to say: “If one believes that Prophets have knowledge of every particle, it then necessitates that their knowledge is equal to that of Allāh táālā,” because, ‘equality’ is established only when one claims that the knowledge of Prophets is the same [in every respect – whether *kind* of knowledge or *amount* of knowledge] as that of Allāh táālā; only a disbeliever will make such a claim.

Particles are finite and the Knowledge of Allāh táālā is infinite – or else, it will imply ignorance, which is *muḥāl* for Allāh táālā. If knowledge is deemed equal just because Prophets are also given that [part of] knowledge, then this argument can be extended for

existence as well. In which case, there will not be any difference between *wājib* who exists, and *mumkin* that also exists – and [merely] because both exist, they should therefore become equal! We seek Allāh’s refuge! And to say that the Creator and creation [*mumkin*] are equal, is explicit kufr and open idolatry.

The purpose of the coming of Prophets is to give information of the unseen. Paradise, Hell, Judgement Day, Resurrection, reward and punishment are all matters that are unseen. Prophets are sent to teach us about these things– which cannot be known by the mind or discovered by the senses. Awliyā’a are also given some part of the unseen through the medium of Prophets عَلَيْهِمُ السَّلَام.

- A51. Prophets are superior [*afḍal*] to everyone else in the creation; even Messenger-Angels. A friend of Allāh [*waliy*], howsoever great [in worship and piety] can never be equal to a Prophet. Whoever says that a non-prophet is superior to a Prophet, such a person is a kāfir.
- A52. It is obligatory for everyone [*farḍ āyn*] to respect and revere all Prophets; in fact, it is the fundamental obligation over and above all other Islamic obligations. It is apostasy to disrespect or belie the Prophets; irrespective of how minor such disrespect may be.
- A53. Many Prophets were sent by Allāh tāālā from the time of Sayyidunā Ādam ﷺ to that of our prophet, the Master of all creation ﷺ. Some Prophets are mentioned by their names in the Qur’ān and their blessed names are:

1. Sayyidunā **Ādam** [Adam] عَلَيْهِمُ السَّلَام
2. Sayyidunā **Nūh** [Noah] عَلَيْهِمُ السَّلَام



3. Sayyidunā **Ibrāhīm** [Abraham] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
4. Sayyidunā **Ismā'īl** [Ishmael] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
5. Sayyidunā **Is'hāq** [Isaac] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
6. Sayyidunā **Yáqūb** [Jacob] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
7. Sayyidunā **Yūsuf** [Joseph] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
8. Sayyidunā **Mūsā** [Moses] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
9. Sayyidunā **Hārūn** [Aaron] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
10. Sayyidunā **Shu'ayb** [Jethro, Reuel or Raguel] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
11. Sayyidunā **Lūṭ** [Lot] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
12. Sayyidunā **Hūd** عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
13. Sayyidunā **Dāwūd** [David] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
14. Sayyidunā **Sulaymān** [Solomon] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
15. Sayyidunā **Ayyūb** [Job] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
16. Sayyidunā **Zakariyyah** [Zechariah] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
17. Sayyidunā **Yah'yā** [John] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
18. Sayyidunā **Yīsā** [Jesus] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
19. Sayyidunā **Ilyās** [Elijah] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
20. Sayyidunā **Al-Yasá** [Elisha] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
21. Sayyidunā **Yūnus** [Jonas] عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

22. Sayyidunā **Idrīs** [Enoch] عَلَيْهِ السَّلَام

23. Sayyidunā **Dhu'l Kifl** [Ezekiel] عَلَيْهِ السَّلَام

24. Sayyidunā **Ṣālīh** عَلَيْهِ السَّلَام

25. Sayyidunā **Úzayr** [Ezra] عَلَيْهِ السَّلَام

26. Sayyidunā **Muḥammad** عَلَيْهِ السَّلَام

- A54. Sayyidunā Ādam ﷺ was created from clay; he was not born of a mother or a father [who sired him]. Allāh táālā made Sayyidunā Ādam ﷺ His deputy [*khalīfah*] on earth, and taught him the names and gave him knowledge of all things. He commanded all the Angels to bow down in prostration to Ādam ﷺ. Satan refused to bow down and was therefore damned for eternity. Satan was a jinn, but he was assiduous in worship and was always busy in prayer; he was therefore deemed one among the Angels.
- A55. Humans did not exist prior to Sayyidunā Ādam ﷺ; all humans have descended from him – and he is the father of all humans and hence called *Abu'l Bashar*.
- A56. The first prophet is Sayyidunā Ādam ﷺ. Sayyidunā Nūḥ ﷺ is the first of the Messengers sent to guide the disbelievers. He preached for a period of 950 years. Disbelievers in his time were very cruel and rude; they tormented him, ridiculed him and made fun of him; only a handful became Muslims in this lengthy period. When he saw that few people changed their ways, and the rest were obdurate and were adamant upon disbelief, he was vexed and beseeched Allāh táālā to punish the disbelievers and to exterminate them.

This resulted in [Divine Wrath and] a great storm which flooded the earth [The Great Flood]. Only a few humans – Muslims – and pairs of animals that were taken on the Ark were saved; every other being (on land) perished in that Great Flood.

A57. It is not permissible to fix a specific figure for the number of Prophets as there are differing opinions in this matter. If one fixes a number, there is a possibility that either a Prophet is excluded or a non-prophet is included in the group of Prophets – and both actions are disbelief. Therefore we simply state that we bear faith in **all** the Prophets of Allāh tāālā.

A58. Prophets differ in ranks; some are greater in rank than others; the highest and the most superior is our master, the Chief of all Prophets, Sayyidunā Muḥammad ﷺ.

After him is the Friend of Allāh [*khalīl*] Sayyidunā Ibrāhīm ؑ.

After him is the rank of Sayyidunā Mūsā ؑ.

After him is Sayyidunā ʿĪsā ؑ.

After him is Sayyidunā Nūḥ ؑ.

These five Messengers are known as The Prominent Ones [*ulu'l ʿāzm*] and they are higher than all others; Prophets and Angels, men and jinn, and everyone else in the entire creation. Our Prophet ﷺ is the leader of, and is superior to all other Prophets and Messengers, and [on his account,] his followers – our nation, our *ummah* – is superior to all other nations.

A59. All Prophets hold a high rank; they have a lofty station and esteem [*wajīh*] near the Lord Almighty. Whoever says that they are like menial scavengers or cobblers in the presence of Allāh tāālā has

explicitly insulted the Prophets [of Allah], and has thus committed blasphemy.

- A60. Among other proofs of prophethood is that a Prophet will openly proclaim his being a Prophet, and to prove that he is indeed truthful, he will agree to perform things which are deemed impossible by common observation; things that defy natural laws. The Prophet challenges those who disbelieve in him to perform similar miracles. Allāh tāālā will validate his claim and make such a [miraculous] thing to occur. Those who disbelieve in him will be powerless to counter or match it; such miracles are known as *mújizah*.

For example, the miraculous she-camel of Sayyidunā Ṣāliḥ ﷺ, the staff of Sayyidunā Mūsā ﷺ which would transform into a serpent, and his hand which would become luminous [*yad e bayzā*]; Sayyidunā ʿĪsā ﷺ gave life to the dead, cured lepers and the congenitally blind. And the numerous miracles of our Prophet ﷺ above all.

- A61. Whoever makes a false claim of being a prophet and asserts that he can produce a miracle, will be unable to produce it. Otherwise, it would be impossible to differentiate between a true prophet and a false claimant.

**Note:** Events that defy natural laws are classified thus: Those which occur upon the hands of Prophets prior to their advent or announcement as prophets are known as *irhāṣ*. Miracles that happen for Awliyāʾa are known as *karāmah*. Extraordinary things that happen [upon command or wish or prayer] of common Muslims are known as *maʿūnah*. If such a thing occurs upon the

claim of disbelievers, evil people, brazen sinners and tyrants, it is *istidrāj*; if things happen contrary to their claim, which humiliates them, such happenings are known as *ihānah*.

- A62. Prophets are alive in their graves just as they were alive in this world and they are given sustenance. They can go wherever they please. They have to taste death and pass through that barrier because of the Divine Promise; however, after experiencing that moment [of death], they are revived and are given life; the lives of the Prophets after their deaths are real and are far more superior and lofty than the lives of martyrs. It is therefore that the property of martyrs shall be distributed among their inheritors; the widows of martyrs are allowed to remarry after the waiting period [*iddah*] unlike the Prophets, whose property cannot be distributed, nor is it permissible for their wives to remarry.



Beliefs concerning the Prophets in general and attributes common to all the Prophets were mentioned until here. From this point onward, we will discuss the exclusive attributes of our master Muḥammad RasūlAllāh ﷺ.



### 3. OUR MASTER MUĤAMMAD ﷺ

- A63. All other Prophets were sent to their specific communities; RasūlAllāh ﷺ was sent as a Prophet for the entire creation; and that includes all humans, jinns, Angels, animals and even inanimate objects. Obedience to the Prophet ﷺ is obligatory for all humans and everything else in the creation.
- A64. Our Master ﷺ is a mercy for everyone and everything – Angels, jinn, *houris* and *ghilmān*; animals, plants and inanimate things – in summary, he is a mercy for everything in the creation and especially towards Muslims, he is immensely compassionate.
- A65. Our Master is the Seal of Prophets. Allāh has made RasūlAllāh ﷺ the last Prophet; there cannot be a new Prophet in his time or after his time. If anyone believes that prophethood was given to someone after RasūlAllāh ﷺ, or even says that it is possible for another Prophet to appear in the time of RasūlAllāh ﷺ or after his time – such a person is a *kāfir*.
- A66. RasūlAllāh ﷺ has been bestowed with absolute superiority in the entire creation; he is the best in the entire creation. Earlier Prophets were given distinctive attributes, unique to them individually, but all of these were bestowed upon our master ﷺ, in addition to many more attributes which were not given to anyone else. In fact, everything that earlier Prophets received was on account of RasūlAllāh ﷺ, for his sake and through him. He is the perfect creation by the Grace of his Creator Almighty. Attributes of perfection are deemed ‘perfect’ only because they are present in the

most perfect being in the creation. Thus, if a trace of any of these attributes are present in someone, it causes them to attain perfection.

- A67. It is impossible for anyone to be like RasūlAllāh ﷺ; whoever claims that others can be similar to him in some of his special and unique attributes, such a person is either a heretic or a kāfir.
- A68. RasūlAllāh ﷺ is the most beloved to Allāh tāālā in His entire creation. The entire creation seeks to please Allāh tāālā, and Allāh tāālā wishes that His beloved Messenger, Muṣṭafā ﷺ is pleased.
- A69. One of the special gifts given to our Prophet ﷺ is the Ascension [*miyrāj*] – when he travelled from the Grand Mosque in Makkah [*Masjid al-Ĥarām*] to the Furthest Mosque in Jerusalem [*Masjid al-Aqṣā*]; and from there, he ascended to the seven heavens and the Throne, and went beyond the Chair and the Throne. The entire journey occurred in a short span of earthly time. This journey was physical and our master was bestowed with nearness that no other human or Angel has ever been granted. RasūlAllāh ﷺ beheld Allāh tāālā with his waking eyes and heard the Divine Speech of the Almighty and he was also shown every little thing in the universe.
- A70. Everyone and everything in the creation – from the very first to the last – are beholden to RasūlAllāh ﷺ, including great Prophets such as Sayyidunā Ibrāhīm Khalīl ؑ.
- A71. The lofty rank of Major Intercession [*shafāáh al-kubrā*] is a special attribute of RasūlAllāh ﷺ. That is, until RasūlAllāh opens the door of intercession, no other can intercede; in fact every intercessor will come to RasūlAllāh ﷺ for endorsement and further their own pleas

for intercession. Major Intercession refers to the intercession of RasūlAllāh ﷺ for every one: whether he/she is a believer or disbeliever, a pious person or a sinner. On that day everybody will be anxious and waiting for the Judgement to begin and will be in extreme distress; when people will wish to be sent to Hell forthwith, instead of the agonising wait. RasūlAllāh ﷺ will intercede for all of them, including disbelievers, pray for relief – this is the Major Intercession – for which everyone from the first to the last: supporters, opponents, believers and disbelievers, all will praise him for this great favour; this is known as the **Extolled Station** (*al-maqām al-mahmūd*). In addition to this Major Intercession, there are other kinds of intercessions (given to our Master ﷺ):

- ▶ Many will be allowed into Paradise without any accounting; a figure of 4.9 billion is known about such people; many more will enter in addition to them and only Allāh táālā or the Prophet ﷺ (after being informed by Allāh) know their count.
- ▶ Many will be among those who have completed their accounting and sentenced to Hell; RasūlAllāh ﷺ will save them from Hell.
- ▶ Some would have already entered Hell, and RasūlAllāh ﷺ will have them removed from Hell.
- ▶ Some in Hell will have their punishment reduced because of the intercession of RasūlAllāh ﷺ.

A72. There are different kinds of intercession, such as intercession for the sake of prominence near Allāh, intercession for being beloved to Allāh, intercession for being granted permission by Allāh; every



kind of intercession is given to RasūlAllāh ﷺ. Anyone who denies any of these forms of intercession is misguided, and a heretic.

- A73. The lofty station of Intercession has already been granted to RasūlAllāh ﷺ as he has said: “I have been granted permission to intercede”. In the Qur’ān, his Lord Almighty has said:

وَأَسْتَغْفِرُ لِدُنْيَاكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

And seek forgiveness for the sins of believers dear to you  
and for [other] believing men and believing women.

If this is not intercession, then what is? O Allāh, grant us the intercession of your noble and beloved Messenger ﷺ when –

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿١﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٢﴾

That Day, neither wealth nor children will benefit.  
Except one who came to Allāh with a sound heart.

Allāh willing, we will shortly mention details about the Judgement Day, about intercession on that day and some other special events that will occur on that day.

- A74. The love of RasūlAllāh ﷺ is the basis of faith – in fact, faith is all about loving him ﷺ. One cannot become a [perfect] Muslim until one loves RasūlAllāh ﷺ more than their own parents, their children and every other person in the world.
- A75. Obedience to RasūlAllāh ﷺ is obedience to Allāh tāālā. Obedience to Allāh tāālā is impossible if one disobeys RasūlAllāh ﷺ. If a person is in the midst of obligatory prayer, and RasūlAllāh ﷺ calls him, it is necessary for him to answer him and go to him immediately;

regardless of how long he speaks with RasūlAllāh ﷺ the person is deemed to be in prayer – and there will be no effect on his prayer.

- A76. It is an important constituent and the cornerstone of faith to believe in the greatness and superiority of our Master Prophet ﷺ. After professing faith, the most important obligation upon a Muslim is to show reverence and observe the respect due to the Prophet ﷺ. On the way home from the Battle of Khaybar, RasūlAllāh ﷺ stopped at Şahbā. He finished his late noon prayer [*áṣr*] and rested for some time. He placed his blessed head on the lap of Mawlā Áli who had not yet prayed. The sun began to set, but Áli did not move an inch for fear of disturbing our Master's sleep. When RasūlAllāh ﷺ woke up, the sun had already set and when Áli mentioned that he had missed his *áṣr* prayer, RasūlAllāh ﷺ commanded the sun to return – Mawlā Áli ﷺ prayed *áṣr* and then the sun set again. The best of all forms of worship is *ṣalāt* [or *namāz*], and the late noon prayer [*áṣr*], also called the middle prayer [*ṣalāt al-wustā*], is the most important. Yet, Mawlā Áli ﷺ sacrificed his obligatory prayer instead of disturbing Muṣṭafā ﷺ. After all, it is *because* of Muṣṭafā ﷺ that we have learned the correct manner of worshipping Allāh táālā.

Another instance in the ḥadīth that supports this view is that in the cave of Thawr, when Abū Bakr al-Şiddīq went in first and saw a few openings, he tore his upper garment and plugged in all the crannies except one; Abū Bakr plugged this one by placing his big toe upon it. Thereafter, he asked RasūlAllāh ﷺ to enter, who came in, lay down and rested his head in Abū Bakr's lap. A snake living in that cave was eager for a glimpse of RasūlAllāh ﷺ – and tried to come

out of the hole. It tried rubbing its head against Abū Bakr's toe – who did not budge fearing that it would disturb RasūlAllāh's ﷺ sleep. When it could not make its way out, the snake bit his toe. Even though Abū Bakr al-Ṣiddīq did not move, his eyes welled up with tears due to the unbearable pain and a teardrop fell upon RasūlAllāh's ﷺ face, who woke up and asked him about the matter. When he told him about the snake bite, RasūlAllāh ﷺ daubed his saliva on the bite and he was cured instantly. However, this had a long term effect on Abū Bakr and he passed away twelve years later due to this poison, as a martyr.

*Thus it is proven: every other obligation is secondary [to his service]*

*The basis of all fundamentals is fealty to the Crowned one.*

- A77. The respect and reverence due to RasūlAllāh ﷺ in this day and age is obligatory in the same manner as it was when he was present in this world before his passing away. When he is mentioned, one should listen with attention, deference and humility and send blessings and salutations on him upon hearing his blessed name ﷺ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مَعْدِنِ الْجُودِ وَالْكَرَامِ  
وآلِهِ الْكَرَامِ وَصَحْبِهِ الْعِظَامِ وَبَارِكْ وَسَلِّمْ

O Allāh! Bestow blessings upon our lord and master, Muḥammad ﷺ, the treasure trove of generosity and kindness and upon his noble descendants and his glorious companions, and give him munificence and greet him. Among the signs of love of the Prophet ﷺ are that:

- One should remember him often.
- One should recite ṣalawāt [*durūd*] as much as possible.

- ▶ One should write the blessing in full when his blessed name is written; some people abbreviate it as: PBUH or SAW, and it is forbidden [*ḥarām*] to do so.
- ▶ One should love his blessed progeny, his companions, his helpers [*anṣār*] and everyone and everything related to him.
- ▶ The enemies of RasūlAllāh ﷺ should be treated as one's own enemies– even if they are one's own father, brother, son or a relative. If one does not do so, he is not true in his claim of loving the Prophet ﷺ. The Companions left their beloved ones, their relatives, fathers, brothers and their homeland only for the love of the Prophet ﷺ. How is it possible for one to claim love of the Prophet ﷺ and still have affection for his enemies? One cannot straddle two ships or hold two diametrically opposite positions at the same time. One either walks on the path of Paradise or goes to Hell [and there cannot be a third option].
- ▶ We should use respectful words to describe him and avoid expressions and words that sound demeaning or do not accord esteem due to the Prophet ﷺ. One should not utter a word that is disrespectful or degrading or discourteous or ungenteel or ungracious or in any way unworthy of being used in his honour.
- ▶ One should not address him by calling out his name – this is not permissible. One should always call him by the titles Allāh tāālā has bestowed upon him such as: 'O Prophet of Allāh' [*yā nabiyyAllāh*] or 'O Messenger of Allāh' [*yā RasūlAllāh*] or 'O Beloved of Allāh' [*yā ḤabībAllāh*].

- ▶ If one visits the Pleasant City [*Madīnah Tayyibah*] of the Prophet ﷺ and is blessed to stand in front of his radiant tomb, one should respectfully stand at a distance of four cubits, with bowed head and recite the ṣalawāt. One should not go very close to the door to his tomb nor stand there idling or looking here and there.
- ▶ Beware! Be warned! Do not speak loudly or be noisy when you are present near his tomb. Otherwise, every good deed of yours might go to waste, and you will be humiliated if you dare to raise your voice or speak aloud without care.
- ▶ One of the most important signs of love for the Prophet ﷺ is to seek and learn about the sayings and actions of the Prophet ﷺ, his life, circumstances, his character, his habits and strive hard to emulate him and follow his tradition.

A78. If a person micrifies or denigrates any saying or action or state of the Prophet ﷺ, such a person is a disbeliever [*kāfir*].

A79. RasūlAllāh ﷺ is the absolute deputy, vice-regent of Allāh. Every thing in this world is under his command – he can dispense in it howsoever he wishes, give anything to whomever he wants and take back whatever from whoever he wishes. When he issues a command, there is no one in the creation who can change it; he is the overlord of the entire creation and subordinate to none except his Nourisher [*rabb*], Almighty Allāh. He ﷺ is the overlord and master of all men – whoever does not acknowledge this will be deprived of the sweetness of his tradition [*sunnah*]. The entire earth is his dominion and Paradise his demesne. The kingdom of the heavens and the earth is under his command, the keys of

Paradise and of Hell are placed in his blessed hand ﷺ. Sustenance, abundance, benefit and every kind of bounty is distributed from his largesse; this world and the Hereafter are, but one part of his grant. He ﷺ is *the* law-giver; the shari'ah is under his authority. He ﷺ can promulgate and nullify any law – he can forbid or make permissible anything for anyone he wills and he can exempt anyone from any obligatory action [*fard*] if he so wishes.

- A80. The high office of prophethood was first granted to RasūlAllāh ﷺ [in the realm of souls] on the Day of the Covenant, when Allāh tāālā took the covenant from all the Prophets to bear faith in him and to aid him – and they were bestowed with prophethood upon this condition. Our master is the Prophet of all other prophets; and all other prophets are followers of our Prophet ﷺ. They were his representatives in their respective periods. Allāh tāālā has made our Prophet ﷺ a manifestation of His Glory and illuminated the entire world by the light of our Prophet ﷺ – in other words his presence can be felt everywhere.

***Like the mid-day sun overhead and its light –  
flooding the earth – from the east to the west***

And those who lack vision have no remedy:

***If a bat cannot stand the light of the day  
What then, is the sin of the sun at mid-day?***



## AN IMPORTANT NOTE

It is forbidden to mention or discuss the lapses or errors of Prophets, except in the recitation of the Qur'ān or in narrations of ḥadīth. One should not overstep limits when speaking about them – Allāh tāālā is their Creator and the Absolute Lord. He can speak about anyone or describe them as He Wills.

Also, Prophets are beloved slaves of Allāh and they demonstrate utmost humility in His Presence, and thus say things about themselves in a self-effacing manner. Others are not permitted to use such words and descriptions – nor use those words [said by Allāh tāālā about His Prophets, or by Prophets referring to themselves]. We cannot describe Prophets with such attributes based on words used in the Qur'ān and Ḥadīth. Those who do so will be humiliated and will be deprived of grace. Moreover, those actions of Prophets which are termed as lapses or errors had numerous aspects of hidden wisdom in them, and thousands of advantages, and entailed many benefits and blessings [for the world]. Look at one among the so-called 'errors [of judgement]' of Prophets; i.e., the lapse of Prophet Ādam ﷺ; if it had not occurred, he would not have come down to earth, nor populated this earth with men; neither would Books be revealed, nor Messengers would have come, nor would there be holy war, and the opportunity to gain millions and billions of rewards in the Hereafter would be non-existent. The door to all of these precious fruits and blessings was opened by just one such 'error'.

When the lapses of Prophets are far greater in stature and more admirable than the good-deeds of the highest among saints, the righteous and pious folk [*ṣiddīq*], how can one compare their ‘errors’ to yours and mine?

***The good deeds of the pious and righteous folk are comparable to the errors of beloved ones [of Allāh].***





## 4. CONCERNING ANGELS

Angels are luminous beings. Allāh táālā has given them the power to assume any form they wish – sometimes they appear in human forms and on other occasions they may appear in other forms as well.

A81. Angels obey the commands of Allāh absolutely and do not disobey him in any way, neither deliberately nor by forgetfulness, negligence or error. They are immune to sins and are divinely protected from committing both major or minor sins.

A82. Angels are assigned various duties such as:

- ▶ delivering the Revelation [*waḥy*] to Prophets
- ▶ making it rain
- ▶ some control the winds
- ▶ some deliver sustenance
- ▶ some fashion the faces of children in their mothers' wombs
- ▶ some dispense [perform actions, work upon, *taṣarruf*] in the bodies of humans
- ▶ some protect humans from their enemies
- ▶ some are appointed to find assemblies where Allāh táālā is remembered [*dhikr*] and be present in those assemblies
- ▶ some write down the deeds of humans
- ▶ many other Angels are ordered to be present at the tomb of our Prophet ﷺ.

- ▶ some are assigned to deliver the prayers and salutations of Muslims to the Prophet ﷺ.
- ▶ some are tasked to interrogate the dead
- ▶ some take out the souls from bodies [at the time of their death]
- ▶ some are appointed to administer punishment
- ▶ an Angel is appointed to blow the Horn [that signals the end of the world].

Angels have been assigned many other duties, other than those mentioned above.

- A83. Angels do not have a gender; they are neither male nor female.
- A84. It is *kufr* to believe that they are pre-eternal [*qadīm*] or that they are creators [*khāliq*] of anything.
- A85. Only Allāh ﷻ, who has created them, knows their number; or His Messenger ﷺ after being informed by Allāh. Among Angels, four are very well-known: Jibrīl, Mikā'il, Isrāfīl, Āzrā'il عَلَيْهِمُ السَّلَام. These four are superior to all other Angels.
- A86. Disrespecting or insulting Angels in any manner is disbelief [*kufr*]. Sometimes, ignorant people call their enemies or those whom they hate as **Angel of Death** or **Āzrā'il**. This is close to being a statement of disbelief.
- A87. It is *kufr* to reject the existence of Angels or to say that 'angel' is a descriptor of the propensity to do good and they do not exist as discrete and actual beings.



## 5. CONCERNING THE JINN

A88. Jinns are created from fire. Some jinns are given the power to shift shapes and take any form at will. Jinns usually have very long lives. Evil jinns are termed as *Shayṭān*.

They are also creatures similar to humans and they too have souls and [ethereal] bodies. They mate and reproduce; they also eat, drink, live and die.

A89. Among the Jinn, there are Muslims and disbelievers [*kāfir*]; the proportion of those who disbelieve among them is greater than those among humans. Similar to humans, there may be pious or corrupt, and immoral individuals among jinn – or even Sunnis and heretics among them. The proportion of the evil ones among jinn are comparatively higher than the proportion of corrupt and unrighteous humans.

A90. It is kufr to deny the existence of jinn – or to rationalise and claim that the ‘jinn’ refers to the evil that exists in humans.



## 6. BARZAKH – THE REALM OF THE DEAD

Barzakh is an intermediate state between this world and the Hereafter. Everyone enters this state after death and remains in this realm until Judgement Day. Humans and jinns will be in states befitting their deeds in this world. This realm is greater in expanse than this world. The life in this world compared to the *Barzakh* is analogous to one's life in their mother's womb to life in this world. Some souls will be in comfort and some will be in agony in the *Barzakh*, the intermediate world.

- A91. Every person has been allotted a time to live – this can neither increase nor decrease. When the time of an individual in this world is over, *Ízrā'yīl* will come to take out the soul [from the body; i.e., give him death]. The dying man will see rows of Angels on either side as far as he can see; if the departing person is a Muslim, he/she will see Angels of mercy and if he/she is a *kafir*, he/she will see angels of punishment. The truth of Islām will be apparent to everyone like the shining sun at that moment...but alas! Accepting Islām at that moment is of no use – because one has to bear faith without seeing [*ghayb*] and at this point, one can clearly see everything and hence his/her belief after seeing the Angel of Death will not be of any use.
- A92. The connection of the soul with the body remains even after death. Even though the soul has left the body, it is aware of what is happening around it [i.e. the body] and is capable of feeling and perceives its surroundings just as it could when the person was alive. Rather this perception increases after death. In this world, a body feels cold water, cool breeze, soft carpets, tasty foods – all

these are sensed by the body but its pleasure and comfort is felt by the soul; similarly unsavoury effects are also sensed by the body, but its pain and agony is experienced by the soul. Also, there are many ways a soul can feel happiness, comfort, pain or sadness even without physical stimuli.

A93. After a Muslim's death, his/her soul is lodged in various places based on the person's rank and state.

- ▶ Some remain near their graves
- ▶ Some are positioned near the Well of Zamzam
- ▶ Some are positioned between the heaven and the earth
- ▶ Some are on the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup> or 7<sup>th</sup> heaven
- ▶ Some are located even higher, beyond the seven heavens
- ▶ Some are near the lights that hang below the Grand Throne [ársh]
- ▶ Some in the highest of the *illiyyīn*.

Wherever they may be, their connection with their bodies remains intact. They see and recognise those who come to visit them at their graves. The perception of souls is not merely near their graves [but souls can see far beyond]. This is similar to their description in the ḥadīth: *'Like birds that were caged, and which have now been released'*. Great scholars [imāms] have said: *'Pure beings – when they are released from their bodies reach the highest firmament and they can see and hear everything, just as someone is present in that place'*. It is said in the ḥadīth: *'When a believer dies, paths are opened for him and they can go wherever they wish.'* Shāh Ábdu'l

Ázīz [al-Dihlawī] has said: ‘Distances, far or near, are the same for the soul’. The unclean souls of disbelievers remain near their funeral pyres or in the places where they are interred. Some of these [disbelieving souls] hover near the well of *Barhūt*, a trench near Yemen; some are underworld in the first, second and so on, until the seventh level of the earth; some are further below in *Sijjīn*. Wherever they might be, they see and recognise those who pass by their places of burial [or funeral]. They hear what is being said, but cannot reply as they are imprisoned and are not allowed to respond.

- A94. The belief in transmigration of souls is *kufr*. Some believe that the soul transmigrates to other bodies – whether that of a human or an animal – this is known in Indian languages as *āwā-gawan* and in Arabic as *tanāsukh*.
- A95. Death is defined as the separation of the soul from the body; not that the soul is exterminated – it is heresy to believe that the soul will be annihilated.
- A96. The deceased can also speak – common folk among jinn and humans cannot hear them; but animals can hear their voices.
- A97. When the dead man is buried, the grave squeezes him/her. If the dead person is a Muslim, then this will be similar to a mother clasping her child in a loving embrace; if the person is a *kāfir*, it will squeeze with a force that will crush his or her ribs.
- A98. When people bury the dead man and return, the dead man hears the fading sound of footsteps of those who are going back; at that time, two ferocious Angels, in the most horrifying form and a

ghastly appearance will come cleaving the earth with their fangs and descend in the grave. Their bodies will be dark, their eyes will be blue and flames will be shooting from their eyes. Their bodies will be covered with hair and their fangs will be very long, with which they will tear the earth and go inside the grave. These two angels are known as *Munkar* and *Nakir*. They will grab the dead man, shake him violently and make him sit up and interrogate him in a thundering voice and a harsh tone. They will ask him the following three questions:

1. Who is your Lord Sustainer? [*man rabbuka?*]
2. What is your religion? [*mā dīnuka?*]
3. What would you say about this person? [*mā kunta taqūlu fī hādha'r rajul?*]

If the dead person is a Muslim, he or she will reply to the questions thus:

1. My Lord-Sustainer is Allāh [*rabbī Allāh*].
2. My religion is Islām [*dīnī al-islām*]
3. He is the Messenger of Allāh [*huwa RasūlAllāh ﷺ*].

They will ask: 'How did you know the answers?' The man will reply: 'I read the Book of Allāh, I believed in it and attested to its truth.' In another narration: When he answers satisfactorily, the Angels will say: 'We knew that you would answer correctly.' And it will be proclaimed from the heavens: 'My slave has indeed uttered the truth. Give him a bed and clothes from Paradise, and open a door from which he can feel the fragrance and fresh breeze from

Paradise.’ His grave will be expanded as far as his sight can see and he will be told: ‘Sleep, as a newly married groom sleeps on his wedding night.’ This will be for the pious and righteous folk. And among the common people, such bounties will be for whomever Allāh wishes; the reward/comfort in the grave will be according to their ranks and deeds; the graves of some will be extended to 70 yards and for some even more – as far as their sight can reach. Sinners will be punished in their graves. Some will be given punishment befitting their sins; but some will be forgiven upon the intercession of their guides, their imāms or friends of Allāh. Or they will be forgiven without requiring any intercession and only by the Mercy of Allāh. Some scholars have said that a sinful believer will suffer punishment only until the following Friday [after burial] and will be exempted thereafter. Allāh tāālā knows best. In a ḥadīth it is said that a Muslim who dies on a Friday or during the month of Ramaḍān – whether during the day or in the night – will be spared the interrogation of *Nakīrayn*, the two Angels. The detailed narration concerning the window that will be opened towards Paradise goes thus: First, a window towards hell will be opened on the left side of the buried man, from which a gust of hot air, scorching heat and stink will be felt. The window will be closed immediately and then a window from Paradise will be opened on the right, and the person will be told: ‘If you had not given the right answers, you would have suffered the former; but [since you answered correctly] you will get this. This is done so that a man appreciates the reward and great bounties of his Lord Almighty, who spared him such a painful torment and granted him such pleasure and comfort.



The hypocrite [*munāfiq*] will be meted the opposite: a window towards Paradise will be opened from which he will feel the fragrance and the cool breeze; he will be allowed to peek into paradise and immediately the window will be closed and the window towards Hell will be opened. The hypocrite will suffer twice over – in addition to the punishment and Hellfire, he will also feel anguish for the colossal loss and the opportunity he squandered – that in spite of being a Muslim outwardly, he disbelieved in the Prophet ﷺ and that he disrespected him, and was consequently deprived of such luxury. The hypocrite will answer thus [for the three questions above]:

1. Alas! Alas! I don't know! [*hāh hāh! lā adrī*]
2. Alas! Alas! I don't know! [*hāh hāh! lā adrī*]
3. I would hear people say something, and I would repeat it [*kuntu asmaū'n nāsa yaqūlūna shay'an fa-aqūl*]

It will be proclaimed from the heavens: 'He is a liar! Make for him a bed of fire, and clothe him in clothes of fire and open the door towards Hellfire.' The heat and flares from Hell will reach him and [two] deaf and blind Angels will be appointed to punish him. They will carry powerful iron maces which can pulverise a mountain, and they will rain blows on the disgraced man with those maces. In addition to this, snakes and scorpions will torment the person in the grave – and his/her deeds will assume the shapes of ferocious dogs, wolves, etc. and torment the sinner. Similarly, good deeds of Muslims will appear in pleasant forms and give them company.

A99. According to Islamic belief, punishment or comfort in the grave [depending on the deeds of the dead person] is real and true. This

will be inflicted upon [or sensed by] both the body and the soul, as mentioned above. Even after the body is decomposed, incinerated or turned to ashes and dust – there are fundamental particles of the body which are indestructible and will remain until Judgement Day. Punishment or reward will be felt by these particles and bodies of individuals will be created anew from these particles. These are indestructible and infinitesimally small particles which cannot be seen even with a microscope, nor can fire burn them, nor can they be decomposed in the earth. These are found in the tailbone, known as *ʿajb al-dhanab*, which will be the seed, the source material to regenerate bodies.

Souls will be returned to these [regenerated] bodies, and not newly created ones. The increase or decrease in the size of a body does not change the fact that it is the same body belonging to the same person. A child is so small and delicate when it is born; it then grows into a big and strong man. When a brawny young man is afflicted by disease, his body becomes weak and gaunt – and after he recovers, his body becomes strong and energetic once more. In spite of all these transformations, no one will say that an entirely new person appeared with every change. Similarly, on Judgement Day, the body will be regenerated – the very flesh and bones that were scattered after being turned to dust or ashes will be gathered by [the Divine Command of] Allāh and regenerated from the indestructible particles of that specific human being and restored to their former state; every soul will be returned into his or her resurrected body.

This is known as *ḥashr* – or the Gathering [of bodies and souls]. Anyone who denies or refuses to believe that bodies and souls will be punished or given comfort in their graves is a heretic.

- A100. If a dead body is not buried in a grave and is left lying on the ground – wherever it may be – whether thrown away [or burned on a pyre] the dead person’s soul will be interrogated and the three questions will be asked; punishment or reward will be meted out in that place. If a lion devours a man, he will be questioned in the very stomach of that lion – and punishment or reward will be dispensed in that place.

**NOTE:** The bodies of some humans of high rank will not decompose in the earth. Among such honoured ones are the bodies of Prophets, the friends of Allāh [*awliyā’a-Allah*], the [righteous] religious scholars, martyrs, those who memorise the Qur’ān and [sincerely] act upon its injunctions and those who are the beloved ones of Allāh, and those bodies that have never sinned against Allāh, and those people who spend most of their time in reciting the *ṣalawāt* [*durūd*] upon RasūlAllāh ﷺ.

One who says that “Prophets have died and decayed” is misguided, a heretic, a foul-mouthed and a vile person who has certainly disrespected the Prophets [of Allah].



## 7. JUDGEMENT DAY AND THE GREAT ASSEMBLY

Indeed, this earth and the skies, jinns, humans, Angels and [the whole universe] will be annihilated some day. Only Allāh tāālā is Eternal, He exists perpetually and unceasingly. Before this world comes to an end, some signs will appear [indicating the approaching of the Hour].

- s1. The earth will collapse [*khasf*] in three places and people will be buried in sinkholes: One in the east, another in the west and the third in the Arabian peninsula.
- s2. Knowledge will deplete – as scholars will pass away and there will be no replacements. This doesn't mean that knowledge will be erased from the hearts.
- s3. Ignorance and barbarism [*jahl*] will be rampant.
- s4. Adultery and fornication will become common – people will commit fornication without any shame, like the mating of donkeys, without any regard or respect for anyone.
- s5. Men will decrease in number and women will increase; the gender ratio will be 1:50; one male to fifty females.
- s6. Apart from the major *Dajjāl*, there will be thirty minor *Dajjāls*, who will claim to be prophets, even though prophethood has ended [with our Prophet Muḥammad ﷺ]. Some have already appeared such as Musaylamah al-Kadh'dhāb, Ṭulayḥah ibn Khuwaylid, Aswad Ansī, Sajāḥ – a woman who claimed to be a prophetess herself, but later converted to Islām and [recently] Ghulām Aḥmad Qādiyānī. There will be many more such claimants in the future.

- s7. There will be plenty of wealth – the Euphrates river will open up its treasures, and there will be mountains of gold therein.
- s8. There will be verdure, gardens, greenery and streams [of water] in the Arabian desert.
- s9. It will be difficult to be a practising Muslim; being a religious person will be similar to clutching a glowing ember. Things will become so bleak that a man will visit a graveyard and wish that he were already dead and buried in a grave.
- s10. There will be no blessing in time – a year will pass as quickly as a month, a month as a week, a week as if it were a day, and the day like something that caught fire, flashed and died down [in an instant]. In other words, time will pass quickly.
- s11. People will not pay *zakāt* and equate it to an [unfair] tax.
- s12. People will acquire religious knowledge, but not for religious reasons.
- s13. A man will obey his wife...
- s14. ...and will disobey his parents.
- s15. He will maintain cordial relations with friends, and stay away from his own father.
- s16. People will be loud and noisy in mosques.
- s17. There will be plenty of music and singing [and it will be widespread].
- s18. People will curse their elders
- s19. Wild animals will communicate with humans; the cracker of a whip and the shoelaces will 'speak' [i.e. communicate] and give

information to a man of what happened in the house in his absence.  
A man's own thigh will give him information.

- s20. People from the lowest strata of society, those without clothes or shoes will [become extremely rich and] take pride in [living in ornate] palaces.
- s21. **Dajjāl** – the Antichrist - will appear before the Apocalypse. He will roam the earth and visit every place in merely forty days, except Makkah and Madīnah. In those forty days, the first day will be as long as a year, the second day will be as long as a month, the third day will be as long as a week – the rest of the days will be 24 hours long. He will travel very fast, like a swift cloud in the sky carried by the wind. His mischief will be severe – he will have a garden and fire with him, which he will name as paradise and hell, and will go with him wherever he goes. But they are opposite in reality; that which he shows as a garden and appears as a garden from outside, will actually be fire; the 'hell' that he will show, will actually be a place of comfort. He will claim to be a god. He will put those who believe his claim to be a god into his 'paradise,' and those who reject will be sent to his 'hell'. He will bring back the dead to life. He will make the grass grow on the earth upon his command. He will cause rain to fall. Animals in that period will become fat and stout. The dead in that area will rise like a swarm of bees and these zombies will join his army. He will display a number of such illusions. These will either be some sort of tricks or a kind of magic abetted by the evil jinn [*shayāṭīn*] – yet, these things will not be real and will disappear as soon as Dajjāl leaves the place.

When he tries to enter Makkah or Madīnah, Angels will stop him from entering the two sanctuaries. Prior to this, there will have

occurred three earthquakes in Madīnah, and all those without faith in their hearts, but were Muslims only in external appearance will have abandoned Madīnah. They will then encounter the mischief of Dajjāl, who will be accompanied by various groups of Jews. The [Arabic] letters **kāf-fā-rā**, i.e. *kāfir*, will be etched upon his forehead, which only Muslims will be able to read; disbelievers will not be able to see it. After touring the world, when he finally comes to the Levant [*shām*], Sayyidunā ʿĪsā ﷺ will descend on the eastern minaret of the grand mosque in Damascus [*jāmiʿ masjid*]. It will be prior to the dawn prayer, and the *iqāmah* for the dawn prayer would have been said, and Imām Mahdi will be present in that congregation. Sayyidunā ʿĪsā ﷺ will order Imām Mahdi to lead the prayer, which he will. The accursed Dajjāl will disintegrate due to the fragrance of Sayyidunā ʿĪsā ﷺ like salt melts in water and the fragrance of Prophet ʿĪsā ﷺ will spread as far as one can see. Dajjāl will run, and Sayyidunā ʿĪsā ﷺ will pursue him and eventually throw a spear striking at his back and dispatch him to Hell.

- s22. **Sayyidunā ʿĪsā ﷺ will descend from the heavens:** A brief description was given above on how he will descend to the earth. [After slaying Dajjāl] and during his rule, there will be plenty – and people will be so rich that if they try to give charity, they will not find anyone to accept it. In those times, there will be no enmity among people, nor hatred nor jealousy. Sayyidunā ʿĪsā ﷺ will break the cross and kill the pig. All the People of the Book who remain [after the great war] will become Muslims and follow Sayyidunā ʿĪsā ﷺ. There will be only one religion and madh’hab in the world at that time – the religion of Islām and the madh’hab of Ahl al-Sunnah. Children will play with snakes; sheep will graze

fearlessly in front of lions. Sayyidunā ʿĪsā ﷺ will remain on earth for forty years. He will marry, have children, and after his passing, he will be buried in the radiant mausoleum of RasūlAllāh ﷺ.

- s23. ***The appearance of Imām Mahdi:*** In brief, a time will come when disbelievers will gain control of and rule over the entire world, and when *abdāl* from various parts of the world will all emigrate to Makkah and Madīnah; the whole world will be ruled and controlled by disbelievers, except the Ḥaramayn. In such a time, during the month of Ramaḍān, the *abdāl* will be circumambulating the Kābah, and Imām Mahdi will also be present among them. The friends of Allāh will recognise him and will ask him to accept their allegiance (*bayāh*). A voice will be heard:

***This is the vice-regent of Allāh, the Mahdī (the Guide) – Hear him and obey!***




Everyone will pledge allegiance to him. Imām Mahdi will take the people along with him and proceed to the Levant. After the slaying of Dajjāl, Sayyidunā ʿĪsā ﷺ will be commanded to take Muslims atop Mount Sinai, as hordes of ferocious wild men will overrun the earth and no one will be able to stop them.

- s24. ***The Rise of Gog and Magog*** [*Yaʿjūj-Maʿjūj*]: After Muslims take refuge on Mount Sinai, the hordes of Gog and Magog will appear on earth. They will be so many in number, that when one of their factions passes by the Lake Tiberias, which is [about] ten miles long, they will drink its water entirely before moving on. When another group arrives thereafter, only traces of water will be left and they will say: ‘It seems there used to be water in this lake once upon a time’.



They will kill and plunder humans on earth and when they tire of this, they will say: ‘Come let us kill the people in the heavens’ and will fire into the sky – their arrows will be returned with blood upon them (miraculously, by the Command of Allāh).

They will be busy in such antics, and Sayyidunā ʿĪsā ﷺ will be with his companions on the mountain, besieged by Gog-Magog from below. They will be short of food and the head of a cow will be worth more than 100 gold coins. Sayyidunā ʿĪsā ﷺ and his companions will pray to Allāh tāālā to deliver them from this menace. Allāh tāālā will cause an infection in their necks [i.e. Gog and Magog] and all of them will die at the same time. Sayyidunā ʿĪsā ﷺ will come down from the mountain and will see that the world is strewn with their carcasses and the stench has filled the earth. Sayyidunā ʿĪsā ﷺ, along with his companions, will pray to Allāh tāālā to cleanse this earth. Allāh tāālā will send birds that will pick these carcasses and throw them far from habitation (wherever Allāh tāālā Wills it to be). Their bows, arrows and quivers will be so many that Muslims will use them as firewood for seven long years. There will be torrential rains thereafter which will cause the earth to be a smooth plain. The lands will become fertile – and the earth will be commanded to bring forth fruits and vegetation in plenty and the skies will be commanded to pour its blessings. The size and quality of the produce will be so good that a single pomegranate will be so big that it can satiate a group of people and its peel will give shade to ten people. Milk from a single she-camel will satiate a group of people, a cow’s milk will suffice for a tribe, and the milk of a goat will be sufficient for an entire family.

- s25. **Appearance of Smoke** [*dukhān*] that will fill the atmosphere and plunge the earth in darkness.
- s26. Coming of the **Beast of the Earth** [*dābbatu'l ard*]: This is a beast which will carry the staff of Sayyidunā Mūsā  in one hand and the signet ring of Sayyidunā Sulaymān  in another. It will use the staff to make a radiant mark on the foreheads of Muslims, and use the ring to make a dark one on the foreheads of disbelievers [*kāfirs*]. Every Muslim and kāfir will be known openly at that time. This mark will not change and whoever is a disbeliever will remain thus and the believer will remain steadfast on faith.
- s27. **Rising of the sun from the east**: The door of repentance will be closed after this major sign – accepting Islām after the appearance of this sign will be of no use.
- s28. A few years after the passing of Sayyidunā ʿĪsā  and merely forty years before the end of the world, a fragrant breeze will blow, passing under the armpits of Muslims who will all die. Thereafter, for forty years, no child will be born – in other words, the youngest person on earth when the Final Hour comes will be forty years old. The entire world will be inhabited by disbelievers – there will not remain a single person who will even utter the name of Allāh. A man would be plastering his wall, another would be eating his food and people would be busy in their occupations when suddenly, the angel Isrāfil will be commanded to blow the Horn. The sound will begin faintly and then become a deafening blast – people will hear this sound and faint at first and then fall down dead. The heavens, the earth, the mountains and everything that exists – including

Angels, and also the Angel who blows the Trumpet, will be annihilated. No one will exist except Allāh, who will ask:

لِمَنِ الْمُلْكُ الْيَوْمَ

Whose Dominion is it on this day?

Where will the oppressors, the tyrants, powerful kings and the haughty ones be on this day? Who will be left to answer? Then, Allāh táālā will Himself answer and say:

لِلَّهِ الْوَحْدُ الْقَهَّارِ

It belongs to Allāh, the Only God, the [absolute] Subduer

Thereafter, whenever Allāh táālā Wills, He will resurrect Isrāfil ؑ and command him to blow the Horn again; at the sound of the second blowing, everyone from the first to the last: Angels, humans, jinn, animals, everyone will come back into existence. The radiant tomb of our master, Prophet Muḥammad ﷺ, will be opened first, and he will rise clutching Abū Bakr al-Ṣiddīq ؓ in his right hand and Ūmar al-Fārūq ؓ in his left hand. Those buried in Makkah and Madīnah will [be the first to] rise and join the Prophet ﷺ and his Companions enroute to the Great Field of Assembly.



- A101. The Day of Judgement [the Day of Resurrection, *Qiyāmah*, the Apocalypse] will certainly come to pass. Anyone who denies or rejects it is a *kāfir*.
- A102. The Assembly or the Gathering [*ḥaṣhr*] is not only for the souls; but for bodies as well; i.e. both the bodies and souls will be gathered

and resurrected. Whoever says that only souls will be raised and bodies will not be resurrected is a *kāfir*.

- A103. In this world, a soul lives in a body and they are associated with each other. It will be the same body in which the soul resided before death that will be resurrected; **not** that a new body will be created and the soul linked to a newly created body.
- A104. Usually, bodies decompose after death and are dispersed in the elements – whether in the earth, water or the air [as ashes], or eaten up by animals. On the Day of Judgement, Allāh tāālā will gather all these parts and resurrect them as the same body [at the time of his/her death]. People will rise from their graves naked, barefeet and without circumcision [just as they had come into this world the first time; i.e. at the time of their birth in this world]. [They will be given clothes and they will walk towards the Great Assembly]. Some will be barefeet, some will be mounted – and those mounted will ride alone, or will be mounted with others, from two to ten people on a single steed. The disbeliever will go to the Assembly, crawling upon his face, and some disbelievers will be dragged to the Assembly by the Angels and some others will be impelled by fire. This Field of Assembly will be located in and around the Levant in today's world. The world will be levelled on that day such that a grain falling on one corner can be seen from the opposite corner. The earth will be made of silver and the sun will be at a distance of one mile [from the earth]. The narrator of this ḥadīth said: 'I do not know if *mīl* was mentioned as a kohl-applicator, or as a unit of distance'. Even if it were a unit of distance – i.e. one mile – would the heat be any bearable? Today, the sun is at a distance of 4000

years away from the earth and it is the cooler side that faces the earth; yet, when it is overhead at noon, one finds it extremely discomforting to go outside. On that day, it will be at a distance of one mile, its hotter face turned towards the earth – what can one say about the heat on that day! The earth is made of clay and sand – yet one cannot walk barefoot during the noon in summer; but on that day, the ‘earth’ will be turned into copper – and the sun will draw closer...how can one describe such scorching heat?

We ask Allāh táālā to grant us refuge (from His Wrath).

The brains of men will be boiling inside their skulls, and most of them will be sweating profusely, so much that one individual’s sweat will be absorbed by an area of 70 square yards and the sweat that remains unabsorbed will collect and rise and come up to their ankles; for some until their knees, for some until their waists, for some until their chests, and for some until their necks. The disbelievers will be wading in their sweat that would have reached their mouths – as if it were a bridle restraining them and will be tumbling, dipping and diving in that sweat.

The thirst one would feel in that state of intense heat is indescribable. The tongues of some folk will become dry and prickly as thorns; the tongue of some others would have fallen out. The hearts of men will be flushed [with anxiety and fear] and come to their mouths. Every person who will be afflicted on that day, will suffer according to the degree of his sins. A person who does not give the poor-due (zakāt) will be branded on his flanks, his forehead and his back by the very gold and silver (the zakāt of

which was not paid). A person who does not give the zakāt of animals will be made to lie down and the animals (whose zakāt was not given) will be brought to gore him and trample him; they will keep going back and forth thus, until the accounting of all other people will be completed.

There will be none to sympathise and help in such a time – a man's own brother will flee from him; his own father, mother, children and his wife will avoid him. Every person will be preoccupied with his own troubles – who will help others at that time? Sayyidunā Ādam ﷺ will be commanded to set aside the group of those who will go to Hell. He will ask, how many? He will be told 999 from every thousand. This will be a time ***when children will become old men due to agony, pregnant women will miscarry, and people will appear as if they are in a state of intoxication, even though they are not intoxicated. Rather, the punishment of Allāh is severe.***

The distress and difficulties of that day could be described if they were only a few hundred or a thousand; how can one describe the terrors of the day, when there will be thousands of hardships including those which are hitherto unknown? We seek the refuge of the Protector. Moreover, this torment will not be over in a few hours or a few days or few months; rather, the Day of Judgement will last for 50,000 years, half of which will be spent in this misery. The people thus assembled will discuss and agree that they should find someone who can intercede on their behalf and relieve them from this agony. At first, all of them will decide to go to Sayyidunā Ādam ﷺ, because he is the father of all men and because Allāh tāālā has created him with a special favour, and bestowed prophethood

upon him – hence, they should go to him and request him to save them from this agony.

They will reach him with much difficulty and say: “O Ādam ﷺ! You are the father of all men; Allāh táālā has created you with a special favour and invested in you a distinguished spirit and commanded the Angels to prostrate to you, and allowed you to live in Paradise, and taught you the names of all things, and made you His chosen slave [*ṣaḥfī*]; do you not see our condition? Please intercede on our behalf and ask Allāh táālā to relieve us from this torment.”

He will reply: “I do not have that rank. On this day, I am apprehensive about my own self. On this day, the Divine Anger of Allāh táālā is manifest like never before, nor [will be] ever after. Go to someone else.”

People will say: “Who can we go to?”

He will reply: “Go to Nūḥ ﷺ. He is the first Messenger [*rasūl*] who was sent to guide the people.”

People will go to Sayyidunā Nūḥ ﷺ and speak of his greatness and tell him: “Please intercede on our behalf and ask your Lord-Almighty to render our judgement”.

They will get the same answer as before: “I am not worthy of this station. I am worried about my own self. Go to someone else”.

People will ask: “Whom do you suggest that we should go to?”

He will say: “Go to Ibrāhīm ﷺ, the Friend of Allāh [*khalīlullāh*]. Allāh táālā bestowed upon him the rank of Friendship.”

People will go to him and will get the same reply: “I am not worthy of this station. I am afraid for my own self”. 8 They will be sent to Sayyidunā Mūsā ؑ, and will receive the same answer. Then Sayyidunā Mūsā ؑ will send them to Sayyidunā ʿĪsā ؑ and he will also say the same thing: “I cannot do this. The Anger of my Lord-Almighty has manifested like never before and I fear for my own life – go to someone else.”

People will ask: “Who will you send us to?”

He will reply: “Go towards him who has no fear on this day and victory is entrusted to him. He is the leader of all the children of Ādam. Go to Sayyidunā Muḥammad ﷺ, who is the Seal of Prophets, he will intercede for you, and he is present here”. After wandering for a long time without any success [in finding an intercessor], they will finally come to our master ﷺ, stumbling, falling, weeping, wailing, and implore: “O Muḥammad ﷺ! O Prophet of Allāh! Allāh tāālā has granted you the privilege to open the doors [of intercession and paradise]. Our master! You are fearless and unperturbed on this day.” They will praise him and beseech him to intercede and relieve them from their agony. He will answer: “I am here for this purpose” [*ana laḥā*] and will say: “I am your Master, your leader [*ana ṣāḥibukum*].” [That is,] ‘I am the one you have been searching for’. He will then prostrate to Allāh tāālā [seeking mercy and relief]. He will be commanded: “O Muḥammad! Raise your head. Speak and you shall be heard. Ask and you will be given. Intercede and your intercession will be accepted!” In another narration: “Speak, and your command shall be obeyed”.



And thus intercession [*shafā'ah*] will begin and he will intercede for all kinds of people; even a person with as little faith in his heart as a mustard seed, will be interceded for and removed from Hell [eventually]. Those who were true Muslims, even though they may not have a single good deed, will be removed from hellfire.

After this, other Prophets will be allowed to intercede for their own followers; then, the Friends of Allāh [*Awliyā'a-Allah*], martyrs, scholars, memorisers of the Qur'ān [*ḥuffāz*], those who performed the Ḥajj, and every person with any religious standing and distinction will be able to intercede for their relatives, friends and acquaintances. Children who died before reaching the age of puberty will intercede for their parents. Some people will go to a [religious] scholar and remind him: "We had given you water for ablution" and another will say: "We gave you a lump of earth to clean yourself" and scholars will intercede for them.

- A105. The **Reckoning** – or the Accounting [*ḥisāb*] – is real and true. People will be accounted for their deeds.
- A106. Whoever denies that people will be held to account on Judgement Day is a disbeliever [*kāfir*]. The account of some people will be taken in private. A believer will be asked: "Have you done this, and this?" The person will accept all his crimes and expect to be sent to hell any moment. But Allāh tāālā will say: "We had concealed your flaws and sins in the world, and now, We have forgiven you". Some of them will be interrogated sternly for every little thing – and whosoever is subject to this kind of questioning will perish (i.e. they will be punished). One man will be asked: "Had I not given you

honour? Did I not make you a chief? Did I not give you horses and camels?” and will be reminded of many other favours. That person will accept that such favours were indeed bestowed upon him. He will be asked: “Did you expect to meet Me?” The man will say: “No.” He will be told: “Just as you did not remember Us, you will be cast in torment and you too will be forgotten.” Some disbelievers will lie when they will be asked about the favours upon them, and they will say: “We bore faith in You, we believed in Your Book and Messengers; we prayed, we fasted and we gave charity...” and they will mention many good deeds which they never did. They will be told: “Wait! Witnesses will now be called to verify your claims.” Those disbelievers will wonder who will testify against them. At this moment, their mouths will be sealed and their limbs will be commanded to speak. The thighs, hands, legs, bones etc. will bear witness against the person and he will be cast into Hell.

The Prophet ﷺ has said: “Seventy thousand from my followers will enter Paradise without being held to account, and by their intercession, an additional seventy thousand with every single person among them will enter without being examined. Furthermore, there will be three more groups and the numbers in these groups are not known to anyone except Allāh.” Those who pray in the night [*tahajjud*] will also enter Paradise without being held to account.

A person will come with 99 [deed] books full of sins. The length of every register will stretch as far as one can see. All of these will be kept open and Allāh will ask: “Do you deny any of these deeds? Have my angels *Kirāman-Kātibīn*, the scribes of your deeds,

committed any excess?" The man will reply: "Certainly not." He will be asked: "Do you have any excuse?" The man will reply: "None." Allāh tāālā will tell him: "There is one good deed that you have done and you will not be oppressed. A fragment will be brought out on which will be written: "I bear witness that there is no God except Allāh and I bear witness that Muḥammad ﷺ is His slave and His Messenger." The man will say: "My Lord! Of what consequence is this small fragment in the face of these volumes?" He will be told: "You will not be oppressed." The man's records of sins will be placed on one side of the scale and the fragment on the other; but that fragment will outweigh the records of sins. The mercy of Allāh is boundless, and if He has Mercy upon someone and if He so Wishes, even a small thing will suffice.

- A107. Every person will be given his or her record of deeds. The righteous will be given their records in their right hand; sinners will be given their records in their left hand, and the disbelievers will be given [their record] in their left hand twisted behind their backs.
- A108. ***The Pool of Kawthar*** is certainly true and exists in reality. This pool has been given to our Prophet ﷺ. The length of this pool is as much as the distance one can travel in a month. There will be domes of pearls on either banks. The pool will be square, i.e., of equal length and breadth. The floor [or the sediment at the bottom] of this pool will be ambrosial musk; its water will be whiter than milk, sweeter than honey and more fragrant than musk. The cups and glasses placed on its banks for people to drink will be greater in number than the stars in the sky. One who drinks from this pool will never be thirsty again. There will be two waterspouts from which water

will be flowing in it from the streams of Paradise; the first will be made of gold and the other made of silver.

- A109. **The Scales** [*mīzān*] are real and certainly true. The deeds of men – good and bad deeds – will be weighed on the Scales [of Justice]. If good deeds are heavier, the plate on which they are placed will rise, unlike the scale in this world where the heavier plate goes down.
- A110. RasūlAllāh ﷺ will be granted the exalted and the Praised Station [*maqām maḥmūd*]: everyone who has ever lived, from the first to the last, will praise RasūlAllāh ﷺ.
- A111. The **Standard of Praise** [*liwā'a al-ḥamd*] will be given to RasūlAllāh ﷺ. All the believers, from Sayyidunā Ādam ؑ until the very last one, will assemble below this standard.
- A112. **The Bridge** [*ṣirāṭ*] is real and true. This is a bridge hoisted upon Hell. It is thinner than the strand of a hair and sharper than the blade of a sword. This is the only path to Paradise [and every one will have to cross this bridge]. Our Prophet ﷺ will be the first to cross the Bridge. After him, other Prophets and Messengers, and then our nation [*ummah*], and after us, other nations will cross the Bridge. The manner and ease of crossing the Bridge will be according to each person's deeds. Some will cross it similar to lightning that flashes and disappears the very next moment. Others will cross as a swift breeze; some will fly across it like birds; some will cross as riders galloping on fast horses; some will cross it sprinting and so on, until some will cross dragging themselves and some will crawl like ants. Huge sharp hooks will be hanging on either side and will pluck out those who are condemned to be taken out. Some will cross the Bridge after being bruised and battered.

Those who fall from the Bridge will fall in Hellfire. When people are crossing the Bridge, the sinless Prophet ﷺ, the helper of sinners, will be standing at the other end and beseeching and entreating Allāh for the safe passage of his sinful followers and will be praying: “O Lord-Almighty! Keep these sinners safe! Give them safety and deliverance! [*rabbi sallim, sallim*]”.

The blessed Prophet ﷺ will help his followers in various places; apart from being present near the Bridge, he will also be near the Scales, and will intercede for people whose deeds are few and save them from perdition. After which he will be present at the Pool, giving drink to the thirsty ones and then arrive at the bridge to save those who would fall from it. Everyone will implore him, call him for help and seek his intercession, at every juncture... after all, who else can help? Every man will be worried about his own self, anxious about being questioned, except RasūlAllāh ﷺ, who will be concerned about others and will not be bothered about his own self.

صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ اللَّهُمَّ نَجِّنَا مِنْ أَهْوَالِ الْمَحْشَرِ  
بِحَاكِ هَذَا النَّبِيِّ الْكَرِيمِ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ آمِينَ

*May the blessings of Allāh the Exalted, be upon him and his descendants, and his Companions and bestow upon them bounties and greet them. O Allāh, grant us salvation, protect us from the horrors of that day for the sake of this honourable Prophet, upon whom be Your choicest blessings, and upon his progeny and companions; and give them greetings of peace. Amen.*

This is the Day of Judgement, and that one day will be as long as 50,000 earthly years. The terror, the trepidation, the distress and the woes on that day will be numerous and varied, but for some chosen slaves of Allāh, this will be made easy, so the day will pass very quickly as if it were the time one would spend in an obligatory prayer, and for some it will be even less, and will pass in the blink of an eye:

وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ

The passing of the hour is not except [as soon as]  
the blinking of an eye, or even closer.

The greatest and most sublime reward that a Muslim will receive on that day will be the Divine Vision of Allāh táālā. No other reward or bounty is comparable to this great blessing. Whoever beholds Allāh táālā will be drowned in His love and yearn for more – and he will never ever forget [what he has seen or felt]. RasūlAllāh ﷺ will be the first person to see Allāh táālā on that day. The events and horrors of Judgement day were described until here. After this, people will be sent to their permanent homes where they will live forever.

- Some people will enter an everlasting home of joy and comfort, where there will be no end for the bliss, pleasure and luxury; this abode is known as Paradise or *Jannah*.
- Others will be sent to a habitat of never-ending punishment and an unceasing torment. This dwelling is known as Hell or *Jahannam*.

A113. ***Paradise and Hell*** are real and true. Whoever denies or rejects in their (material) existence is a disbeliever.

A114. Paradise and Hell have been created thousands of years ago – they exist at this point in time; it is incorrect to assume that they do not exist now and will be created in the future, after Judgement day.

A115. The meanings of the following terms should be affirmed as Muslims have understood, and according to their well-known descriptions:

- a) Judgement Day (*qiyāmah*)
- b) Resurrection (*baáth*)
- c) Assembly (*ĥashr*)
- d) Accounting (*ĥisāb*)
- e) Reward (*thawāb*)
- f) Punishment (*ádhāb*)
- g) Paradise (*jannah*)
- h) Hell (*jahannam, dozakh, nār*)

Those who say that they believe in the above, but craft novel or atypical meanings for these concepts, merely upon their whims, are disbelievers. For example, if one says:

- Reward [*thawāb*] means the joy and happiness one feels upon doing a good deed.
- Punishment [*ádhāb*] means the sadness and guilt felt upon committing a bad deed.
- The Assembly [*ĥashr*] will only be for souls, not bodies.

This is as good as rejecting these tenets of belief; a person who does not believe in the standard definitions of the above terms is a *kāfir*.





## 8. PARADISE

Paradise, or *Jannah* is a place that Allāh táālā has created for believers. In it are such comforts and blessings that no eye has ever seen, no ear has ever heard, nor has the thought of which ever crossed a human heart. Descriptions of Paradise are mentioned to give an idea of how grand and beautiful the place will be; else, the grandest of things in this world cannot compare with the most ordinary thing in Paradise.

If a damsel of Paradise would as much as peep into our world, the entire space between the earth and the heavens would become illuminated and filled with fragrance. That light would be so bright that the sun and the moon would pale in comparison to it. The mantle of a damsel from Paradise is better than this world and everything in it. In another narration, “If a Houri were to expose the palm of her hand in this world, its beauty would cause strife among the people; if she were to reveal her mantle, its beauty and brilliance would pale the brilliance of the sun, similar to how a lamp pales in comparison to the sun. If an object from Paradise, even a fragment no bigger than a finger nail, were to appear in this world, it would become an adornment for the heavens and the earth; if a bracelet to be worn by the dwellers of Paradise were to appear, it would outshine the sun, just like the sun outshines the twinkling of stars. A tiny or insignificant space in Jannah, such as the place where one would place their whip [in this world], is far better than this world and everything in it.

How vast is the Jannah? Allāh and His Messenger ﷺ know best. However, a general idea about its vastness can be gauged from the following description: There are a hundred levels in paradise and the

distance between each level is as far as that between the sky and the earth. Then how big is the space in each level? I do not recall any specific narration that describes the vastness of each level, but there is a ḥadīth in Tirmidhī which can give us an idea about it. The ḥadīth says: “If everyone in all the worlds were to be accommodated in one level, there would be enough space for everyone”.

There is a huge tree in Paradise, in whose shade, a swift rider can ride for a hundred years, and the shade would not have ended.

The doorways of Paradise will be so wide that a rider on a swift horse would take seventy years to reach the other end, starting from one end. In spite of the doorways being so wide, there will be so many people entering Paradise that they will be jostling and brushing each others shoulders; the jostling of the crowd will cause the doorways to creak.

There are palaces made of a variety of gems which are spotlessly clean and crystal clear. The insides of the palaces will be visible from the outside and vice-versa. The walls of the palaces in Jannah will be made of gold and silver bricks; the mortar will be made of musk. These gold and silver bricks will be laid out alternately; the floor will be made of saffron, the pebbles will be pearls and rubies.

In one narration, it is said: The bricks in the Garden of Eden [*jannatu'l ādn*] will be of many types - there will be white bricks made from pearls, red from rubies, and green bricks made from emeralds. The plaster will be made of musk, saffron will be in place of grass; the pebbles therein will be pearls and the soil will be made of ambergris. There are pavilions in Paradise made of pearls which will be as high as sixty miles.

There are four rivers in Paradise:

1. A river of pure water
2. A river of milk
3. A river of honey
4. A river of [pure] wine

And from these rivers, streams will flow by the house of every Paradise-dweller. The streams in Jannah will not be made by digging the ground and creating a trough; instead, they will flow *upon* the ground. One of the banks is made of pearls and the other made of rubies; the bed of the streams will be made of pure musk [that does not mix or dissolve in the stream].

The wine of Paradise is not fetid like the wine in this world, which is malodorous, bitter, and causes intoxication; one who drinks such wine loses his mind and begins to blabber nonsense and becomes indecent and foul-mouthed. The pure wine of Paradise will be free from all such odious characteristics. The dwellers of Paradise will be given exquisite and delicious foods; whatever they desire to eat will be presented to them immediately. If they happen to see a bird and desire to eat its flesh, the bird will be presented ready to eat - fried, grilled or roasted (as one may desire) - instantly.

If one wishes to drink water or anything else, cups and glasses will appear forthwith in one's hand. Whether water, milk, wine or honey – they will be present exactly according to one's taste and in just enough quantity – neither a drop more, nor less. After one finishes their drink, the goblets will disappear and return to their places, all on their own.

In Paradise, there will be no dirt, filth, faeces, urine, spittle, phlegm, ear wax, excrement or body grime and odour. Everything that one eats in Paradise will be digested completely without creating waste and [as a token of that digestion] there will be a fragrant burp and sweat that will emanate from the skin and evaporate. The burp and sweat will have fragrance like musk.

Every man will be given the strength of a hundred men [from this world], in their capacity for eating, drinking and sexual intercourse.

The people of Paradise will glorify Allāh [say *tasbīḥ*] all the time, voluntarily, and involuntarily, similar to one's breathing. There will be at least 10,000 servants to serve a single person; every servant will have a dish of silver in one hand and a golden dish in another; in every dish there will be a food of an entirely new kind not found in the other, and the taste of which will keep increasing as one eats and does not diminish in the least; every meal will be as delicious as the other and every bite or mouthful will have seventy distinct flavours of which one will relish and savour every flavour without missing a single one. The clothes of Paradise-dwellers will never age or deteriorate; their youthfulness will not fade; it will endure without aging or decay.

The faces of the first group of people to enter paradise will be as radiant as the full moon; the faces of the second group will shine like that of a brilliant star. All the people of Jannah will be united and concordant [as if their hearts are one]; there will be no conflict or dispute, nor dislike nor hatred. Every man will have [at the least] two wives from the wide-eyed houris [*ḥūr al-ʿayn*]. A houri will have seventy garments upon her, yet, the flesh of her shins will shimmer like red wine in a transparent glass bottle. If we were to drill a hole in a ruby and pass a

string through it, the string would certainly be visible from the outside; therefore, Allāh has compared the houris to rubies [in the Qur'ān]. A man will be able to see the reflection of his own face in her cheek; she will be wearing numerous pearls and the lowest of which will be so brilliant that it can illuminate the earth from the east to the west. In one narration it is said that if a man were to place his hand between her shoulders on her back, he will be able to see that from the side of her bosom, across her flesh, skin and the clothes upon her. If the clothes of the people of Jannah were to appear in this world, anyone whose gaze fell upon them would faint; people [in this world] will not be able to bear to look upon such magnificent clothes. A man will find her as a virgin every time he goes near her; however, the defloration that will happen every time will neither hurt the man nor the lady. If a houri were to spit in the sea, the entire water would turn sweet. In another narration, if a woman from Paradise were to spit in the seven oceans, the water of all the oceans would become sweet. After a man enters Paradise [and reclines on a couch], houris – two at the side of his head and two near his feet – will sing for him in the most melodious voice. Their singing will not be like the satanic music of this world. Rather, it will be the praise of Allāh tāālā. Their voices will be extremely pleasing and enchanting; no one among humans or jinn would have ever heard such music. These beautiful damsels will sing songs such as:

*We shall live forever, we will never perish  
We are gentle, comforting, we shall never see anguish  
Pleased we are and content; not angered, nor peevish  
Glad tidings to those destined for us; bestowed upon them to cherish.*

The people of Paradise will not have hair on their bodies, except for the hair on their heads, and the hair of their brows and eyelashes. Nobody will have a beard [or moustache] and their eyes will be as if lined by kohl and everyone will appear young and about thirty years of age. They will never grow older.

The lowest among the Paradise dwellers will have 80,000 servants and 72 wives. They will be given magnificent crowns and the smallest pearl from those crowns [would be so dazzling that it] could illuminate this earth from the east to the west. If a Muslim desires for children in Paradise, his wife will become pregnant and deliver the child, and the child will grow up and become an adult – all in a very short period of time. There is no sleep in Paradise because it [sleep] is a form of death; there is no death in Paradise.

Every person entering Paradise will attain a rank according to his deeds – however, the Grace of Allāh tāālā is infinite [and He may give some people ranks far higher than their deeds]. After entering Paradise and after a period of about a week [period on this earth] has passed, the people of Paradise will be granted the Divine Vision of Allāh. The Glorious Throne [*ársh*] will also be displayed. The People of Paradise will behold Allāh tāālā in one of the gardens. Various podiums will be placed for the people of Paradise; podiums of light, of pearls, of rubies and emeralds, of gold and silver – and the lowest of such seats will be a mound of camphor and musk – even though not one of these will be inferior, nor will anybody feel inferior or superior to others.

The dwellers of Paradise will see Allāh tāālā just as one is able to see the sun or the full moon [i.e. clearly and easily]; every one can see [the sun or the moon] from their own places, without obstructing another's

view. Allāh will grant His Vision and then say: “O so-and-so! Do you recall that day when you did such and such a thing?” He will remind the person of some sins he had committed in this world. The person will entreat: “O my Lord Almighty, have You not forgiven me?” Allāh will say: “Yes. And it is only by My Grace and Forgiveness that you have reached this station.” At this moment, a cloud will form and there will be a shower of perfume – a fragrance that they would have never felt before. Allāh tāālā will say: “Go and take from the honour that I have prepared for you. Take whatever you wish.”

The people will then enter a marketplace which is surrounded by angels; in it will be such things which no one has ever seen, nor any ear has heard of, nor has their thought crossed a human’s heart. They will take whatever they like – there will be no buying and selling but just taking things they like. People will meet each other in this market. Paradise-dwellers from lower levels will meet those from higher levels and will look at their attire and admire it. And then, even before their conversation has ended, the person from the lower level will feel his clothes are superior to the other’s. This is because there is no sadness or disappointment in Paradise. People will then return to their own homes and their wives will welcome them back and congratulate them. They will say: “You have become more handsome than when you left us.” They will reply: “We were blessed to sit in the Presence of our Lord Almighty; little wonder, our beauty has increased.”

When the people of Paradise wish to meet each other, they will sit on their thrones and will be automatically transported to the place they wish to go to. In another narration, it is said that grand vehicles and horses will be brought to them and they will mount those horses [or vehicles] and go wherever they wish to go.

The lowest among the people of Paradise will have gardens, wives, luxuries, servants and thrones, [gifts] so many that they will reach a distance of a thousand years. And those who are more beloved to Allāh, will behold Him [i.e. see Allāh] in the morning and in the evening. When the people of Paradise have all entered Paradise, Allāh táālā will ask them: “Do you desire for anything more?” They will reply: “You have made our faces radiant, you have allowed us to enter Paradise, you have given us salvation and saved us from Hellfire. [What more can we ask for?]” It is at this moment that the veil upon the sight of creation will be lifted and they will behold their Lord Almighty and they will realise that there is no greater bounty than the Vision of the Lord Almighty.

اللَّهُمَّ ارْزُقْنَا زِيَارَةَ وَجْهِكَ الْكَرِيمِ بِجَاهِ حَبِيبِكَ الرَّؤُوفِ الرَّحِيمِ  
عَلَيْهِ الصَّلَاةُ وَالتَّسْلِيمُ آمِينَ

O Allāh! Grant us the blessing of Divine Vision [that we see you] for the sake of your beloved, the kind and merciful Prophet – upon whom be blessings and salutations. Amen!





## 9. HELL

Hell is a terrible place which is the manifestation of the Divine Wrath of Allāh, the Subduer. The Mercy of Allāh and His blessings are infinite – and the farthest a human can imagine is merely a whiff of the comforts and luxuries present in the Hereafter. Similarly, His Anger is dreadful and immense – the worst punishment and pain one can imagine is only a sample of the terrors and torment awaiting as punishment in Hell.

I will mention some of the punishments mentioned in the glorious Qur’ān and the ḥadīth, so that believers may fear and seek Allāh’s refuge and refrain from committing sins, whose recompense is punishment in Hell. In the ḥadīth it is said: “When a man seeks refuge from Hell, *Jahannam* [Hell] will itself say: ‘O Allāh, my Creator! He seeks refuge from me; give him refuge and deliver him.’” In the Qur’ān, we frequently come across warnings such as: “Save yourselves from *Jahannam* [Gehenna]” and “Fear Hell fire”. Our Master ﷺ would often seek refuge from Hell, to teach us that we should do so often.

The sparks of fire from Gehenna will fly as high as towering castles, as if they were a continuous stream of yellow camels coming incessantly. The fuel of Hell will be humans and stones. The [hotness of the] fire in this world is merely 1/70<sup>th</sup> of the intensity of the fire of Hell. The person who will receive the least amount of punishment in Hell, will be made to wear shoes of fire and the heat of which will cause his brains to boil, like the boiling of a copper vessel. That person will think that he has been given the harshest punishment even though his would be the lightest. Allāh tāālā will ask him: “If the whole earth [and

everything in it] were yours, would you give it as ransom to escape this punishment?” That person will say: “Of course!” Allāh táālā will tell him: “I had commanded you to do something easier, before you were born We had only commanded you to *not* commit disbelief [*kufr*], but you did not listen.”

The fire of Hell was kindled for a thousand years until it became red; thereafter, it burned for another thousand years and became white; eventually it turned black. The fire of Hell is now pitch black and does not emit any light. The angel Jibril ؑ informed RasūlAllāh ﷺ with an oath that if Hell were opened as much as the eye of a needle, all the humans on earth would die due to its heat. And he said with an oath: If any of the guards of Hell were to appear in this world, people would die of sheer horror. And he said it with an oath: If one link from the chains in Hell were to be placed on a mountain of this world, they would tremble and shake and become pulverised. The fire of this world seeks the refuge of Allāh, beseeching Him to not return it to Hell (and who does not know the heat of the fire in this world!). Surprisingly, humans do things that will take them to Hell, and do not fear that fire from which even the fire of this world seeks refuge! Only Allāh knows how deep Hell is – it is mentioned in the ḥadīth that if a rock were dropped from its outer edge, it would keep falling and not reach the bottom even after seventy years; but a ball of lead, the size of a human head, cast from the sky, will reach the earth by nightfall, even though it is at a distance of 500 years; and then there are many levels, ravines and gorges in Hell. Some ravines are so terrifying that Hell itself seeks refuge from them more than seventy times every day. This is the ghastliness of the place – would this not be terrifying enough even if

there was no punishment therein? Yet, disbelievers will be punished in various ways in such a horrendous pit.

The angels of Hell will pound the dwellers of Hell with steel maces, so heavy that if one such mace were to be placed on the earth, all the men and jinn would not be able to lift it. There are scorpions and snakes in it as thick as the necks of bactrian camels, whose bite will cause pain and burning for a thousand years. Water, boiling hot and viscous like oil (left over after frying) will be given as drink [to those in Hell] – it will be so hot, that when it comes near one's face, the skin of the face will melt and drip from it. Boiling hot water will be poured upon their heads. The pus from the festering wounds of other inhabitants of Hell will be given to them to drink; [pieces from] a thorny bush will be given to them to eat. If a drop from this tree [*Zaqqūm*] were to fall on earth, its stench and toxicity would destroy the living of the people on earth; its thorns will choke those who eat it. They will ask for water to push it down their throats and they will be served boiling water; when it comes near their faces, the skin of their faces will melt and drop to the ground, [they will still drink it] and it will rend their intestines to pieces which will flow like a soup out of their bodies towards their feet. The thirst will force them to drink such water – and they will rush to drink it as a thirsty camel would drink water. The inhabitants of Hell will discuss among themselves and decide to call upon Mālik, the chief of the guards of Hell. "O Mālik! Ask your Lord to annihilate us." After a thousand years, Mālik will say: "Why do you complain to me? Tell this to Him, whom you have disobeyed." The people of Hell will call upon Allāh, invoking Him by His Divine Names of Mercy for a thousand years, and will not get any reply. He will then say: "Begone!

Do not speak to me. Stay in Hell.” It is at this moment that the disbelievers will lose all hope and will shriek and wail, making noises like that of a donkey’s braying. In the beginning, there will be tears and after that, they will cry tears of blood. Their weeping will cause big holes in their throats – the tears of blood and pus will be so much as if they were rivers in which ships can float.

The faces of the people of Hell will be so horrifying and revolting that if such a face were seen in this world, the people on earth would die due to its stench and ugliness. Their bodies will be enlarged such that the distance between each shoulder would be a distance of three days. Each molar will be as huge as the Uḥud mountain. The thickness of their skin will be 42 cubits. Their tongues will be as long as 3 miles and will be dangling out of their mouths for a couple of more miles; others will trample upon it. Their seats will be as huge as the distance between Makkah and Madīnah. Their mouths will be gaping – the upper lip will be stretched up to the middle of their faces and the lower lip will be dangling until their navels. These descriptions imply that the faces and bodies of the people in Hellfire will not be like those of humans – moreover, the human form is the best form of creation, which is beloved to Allāh tāālā as it resembles the form of His Beloved Messenger ﷺ.

The form of the dwellers of Hell will be (despicable) as described earlier. Eventually, the disbelievers will be locked in boxes of fire that can accommodate their bodies, a fire lit inside those boxes and a lock of fire placed upon it. This box will be placed in another box and another fire burning between these boxes, and yet another lock of fire placed on the second box. Similarly, the second box will be placed in a

third box and a lock of fire placed upon it. Every disbeliever will think that he or she must be the only person who has remained in Hell. This is an additional torment apart from the physical punishment which will be everlasting and never ending.

After the last man to be allowed into Paradise will have entered it, and only those who are to stay in there forever will have remained, ‘death’ will be brought in the form of a ram and stationed between Paradise and Hell and an announcer will call the dwellers of Paradise, who will peek out in trepidation, fearing that they may be ordered to leave. The announcer will call the dwellers of Hell, who will come to peek in expectation, eagerly hoping that their punishment would end, and they will be asked: “Do you recognise this?” Everyone will reply: “Yes! This is Death.”

The ram (i.e. Death) will be slaughtered and the announcer will say:

“O dwellers of Paradise! You will live in there for ever and you will never die. O dwellers of Hell! You will live in there for ever and there will not be any death.”

At this moment, the dwellers of Paradise will rejoice as their happiness will be doubled and the dwellers of Hell will be in double the agony.

نسأل الله العفو والعافية في الدين والدنيا والآخرة

We beseech Allāh to forgive us and grant us safety in our religious affairs, and in this world and in the Hereafter.



## 10. ABOUT FAITH AND DISBELIEF

*Īmān* or faith means that one should accept and attest to every single thing deemed as a ‘necessary precept of religion’ [*ḍarūrī*] and should do so sincerely and wholeheartedly. Rejecting or denying a single thing deemed a ‘necessary precept of religion’ [*ḍarūrī*] is disbelief [*kufr*], even if a person accepts and affirms the validity of all other *ḍarūrī* precepts.

A *ḍarūrī* precept – or a necessary tenet of religion – is that which is known by everyone, commoner and the learned alike, such as: Allāh is One, there is no partner unto Him [*tawḥīd*], Prophets and their prophethood, Paradise, Hell, the Great Assembly [*ḥashr*], Resurrection [*nashr*], etc. For example, the belief that our Master, the Prophet Muḥammad ﷺ is the last of all Prophets [*khātam al-nabiyyīn*] and there cannot be another prophet after him [is a *ḍarūrī* precept].

When we say a ‘commoner’ or the ‘laity’ [*āwām*], we refer to those people who are not scholars per se, but have remained in the company of scholars and are acquainted with religious knowledge and are interested in learning it.

The term ‘commoner’ does not refer to the illiterate folk in remote villages or savages who dwell in the forests and mountains, who cannot even pronounce the formula of faith [*kalimah*] properly. The knowledge of such people is not a yardstick to consider something as a *ḍarūrī* precept. If they do not know about a certain *ḍarūrī* thing, it does not cease to be *ḍarūrī* merely because of the ignorance of such people. However, it is necessary that they should not deny any *ḍarūrī*

precept, and they should have a firm belief that everything in Islām is valid and is the truth [*ḥaqq*]. At the least, it is necessary for one to have an overall belief that Islām is true and that they should attest to all the *ḍarūrī* precepts of Islām [in general; even if they are not aware of the specifics].



### ARTICLES RELATED TO FAITH AND DISBELIEF

A116. Faith means attestation [to Islām and its articles of faith]. Deeds [or actions] are actually not a part of faith. As for affirmation [i.e., publicly declaring one's belief] it is explained thus:

- ▶ If the person attested to the truth of Islām, but did not get an opportunity to declare his belief, [and he died soon after before declaration]; such a person will be deemed a believer near Allāh
- ▶ However, if the person had the opportunity to declare his belief, and when asked about his belief he did not confirm it, he will be deemed a *kāfir*.
- ▶ And if the person was not asked about it (so he did not declare his belief), in such a case, he will be deemed a disbeliever [*kāfir*] in all dealings with him; for example: his funeral prayer will not be held, nor will he be buried in a Muslim graveyard. But he may be a believer near Allāh, so long as he has not said or done anything against Islām.

A117. For one to be a Muslim, it is also necessary that he/she should not deny or reject any necessary precept of faith [*ḍarūrī* precept]. Even

if he attests to everything else, even if he says that he had only denied outwardly [by his tongue] and he did not have this in his heart; in all such cases the person will be ruled an apostate. This is because no Muslim will utter a word deemed disbelief without any valid excuse (such as in duress) – such an abominable thing will be said only by a person who does not value faith and deems it worthless, so he rejects it upon his whim. After all, ‘faith’ means such an attestation in which there remains no scope for disagreement or opposition (i.e. in matters classed ‘necessary precepts’).

### ***Legal Rulings***

1. If a Muslim is forced to utter words of disbelief – if he is threatened that he will be killed or a limb of his severed, and if those who are threatening him are indeed in a position to carry out such a threat, then the person is permitted to comply with the demands of his assailants and save his limb or life, provided the person’s faith in his heart is unwavering. This is a concessionary (*rukḥṣah*) ruling, and the superior choice would be to refuse uttering such words, even if one gets killed.
2. Actions by one’s limbs are not included in faith; however, some actions which explicitly contradict faith will cause one to go beyond the pale of Islām. For example:
  - ▶ prostrating to an idol or to the sun or to the moon
  - ▶ murdering a Prophet [of Allāh]
  - ▶ disrespecting or insulting a Prophet [of Allāh]



- ▶ or [disrespecting] the copy of the Qur’ān
- ▶ or [disrespecting] the Kábah
- ▶ or denigrating an established sunnah

All the above actions tantamount to kufr.

Some actions are distinctive markers of disbelief [*kufr*] such as: tying a *zunnār*, keeping a tuft of hair on the head, smearing vermillion on the forehead, etc. Jurists have ruled that the person committing such an act becomes a disbeliever. When such actions necessitate *kufr*, it is obligatory for the person committing such actions to renew their faith and to renew their *nikāḥ* if he/she were a married person.

- A118. Some things are proven to be absolutely permissible or absolutely forbidden by the Scripture (*naṣṣ qaṭʿī*). It is kufr to consider such permissible (*ḥalāl*) things as forbidden (*ḥarām*) and to consider things which are explicitly forbidden in the Scripture as permissible, when it is a necessary aspect (*ḍarūrī*) of religion or when the person denying or rejecting it has the knowledge that such a thing falls under absolute rulings (*ḥukm qaṭʿī*).



### ***Legal Rulings***

1. It is not permissible to imitate (*taqlīd*) anyone in matters of core beliefs or the fundamentals (*uṣūl e āqāyid*). Rather, one should have a firm conviction and unflinching belief in the doctrine of Islām, regardless of how that conviction and belief was obtained. It is not necessary for one to obtain the knowledge of the proofs

(*ilm e istidlālī*) for those beliefs. However, it is permissible to follow the opinion of others (*taqlīd*) in secondary matters of belief and it is on this basis that the Ahl al-Sunnah is grouped in two schools:

- **Māturīdīs:** the followers of Ālam al-Hudā Imām Abū Manṣūr Māturīdī and
- **Ashārīs:** the followers of Imām Abu'l Ḥasan al-Ashārī.

Both groups are on the right path (*ḥaqq*) and the differences are in secondary matters and are only superficial. These differences are similar to the differences between Ḥanafīs and Shāfi'īs in fiqh – both are valid and are based on the truth. It is impermissible for either of them to consider the other as astray or deem each other as corrupt or sinful [*tadlīl, tafsīq*].

Faith does not increase or decrease literally – because an increase or decrease occurs in things that can be quantified, such as things that have a length, breadth and thickness or things that can be counted, but faith means attestation (*taṣdīq*) and attestation is a state; that is, a state of submission and acceptance (*ḥālat e idhā'niyyah*). The 'increase of faith,' mentioned in some verses of the Qur'ān refer to 'things that ought to be believed in [*mu'man bihi*]' and things that ought to be attested [*muṣaddaq bihi*]' – there was no fixed upper limit for such things during the period of revelation of the Qur'ān; commands were still being revealed, and it was imperative to believe in the new commands [and continued until the Revelation was completed]; not that faith would itself increase or decrease [in quantity]. However, faith can be described

as being strong or weak as these are the characteristics of the state, the condition of that attribute. The faith of Abū Bakr al-Ṣiddīq ؓ alone is stronger than that of the ‘faiths’ of everyone else in this *ummah* put together.



- A119. There is no middle-ground between faith and disbelief. A person is either a Muslim or a kāfir – there cannot be a third category or an intermediate state, whereby one is neither a Muslim, nor a disbeliever.

**Legal Precept:** Hypocrisy [*nifāq*], when one claims to be a Muslim but rejects Islām in his/her heart - this is also a form of pure disbelief. The lowest level of Hell is reserved for such hypocrites. There were some people in RasūlAllāh’s ؓ time who are well-known to be hypocrites, because the disbelief hidden [in their hearts] was exposed by the Qur’ān. The Prophet ؓ could identify those hypocrites and singled them out by their names; this was on account of the vast knowledge bestowed upon him by Allāh. It is not possible for us in this day and age to describe any individual as a hypocrite [*munāfiq*] with certainty. Anyone who claims to be a Muslim outwardly will be accepted as a Muslim – unless he contradicts faith by any of his words or actions. However one of the branches of hypocrisy can be found in our time, in that many heretics claim to be Muslims but when they are evaluated, they are found to hold beliefs that contradict necessary precepts of Islām.

- A120. Polytheism [*shirk*] means to consider someone other than Allāh to be *wajibu’l wujūd* [necessary to exist] and worthy of being worshipped – that is to consider someone to be a ‘partner’ [or having a share] in godhood [*ulūhiyyah*]. This is the worst kind of

disbelief. Anything other than such a belief, irrespective of how abominable it may be – is not *shirk*. The pristine shari'ah has therefore prescribed the rulings related to disbelievers who are [known as] People of the Book [*ahl e kitāb*] separate from the rulings related to disbelievers who are polytheists. The animal slaughtered by a Jew or a Christian is permissible to eat; but the animal slaughtered by a polytheist is unclean meat (impermissible to eat). One can marry a woman of the Jewish or Christian faith, but it is impermissible to marry a polytheist woman. According to Imām Shāfi'ī, *jizyah* can be taken from a *kitābī*, but is not accepted from a polytheist.

Sometimes the term *shirk* is used for disbelief in general; such as the Qur'ānic verse: **Allāh will not forgive polytheism** [*shirk*]. Here, it actually means disbelief [*kufr*] – no disbeliever will be forgiven. However, Allāh will forgive any other sin (irrespective of how enormous) for whomever He Wills.

A121. Those who have committed enormities [*kabīrah*] will remain Muslims and will eventually enter Jannah. This will happen for any of the following reasons:

- ▶ Allāh tāālā forgives that person (committing a major sin) by His Infinite Grace
- ▶ The Prophet ﷺ will intercede for him and ask for him to be pardoned.
- ▶ The person will spend time in Hell as punishment and will be taken out after having served his sentence and thereafter,

allowed into Paradise. Once he enters Paradise, he will never be removed.

**Legal Precept:** One becomes a disbeliever if he prays for the forgiveness of a disbeliever, or describes a dead apostate as a ‘person who has gone into the Mercy of Allāh’ or ‘one whom Allāh has forgiven’ or describes the dead kāfir as *Baykunth-Bashi*.

A122. It is a necessary precept of religion [*ḍarūriyāt*] that a Muslim should be deemed as a Muslim and a disbeliever should be deemed as a disbeliever. However, it is true that we cannot say with certainty about an individual that he has indeed died upon faith or disbelief – until we have *sharāyī* proof for his status at the very end [*khātimah*].

This does not mean that we should be hesitant about someone who commits absolute kufr. In fact, it is kufr to doubt in the disbelief of someone who is certainly a kāfir.

## IMPORTANT NOTE

It is said in a ḥadīth:

“My followers will diverge into 73 sects; all of them will be in Fire except for one.” The Companions asked: “Who are they [i.e. the saved sect] O Messenger of Allāh?” He replied: “That which is upon my tradition and that of my Companions.”

In another narration:

“They are the congregation [*jamāāh*]

That is, the biggest group of Muslims, also known as *Al-Sawād al-Aázam*. He ﷺ has also said (in another narration): those who

depart from this group will have departed towards Hell. Therefore the name of the saved sect [*firqah al-nājiyyah*] is ***Ahl al-Sunnah wa'l Jamā'ah***. Many heretical sects [from the 72] came into existence and then disappeared. There is no need to mention those sects which are not found in the subcontinent. Those sects do not exist here, nor are we faced with their mischief, hence there is no need to mention them. However, we will mention some sects found in this part of the world so that our [Sunni] brothers among non-scholars may not be deceived by them [and socialise with them], because of the warning in the ḥadīth:

Stay away from them and keep them away from you, so they do not misguide you or seduce you [towards their heresy].



## 11. HERETICAL SECT: QĀDIYĀNĪ

The Qādiyānīs are followers of Mirzā Ghulām Aḥmad Qādiyānī.

Mirzā claimed that he was a prophet [of Allah]. He also insulted the noble Prophets of Allāh by spewing profanities and hurling vile abuses at them, especially upon Sayyidunā ʿĪsā ﷺ – The Spirit from Allāh [rūḥ-Allāh] and the Word of Allāh [kalimatullāh] and his virtuous, chaste and honourable mother: the Ṣiddīqah, Lady Mary. He has insulted them with such invectives that a Muslim’s heart would tremble at the mere mention of those words; however, the need of the age compels us to present a sample of his abusive language to warn people about him. Mirzā’s claim of being a prophet was itself enough for him to be declared an apostate and destined for punishment in Hell forever, but he also rejected the verses of the Qur’ān by refusing to believe that our Master Muḥammad ﷺ is the Seal of Prophets (*khātam al-nabiyyīn*). He went even further and belied Prophets ﷺ and insulted them (*takdhīb, tawhīn*) and committed hundreds of blasphemies and brought damnation upon his own head, as belying any of the Prophets ﷺ is a discrete *kufr* (disbelief), even if he bears belief in all others and accepts other necessary aspects of religion (*darūriyāt*). Disbelieving a single Prophet of Allāh is equivalent to belying them all, as Allāh ﷻ has said:

كَذَبَتْ قَوْمٌ نُّوحَ الْمُرْسَلِينَ

The people of Nūḥ belied the Messengers.

Mirzā also claimed to be superior than a Prophet of Allāh ﷺ, which leaves no doubt in a Muslim’s mind that Mirzā and his followers are

indeed disbelievers (kāfir). If someone does not consider Mirzā or his followers to be kāfir, **even after** being informed of his blasphemies, or has doubt in their disbelief, will himself become a kāfir.



### BLASPHEMOUS SAYINGS OF MIRZĀ

On page 533 of *Izālah e Awhām*, he has said:

God Most High has named this humble person as both a 'follower' [*ummatī*] and a 'prophet' [*nabiy*] in *Barāhīn e Aḥmadiyyah*.

In *Anjām e Aātham*, page 52, he has said:

O Aḥmad! Your name will be completed before My name is completed.

On page 55 of the same book he has said:

Glad tidings to you my Aḥmad! You are my objective [*murād*] and you are with me!

And verses that praise the Messenger ﷺ of Allāh were misapplied by Mirzā, who claimed them to be his own praise; on page 78 of the same work [*Anjām*] he says that the below verses in the Qur'ān refer to himself:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And we have not sent you except as a Mercy to the Worlds.



وَمُبَشِّرًا رَسُولًا يَأْتِي مِنْ بَعْدِي أَسْمُهُ أَحْمَدُ

And giver of glad tidings of a Messenger who  
will come after me whose name is Aḥmad.

On page 6 of *Dāfiy al-Balā'a* it is written:

أنت مني بمنزلة أولادي أنت مني وأنا منك

Allāh, most high has told me: "You are in the place of my son; you are from me and I am from you".

On page 688 of *Izālah e Awhām*:

The revelation and inspiration [*ilhām, waḥy*] of the Messenger ﷺ of Allāh proved to be incorrect.

On page 8 of the same book, he has written:

The prophecies of Sayyidunā Mūsā did not also come true as Sayyidunā Mūsā expected in his heart to occur. The furthest extent in this matter is those [prophecies] of Sayyidunā Masīḥ (i.e. Sayyidunā ʿĪsā) were incorrect the most.

On page 750, he has written:

In Sūrah Al-Baqarah is the mention of a murder; related to this was [the Divine Command to sacrifice a cow and to] hit the dead body with the piece [of flesh] of the [sacrificed] cow and the dead man came to life and he identified the murderer. This was [not real and] only a threat that Mūsā gave; [what people saw was] mesmerism.

On page 753, he has written:

The mention of Sayyidunā Ibrāhīm's miracle of the four birds in the Noble Qur'ān is also a product of mesmerism.

On page 629, he has written:

In the [bygone] age of a king, four hundred prophets prophesised that he would be victorious; they all turned out to be false. The king was not only defeated but was also killed in the same battle.

On page 26 and 28, he has written:

The Qur'ān is filled with filthy profanities [*gandhi gāliyāñ*] and the Glorious Qur'ān uses harsh language

And about his own composition he named *Barāhin e Aĥmadiyyah*, he has written thus in the same *Izālah*, on page 533:

Barāhin e Aĥmadiyyah is the Speech of God.

In his *Arbayīn* #2, page 13, he has written:

Neither Mūsā nor Yīsā were perfect guides.

Not only did Mirza reject these eminent personalities as being from *Ulu'l Āzm* (the most Prominent Messengers), Mirza did not even consider them to be properly guided themselves!



***Below are some of Mirzā's blasphemies [specifically] against the Prophet of Allāh, Sayyidunā ʿĪsā ﷺ.***

In *Mi'y-yār*, he has written on page 13:

O Christian Missionaries! Do not say 'The Messiah [Jesus] is our God'. Look, today there is one amongst you who is greater than that Messiah.

In the same work, on pages 13-14

God has sent from within this nation, a Promised Messiah [masīḥ mawúūd], who is far greater than the earlier Messiah in every aspect. And He has named this second Messiah as Ghulām Aḥmad. So that an indication be made as to what kind of a Messiah is that of the Christians, who cannot compare with even a lowly servant of Aḥmad. That is, what kind of a Messiah is he, who in his nearness and intercession, is inferior in rank to the servant of Aḥmad!

In *Kashtī e Nūḥ*, on page 13, he has written:

The counterpart of Mūsā is greater than Mūsā; the counterpart of the Son of Mary is greater than the Son of Mary.

On page 16 he has written:

God has informed me that the Muhammadan Messiah is superior to the Mosaic Messiah.

In *Dāfiy al-Balā'a*, on page 20 he has written:

Now, God is telling you: Look, I will create a second [Messiah] who will be even better than him. He will be Ghulām Aḥmad, meaning servant of Aḥmad.

***Leave the mention of Son of Mary  
Ghulām Aḥmad is better than him!***

This is not just a poetic statement; rather it is the reality. In experience, if the Divine Aid of God given to me is not greater than the aid given to the Messiah [Jesus] son of Mary, then I am a liar.

In *Dāfiy al-Balā'a*, he has written on page 15:

Indeed, God has power to do all things, according to His Promises. However, He will never send to this world once again, such a person whose mischief has destroyed the world after his first stint.

In *Anjām e Ātham*, he has written on page 41:

The Son of Mariyam does not have more eminence than the Son of Kaushalya.

In *Kashtī e Nūḥ*, he has written on page 56:

I swear by Him, in whose Hand my life rests; if Messiah, the son of Mary was present in my time, he would certainly be incapable of doing things that I can do. And the signs that are being manifest through me, he would never be able to demonstrate,

and would find that the Grace of God was more upon me, than upon him.

In *Iyyāz e Aḥmadī*, he has written on page 13:

The Jews have such strong objections regarding the prophecies of Sayyidunā ʿĪsā that we too are perplexed and unable to answer. The only thing that we can say is: “Indeed ʿĪsā is a prophet, because the Qurʾān has deemed him a prophet. Apart from this, there is no other proof to establish his prophethood; rather, there are many proofs to invalidate his prophethood”.

In the above statement, he has attested to the objections of the Jews (against Sayyidunā ʿĪsā ﷺ) and together, he has alleged that the Qurʾān teaches us a belief that can be proven to be invalid. On page 14 he has written:

Where the Christians weep for his godhood, over here, we do not even have proof for his prophethood...

In the same book, he has written on page 24:

that he [Jesus] would sometimes receive Satanic inspirations.

O Muslims! Do you know who receives Satanic inspirations? The Qurʾān tells us:

تَنْزِلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ

Satans descend upon every atrocious slanderer and extreme sinner

Mirzā has said further on the same page:

For example, the Messiah, who was made into a god – most of his prophecies are full of mistakes;

On page 13 he has said:

...we will have to admit with much regret that the Jews raise such strong objections concerning him [Sayyidunā ʿĪsā ﷺ] and his prophecies, that we too are perplexed and unable to refute them.

He has written again on page 14:

Alas! Where can we take our tale of sorrow! Three prophecies of Hazrat ʿĪsā ﷺ have turned out to be patently false.

This is a clear rejection of the prophethood of Sayyidunā ʿĪsā ﷺ because he has himself written in *Kashti e Nūḥ*, on page 5:

It is not possible that the prophecies of Prophets prove to be false.

He has described the above (false claim of failed prophecies) in *Dāfiy al-Waswās* (p.3) and *Zamīmah Anjām e Aātham* (p.27) as:

a disgrace, greater than any other disgrace or humiliation.

On the title page of his book, *Dāfiy al-Balā'a* he has written:

We believe that Masīḥ ibn Mariyam [Messiah, son of Mary] was undoubtedly an upright and truthful man, as he was better than

most people in his time in any case – Allāh knows best. However, he was not a true saviour. It is a false claim about him that he is the true saviour. The true saviour in reality, who has always been and will be until Judgement day, the one who gives the fruits of salvation, is he who was born in the land of Ĥijāz, and had come for the entire world and for all times – and even now [he has come] but as a manifestation.

May Allāh spread his munificence over the entire earth. Amen.

Humbly, Mirzā Ghulām Aĥmad from Qādiyān.

He then declares his own judgement about the righteousness of the Prophet in the following words:

Remember, when we say that Hazrat Ŷīsā ﷺ was 'better than many others in his time' - this is merely on the basis of our good opinion about him. Otherwise, it is possible, that in the time of Hazrat Ŷīsā ﷺ, on the face of this good earth of Allāh tāālā, there might have been upright and righteous men far more superior and loftier than Ŷīsā ﷺ in their righteousness and relationship to Allāh tāālā.

In the same book on page 4:

The righteousness of the Messiah [Masīĥ] cannot be proven to be greater than other righteous people of his time. Rather, the prophet Yaĥyā has one aspect of superiority upon him – because he would not drink wine; nor has it ever been heard about him that a harlot applied perfume, bought from the income of her prostitution, to his head, or that such a woman touched his body

with her hands or with the hair of her head. Or that an unrelated woman was ever in his service. It is therefore, that Allāh named him 'Celibate'. But He did not give Masīḥ this name because such stories were a barrier to this name.

In his book *Anjām e Aātham*, page 7 he has written:

His inclination towards prostitutes and keeping their company was probably inherited from his grandparents. Otherwise, no righteous and pious man would grant an opportunity to a young prostitute to touch his head with her filthy hands, or permit her to apply the dirty perfume she had purchased from the income of fornication upon his head; or rub her hair beneath his feet. An astute person can understand what kind of a person a man of such a character could have been.

In this abominable book, Mirzā has made exceedingly ugly and atrocious attacks upon the hallowed and sinless Messenger of Allāh [Sayyidunā ʿĪsā ﷺ] and used despicable words such as: mischief-maker, deceiver, evil mind, profane, abusive, liar, thief, mentally unsound, wretched, outright fraud, follower of Satan, etc. He even said:

His lineage was also very pure and chaste. Three of his paternal and maternal grandmothers were harlots and professional prostitutes, whose blood brought him into existence.

Everybody knows that *dādī* means a paternal grandmother; i.e. mother of one's father. This odious statement thus assigns a father to



Sayyidunā Yīsā ﷺ, which contradicts the Qur’ān. In his *Kashtī e Nūh*, on page 16, he has said this explicitly:

Jesus the Messiah [*yesu masīh*] had four brothers and two sisters. All of these were the real brothers and sisters of Jesus. That is, all of them were children of Joseph and Mary [*yūsuf aur mariyam*]

Mirzā denied and belied the miracles of Sayyidunā Masīh; in his book *Anjām e Ātham*, page 6, he has written:

...but the truth is that he did not perform any miracle

On page 7 of the same book he has written:

... there was a miraculous lake in that age from which many great signs were seen. One can imagine that he might have used the mud from this lake. The reality behind his miracles is exposed by this lake; it is this very lake which has resolved the matter that, if at all a miracle has been performed, then it was due to this lake – and not because of him [i.e. Jesus]. For there was nothing in his hand except treachery and deceit.

On page 4 of *Izālat al-Awhām*, he has written:

Other than this, if one looks at the major actions of Messiah, by ignoring peripheral actions, it will be apparent that apart from calumny or a misunderstanding, he has never demonstrated a miraculous feat. Rather, the objections and doubts concerning the miracles and prophecies of the Messiah (i.e Jesus ﷺ) are so many that I don’t think that such doubts have ever befallen any other prophet’s miracles or prophecies. Does not the story of the lake take the sheen off the miracles of Masīh

He denigrated the miracles of Sayyidunā ʿĪsā ﷺ and described them as a key-wound toy or the effect of mesmerism.

If this humble person did not have a dislike for such actions and considered them abominable – then by the grace of Allāh and His guidance, he had a strong hope that in exhibiting miracles, he would be no less than Masīḥ, the son of Mariyam.

Talking about mesmerism, he said:

One who busies himself with it becomes weak and incompetent in possessing and dispensing spiritual influences that cure spiritual diseases. This is the reason why the Messiah could cure physical diseases by this method, but in the matter of establishing guidance and *tawḥīd* and religious steadfastness in hearts, his score was so low that he was almost a failure.

The profanities of this evil liar [*dajjāl*] are too many to enumerate. A few of his heresies were mentioned in this section to warn Muslims of the dangers of this heretic. Even though he brazenly attacks and abuses one among the prominent Messengers of Allāh [*ulu'l āzm*] whose greatness is mentioned in the Qurʾān, surprisingly, [some among] simple Muslims are becoming his followers; whereas Mirzā cannot even be considered a Muslim! Even more shocking is that some literate fools are deliberately falling in the pits of Fire along with him. Can a Muslim harbour a sliver of doubt concerning such a vile person, that he is an infidel, a disbeliever and an apostate? Allāh forbid!

من شك في عذابه وكفره فقد كفر

Whoever has a doubt in the punishment and disbelief of such a person, after being informed of his heresies and vile speech, is himself a kafir



### 13. HERETICAL SECT: RĀFIḌĪ

The heresies of the Rāfiḍī sect are explained in detail in the book *Tuhfah Ithnā Āshariyyah*. Some of their beliefs are mentioned below:

This sect is extremely abusive towards the Companions رضي الله عنهم of the Prophet ﷺ; it is a common practice among this sect to revile and curse the Companions. In fact, according to this sect, all the Companions became apostates or were hypocrites except a few.

The Rāfiḍī rejects the caliphate of the first three rightly guided caliphs and terms their period of rule as “usurped caliphate.” Mawlā Ālī accepted the previous caliphs, gave his allegiance to them, praised them and spoke highly of their virtues; this sect claims that he did so out of cowardice and fear. Is it plausible that the Lion of Allāh would pledge allegiance to hypocrites and disbelievers – we seek Allāh’s refuge – and keep praising them all his life? More than anything, the Glorious Qur’ān praises them and bestows honourable titles upon them, and proclaims that Allāh tāālā is Pleased with those who *follow* them and they are pleased with Him; can such commendations from Allāh tāālā be granted to hypocrites and disbelievers? Furthermore, Mawlā Ālī gave his own daughter in marriage to [Sayyidunā Ūmar] Fārūq the Great; yet, this sect claims that he did so due to expediency! Would any ordinary Muslim knowingly give his daughter in marriage to a kāfir? Indeed, such a thing can never be expected from men who dedicated their entire lives to Islām, were intrepid in speaking and siding with the truth, and were true exemplars of the verse: ***They do not fear the lament of those who criticise.*** And not just this, RasūlAllāh ﷺ gave two of his daughters, one after the other, in

marriage to Sayyidunā Ūthmān Dhu'n Nūrayn. The daughters of Šiddīq and Fārūq were the noble wives of the Messenger of Allāh ﷺ.

Would anyone in their right mind consider it permissible to curse and abuse such people with whom RasūlAllāh ﷺ had such close relations? Never! Certainly not.

One belief of this sect is that it is obligatory for Allāh to do only that which is beneficial for His slaves – and He is compelled to do only that which is favourable for His slaves.

Another belief of this sect is: “The imāms of Ahl al-Bayt are superior to Prophets.” It is kufr to consider a non-prophet superior to prophets by consensus. Another [Rāfiḍī] belief is: “The Qur’ān is not preserved. Rather some parts or chapters or verses or words were removed by [Amīr al-Mu’minīn] Ūthmān or other Companions.” Surprisingly, Mawlā Ālī left it incomplete! This belief is also kufr as it openly belies the Qur’ān.

Another Rāfiḍī belief is: “Allāh issues a command and then realises that it was wiser to do something else and then regrets that command.” This is also explicit kufr as it implies that Allāh tāālā does not have knowledge of all things.

Another belief of this sect is that: “Allāh is the Creator of good deeds and we ourselves are the creators of our bad deeds.” The Magians had belief in only two creators – *Yazdān*, the creator of good and *Ahraman* the creator of evil; but according to the belief of this sect, there are millions, nay billions of creators!



## 14. HERETICAL SECT: WAHĀBĪ / DEOBANDĪ

This a new sect that was born in 1209 AH, founded by a man named Muḥammad ibn Ābdu'l Wahhāb al-Najdī, who spread strife in the entire world, especially in the Two Sanctuaries [*ḥaramayn*]. His followers [*Wahābīs*] killed scholars and dug up the graves of Companions and martyrs. [It is said that] he named the mausoleum of RasūlAllāh ﷺ as 'the big idol' and committed many transgressions. In the Ṣaḥīḥ ḥadīth, the Prophet ﷺ has foretold of strife that would rise from Najd and that a gang of devils [*shayāṭīn*] would emerge from this place. Indeed, a gang of this description appeared after 1200 years; Imām Ibn Ābidīn Shāmī has also described them as *Khawārij*. This son of Ābd al-Wahhāb wrote *Kitāb al-Tawḥīd*, which was translated by Ismā'īl Dihlawī as *Taqwiyatu'l Īmān* in Urdu, and was instrumental in spreading Wahabism in India. One of the major beliefs of this sect is that anyone who does not accept their madh'hab is a kāfir and a *mushrik* [idolator]. And they wantonly accuse Muslims of having committed kufr or shirk and thus rule the entire world as having become kāfir. On page 45 of *Taqwiyatu'l Īmān*, he [Ismā'īl] cited the ḥadīth:

In the final age, Allāh tāālā will send forth a gust of wind that will take away all the Muslims in this world.

And he said:

It has come to pass just as the Prophet had foretold.

In other words, that pleasant gust of wind has already blown and there is no Muslim left on the face of the earth. Ismā'īl Dihlawī didn't realise that by this logic, he would himself become a kāfir! One of the defining

characteristics of this sect is an obvious lack of reverence and respect for Allāh tāālā and His beloved slaves. If there are multiple meanings of a word or phrase, they deliberately choose the meaning that is derogatory and that which appears to diminish the stature of the beloved slaves of Allah. It is pertinent to cite a few examples from the books of the leaders of this sect so that our brothers among the laity are informed of the filth in their hearts and safeguard themselves from their web of deceit, and are not fooled by their long tunics [*jubbah*] and turbans.

I urge my brothers in Islām to listen to this carefully, and to weigh it on the scales of faith – because nothing is more dear to a Muslim than his faith. And respect and love of Allāh tāālā and His Messenger ﷺ is faith itself. Thus, a man's superiority is measured by the number of praiseworthy qualities he possesses, coupled with the strength of his faith. Without faith, however, these traits hold no true value. Even if someone is a renowned scholar or celebrated for his asceticism, if his faith is invalid, he is neither deserving of respect nor worthy of being followed. One should not consider a person as his leader just because of his being a *maulavi* or a scholar; if he is disrespectful about Allāh and His Messenger ﷺ, he will become their enemy. Do you not see monks and ascetics among Jews, Christians and Hindus? They have forsaken worldly pleasures – but will you [Muslims] consider them as your leaders and guides? Certainly not. Similarly, how can a heretic be your leader? Ismāʿīl Dihlawī says in the book *Iyḍāḥ al-Ḥaqq*, pp 35-36, Maṭbā Fārūqī:

The transcendence of [Allāh] the Exalted from time, place, direction... or to prove that Allāh tāālā can be seen without

direction or boundaries... are in reality heretical beliefs; if anybody professes the aforementioned beliefs and considers them as part of religious beliefs...

He has clearly said that it is heresy and deviance to believe that Allāh tāālā is transcendent from time, space and direction, and [heresy to believe] that He will be seen without modality – even though these are beliefs of Ahl al-Sunnah. In this manner, this man has accused the leaders of Ahl al-Sunnah of heresy and deviance. The following ruling is found in *Al-Baḥr ar-Rāyiq*, *Al-Durr al-Mukhtār* and *Fatāwā Hindīyyah*:

Whoever attests space for Allāh tāālā [i.e. He exists in space] is a kāfir.

In *Taqwiyatu'l Īmān*, p. 60 he cites a ḥadīth snippet:

Do you not see, that if you were to pass by my grave, would you prostate towards it?

Ismā'īl translated this from Arabic and added his interpretation marked by the letter **fā** [*fā'idah*] thus:

meaning, one day, I will also die and become dust [i.e. decay]

Even though, the Prophet has himself said:

Indeed, Allāh has forbidden the earth to consume the bodies of Prophets. The Prophets of Allāh are alive – they are given sustenance

In the same *Taqwiyatu'l Īmān* on page 19:

When Allāh is our Creator and He has created us – then it is also necessary for us to call upon him in all our affairs. Why should we bother with anyone else? Just as if someone has become the

slave of a king – he [turns to] him in all his affairs. The slave does not even turn towards another king – do not even mention a scavenger or a cobbler.

In *Şirāṭ e Mustaqīm*, on page 95 he writes:

It is better to think about sexual intercourse with one's own wife, than tempting thoughts of fornication and expend one's thoughts towards one's shaykh or similar revered individuals – even if it is the esteemed Messenger, is worse many times over than being engrossed in thinking about one's own cow or donkey.

O Muslim! These are the abominable words of the leader of Wahābīs. About who? About the honourable Messenger of Allāh ﷺ, that's who. Anyone with faith as little as a mustard seed will readily acknowledge that the above passage is indeed disrespectful and blasphemous.

On page 10 of *Taqwiyatu'l Īmān*:

To increase or withhold sustenance, to give health and make one sick, to give honour or humiliation, to fulfill one's needs, to ward off calamities, to aid in times of distress – all of these attributes belong to Allāh alone. These are not the attributes of any among the Prophets, or Awliyā'a or a ghoul or a fairy. Whoever believes that they can dispense and seeks help from them or calls upon them in times of distress, such a person becomes a polytheist – regardless of whether he believes that they have such power to do those things by themselves [i.e. autonomous] **or whether he believes that Allāh tāālā has granted them such power** – the person becomes a polytheist in any case.



It is said in the Qur'ān:

أَنْ أَغْنَاهُمْ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ

And Allāh and His Messenger have made them rich by His Grace.

The Qur'ān says that the Prophet made them rich, and [Ismā'īl] says: 'Anyone who affirms such power of dispensation is an idolator.' So according to him, what is the Qur'ān teaching here? In another verse, the Qur'ān says:

وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي

[O 'Īsā] You give sight to a blind and cure the person stricken with vitiligo with My permission.

In another verse:

وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ

I cure the blind and the vitiligo-stricken and I give life to the dead by the Permission of Allāh.

This is what the Qur'ān says, but the Wahābī says: 'healing the sick is the attribute of Allāh alone – and one who affirms this for anyone else becomes a polytheist.'

Now that Allāh tāālā has affirmed such an ability to Sayyidunā 'Īsā ﷺ, what do the Wahābīs say about Him? Strangely, the Wahābī clarifies that it is polytheism *even* if you believe that Allāh tāālā has granted them such power! It is not known what kind of Islām they profess.

On page 11 of *Taqwiyatu'l Īmān*:

to respect the woods around the city – that is to abstain from hunting in woods or cutting its trees or pull out the grass or graze

the cattle – all these things are ordained by Allāh for His own worship...

...or respect the forest surrounding the places [of any prophet or ghost or fairy] or does similar things, then it is proven that polytheism has been committed by the person...

irrespective of whether he thinks that these things deserve to be revered or that Allāh is Pleased if one respects this. It is polytheism in every manner.

It is said in various ṣaḥīḥ ḥadīth: “Ibrāhīm has made Makkah a sanctuary and I have made Madīnah a sanctuary. Let not the thorn of its trees be cut, nor its animals be hunted.”

O Muslims! Look at this with justice and faith – how far [the accusation of polytheism of] this peddler of polytheism has reached! Look at how the blasphemer has ruled concerning the Prophet ﷺ!

On page 8 of *Taqwiyatu’l Īmān*:

Even kāfirs in the time of Messenger of Allāh did not believe that their idols were equal to Allāh; they too believed that [idols were] creation and slaves; nor did they profess that [such idols] had power against Allāh. Rather, they would call upon them and make vows and were beholden to them, they would deem [such idols] as their advocates and intercessors – this was their disbelief and polytheism. Thus, if anyone does a similar thing, even if they believe they [intercessors] are the slaves and creation of Allāh – then he and Abū Jahl are equal in polytheism.

In other words, one who believes in the intercession of the Prophet ﷺ and asks him to intercede for us near Allāh tāālā – such a person

becomes a polytheist and he is equal in his idolatry to Abū Jahl! Not only did this man deny intercession – he equated it with idolatry and rendered everyone from the Companions to their followers, the imāms of religion, Awliyā’a and righteous Muslims – all of them – into polytheists and equal to Abū Jahl [according to Ismāyīl Dihlawī]. On page 58 of *Taqwiyatu’l Īymān*:

If someone asks: “How many leaves are there in such and such tree” or “How many stars are there in the sky?” One should not say: “Allāh and His Messenger know.” Because only Allāh has the Knowledge of the unseen; what does the Messenger know?

Glory be to Allāh! He has reduced the knowledge of God to merely knowing the number of leaves in a tree!

On page 7 of *Taqwiyatu’l Īymān*:

Allāh Ṣāḥib has not given the power to dispense to anyone in the creation.

This is an open rejection of the miracles of Prophets and Awliyā’a. As for dispensation of affairs, Allāh tāālā has said:

فَالْمُدَبِّرَاتِ أَمْرًا

By [the Angels] who plan to dispense in affairs.

[Ismāyīl’s] above statement is an explicit rejection of the clear Qur’ānic verse. On page 22 of *Taqwiyatu’l Īymān*:

He, whose name is Muḥammad or Ālī –has no power to choose in any affair.

Surprisingly, a Wahābī can exercise his choice in all the affairs of his household – but the Master of this world and the Hereafter has no power to choose in any matter whatsoever!

Another famous belief of this sect is that Allāh tāālā can utter a lie [or falsehood can occur in Divine Speech]. In fact one of their kingpins wrote in his fatwā:

The occurrence of falsehood has thus been proven. One who says that Allāh tāālā has uttered a lie – calling such a person a profligate [*tafsīq*] or considering him deviant [*taḍlīl*] should be avoided.

Subḥān-Allāh! He has accused Allāh tāālā of having uttered a lie – but still none of this has any effect upon his Islām, his Sunni creed or his righteousness! One does not know what [or who] they consider as God.

Another belief of this sect is that: The Prophet ﷺ is not to be considered as the Seal of Prophets, in the meaning of ‘chronologically, the last prophet’. This is explicit kufr.

In *Taḥdhīr al-Nās*, on page 2:

Laymen think that RasūlAllāh [SAW] being ‘Seal’ means that the age [of his advent] comes later than all other prophets and he is chronologically the last prophet; but people of understanding are aware that there is no superiority in chronologically being prior or later; then, how can this be valid as praise in this context: ***“Rather, he is the Messenger of Allāh and the Seal of Prophets”***?

Yes if one does not say this as an attribute of praise, and does not consider this place as a praiseworthy stand – then perhaps, ‘being last’ [*khātamiyyat*] can be considered valid as being last chronologically.

First of all, he says that the meaning of *khātam al-nabiyyīn* [the Seal of the Prophets] as ‘chronologically, the last of all Prophets’ is a notion of the laymen and that intellectuals are illuminated that there is no superiority in chronologically being last per se. Even though, our master has himself described the meaning of *khātam al-nabiyyīn* [the Seal of the Prophets] as chronologically ‘the last Prophet’. The implication is clear – we seek Allāh’s refuge [*māādihAllāh*] – he has consigned the Prophet ﷺ amongst laymen and removed him from ‘the people of understanding’. And then dismissed ‘being chronologically last’ as a praiseworthy attribute – even though RasūlAllāh ﷺ has himself mentioned his being ‘chronologically last’ as an [exclusive] and praiseworthy attribute.

On page 4 of the same book he has written:

Our Prophet is attributed with intrinsic prophethood [*bi’dh dhāt*] and other Prophets are have the extrinsic attribute of prophethood [*bi’l āraḍ*]

On page 16:

Rather, hypothetically, if we [consider] a prophet being present even in his own time; even then, his being a Seal [*khātam*] will remain undisputed.

On page 33:

Rather, hypothetically, suppose a new prophet were to be born after the time of our Prophet ﷺ, even then, there will be no effect on the 'finality' of the prophethood of Muḥammad ﷺ; [comparatively] if there is [a prophet] among his contemporaries or in another earth; or if it is supposed even on this very earth, possibility of another prophet [to exist].

On page 34:

If elders could not attain the understanding of something due to not paying attention, will it damage their reputation [as savants]? And if an uninformed child said something intelligent will he become great and glorious [only] because of this?

*It is highly possible that an unskilled child  
may shoot an arrow that hits the target [by accident]*

Indeed, after truth has become manifest, if one does not accept this only because I have said it, and the other thing is said by the ancients – and keep harping about old sayings – apart from the fact that it is far removed from the law of the love of the Prophet ﷺ, it also furnishes proof about one's understanding and intellect [or lack thereof].

The above statement is a clear admission on his part that the novel meaning that he has crafted cannot be found in the speech of any of the earlier scholars. He termed the belief, as understood by everyone from the time of the Prophet until now, as a 'notion of the laity' and rejected it as 'having no superiority in it.' One should refer to the book

*Ĥusām al-Ĥaramayn* in which scholars of both sanctuaries issued legal edicts [fatāwā] concerning the person who wrote the above. Interestingly, the author has himself acknowledged on page 46 of the book that his Islām is only in name.

*The plaintiff's witness in my favour is worth a million*

We ask Allāh tāālā to protect us from such nominal Muslims.

On page 5 he has said:

Prophets are distinguished from their followers only because of knowledge – as for deeds – at times, apparently, followers may equal them or even surpass them.

Hear some more from this person: he claims that the prophethood of our Master is Pre-eternal [*qadīm*] and the prophethood of all others is an accident [*ĥādith*].

On page 7 he has written:

Because the difference between pre-eternal prophethood [*qidam e nubuwwat*] and prophethood that is an accident [*ĥudūth e nubuwwat*] even though united in type – can only then be applicable.

Is anything else other than the Essence and Attributes of Allāh tāālā pre-eternal in the belief of Muslims? Prophethood is an attribute – and it cannot exist without the existence of the being who can take that attribute. If the prophethood of our Master is pre-eternal and not an accident, then it implies that our Master is also not an accident [*ĥādith*]; which means he is pre-eternal [*qadīm*]. Apart from the Essence and Attributes [*dhāt-ṣifāt*] of Allāh, if one believes that

anything else to be pre-eternal, he becomes a kāfir by the consensus of all Muslims.

One of the characteristic traits of this sect [Wahābīs] is that they try to create all sorts of invalid explanations to deny the superiority of beloved slaves of Allāh and try to diminish their stature. For example, the Wahābī has written in *Barāhīn e Qāṭiāh*, on page 51:

The Prophet ﷺ does not have the knowledge of what is behind a wall.

He falsely attributed this to Shaykh Ābdu'l Ĥaqq Dihlawī, and wrote on the same page:

**The outcome:** One should ponder, that by looking at the states of Satan and the Angel of Death, [and then] proving such encompassing knowledge of the earth for the Pride of the Creation, without any scriptural evidence, and by fallacious analogy – if this is not polytheism, then which part of faith is it? This extensiveness of knowledge for Satan and the Angel of Death is proven by scriptural proof; where is such scriptural proof for the extensiveness of the knowledge of the Pride of the World, thereby refuting all scriptural proofs to establish **one** polytheistic belief

He proves the extent of knowledge for Satan, and says that it is proven by scriptural proof [*naṣṣ*] – but then claims that the same [knowledge] if proven for the Prophet ﷺ is polytheism! Obviously, he has accepted Satan as a partner with Allāh – and claimed that it is proven by Qur'ānic verse and Ḥadīth! This slave of Satan – even if he didn't consider him a rival god, fell so low as to consider him a partner with



Allāh. Every Muslim should look at this through the eyes of faith and judge whether or not this person has said that the knowledge of Satan is more than the knowledge of our Prophet ﷺ? Indeed, he has done so. Has he not implied that Satan is a partner with Allāh? Indeed he has done so. And then he tried to prove this from scripture. All the three statements above are outright kufr – is there any Muslim who will still doubt in its being disbelief?

In *Hifẓu'l Īmān*, on page 7, one wrote about the knowledge of RasūlAllāh ﷺ thus:

If, the attribution of knowledge to his blessed person by Zayd is valid, then it is necessary to inquire – whether he refers to partial knowledge or complete knowledge? If this refers to a part of such knowledge of unseen, then where is the exclusiveness of RasūlAllāh ﷺ in this? Such knowledge is [possessed by] every Zayd and Āmr; rather, children and madmen; rather, all animals and quadrupeds also possess [such knowledge].

O Muslims! Think about it. This person has explicitly insulted the Prophet ﷺ. He has said that ‘Knowledge like that of the Prophet ﷺ is possessed by all and sundry – Zayd, Āmr – rather, every child and madman, and even animals and quadrupeds! Will a believer’s heart doubt that this man has become a kāfir? Certainly not!

Another trait of this sect is about things which are not prohibited by Allāh and even those things which are proven from the Qur’ān and the sunnah – they do not stop just at labelling them as forbidden, but instead go far as to even rule them as polytheism and heresy [*shirk-bidāh*].

For example things like:

- Celebrating the birthday of the Prophet ﷺ
- Standing up in respect at the mention of the Prophet's ﷺ birth
- Donating rewards of good deeds to the deceased
- Visiting of graves
- Visiting of the blessed mausoleum of the Prophet ﷺ
- Commemoration of the anniversaries of pious Muslims
- Prayers of Fātiḥah on the 3<sup>rd</sup> or 40<sup>th</sup> day of the dead man's passing
- To seek help [*istimdād*] from the souls of Prophets and saints
- To seek help and to call upon Prophets and saints [as a form of intercession] in times of distress and affliction.

In *Barāḥīn e Qāṭiāḥ* on page 147, these filthy words are written describing the celebration of the birthday of the Prophet ﷺ.

To repeat every day, the [mention] of birth, similar to Hindus who hold an enactment of Kanhaiya every year – or like the Rāfiḍīs who enact the martyrdom of the Ahl al-Bayt every year. We seek Allāh's refuge – the birthday [of the Prophet] is similar to *sāng* [enactment of a hindu god's birth] and this ugly act, worthy of condemnation, is forbidden and sin [*ḥarām o fisq*]. In fact, these people are worse than them – because they [Hindus and Rāfiḍīs] do these things on specific days – these people have no restriction, whenever then want they will hold these innovative practices.



## 14. HERETICAL SECT: SALAFĪ, TAQLĪD-SPURNERS

*They are known as Salafīs among Arabs and in the West. They also call themselves as Ahl-e-Ĥadīth, and are against the following of any of the four traditional schools (madh'hab) of fiqh, namely, Ḥanafī, Shāfi'ī, Mālikī and Ḥanbalī. In truth, they are the madh'hab rejectors, Lā-madh'habī or the rejectors of taqlīd of Mujtahid Imāms, known as **Ghayr Muqallidīn** in the sub-continent.*

*Ghayr Muqallid [Salafī] is a related branch of Wahābī heresy; but they do not say disrespectful things about RasūlAllāh ﷺ like the Wahābīs do. However, they share the same belief system of the Wahabis. The Deobandis have beliefs worse than that of Wahābīs, and the Salafīs do not consider them disbelievers. In that respect, they too come under the ruling of “whoever doubts in the kufr of such a blasphemer is a kāfir himself.” An additional heresy of this group is that they do not follow any of the four *madh'habs* [schools of Islamic Law] and seek to strike their own path separate from the ways of all Muslims; they say that it is heresy and forbidden [*ḥarām*] to do *taqlīd*.*

**Legal Precept:** It is obligatory to follow scholars and following a specific person among the mujtahid imāms is necessary (*wājib*).

**Important Note:** The Wahābīs have a generous doling out of *bidāh*. They label a number of things as *bidāh* without hesitation. Therefore, it is necessary to describe the meaning of *bidāh*.

**Ugly bidāh** – or heretical innovation – is that action or deed which is against the sunnah and contradicts a sunnah. This kind of bidāh is either disliked (*makrūh*) or impermissible (*ḥarām*).

As for *bidáh* per se, it can be permitted [*mubāh*] or recommended [*mustaḥab*], or even mandatory [*wājib*] in certain cases. Amīr al-Mu'minīn Ūmar al-Fārūq ﷺ said describing the congregation of *Tarāwīḥ* prayer:

نعمت البدعة هذه

What a fine innovation this is!

And yet, *tarawīḥ* is Sunnah Mu'akkadah.

That action, which has a basis in the Shariāh and is proven [to be compatible with it] cannot be an ugly innovation. Otherwise, every seminary of the Wahābīs and their speeches, their special attire, would all be *bidāh*. Why do they not forsake those things? It is utter hypocrisy to term certain actions done in the love of the souls beloved to Allāh as *bidāh* and anything that is conducive and beneficial for their own selves as permissible and sunnah!

لا حول ولا قوة إلا بالله

There is no Power nor Strength except granted by Allāh.



## 15. ON LEADERSHIP (THE IMAMATE)

Leadership or *imamate* is of two kinds:

- Lesser (leadership) or common [*ṣughrā*]
- Greater (leadership) or preminent [*kubrā*]

Lesser or common leadership [imamate] is leading of congregational prayer; the details of this leadership will be discussed in the topics related to [ritual] prayer.

Greater or preminent leadership is being an absolute deputy of the Prophet ﷺ. Such a deputy – in his capacity as a vice-regent of the Prophet ﷺ – has the authority to dispense in every religious and worldly affair of Muslims. It is obligatory for Muslims of the entire world to obey such a leader [*imām*] in all matters that are not deemed sin [i.e. in matters that are not against the command of Allāh ﷻ]. The conditions for such an imām are:

- a) Muslim
- b) Freeman [i.e., not a slave]
- c) Adult [*bāligh*]
- d) Has autonomy [Power, *qādir*]
- e) Belongs to the Quraysh tribe

It is not a necessary condition for such an imām to be a Hāshimi, or an Ālawī or that he be divinely protected from sin [*māṣūm*]. These latter conditions are specified by the Rāfidīs; their objective in doing

so is to reject the rightful caliphate of the first three caliphs and leaders of muslims: [our masters] Abū Bakr al-Şiddīq, Ūmar al-Fārūq and Ūthmān al-Ghaniy ﷺ, even though all the companions accepted their leadership and swore allegiance to them and acknowledged their command – including Mawlā Ālī and his two sons, Imām Ḥasan and Imām Ḥusayn ﷺ. In fact, the condition of being an Ālawī would even exclude Mawlā Ālī from caliphate! As for *īşmah*, i.e. divine protection from error, we believe that only Prophets and Angels are *māşūm*. Only Rāfidīs believe that the imāms are *māşūm*.

### ***Legal Precepts:***

1. Mere qualification and eligibility for leadership is not sufficient for one to become a leader [i.e. an *imām*]; one also has to be accepted and appointed by the prominent members of the community or the previous *imām*.
2. It is obligatory for every Muslim to obey the *imām* – the ruler of Muslims in every matter that does not contradict the shariāh and there is no obedience in any matter that contravenes the *shariāh*.
3. It is preferred that the *imām* should be courageous and knowledgeable; he should work with the counsel of [upright] scholars.

It is not permissible for a child or a woman to be the leader. If the previous *imām* had appointed a young boy, a caretaker or a steward will be responsible for governing the realm and issuing decrees until the boy reaches adulthood. This appointee will be a figurehead during this time and the steward will be the actual leader in this period.

- A123. The rightful caliph after the Prophet ﷺ [his deputy], and the absolute leader [of all Muslims] was our master, Abū Bakr Ṣiddīq ؓ; after him was our master, Ūmar Fārūq ؓ; then our master, Ūthmān Ghaniyy ؓ; after him was Mawlā Ālī ؓ. And for a period of six months after him, our master Ḥasan Muḡtabā ؓ was the *khalīfah*. These esteemed personages are known as the “Rightly Guided Caliphs” and the period of their rule is “The Rule of the Rightly Guided,” as they discharged their duty honourably and were true representatives and successors of the Prophet ﷺ.
- A124. Superiority after all the Prophets and Messengers ﷺ, among men, angels and the jinn, belongs to Abū Bakr al-Ṣiddīq; then Ūmar al-Fārūq; then Ūthmān Ghaniyy and then Mawlā Ālī رَضِيَ اللَّهُ عَنْهُ. Whoever claims that Mawlā Ālī is superior to Abū Bakr al-Ṣiddīq is a deviant and a heretic.
- A125. When we say ‘superior,’ it means that he has a higher rank near Allāh; some people describe this as superiority due to the abundance of recompense [*thawāb*]; but this is not to be confused with the amount of reward [*ajr*]. In many cases a greater reward is promised for someone far lesser in rank. It is said in the ḥadīth about the companions of Imām Mahdi: “Every one of his companions will receive a reward equal to that given to fifty.” The companions asked: “as much as fifty men amongst themselves or fifty amongst us?” He replied: “[as by] fifty amongst you”. So the amount of reward [*ajr*] is greater for the companions of Imām Mahdi, but they can never be equal [in rank] to any of the Companions [of the Prophet ﷺ], let alone superior to any one of them. There is no comparison of the companionship of Imām

Mahdi with the august company of the Master of Creation ﷺ! An analogy to explain the above is: that a king sends his minister and a few officers along with him on a mission. When they return victorious, the king gives a million to each officer and a medal of honour to the minister. The amount of reward was indeed greater for the officers, but can that monetary prize be equal to the medal of honour given to the minister?

A126. The order of caliphate is according to the order of the superiority of the four caliphs; the one superior and greater near Allāh became the caliph first, and then the next; not that their superiority is according to their order of caliphate, as *Tafdilis* [deviants] pretending to be Sunni are saying nowadays: “In reality, superiority means superior governance and better administration”. If this were the case, then Fārūq the Great would be superior to Abū Bakr, as his period was described [by the Prophet ﷺ] as:

I have not seen a diligent man work so well [as Ūmar drawing water from the well] until people were inundated with that water.

As for the caliphate of Abū Bakr al-Ṣiddīq, he described it as:

He was drawing weakly from the well; may Allāh forgive him.

A127. The order of superiority after the first four caliphs is as follows:

- i) The remaining [six] from the “Ten given glad tidings of paradise”
- ii) The [two grandsons of the Prophet ﷺ]: Imām Ḥasan and Imām Ḥusayn ؑ.



iii) The Companions who participated in the Battle of Badr ﷺ.

iv) The Companions present at the Pledge of Complaisance ﷺ.

Every companion mentioned above will surely and certainly go to paradise.

A128. Everyone among the companions is righteous, good and upright. It is obligatory to speak about them in a positive manner.

A129. It is deviance, heresy and deserving of hellfire to bear animus towards any of the Companions because it ultimately translates to dislike and hatred of the Prophet ﷺ himself. A person who is hostile towards the Companions is in reality a Rāfiḍī – even if he accepts the four caliphs and claims to be a Sunni. For example, a person who bears hatred towards Muā'awiyah, his father Abū Sufyān and his mother Hind or Āmr ibn al-Ā'ās or Mughayrah ibn Shūbah or Abū Mūsā al-Ashārīy ﷺ. One cannot disrespect even Wahshī, who murdered Ḥamzah, the chief of all martyrs, before becoming a Muslim. After he became a Muslim, he killed the filthiest human – the accursed Musaylamah, the Liar, and dispatched him to Hell. He would often say: “I have killed the best among men and the worst among men.” If one disrespects or insults any of them or deems it permissible, he is a Rāfiḍī. Even though insult of other companions is not as grievous as insulting the two sages [*shaykhayn*]: Sayyidunā Abū Bakr and Sayyidunā Ūmar, because disrespecting them or rejecting their caliphate is kufr according to jurists.

A130. No *waliy* [friend of Allāh, a saint], howsoever great or prominent, can ever reach the rank of any of the companions.

**Legal Precept 5:** It is forbidden to discuss the disagreements, disputes and battles that occurred among the companions. Muslims must reflect upon the fact that every one of them was a Companion of the Prophet ﷺ and was his loyal and faithful slave.

- A131. Every companion – the highest and the least in rank among them [even though none of the companions is low] – will certainly go to Paradise. They will not hear the faintest sound from Hell. They will enjoy comforts of Paradise to their heart's wish. They will not be subject to the distress and anguish at the time of Gathering [*ḥashr*] – instead, Angels will welcome them and say: It is the day you were promised. All the above assertions are derived from the Qur'ān.
- A132. The Companions were neither Prophets nor Angels – and hence they were not divinely protected from sin [*māṣūm*]. Some errors and lapses occurred on the part of some Companions – but to rebuke them or criticise them is blatant opposition to Allāh and His Messenger ﷺ. In Sūrah al-Ḥadīd, Allāh tāālā described two classes of Companions – those who believed [and accepted Islām] prior to Victory of Makkah and those after, and then says about both classes:

وَكَلَّا وَعَدَ اللَّهُ الْحُسْنَىٰ

Allāh has promised all of them a beautiful [reward]

After which, Allāh tāālā says in the same *āyah*:

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And Allāh Knows everything that you do

When Allāh táālā has the complete knowledge of everything that one did or does - and then said [reworded]: ‘*We have promised them paradise, and that they will not be punished, they will be honoured and given reward,*’ what right does anyone have to criticise them or rebuke them for any of their actions? Does a person who wishes to criticise the Companions seek to establish a separate kingdom alongside that of Allāh táālā?

A133. Amīr Muáāwiyah ؓ was a *mujtahid*. This fact has been stated by Ábdullāh ibn Ábbās ؓ in a ḥadīth mentioned in Ṣaḥīḥ Bukhārī. A *mujtahid* can be right or wrong in his judgement. Thereafter, ‘error’ [*khaṭa*] is of two types:

- Error of obduracy [*khaṭa ínādī*]
- Error of interpretation [*khaṭa ijtihādī*]

The first type cannot be committed by a *mujtahid* [sincerely striving scholar] but the second type - *khaṭa ijtihādī* – can occur in the judgement of the *mujtahid* and Allāh will not punish them for such an error [of judgement]. In legal rulings pertaining to the affairs of this world, the second type of error [*khaṭa ijtihādī*] is of two types:

- **Retained Error** [*khaṭa muqarrar*]: is that error of a *mujtahid* which is not refuted. This is an error which does not cause strife among the ummah; such as [a fiqh issue] recitation of *fātiḥah* by the follower [*muqtadiy*] in a congregational prayer.

The second type is:

- **Repudiable Error** [*khaṭa munkar*]: is that error which will be refuted because it causes strife among Muslims. The error [of judgement] made by Amīr Muāāwiyah, when he rose against Mawlā Ālī, was of this type. The judgement in this case was already made by RasūlAllāh ﷺ when he approved of Mawlā Ālī [that he would be in the right] and [said:] Amīr Muāāwiyah would be forgiven رَضِيَ اللَّهُ عَنْهُ.

**Legal Precept 6:** Some ignoramus say that we should not say the prayer: *اللَّهُمَّ صَلِّ عَلَى آلِهِ* meaning, “may Allāh be pleased with them,” when Amīr Muāāwiyah is mentioned along with Mawlā Ālī. This is false and baseless. Scholars have said unequivocally that it is desirable to say the prayer along with the name of any companion [of the Prophet ﷺ]. Claiming an exception without any evidence is an attempt to trifle with the sharīāh.

A134. The Rightly Guided Caliphate [*khilāfat e rashidah*] in the footsteps of the Prophet ﷺ lasted for thirty years – and ended with the six month rule of Ḥasan ibn Ālī ؑ. Thereafter, the reign of *Amīr al-Mu’minīn* [The Leader of Believers] Ūmar ibn Ābd al-Āzīz is also termed the Rightly Guided Caliphate – and in the End Times, the caliphate of Imām Mahdi will also be a Rightly Guided Caliphate. Amīr Muāāwiyah ؑ is the first Muslim king, and it is thus indicated in the Torah: ***He [the Prophet ﷺ] will be born in Makkah, migrate to Madīnah and his kingdom will be in the Levant.***

Thus, even if the rule of Amīr Muāāwiyah is a ‘kingdom,’ in reality it is the kingdom of Muḥammad RasūlAllāh ﷺ. Imām Ḥasan ؑ had a huge army of men ready to fight and die for him, but still made peace with Amīr Muāāwiyah ؑ of his own choice, and

handed the *khilāfah* to him and swore fealty to him. This is a truce that was liked by RasūlAllāh ﷺ himself, and which he had foretold, when he said about Imām Ḥasan ؑ:

***This son of mine is a Sayyid [a leader] – mayhap Allāh will cause him to make peace between two great factions among Muslims.***

Therefore, those who blame Amīr Muāāwiyah or criticise him or accuse him of having committed sin – in reality accuse Imām Ḥasan ؑ [for handing him the *khilāfah*] – rather, it is as if he blames and criticises RasūlAllāh ﷺ and Allāh táālā.

- A135. The Mother of Believers – Áayishah Şiddīqah ؑ is a certainly among the prominent ladies of paradise and is certainly the beloved wife and will remain the wife of our master Muḥammad ﷺ in the Hereafter as well. Whoever hurts her, in reality hurts the Prophet ﷺ. Ṭalḥah and Zubayr ؑ are among the Ten Given Glad Tidings [*ásharah e mubash'sharah*]. These esteemed personages also made an error of judgement against *Amīr al-Mu'minīn* Mawlā Áli ؑ. But all of them eventually realised their error and retracted from their positions. In the parlance of shariāh, 'rebellion' [*bagḥāwat*] means to rise against the rightful ruler – irrespective of its reason being obduracy or due to an error of judgement [*khaṭa ijtiḥādī*]. Since the aforementioned companions recanted, they cannot be termed as 'rebels'. The faction of Amīr Muāāwiyah ؑ has been termed as the 'rebellious faction' [*fi'ah al-bāghiyah*] according to the parlance of shariāh. However, this term 'rebels' [*bughāt*] has now come to refer to insurgents, rioters and mischief-makers, which is an

offensive expression and deemed insulting in our time. It is forbidden to use this term [now] for any companion.

- A136. The Mother of Believers, Sayyidah [Āyishah] Ṣiddīqah ؓ, the daughter of [Abū Bakr] al-Ṣiddīq ؓ is the beloved of the beloved Messenger ؐ of Allāh, the Creator-Sustainer of the universe. Anyone who dirties his tongue by casting aspersion on her chastity or maligns her virtuous person, as was done in the Incident of Slander [*ifk*], is absolutely, certainly a kāfir and an apostate. If a person does not make the above accusation, but still slanders against her in other ways, is an abusive Rāfiḍī and a hell-bound heretic.
- A137. [The two grandsons of the Prophet ﷺ]– Imām Ḥasan and Imām Ḥusayn ؓ are both martyrs of a very high rank. Anyone who denies their martyrdom is a heretic and one of a perverted creed [*buddīn*].
- A138. Yazīd was a reprobate, an open sinner and a profligate who committed enormities openly. There can be no comparison between this pervert and Imām Ḥusayn ؓ, the perfume of RasūlAllāh ﷺ.

In our times, some deviants say: “We should not speak about them. Both are our princes [and deserve to be respected].” Anyone who says thus is a reprobate, a Naṣībī, kharijite and deserves of being flung into hellfire. However, on the issue of considering Yazīd as a kāfir and cursing him, there are three positions of Sunni scholars. The position of our imām, Abū Ḥanīfah, is that we prefer to be silent about his state – other than calling him a reprobate, sinner

and transgressor, we will neither call him a *kāfir*, nor will we consider him a Muslim.

A139. The Noble Household [*Ahl al-Bayt*] are the leaders of Ahl al-Sunnah. One who does not love them is an accursed kharijite deserving of scorn and rejection.

A140. The Mothers of Believers [*umm al-mu'minīn*] Khadījah al-Kubrā and Āyishah Şiddīqah; [and the Prophet's daughter] Sayyidah Fāṭimah are undoubtedly and absolutely honoured ladies of paradise. These [three ladies] and other noble daughters of the Prophet ﷺ and chaste wives of the Prophet ﷺ are superior to all other female Companions [*ṣaḥābīyyāt*] of the Prophet ﷺ.

A141. The testimony of all of them being chaste is present in the Qur'ān.



## 16. THE FRIENDS OF ALLAH

*Wilāyah* is a high state, a lofty rank of closeness that Allāh most High and Glorious bestows upon His dear slaves, and grants them this rank from His Grace and Bounty to whom He Wills.

### ***Legal Precepts:***

1. *Wilāyah* [or sainthood] is a bestowed attribute; it cannot be acquired by anyone by simply performing intense worship and plenteous good deeds; indeed, plenty of good deeds pave the way for being eligible to be granted this Gift of Allāh – even though some of them are blessed with this rank, right from the beginning.
2. *Wilāyah* is not given to an ignoramus or an illiterate. A *waliy* [saint] will possess knowledge, whether obtained by external means [such as studying under scholars or from books] or by enlightenment bestowed upon him by Allāh *táālā* sans a medium.



A142. Eminent saints among the followers of Sayyidunā Muḥammad ﷺ are superior to all the saints among the followers of other Prophets ﷺ. Among the saints in our nation [i.e. followers of Sayyidunā Muḥammad ﷺ] the four rightly guided caliphs are superior in spiritual illumination [*márifah*] and closeness [*qurb*] to Allāh. The order of their superiority is the same as the order of their reign – the one highest in spiritual knowledge and nearness to Allāh is Abū Bakr al-Ṣiddīq; then Ūmar al-Fārūq; then Ūthmān Dhu'n Nūrayn and then Mawlā Āli al-Murtaḍā ﷺ.



Indeed, when we talk of the rank of perfection, our Master, the Holy Prophet ﷺ appointed the two sages [Abū Bakr and Ūmar] as his deputies in the aspects of prophethood and Mawlā Ālī as his deputy in aspects of sainthood. Thus every saint [*waliy*] after him attains the good fortune through him and is subordinate to him; thus it will be until Judgement Day.

- A143. The Sufi Path [*ṭarīqah*] does not contradict or oppose the Shariāh. In fact, it is the inner aspect of the Shariāh. Ignorant claimants of *taṣawwuf* who say “The Shariāh and Ṭarīqah are two separate things” are astray and misguide others. It is an invalid claim and explicit kufr to consider oneself free from the bonds of Shariāh.



### ***Legal Precepts:***

3. Nobody is exempt from the rulings and the binding of the Shariāh; no saint or righteous person, howsoever great he may be, is exempt from following the Shariāh. Some ignorant and illiterate ‘sufis’ claim that: “Shariāh is the road and one needs to walk upon it until they reach their desired destination. We have reached the destination [and are therefore, are not bound by the Shariāh].”

The doyen of the Sufis, Junayd Baghdādī described them as:

صدقوا لقد وصلوا ولكن إلى أين؟ إلى النار

They tell the truth and indeed they have reached destination.  
But where? Their destination is Hell-fire.

However, if a man is absorbed in an ecstatic state and has lost his mind, like an unconscious man, the pen of the Shariáh is lifted [and such a person is indeed exempt]; but one should also know that such a person will not make claims or speak like this – nor will he ever contest or oppose the shariáh.

4. Allāh táālā has bestowed upon immense powers to His saints [Awliyā'a] – and the greater ones among them have been granted powers to dispense in affairs of this world. They are the true deputies of the Prophet and the powers are granted to them as his deputies; [a part of] knowledge of unseen is given to them. Some are granted the knowledge of the past and the future [*mā kāna wa mā yakūn*] and some are given the knowledge of the Preserved Tablet [*al-lawh al-mahfūz*] – and all this is given to the Awliyā'a through the means of RasulAllah ﷺ. Non prophets can never know about the unseen, except by the intercession of one of the Messengers of Allāh.

A144. Miracles of saints [awliyā'a] are real and true; one who denies miracles is misguided and is a heretic.



### ***Legal Precepts:***

5. Miracles [*khawāriq*] such as: bringing back the dead to life, giving sight to a congenitally blind person, curing the leper and making him whole, travelling from the east to the west in a short span of time and all such things that defy natural laws can occur at the hands of saints [awliyā'a], except those miracles [*mújizah*] which are proven to be exclusive for Prophets – such as producing

something like a chapter of the Qur'ān, or beholding Allāh táālā in this world with waking eyes, or being honoured by Divine Speech. These are special attributes of Prophets and anyone who claims them for any saint [*waliy*] or oneself is a *kāfir*.

6. It is desirable to seek help by their means [*istiāānah, istimdād*]. They aid those who seek their help when one asks in a manner that is permissible. But do they help independently and without Allāh's permission? Certainly not! This is the deception of the Wahābīs. No Muslim believes or imagines that a saint can act independent of Allāh's Will. It is the peculiar trait of the Wahābī to deliberately distort and impute ugly meanings to actions of Muslims.
7. Visiting their graves is a means of gaining blessings.
8. To call them for help from near or far is a practice of our elders.
9. The saints are alive in their graves; their knowledge, abilities of perception, hearing, sight are more powerful than what they possessed in their worldly lives.
10. It is a desirable and praiseworthy thing to donate reward of good deeds to them. Gnostics have termed it as *nadhr* or *niyāz*. This is not the same as the *sharāyī* concept of Vow [*nadhr*] for Allāh. Rather, it is similar to a tribute given to kings and rulers. Especially, the *fātiḥah* of *gyarahwīn* is one such act that is a great source for blessings and prosperity.
11. The *úrs* of the Awliyā'a is praiseworthy. By *úrs*, we mean: recitation of the Qur'ān, recitation of *fātiḥah*, recitation of poems in praise of the Prophet ﷺ, religious sermons and donating rewards of good deeds, are all praiseworthy actions. As for those

actions prohibited by the shariāh – they are prohibited and condemnable at all times and places; in fact, such things are even more deplorable at the blessed resting places [i.e. graves] of Awliyā’a.

**Warning:** Praised be Allāh, common Muslims respect and honour the Awliyā’a and they look upon Sufi Masters [*mashā’ikh*] with special reverence. Being admitted in their circles is deemed to be a reason for success in this world and the hereafter. It is therefore, that Wahābīs in our time have also started the practice of accepting aspirants in a shaykh-led ṭarīqah – merely to deceive the commonfolk, even though Wahābīs repudiate and deny Awliyā’a. Therefore, those who wish to be admitted as aspirants [*murīd*] in a Sufi chain, should make enquiries and ensure that the shaykh to whom one pledges allegiance is a proper Sunni – otherwise, if he turns out to be a heretic, one risks losing his faith [*īmān*] altogether!

***Iblīs [the devil] sometimes appears in the form of humans***

***Therefore, one should not place his hand in every hand***



There are four conditions for one to be a spiritual guide. It is obligatory to investigate these things before one becomes a disciple of a shaykh.

1. The said shaykh should be a Sunni, and follow the correct creed; i.e. the creed of Ahl al-Sunnah.
2. He should be a scholar. At the least, he must know answers for common religious matters and [if he doesn’t know already] he

should have the capability to refer to books and find out answers by himself.

3. He should not be a flagrant sinner or a reprobate [*fāsiq mūlin*]
4. He should have an unbroken chain of authorisation reaching the Prophet ﷺ.

نَسْأَلُ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ وَالْإِسْقَامَةَ عَلَى الشَّرِيعَةِ  
الطَّاهِرَةِ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ وَصَلَّى اللَّهُ تَعَالَى عَلَى  
حَبِيبِهِ وَآلِهِ وَصَحْبِهِ وَابْنِهِ وَحَزَنِهِ أَبَدَ الْأَبَدِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

We ask Allāh tāālā for forgiveness and safety – in this world and in the Hereafter. We beseech Him to keep us steadfast on the Pristine Shariāh, and my success is not except by the Grace of Allāh. I have put my trust in Allāh and I turn towards Him for aid. Blessings of Allāh, Most High, be upon His beloved Messenger, and upon his descendants, his Companions, and his grandsons, and his group forever and ever.

All praise is due to Allāh, the Lord-Sustainer of the universe.

*The poor [servant of Allāh]*

**Amjad Ālī Aázamī**

*May Allāh forgive him.*



**END OF PART ONE OF BAHĀR E SHARĪĀT**

## ABOUT THE AUTHOR

**Sadru'sh Shari'ah Mawlānā Muḥammad Amjad Ālī Aázamī** ﷺ was born in 1296 (1878) in Ghosi town, Azamgarh District, in North India. He was the son of Mawlānā Ḥakīm Jamāluddīn ibn Mawlānā Khudā Bakhsh ibn Mawlānā Khayruddīn. Both his father and grandfather were prominent scholars and expert physicians.

Mawlānā Amjad Ālī received his primary education from his grandfather. He then studied books in primary classes under Mawlānā Muḥammad Ṣiddīq<sup>1</sup> and thereafter, tutored by his teacher Mawlānā Hidāyatullāh Khān Jaunpūrī.<sup>2</sup> After graduating from the Jaunpur school, he went to Pīlībhit and became a pupil of the great ḥadīth scholar, Mawlānā Waṣīy Aḥmed Muḥaddith Sūrātī.<sup>3</sup>

He graduated with ḥadīth authorisations in 1320 (1902) at the age of twenty four.<sup>4</sup> Thereafter, in 1323, he studied medicine under Ḥakīm Ābdu'l Walīy. From 1324 to 1327, he worked as a teacher in

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<sup>1</sup> He was Mawlānā Amjad's paternal cousin and older to him. He was among the prominent students of Mawlānā Hidāyatullāh Rāmpūrī (originally from Jaunpūr). He was the founder of the school *Miṣbāḥ al-ʿUlūm* in Mubārakpūr, which later became the prominent Sunni university, *Al-Jami'ah al-Ashrafiyyah*.

<sup>2</sup> Passed away in 1326/1908; originally, he was from Rāmpūr. He was a student of Mawlānā Fadl al-Ḥaqq Khayrābādī – freedom fighter and among the leaders of the first war of Indian independence, who was exiled to the Andaman islands; famous scholar of philosophy and the first to refute Wahābism in India.

<sup>3</sup> Mawlānā Waṣīy Aḥmed (d.1334/1916) although senior to Alahazrat, respected him immensely and was his close friend. The respect and admiration was mutual as Alahazrat also praised him and would refer to him as: *Asadd al-Ashadd*. He worked towards publication of *Sharḥ Māʿānī al-Aāthār* of Imām Ṭahāwīy.

<sup>4</sup> *Tazkirah e ʿUlamā e Ahl e Sunnat*, p. 52; Maḥmūd Aḥmad Qādirī.

Muḥaddith Sūrati's school and for about an year afterward, he practiced medicine in Patna. Around this time, Alahazrat Imām Aḥmed Riḍā Khān was looking for a teacher for his school, *Manẓar e Islām*, in Bareilly; Muḥaddith Sūrati proposed Mawlānā Amjad's name and Alahazrat gladly accepted him. Mawlānā Amjad left his medical practice and went to Bareilly following his teacher's instructions. Initially, he was tasked with only teaching; by and by, he was given the responsibility of the *Ahl al-Sunnah Press*, in addition to inscribing fatwā. During his stay in Bareilly, he saw Alahazrat upclose, and was impressed by his strict adherence to the shari'ah and his immense love for RasūlAllāh ﷺ. He was Alahazrat's disciple in the Qādirī path and also one of his prominent successors.<sup>5</sup> Even though he did not study any book as a student, he still considered Alahazrat as his teacher; Alahazrat also appreciated his disciple and praised him:

Mawlawi Amjad Ālī is outstanding amongst you in his understanding and perception of religious knowledge (*tafaqquh*). This is because he reads out questions and writes down my answers; he has a receptive nature and he is [now] well acquainted with the technique of issuing fatāwā.<sup>6</sup>

### ***His Physical Appearance***

Mawlānā Amjad Ālī was of medium build and height, had a wheatish complexion and a thick beard. He would walk slowly and his manner of sitting and sleeping was according to the sunnah. He was a quiet

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<sup>5</sup> *Khilāfah*; In Sufi tradition, a Master accepts a disciple (bay'ah) and those whom he deems mature and worthy to be masters themselves are granted authorisation – and made successors (*khalifah*) and thus the golden chain continues.

<sup>6</sup> *Al-Malfūz*, 1/93.

man and spoke little as a habit, but would speak fluently when he had to explain something or during teaching. He had an amiable disposition.<sup>7</sup>

### ***His Students***

Mawlānā Amjad Ali was the teacher of many prominent scholars, authors and teachers. His students became notable teachers themselves and served in well-known institutions, or established new schools. Some of his students had come from far away places such as Balkh, Bukhārā, Samarqand, Afghanistan, Turkey, Africa, Iran. In one instance, a student from Bukhārā had purchased *Sharḥ al-Maṭāliyy* in Istanbul and could not find anyone who could teach him because of its being an advanced work and also because the student could not understand Urdu. Mawlānā Amjad would teach him in Persian, in the time between other classes. Some of his famous students are:<sup>8</sup>

1. *Muḥaddith Aázam Pakistan* Mawlānā Sardār Aḥmad Laylpūrī<sup>9</sup>
2. Mawlānā Sayyid Aāl e Muṣṭafā, Marahrah (*Sayyid al-Úlamā'a*)
3. Mawlānā Sayyid Ghulām Jilānī Meeruti,<sup>10</sup> (*Şadr al-Úlamā*)
4. Mawlānā Ábdu'l Ázīz Mubarakpūrī, (*Ĥāfiz e Millat*), the principal of Madrasah Ashrafiyyah (*Miṣbāh al-Úlūm*)

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<sup>7</sup> *Ĥayāt o Khidmāt*, p.12.

<sup>8</sup> A longer list is present in the annotated version.

<sup>9</sup> Shaykhu'l Ĥadīth and founder of Jāmiāh Razawiyyah Lāylpūr, who had also served previously as a professor in Jāmiāh Razawiyyah, Bareilly and the Headmaster at Ashrafiyyah, Mubārakpūr.

<sup>10</sup> Author of *Bashīr al-Kāmil Sharḥ Miat Āāmil* and *Bashīr al-Qārī Sharḥ Bukhārī*.



5. *Mujāhid e Millat* Mawlānā Ḥabību'r Raḥmān, President, *All India Tabligh e Sīrat*<sup>11</sup>
6. Mawlānā Ghulām Yazdānī Aázamī (*Khayr al-Adhkiyā'a*)<sup>12</sup>
7. Mawlānā Rifāqat Ḥusayn Muẓẓafarpūrī, Muftī Aázam Kanpur, (*Amīn e Shariāt*)
8. Mawlānā Shamsuddīn Jaunpuri (*Shams al-Ūlamā*)<sup>13</sup>
9. Shaykh al-Ḥadīth Mawlānā Ābdu'l Muṣṭafā Aázamī
10. Mawlānā Muftī Waqāruddīn, *Dār al-Ūlūm Amjadiyyah*, Karachi<sup>14</sup>
11. Mawlānā Taqaddus Ālī Khān<sup>15</sup>
12. Mawlānā Qādī Shamsuddīn<sup>16</sup>
13. Mawlānā Mukhtār al-Haq (*Khaṭīb e Aázam*), Dār al-Salām
14. *Munaẓir Aázam* Mawlānā Hashmat Ālī Khān Lucknawi
15. Mawlānā Sayyid Ṣāḥir Aḥmad Zaydī, Aligarh<sup>17</sup>
16. Mawlānā Ghulām Aāsī, Ballia

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<sup>11</sup> He was an aristocrat from Cuttack (Odisha state in today's India).

<sup>12</sup> Former principal of *Jāmiāh Razawiyyah - Maẓhar e Islām*, Bareilly.

<sup>13</sup> Author of *Qānūn e Shariāt*.

<sup>14</sup> Author of *Waqāru'l Fatāwā*. He had previously served as a senior faculty member in *Maẓhar e Islām*, Bareilly. He also authored the 20<sup>th</sup> volume of *Bahār e Shariāt*.

<sup>15</sup> Maternal grandson of Imām Aḥmad Ridā Khān.

<sup>16</sup> Headmaster, Madrasah Ahl e Sunnat, Tānda, Faizabad District, U.P.

<sup>17</sup> Author of the 19<sup>th</sup> Volume of *Bahār e Shariāt*.

17. Mawlānā Āṭā'a al-Muṣṭafā (son)
18. Mawlānā Ĥākim Shams al-Hudā (eldest son)
19. Mawlānā Ghulām Jilānī Ghoswī Aázamī (*Shaykh al-Úlamā*)<sup>18</sup>
20. Muftī Khalīl Aḥmad Khān Barkātī (*Khalīl al-Úlamā'a*)<sup>19</sup>
21. Mawlānā Ābdu'l Muṣṭafā Az'harī (son)
22. Muftī Muḥammad Sharīf al-Haq Amjadi
23. Mawlānā Ibrāhīm Raza Baraylawī
24. *Muḥaddith e Kabīr* Mawlānā Diyā'a al-Muṣṭafā (son)
25. Āllāmah Qārī Ridā al-Muṣṭafā (son)

### ***Pilgrimage and Visit to Madīnah***

He went on Ḥajj in 1337 AH (1918), and visited Madīnah after the pilgrimage. He longed to return to Madīnah after his return, but he did not get an opportunity, until the year he passed away. On the way to his second Ḥajj, in 1367 (1948), he fell ill and passed away before embarking on his second trip to Madīnah.

### ***Works:***

**1. *Bahar e Shariat*** (the first 17 Volumes)

**2. *Fatāwā Amjadiyyah***

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<sup>18</sup> He was among the senior students of Ṣadru'sh Shari'ah and also his nephew.

<sup>19</sup> Author of *Hamārā Islām*, *Sharḥ Faislah Haft Mas'alah*, *Fatāwā Khaliliyyah* and many other beneficial works.

3. *Kanz al-Īmān*: inscribing the translated dictated by Imām Aḥmad Ridā Khān. He was instrumental in getting this translated.

4. *Kashf al-Astār*,<sup>20</sup> a commentary on *Máānī al-Aāthār*

5. *Qāmiy al-Wāhiyāt min Jāmiy al-Juzyiyyāt*

6. *Al-Taḥqīq al-Kāmil fī Ḥukmi Qunūṭ al-Nawāzil*

7. *Itmām Ḥujjat Nāmāh*

8. *Islāmī Akhlāq o Aādāb*

9. *Islāmī Qāyidah*



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<sup>20</sup> The name of the book was chosen by the son of *Sadrush Shariāh*.

# TRANSLITERATION

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
أ ا ء	a	أمير	amīr	amazing
ب	b	باب	bāb	basket
ت ة	t	تاج	tāj	t in French trois
ث	th	ثابت	thābit	thing
ج	j	جسد	jasad	jam
ح	ḥ	حسن	ḥasan	similar to <b>h</b> ose no English equivalent voiceless pharyngeal fricative
خ	kh	خبر	khabar	similar to Scottish <b>l</b> och no english equivalent
د	d	دار	dār	<b>d</b> in French <b>d</b> ais
ذ	dh	ذكر	dhikr	<b>th</b> ere
ر	r	راشد	rāshid	trilled <b>r</b> as in <b>r</b> ose
ز	z	زكي	zakī	<b>z</b> ebra
س	s	سهل	sahl	<b>s</b> olid
ش	sh	شاب	shāb	<b>sh</b> ock
ص	ṣ	صبر	ṣabr	pharyngeal <b>s</b> no English equivalent
ض	ḍ	ضياء	ḍiyā'a	similar to <b>d</b> aughter no English equivalent
ط	ṭ	طب	ṭibb	pharyngeal <b>t</b> no English equivalent
ظ	ẓ	ظل	ẓill	pharyngeal <b>z</b> no English equivalent

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
ع	á, í, ú, ý	عرب علم عمر عيد	árab ílm úmar ýīd	voiced pharyngeal fricative no English equivalent
غ	gh	غار	ghār	as in French <b>r</b> rester voiced uvular fricative
ف	f	فجر	fajr	flower
ق	q	قريب	qarīb	a guttural <b>k</b> voiceless uvular stop no English equivalent
ك	k	كتاب	kitāb	kin
ل	l	لباس	libās	late
م	m	مال	māl	morning
ن	n	نور	nūr	noon
هـ	h	هدى	hudā	house
و	w	وزير	wazīr	word
ي	y	يد	yad	yellow
إ	i	إدام	idām	insight
أ	a	أتم	atam	advent
ل	ā	باب	bāb	father
ي	ī	سريـر	sarīr	tree
و	ū	طور	ṭūr	root
عا	āā	عالم	āālim	-

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
عِي	ýī	عيد	ýīd	-
عو	úū	عود	úūd	-
شّ	sh'sh sh-sh	الشمس	ash'shams ash-shams	-
أ	a' or a-	مأمور	ma'mūr	-
ئ	i'y or i-y	بئس	bi'ysa bi-ysa	-
ؤ	u' or u-	لؤلؤ سؤلک	lu'lu' su-lika	-
	,	أصحاب تكحيل أسهل	aş'hāb tak'hīl as'hal	separator to distinguish between sounds represented by letter pairs
	-	أصحاب تكحيل أسهل	aş-ḥāb tak-ḥīl as-hal	separator to distinguish between sounds represented by letter pairs
	superscript	من	mī <sup>n</sup>	to indicate an elision
	-	مأرب	ma-ārib	separator when elongation follows a vowel

The definite article 'al' is not *always* transcribed in the transliteration of proper names for the sake of readability, even though it may not be correct in Arabic. The following rules are followed:

- The 'al' is retained when used as an auxiliary, as in Abu Bakr **al**-Bayhaqī and Badruddīn **al**-Āynī.
- It is omitted when used alone, as in Bayhaqī or Āynī or as in Ḥasan.
- It is retained when the full name of the book is transcribed, but omitted when the book is known by its popular name like *Durr al-Mukhtār*.

## ABOUT THE TRANSLATOR

Abu Hasan is a student of Islamic sciences and Sacred Law. He is a Ḥanafī–Māturīdī, an aspirant to the Qādirī path and an ardent admirer and devoted follower of Imām Aḥmad Ridā Khān al-Baraylawī رحمته الله. He translates bits and pieces from classical texts in the course of his learning for his own edification which he shares as helpful notes to beginners like himself. Some of his articles/translations can be found on *tanwir.org* and *ridawi.org*; he also writes on the Islamic forum, *sunniport.com*. His books, translations and infographics can be found on *ridawipress.org*.



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8. Sublime Aspirations
9. The Killer Mistake
10. Bad' al-Amālī
11. Aqidatu'l Awam
12. Prospects for Recovery
13. The Sanad of Alahazrat Explained
14. *Tadhkirah Ibn Mulaqqin*
15. Islamic Creed
16. Refulgent Treasure
17. Arba'yīn Nawawī
18. Risālah Uṣūl Ḥadīth



19. Companion Guide to the Ĥadīth Periodic Table (Infographic)
20. Islām, Our Religion: Volume One
21. Prophets are Alive in their Graves
22. Splendour of the Sacred Way: Annotated Translation of Bahār e Shariāt: Volume One (The Book on Belief)

