

Islam & Sufism

(Tasawwuf / Irfan)

Are they same? Yes.

By: Dr. S.L. Peeran



International Sufi Centre

3/28, 1st Cross V.R. Puram
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In the name of Allah the Most Beneficent

Preface

Modern age has seen drastic changes in the life of humanity. Present day consumerism, facility of credit cards and easy availability of loans from banks has opened flood gates for every individual to rush for filling their houses and apartments with modern gadgets and to fulfill their desires and dreams. Life has become bohemian with pleasures and joys surrounding individuals and materialism gripping their minds. The age old traditions, culture and spirituality is waning in the thin air. The family life is seeing turmoils with break down of culture and domestic happiness, juvenile delinquency, homosexuality, lesbianism promiscuity. There is outbreak of deadly diseases like Aids, hepatitis, cancer, mental diseases, mental breakdown, stress, strain and break of large scale epidemics.

On the other side, we see the effect of globalization and large scale migration of people to different parts of the world and there is intermingling of culture and societies. The world peace is equally threatened with invasion by western powers in Middle East, Afghanistan and ugly head of terrorism raising its head in every nook and corner of the world. In a situation like this one, faced by man, can religious dogmas be forcibly enforced through policing (Mutawwas) as is being done in Saudi Arabia curbing pursuit of independent search for spirituality, knowledge, freedom of thought and expression? There can be no two opinions to stop the dissiparious tendencies of drug abuse, extramarital sex and crime to humanity. But the question is; can an authoritative, dictatorial and religious regime prohibit freedom of religious practice as per Islam among Muslims as is done in Saudi Arabia? The Ulamas (religious scholars) of the Government of Saudi Arabia have declared Sufism or Tasawwuf or Irfan, its study and practice as Polytheism i.e. shirk and as not being within the tenets of Islam. Nothing can this be shorter than a lie. This charge has been met by scholarly writings down the centuries by eminent saints and scholars of Ahl e Sunnat wal Jama'at. Sufism has not drawn its practices from Greeks or Vedanta. If there is any similarity, it is purely coincidental. Several great religions have similar teachings and all aim at reaching the Truth through various methods. Sufism or Tasawwuf or Irfan has totally arisen from Holy Quran, precepts of Prophet sallallahu alaihi wasallam and from the lives of his companions. In the Modern world due to the advent of materialism, wars, conflicts of cultures and disarray, there is a need for man to return to spirituality and it is the need of the hour. Sufism or Tasawwuf or Irfan teaches man to live a perfect and ideal life sans tensions and free from

hatred, greed, hypocrisy and other human weaknesses without giving up the rigmarole of daily life.

This work is an attempt to expound and show that, there are no contradictions in the teachings of Islam and Tasawwuf or Sufism. Both teach humanism and calls up mankind towards love, peace, and brother-hood to achieve higher thoughts through its practices.

In Chapter # 1, the author has placed his short biography and background to demonstrate that Sufis in India particularly South India are Muslims belonging to Ahl e Sunnat wal Jama'at.

In Chapter # 2 by a short note, the definitions and meanings of Sufism or Tasawwuf or Irfan and its teachings are placed for the benefit of readers.

In Chapter # 3, the propaganda of scholars of Saudi Arabia, Jama'at e Ahle Hadees, Tableeghi Jama'at and Jama'at e Islami, that Sufism or Tasawwuf or Irfan is a myth and mysticism is effectively answered by quoting from scholars, saints and Ulama of all creeds of Islam.

In Chapter # 4, the change of adversaries of Sufism is dealt with.

Chapter # 5 deals with fundamentals of Islam and covers several topics arising from teachings of saints, scholars, fatwa of Hazreth Muhajir Makki rahmatullahi alaih and brief history of Wahabism as presented by Janab A. Mughal of Sunnat wal Jama'at London. Also writing of Janab G. Mohammad Anwar Haroon Qadri answering in the light of Shariat, the charges of Wahabis and their ilk is annexed.

The aim of the International Sufi Center (Regd.) Bangalore is to create awareness among Muslims about the truth of Sufism or Tasawwuf or Irfan as part and parcel of the beliefs of Ahle Sunnat wal Jama'at and that its practices are as per Holy Quran and percepts of Holy Prophet sallallahu alaihi wasallam and lives of his sahaba companions raziallahum alaihim ajmaeen. International Sufi centre is aware of several persons claiming to preach Sufism but deviating from basic and fundamental teachings of Tawheed (Monotheism) as preached by Islam. Saints of Islam have depreciated such deviations as Bida'h. ISC (International Sufi Centre) does not encourage such Bida'ats and shirks. In one voice such actions and beliefs are discouraged and ISC calls for their corrections.

This humble book is dedicated to all true saints, saviours, shaheeds, and saliheens and to our most Holy Prophet sallallahu alaihi wasallam. If there are any short comings in chapter 1 to 5, the authors owns it. In so far as the extracts in the Annexure 1-6 are concerned, it is to demonstrate from the excerpts that Sufism or Tasawwuf or Irfan is nothing but the practice of higher teachings of Islam. All Muslims cannot be called Sufies or Muttaqeens. Holy Quran itself

classifies the followers based on their beliefs and practices viz. Muttaqeen, Saddiqeen, Saabireens, Shakireen, Mukhliseen, Mutahhareen, Zaahideen etc. etc.

It is hoped that this book will prove useful as a guide to all Muslims to understand the basics of Sufism or Tasawwuf or Irfan. Sufism is nothing but true humble and sincere following of Islam as preached by Holy prophet sallallahu alaih wasallam and his sahabas (companions) rizwanallahum alaihim ajmaeen.

ISC places its special thanks to Janab G. Mohammad Anwar sahib for permitting to publish his articles on several topics and also for providing all out help in bringing about this publication. Thanks are also to Ahl e Sunnat wal Jama'at London. ISC also places its thanks, to its members, several readers and patrons for helping its bimonthly "Sufi World" and in bringing out this publication.

Dr. Syed Liaqath Peeran Shah Qadri

Bangalore:
10-11-2006

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

A beginning – In the Name of the Lord the Merciful and the Beneficent

Chapter – 1

INTRODUCTION

Childhood memories are lasting. The impressions and images form the basis of one's personality. These imprints keep occurring in dreams in later part of one's life and they consciously and unconsciously lead a person to the path of progress and happiness or to mire and sorrows. It is in the childhood and in the formative years the family tradition, the culture and religious beliefs are embedded in the mind. The upbringing, parental love and affection, the growing up among the sibling, their rivalry, the neighborhood, the school atmosphere, the classmates, association with friends and the influence of teachers all go to create one's personality. When one has a look at the lives of great geniuses, one will observe that the childhood had played a vital role in their future career. Take the lives of Prophets; they are God intoxicated persons born to very pious parents. The halo of their parents leaves a profound impression on their minds and they are set on a great career. They exhibit remarkable tendencies of a genius mind. On the other hand are the lives of poor ordinary rustics and downtrodden. Even in their lives, the childhood exposure to extremes of grave situations will harden their senses and this would enable them to withstand the vagaries of the nature. The test and tribulations of life would be their every day experience. A child brought up in an affluent family tasting the 'manna' and honey', when suddenly exposed to hardship in later part of life, finds life a big burden. The sorrows bind them to suffering and melancholy. We all know the childhood experiences in the lives of Buddha, Hazreth Abraham alaihissalaam, Hazreth Moses Alaihissalaam, Hz. Eisa Alaihissalaam, Prophet Mohammed Sallallahu alaihi wasallam; great leaders like Mahatma Gandhi, Jawaharlal Nehru and Scientists like Thomas Alva Edison, and how their childhood experience was responsible for shaping their mind; which in later period of time helped them to bring in great revolutions in the life of the nations. While the bitter experiences in the childhood of Hitler, Mussolini and such persons was responsible for turning them into tyrants for causing destruction to the cause of humanity. What has childhood offered me that I can recount and put my experience on paper? I was born in a family which is renowned for ages for being saintly and carrying on the message of Islam more particularly the creed of Qadria sufies.

About four centuries ago a renowned person by name Hazreth Syed Fathauulla Shah Qadri rahmatullahi alaih a direct descendent of Ghouse e Paak, the Saint among saints; Hz Shaik Abdul Qader Gilani rahmatullahi alaih migrated from Baghdad to India and landed on the Shores of Ankola (North Kanara), Karnataka. His missionary work attracted huge attention. He was a 'Hafiz-e-Quran', a scholar and a saint. Soon large population in and around the port town of Ankola gathered around him and became his disciples. His four sons also attained sainthood, name and fame.

One son Hazreth Syed Abdul Khasim rahmatullahi alaih migrated to Lakshadeep Island. His tomb is still revered and his descendants are even now carrying on the missionary work of the sufies. His another son Hazreth Syed Mohiuddin Shah Qadri rahmatullahi alaih migrated to Srirangapatna after visiting Kasarmurg in Tumkur District, where resided a renowned Saint whose memory is still perpetuated and annual urs celebrated even now namely Hazreth Syed Momin Badsha Qadri rahmatullahi alaih. Nawab Hyder Ali and Tippu Sultan and their family become the devotees of my ancestor saint. My ancestor's unmarried brother Hazreth Abdul Syed Qader Vali rahmatullahi alaih attained renowned fame. The Rani of Mysore became his devotee. His tomb was converted to a Dargah along with a large Kalyani situated in Kirangur Srirangapatna. Of this dargah, my great grand Father Sirajul Ulama Moulana Moulvi Syed Shahabuddin Shah Qadri rahmatullahi alaih from his grand father's time were Sajjada Nisheen. The Rani had bestowed large acres of agriculture lands which were further added by Nawab Hyder Ali. My grand father Moin ul Vizarath A.K. Syed Taj Peeran B. A., M.C.S, Revenue Commissioner (Retd.) of erstwhile Mysore State succeeded his father as Sajjada Nishin and later my father late S. K. Syed Hazreth Peer succeeded as Sajjada Nisheen of this Dargah. Now my elder brother Syed Hidayath Peeran has succeeded this office. His son Syed Salman Peeran, who has specialized in information technology, is in live of succession to the said office. As is seen the family tradition of carrying on the life of Sufistic living has been cultivated and going on from generation to generation from the time of Holy Prophet sallallahu alaihi wasallam in the families of Sajjada Nisheens, their Khalifas and the followers of Ahle Sunnatul Jamaat. I had an occasion to meet one Imam saheb of the mosque attached to the Dargah of Tawakkal Mastan Shah rahmatullahi alaih of Bangalore. He resemble my grand father in several features, same round fair complexed face, the white beard had the same cut and he was also of same stature and he had several mannerisms of my grand father. I was much attracted to his grace, dignity, piety

and mannerisms. One of my friends desired to become a murid (disciple) of a Sufi. I could not think of a better person than this person. On the day my friend became his mureed in the ceremonial way of initiation, he gave a copy of the genealogical tree for the purpose of reciting specific prayers and reading the names of all the ancestors of the 'peer o murshid' (the Sufi master). I found from this genealogical tree, that he was a direct descendant of Hz. Syed Fathaula Shah Qadri rahmatullahi alaih and I could see that all his descendants from him through his third son were all Hafiz e Quran. This Imam Saheb later gave up the job of being an Imam of the mosque due to his growing popularity and increase in large circle of devotees. He later started his 'khanqha' (monastery) at Madivala in Bangalore. His son is also a Hafiz e Quran and now he has succeeded to his father's Khankhah and is carrying on the work of his father Moulana Moulvi Syed Kamaluddin Shah Qadri rahmatullahi alaih. Several prominent citizens of Bangalore both Muslims and Hindus had become devotees of this father and son. A few Hindu devotees who were their sincere followers have also embraced Islam. Both the father and son would lead Friday sermon prayers in leading mosque in Bangalore.

I had an occasion to see the genealogical trees of several prominent sufies of Andhra Pradesh, Tamil Nadu and Karnataka and found several of them being descendants of Hz. Syed Fathaula Shah Qadri rahmatullahi alaih and his ancestors and were religiously following the tenets of Islam and carrying on the activities of Sufism, being devoted to its science and attaining prominence and gathering large devotees around them.

By intermarriages among the Syeds of descendants of Saint of Baghdad in South India, a chain of association-ship had been created. This has been the reason for spread of Qadria Silsila of sufies throughout the southern part of India. So it happened in other parts of India. My great grand father's daughter had been married to the Sajjada Nisheen of Baba Budhangiri Hills of Chickmangalore, Karnataka. Likewise, there had been marriages between the families of Sajjada Nisheens of other prominent Dargahs of Saints of South India. This short biography is only to show that the Muslims following the four Silsilas of Qadria, Chistia, Suharwardia and Naqshbandia have been strictly following the tenets of Islam and Sharia and they are not 'Mushrikeens (polytheists) as alleged by Wahabies and Jama'atees. Likewise, there have been marriages between the families of Sajjada Nisheens of other prominent Dargahs of South India.



Chapter #2

Sufism and its teachings

Sufism or Tasawwuf or Irfan teaches humanism, love, brotherhood and oneness and believes in creating a world citizenship through “Tauheed” (monotheism). Sufism or Irfan is a way of life to achieve perfection in manners, cultivate and culture the mind and heart with purity of thought and good behavior, through possession of all virtues and negation of all vices by a process of self-annihilation, self realization, self sacrifice and surrender of will before the Supreme Will of Almighty Allah. Sufism is an absolutely peaceful and totally non-violent movement to awaken the soul to greater grandeur through simple living and practicing lofty ideals, through meditation, Zikr’ (incantation), Sama (singing of holy hymns) and other Sufi practices, by accepting the Risalat (Prophethood) of our Holy Prophet Mohammed sallallahu alaihi wasallam; by strengthening of faith, servitude (yaqeen), by protecting the precepts of Holy Prophet, performance of daily Namaz (prayers); acts and deeds of righteousness, seeking and observing ‘Taqwa’ (awe of Allah); ‘Taubah’ (repentance). “Tawakkal” (full surrender and trust in Allah); ‘Ikhlas’ (Sincerity), ‘Sidq’ (Truth fullness), ‘contentment (Tawakkul), ‘Haya’ (shame), ‘Sabr’ (patience), ‘Shukr’ (gratitude, thankfulness), ‘Zikr’ (remembrance), ‘Zohad’ (renunciation), ‘Khauf’ (Fear), ‘Rida’ (hope), Khushu’ (fearfulness, humility), ‘Istiqamat (uprightness) a ‘state’ in which Allah’s grace comes perpetual for it implies the perfect performance of Allah’s service, ‘Firasa (insight) as Prophet sallallahu alaihi wasallam said “Beware of the believers insight, for he sees with the sight of Allah”; ‘Wara’ (abstaining, that is from all unnecessary and unseemly occupations) and ‘Simt’ (silence). The Prophet is quoted as having said “Whosoever believes in Allah and his last day, let him speak good or else let him be silent”. Silence is interpreted both literally as meaning that the man should learn to govern his tongue and metaphorically is referring to a heart that silently accepts whatever Allah may decree), ‘Adab’ (Decent manners, as Prophet (SAS) said ‘Allah mannered me and taught me good manners” live in righteous conduct; Dua (Prayer, seeking constantly supplicant to Allah, for Allah says, pray for me and I will answer you”) ‘Faqr’ (poverty) for Prophet sallallahu alaihi wasallam said “The poor shall enter paradise five hundred years before the rich, ‘Tafakkur’ (meditation), ‘Muraqaba (contemplation) and ‘Muhasabah’ (Self examination), ‘Tauheed’ (belief in one Allah), ‘Mahabba’ (love), ‘Shauq (yearning), Uns’ (intimacy), ‘Rida’ (satisfaction). Truth is realized by daily submission to the rule of law laid down by Allah, for achieving the perfection of human self by “Mujahida; a collateral form of Jihad’ to mean ‘earnest striving after the mystical life”. As the Holy Quran says “And

they that strive earnestly in our cause, we surely guide upon our paths (Quran 29: 69). Prophet Sallallahu alaihi wasallam says that the “greater warfare (Al Jihadal Akbar) is against the earnest striving with the carnal soul (mujahat at nufs). It is by seeking refuge in Allah and seek His protection from the animal and satanic forces working in man, by observing ‘Saum’ (fasting) for the purpose of purification of inner and outer actions of man, by ‘Kurbani’ (sacrifice) so as to enable man to break away from the shackles of selfishness, self centeredness and to break away from the indulgence of pleasure seeking, materialism, ritualism, taboos and superstitions so as to achieve perpetual peace and “As-Sakina” (eternal peace) through deeds of everlasting goodness (Baqiyat us Salihat), thus to achieve Allah’s realization.

Sufism enlightens the mind, sharpens the wit, broadens the outlook and purifies the heart and thinking. Above all Sufism or Irfan makes a person humane and a perfect gentleman in every sense of the term. Sufism is a branch of Islamic spiritualism and its study and practice is known as “Tasawwuf” (Gnosis). The study is divided into four branches “Shariat” (common law), ‘Tariqat’ (spiritual path), “Ubudiat (servanthood – unity with Allah) and ‘Marifat’ (Allah’s realization – Gnosis). Sufism begins with acceptance of ‘Tawheed’ (monotheism) and Risalah of Prophet Mohammed sallallahu alaihi wasallam by observance of personal hygiene, strict disciplined life, doing charity and earning through the sweat of the brow.

Sufism or Tasawwuf or Irfan has fallen into bad ways due to corruption, talisman, grave worship and ‘peerism’, ‘amil’, ‘kamils’, exorcists and black magic. The ancient thought, philosophy search for truth and yearning for the effulgence of the Lord and for the merger of the soul and to sing paeans for Him and for His Holy Prophet sallallahu alaihi wasallam has slowly declined. The Govt. of India promulgated Waqf Act which has taken over the administration of Dargahs and khankhas. All the lands attached to these Khankhas and Dargahs were all allotted to the tenants berefting it of any source of income. The families of Sajjada Nisheens have fallen to hard times, due to lack of traditional education and all ‘khankhas’ practically being closed. We therefore do not find the teachings of Sufism known as ‘Tasawaff’ being transmitted in the families of the Sajjada Nisheens and all those traditional families, who contributed to the growth and existence of the science of spiritualism have practically diminished. In its place have now come into existence “Peerism”, self styled ‘peers’ with colorful dresses and head gears, speaking jargons with scant or no knowledge of Holy Quran, precepts of Holy Prophet, intricate knowledge of

‘Tasawwuf’, Sufi literature, its culture and philosophy. They hardly do any ‘Zikr’ deep penance, meditations, self sacrifice and delve deep into their consciousness. The fundamental feature of Sufism is to have absolute control of the inner self and achieve higher consciousness, which is unknown to these self styled ‘peers’, who are nothing short of being ‘jokers’, charlatans, self styled godmen indulging in trickery and mockery of true saintship. Although it cannot be said of true sufies and real standard bearers of the science of Tasawwuf, on whose account the science of Tasawwuf is still in existence and Allah willing, with ushering of education, dawning of self realization and hard work of true sufies, the situation is bound to turn a new corner and the glory of Tasawwuf and emergence of true and real saints for guidance is sure to happen. I have penned a few poems on the present situation. I note them down herein.

Ah! Men of piety

I trusted and believed in their saffron robes
 Awe and wonder on seeing piety on aged faces
 With long flowing white beards, green turbans
 With rosary in hand, muttering His name on lips.

It took a long time to discover, to my dismay
 That they were as much human and men of clay
 With gluttony and love for pleasure, with roving eyes
 To catch a glimpse of beauty of vulnerable ones.

They create a wonder by showing a trick or two
 Predict your future, with the help of stars
 Read your mind, hypnotize and mismerise you
 Gullible men women beg and pray for relief.

They show pity to widows and orphans
 Scare the rich of oncoming calamities
 Speak of hell and heaven to poor and knave
 But, their greed for money wouldn't wane.

It is in chaos that order presents itself. Only after destruction and damage that a new civilization comes in its place, old order changes to new. That is how evolution of new ideas and new systems with better way of life comes into existence with old sunna, Islamic philosophy retaining its glory and charm.

Here is my poem on 'pious men' from my collection of poems 'A call from the unknown' (Page # 68.)

Pious Men

Have you seen birds ever stopping in mid flight
 Trees moving around, stars coming down
 Ghosts appearing in broad day light
 Thunder and lightening occurring on a clear sky?

You can't shut the light that pierces
 The darkness that surrounds
 The changing seasons, the reverberating sounds
 The pollution, the disorder, that life presents.

Suddenly virtuous men, saints, prophets appear
 In an age full of turmoil, chaos and wars
 Like rainbows on dark clouds of pathos
 To cheer men and clear minds from grief.

Pious men are beacon of light
 A light house of knowledge and will power
 To dispel doubt and darkness
 To lead men to solace and peace.

Sufies are faqeers. The word 'faqr' signifies – fasting in the name of the Lord, contentment, persistence and perseverance in prayers with fortitude and patience, subjugation of despicable elements, total faith in the will of Supreme Being – Allah, to practice pure thought and to lead a life of truth to achieve a blissful life.

One who practices regularly these four qualities and leads a pious life of dedication and total surrender to Allah is a Sufi and a faqeer. To become a 'faqeer', to practice 'faqr' and 'faqa' to walk on the path of 'Tariqath' to achieve 'marifat- e-elahi', then one has to start his journey by truly embracing 'Tawheed' and accepting the Risalat of Prophet Mohammed sallallahu alaihi wasallam. A Faqeer is totally a surrendered soul with deep piety, humility and sincere to the core with absolute love for Allah, His Prophets and for the humanity. They reflect on the inner aspects of man and every quality and feelings are analyzed to achieve self realization leading to Allah realization. The lower self is conquered and the self becomes purified and God imposed. They achieve enlightenment and pure 'wilayat' or sainthood and come to be recognized as "Wali Allah' (friend of Allah) or 'Peers'. These saints become true personification of all virtues and saviors of humanity. They teach their disciples the ways to conquer their lower animal self and lead them to pure love of the Lord.

Here is a poem on 'Faqeers ' from my collection of poems 'New Frontiers' (page # 77)

Faqeers

Chill penury begets pain and shame to them
 But their minds are crystal clear like diamond
 Profound thoughts overflowing and oozing out
 Like fountain and mighty waterfalls
 Creating gardens to bear fragrant flowers
 Their wingless souls are sans pangs of suffering
 Glittering gold and currency though enriching
 But to ennoble the mind, it seldom helps
 When soul and mind dampens and meanders
 Poverty pinches and living does become hard.
 Faceless, nameless and homeless, they ever be.
 As 'Fakirs' and 'darvishes', they move about free.

Let me say something about the 'love' for Allah, which melts the most hardest heart to enlighten and illuminate it. It is best put in the form of poems:

Love

Doubtless mind
 Soul serene
 With Thee (Allah) besides me
 Life is a trifle
 Rudder of faith
 Cuts off turbulence
 Meandering thoughts
 Dampens the spirit,
 Shackles of iron
 Or walls of bricks
 Cannot curb or
 Prevent LOVE
 Pure and sublime
 (From 'In Golden Times, Page1)

Here is one more poem on Love, from "In Golden Times" (Page-3.)

'Love's many facets'

As a seed seeks a safe place to hide
 Till it gains the strength to sprout and grow
 Hearts that are weak or marred by frailties
 Need LOVE to make them strong and pure.

Love lives in souls lofty and true.
 And shuns the mighty and haughty.
 Love can never find a place
 In hearts that are hard and stony.

Love shines and sparkles in speech
 Never adopting a harsh tone.
 In songs sung with a melodious voice.
 If reflects itself and is amply shown.

Though love spells special passion for youth
 Its magic hold entranced, in its spell,
 People of all ages – young and old,
 Neither age nor customs its glory can dim.

In love, sympathy flows like a stream
 Gushing and flowing with ecstasy
 Springs of charm oozing out milk and honey
 Love cheers up a lonely heart

Though sad and painful the pangs of love
 We are told that sweet they are,
 And that, not to have loved at all,
 To love and lose, its better far!

Another poem on “Sharing Love” from my book “In Silent Moments” (page 41)

Sharing Love

Love is divine spark, hidden in depths of heart
 For man to cherish till death doth him apart
 To give meaning to life and life after
 A binder and a coagulator.

Love is sacrifice and sacrifice is to die
 A sincere attempt to give up ever lie.
 The inner being gets effaced for the Beloved.
 Immersed in thoughts, drunk in His breath.

Where love lets lovely springs to flow
 In its bottom lies dormant sorrow
 To creep up and let streams of tears
 On sad thoughts for love to share

A bleeding heart bears gems within
To emit rays of hopes to wash off sin.

From my book “In Silent Moments”, – (Page 63) the following poem is reproduced:

Protect yourself

Better be within your being
Enclosed, enwrapped safely
In your own cocoon in your shell
Well protected, encapsulated
Than, be let you stray away
From the well trodden paths
Of honeyed love and affection
Of divine and healthy living.
To be exposed to lurking dangers
And swallowed by mighty sharks
Like magical springs emitting milk and honey.
Love oozes from hearts that are kindly.

As regard ‘Truth’, I have penned two poems, they are (“In Golden Times” – page 5)

Wooing Truth

Truth being crystal clear
Needs no eulogy or praise,
Its effulgence and brightness its showers
On loving and compassionate souls.

Truth pursued with sincerity and humility
Showers its spiritual grace and bliss.
Truth is complete only with love.
Compassion, Mercy, Charity and Justice

Truth is eternal and surpasses
All barriers and is beyond nothingness.

Truth is infinite and dwells in hearts
 Pure and simple, humble and kind.

To experience 'Truth' one needs to appeal to it to dawn on the mind, heart and soul. Here is an appeal to Truth from 'In Golden Times'(page 6)

Oh, Truth

Oh, long awaited Truth! Descent from heaven above
 And shower on me thy mercy and thy love.
 My failings have stamped on me their black mark;
 Please light up my conscience, gloomy and dark.

Self pity has enveloped my whole being
 And blinded my eyes, preventing me from seeing
 The path of growth and in others, belief.
 From my short comings help me find relief.

Whenever my anger roars and thunders
 It makes me commit all sorts of blunders!
 It crumbles my will to do good deeds,
 Makes me look small and to shame it leads!

O Truth, pure and ever sublime,
 To drive away my passions and guilt, tell 'Time'
 Cool my senses and light up my mind,
 So that a home in my heart, LOVE may find.

To achieve 'Inner peace' one needs to shun selfishness, self centeredness, attachments to wealth, women and property. Here is a poem on 'Inner peace', from 'In SilenceMmoments' (page 38)

Inner Peace

Look to the inner voice
 Its light is eternal
 Its joys are multiple

Its grace is divine
 It is soothing and pleasing
 Its voice is melodious
 It has motherly concern and care
 It knows your anguish and pain
 Listen to it.
 Sit silence
 In meditation
 In calm stillness
 Close your eyes
 In your heart – recite
 “La illaha illallah
 Mohammadur Rasool Allah
 Allah hu Allah hu .
 Allah hu Allah hu .

An illumined soul is an enlightened one to guide the humanity. Here is a poem on ‘An Illumined Soul’ from my collections ‘A search from within’ (page 49)

An illumined soul

Every moment is becoming past
 Mingling with times and history
 By gones be by gones, past is past
 Words slipping from lips can't come back.

Deep down in your self, a feeling
 Of remorse, repulsion, regrets
 Of acts disapproved and shunned
 To beginning of a change in you

A new experience fresh breath
 A new life, a new lease
 A change of mind, a change of heart

A new discovery for better living

A new learning, a new growing

An expansion of vision, a new light

A glow within, a new consciousness

Ever forgiving an illumined soul

Every Sufi and faqeer has to be sincere and simple and what is sincerity?. Here is a poem on 'Sincerity' and also on "Simplicity", from my book 'A search from within' – (page 38) the following are the poems:

Sincerity

Sincerity touches the heart

Touches every one indeed

Touches infinity surely

Sincerity is pure and simple

It has no choice

It showers no undue favour

It has no prejudice

It has no hate

Sincerity is for all

Sincerity is everything

Good and sublime

Sincerity is rare in its kind.

It has no beginning

It has no end

It flows and flows

Like a crystal clear stream

From 'In Golden Times' – (Page 9), the following poem on “Simplicity”:

Simplicity

Isn't simplicity Divinity profound?

In it is sincerity found.

Shinning Truth radiates its glory;

Its lustrous light tells its own story.

It admits not an iota of lie,

It lets not calmness ever die,

It gives tranquility its due,

And patience is its main virtue.

Profound it is in goodness

And quick in its forgiveness

Steady and straight is its path,

Its thoughts, in purity take a bath,

All promises made, it helps up,

With knowledge it fills its cup

Simplicity is humble and modest

But never bows to pride's behest.

It always remains without fear

To everyone its always dear

All sufies and fakirs begin their journey by purification. Here is a poem from my book “A search from within” (page 73).

Purify Ourselves

Come, come, let us fill our vacuums

In heart in mind and in our souls

With love, affection and warmth

Illumine with million lights of knowledge.

Let us enliven our sagging spirits.
 With rhyme and rhythm, with melodies
 With cheers and allow them to soar
 Higher and higher like a skylark

Let us dwell deeper and deeper
 In the realms of the heart
 And bring out treasures to gleam
 Our eyes and to enlighten ourselves

Let us purify ourselves afresh
 With the cool streams of love.

The whole aim in the life of Sufi, Darvesh and faqeer is to realize the Lord and His Prophet sallallahu alaihi wasallam. Here is a poem 'Ninety Nine Names' from 'In Silent Moments' (page 17)

Ninety Nine Names

Realize the Ninety nine Names
 Ninety nine themes, units and pulses
 Of the Lord surrounding you.
 Of the Holy Prophet within you.

The light upon light, lights all
 Enlighten your being with it.
 Repeat the Names on your lips
 Inhale Him, to surcharge you.

Let the streams of Love
 Flow within to cleanse the being
 Let the cream of charity
 Flow through your hands of goodness.

Purify the mind with crystal thoughts
 Honeyed – tongued glorify the Lord,
 With His guidance tread your path,
 Melodious songs thrill your heart.

Darveshes, Sufies and faqeers walk on the path of eternal goodness to reach peace, tranquility and ecstasy. I have penned a poem on ‘Ecstasy’ (From ‘In Silent Moments’ page 36)

Ecstasy

Every moment of bliss, ecstasy
 Is a golden moment, a monument
 Surpassing Himalayan heights of glory.

Millions years of chanting and praying!

A moth circumbulates, burns in flames
 A supreme sacrifice on the altar of love.
 Lightening reducing to ashes Mount Sinai.
 Moses merging in splendour of the Supreme.

Mohammad’s ascension to the Throne
 On “Lailathul Qadar” in a flash –
 A glorious and a golden moment
 A Midas touch ‘turns dust to gold.

A sigh of a dancing dervish!
 With a heart glittering with love
 With tattered clothes, dishevelled hair
 Soul purified for final merger, O Lord!

In order to receive the Grace of Allah, first and foremost thing is one has to shun the company of Satan, shaitan, the devil. What does the devil do? It is explained in this poem from the book “New Frontiers”

(Page 41)

Devil Speaks

In my anger and frustration
 I bawled out again and again
 Am I a Satan, a Devil
 To be stoned, to be drive away
 Lo! I heard the Satan speak
 I am never driven away
 By men or women, friend or foe
 I am welcomed with folded hands
 By men in white and black
 In Saffron, in Green
 In Yellow, in Orange
 To learn from me
 Every trick from my bag
 I grant my grace to them
 On their assurance to follow me
 To cheat them by showing
 Heaven in my palms.

It is the devilish inner self which changes the heart and mind to passion, hatred and evil to lead man to destruction by turning the heart to stone. I have penned about this “A Devilish Self” in my collection “A search from within” (page #94).

A Devilish Self

The Devil, our shadow, our mischievous slave
 An ingenious one, an innovator, creative
 Our own inverted selfish egoistic self
 Always arguing within with shadow and pelf
 Controverting stubborn, digging heels, hot headed
 A glutton, careless and ruthless, to be dreaded
 Deep in learning with a scurrilous pen
 Long fiery tongue, a common kind among men

Merciless with a heart of stone and polluted mind
 Creating dissention, confusion of every kind
 Disobediant, forgetful, unholy and irreligious
 Changing sides, a turncoat, liar and ambiguous
 Unmindful of other's concerns, always hurting
 Like chameleon changing colours, deceptive and sinning.

What does the Sufi Masters impart to their disciples to show the way to effulgence and enlightenment? You read it from my poem "Dawn of Enlightenment", from "New Frontiers" (page # 21).

Dawn of Enlightenment

"Forty" said my master when I was in teens
 You should cross forty summers of life.
 And undergo its vicissitudes.
 You should cross bridges, rivers and storms.

The senses should fail and the eyes glitter.
 The ears should sharpen and tongue lose its taste.
 The swiftness should slow down.
 Calmness should descend upon you like dusk dawning.

The mirth and pleasures should wane.
 The burning sun should descend.
 The heavy monsoon downpour should end.
 The rashness of your youth should decline.

Then the tranquil moon will shine.
 The cool breeze from the sea would blow.
 To soothe the senses and calm the wounds
 The inner light will spread around.

The being will burn with brightness.

Mind canvas will be filled with beauty of nature.

Allah wants man to turn the heart to “Qalb e Saleem” a purified heart. Here is a poem from my collection “In Golden Moments”.(Page # 31).

A purified Human Heart

Eyes get blinded on seeing blazing sun

On entering home, every thing appears dark

Prejudiced mind cannot enjoy any fun

On seeing full moon, a jealous dog barks.

Crystal clear water cleans all dirt

A pure heart reflects love sublime

Beauty mesmerizes lovers to flirt

Blissful joys dazzle souls from golden times

A beast can be turned to a pet

Man can scale mountains and moon

The grief and sorrows are all to forget about

But, a stricken heart suffers immensely

From “In Golden Moments (page # 13), the following poem is noted:

A Sacred Human Heart

The wilderness and arid desert

With life scarce and dryness all around

The deadly silence and burning sun

Leave a parching tongue with looks wild

The dangerous are grave indeed

The deadly snakes with fangs sharp and deep

A threat to man sans protectives

When exposed to nature base

A sacred heart is a pleasure to keep
 In it dwells light to illumine the mind
 Filled with faith and hope on Almighty
 And seeks Grace and Mercy from dangers many

The gushing springs with endless fountains
 Makes the land fertile and enriches it
 Man with love and kind heart
 Creates fruits of good deeds, for all to enjoy

Again on Purification of Heart and Soul you reach enlightenment. The poem on “Enlightenment” from “In Golden Moments” (page #16) dwells on this aspect.

Enlightenment

Dread of supernatural lurks at bottom of heart
 Bringing forth fear and harrow
 But courage and bravery overcome them all
 Man should not succumb and fall

Evil eye casts its mighty spell
 Which can crush stones to pieces.
 Heart with sound faith, purifies the mind
 To withstand the fiendish force

Peace and contentment are divine gifts
 To a tortured mind and soul
 Being sustained in submission
 Will fetch peace in humility

A mind that glimmers with enlightened thought
 From it ignorance and fear take flight
 Knowledge and learning are powers
 To strengthen the soul, to make beings bright

The lives of Sufies are beyond their ownself. They are charitable in nature and their charity is beyond all barriers of caste, creed and race. This is reflected in the poem on “Charity” (from “In Golden Moments”)

CHARITY

Isn't charity beyond filial relationship?

To cut across all barriers, of color and race

Beyond self, but with warmth and cheer

Isn't like a diamond reflecting glorious colors?

The stillness of night bring eerie silence

Shrouded in mystery and fears abound

Life's rumbling draws in its bosom dark clouds

But, charity shines like a silver lining

Does n't divinity sparkle in charity?

Its brilliance surrounds saintly beings

Permeating every aspect of their lives

Gushing forth from their bosom as love

Charity purifies mind, enlightens the soul

And lightens the burden of craving

The burning greed vanishes from the heart

Raising goodness to a Divine Path.

Sufies are friends of Allah and of the entire humanity and this is reflected in this poem: from (“In Golden Moments”)

Friendship

Friendship is like a lilly white,
Its fragrance is sweet like honey,
Lasting till till times endless sight,
Flowing smoothly like a river;
Without asking from any one money.

Companions have in their bossom
Love aplenty and sun's generosity,
Shining on them tranquility of moon,
Vastness of an ocean for clarity.
Friendship enriches mind and soul.

You look for friends in light and shade.
To share joys, mirth and gaiety
To seek comfort, solace and happiness,
To share woes and enrich hopes.
To stir the ship to safe shores.

Friendship renews bonds to sinew warmth,
Which is hidden in nature's breast.
It instills in mind strength of iron,
To unfold thrill, to tickle sweet dreams,
To reach the zenith of inner peace.

Transformation of inner being can be achieved only by “Mujahida” (struggling and conquering the inner devilish self) “Muraqiba” (meditation and contemplation and various methods of spiritual practices) These practices are purely Quranic and adapted from the practice and precept of Holy Prophet sallallahu alaihi wasallam. This aspect will be dealt in the next chapter.

On transformation is one Poem from the 8th collection of my poetry “Fountains of Hope” (page 38) is presented here.

Transformation

My heart is enveloped with blanket of pathos
 Blood curdling life experiences mingled with pain
 Has choked my voice, clouded my thinking
 Hidden in my bosom are bleeding dreams

Universal lamentation on freezing of Jews
 In gas chambers, nations splintered
 Every day somewhere Godhra enacted
 Fires burning children, chained insane persons

Temples of peace shattered in earth rattling quakes
 Gandhies, Luther King, Kennedy assassinated
 Can fires be doused, to raise gardens of love?
 Bring twinkle in tiny eyes, a smiling Teresa?

Let's weave hearts with virtues of love
 Transform rivers of blood to milk of human kindness.

Let me end up this chapter with a prayer for tranquility and a prayer for dawning of Supreme Light on our minds and souls.

PRAYER FOR TRANQUILITY

O the praised one, the chosen one
 The purified and the sublime soul

The cherished one, the protected one
 The privileged one, the gracious one.

How shall I please thee, O loved one
 With my weary condition and wretchedness
 With my chill penury and hollowed nature
 With my empty head and dark soul.

O the enlightened soul, the guided one
 Show me the path of enlightenment
 Illumine my mind with million lights
 Bring me ecstasy and supreme bliss.

O my deliverer, O my redeemer
 Protect me on all sides and be with me
 Let thy glimmer of hope, cherish me
 Let peace prevail and tranquillity descend.

LEAD ME TO LIGHT

Lead me to the light, O Lord.
 For deep darkness surrounds me
 Blinded with none to show me the way
 That leads me to safety and your gardens
 With thorny paths, marshy lands, shallow pits
 Bitterness, cruel ways of tricky world
 O Lord I seek Thy beaming light
 For I am desolate and I yearn for Thee
 Storms and tempests, cyclones and lightning
 Thunder, tornadoes, with grave situations
 Fears abounding with enemies surrounding
 Without any protection or help from anyone

O Lord! The Merciful and Beneficent

Show clemency, protect me, Love me!



Chapter # 3

Sufism, Myth or Mysticism?

Another false propaganda raised by this bogey of Wahabies, Ahl e Hadeeth, Jama'aties and their chronics is that Tasawwuf or Irfan is a myth and mysticism and not a reality and not Islam. This has been effectively dealt with by Shaikh Hisham Kabbani of the Naqshbandi Sufi order. A few excerpts taken from his book are noted below.

Imam Abu Hanifa said "If it were not for two years, I would have perished. For two years I accompanied Jafer as-Sadiq (RA) and I acquired the spiritual knowledge that made me a knower in the Way (i.e. Sufism). "[Ad-Durr Al-Mukhtar, Vol. 1, p43)

It is also mentioned in the book Ad-Durr Al-Mukhtar that Ibn Abidin rahmatullahi alaih said, "Abu Ali Dakkak, one of the Sufi saints, received his path from Abul Qasim an-Nasarabadi, who received it from Shibli, who received it from Sari as-Saqati, who received it from Maruf al-Kharqi, who received it from Dawud at Tai, who received the knowledge, both the external and internal, from Imam Abu Hanifa rahmatullahi alaih, who supported the Sufi spiritual path."

Imam Malik said, "Whoever studies jurisprudence and does not study Sufism will be corrupted. Whoever studies Sufies and does not study Jurisprudence will become a heretic. Whoever combines both will reach the truth." (Kashf Al-Khafa Wa Muzid Al-abas, Vol. 1, p341]

Imam Shafi said, "I accompanied the Sufi people and I received from them three kinds of knowledge :

- 1.They taught me how to speak
2. They taught me how to treat people with leniency and a soft heart.
3. They guided me in the ways of Sufism. [Tanwir Al-Qulub, p405]

Imam Ahmed advising his son said, "O my son you have to sit with the Sufis, because they are like a fountain of knowledge. They recite the remembrance of Allah in their hearts. They are ascetics and they have the most spiritual power." [Ghiza Al-Albab, Vol1, p 120]

He also said about the Sufis, "I do not know any people better than them." [Ibid]

This then, is the opinion of the four great Imams of Madhab about the Sufis and indeed they themselves were Sufis in their own right.

But what about the generations after the four Imams, did they accept Sufism or did they discover something objectionable about Sufism.

Imam Ghazali rahmatullahi alaih, the Proof of Islam, said, "I knew it to be true that the Sufis are the seekers in Allah's Way. Their conduct is the best of conduct. Their way is the best of ways. Their manners are the most sanctified. They have purified their hearts from other than Allah and they have made them as pathways for rivers to run receiving knowledge of the Divine Presence." [Al-Munqidh Min Ad-Dalal, p 131]

Imam Nawawi said, "The specification of the Ways of the Sufis are five :

1. To keep the Presence of Allah in your hearts in public and in private.
2. To follow the Sunnah of the Prophet (SAW) by action and speech.
3. To keep away from dependence on people.
4. To be happy with what Allah gives you, even if it is little.
5. To always refer you matters to Allah, Almighty and Exalted.

"[Al-Mazasid At-Tawhid, P20]

So far, all the above mentioned are Imams that the Sunni Muslims (i.e. Ahle Sunnat Wal Jamaat) accept, what about the opinions of the Imams of the Salafi, Wahhabi and other non Sunni movements. What do they have to say about Sufis?

Ibn Taymiyah, who deviated from the Ahla Sunnat Jammah and whom the Salafis and Wahhabis take as their Imam, has said, "Sufism is the science of realities and states of experience. A Sufi is that person who purifies himself from everything which distracts him from the remembrance of Allah. [The Sufi] is so filled with knowledge of the heart and knowledge of the mind, that the value of gold and stones will be equal to him. Sufism safeguards the precious meaning and leaves behind the call of fame and vanity to reach the state of truthfulness. The best of humans after the prophets are the truthful ones, as Allah mentioned them in the Quran, 'All who obey Allah and the Messenger are in the company of those on whom is grace of Allah: the prophets, the sincere lovers of truth (siddiqin) , the martyrs and the righteous. Ah! What a beautiful fellowship ' [4:69] ... [Sufis] strive to be obedient to Allah. Among them you will find the foremost in nearness by virtue of their striving and some of them are among the People of the Right Hand. [Majmu Afatawa Ibn Taymiyya, Vol 10, P 497]

Ibn Taymiyya has praised Sufis and Sufi practices in many of his books. He himself claims to be a Sufi Shaykh of the Qadri Sufi Order. He says, "I wore the blessed Sufi cloak of Shaykh Abdul Qadir Gilani, there being between him and me two Sufi Shaykhs" [Al Mas'ala At Tabiziyya]. Ibn Taymiyya's Sufi lineage is given as follows: Shaykh Abdul Abdul Qadir Gilani

(RA), Abu Umar Ibn Qudama, Muwaffaq Ad-Din Ibn Qudama, Ibn Ali Ibn Qudama and Ibn Taymiyya. [Majmu Afatawa Ibn Taymiyya, Vol 10, P516]

After Ibn Taymiyya his great student Ibn Qayyim had this to say about Sufis. He says, "We can witness the greatness of the people of Sufism in the eyes of the earliest generations of Muslims by what has been mentioned by Sufyan atn-Thawri, one of the greatest Imams in the 2nd century and one of the foremost legal scholars. He said, "If it had not been for Abu Hisham as-Sufi, I would never have perceived the action of the subtle forms of hypocrisy in the self. (Manzil As-Sa'irin)

Moving on to the Wahhabi leader Ibn Abdul Wahhab, whose followers we generally know as Wahhabis, and his views on Sufis. His son Abd Allah says, "My father and I do not deny or criticise the science of Sufism, but on the contrary we support it because it purifies the external and the internal of the hidden sins which are related to the heart and the outward form. Even though the individual might externally be on the right way, internally he might be on the wrong way. Sufism is necessary to correct it. " [Ad Dia at Al Mukhthhafa Didd Ash Shaykh Ibn Abdul Wahab, p85]

Coming on now to the religious "reformers" of this century, we see that they all praised and agreed with Sufism, however, the followers of these reformers are under the dilution that their leaders denounced Sufism as being out of Islam.

Muhammad Abdul said, "Sufism appeared in the 1st century of Islam and it received tremendous honour. It purified the self, straightened the conduct and gave knowledge to people from the wisdom and secrets of the Divine Presence." [Mujallat Al Muslim, p 24]

Rashid Rida said, "Sufism was a unique pillar from the pillars of the religion. Its purpose was to purify the self and to take account of one's daily behaviour and to raise the people to a high station of spirituality." [Ibid, P726]

Abul Hasan Ali An-Nadwi said, "The Sufis initiate people in Oneness and sincerity in following the Sunnah of the Prophet (SAW), in repentance from their sins and in avoidance of every disobedience to Allah, Almighty and Exalted. Their guides encourage them to move in the way of perfect Love of Allah." [Muslim in India, PP 140-146]

Abul Ala Mawdudi says, "Sufism is a reality whose signs are the love of Allah and the love of the Prophet (SAW), where one absents oneself for their sake and one is annihilated from

anything other than them. It instructs us how to follow in the footsteps of the Prophet (SAW)."
[Mabadi Al Islam, P17]

Further he says, "The Shariah and Sufism; what is the similitude of the two? They are like the body and the soul. The body is the external knowledge, the Shariah, and the spirit is the internal knowledge." [Ibid]

All reference presents in this article have been reproduced from the book "The Naqshbandi Sufi Way" written by Sheikh Hisham Al-Kabbani of the Naqshbandi Sufi Order.

Is Miracles of Sufis the Work of Devil & Magic?

The Wahabies and their ilk's another propaganda is that the miracles that happen when Sufis pray are the acts of Devil and Magic. There cannot be a greater lie and false propaganda than this charge. Allah and His Holy Prophet sallallahu alaihi wasallam have assured Muslims that their sincere prayers are answered. Holy Quran exhorts the followers to sincerely seek the Grace of Allah. When the purified soul seeks Allah's Grace and His Bounty, Allah accepts His Friend's prayers (Wali Allah's Prayers). Such happenings or changes taking place divinely are surely from Allah and not from devil or magic.

Further on this subject please read the article "Miracle Karamaat of Awliya e Kiraam rizwanallahum alaihim ajmaeen" translated & compiled by Janab Mohammad Anwar Haroon Saheb from books "Jama e Karamaat e Awliya" and "Tayyabul Warda" in Annexure # 6.

Are the Sufies Mushrikeens?

The First to Eleventh Discourses of Hazreth Ghous e Azam Shaikh Abdul Qader Jeelani raziallahu anh in his book "Futuhul Ghaib" is extracted here in to answer the charges of Wahabies that Sufies are Mushrikeen. The reading of the lectures of Hazreth Ghous e Azam raziallahu anh compiled in his book "Futuh ul Ghaib" or the "Revelations of the Unseen" should clearly disclose that Tasawwuf , Sufism or Irfan as preached by him and his preachings have come to be known as "Qadria Silsila" are within the bounds of Shariat and the fundamentals of Islam. He denounces any deviations, creating bida'ats and indulging in Shirk or Polytheism of any nature. The first ten lectures are extracted to show that the teachings of Hazreth Ghous e Azam raziallahu anh are based on Holy Quran and precepts of our Holy Prophet sallallahu alaihi wasallam and pure Sunna. Further studies of all the works of Hazreth Ghous e Azam raziallahu anhu will testify this statement.

Throughout India, Muhammadan Law and its jurisprudence (fiqh) is being applied to all Muslims in all their personal affairs irrespective of the fact as to whether they are Sufies or otherwise. Therefore to say that all Sufies are Mushrikeens is baseless and ill motivated..

The Wahabies, Ahle Hadees, Tableeghi Jama'at and Jama'at e Islami have projected our Holy Prophet Sallallahu alaihi wasallam in a poor light and visiting His Holy Tomb and sending Salaams and Salutations and reciting Maulood (panegyrics) as Shirk (polytheism). These scholars are misguided people with poor insight and lack of divine knowledge and Irfan. The Ahle Sunnat wal Jama'at of South London has published an article "Satanic Scholars" showing how these deviant scholars view our Holy Prophet sallallahu alaihi wasallam and the same is placed in Annexure # 7. Janab Mohammad Anwar Haroon sahib, a Sufi has also dealt at length with the charges brought by Wahabies and others on Sufism and his articles are in Annexure # 6.



Chapter # 4

Sunnat ul Jama'at and their Adversaries

Islam is peace and to ensure the internal peace to dawn on our minds, hearts and soul, one needs to find peace in oneself. The person on the path of purification is referred to as a “Sufi” a Darvesh and a Faqeer. This science is referred to as “Tasawwuf”, Irfan or Sufism. They are true Sunni Muslims following the Sharia as laid down by any one of the great four Imams; Imam Abu Haneefa, Imam Shafiee, Imam Ahmad bin Hamble and Imam Malik rahmatullahi alaihim ajmaeen. Down the ages, great scholars and saints have elucidated the teachings of Islam, its legal and spiritual aspects of it. The masters who laid down the path for enlightenment had set up their schools for their pupils. They never budged the path of sharia't of Islam, nor founded a new religion and brought deviations (bida') as it is alleged by their adversaries, mainly Wahabi, Tableeghi Jama'at, Jamat e Islami and Deobandies. The path laid down by Sufi Masters was with the strict fold of Sharia't of Islam. Great Saints like Hazreth Abdul Qadir Jeelani rahmatullahi alaihim, Hazrat Shahabuddin Suharwardi rahmatullahi alaihim, Hazreth Bahauddin Naqshbandi rahmatullahi alaihim, Hazreth Moinuddin Chisti rahmatullahi alaihim, Imam Ghazali rahmatullahi alaihim, Maulana Rumi rahmatullahi alaihim, Hazreth Mohyuddin Ibn e Arabi rahmatullahi alaihim and Hazreth Abdul Kareem jeeli rahmatullahi alai and scores of them attained great heights of learning and spritualism due to their strict adherence to sharia't. May be a few philosophical moorings and thoughts are unacceptable to Wahabis, but it has no ground to reject them and call them as Mushrikeens. They are propagating this allegation for their selfish ends, with political agenda in order to retain the dictatorial and tyrannical rule and assumed purified ultra orthodoxy, which is nothing but a mask worn by them with ulterior motives to misguide the poor innocent masses.

Wahabism started in the eighteenth century in Najad Arabia. The scholar Muhammad ibn e Abdul Wahab preached for restoration of puritanical Islam by cleansing the Islam from the practices of Sufis and Peers by calling them heretics and bida'aties. Ibn e Saud established his rule by conquering the entre Arabia and enforced the creed propagated by Ibn e Abdul Wahab. The Tableeghi jama'at in India is the off shoot of the same thinking of Wahabism and it was started by Muhammad Ilyas. The Deobandi School was started by Maulana Khasim Nanotavi. Maulana Maudoodi another reactionary started a political wing for capturing power and enforcing orthodoxical and controversial religious laws through his Jamaat e Islami. Similar

school of thoughts mushroomed in Nadvat Lucknow, Vellore, Bangalore and every nook and corner of India and other parts of the world. The present day Islamic terrorists are following the footsteps of these schools.

The whole aim of Islam is to bring a social change, a new way of life free from idol worship, fetism, mythology, irrationalism, atheism, king worship and such other over lordship over humanity by calling upon humanity to surrender before the Supreme Will of the Al Mighty Allah the Creator of the Universe and the Heaven and regulate the lives according to His Commands. The spiritual aspects especially is for those who are interested in reaching higher echelons of knowledge and for transformation of the animal soul to a God inspired Divine Soul (Nafs e Mutmainna-Nafs e Raazia).

The science of Tasawwuf or Irfan or Sufism is the divine path and subject matter of study. Those who take to this path of spiritualism are neither deviants nor they are bid a'aties as alleged by the Non Sunnis mainly Wahabies, Tableeghis, Jamat e Islami and Deobandies. Great Scholars like Hazreth Abdul Qader Jeelani rahmatullahi alaih, Imam Ghazali rahmatullahi alaih and down the ages till the recent times and Imam Ahmad Raza Khan rahmatullahi alaih of Bareilly UP, India have demonstrated in their voluminous work that the path laid down by Sunnat ul Jama'at and the true Sufia e Kiraam is the path of the Holy Quran and not deviating from the precepts of Holy Prophet sallallahu alaihi wasallam, the four Khalifas rizwanallahum alaihim ajmaeen and the four Imams of Islam. However it is a different matter about correct and deviant ways adopted by false claimants of Sufism, who in the garb of Peers, Aamils, Kaamils they bring bad name to Ahl e Sunnat ul Jama'at. There are no two opinions about such deviants and bida'atees, deserving to be corrected and shown the path of Truth and enlightenment.

The Wahabis and their counterparts attack the Sunnies on certain practices as Shirk (polytheism) like visiting the tombs of Prophets, Saints and Shuhada, on performance of Urs, reciting Fatiha for dead parents and relatives, reciting Maulood-Panegyric to Holy Prophet sallallahu alaihi wasallam etc. In all these aspects a renowned scholar Haji Imdadullah Makki rahmatullahi alaih has given his ruling (fatwa) and it is enclosed in the Annexure #5. This should clarify the doubts raised on these issues.

While trying to attach these practices, the Wahabis and their counterparts are undermining the study of Tasawwuf or Irfan, the spiritual science as also Bida'at (innovation) as an adoption from Greek philosophy and Indian Vedanta. This is nothing short of a lie and false propaganda. Very eminent Sunni Scholars have met this charge effectively through stupendous detailed works. Tasawwuf or Irfan is the essence of Holy Quran and Holy Prophet sallallahu alaihi wasallam, without which Islam would become a “dried dead wood” sans its glittering spirituality. This charge has been effectively dealt by Hazrat Shaikh Ali Hijwery alias Hazrat Data Gunj Bakhsh in his book “Kashful Mahjoob” in the chapter on Sufism. Excerpts from this chapter are brought forth herein in annexure #1. A study of this chapter on Sufism should clear the minds of doubters and deviants.

All Sufies irrespective of any “Silsila” they belong to and the Sufi Masters, have total allegiance and take oath on the chain of the preceptors who are direct descendants of the Holy Prophet Sallallahu alaihi wasallam. Their devotion is for the “Ahl e Bait” and Hazrat Ali karramallahu wajhahoo. The wahabis and their ilk attack ferociously “Ahle Bait” i.e. the Holy Prophetsallallahu alaihi wasallam and Hazrat Ali karramallahu Wajhahoo, Bibi Fatima raziallahu anha, Imam Hassan and Imam Hussain raziallahum alaihim ajmaeen and the twelve Imams rizwanallahum alaihim ajmaeen and descendants of Imam Hassan and Imam Hussain Rizwanallahum alaihim ajmaeen.. Wahabis and their ilk degrade Holy Prophet Sallallahu alaihi wasallam's stature and repeatedly preach against sending Durood o Salaam “panegyrics” to Him and his descendants and for celebrating his Birthday Meelad un Nabi sallallahu alaihi wasallasm and praying towards Prophet's holy tomb as “Shirk” polytheism. Sufis follow the method of self sacrifice and devotion to Allah as preached by “Ahl e Bait” and all the descendants, saints and preceptors from the family of Holy Prophet Sallallahu alaihi wasallam. Every Sufi belonging to any school of thought has connection with the family of Holy Prophet Sallallahu alaihi wasallam and their preachings, which Wahabis attach ferociously as Bida'at (innovation) and “Shirk” polytheism. Wahabies do it to safeguard their usurpation of political power in Saudi Arabia and to save the political power controlled by the house of Ibn e Saud, the founder of the dynasty. They are funding millions of dollars to the Tableeghi Jama'at, Jama'at e Islami and all the Deobandi Schools and Nadvat School of thoughts in India including their Mosques. Ahle sunnat ul Jama'at London has brought out in their writings about this “fitna” dissention created by the Wahabis, it is placed in Annexure # 5(a).

Chapter # 5

Fundamentals of Islam

(a) The Meaning of Kalimah: "There is no god but Allah, Muhammad sallallahu alaihi wasallam is Prophet of Allah"

The first word of Kalimah is "la". The word "La" is denial. The denial is of the presence of any object of veneration or of a material source, which fulfills our worldly needs or of power of kings, who keeps us under subjugation, or of a system, of which a human being becomes, subjected to viz. the tabbos, customs, superstitions, myths, mores or of human desires, ego and of animal elements in us. It is denial of external negative forces which are all useless and futile. The kalimah is denial of supermacy of material agencies, heavenly bodes and natural phenomenon.

The denial is negativism. The positivism is the acceptance of the existence of the Creator of the universe, of heavenly bodies, and life surrounding us. The natural laws governing the existence of life should be realised through the Creator's will and a Muslim should subject himself to His Divine knowledge. In so doing, a Muslim is subjecting himself to the commands of his Creator. By surrendering his will, his desires, a Muslim leads a life of piety and goodness.

'There is no god', implies the futility in the powers bestowed on heavenly bodies and material sources and human ingenuity. They are not acting independently of themselves, so as to have a command on us, but they are acting in unison, in harmony at the command of the Divine being. A Muslim accepts the need and importance of these heavenly bodies as source of existence, but, yet deny their everlasting power and omnipotency. A Muslim expresses his gratitude and thanks to the All-powerful and the Almighty, who has appointed man as a vicegrent of this universe. He recognises and acknowledges that, however essential and powerful be the source of power of objects surrounding him, yet they have been created to serve man and it is not for the man to venerate and hold it as an object of terror or worship. It is to the Allah, the Creator, the Merciful and the Beneficent, the worship and veneration is reserved. A Muslim visualizes Allah's attributes and His beauty in all His creations and offers his praise to Him alone. As vicegrents of earth, Allah commands man to treat all his creations with humility and mercy and directs him to walk on this earth with grace and dignity. Before Allah the Almighty, all are equal and therefore, Allah, commands man to respect his fellowmen and live in harmony and peace, and to treat his fellowmen with kindness, with equality and maintain at all times a spirit of brotherhood. He commands man to live justly and shun violence, accept peace and live with honour and dignity by treating aged, orphans, widows, parents, women and children with love and care. To live with purity of mind and thought, maintain clarity of vision, adopt correct behaviour and just actions by controlling passions, anger and lust, to be charitable and kind to one and all. He commands man to keep his promise, live truthfully and be fair in all his dealings. He has given him just laws and directs him to administer humanity with rule of law and commands him to stand against

tyranny, oppression and unjust rule. To accept His will is to accept a daily routine of prayers, good deeds and good actions and to live within the bounds set forth by Him.

He created a model man, full of virtues, sobriety, personification of all kindness, mercy, good living and grace, with dignity and perfection in manners, character and that is the Holy Prophet Muhammad (Sallallahu 'Alaihi' Wasallam.) He commands man to accept his Prophet-hood, to follow him and respect him as a spiritual leader. Prophet Muhammad (Sallallahu 'Alaihi Wasallam) was sent to humanity to convey His warnings and His good tidings. He sent through the Prophet Muhammad (Sallallahu 'Alaihi Wasallam), His messages, His Laws and commanded man to follow the same. These commandments and messages is the Holy Quran. Surely the virtuous and humble will follow His command. He guides man and grants him, His Mercy and judges him on the day of Judgment of all his actions. He rewards justly for his actions. Heaven for those who have followed His commands, respected, obeyed and loved Him, His prophets, His angels and His books. He has created hell, for those who have sinned and committed grave wrongs. He forgives those who seek His repentance and Mercy, Allah watches man's actions. His angels record his doings and His Divine Will and grace always protects those who are virtuous, humble, kind and good to their fellow beings and to those who lead a good virtuous life. His divine wrath befalls on those who go astray and who create violence, dissensions, killings, and commit wrongs, cause pain to their fellowmen and who follow the path of Satan, the accursed and on those who follow their passions and on those who do not control their anger, lust and tongue, on those, who are hasty, spend-thrift, haughty and proud, hard-hearted and cruel.

Allah loves those who say their prayers regularly, who lead a clean life and are virtuous, who share their meals, give charity and keep fast in His name. He loves those who serve their parents, kith and kin and are kind to neighbours, fellow travellers, countrymen, orphans, widows, disabled, to destitutes and serve humanity with piety, and upon those who seek rewards in the life hereafter. He loves those, who are forgiving, kind, patient and those who repose faith in Him and are persistent in seeking His grace and who accept all good, evil and hardship with prayers, patience and fortitude. He loves those who express their thanks at all times of joy and during adversity, during despondency and abundance. He loves those who seek knowledge and spread the same without seeking worldly gains. Peace is for those who obey His laws. His Mercy is at all times for those who accept Him, and seek Him, by denying materialism, sensationalism authoritarianism, superstition and give up ego, anger and lust; and seek true knowledge, 'O Lord', lead us to straight path' Ameen.



(b) OUR TRUE FRIEND, GUIDE AND OUR SWORN ENEMY

Now, we are all living during disjointed times, when globalization's effect is felt by all of us. The doors of communication have been opened wide and we are bombarded with a new evolution of ideas through media, T.V. Advertisements, films and through other ways. It has become incumbent for us to discover as to what is good and beneficial and what is evil, bad and harmful for us. It is extremely necessary to discover and realize, who is our "Sworn Enemy" and to expose his activity. His enimical tendencies are so apparent that unless we are shortsighted and won over by him by his tricks and fancies, we will deliberately ignore him, like an over indulgent mother, who overlooks the nonsensical whimsicalities of her pampered child.

Who is an enemy and who is a friend is a primary question to be asked? Even a child discovers who a friend is and who is not? A friend is discovered by his open compassionate nature. The nature is all embracing, overlooking all the inherent weaknesses both apparent and inherent. Always smiling, charming, over-flowing with sympathy, kindness and always ready to help in all our adverse and good circumstances. A friend sacrifices his time, money and energy for us and is always and at all moments a true well wisher. As goes the saying "a friend in need is a friend in deed." A friend is a gentleman to the core never hurting and causing ill-feeling, not bearing any malice, prejudice, hatred and jealousy. A friend gives his helping hand unasked, showers with gifts and is more closer than a blood relative. He is prepared to share his dime, time and is open-hearted, willing to share our woes, pains and goes out of way to help us in all our circumstances. "Birds of same feather flock together". So also, a friend is having same healthy airs and combinations which makes two persons to be indulgent and be always happy at all times. A friendship is lasting and looks to travel together till the eternal shores with truth as the vehicle.

Now let us look at who is an open enemy? An enemy is dangerous, who wishes to place all sorts of discomforts, misleads, lays traps and thinks always of our destruction. An enemy adopts all out means to destroy our existence. He chooses stratagem, tricks and adopts deceptive means to give misery to us. An enemy wishes to lead us to mire and abyss of fire.

An enemy always and at all time carries ill feelings, and is looking for a slightest error on our part to belittle us and cause deep irreparable hurt. Our very existence is enigma to our enemy. He is unwilling to spare us and give us a moment of happiness. Anyone trying to lay trust on such a sworn and open enemy is nothing short of being called a big bloody fool.

Our Creator calls Himself as a 'Moula' and a Friend. ever Compassionate and Merciful, ever indulgent and Forgiving, over looking all our shortcoming, mistakes and showering every moment and second His unlimited bounties. We cannot thank Him at all for all the good taking place all the time. He is concern of our well being and knows every thought passing through our mind. He is closer than our jugular vein. If we remember Him in our heart, he remembers us in His heart. If we remember Him in open company, He remembers us in better company. If we take one step towards Him, He put ten steps towards us. He is seventy times more loving than our mothers. He has created seven heavens, the Nature, Sun, Moon and Stars and made them subservient to us. He has made us His Vicegerent (Khalifa) on this earth in His own nature and commands us to walk on this earth with humility and be ever thankful and grateful to Him for the never diminishing bounties showered on us. He expects us to be in ever true submission to him with all our humility, in total surrender as a slave to the master, as a patient to the nurse, as a dead to the 'gassal' (one who gives bath to the dead) so that He can increase His bounties both in this world and in the world hereafter. He wants us to look into ourselves deeply and discover our true nature totally in tune with His Compassion and Mercy and place our brow on the glimmering threshold of His Tremendous Power at every changing moment of the day and night which are five in the meridian (i) Predawn, (ii) After mid day (iii) When Sun climbs down (iv) after dusk and (v) at beginning of night fall. As thanks giving, part just a fraction ($2\frac{1}{2}\%$) of our wealth with us for a whole year to the poor and indigent; be introspective for a month by abstaining from the pleasures of food, water, vain talk, pleasure seeking from pre-dawn till dusk by observing fasting (ROZA). As a final act of surrender to make a pilgrimage (Haj) to His first House (Kaaba) built by his dear surrendered friend Hazreth Ibraheem alaihissalaam, who dedicated himself to His cause and was ever prepared to sacrifice any thing for Him, his person, when thrown in fire by king Namrood; when asked to sacrifice his son (Ismaeel) by abandoning him in the desert with his wife Hajira, and ultimately to sacrifice himself with abundant love.

Our Friend is ever Gracious, so He expects us to be so with one and all especially with our kith and kin, parents, brothers, sisters, neighbors, wife and children, relatives poor and indigent with travellers and way farers, to those who ask for help and to the needy.

Now, our Friend has disclosed to us who our sworn enemy is? Our enemy who came into existence even before our creation, who having discovered our nature, of all our weaknesses and good points, has taken permission from our Friend, to lay trap for us with strategies, stratagem,

deception and tricks, frauds, and by cheating to destroy us and leads us to the eternal abyss (Hell, a place of fire for wrong doers),

Our enemy is embedded right in our heart; Our Friend, Our Rub, Our Malik, our Elahi calls upon us to seek His refuge by shunning the company of our sworn enemy, the Devil, the Satan, the Iblis; by revealing to us the last sura in the Holy Quran (CXIV).

1) Say, I seek refuge in the Lord of Mankind.

2) The king of mankind,

3) The God of Mankind,

4) From the evil of the sneaking whisperer,

5) Who whispereth in the hearts of mankind

6) Of the Jinn and of Mankind

(Last Sura Mankind of Holy Quran (CXIV))

When our True Moula (Master) and Friend (Naseer) proclaimed of our creation to the angels, our sworn enemy felt the pangs of jealousy and hatred for us. Please note that it is the feeling of jealousy which is the 'FIRST SIN', in the sight of our Lord. It is the root of all evils. Beware of it and be ever prepared to discover it in our heart and purify it with all our Herculean efforts. Now our enemy could not see the Light of our Friend in our being. He just could not bear us. He refused to bow before us at our Master's command and prepared himself to be thrown out of His presence for ever. Our sworn enemy took permission from our Lord to remain our ever sworn enemy. At the same time our enemy has declared openly at the outset, that he will not ever be able to come near those who are in ever true submission to our Lord.

"40. Save such of them as are your perfectly devoted slaves" (Chapter XV Al-Hijr)

"80. Save Thy single minded slaves among them"

(Sura Sad XXVIII)

Now, who are those who are in the submission of our Lord, our Friend and our Guide. Those are the people who are always humble and seek His refuge, His Mercy, His forgiveness, who are repentant of wrongs committed and accept our Lord's lordship over us by accepting His

commands implicitly like an ever obedient slave and a soldier, perform all our duties cheerfully with deep devotion and love. Love and love alone should encompass our being. Love for our Rub, our Malik, our King, our Creator, Allah, to His Last Prophet Hazreth Mohammad Mustaffa (Sal) and all His true companions, saints, all our brother sisters and His mankind.

Let us protect ourselves from the dangers, tricks, stratagems of our open enemy who is embedded in our heart and flows in our veins. He has promised to ruin us. But our Lord has promised to protect us, if we surrender truthfully in ever submission as a totally surrendered person, submitting our will and seek peace in HIM.

Our sworn enemy is always giving false promises, as against true promise of our Friend. Our enemy takes advantage of our desires and increases it, increases our greed by creating glamour and glitter before our eyes by all means (T.V. media, radio, music, dance etc). He increases our ego, makes us arrogant and puffed up with pride. He makes us to promise to our brothers and to break it. Our sworn enemy by alluring us to do this makes us liars. Thus, we are trapped in his tricks. We are shunned by our brothers and he exposes us to the draconian laws of the Nation and , to its penal code. Thus, we are allowed to fend for ourselves, to fight legal battles and face imprisonments, dishonours.

Our enemy exposes our lust by increasing our libido and exposing the shame. Thus he makes us prey of our sexual desires and its fantasies, thus leading us to sexually transmitted diseases, AIDs etc. Our sworn enemy robs us of our peace of mind and tranquility by creating discord between our brothers, sisters, parents, friends, neighbors, wife and children. Our family Courts are filled with divorce petitions and maintenance claims. Our juvenile courts are flooded with delinquent children from broken homes, our hospitals are full of hypertension and diabetic cases, our mental hospitals are filled with ever increasing sanity cases. He takes us to the world of fantasy and fun and miles away from reality and Truth. Our enemy takes us to alcohol, drugs, cheap dancing halls, extra marital relations, quarrels, fights, terrorism credit cards, hotels and restaurants for self-indulgence, extravagancy, cheap sensations, maes us loud mouth, abusive, vulgar and debasing. Be ever cautions of our sworn enemy. the IBLIS, the SATAN, the SHAITAN.



(C) SWEAR ALLEGIANCE ON "YADUALAH" (Allah's hand)

Mankind since the age of learning has been in a continuous process of evolution of thought and in the improvement of his living condition. Man had to initially overcome the vagaries of the weather affecting him. He needed to form groups and societies for his survival and for harmonious living. He needed to protect himself from predators, his opposing groups and struggled for his survival. His higher thoughts opened up his mind to languages, music and cultural activities. This was preserved by those men who had leisure time and the acquired talent remained a family secret; so also with regard to finding cures for ailments. Man had to learn cultivation of plants and take up to tilling of land to raise crops for his survival. Thus arose civilizations mostly near rivers and seas. The trading activity formed an important aspect of human life. The strong among the men in society were vested with more responsibilities to protect the weak, women, infirm, old people and children. The youth were the backbone of the society and the family was the unit of the society. For harmonious living rules had to be laid down, so also for survival of the groups and societies. The rational among the men were given to higher thinking. They were the poets, the sages and the philosophers, to guide mankind. The leaders of the community would look up to them for guidance, as they are endowed with wisdom. Thus, we find that in each civilization, such men endowed with wisdom and profound common sense would state the rules required for sound living.

The Greeks were the first to produce thinkers and philosophers. While men evolved with higher thought, would reflect on cosmic harmony and recognize the power of Higher Being; the commoners would be in the grip of superstitions, taboos, customary practices, black magic, fetishes and actions bereft of logic and right thinking. When Socrates, the Greek philosopher drew attention of the youths to shun pomposity, mirth, pleasure seeking and idol worship, a trial was conducted and he was made to drink hemlock, the poison. His successor Plato, another giant among the Greek Philosophers pondered on the ills of the times and suggested remedies for creating an Utopia on earth, a heaven of bliss. His successor Aristotle was another great philosopher and teacher of Alexander the Great, who conquered the then existing world.

The Greeks were pondering on higher ideals, while on the otherside Romans were guided by principles of equality, liberty, freedom and democracy. They laid down sound rules for governace, which has its influence even in the present modern times.

While these developments and civilizations were contributing to the human thought and development, the ancient Palestine witnessed the emergence of Great Prophets Noah, Ibrahim, Ismaeel, Ishaq, Yaqoob, Yusuf, Moosa, Sulaiman, Dawood, Isa peace be upon them and times were ripe for emergence of the promised messiah, the last of the Prophets, Prophet Muhammed sallallahu alaihi wasallam.

The Prophets were blessed with vision of Almighty God (Allah) and they were truly and rightly guided. Their souls, hearts and minds were purified. Moses alaihissalaam liberated the Israelites from the tyrannical pharaoh. Allah blessed the Israelites with his message in Torat, Zaboor and Ingeel. The base and foundation for unification of mankind had been laid by Allah. The light of Allah (Noor) was to emerge from Arabia, which had not seen any civilization but the Arab race were the descendant of Ibraheem alaihissalaam; who was neither a Jew nor a Christian but a monotheist. The worship of one God had been lost in the antiquity. The same old myths, taboos, superstitions, idol worship were gripping the minds of the tribals of Arabia. Although the influence of Christianity was prevalent but those races were corrupted beyond redemption, the priestly class had lost respect for Truth, honesty and trustworthiness. There was no prevalence of sense of shame and justice. The Semitic race was not guided by the rule of law and much less the Divine Law i.e. the word of Allah.

It is the greatest Mercy of Allah on humanity that He granted His Grace on the tribes of Arabia ; that Allah chose them for the purpose of His guidance and through them blessed the humanity. Our Prophet Mohammad sallallahu alaihi wasallam is indeed the last of the Prophets and Allah's message Quran is the final word. Our Prophet's life is an example to the humanity. His sterling character, humility, simplicity, sincerity, trustworthiness, truthful living, modesty, deep trust in Allah and all his virtues are matchless. None among the humanity can surpass him sallallahu alaihi wasallam. He was a totally surrendered soul. The historians, philosophers, monarchs since the time of our Prophet sallallahu alaihi wasallam and even in this modern contemporary times, have testified and proclaimed that our Prophet sallallahu alaihi wasallam is the greatest among the entire one lakh eighty thousand Prophets, that Allah has sent down on humanity and among every society from the time of creation of Prophet Adam alaihissalaam.

Let us see the message of Allah in Sura "Victory" (Sura XLVIII)

4. He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. Allah's are the host of the heavens and the earth and Allah is ever knower, wise -

5. *That He may bring the believing men and the believing women into Garden underneath which rivers flow, wherein they will abide, and may remit from them evil deed-that in the sight, of Allah, is the supreme triumph -*

6. *And may punish the hypocritical men and hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning Allah. For them is the evil turn of torture, and Allah is worth against them and has cursed them, and has made ready for them, hell, a hapless journey's end.*

7. *Allah's are the hosts of the heavens and the earth, and Allah is ever Mighty, wise.*

8. *Lo! We have sent thee (O Muhammad) as a witness and a bearer of good tidings and a warner.*

9. *That You (mankind) may believe in Allah and His messenger, and may honour Him, and may rever Him, and glorify Him at early dawn and at the close of day.*

10. *Lo! Those who swear allegiance on you (Muhammad) swear allegiance only on Allah. The Hand of Allah is above their hands. So whosoever breaketh his oath, breaketh it only to his soul's hurt; while whosoever keeps his covenant (agreement) with Allah, on him will He bestow immense reward.*

13. *And as for him who believes not in Allah and His messenger - Lo ! We have prepared a flame for disbelievers.*

14. *And Allah's is the sovereignty of the heavens and the earth. He forgives whom He will, and punishes whom He will. Allah is ever Forgiving, Merciful.*

18. *Allah was well pleased with the believers when they swore allegiance unto you (Mohammad) beneath the tree and He knew what was in their hearts and He sent down peace of reassurance on them, and has rewarded them with a near victory.*

28. *He is Who has sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religion. And Allah is sufficient as a witness.*

29. *Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves - You (O Mohammad) seest them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance. The mark of them is on their foreheads from the traces of prostration. Such in their likeness in the Torah and their*

likeness in the Gospel- like a sown corn that sends forth its shoot and strengthen it and rises firm from its stalk, delighting the sowers - that He may enrage the disbelievers with (the sight of) them. Allah has promised unto them such of them as believe and do good works, forgiveness and immense reward."

Thus, those who come in the fold of Islam truly achieve peace and live a virtuous and pious life. They adopt the colour of Allah (Sibgathullah) and show mercy to the entire creation of Allah.

Allah commands humanity to walk on the path as directed by Him and the supreme example set forth of virtuous living is that of His beloved Prophet (Muhammad), Peace be upon him, on his descendants, wives, companions, and all his followers.

May Allah bless all of us who swear allegiance on the "Yaduallah" hand of Allah i.e. on our beloved Prophet Mohammad (PBUH).

The message of Allah in the Holy Quran is for the pious and God fearing who walk on the straight path, who believe in all the scriptures, all His messengers, His angels and in the last day of judgement. That they practice truth, lead a virtuous life with clarity of mind, cleanse their body and mind of uncleanness, pollution and bad thoughts, do justice and show mercy, forgiveness and kindness to the entire humanity. A Muslim should be trustworthy, maintain his word and contracts, have straight dealings, avoid totally usury, eating of dead carrion (dead animals), blood, flesh of swine, alcohol, drugs and all such items which gives intoxication ; should practice virtuous life and do good till death. A Muslim should be kind to his parents, wife & children, orphans, neighbours, to keep the commands of Allah and His messenger, our Holy Prophet Muhammad (Peace be upon Him). The message of Allah (Islam) is for all the people of scriptures, idolators, Sabeans, Greeks, Romans, Egyptians, and all the men of the East and the West and to the entire Mankind.

The ayats of Sura IV woman would testify to the truth and the clear messages of Allah. A few are extracted below for the benefit of our readers.

Sura IV Women

In the name of Allah the Beneficent, the Merciful

1. *O Mankind! Be careful of your duty to your Lord who created you from a single soul and from it created its mate and from them. He distributed on earth countless men and women. Be*

careful of your duty towards Allah in whom you claim one another's rights, and honour the mothers who gave you birth. Allah is always watching over you.

2. *Give to the orphans their rightful property. Do not exchange their valuable things for your worthless things, nor include their wealth into yours by deception. That will be a great sin.*

10. *Those that unjustly devour the wealth of orphans swallow fire into their bellies; they shall burn in the flames of Hell.*

17. *Forgiveness is only incumbent on Allah towards those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relenteth. Allah is ever Knower, Wise,*

26. *Allah would explain to you and guide you by the examples of those who were before you, and would turn to you in mercy. Allah is Knower, Wise.*

27. *And Allah would turn to you in mercy, but those who follow vain desires would have you go tremendously astray.*

28. *Allah would make the burden light for you, for man was created weak.*

29. *O you who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you.*

30. *Who so does that through aggression and injustice, We cast him into fire, and that is ever easy for Allah.*

31. *If you avoid great things which you are forbidden, We shall pardon your evil deeds and admit you to paradise with all honour.*

59. *O you who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if you have a dispute concerning any matter, refer it to Allah and the messenger if you are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.*

69. *He who obeys Allah and the messenger, they are with those to whom Allah has shown favour, of the Prophets and the Saints and the martyrs and the righteous. The best of the Company are they.*

79. *Whatever good befalls you, man it is from Allah and whatever ill befall you, it is from yourself. We have sent you (Mohammad) as a messenger for mankind and Allah is sufficient as a witness for you.*

80. *Who so obeys the messenger obeys Allah, and who so turns away: we have not sent you as a warder (caretaker) over them.*

82. *Will they not ponder on the Quran? If it had been from other than Allah they would have found there in many contradictions in it.*

124. *And who so does good works! Whether of male or female, he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone.*

125. *Who is better in religion than he who surrenders his purpose to Allah while doing good (to men) and follows the tradition of Abraham, the Upright? Allah (Himself) chose Abraham for friend.*

126. *To Allah belongs all that is in the Heaven and the earth. Allah ever surrounds all things.*

135. *O you who believe! Be you staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto you both (than you are). So follow not passion lest you lapse (from truth) and if you lapse or fall away, then lo ! Such is ever informed of what you do.*

136. *O you who believe! Believe in Allah and His messenger and the scripture which He has revealed unto His messenger, and the Scripture which he revealed aforetime. Who so disbelieveth in Allah and His angels and His Scriptures and His messengers and the last Day, has strayed far from the truth.*

146. *Except for those who repent and mend their ways, who hold fast to Allah and make their religion pure for Allah (only) those are the believes. And Allah will bestow on the believers an immense award.*

148. *Allah does not love harsh words of a man except when uttered by him who is wronged. He hears all and knows all.*

150. *Lo! Those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between:*

151. *Such are disbelievers in truth; and for disbelievers we prepare a shameful doom.*

152. *But those who believe in Allah and His messengers and make no distinction between any of them, unto them Allah will give their wages; and Allah was ever Forgiving, Merciful.*

167.Lo! Those who disbelieve and hinder (others from the way of Allah, they surely have wandered far away (from truth).

168.Lo! Those who disbelieve and deal in wrongs, Allah will never forgive them, neither will He guide them unto a road.

170.O mankind! The messenger has come to you with the truth from your Lord. Therefore believe (it is) better for you. But if you disbelieve, still, lo! Unto Allah belongs whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.

174.O mankind! Now has a proof from your Lord come to you, and we have sent down to you a glorious light.

175.As for those who believe in Allah, and hold fast unto Him, then He will cause to enter into His mercy and grace, and will guide them unto him by a straight road.

31. "Say (O Mohammad, to mankind): If you love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful (ayat 31 Sura III Ale Imran.)

The above ayats of Holy Quran reveals that every believer has to swear allegiance on the hand of our Holy Prophet sallallahu alaihi wasallam and on the Hand of Allah. Allah commands us to hold fast to His rope, it means that the believers should follow the commands of Allah and His Prophet sallallahu alaihi wasallam in both letter and spirit truthfully, day in and day out. We need to keep praising the Lord Almighty for all the bounties He has granted to us, seek repentance for the wrongs consciously or unconsciously occurring from us and recite 'Darood e Shariff' i.e. seek peace on our Holy Prophet sallallahu alaihi wasallam day in and day out. The love for Allah and His Prophet sallallahu alaihi wasallam for his descendants, companions, his wives, saints should proceed all our actions. A true believer is a person who truthfully follows the path laid down by the Sunna and achieves bliss, peace and success in this life and life hereafter.

The life of Holy Prophet and his companions has been an example for the followers of Islam (Muslims). The four Caliphs Hz Abu Bakr, Hz Omar, Hz Usman and Hz Ali (RAA) were virtuous to the core. Their rule is the perfect rule and they were the role models for the Muslims. They set up perfect rule by appointing righteous companions as governors and judges. The rule of Divine Law and Prophet's precepts were implemented in the lives of Muslims. The period of learning and acquisition of knowledge and quest for perfection of lives to achieve 'as Sakina' (the inner peace) brought into existence great legal luminaries like Imam Hanafi, Imam Shafi, Imam Maliki, Imam Hambali and Imam Jaffar Saddique rahmatullahi alaihum and scores of others

scholars. The authentic and true sayings of Holy Prophet sallallahu alaihi wasallam were all consolidated and codified by Imam Bukhari ; Imam Muslim, Imam Dawood and Imam Tirmazi rahmatullahi alaih. Very eminent Saints and divine personalities helped millions of followers to achieve divine living. Thus four sciences have come into existence for perfect, guidance, Ilm-e-Shariat (knowledge of Islamic law as per Holy Quran and Sunna of Holy Prophet); Ilm-e-Tariqat (Knowledge of the sacred path) for perfection of manners, heart, mind & soul i.e. for subjugation of ego and Ilm -e- Marifat (Knowledge for reaching the Divine). The perfect masters of all the three sciences have laid down a path to achieve perfection in life to enable the followers (Muslims) to lead a life of purity and righteousness. Therefore, it is incumbent on every Muslim to swear allegiance on the 'Yadualla." The chain of preceptors, have remained unbroken from the Time of Holy Prophet. These guides are "Ulemas" and Saints, who would personally guide a Muslim to overcome hurdles in life and lead them to the straight path, the path of 'Sirat-e-Mustaqeem."

The Oath of allegiance (Baith) has continued from Prophet's (PBUH) time for the purpose of guidance to the followers (Muslims.) Every individual needs a guide and a teacher. An unbridled horse is unsafe to ride. It is said that one who has no guide will go astray and Satan is ever present to mislead an individual. "O Lord, perfect our lives". (Aameen)



(d) "Sibghatullah" Allah's colour we acquire"

Religion Islam has played an important factor in creating societies and civilizations, besides unifying mankind of various creeds, colour and languages, It is the strong moral fear and code, which it gives to its followers, besides inculcating in them faith in the Unseen which have been the binding force. It is a call of the Unknown not only at the individual personal level professing and practicing the faith but also to the entire community forming a society and the Nation to follow the commands in the Holy Book Quran and in the precepts of Holy Prophet (SAS) to achieve the ever lasting goodness and peace.

Today in modern times, Muslims are spread out in every nook and corner of the world. Different nations have their own constitutional laws governing the lives of their citizens. In democratic countries, there is absolute freedom of thought and expression. Therefore, the Muslims living in democratic countries are not restrained in practicing their faith, so long as it does not offend their neighbour and does not cause public nuisance. The religious practices should not violate the state laws and also should not expose an individual to its penal code and economic laws.

Well, the religious law so far as it concerns the governance of the state is now replaced practically in every country except perhaps in very few Islamic countries. Even in those countries the King is the sovereign power and dictates the people with his whims and fancies or the state's parliament legislates laws for maintaining law and order and for economic growth in tune with global developments.

A question now has arisen in the minds, of the Muslims world over as to the importance of shariat laws not being followed by the Muslims and its ramifications in their personal lives. We Indians are now governed by the laws legislated by the Parliament. A look into its making will reveal that the foundation for all the laws have been the Divine laws, which have been taken as a source of law for the framing of the constitution. Of course, the march of Time and passing of history has been taken into account to amend the penal codes. I suppose the citizens are satisfied with it. Can the strict penal code of Islam of stoning to death for adultery; cutting of hands for theft be implemented in a secular state ? Can the citizens be satisfied if a criminal facing charges for murder be left off on pardon by the relations of the deceased on receipt of 'blood money'? Strict religious leaders would like its implementation. But in a secular state one's religious law cannot be imposed by setting up a separate shariat court for its followers. I suppose Muslims world over have begun to accept the changes in the penal laws, as it is of more advantageous to

them. One may feel that strict implementation of the penal offences may bring down the crime level. But is it the remedy? Throughout the world it has now been realized that more than punishment to an erring individual, reformation and rehabilitation is of utmost importance. Thus, several agencies of United Nations have taken up the stupendous tasks of providing relief to the suffering humanity. Several NGO's and Governmental Agencies have taken up the task of providing succor to the needy, sufferers and humanity at large. Several Muslim countries have brought amendments to the matrimonial laws in the larger interest of its populace. Several concessions given by Holy Quran have been seriously violated by the Muslims and large scale mis-application of the sanctions are practiced compelling the Muslim nations to introduce laws to regulate the matrimonial laws, so that women and children are protected. Large sections of Muslim in India also feel that arbitrary pronouncement of Talaq in one sitting for flimsy reasons over phone, telex, fax, is against the very spirit of Islam. It is violative of the Talak e-Sunna laid down in Holy Quran of pronouncement of talaq in three consecutive months during the tuhar period, after failure of conciliation and arbitration. The law of maintenance, dower and gifts are also being seriously violated. Fake and forged 'Hibba nama' are being prepared to deprive the rights of legal successors. Several hundreds of offences and violations by dubious means are adopted by Muslims to circumvent the law. Sometimes, it is backed by fatwas. As a practicing advocate for more than one and half decade and as a sitting Judge for more than one and half decade, I have been witness to these violations by Muslims claiming to be religious. They do not hesitate to quote chapter and verse and 'ahadees' in support of their claims and counter claims. Oath, promises, and contracts are violated at the drop of the hat. Violations of terms of agreement have become too common. Powers of attorneys are mis-used. Even religious persons resort to smuggling and tax evasion on the premise that their acts are justified by Shariat laws and non observance of state laws is no offence in the eye of Shariat laws. I am mentioning this in this article after due introspection and on my experience in the legal field for over three decades.

The purpose of this article is to highlight to the readers the importance of self introspection and to remind ourselves of the similar situations faced by Holy Prophet (SAS) and his followers till the Shariat laws was fully implemented in Madina-e-munavwara. Muslims followed in their heart, in their lives, in letter and spirit the Holy word.

The Jews, Christians, idolaters, hypocrites, sabaeens forced and compelled Muslims to give up their ways of life and accept the norms, traditions and patently illogical, ill conceived precepts of the times. Allah commanded Muslims to inform them:-

Sura 2 Al. Baqarah (The Cow) Ayat 136

(O Muslims) Say. 'We believe in Allah, and what is revealed to us, and what was revealed to Ibraheem, Isameel, Is'haaq, Yaqooh, and the bribes and to Moosa and Esa and other prophets by their Lord. We make no distinction among any of them and to Allah we have surrendered ourselves.

137. And if they believe as you believe, they shall be rightly guided, but if they reject your faith, they shall create division among themselves. Allah is enough for you as Defender against them. He is the Hearer, the knower.

138. Allah's colour we acquire. And who is better then Allah at colouring ? We are His worshippers.

139. Say "Do you quarrel with us about Him who is our Lord and your Lord ? We are accountable for deeds, you for yours, and we are sincere to Him alone.

140. Or, do you say that Ibraheem, Ismeal, Is 'haaq, Yaqoob and the tribes were all yahudis or Christians ? So you know better than Allah himself ?

141. That is the community which has passed away. Their's is what they earned, and yours what you have earned. You shall not be asked of what they used to do.

146. Those to whom We gave the scriptures know our Apostle, as they know their own sons. But some of them intentionally hide the truth.

147. (Muhammed) this is the truth from your Lord. Therefore, never be in doubt about it.

148. Everyone has a goal toward which he turns. So compete with one another to do good. Wherever you are, Allah will gather you all before Him. He has power over all things.

151. Thus We have sent forth to you an apostle of your own, who will recite to you Our revelation and purify you of your sins, who will instruct you in the Book and in wisdom and teach you, and teach you what you do not know.

152. Therefore remember Me and I will remember you. Be grateful to Me and never deny Me.

153. Believers seek help through patience and prayer. Allah is with those who have self-restraint.

154. Do not say that those who were slain in the way of Allah are dead, they are alive, but you cannot perceive them.

155. We will test your loyalty through fear, famine, loss of life and wealth and crops. Give good news to those who endure with fortitude.

156. Who is misery will say, "We belong to Allah and to Him we shall return.

157. On such men will be Allah's blessings and mercy' such men are rightly guided."

The above ayats are crystal clear. It does not require scholarly disposition to unravel their contents. The truth is clear and has been brought home to true and sincere followers, who have deep faith in the word of Allah and His Prophet. *salallahu alaihi wasallam*. Every soldier and policeman is made to wear an uniform. Every person of law and judges wear their colours. The wearing of uniform signifies obedience to law and its acceptance in letter and spirit. When Allah commands us to tell the followers of the book, idolaters and others that we have acquired Allah's colour and we are His worshippers, it means that we have to be true and sincere to ourselves and to Allah in every inch of our being. We should be compassionate, merciful, full of pity, sympathy, kindness and should practice every word of Allah daily in letter and spirit. Not an iota of jealousy, hatred, hard heartedness should dwell in our hearts. We should be an example for enforcement of justice and show equanimity to one and all of Allah's creations. We should uphold all the high values and virtues and observe the agreements and contracts. We should not take advantage of persons in adverse or in weak position. Holy Quran keeps reminds us of our duties to our parents, brothers, sisters, children, neighbours, non-muslims and every individual in very clear terms. To colour in Allah's colour (*Sibghatullah*) means that the heart and mind should truly turn spiritual and mercy and compassion should dwell in our beings. We should not fail in remembrance of Allah even for a fraction of a second. Purity of mind, of heart and soul should be the sole aim of a Muslim. Thus, his presence in any nook and corner of the universe will surely bring blessing to everyone notwithstanding the sweep of materialism, obscenity and erosion of culture.

Allah's further commands :

Sura 2, ayat 90: *"God Commands justice, the doing of the good, and liberality to Kith and kin, and He forbids all shameful deeds, and injustice and rebellion. He instructs you that you may receive admonition.*

91 *Fulfill the covenant of Allah when you have entered into it, and break not your oaths after you have confirmed them ; indeed you have made Allah your surety ; for Allah knows all that you do."*

Sura 2 Ayat 286: Allah does not burden a soul beyond its limits. It receives all the good it earns and it suffers all the evil it earns (say). "Lord do not condemn us if we forget or fall in error. Lord, do not put us a burden (similar to) that you put on those before us. Lord, do not put on us a burden more than our strength can bear. Pardon us, forgive us our sins, and have mercy on us. You are our Protector, give us victory over the community of disbelievers."

When we practice mercy and compassion, the whole surroundings around us would truly respond to us with love and affection. Love and affection are the most beautiful flowers in the garden of life.

Allah again commands in Sura 2: Al-Baqarah in Ayat 109 "believers, don't revile the idols which they invoke besides Allah, lest in their ignorance they should spitefully revile Allah. Thus for every nation we have planned the actions. To their Lord, they shall return and He will tell them what they have done."

This ayat demonstrates that we should maintain mutual respect for other religions and maintain communal harmony.

When we adopt the colour of Allah (Sibgathulla) which is the best of colours, we would truly become His sincere devotees and surrendered persons. Such persons achieve true happiness, solace and peace in this world and in the world hereafter.



(e) Repentance (Tawbah)

Every one of us irrespective of the personal faith we profess and daily practices we do, are fully aware that our actions bring results either in the way of success or failure. When we fail, we look back to find out its causes. If there is time still left to undo the wrong, we change our course and bring a new lease to the work in hand. But often it so happens in life that there is no way to go back to amend the wrong. On our introspection, we learn a lesson and would attempt to avoid the same pit fall in course of life. But human memory is short and we tend to forget such events and again fall in the trap. If the downward trend is severe and bring a complete break-down of our affairs, we turn to people of wisdom, more matured and experienced and successful ones for advice, be it sages, saints, doctors, teachers, moulvies, aalims, amils, astrologers, friends and good Samaritans. It is then we realize that we have all along lived in illusions and myths created by ourselves and it is too late to take a right about turn to make a fresh beginning, as time has flown and it will not return. Much age has passed and there is no money and means left to achieve the goals. Life becomes listless, morose and meaningless.

There are people who follow their own waywardness, desire, lust, anger, greed and their own selfish motives hardly aware of the concerns of others, oblivious of the hurt, harm and dangers caused by them to others and the immense damage that is being caused to the society at large. In case they are booked by law for punishment, they go all out to corrupt the law enforcement authorities to to escape from its vigour. We are aware that the lure for money and pleasure make the law enforcing bodies to fall prey and victim to such temptations. Thus the society as a whole finds itself in quagmire situation. The chart of society could appear like a snake and ladder for people. Every one begins to think of short cuts to success. In a capitalist society, the main motive of entrepreneurs is to make money and more profits, irrespective of the means, they adopt. Often adopting to cheating, deception, fraud, suppression of truth, mis-representation to dupe the customers. Many means are adopted to overcome competition. In such societies, electing representations to the government bodies is also a costly affair and the whole process appears to be against morals, fair play and good conscience.

In socialistic and communistic countries, there is no accountability and lack of enterprise and competition. A donkey and a race horse are the same. The growth and talent are the victims. A

heavy hand rules. So also in an autocratic setup and in dictatorship, where whims and fancies of a dictator reigns.

Islam is a natural religion based on the rule of law, as per the natural events and nature of human beings. It regulates human thoughts, emotions and keeps it in tune with the nature and “Sunna of Allah” (God).

Foremost aspect of Islam is total surrender to Allah, the God of Mercy. Forgiveness, Compassion, Mercy and Relenting are the attributes that Allah governs us with and has also laid down laws for our obedience. Man has to turn to Him and Him alone during all the times to achieve success, peace and happiness both in this life and in the life hereafter.

Allah has shown us what are Satanic and evil thoughts, which cause destruction, embarrassment, humiliation and suffering.

53 *Tell My bondmen to speak that which is kindlier. Lo! the devil sows discord among them: Lo! the devil is for man an open foe (Sura LXVII Bani Israil – The Children of Israil).*

Allah guides humanity in all aspects of the life, be it personal, communal or that of State matters. He has given us the Book through His Prophets alahimussalaam for guidance.

2. *This is the scripture whereof there is no doubt, a guidance to those who ward off (evil) (Sura 2 Al-Baqarah –The Cow).*

1. *Alif Lam Ra. These are verses of the wise scriptures (Sura X Yunus – Jonah).*

1. *Alif Lam Ra (This is) a Scripture the revelations whereof are perfected and then expounded. (It cometh) from One Wise, Informed. (Sura XI Hud).*

Allah (God) in His Mercy has guided the humanity and sent down Mercy and light of wisdom and learning.

9. *Lo! this Quran guides to that which is straightest and gives tidings to the believers who do good work that theirs will be a great reward (Sura XVII Bani Israil – The Children of Israil).*

82. *And We reveal of the Quran that which is a healing and a mercy for believers though it increase the evil doers in naught save ruin. (Sura XVII Bani Israil – The Children of Israil).*
174. *O Mankind! Now has a proof from your Lord come to you, and We have sent down to you a clear light. (Sura IV – Al Nisa – Women).*

Prophet Muhammad sallallahu alaihi wasallam, the last of more than hundred and fifty thousand Prophets has been sent down as a witness, a warner, a mercy, a guide and as a light for the humanity.

- 119 *Lo! We have sent thee (O Muhammad) with the truth, a bringer of glad tidings and a warner. And you will not be asked about the owners of the hell-fire (Sura Al 2 – Al Baqarah – The Cow).*
- 45 *O Prophet! Lo! We have sent you as a witness and bringer of good tidings and a warner.*
- 46 *And a summoner to Allah by His permission and as a lamp that gives light.*
- 47 *And announce to the believers the good tidings that they will have great bounty from Allah. (Surah 33 Al Ahzab – The Clans).*
- 65 *Say (To them, O Muhammad): I am only a Warner, and there is no God save Allah, the One the Absolute. (Sura 38 Sad).*
- 2 *And those who believe and do good works and believe in that which is revealed to Muhammad and it is the truth from their Lord. He rids them of their ill-deeds and improves their state (Sura 57 Muhammad).*
- 128 *There has come to you a messenger (one) of yourselves, to whom ought that you are overburdened is grievous full of concern for you, for the believers full of pity, merciful. (Sura 9 – Repentance.)*

What does Allah and His Prophet sallallahu alaihi wasallam do to the believers and for those who reject false deities and deities born out of ones own desires, lusts and of their own making?

- 255 *Allah! There is no God save Him, the Alive, the Eternal, Neither slumber, nor sleep overtakes Him. To Him belongs whatsoever is in the Heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in the front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the sublime, the Tremendous.*

- 256 *There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejects false deities and believes in Allah has grasped a firm handhold which will never break. Allah is Hearer, Knower.*
- 257 *Allah is the Protecting Friend of those who believe. He brings them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein. (Sura 2 Al Baqarah – The Cow).*

What does Prophet Muhammad sallallahu alaihi wasallam do?

- 11 *A messenger reciting to you the revelations of Allah made plain, that He may bring forth those who believe and do good works from darkness to light. And whosoever believes in Allah and does right, He will bring him into Gardens underneath which rivers flow, therein to abide forever. Allah has made good provisions of him. (Sura 55 At Talaq Divorce).*

Thus Allah has shown the right and the wrong path and revealed to mankind to follow the right path that leads them to goodness, Heaven, and Eternal bliss both in this world and in the world hereafter. Allah commands us to shun evil, lewdness abomination and wickedness.

- 90 *Lo! Allah enjoins justice and kindness, and giving to kinsfolk and forbids lewdness and abomination and wickedness. He exhorts you in order that you may take heed.*
- 91 *91 Fulfill the covenants (agreements) of Allah when you have covenanted, and break not your oaths after the asseverations of them, and after you have made Allah surety over you. Lo! Allah knows what you do (Sura XVI An Nahl – The Bee).*

Thus we have to realize in our lives that practice of good brings us joy and happiness and living a wayward and sinful life bring unhappiness, humiliation and suffering.

Repentance is to give up the waywardness in our behaviour, to shun evil and return to the commands of Allah and His messenger. Tawba (Repentance) represents, at its most primary level, an abandonment of sin and reorientation to a life of obedience. One should become aware of the existence of sin. For which knowledge of right and wrong is necessary. Thus one has to enter the religion of Islam to see the wisdom and light of knowledge. When one becomes aware

of the light and knowledge, then a person discovers his own self. Discovery of ones own self leads to discovery of the Greater Self. That will lead to righteousness. Allah assures of forgiveness again and again in the Holy Book – The Quran.

119 *Then Lo! Thy Lord – for those who do evil in ignorance and afterward repent and amend – Lo! (for them) thy Lord is afterward indeed Forgiving, Merciful (Surah XVI An Nahl – The bee).*

After seeking repentance one should turn to Allah in surrender.

112 *(Triumphant) are those who turn repentant (to Allah), those who serve (Him), those who praise (Him); those who fast, those who bow down, those who fall prostrate (in worship), those who enjoin the right and who forbid the wrong and those who keep the limits (ordained) of Allah – And give glad tidings to believers! (Sura IX At Taubah – Repentance.)*

Therefore realization of oneself, one's wrongs and one's self passing through wickedness, aggression is necessary to enable a person to walk on the path of righteousness.

102. *And (there are) others who have acknowledged their faults. They mixed righteous action with another that was bad. It may be that Allah will relent toward them. Lo! Allah is relenting, Merciful.*

103. *Take alms of their wealth, wherewith you may purify them and make them grow and pray for them. Lo! Your prayer is assuagement. Allah is Hearer, Knower.*

104. *Know they not that Allah is He who accepts repentance from His bondmen and takes the alms and Allah is He who is relenting, the Merciful (Surah IX Repentance).*

Man should follow truth and shun falsehood.

42. *Confound not truth with falsehood nor knowingly conceal the truth (Sura 2 – Albaqara – The Cow.).*

When man realizes the truth and establishes prayers and pays the poor the due, then Allah accepts the pardon.

43. *Establish worship, pay the poor due, and bow your heads with those who bow (in worship).*

44. *Enjoin you righteousness upon mankind while you yourselves forget (to practice it)? And you are readers of the Scriptures! Have you then no sense.*
45. *Seek help in patience and prayer; and truly it is hard save for the humble minded.*
52. *They even after that, We pardoned you in order that you might give thanks (Sura – II Al Baqarah – The Cow.)*

To err is human, hence turning to Allah and seeking his help and moving towards Him with love should be the aim of man.

8. *O you who believe! Turn to Allah in sincere repentance! It may be that your Lord will remit from you your evil deeds and bring you into gardens underneath which rivers flow, on the day when Allah will not abase the Prophet and those who believe with him. Their light will run before them and on their right hands! They will say: Our Lord! Perfect our light for us, and forgive us! Lo! Thou are Able to do all things. (Sura 66 At Tahrir – Banning.)*

Praising the Lord of Mercy and Beneficent and seeking His Grace His Forgiveness is the first step to victory and triumph.

1. *When Allah's succour and triumph comes.*
2. *And you see mankind entering the religion of Allah in troops.*
3. *Then hymn the praises of your Lord and seek forgiveness of Him. Lo! He is ever ready to show mercy. (Sura 110 An Nasr – Succour).*

To seek the right path, a path of virtue and bliss then one has to change his heart.

11. *For him are angles ranged before him and behind him, who guard him by Allah's command. Lo! Allah changes not the condition of a folk until they (first) change that which is in their hearts and if Allah wills misfortune to a folk there is none that can repel it, nor have they a defender besides Him. (Sura XIII Ar – Rad – The Thunder).*
53. *That is because Allah never changes the grace He has bestowed on any people, until they first change that which is in their hearts, and (That is) because Allah is Hearer, Knower (Sura VIII Al Anfal – Spoils of war).*

All that is good is from Allah and the evil emanates from man himself.

79. *Whatever good befalls you (O Man) it is from Allah, and whatever of ill befalls you it is from yourself. We have sent you (Muhammad) as a messenger to mankind and Allah is sufficient as witness (Sura IV Nisa – Women).*

If you love Allah and His messenger, Allah will love you and forgive you of your sins.

31 *Say, (O Muhammad, to mankind): If you love Allah, follow me, Allah will love you and forgive you your sins. Allah is Forgiving, Merciful. (Surah II Al Imran The Family of Imran).*

Man is upright by nature but he wrongs himself and hence it is incumbent on him that he returns to Allah.

30 *So get thy purpose (O Muhammad) for religion as a man by nature upright the nature (framed) of Allah, in which he has created man. There is no altering (the laws of) Allah's creation. That is the right religion. But most men know not – Surah XXX Rum - The Romans).*

110 *Yet whoso does evil or wrongs his own soul, then seek pardon of Allah, will find Allah Forgiving, Merciful.*

111 *Whoso commits sin commits it only against himself. Allah is ever knower, Wise.*

112. *And whoso commits a delinquently or crime, then throws (the blame) thereof upon the innocent has burden himself with falsehood and a flagrant crime. (Surah IV Nisa Women)*

44 *Lo! Allah wrongs not mankind in aught, but mankind wrong themselves. (Surah X Yunus Jonah).*

Lust, pleasure seeking, anger, ego and pride are all the features of the Nafs-e-amara (Animal self) which surely teaches bad things and lead men to the path of destruction.

26 *Do not follow your low desires because they will lead you astray from the path of Allah (Sura 38 Sad).*

27 *..... but those who follow vain desires would have you go tremendously (astray) (Sura 4 Nisa – Women)*

53 *I do not exculpate myself. Lo! The (human – Nafse amera - animal in nature) Soul enjoyeth you evil save that whereon my Lord has mercy. Lo! My Lord is Forgiving, Merciful. (Sura 12 Yusuf - Joseph).*

Lord the Merciful is for those who fear him and give charity to the poor.

- 57 *Lo! Those who go in awe for fear of their Lord,*
 58 *And those who believe in the relations of their Lord,*
 59 *And those who ascribe not partners to their Lord,*
 60 *And those who give that which give into hearts afraid because they are about to return to their Lord,*
 61 *These race for the good things, and they shall win them in the race.*
 62 *And We task not any soul beyond its scope, and with us is a Record which speaks the truth, and they will not be wronged. (Sura 33 Al Muminun - The Believers).*

Sin is a breach of moral norms. When a man commits an indecent act, it is to Allah (God) that he must turn to seek forgiveness. Sin alienates man from Allah (God) and a sinning man turns away from Allah (God). Therefore seeking repentance and turning to Allah with all humility, sincerity and goodness and performing good deeds atone for sin. Sin is basically an offence against Allah, hence man should repent and seek His forgiveness. A sinful person should feel remorse and should not take a backward step. To avoid wrongs and sins being committed, man should say his daily prayers and soften his heart with kindness and mercy.

An ultimate goal of man is to return to Allah and be one with Him. Man therefore should acquire purity of heart and mind and is achieved by constantly seeking Allah's help and remembering Him.

- 154 *Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me (Sura 2 Al Baqarah – The cow.)*
 22. *Such as persevere in seeking their Lord's countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly and overcome evil with good. Theirs will be the sequel of the (Heavenly) Home (Sura XIII Ar. Rad – The Thunder.)*

Allah loves mankind and seeks his return to him.

146. *Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward (Sura IV Nisa – The Woman).*

Sin is an inner process of disease and decay. Eventually, if sin is left unchecked, the erosion of basic belief will lead to spiritual death and loss of the heart, if one loses the heart, of course, salvation is precluded.

6. *As for the disbelievers, whether you warn them or you warn them not it is all one for them; they believe not.*
7. *Allah has sealed their hearing their hearts and on their eyes there is a covering. Theirs will be an awful down. (Sura II Al Baqara – The Cow).*
10. *In their heart is a disease, and Allah increases their disease. A painful doom is their's because they live.*
18. *Deaf, dumb and blind, and they return not. (Sura – II Al Baqara – The Cow).*
268. *Our Lord! Condemn us not if we forget, or miss the mark! Our Lord, lay not on us such a burden as thou did lay on those before us. Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou, Our Protector, and give us victory over the unbelieving folk. (Sura II Al Baqarah - The Cow).*



(f) Surrender before Lord Almighty Allah

Millions of years had to pass on Man before the light of learning could dawn on him.

1. *Has there not been
Over Man a long period
Of Time, when he was
Nothing – (not) even mentioned?*

2. *Verily We created Man from a drop
of mingled sperm, In order to try him.
So We gave him (the gifts) Of Hearing
And Sight (Sura LXXIV Dahr or Time Verse 1, 2)*

The nature of man during this period of darkness was one of unreasonableness, being dumb and without sight and hearing.

7. *“Allah has sealed their hearts and ears; there is a veil on their eyes...”*
10. *“There is a disease in their hearts, which Allah increases.....(Sura 2 Al-Baqarah – The cow -verse 7, 10)*

The condition of such persons who have lived for ages in misery without guidance are unable to glimpse the light of knowledge and understanding when it dawns on them with the Grace of Allah.

17. *They are like one who kindled a fire, and when it lit up his surroundings, Allah put it out, leaving the men in total darkness so they cannot see (the truth).*
18. *Deaf, dumb and blind; they will never return to the right path.*
19. *Or: like the travelers beneath a dark cloud (pent up with thunder and lightening), they trust their fingers into their ears, when thunder rumbles, fearing death. Thus Allah encircles the infidels. (sura 2 Al Baqarah (The cow)).*

When wise men, philosophers, saints and righteous men who have been guided by the light of Allah and revelations point out to such men to change their wayward life and call upon them to come to the path of learning, reasoning and righteousness, their response is appalling.

11. *And when they are told “Don’t make mischief on earth”, they retort: “We are peace-makers” (Sura 2 Al Baqarah – The Cow.)*

They are unaware that:

12. *They are the mischief-makers; but they are unaware of it (Sura 2: Al Baqarah – The Cow).*

They are unable to comprehend that they lack intelligence and refuse to accept the word of Allah, the Truth revealed through His prophets. They retort.

13. *And when they are told, “Believe as others believe”, they retort ‘Should we believe as fools believe?’ They are the fools they do not know it (Sura 2: Al Baqarah – The Cow).*

There is a clear warning for such disobedience and refused to see their error and lack of vision.

15. *Allah will mock at them and keep them in their stubborn disobedience.*

16. *The plight of those who buy error at the cost of guidance is that they gain nothing from such acts, nor are they guided. (Sura 2: Al Baqarah – The Cow)*

Thus the purpose of creation of Man is made manifest and clear in the Holy Quran:

And I have created the jinn and humans save to worship Me (Sura 51 verse 56 Qaf)

Our Prophet Muhammed sallallahu alaihi wasallam, the last of the Prophets have been sent as a light and as a mercy to the humanity.

There has come to you from Allah a light and a manifest Book (Sura 51 verse 15 Qaf). We have sent you (O. Muhammed) not but as a mercy to the peoples (Sura 21 Verse 107 Al-Anbiya – The Prophets).

The message of goodness is revealed in the Book the Holy Quran, a command to humanity to shun ugly thoughts, evil ways and to purify themselves with righteousness and good deeds.

25. *(Muhammed) give glad news to those who believe and do good deeds..... (Sura 2: Al Baqarah – The Cow)*

Thus the Book, the Holy Quran is indeed a book of guidance for those who believe, are pious and who fear God.

2. *This book is beyond doubt. It contains guidance for the pious who fear Allah.*
 3. *who believe in the Unseen, are prompt in prayer and give in charity a part of what we have given them (Sura 2: Al Baqarah – The Cow).*

Such people are the guided for they believe in the Unseen, the Revelations sent so far through the Prophets, in His Books in His angles and in the last Day of Judgment.

4. *And who believe in the Revelation sent to you (Muhammed), and the others before you, and firmly believe in the life to come.*
 5. *They are rightly guided by their Lord, they will surely triumph (Sura 2: Al Baqarah – The Cow)*

It is the fear of God (Allah) in the hearts that will keep men on straight paths and will prevent them from transgression and from committing evil and despicable deeds. One needs to follow truth and not mix it up with falsehood.

42. *Don't confuse truth with falsehood, and knowingly hide the truth. (Sura 2: Al Baqarah – The Cow)*

To follow the path of truth one needs patience and need always to be constant. For which, one needs to seek prayers, besides carrying for others.

43. *Attend to your prayers, pay the zakat (Poor toll) and worship with the worshippers.*
 44. *Would you impose righteousness on others and forget it yourselves? Yet you read the scriptures. Have you no sense?*
 45. *Strengthen yourselves with patience and prayer. This indeed may seem a discipline requiring great effort, but not so to the devout ones.*
 46. *Who know that they will meet their Lord and that they have to return to Him (Sura 2: Al Baqarah – The Cow)*

It has been the experience of humanity that those who have striven hard to live a good and righteous life have never failed. They have been blessed by Allah and their generations have lived in peace and tranquility.

112. *No. Those that surrender to Allah and do good deeds shall be rewarded by their Lord. And, neither fear overcomes them nor grief. (Sura 2: Al Baqarah – The Cow)*

The prayer of Ibraheem (PBUH) the Monotheist Prophet had been for peace and to raise a generation of people who would keep the commandments and live a righteous life.

126. *Ibraheem said, ‘Lord make this city one of peace and feed its people with fruits – those who believe in Allah and the last Day.*

128. *Lord make us submissive to you; make our progeny a nation submissive to you. Teach us our rites of worship and turn to us mercifully. You are Forgiving and Merciful.*

129. *Lord, raise from amidst them an apostle of their own who shall recite to them your revelations and instruct them in the scriptures and in wisdom, and purify them. You are the Mighty and the Wise (Sura 2: Al Baqarah – The Cow)*

From among the descendants of Ibraheem (PBUH) and Ishaq, Yaqoob (PBUT), rose a chain of Prophets, Yusuf, Moses, Sulaiman Dawood and Isa (Jesus) (PBUT) followed by our Prophet Mohammed (PBUH). They all worshipped one God and were all surrendered to Him.

131. *When his Lord said to him, (Ibraheem). “Surrender”, he answered, I have surrendered to the Lord of the Worlds’.*

132. *Ibraheem imposed the faith on his sons and also Yaqoob, saying, “My children, Allah has chosen to true faith for you. Don’t die except as men who have surrendered to Him.”*

133. *Or were you present when death came to Yaqoob? He asked his children, “what will you worship when I am gone?” They replied, ‘We worship your God and the God of your ancestors – Ibraheem, Ismaeel and Ishaq – the one God, To Him we have surrendered (Sura 2: Al Baqarah – The Cow)*

The religion of Islam is the religion of Hazreth Ibraheem alaihissalaam. The followers believe in the existence of one Supreme Being, who has created the heavens, sun, moon, star, planets and

all that it contains therein. He provides all the creatures with sustenance. He is Wise, Merciful and Beneficent. He forgives all the sins of the people, when they seek repentance.

31. *Say, (O Muhammad!): "If you love Allah, follow me; Allah will love you and forgive your sins (Sura 3 Al-e-Imran)*
136. *(O Muslims) Say, "We believe in Allah and what is revealed to us, and what was revealed to Ibraheem, Isameel, Ishaq Yaqooh and the tribes and to Moosa and Eesa (Jesus) and other prophets by their Lord. We make no distinction among any of them, and to Allah we have surrendered ourselves."*
163. *Your God is One God. There is no god except Him. He is the Compassionate, the Merciful.*

Allah has sent down many clear signs and draws attention of mankind to ponder on them and praise His Glory and Majesty.

164. *In the creation of the heavens and earth, in the alternate of night and day, in the ships that sail across the sea with goods profitable to man; in the water that Allah sends down from the sky, with which He revives the dead earth; in dispensing all kinds of beasts on it; in the movement of the winds and the clouds that are driven between earth and sky; in them there are sure signs for men of wisdom. (Sura 2: Al Baqarah – The Cow)*

Allah again and again warns mankind of the Satan, the accursed, who is an open enemy of Mankind.

168. *Human beings, eat of what is lawful and good on earth, and don't walk in the footsteps of Satan, for he is your open enemy. (Sura 2: Al Baqarah – The Cow)*
208. *O Believers, submit yourselves to Allah and do not walk in the footsteps of Satan; he is your open enemy. (Sura 2: Al Baqarah – The Cow)*

What can the Satan do to the mankind?

169. *He (Satan) incites you to do evil and vulgar deeds, and to say about Allah what you do not know (Sura 2: Al Baqarah – The Cow)*

Those of the Mankind, who go astray and do not walk on the path of righteousness and do not lead a life of piety, kindness and mercy, they are the unbelievers. The unbelievers are:-

171. *The Unbelievers are like beasts. When one calls on them, they can hear nothing except shouts and cries. Deaf, dumb and blind: they understand nothing (Sura 2: Al Baqarah – The Cow).*

Further the unbelievers live a life of error and cannot correct themselves.

175. *Such are those that buy error at the cost of guidance and torment at the price of pardon. How steadily they struggle to seek the fire of Hell!*

176. *That is because Allah has revealed the Book with the truth. Those that find reasons to disagree about it are in schism. (Sura 2: Al Baqarah – The Cow)*

Thus, Mankind is commanded to surrender to the Great Being to achieve peace and happiness. Surrender should be with humility and sincerity bereft of self importance, selfishness, anger, lust, greed, avarice, pride, ego, self glorification, hatred, malice and all evil illnesses of the heart. The heart should be pure and reflect love and love alone for the Lord Almighty and for the entire humanity. Allah is Living and Eternal, Most Sublime and Immense One, who leads the believers from darkness to light (See Verse 225 and 227 of Sura 2: Al Baqarah – The Cow).

Surrender to Allah will surely bring wisdom, enlightenment and attainment both in this world and world hereafter.

269. *He gives wisdom to whom He will, and he who receives the gift of wisdom is abundantly rich. But except sensible men none bear this in mind (Sura 2: Al Baqarah – The Cow)*



(g). Everlasting goodness and shunning Evil and Wrong acts in Islam

Allah has been sending messengers (Prophets) to proclaim about the goodness and about His Mercy, Clemency and good cheers for all those who submit to Him with due surrender, faith and fear:

Sura 2:1 This is the Book, In it is guidance sure without doubt, to those who fear God (Allah).

The believers in the Allah's message has to be constant in praising Him morn, midday, pre and post dusk and during night hours. To remind themselves of maintaining the purity of heart and mind and the obligations, they have to fulfill all the time. The belief in the All Pervasive Allah is essential and paramount in the life of the believers.

3. *Who believe in the Unseen,
Are steadfast in prayer,
And spend out of what We have provided for them.*
4. *And who believe in the Revelation sent to you (Muhammed), and sent before thy time,
And (in their hearts) have the assurance of the Hereafter.
(Sura 2 Buqarra - Cow).*
16. *Who forsake their beds to cry to their Lord in fear and hope, and spend (wealth) of what
We have bestowed on them. (Sura As – Sajdah – The Prostration)*

Only such surrendered persons, who by walking on the path of guidance, become virtuous and they, maintain law and order. They are persons who shun evil and wrong acts, mischievous deeds and company of the evil Satan, who misguides mankind.

5. *They are on (true) guidance, from their Lord, and it is these who will prosper.
(Sura 2 Buqarra – Cow).*

Prosperity is not only in material wealth, in possessions of goods and things of comforts but prosperity is in all round spiritual advancements, in acquisition of knowledge, in progress of culture and in all good things of life. The prosperity brings in joy, happiness and bliss, both in this World and in the World hereafter.

Thus love for the Creator is a must for advancement in life. Love for love's sake will bring in dedication which is a requirement, to achieve patience, fortitude, constancy and victory in all the efforts put in sincerely by the believers.

21 *O you people! Adore (Love) your Guardian-Lord who created you, And those who came before you may become righteous. (Sura 2: Buqarra – Cow).*

Allah blesses those who submit to Him and His messengers and announces good news:

25 *But give glad tidings (news) to those who believe and work righteousness (good deeds which bring benefit to mankind) that portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: “Why, this is what we were fed with before”, For they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (forever). (Sura 2: Buqarra – Cow).*

It is therefore imperative for the believers (Muslims) to follow truth and shun falsehood.

42. *And cover not Truth with falsehood, nor conceal the Truth when you know (what it is). (Sura 2: Buqarra – Cow)*

Muslim therefore should have deep faith which is unshakeable in the Unseen (Huqul Yaqeen). In order to develop this power of faith, prayers should be recited at all times.

43. *And be steadfast in prayer: (Sura 2: Buqarra – Cow).*

The heart of believers should be kind and compassionate towards needy, poor and people living in dire circumstances.

43. *Practice regular charity; And bow down your heads with those who bow down (in worship). (Sura 2: Buqarra – Cow).*

It is not enough that Muslims just proclaim and show off their faith but they should practice and do what they say.

44. *Do you enjoin right conduct on the people and forget (To practice it) yourselves, And yet you study the scripture? Will you not understand? (Sura 2: Buqarra – Cow.)*

It is humanly difficult to overcome lethargy and avoid the satanic thoughts and the human urgings of lust, jealousy, hatred and such other evil thoughts, which try to ruin the person. Hence, Allah's help should be constantly sought to ward off the evil forces.

45 *Nay, seek (God's) help with patience, perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit. (Sura 2: Buqarra – Cow)*

Allah assures believers that it is not difficult to overcome the evil, if you are humble, kind, affectionate and lead a simple, frugal life. Believers should be watchful and know too well that this life is to pass. Life is a sport and the reality is only after the life, when all the account of the good acts done by us are taken into account.

64 *This life of the World is but a pastime and a game Lo! The home of the Hereafter – that is Life, if they but knew (Sura 2: Buqarra – Cow)*

46. *Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.*

62. *Those who believe (in the Quran), and those who follow the Jewish (scriptures) and the Christians and the Sabians – any who believe in God (Allah) and the Last Day, and work righteousness, shall have their reward with their Lord: on them shall be no fear, nor shall they grieve (Sara 2 Buqarra – The Cow).*

Allah commands believers to spend the wealth in His path and not hoard the wealth to their own determine.

36. *The life of the world is but a sport and a pastime. And if you believe and ward off (evil), He will give you your wages, and will not ask of you your worldly wealth.*
37. *If He should ask it of you and importune you, you would hoard it, and He would bring to light your (secret) hates.*
38. *Lo! You are those who are called to spend in the way of Allah, yet among you there are some who hoard. And as for him who hoards (the wealth); he hoards only from his soul. And Allah is the Rich, and you are the poor. And if you turn away He will exchange you for some other folk, and they will not be the like of you. (Sura 45 – Muhammad).*

Those who follow the low desires and act on their own whims and fancies, act at their own peril. They get destroyed and eliminated by nature, as they cannot get any protection for their evil deeds and their loss is their own.

- 44 *Lo! Allah wrongs not mankind in aught; but mankind wrong themselves. (Sura 10 – Yunus Jonah).*

120 Say: *“The Guidance of God (Allah), - that is the only Guidance”. Were you to follow their desires after the knowledge which has received you, then would you find neither Protector nor Helper against God (Allah).*

- 121 *Those to whom We have sent the Book study it as it should be studied: they are the ones that believe therein: Those who reject faith therein – the loss is their own. (Sara 2 : Buqarra – The cow).*

Truth is crystal clear. Its effulgence and brightness showers on loving and compassionate souls. When Truth is pursued with sincerity and humility it showers its spiritual grace and bliss. Truth is complete only with Love, Compassion, Mercy, Charity and Justice. Truth is eternal and surpasses all barriers and is beyond nothingness. Truth is infinite and dwells in hearts pure and simple, humble and kind. So Allah proclaims that Truth is from Him.

- 147 *The Truth is from your Lord; so be not at all in doubt. (Sura 2 Buqarra Cow).*

Each of us pursue a goal and best of the goal is to turn toward goodness, which is lasting and beneficial to the person who practices it and strives for it.

148 *To each is a goal to which God (Allah) turns him; Then strive together (as in a race) toward all that is good. Wheresoever you are God (Allah) will bring you together. For God (Allah) has power over all things. (Sura 2 Buqarra – Cow).*

Allah loves and supports those who pray, pursue their goals of goodness with patience and prayers.

153 *O you who believe! Seek help with patient perseverance and prayer: for God (Allah) is with those who patiently persevere. (Sura 2 Buqarra – Cow).*

It is not as though that things are all at ease in one's life and one does not face adverse circumstances. There will be circumstances, which would be beyond one's own making. It would be due to acts of nature or such circumstances which are not man made. Hence during such times only prayers and patience would bring solace and peace of mind.

155 *Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings (news) to those who patiently persevere (Sura 2 Buqarra – Cow).*

All that we gain has to be lost as life and time are not permanent. They are transient.

156 *Who say, when afflicted with calamity: "To God (Allah) we belong, and to Him is our return" (Sura 2 Buqarra – Cow).*

For such persons with equanimity of mind, calmness and patience, Allah reassures them.

157 *They are those on whom (Descend) blessings from God (Allah), and Mercy, and they are the ones that receive guidance. (Sura 2 Buqarra – Cow).*

Allah explains and expounds that mere prayers and turning to Him is not enough. One has to persevere hard in doing good and what are the good deeds required by Allah is also explained.

177 *It is not righteousness that you turn your faces towards East or West; But it is righteousness – To believe in God (Allah) and the Last Day, and the Angels, and the Books, and the Messengers; To spend of your substances, out of love for Him, for your Kin (relatives), for orphans, for the needy, for the way farer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; and fulfill the contracts which you have made; and to be firm and patient, in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of Truth, the God (Allah) fearing. (Sura 2 Buqarra – Cow).*

Allah loves His devotees and those devotees who give their life to Allah in order to earn Allah's pleasure. All good should be performed for Allah's sake only.

207 *And there is the type of man who gives his life to earn the pleasure of God (Allah); And God (Allah) is full of kindness to (his) devotees. (Sura 2 Buqarra – Cow).*

96 *Lo! those who believe and do good works, the beneficent will appoint for them love. (Sura 19 Maryam Mary).*

In order to be a surrendered soul and fully devoted to the services of Allah and be His slave, one needs to enter the fold of Islam, wholeheartedly and avoid the Satan, the accursed, who is an open enemy of mankind.

208 *O you who believe! (Muslims) Enter into Islam wholeheartedly; and follow not the footsteps of the Evil one, (Satan); for he is to you an avowed enemy. (Sura 2 Buqarra - Cow).*

Any good or charity which is done, it should be without seeking anything in return. It should be done solely for one's salvation and the award is from Allah only. Allah calls upon mankind to give him a beautiful loan. It means that the good to the humanity has to come only from mankind only. The good that is done keeps multiplying.

245 *Who is he that will loan to God (Allah) a beautiful loan, which God (Allah) will double Unto his credit and multiply many times? It is God (Allah) that gives (you) want or plenty. And to Him shall you return.*

The same reassurance comes again from Allah.

262 *Those who spent their substance in the cause of God (Allah) and follow not up their gifts with reminders of the generosity or with injury – for them their reward is with their Lord: On them shall be no fear, nor shall they grieve. (Sura 2 Buqarra – Cow).*

Thus any act of kindness or goodness should be for Allah's sake and not to expect return from the persons to whom it is done. Man is made weak. He commits errors and his weakness gets exposed. Hence showing kindness with soft spoken words and covering the weaknesses of men is a virtue.

263 *Kind words and covering of faults are better than charity followed by injury, God (Allah), is free of all wants, and He is most forbearing. (Sura 2 Buqarra – Cow).*

It follows that civility in the affairs of mankind surpasses charity. To be polite, cultured and behave as civilized person is the aim of the religion. When people become uncivilized and recount the charity done and cause injury to the beneficiaries of charity and goodness then it is a base act and an uncivilized one. Every act of charity should not be proclaimed but kept unannounced which is better for everyone.

264 *O you who believe! Cancel not your charity by reminders of your generosity or by injury like those who spend their substance to be seen of men, But believe neither in God (Allah) nor in the Last Day. They are in Parable like a hard, Barren rock, on which is a little soil, on it falls heavy rain, which leaves it (Just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guides not those who reject faith. (Sura 2 Buqarra – Cow).*

Such persons who do good for goodness sake unannounced for common goodness of all as their duty without expecting anything in return are well appreciated by Allah.

265 *And the likeness of those who spend their substance, seeking to please God (Allah) and to strengthen their souls, is a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest and if it receives not heavy rain, light moisture suffices it. God (Allah) sees well whatever you do (Verse 265 Sura 2 Buqarra – Cow).*

Only those who are on wrong path and wrong themselves follow the lust and their own desires. They are rudderless and directionless without any guiding factors or rules, wisdom and intellect.

Verse 29: Nay, but those who do wrong follow their own lusts without knowledge. Who is able to guide him who Allah has sent astray! For such there are no helpers (Verse 29, Sura 30 The Rum (Romans)).

Lust, pleasure seeking, anger, ego and pride are all the features of the Nafseamara (Animal self) which surely teaches bad things and lead men to the path of destruction.

26 *Do not follow your low desires because they will lead you astray from the path of Allah (Sura 38 Sad Verse 26).*

27 *...but those who follow vain desires would have you go tremendously astray. (Sura 4 Nisa – Women).*

53 *I do not exculpate myself. Lo! The (human – Nafse amara animal in nature). Soul enjoyeth you evil save that whereon my Lord has mercy. Lo! My Lord is Forgiving, Merciful (Sura 12 Joseph).*

The questioning self (Nafs-e-Lawammah) repents and often questions the self of its deeds and then the wisdom dawns with the Mercy of the Lord for the righteous to walk on the straight path. They are surely the “Saliheens: The righteous.

1. *Nay, I swear by the Day of Resurrection;*
2. *Nay, I swear by the accusing soul (that this scripture is true) (Nafse Lawammah) (Sura 75 Al Qiyamah – The rising of the dead.)*
2. *And those who believe and do good works and believe in that which is revealed to Muhammad – and it is truth from their Lord – He rids them of their ill deeds and improves their state. (Sura 47 – Muhammad).*
5. *He will guide them and improve their state.*
6. *And bring them into the Garden which He has made known to them.*
7. *O you who believe! If you help Allah, He will help you and will make your foot hold firm.*

17. *While as for those who walk aright, He adds to their guidance and gives them their protection (against evil).*

(Sura 47 - Muhammad).

When you are in total obedience and subject to the commands of the Lord and be slave to Him as an Abdulla (Slave of Allah) then you are released from yourself and you are no longer slave of yourself. Such of them follow the Nafs-e-Mutmaeena, which surely leads them to paradise.

27. *But ah! Thou soul at peace (Nafs-e-Mutmaeena)*

28. *Return to your Lord, Content in His good pleasure!*

29. *Enter you among My bondmen!*

30. *Enter you My Garden*

(Sura 89 Faqr The Dawn).

None can accuse destiny or Almighty Allah for the wrongs they commit. One who does evil does at his own behest and all good is bestowed by the Mercy of the Lord.

44 *Surely Allah does not do any injustice to people but the people are unjust to their own selves. (Sura X Yunus – Jonah).*

All good befalls from Allah and the evil emanates from human self.

Sura IV Nisa-woman

Versa 79 Whatever of good befalls you (O man) it is from Allah, and whatever of ill befalls you it is from yourself. We have sent you (Muhammad) as messenger to mankind and Allah is sufficient as witness. (Sura 4 Nisa woman).

The inner self should be regulated by your own efforts and strengthened by taking guidance from truthful and honest people, from the Book Allah has sent and from the precepts of His messenger (Muhammad) (PBUH). The anger and angst should be controlled and not given to full reign. Only good company and cultured life can make a person humane and understanding. Once you start parting your wealth to the benefit of others, you develop compassion in you and concern for others. Forgiveness to others' wrongs is paramount for peaceful and harmonious living.

134 *Those who spent (of that which Allah has given them) in ease and adversity, those who control their wrath and are forgiving toward mankind; Allah loves the good; (Sura 4 Nisa Women).*

Allah calls upon the humanity to work for the common good of man and not join in the work of evil

9. *O you who believe! When you conspire together, conspire not together for crime and wrong doing and disobedience toward the messenger, but conspire together for righteousness and piety, and keep your duty toward Allah, to whom you will be gathered. (Sura 58 Al Mujadilah- She That Disputes)*

To err is human and to forgive is divine. When human weakness overwhelms a person then a wrong is committed but such person after the passing of the passions, realize their mistake and wrong, remorse takes over them and they repent. Such persons are forgiven and blessed.

135 *And those who when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins; who forgive sins save Allah only? And will not knowingly repeat (the wrong) they did (Sura 4 Nisa women).*

136 *The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide forever – a bountiful reward for workers. (Sura 4 Nisa Women).*

Allah has declared that Muslim Community is the best community raised up for mankind as they enjoin right conduct and forbid indecency

Verse 110 *You are the best community that has been raised up for mankind. You enjoin right conduct and forbid indecency. (Sura 3 Ale Imran – The family of Imran).*

Allah is always Merciful except for those who follow their own vain desires lust and act according to their own whims and fancies. It is such people who get lost and go wayward. They suffer in life.

27. *And Allah would turn to you in Mercy; but those who follow vain desires would have to go tremendously astray. (Verse 27 Sura 4 Nisa Women)*

Again Allah reminds man to have been born weak and reassures to help him if man follows Allah's commands.

28 *Allah would make the burden light for you, for man was created weak (Verse 28 Sura 4 Nisa – Women).*

Allah has laid conditions for guidance that man should be watchful of his affairs.

29 *O you who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful to you (29: Sara IV Nisa – Women).*

Allah prohibits aggression and injustice

30 *Whoso does that through aggression and injustice, we cast him into fire and that is very easy for Allah. (Verse 30 Sura 4 Nisa Women).*

Allah again assures man forgiveness for sins, if man (Believers) avoids great sins (wrongs)

31 *If you avoid great (things) which you are forbidden, We will remit from you your evil deeds and make you enter at a noble gate (Verse 4 Nisa women).*

Allah does not burden mankind if they do good deed. He doubles the award to the doer.

40 *Lo! Allah wrongs not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence our immense award (Sura 4 Nisa Women).*

Thus, it is crystal clear that man has to understand his own inner self and seek guidance from Allah's Book and His messenger (Muhammad) (PBUH); seek the correct path by being in the

company of truthful, sincere people who practice day in and day out goodness which is everlasting and eternal. Man should overcome all his weaknesses and strengthen himself with wisdom and knowledge to overcome evil.

Thus it is further made clear by Allah that goodness and evil are not alike. The distinction is like day and night, and like light and darkness. One who follows the light, knowledge and wisdom surely follows a path of righteousness.

100 Say: The evil and the good are not alike even though the plenty of the evil attract you. So be mindful of your duty to Allah. O men of understanding: that you may succeed. (Sura 5 Maida The table spread).

The blind is not equal to one who is blessed with sight. Nor darkness and light can be compared. Therefore there is clear distinction between good acts, which multiplies and the evil acts or wrong deeds which brings sufferings.

19. *The blind man is not equal with the see;*
 20. *Nor is darkness (tantamount to) light;*
 21. *Nor is the shadow equal with the sun's full heat;*
 22. *Nor are the living equal with the dead.*
- (Sura 35 Al-Malaikah, The Angles)*

Thus obedience and implicit faith in the everlasting goodness and destruction of evil is necessary and its reminder by daily prayers, with practice of patience and perseverance to achieve Allah's favour.

69 Who so obeys Allah and the messenger (Muhammad), they are with those on whom Allah has shown favour, of the Prophets and the saints and the martyrs and the righteous. The best of the company they are.

124 And who so does good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone.

- 125 *Who is better in religion than he who surrenders his purpose to Allah while doing good (to men) and follows the tradition of Abraham, the upright? Allah (Himself) chose Abraham for friend. (Sura 4 Nisa Women).*
- 173 *Then as for those who believed and did good works, to them will He (Allah) pay their wages in full, adding to them of His (Allah's) bounty; and as for those who were scornful and proud, then will He (Allah) punish with a painful doom.*
- 174 *O mankind! Now has a proof from your Lord come to you and We have sent down to you a clear light.*
- 175 *As for those who believe in Allah, and fold fast to Him, then He will cause to enter into His mercy and grace, and will guide them to Him by a straight road (Sura 4 Nisa Women).*

The very purpose of creation of man is to worship the Creator (Allah) in the way and path laid down in the Sunna of Allah and His Messenger Mohammad Mustaffa (PBUH) to achieve bliss and happiness in this life and life hereafter.

56. *I created the jinn and humankind only that they might worship me (Sura 51 Adh - Dhariyat).*
- 11 *A messenger reciting to you the revelations of Allah made plain that He may bring forth those who believe and do good works and does right, He will bring him into Gardens underneath which rivers flow, therein to abide forever. Allah has made good provision for him (Sura Al-Talaq – Divorce).*

Ultimately every worshipper desires to seek the Lord and merge in Him by seeing Lord's face and countenance.

- 110 *Say: I am only a mortal like you. My Lord inspires in me that God (Allah) is one God (Allah). And whoever hopes for the meeting with his Lord, let him do righteous work, and make none sharer of the worship due to his Lord (Sura 19 Al-Kahf - The Cave).*
- 22 *Such as persevere in seeking their Lord's countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home. (Sura 8 Ar Rad – The thunder).*

Let us all join together and pray for right guidance.

4 *(O Lord) Thee alone we worship; Thee (alone) we ask for help.*

5 *Show us the straight path,*

6 *The path of those whom you have favoured;*

7 *Not (the path) of those who earn your anger nor of those who go astray (Ameen) (Sura I Al. Fateha).*



(h). Justice, Righteousness and Mercy in Islam

Present day civilization is proud of rendering justice to the populace. The International Conventions and UNO has laid down fundamental principles for governance by its Member Nations. The basic and fundamental principal is freedom, equality, fraternity and justice.

Justice should not only be in legal terms but should also be socially and economically available to the citizens. It follows that equitable justice has to be handed over with even hands. The laws of the nations should be just and equitable. The laws should be fair and its implementation should be by fair means and fair mindedness.

It is the fundamental principal of law and justice that “one who seeks equity should do equity.” It means that one who seeks justice should do justice. The citizens should be fair minded observe the rules and order, maintain the terms and agreements entered into in business and private affairs. The breach of terms of the contracts would give room for the aggrieved party to seek its redressal by way of its specific performance or for claim of damages. Where there is libel, slander and defamation to the person of an individual, an individual can seek penal remedy besides seeking monetary compensation as the damages caused to the reputation and honour.

It is the fundamental duty of any Nation to secure to its citizens safety of their person, property honour and reputation. Every Nation sets up civil and criminal courts for its citizens to render justice to them. The principal is ‘where there is civil right there is civil remedy’ available to its citizens. The Principles of Natural Justice laid down in law is that ‘no man should be condemned unheard’. There should be fair trial made available to the person accused, full and complete hearing should be given to him. All oral and documentary evidence should be provided to the accused besides providing right of cross examination of the witnesses. The replies to the charges should be considered fully in a fair manner. All precedents and judgments rendered by higher courts should be applied to the case in hand. A person involved in the matter and having any interest in the case should not sit in judgment. A Judge should not carry any bias, prejudice i.e. should not prejudge the issue. He should keep an open mind. A judge should be well reputed and well known for his integrity, character and honesty. He should not be personally interested in the case. The entire recording of the evidence and trial has to be done in the presence of the

accused. In circumstances, of violation of any of the principles of Natural Justice, the proceedings get vitiated and the judgments rendered on such violations are set aside.

The main Principle of Justice is to establish Truth and to remove the chaff from the grain i.e. to separate Truth from falsehood. Truth is eternal and pure, while falsehood is lie and sure to fail. Justice should be tempered with mercy and compassion.

Now let us examine the Principles of Justice in Islam and see as to whether there are any variations with the Principles of Justice as now practiced world over.

First and foremost thing Islam requires is total submission and surrender to God (Allah) and His Prophet Mohammed (PBUH) and accept the entire divine injunctions and sunna laid down by Allah and the precepts of the Holy Prophet (PBUH).

The Holy Quran declares:

81. *And Say: Truth has come and falsehood has vanished away. Lo! Falsehood is ever bound to vanish.*
82. *And we reveal of the Quran that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin.*
(verse 81 & 82 of Sura XVII Bani Israil).

Judgment has to be uphold truth and truth triumphs.

20. *Allah judges with truth, while those to whom they cry instead of Him judge not at all. Lo! Allah, He is the Hearer, the seer.*
(verse 20 Sura XL Al Mumin – The Believer)

Muslims, the believers in Islam should lead a pious life and practice truth in their living and should not cause any harm, be merciful to all the creatures of the world.

- 112 *No, Those that surrender to Allah and do good deeds shall be rewarded by their Lord. And, neither fear overcomes them nor grief.*
(Sura 2 Al Baqarah – The Cow).

Islam stands for truth, mercy, compassion, forgiveness and justice.

- 147 *(Muhammed) This (Holy Quran) is the truth from your Lord. Therefore never be in doubt about it.*
- 148 *Everyone has a goal toward which he turns. So compete with one another to do good.....*
- 262 *Kind words with forgiveness are better than Sadqa (Charity) followed by injury. Allah is absolutely free of wants; He is lenient.*
- 279 *.....Don't wrong others, or else you will be wronged.*
(Sura 2, The Al Baqarah – The Cow)

Allah commands Muslims to word of evil and be righteous.

- 76 *No! Those that keep faith and ward off evil are beloved of Allah. Allah loves the righteous.*
(Sura 3 AleImran – The family of Imran)
- 104 *May there arise a nation out of you, which invites people to do good, enjoin justice and forbid evil. Such men shall surely succeed.*
(Sura 3 AleImran – The family of Imran)
- 108 *Those are the revelations of Allah. We recite them to you in all truth. Allah desires no injustice to His creatures.*
- 110 *You are the best community that has been raised up to mankind. You enjoin just conduct and forbid evil and you belief in Allah.....*

There are clear injunctions for believers to intervene only for a good cause and restrain from bad cause.

- 85 *He who mediates in a good cause shall have a reward for it, but he who mediates in a bad cause shall be held responsible for its evil. Allah controls all things.*
(Sura IV Nisaa – Women)
- 105 *We have revealed to you the Book with the truth. So that you may arbitrate among men what Allah has shown you; and you should not plead for the traitors.*
(Sura IV Nisaa – Women)

107 *You should not plead for those who deceive their own souls, Look, Allah does not love the deceptive and the sinful.*

(Sura IV Nisaa – Women)

One who wrongs, wrongs for himself. He does not get support from the scriptures.

110 *Yet, he who does evil or wrongs his own soul, and then seeks Allah's pardon, will find Allah forgiving and merciful.*

111 *He who commits sin, commits it against his own soul. Allah is all knowing and wise.*

112 *He that commits an offence or a crime and blames it on an innocent man shall bear the guilt of slander and total injustice.*

(Sura IV Nisaa- Women)

The Command to conduct justly is quite clear.

135 *Believers, conduct yourself justly and bear true witness before Allah, even if it be against yourselves, your parents or your kinsfolk. Whether the man concerned be rich or poor, know that Allah is nearer to him than you are. Don't be led by passion, lest you swerve from the truth. If you distort your testimony or decline to give it, remember that Allah is aware of all your actions.*

(Sura IV Nisaa- Women)

Allah commands the believers to bear true testimony and speak truth and deal justly in affairs of mankind.

8. *Believers be firm in your duties to Allah and bear true witness. Do not allow your hatred for other people to turn you away from justice. Deal justly, justice is nearer to true piety. Have fear of Allah, He is aware of all your actions.*

9. *Allah has promised forgiveness and rich award to those who have faith and do good deeds.*

(Sura 5 Al-Maaida- The table spread)

Those who believe and follow the commandments are lead from darkness to light and guides them to a straight path.

16. *With which Allah will guide them to a path of peace: those who seek His good pleasure. By His decree He takes them from darkness to light and guides them to a straight path.*

(Sura 5 Al-Maaida – The table spread)

The command to do justice is equally clear.

42 *They listen to untruths, with greed for unlawful gain. If they come to you (Muhammed) give them your judgment or disclaim the authority to administer justice. If you do so, then they cannot harm you at all; but if you act as their judge, judge them impartially. Allah loves those who deal justly.*

(Sura5 Al-Maaida – The table spread)

The Holy Quran is a guide and mercy to the believers

52 *Truly, We have gifted them a Book filled with knowledge: a guide and a mercy to the believers.*

(Sura 7: Al-Aaraf- The Heights)

Allah commands the believers to enjoin justice and shun from lewdness, abomination and wickedness.

90 *Lo! Allah enjoineth justice and kindness and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that you may take heed.*

(Sura 14 An-Nahl – The Bee)

Maintaining the terms of agreements and oaths is obligatory.

91 *Fulfill the covenant of Allah when you have covenanted and break not your oaths after the asseveration of them, and after you have made Allah surety over you. Lo! Allah knoweth what you do.*

(Sura 14: An-Nahl-The Bee)

94 *Make not your oaths a deceit between you, lest a foot should slip after being firmly planted and you should taste evil for as much as you debarred (men) from the way of Allah, and yours should be an awful doom.*

(Sura 14: Al-Nahl – The Bee)

Falsehood has been forbidden and severe warning has been declared for one who practice lie.

116 And speak not, concerning that which your own tongue qualify (as clean or unclean), the falsehood: "This is lawful and this is forbidden" so that you invent a lie against Allah, Lo! Those who invent a lie against Allah will not succeed.

(Sura 14: Al-Nahl – The Bee)

Islam establishes Truth and the message of Holy Quran is a mercy for the believers.

81 And say: Truth hath come and falsehood hath vanished away. Lo! Falsehood is ever bound to vanish.

82 And We reveal of the Quran that which is a healing and a mercy for believers though it increase the evil doers in naught save ruin.

(Sura 17: Bani Israel – The children of Israel)

105 With truth have We sent it down and with truth hath it descended And We have sent thee (Muhammed) as naught else save as bearer of good tidings and a warner.

(Sura 17: Bane Israel – The children of Israel)

Holy Quran commands believers to be just even in business dealings and give full measure and not to resort to cheating.

181 Give full measure, and be not of those who give less (Then the due).

182 And weight with true balance.

183 Wrong not mankind in their goods, and do not evil, make mischief, in the earth.

184 And keep your duty unto Him who created you and the generations of the mean of old.

(Sura 26: Ash-Shu'ara – The Poets)

Thus Islamic law is based on sound principles of equity, kindness, mercy, justice and righteous living.

17 O my dear son! Establish worship and enjoin kindness and forbid inequity and preserve whatever may befall thee. Lo! That is of the steadfast heart of things.

18 Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loves not each braggart booster.

19 Be modest in thy bearing and subdue thy voice. Lo! The harshest of all voices is the voice of the ass. (Sura 31: Luqman)

Truth and truth along should guide the lives of the believers.

35 *Lo! Men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast and men who guard their modesty, and women who guard (their modesty), and men who remember Allah much and women who remember – Allah has prepared for them forgiveness and a vast reward.*
(Sura XXXIII (33) Al – Ahzab – The Clans)

Allah judges humanity with truth, mercy and compassion.

20 *Allah judgeth with truth, while those to whom they cry instead of Him judge not at all. Lo! Allah, He is the Hearer, the Seer.*
Sura XL (40) Al-Mumin – The Believer)

Thus in conclusion, it has to be emphasized and made clear that lives of Muslims is one of righteousness, goodwill, justice and keeping one with all the modern, just and equitable laws of the entire civilized world. Islam paved way for creating the modern civilization and it is a mercy on the mankind.



(i) SELF KNOWLEDGE BY RELEASE FROM ATTACHMENTS

It is our common daily experience that our minds keep talking to ourselves. Repeatedly the hurts and injuries caused to us by others, keep troubling our mind. The wounds open up afresh and the bleeding is unstoppable. Our mind and heart start cursing our adversaries. When they come before us, instead of returning the smile and salutation, a frown, a grunt emerges from our face and mouth. We expose ourselves more and more for further attacks and this chain recoils. The mind and heart binds itself to sorrows and pains endlessly.

What is the remedy available to emerge from ourselves and to break from these shackles? The suggested remedy is to keep uttering the litany i.e. praise of Lord Almighty and keep repeating His name and glorify Him. Glorification of Allah's name, seeking repentance and forgiving others would release us from the futile meandering of the mind and attachments to the one's selfish ego. Attachments to the self, self glorification, self gratification causes misery. Self importance is another factor to lead us to pride and anger. To subdue it, one needs to remind of another Greater Being, who loves us more than our adversaries, who unmasked showers His Bounties and Grace. Hence to change the focus from oneself to the over-self i.e. to the Higher Being by His Glorification will surely release us from much mental torture, agony and despondency. The more we realize about the Glory of the Lord and His sustain unseen help reaching us from several unknown quarters, the more it would lead us to self illumination. It helps us to open the inner eye. Many mundane things worrying us would become insignificant and loses its importance in our eye and mind.

How to emerge from low self esteem and to broaden one's own outlook is a familiar question arising in several minds who suffer from it. Persons lacking in self confidence and suffering from a feeling that they are short of talents, suffer from low self esteem. It leads to self condemnation and shyness. They refuse to mingle with their peer groups; withdrawing in their own shell, with unknown fears gripping their mind. They fear of being laughed at by their friends and relatives. They curse themselves, their parents, brothers, sisters and their relatives. Thus low esteem and lack of confidence would be a cause for nervous breakdown, migraine, nervousness, anxiety symptoms; leading to ideas of reference, neurosis, further on to psychosis. It develops deep feeling of jealousy in the mind and suspicious of others. It would also be a cause for hatred to others. What can be the remedy to get rid of this illness? The best way is to lay faith in someone very dear to you as a friend, a teacher a guru, a priest or a family doctor. You should speak out your mind and let all your feelings and seek help to cleanse your mind and heart of the ill

feelings. Another way is to join youth clubs / social clubs and find sincere friends, who can help you to overcome your weaknesses. You need to have patience and fortitude and have full faith in the Unknown power, who loves you and can bring you out of the moroseness, self centeredness and self indulgence. Those who have the difficulty in reading books can seek help from visual education, classical music, sight seeing and pilgrimages.

It is often the complaint of the many suffering from depression that no one loves them and they are friendless. They feel that their friendship is spurned and they fail to get proper reciprocation. During the period of depression, life appears listless and you feel you are a failure, that you are meeting failures at every step. It is indeed a period when such persons seek self pity and their lamentation is grave and full of grievance. The faith in the Ever Loving unseen Lord is at the lowest ebb and they curse the destiny.

This is often a period when your shadow appears to be your enemy. As a counselor for over several decades my approach to such persons seeking my help has been multifold. It is difficult to make home the point that most of the adverse situations are due to their own short-comings and weaknesses. Such persons refuse to accept their wrong doings and mistakes. They refuse to amend and repent. Sometimes, the point has to be driven home by raising hopes and showing that their positive nature can bring them good results. Meditation, patience, doing some good by way of feeding stray animals, birds, ants and poor beggars would bring joy and happiness. Make them look up to the nature and commune with it; the bright sunshine, the colorful sun set, a walk in a flowery garden. Then slowly they have to be led to the altar of the Ever Great Love. Once the love in the heart is kindled to the mercy, the compassion and kindness; then you begin to see some change taking place in you. The failed reason begins to see the beatitude. The eyes open up to the reality. One should repose faith in themselves and in their Guru (Murshid) or their counselor and begin to accept their words as Truth. Only then the inner ego can be subdued and brought to submission. When you submit and surrender to the Greater Being, the inner eyes open up and truly wonders start happening. Your heart filled with love and affection would light up other's hearts. You are accepted by others. Their response brings change in you and slowly you set goals for your self-improvement and you begin to see the results. One who expects change to occur on repetition of few mantras, doing some charitable work without bringing change in themselves would be living in a fool's paradise. Humility is the first lesson of wisdom. So also, simplicity and sincerity in words and actions are very much necessary for change to occur in one's life. It has also been observed in life that things do not happen suddenly. One has to put in

his sustain efforts with sound common sense and wisdom. Take all precautions to till the land in time; sow the seeds in time, tend the crops; protect it from insects, from animals, from theft and from vagaries of the weather and be very cautious in marketing your crops. You need to save for the rainy day. When you have money in hand then take abundant care and not to be attracted to the glitter of the world and become a spend-thrift. You have to be a Spartan in living and also not be overgenerous to make a show of your wealth. There is also a tendency to give loans to unscrupulous scoundrels who befriend you at such times to rob your wealth and peace and never return it. People living on salary have to live within their means. Though poverty pinches but at times it acts as a succor and virtue to save you from drowning by saving you from evil ways by attracting you to the glamour of life to ruin you. Wealth is not all enough for one's happiness and peace in life.

P.S. Every thought is supported by holy words from all scriptures.



(j) ON LOVE

When you say "I Love you", does it not mean that you are obliging the other person with your attention if not your total care?

This term love raises a few questions? Can this feeling be made universal? Does it mean that you are personally attached to the loved one? Are you expecting the said person to whom, you have uttered this word, to bend towards you, oblige you, look at you as some one more important and that such continued attention is required to be bestowed on you, to enable you to keep uttering this term.

This term love may imply that your senses are numbed and you are soft, sentimental and obliging to the person towards whom you feel the love. Does love feeling in you, demand from the person, to whom it is directed, some expectation in return? Expectation to gather more and more feeling of sacrifice from that person. That person should feel inferior to you, give up a part of their personality to you. You expect sacrifice, hardwork, surrender to you and you get a feeling of being a boss, to bully the other person for your continuous needs! If it is not forthcoming, you feel despondent, hurt and letdown? In order to please the other person to give her best to you, you also bend so much that much of your individuality is lost including right thinking, right actions and also good thoughts. Love, as they say, is a psychological trauma. However, a feeling of respect, without any expectations in return, is a different matter and may not involve the person's inner self and its anxieties.

If I have felt "love" towards my wife, it is a psychological trauma of "expectancy" of reciprocation of "giving" and 'taking' of each other's self'. You bend and expect the same or more from the other person. Just because of this one word, you may expect more from the other person and nonfulfilment of your wish and desire may lead to resentment, anger, frustration and you may try to impose your will on your wife more violently to subjugate her to your ways.

"Love thy neighbour as thyself", does it imply that your self love should be exhibited to your neighbour and bring within its arena, all of them. Does it leave any choice? I may be seeking self-pity, sympathy and over attention. Which and what part of you is to be shared?

'Love your God', 'Your parents', 'Your wife and children', 'love your family, brothers and sisters', have all a ring of selfish motives, desires of expectancy attached to it and an element of giving and taking'.

Is this term 'Love' any more relevant, in the present life governed by material acquisitions, which is on an hourly basis and life revolving around 'profit' and 'gains', and the acquisition of personal talents for acquiring more personal comforts? Should 'love' be 'shared' and 'gained' or 'lost' with these motives in aim? What does then 'love' imply in the present context of enormous stresses and strains, tensions and turmoils, uncertainties and irregularities in every aspect of time, space and living? Should it mean, to share one loaf of bread, which is hardly sufficient for yourself with umpteen number of dependents and "love thy neighbour as thyself". Do you expect a similar treatment from your "neighbour" and all others to you profess to have 'love' or expect them to 'love' you?

What then is this 'Love'? Does it end with being 'sweet' to the person you like or think you like' or be just 'smiling' at them? Does 'love' implore you to 'love' your enemy, who is preparing to destroy you, create problems for you, make everything, difficult for you? Does 'love' mean 'liking the other person' if that person accommodates you in their 'feeling' and their private life or you feel that they could share your comforts and joys, jealousies and hatred?

Well, one should not confuse 'love' with 'concern' for each other's welfare. We, as human beings, have found a need to form groups and societies, to protect ourselves from the predating animals, calamities arising from natural forces: and to work for each other's needs. In this regard, delicate rules have been framed for smooth functioning of the groups and societies for our each others ameliorations, recreation, safety, welfare and protection. We have learnt to govern ourselves by a system of rule of law, which has been evolving from time immemorial for its effective functioning and to maintain its balance by good governance through well laid down principles of justice, equality, brotherhood and other well tested principles are being applied for common good and well being of all.

However, aspect of study and reflection pertaining to "Love" and Sharing "has been within the realm of morals, philosophy and religion. Proponents of philosophies have analysed the aspect of 'love', 'concern' and 'feeling for others' and felt that these feelings are required to be personally

regulated in terms of a recognition of some super-natural force, which has been termed as "God", thus an idiom has come up that "Love is God" or 'God is Love'. This is to make 'love' all pervading, all existing and lasting, Thus, it has been recognised that just as we need to have 'concern', for humanity, for working for common good of all, likewise, it should be preceded by feelings emanating from heart and mind, so that we are not propelled by a brute mechanical force, but by a feelings of willingness, which feeling should bring joy and happiness, rather than pain and suffering. Pain and suffering accepted voluntarily, due to a strong feeling of likeness to the person to whom it is directed in the form of "Love", does not cause destruction, but it propels a person towards a 'life force' or 'magnetic force', which is everlasting.

We see in nature, forces acting in unison or in harmony. Like wise, in order to direct the feeling of 'love' towards everlastingness and prevent it, from becoming a destructive force and a psychological barrier, great religious leaders have out of deep spiritual experience, shown us way of regulating these feelings of 'love' to make it lasting and to prevent it from being guided by selfish motive of 'self preservation' alone. Thus, 'love' has neither to be excessive nor passive but a viamedia, just as 'concern' for each other is for our common good and welfare. Love neither should be demanding nor porfuse. It should neither be trusted nor compelled or forced upon another. 'Love' should be for 'Love's sake'. It is a silent cool stream and its water is pure and sweet. It should neither be poisonous, nor bitter. 'Love', should bring joy and happiness and remove the feelings of bitterness, moroseness, self possessiveness, hatred and jealousy. Love should bring in us magnanimity and generosity of Sun, truthfulness, simplicity, beauty and grace of Moon; contentment and tranquility of an Ocean, love should make us forgiving, merciful and compromising in all seasons; purity and shine of white snow of Himalayas, vastness of a desert and enormous good will and ever lasting goodness.

Each one of us choose a guide. For Muslims, Prophet Muhammad (PBUH) has been a beacon of light and has been a shinning example of Love.

It is quoted in Imam Ghazali's "Ihya Ulum-di-din(Vol.iv) at the conclusion of the chapter on "Love and Attachment".

"Hazreth Ali karramallahu wajhahoo said: I asked the Prophet about his Sunnat and he said: Marifat is the root of my favour, wisdom is the root of my religion, love is my foundation,

attachment is my conveyance, Zikr of God is my friend, certainty of faith is my secret treasure, sorrow is my companion, Wisdom is my sword, patience is my sheet, contentment is my valuable treasure, failure is my business, sure faith is my power, truthfulness is my intercessor, divine service is my object of love, Jihad is my nature and prayer is the coolness of my eyes."

Thus it has come to be known that "Love and affection are the most beautiful flowers in the garden of Life.



Annexure # 1

Excerpts from "The Kashf Al-Mahjub

By: Hazreth Data Gunj Baksh rahmatullahi alaih

On Sufism

God, Almighty and Glorious, has said: "And those who walk meekly on the earth, and when the ignorant speak to them answer 'Peace'," (shall be rewarded with the highest place in Paradise). And the Apostle has said: "He that hears the voice of Sufis (ahl al-tasawwuf) and does not say Amen to their prayer is inscribed before God among the heedless." The true meaning of this name has been much discussed and many books have been composed on the subject. Some assert that the Sufi is so called because he wears a wollen garment (jama-i suf) ; others that he is so called because he is in the first rank (saff-i awwal); others say it is because the Sufis claim to belong to the Ashab-i Suffa, with whom may God be well-pleased! Others again declare that the name is derived from safa (purity). These explanations of the true meaning of Sufism are far from satisfying the requirements of etymology, although each of them is supported by many subtle arguments. Safa (purity) is universally praised, and its opposite is Qadar. The Apostle on Whom be peace! Said: " The safw (pure part, i.e. the best) of this world is gone, and only its kadar (impurity) remains." Therefore, since the people of this persuasion have purged their morals and conduct, and have sought to free themselves from natural taints, on that account they are called Sufis ; and this designation of the sect is a proper name (as asami-yi a'lam), inasmuch as the dignity of the Sufis is too great for their transactions (my amalnt) to be hidden, so that their name should need a derivation. In this age, however, God has veiled most people from Sufiism and from its votaries, and has concealed its mysteries from their hearts. Accordingly some imagine that it consists merely in the practice of outward piety without inward contemplation, and others suppose that it is a form and a system without essence and root, to such an extent that they have adopted the view of scoffers (ahli-hazl) and theologians (ulama), who regard only the external, and have condemned Sufiism altogether, making no attempt to discover what it really is. The people in general, blindly conforming to this opinion, have erased from their hearts the quest for inward purity and have discarded the tenets of the Ancients and the Companions of the Prophet. Verily, purity is characteristic of the Siddiq, if thou desirest a true Sufi- because purity (safa) has a root and a branch: its root being severance of the heart from

"others" (aghyar), and its branch that the heart should be empty of this deceitful world. Both these are characteristic of the Greatest Siddiq, (the Caliph) Abu Bakr 'Abdallah b. Abi Quhafa, with whom may God be well-pleased! He is the leader (imam) of all the folk of this Path.

(The author then relates how, on Muhammad's decease, when 'Umar threatened to decapitate anyone who asserted that the Prophet was dead, Abu Bakr stepped forth and cried with a loud voice : "Whoever worships Muhammad, let him know that Muhammad is dead ; but whoever worships Muhammad's Lord, let him know that He is living and dieth not." Those who regarded Muhammad with the eye of mortality ceased to venerate him as soon as he departed from this world, but to those who regarded him with the eye of reality his presence and absence were alike because they attributed both to God; and looked, not at the particular change which had come to pass, but at the Author of all change ; and venerated Muhammad only in proportion as God honoured him; and did not attach their hearts to anyone (except God); and did not open their eyes to gaze upon mankind, inasmuch as "he that beholdeth mankind waneth, but he that returneth unto God reigneth" (man nazara ila 'l-khalq halak wa-man raja'a ila 'l haqq malak). And Abu Bakr showed that his heart was empty of this deceitful world, for he gave away all his wealth and his clients (mawall), and clad himself in a woollen garment (gilim), and came to the Apostle, who asked him what he had left for his family. Abu Bakr replied: "Only God and His Apostle." All this is characteristic of the sincere Sufi.

I said that safa (purity) is the opposite of kadar (impurity), and kadar is one of the qualities of Man. The true Sufi is he that leaves impurity behind. Thus, human nature (bashariyyat) prevailed in the women of Egypt as they gazed, enraptured, on the wondrous beauty of Yusuf (Joseph), on whom be peace ! But afterwards the preponderance was reversed, untill at last they beheld him with their human nature annihilated (ba-fand-yi bashariyyal) and cried: "This is no human being" (Kor.xii.31) They made him their object and gave expression to their own state. Hence the Shaykhs of this Path - God have mercy on them! - have said : Laysa 'l-safa min sifat al-bashar li anna l-bashar madar wa'l madar la yakhlu min al-kadar, "Purity is not one of the qualities of Man, for Man is clay, and clay is not one of the qualities of Man or Man is clay, and clay involves impurity, and Man cannot escape from impurity." Therefore purity bear on likeness to acts (af'al), nor can the human nature be destroyed by means of effort. The quality of purity is unrelated to acts and states, and its name is unconnected with names and nicknames - purity is characteristic of the lovers (of God), who are suns without cloud -because purity is the attribute

of those who love, and the lover is he that is dead (fani) in his own attributes and living (baqi) in the attributes of his Beloved, and their "states" resemble the clear sun in the opinion of mystics (arbab-i-hal). The beloved of God, Muhammad the Chosen One, was asked concerning the state of Haritha. He answered: 'Abd nawwara 'llah qalbahu bi l-iman, "He is a man whose heart is illumined by the light of faith, so that his face shines like the moon from the effect thereof, and he is formed by the Divine light." An eminent Sufi says: Diya al-shams wa'l -qamar idha 'shiarakd namudhaj min safa al-hubb wa l-tawhid idha shtabakd, "The combination of the light of the sun and moon, when they are in conjunction, is like the purity of Love and unification, when these are mingled together." Assuredly, the light of the sun and moon is worthless beside the light of the Love and Unification of God Almighty, and they should not be compared; but in this world there is no light more conspicuous than those two luminaries. The eye cannot see the light of the sun and moon with complete demonstration. During the sway of the sun and moon it sees the sky, whereas the heart (dis) sees the empyrean (arsh) by the light of knowledge and unification and love, and while still in this world explores the world to come. All the Shykhs of this Path are agreed that when a man has escaped from the captivity of "stations" (maqamat), and gets rid of the impurity of "states" (ahwal), and is liberated from the abode of change and decay, and becomes endowed with all praiseworthy qualities, he is disjoined from all qualities. That is to say, he is not held in bondage by any praiseworthy quality of his own, nor does he regard it, nor is he made self-conceited thereby. His state is hidden from the perception of intelligences, and his time is exempt from the influence of thoughts. His presence (hudur) with God has no end and his existence has no cause. And when he arrives at this degree, he becomes annihilated (fani) in this world and in the next, and is made divine (rabbani) in the disappearance of humanity; and gold and earth are the same in his eyes, and the ordinances which others find hard to keep become easy to him.

[Here follows the story of Haritha, who declared that he had true faith in God. The Prophet asked; "What is the reality of thy faith?" Haritha replied: "I have cut off and turned myself away from this world, so that its stones and its gold and its silver and its clay are equal in my sight. And I have passed my nights in wakefulness and my days in thirst until me thinks I see the Throne of my Lord manifest, and the people of Paradise visiting one another, and the people of Hell wrestling with one another" (or, according to an alternative reading: "making sudden attacks on one another"). The Prophet said, repeating the words thrice: "Thou knowest, therefore persevere."]

"Sufi" is a name which is given, and has formerly been given, to the perfect saints and spiritual adepts. One of the shaykhs says: Man saffahu 'l-hubb fa-huwa saf wa-man saffahu 'l-habib fa-huwa Sufiyy, "He that is purified by love is pure, and he that is absorbed in the Beloved and has abandoned all else is a 'Sufi'." The name has no derivation answering to etymological requirements, inasmuch as Sufiism is too exalted to have any genus from which it might be derived ; for the derivation of one thing from another demands homogeneity (mujanasai). All that exists is the opposite of purity (safa), and things are not derived from their opposites. To Sufis the meaning of Sufiism is clearer than the sun and does not need any explanation or indication. Since "Sufi" admits of no explanation, all the worlds are interpreters thereof, whether they recognize the dignity of the name or no at the time when they learn its meaning. The perfect, then, among them are called Sufi, and the inferior aspirants (taliban) among them are called Mutasawwuf; for tasawwuf belongs to the form tafa'ul, which implies "taking trouble" (takalluf) and is a branch of the original root. The difference both in meaning and in etymology is evident. Purity (safa) is a saintship with a sign and a relation (riwayat), and Sufiism (tasawwuf) is an uncomplaining imitation of purity (hikayai li'l-safa. bild shikayat). Purity, then, is a resplendent and manifest idea, and Sufiism is an imitation of that idea. Its followers in this degree are of three kinds: the **Sufi**, the **Mutasawwif**, and the **Mustaswif**.

The Sufi is he that is dead to self and living by the Truth; he has escaped from the grip of human faculties and has really attained (to God).

The Mutasawwif is he that seeks to reach this rank by means of self-mortification (mujahadat) and in his search rectifies his conduct in accordance with their (the Sufis) example.

The Mustaswif is he that makes himself like them (the Sufis) for the sake of money and wealth and power and worldly advantage, but has no knowledge of these two things. Hence it has been said : Al-mustaswif 'inda 'l-Sufiyyat ka-l-dhubab wa-inda ghayrihim ka-'l-dhi'ab, "The Mustaswif in the opinion of the Sufis is as despicable as flies, and his actions are mere cupidity ; others regard him as being like a wolf, and his speech unbridled (be afsar), for he only desires a morsel of carrion,"

Therefore the Sufi is a man of union (sahib wusul), the Mutasawwif a man of principles (sahib usul), and the Mustaswif a man of superfluities (sahib fudul). and the Mustaswif a man of superfluities (sahib fudul). He that has the portion of union loses all end and object by gaining his end and reaching his object ; he that has the portion of principle becomes firm in the "states" of the mystic path, and steadfastly devoted to the mysteries thereof ; but he that has the portion

of superfluity, is left devoid of all (worth having), and sits down at the gate of formality (rasm), and thereby he is veiled from reality (ma'ni), and this veil renders both union and principle invisible to him. The Shaykhs of this persuasion have given many subtle definitions of Sufiism which cannot all be if God will, who is the Author of success.

Dhu 'l-Nun, the Egyptian, says : Al-Sufi idha nataqa bana nuiquhu 'an-haqa'iq wa-in sakata nataqat 'anhu 'l-jawarih bi-qat' al-'ala'iq, "The Sufi is he whose language, when he speaks, is the reality of his state, i.e. he says nothing which he is not, and when he is silent his conduct explains his state, and his state proclaims that he has cut all worldly ties;" i.e. all that he says is based on a sound principle and all that he does is pure detachment from the world (tajrid); when he speaks his speech is entirely the Truth, and when he is silent his actions are wholly "poverty" (faqr). Junayd says : Al-tasawwuf na't uqima 'l'abd fihi qila na'l li-'l-'abd am li-'l-haqq fazala na't al-haqq haqiqai wa-na't al-'abd rasm, "Sufiism is an attribute wherein is Man's subsistence." They said: "Is it an attribute of God or of mankind?" He replied: "Its essence is an attribute of God and its formal system is an attribute of mankind;" i.e. its essence involves the annihilation of human qualities, which is brought about by the everlastingness of the Divine qualities, and this is an attribute of God; whereas its formal system involves on the part of Man the continuance of self-mortification (mujahadat), and this continuance of self-mortification is an attribute of Man. Or the words may be taken in another sense, namely, that in real Unification (tawhid) there are, correctly speaking, no human attributes at all, because human attributes are not constant but are only formal (rasm), having no permanence, of God is the agent. Therefore they are really the attributes of God. Thus (to explain what is meant) God commands His servants to fast, and when they keep the fast He gives them the name of "faster" (saim), and nominally this "fasting" (sawm) belongs to Man, but really it belongs to God. Accordingly God told His Apostle and said : Al-sawm li wa-ana ajzi bihi, "Fasting is mine," because all His acts are His possessions and when men ascribe things to themselves, the attribution is formal and metaphorical, not real. And Abu 'l-Hasan Nuri says: Al-tasawwuf tarku kulli hazz li-'l-nafs, "Sufiism is the renunciation of all selfish pleasures." This renunciation is of two kinds: formal and essential. For example, if one renounces a pleasure, and finds pleasure in the renunciation, this is formal renunciation; but if the pleasure renounces him, then then pleasure is annihilated, and this case falls under the head of true contemplation (mushahadat). Therefore renunciation of pleasure is the act of Man, but annihilation of pleasure is the act of God. The act of Man is formal and metaphorical, while the act of God is real. This saying (of Nuri) elucidates the saying of Junayd which has been quoted

above. And Abu 'l-Hasan Nuri also says: Al-Sufiyyat humu 'l-ladhina safat arwahuhum fa-safu fi'l-saff al -awwal bayna yadayi 'l-haqq. "The Sufis are they whose spirits have been freed from the pollution of humanity, purified from carnal taint, and released from concupiscence, so that they have found rest with God in the first rank and the highest degree, and have fled from all save Him." And he also says: Al-Sufi alladhi la yamlik wa-la yumlak, "The Sufi is he that has nothing in his possession nor is himself possessed by anything." This denotes the essence of annihilation (fana), since one whose qualities are annihilated neither possesses nor is possessed, inasmuch as the term "possession" can properly be applied only to existent things. The meaning is, that the Sufi does not make his own any good of this world or any glory of the next world, for he is not even in the possession and control of himself: he refrains from desiring authority over others, in order that others may not desire submission from him. This saying refers to a mystery of the Sufis which they-call "complete annihilation" (fana-yi kulli). If God will, we shall mention in this work, for your information, the points wherein they have fallen into error.

Ibn al-Jalla says: Al-tasawwuf haqiqai id rasm lahu, "Sufiism is an essence without form," because the form belongs to mankind in respect to their conduct (mu amalat) while the essence there-of is peculiar to God. Since Sufiism consists in turning away from mankind, it is necessarily without form. And Abu 'Amr Dimashqi says: Al-tasawwuf ru'yat al-known, bi-ayn al-naqs, bal ghadd al-tarf 'an al-known, "Sufiism is: to see the imperfection of the phenomenal world (and this shows that human attributes are still existent), nay, to shut the eye to the phenomenal world" (and this shows that human attributes are annihilated; because the objects of sight are phenomena, and when phenomena disappear, sight also disappears). Shutting the eye to the phenomenal world leaves the spiritual vision subsistent, i.e. whoever becomes blind to self sees by means of God, because the seeker of phenomena is also a self-seeker, and his action proceeds from and through himself, and he cannot find any way of escaping from himself. Accordingly one sees himself to be imperfect, and one shuts his eye to self and does not see; and although the seer sees his imperfection, nevertheless his eye is a veil, and he is veiled by his sight, but he who does not see is not veiled by his blindness. This is a well established principle in the Path of aspirants to Sufiism and mystics (arbab-i ma'ani), but to explain it here would be unsuitable. And Abu Bakr Shibli says: Al -tasawwuf shirk li'annahu siyanai al-qalb 'an ru'yat al-ghayr wa-la ghayr, "Sufiism is polytheism, because it is the guarding of the heart from the vision of 'other', and 'other' does not exist." That is to say, vision of other (than God) in affirming the Unity of God is polytheism, and when "other" has no value in the heart, it is absurd to guard the

heart from remembrance of "other". And Husri says: Al-tasawwuf safa al-sirr min kudurat al-mukhalafat, "Sufiism is the heart's being pure from the pollution of discord." The meaning thereof is that he should protect the heart from discord with God, because love is concord, and concord is the opposite of discord, and the lover has but one duty in the world, namely, to keep the commandment of the beloved; and if the object of desire is one, how can discord arise? And Muhammad b. 'Ali b. al-Husayn b.'Ali b. Abi Talib-may God be pleased with them all! -says: Al-tasawwuf khulq fa-man zada alayka fi'l -khulq zada alayka fi 'l-tasawwuf, "Sufiism is goodness of disposition: he that has the better disposition is the better Sufi." Now goodness of disposition is of two kinds: towards God and towards men. The former is acquiescence in the Divine decrees, the latter is endurance of the burden of men's society for God's sake. These two aspects refer to the seeker (talib). God is independent of the seeker's acquiescence or anger, and these two qualities depend on consideration of His Unity. And Abu Muhammad Murtaish says: Al-Sufi la yasbiqu himmatuhu khatwatahu, "The Sufi is he whose thought keeps pace with his foot," i.e. he is entirely present : his soul is where his body is, and his body where his soul, and his soul where his foot is, and his foot where his soul is. This is the sign of presence without absence. Others say, on the contrary: "He is absent from himself and present with-God." It is not so: he is present with himself and present with God. The expression denotes perfect union (jam al-jam), because there can be no absence from self so long as one regards one's self ; when self-regard has ceased, there is presence (with God) without absence. In this particular sense the saying closely resembles that of Shibli: Al-Sufi la yara fi 'l-darayn ma'a'llah ghayra 'llah, "The Sufi is he that sees nothing except God in the two worlds." In short, human existence is "other", and when a man does not see "other" he does not see himself; and becomes totally void of self, whether "self" is affirmed or denied. And Junayd says : Al-tasawwuf mabniyy 'ala' thaman khisal al-sakha wa 'l-ridd wa 'l-sabr wa 'l-isharat wa 'l-ghurba wa-labs al-suf wa 'l-faqr amma 'l-sakha fa-li-Ibrahim wa-amma 'li-ridd fa-li-Isma'il wa-amma 'l-sabr fa-li-Ayyub wa-amma 'li-isharat fa-li-Zakariyya wa-amma. 'l-ghurba fa-li-Isa wa -amma 'l-faqr fa-li-Musa wa-amma 'l-siyahat fa-li-'Isa wa-amma 'l-faqr fa -li-Muhammad salla 'llahu 'alayhi wa-sallama wa-alayhim ajma'in, "Sufiism is founded on eight qualities exemplified in eight Apostles: the generosity of Abraham, who sacrificed his son; the acquiescence of Ishmael, who submitted to the command of God and gave up his dear life ; the patience of Job, who patiently endured the affliction of worms and the jealousy of the Merciful ; the symbolism of Zacharias, to whom God said, 'Thou shalt not speak unto men for three days save by signs (Kor. iii, 36) and again to the same effect, 'When he called upon his Lord with a secret invocation' (Kor. xix. 2); the strangerhood of John, who was a

stranger in his own country and an alien to his own kin amongst whom he lived ; the pilgrimage of Jesus, who was so detached therein from worldly things that he kept only a cup and a comb - the cup he threw away when he saw a man drinking water in the palms of his hands, and the comb likewise when he saw another man using his fingers instead of a toothpick; the wearing of wool by Moses, whose garment was woollen ; and the poverty of Muhammad, to whom God almighty sent, the key of all the treasures that are upon the face of the earth, saying : 'Lay no trouble on thyself, but procure every luxury by means of these treasures ; and he answered : 'O Lord, I desire them not ; keep me one day full-fed and one day hungry.'" These are very excellent principle of conduct.

And Husri says: Al-Sufi la yujadu ba'da adamihi wa-la yudamu bada wujudihi, "The Sufi is he whose existence is without non-existence and his non-existence without existence," i.e. he never loses that which he finds, and he never finds that which he loses. Another meaning is this; that his finding (yaft) has no not-finding (na-yaft), and his not-finding has no finding at any time, so that there is either an affirmation without negation or a negation without affirmation. The object of all these expressions is that the Sufi's state of mortality should entirely lapse, and that his bodily feelings (shawahid) should disappear and his connexion with everything be cut off, in order that the mystery of his mortality may be revealed and his various parts united in his essential self, and that he may subsist through and in himself. The effect of this can be shown in two Apostles: firstly, Moses, in whose existence there was no non-existence, so that he said: "O Lord, enlarge my breast and make my affair easy unto me" (Kor. xx, 26, 27); secondly, the Apostle (Muhammad), in whose non-existence there was no existence, so that God said: "Did not We enlarge thy breast?" (Kor.xciv, I) The one asked for adornment and sought honour, but the other was adorned, since he had no request to make for himself.

And 'Ali b. Bundar al-Sayrafi of Nishapur says: Al-tasawwuf isqat al-ru yat li'l-haqq zahir wa-batin, "Sufiism is this , that the Sufi should not regard his own exterior and interior, but should regard all as belonging to God." Thus, if you look at the exterior, you will find an outward sign of God's blessing, and, as you look, outward actions will not have the weight even of a gnat's wing beside the blessing of God, and you will cease from regarding the exterior ; and again, if you look at the interior, you will find an inward sign of God's aid, and, as you look, inward actions will not turn the scale by a single grain in comparison with the aid of God, and

you will cease from regarding the interior, and will see that all belongs to God; and when you see that all is God's you will see that you yourself have nothing.

Muhammad b. Ahmad al-Muqri says: Al-tasawwuf istiqamat al-ahwal ma'a 'l-haqq, "Sufiism is the maintenance of right states with God, "i.e." states" do not seduce the Sufi from his (right) state, nor cast him into wrong, since he whose heart is devoted to the Author of states (muhawwil-i ahwal) is not cast down from the rank of rectitude nor hindered from attaining to the Truth.

SECTION

Maxims of Conduct (mu'dmaldi)

Abu Hafs Haddad of Nishapur says : Al-tasawwuf kulluhu adab li-kulli waqi adab wa-li-kulli maqam adab wa-li-kulli has adab fa man lazima adab al - awqdi balagha moblagh al-rijal fa-man dayya'a 'l-adab fa-huwa baid min haythu yasunnu 'l-qurb wa-mardud min haythu yasunnu 'l-qubul, "Sufiism consists entirely of behaviour; every time, place, and circumstance have their own propriety; he that observes the proprieties of each occasion attains to the rank of holy men; and he that neglects the proprieties is far removed from the thought of nearness (to God) and is excluded from imagining that he is acceptable to God." The meaning of this is akin to the dictum of Abu 'l-Hasan Nuri : Laysa 'l-tasawwuf rusum wa-la ullum wa-lakinuahu akhlaq, "Sufiism is not composed of practices and sciences, but it is morals," i.e. if it consisted of practices, it could be acquired by effort, and if it consisted of sciences, it could be gained by instruction : hence it is morals, and it is not acquired until you demand from yourself the principle of morals, and make your actions square with them, and fulfil their just claims. The distinction between practices (rusum) and morals (akhlaq) is this, that practices are ceremonial actions proceeding from certain motives, actions devoid of reality, so that their form is at variance with their spirit, whereas morals are praiseworthy actions without ceremony or motive, actions devoid of pretension, so that their form is in harmony with their spirit.

Murta'ish says: Al-tasawwuf husn al-khulq, "Sufiism is good nature." This is of three sorts : firstly, towards God, by fulfilling His commandments without hypocrisy; secondly, towards men, by paying respect to one's superior and behaving with kindness to one's inferiors and with justice to one's equals, and by not seeking recompense and justice from men in general ; and thirdly, towards one's self, by not following the flesh and the devil. Whoever makes himself right in these three matters is a good-natured man. This which I have mentioned agrees with a story

told of 'A'isha the veracious (siddiqah) -may God be well-pleased with her ! She was asked concerning the nature of the Apostle. "Read from the Koran," she replied, "for God has given information in the place where He says : 'Use indulgence and order what is good and turn away from the ignorant' (Kor.vii, 198) And Murta'ish also says: Hadha madhhab kulluhu jidd fa-la takhlituhu bi-shay min al-hazl, "This religion of Sufism is wholly earnest, therefore do not mix jest with it, and do not take the conduct of formalists (mutarassiman) as a model, and shun those who blindly imitate them." When the people see these formalists among the aspirants to Sufism in our time, and become aware of their dancing and singing and visiting the court of sultans and quarrelling for the sake of a pittance or a mouthful of food, their belief in the whole body of Sufis is corrupted, and they say: "These are the principles of Sufiism, and the tenets of the ancient Sufis were just the same." They do not recognize that this is an age of weakness and an epoch of affliction. Consequently, since greed incites the sultan to acts of tyranny, and lust incites the savant to commit adultery and fornication, and ostentation incites the ascetic to hypocrisy, and vanity incites the Sufi also to dance and sing - you must know that the evil lies in the men who hold the doctrines, not in the principles on which the doctrines are based ; and that if some scoffers disguise their folly in the earnestness of true mystics (ahrdr), the earnestness of the latter is not thereby turned to folly. And Abu Ali Qarmini says: Al-tasawwuf huwa 'l-akhlaq al-radiyyat, "Sufiism is good morals." Approves of God and is content and satisfied. Abu 'l Hasan Nuri says : Al-tasawwuf huwa 'l-hurriyyat wa-'l-fuiuwat wa-tark al-taklif wa-'l-sakha wa-badhu al-dunya, "Sufiism is liberty, so that a man is freed from the bonds of desire; and generosity," i.e. he is purged from the conceit of generosity; "and abandonment of useless trouble," i.e. he does not strive after appurtenances and rewards; "and munificence, " i.e. he leaves this world to the people of this world.

And Abu 'l-Hasan Fushanja - may God have mercy on him! -says: al-tasawwuf al-yawma sm wa-la haqiqai wa-qad kana haqiqai wa-la sm, "To-day Sufiism is a name without a reality but formerly it was a reality without a name," i.e. in the time of the Companions and the Ancients - may God have mercy on them! This name did not exist, but the reality thereof was in everyone ; now the name exists, but not the reality. That is to say, formerly the practice was known and the practice unknown.

I have brought together and examined in this chapter on Sufiism a number of the saying of the Shaykhs, in order that this Path may become clear to you - God grant you felicity! -and that you may say to the sceptics: "What do you mean by denying the truth of Sufiism?" If they deny only

the name it is no matter, since ideas are unrelated to things, which bear names; and if they deny the essential ideas, this amounts to a denial of the whole Sacred Law of the Apostle and his praised qualities. And I enjoin you in this book -God grant you the felicity with which He has blessed His saints! - to hold these ideas in due regard and satisfy their just claims, so that you may refrain from idle pretensions and have an excellent belief in the Suffis themselves. It is God that gives success.



Annexure #2

Excerpts from "FutulAl-Ghaib

The revelations of the Unseen

By: Ghouse ul Azam Shaikh Abdul Qader Jeelani rahmatullahi Alaih

In the name of Allah, the Beneficent, the Merciful

THE FIRST DISCOURSE

Three things are indispensable for a believer in all conditions of life: he should keep the commandments of Allah; he should abstain from the forbidden things; and he should be pleased with the decree of Providence. Thus the least that is expected of a believer is that he should not be without these three things. So it is meant that he should make up his mind for this and talk to himself about this and keep his organs engaged in this.

THE SECOND DISCOURSE

Follow faithfully in the footsteps of the Holy Prophet (may Allah's peace and blessings be upon him) and do not create innovation and remain obedient to Allah and His Prophet (may Allah's peace and blessings be upon him) and do not transgress; and uphold the Unity of Allah and do not ascribe any partner to Him; and conceive Him in His Holiness and do not ascribe any evil to Him; ; and maintain His truth and do not give way to doubt; and remain patient and do not show impatience ; and remain firm and do not run away, and apply to him for your needs but do not feel annoyed but wait; and be united in obedience and do not be disunited; love one another and do not bear spite towards one another ; and keep free from vices and do not be contaminated or defied by them; and beautify yourselves with obedience to your Lord; and do not remain away from the doors of your Master; and do not refrain from being attentive to Him; and do not delay your repentance and return to Him; and do not feel weary of making excuses to your Creator at any time during day and night : (if you do so) may be mercy will be shown to you and you will have good luck and be kept away from hell-fire and given a happy life in paradise and be united with Allah and enjoy the blessings of Allah together with the company of virgins in the Abode of

Peace, and in that state abide for ever ; and ride good horses and be happy with white - eyed Hurs and various kinds of scents and melodies of female slaves together with those other blessings ; and be exalted in the company of Prophets and Siddiqs (perfected men of truth) and Shahids (i.e.dedicated witnesses to the cause of truth) and Salehs (i.e. ordinary men of piety free from glaring sins) in the high heaven.

THE THIRD DISCOURSE

And he said (may Allah be pleased with him)

When the servant of Allah is in a trial he first tries to escape from it with his own efforts, and when he fails in this he seeks the help of others from among men such as the kings and men of authority, people of the world, men of wealth, and in the case of illness and physical suffering, from physicians and doctors ; but if the escape is not secured by these he then turns towards his Creator and Lord the Great and Mighty and applies to Him with prayer and humility and praise. So long as he finds the resources in his own self he does not turn towards the people and so long as he finds resources in the people he does not turn towards the Creator.

Further, when he does not get any help from Allah he throws himself in His presence and continues in this state, begging and praying and humbly entreating and praising and submitting his neediness in fear and hope. Allah the Great and Mighty however, tires him out in his prayer and does not accept it until he is completely disappointed in all the means of the world. The decree of Allah and His work then manifest themselves through him and this servant of Allah passes away from all the worldly means and the activities and efforts of the world and retains just his soul.

At this stage he sees nothing but the work of Allah the Great and Mighty and becomes, of necessity, a believer in the unity of Allah (Towhid) to the degree of certainty, that in reality there is not doer of anything excepting Allah and no mover and stopper excepting Him and not good and no evil and no loss and no gain and no benefit and no conferring and no withholding and no opening and no benefit and no closing and no death and no life and no honour and no dishonour and no affluence and no poverty but in the hand of Allah.

He then becomes in the presence of Allah as a sucking baby in the hands of its nurse or a dead body in the hands of the person who gives it the funeral bath or a ball before the stick of the

poloplayer - kept revolving and rolling and changing position after position and condition after condition and he feels no strength either in his own self or in others besides himself for any movement. He thus vanishes from his own self out into the work of his Master.

So he sees nothing but his Master and His work, and hears and understands nothing excepting Him. If he sees anything it is His work and if he hears and knows anything, he hears His word and knows through His knowledge and he becomes gifted with His gifts and becomes lucky through His nearness and through his nearness he becomes decorated and honoured and becomes pleased and comforted and satisfied with His promise and is drawn towards His word and he feels aversion for the is repelled from those besides Him and he desires and relies on His remembrance and he becomes established in Him, the Great and Mighty, and relies on Him and obtains guidance from, and clothes and dresses himself with, the light of His knowledge and is apprised of the rare points of His knowledge and of the secrets of His power and he hears and remembers only from Him the Great, the Mighty, and then offers thanks and praise therefore and takes to prayer.

THE FOURTH DISCOURSE

Said he (may Allah be pleased with him):

When you are dead to the creation, it will be said to you:

"May Allah have mercy on you," and Allah will make you die out of the desires of the flesh. And when you die out of the desires of the flesh it will be said to you: "May Allah have mercy on you." Then He will give you death in your will and desires; and when you are dead in your will and desires, it will be said to you: "May Allah have mercy on you," and He will restore you to (a new) life.

Now you will be given a life after which there is not death, and you will be enriched with wealth after which there is no poverty; and you will be awarded a gift after which there will be no obstruction, and you will be made happy with happiness after which there will be no sorrow and misery, and you will be blessed with a blessing after which there will be no adversity; and ; you will be equipped with knowledge after which there will be no ignorance; and you will be given a security after which there will be no fear; and you will be made to prosper so as not to be unlucky; and will be honoured so as not to be dishonoured; and you will be made near (to

Allah) so as not to be kept away; and you will be exalted so as not to be lowered ; and you will be honoured so as not to be abused; and you will be purified so as not to be polluted any more; then you will be the fulfilment of all hopes and the (flattering) remarks (of people) will assume reality in your case; you will then become the philosopher's stone so much so that you will elude being recognised (in your elevated position), and you will be so exalted that you will have no like of yourself, unique that you will have no peer and no equal. You will become unique and peerless, most hidden and most secret.

You will then become the seccessor of every Messenger and Prophet of Allah and evry Truthful man (siddiq). You will become the finishing point of all saintliness (wilayat) and the living saints will flock to you. And through you will the difficulties be solved and through your prayers will be clouds, rain and the fields yield harvest; through your prayers will be removed the calamities and troubles of the rank and file of people (in the country) of even those living in the frontiers, of the rulers and the subjects, of the leaders and the followers and of all creators. So you will be the police officer (so to speak) for cities and people.

The people will traverse distances and hasten towards you and they will bring gifts and offerings and render you service, in every condition of life, by the permission of the Creator of things. The tongues of people will (at the same time) be busy everywhere with applause and praise for you. And no two persons of faith will differ with regards to you. ! The best of those who live in populated areas and those who travel about, this is the grace of Allah and Allah is the Possessor of mighty grace.

THE FIFTH DISCOURSE

He (may Allah be pleased with him) said:

When you see the world in the hands of those who are of it, with its decorations and vanities, its deceptions and snares, and its fatal poison of which the outside is soft to touch and the inside injurious and which is quick to destroy and kill whosoever touches it and deceives them with it and keeps them indifferent towards its evils and treacheries and breaches of promises- when you see all this, be like one who sees a man answering the call of nature, exposing his private parts and emitting bad smell thereby. As (in such circumstances) you refrain from looking towards his nakedness and shut your nose from the bad odour and foul smell, similarly you should act

towards the world; when you see it, turn away your sight from its tinsels and close your nose against the foul smell of its sensualities and gross enjoyments, so that you may remain safe from it and its trails, while what is appointed as your portion will come to you all right and you will enjoy it. Allah said to His chosen Prophet (peace and blessings of Allah be upon him):

"And do not cast your-look of greed on what We have given certain classes of them to enjoy of the splendour-of this world's life, that We may thereby try them and the sustenance given by Your Lord is better and more abiding" (The Holy Qur'an, xx-131)

THE SIXTH DISCOURSE

He (may Allah be pleased with him) said:

Vanish from the people by the command of Allah and from your desire by His order, and from your will by His action, so that you may become fit to be the vessel of the knowledge of Allah. Now the sign of your vanishing from the people is that you should be completely cut off from them and from all social contacts with them and make your mind free from all expectations for what is in their control.

And the sign of your vanishing from your desires is that you should discard all efforts for and contact with worldly means in acquiring any benefit and avoiding any harm and you should not move yourself in your own interest and not rely on yourself in matters concerning yourself and not protect yourself nor help yourself, but leave the whole thing entirely to Allah because He had the charge of it in the beginning and so will He have it till the end, just as the charge rested on Him when you were hidden in the womb (of your mother) as also when you were being suckled as a baby in the cradle.

And the sign of your vanishing from your will by the action of Allah is that you should never entertain any resolve and that you should have no objective, nor should any feeling of need be left in you nor any purpose, because you will not have any objective other than the one of Allah. Instead, the action of Allah will be manifested in you, so that at the time of the operation of the will and act of Allah you will maintain passivity of the organs of your body, calmness of your heart, broadness of your mind, and keep your face shining and your inside flourishing and you will be above the need of things because of your connection with their Creator. The hand of power will keep you in movement and the tongue of Eternity will be calling you and the Lord of

the Universe will be teaching you and will clothe you with light from Himself and with spiritual dress and will install you in the ranks of past men of knowledge.

After this (experience) you will ever remain broken down so that neither any sensual desire nor any will stays in you, like a broken vessel which retains neither any water nor any dreg. And you will be devoid of all human actions so that your inner self will accept nothing but the will of Allah. At this stage miracles and supernatural things will be ascribed to you. These things will be seen as if proceeding from you whereas in fact they will be acts of Allah and His will.

Thus you will be admitted in the company of those whose hearts have been smashed and their animal passions have vanished, whereafter they have been inspired with Divine will and new desires of the daily existence. It is in reference to this stage that the Holy Prophet (peace and blessings of Allah be upon him) says: "Three things out of your world have been made dear to me—perfume, women, and prayer, wherein has been reposed the coolness of my eyes" Indeed things have been ascribed to him after they have first gone out of and vanished from him, as we have already hinted. Allah says, "I am with those who are broken-hearted on account of Me."

So Allah the Exalted will not be with you unless all your desires and your will are smashed. And when they are smashed and nothing is left in you are fit for nothing but Him, Allah will create you afresh and will give you a new will—power where with to will. And if in the newly-created will there is found again even the slightest tinge of yourself, Allah the Exalted will break this one also, so that you will always remain broken-hearted. In this way, He will go on creating new wills in you and on yourself being found in it, He will smash it every time, till at last the destiny reaches its end and the meeting (of the Lord) takes place. And this is the meaning of the Divine words: "I am with those who are broken-hearted on My account." And the meaning of our words: "Yourself being found in it" is that you get fixed up and satisfied in your new desires.

Allah says in one of His unofficial revelations to the Holy Prophet (may Allah's peace and blessings be upon him) (called Hadith-e Qudsi): "My faithful servant constantly seeks My nearness through optional prayers till I make him my friend and when I make him my friend, I became his ear with which he hears, and his eyes with which he sees, and his hands with which he holds (things), and his legs with which he walks, i.e. he hears through Me, sees through Me,

holds through Me and understands through Me." This is undoubtedly the state of fana (or self-annihilation). And when you are annihilated in respect of ; yourself and the creation and since the creation is good or bad, as you yourself are good or bad, you will be in no expectation of any good from them nor fear any evil from them. All that will be left will be now of Allah alone, as it was before He started creation, and in His ordination lie good and evil.

So He will give you safety from the evil of His creation and will submerge you under the ocean of His good; thus you will become the focussing point of all that is good and the spring-head of all blessings and happiness and pleasure and light and peace and tranquility. So fana or self-annihilation is the aim and object and the final end and base of the journey of the saints. All the previous saints in their different stages of development have been asking for persistent efforts for changing their own will to the will of Allah. All of them unto the end of their life annihilated their own will and transformed in into the will of Allah. This is why they are called Abdal (a word derived from Badala meaning "change"). Thus in the veiw of these personages it is a sin to associate their own will with the will of Allah.

And in the event of forgetfulness and overwhelming emotion and fear, Allah the Great comes to their help with His mercy by reminding and awakening them, so that they return from their forgetfulness and seek the protection of their Lord because there is no one absolutely free from the blemish of will excepting the angels. The angles are maintained in the purity of their will and the Prophets are maintained in their freedom from the desires of the flesh and the rest of the creation among the Jinn and the Human beings charged with the responsibility of more behaviour are not protected in either way. Of course, the saints are protected from the desires of the flesh and the Abdal from the impurity of will or motive. But even these cannot be regarded as free from these two respective evils because it is possible for them to be inclined towards these two weaknesses at times, but Allah overtakes them with His mercy and brings them to their senses.

THE SEVENTH DISCOURSE

He (Allah be pleased with him) said:

Get out from your own self and be away from it and be a stranger to your sense of self and surrender everything to Allah and become His gatekeeper at the door of your heart and keep His commandments by admitting whomesoever he permits to be admitted and honour His prohibition by keeping out everything which He forbids so as not to allow the desire of the flesh to get into

your heart after it has gone out of it. And to expel the desire of the flesh from the heart one has to put up resistance to it and refuse subordination to it in all conditions, and to admit it into the heart means to acknowledge subordination to it and to make alliance with it. So do not will anything which is not the will of Allah. Any will of yours which is not the will of Allah is a desire of the flesh, which is, so to say, the wilderness of the fools and it is death for you and a cause of falling away from the sight of Allah and of screening Him away from yourself, if you are in this wilderness. Always guard the commandment of Allah and abstain from His prohibitions and surrender to Him always in all that He has ordered and do not associate with Him anything from His creation. Thus your will and your desire and your passions are all His creations. So do not will anything nor desire anything nor indulge in any passion so that you may not prove to be a polytheist, Allah says:

"Whoever hopes to meet his Lord he should do good deeds, and not join anyone in the service of his Lord."

Polytheism consists not merely in idol-worship. It is also polytheism to follow the desire of the flesh and to adopt anything of this world and of the hereafter in association with Allah. Because whatever is, besides Allah is not the Master. Thus when you are engaged in anything which is besides Him you are undoubtedly associating that other thing with Allah. Therefore beware and do not rest, and fear and do not feel secure, seek and do not remain indifferent; then alone will you attain security. And do not ascribe any condition and position of yours to your own self and do not claim anything among these for yourself. Thus if you are placed in any condition or raised to any position do not speak of it to anyone. Because in the changing of circumstances from day to day, the glory of Allah manifests itself in an ever-new aspect: and Allah intervenes between His servants and their hearts. It may be that the things about which you speak may be removed from you and the thing which you think to be permanent and abiding may undergo a change so that you will be put to shame before those to whom you spoke about them. You should rather reserve the knowledge of this within your own self and should not communicate it to others. Then if the thing continues to existence know it to be the gift of Allah and ask for power to be thankful and for an increase in the favours of Allah, But if the thing ceases to exist it will bring progress in knowledge and light and wakefulness and regard. Allah says:

"Whatever communication we abrogate or cause it to be forgotten, we bring one better than it or like it. Do you; not know it that Allah has power over all things?"

So do not consider Allah to be powerless in anything and do not ascribe any shortcoming to His decree and His procedure and do not entertain doubt about His promise. In this matter let there be an example for virtuous conduct in the Holy Prophet of Allah. Verses and chapters that were revealed to him and were adopted in practice were recited in the mosques and written in books, even these were taken up and changed and replaced by others and attention of the Holy Prophet (may Alla's peace and blessings be upon him) was directed towards these new revelations which replaced the old ones. This happened in the external law.

As for the inner things and knowledge and spiritual state which obtained between him and Allah, he used to say that his heart used to be clouded and he used to seek the protection of Allah seventy times each day, and it is also narrated that a hundred times a day the Holy Prophet (may Allah's peace and blessings be upon him) used to be taken from one condition to another and from this to still another and thus he would be made to attain higher and higher stages in the nearness of Allah and stages in his march in the unseen and the robe of light with which he was clothed used to be changed accordingly, every progressive step making the previous stage appear dark and defective in comparison and comparatively faulty in respect of obedience to the commandments. So he used to receive instructions for the asking of protection from Allah because the best of all states in a servant is the state of seeking protection and of turning to Allah. This is because in it there is acknowledgement of his sin and fault and these are the two qualities which are found in a servant in all conditions of his life and which belong to him as a heritage from Adam (peace be on him) who was the father of mankind and the chosen one of Allah. When the darkness of forgetfulness to the promise and covenant besmirched to clearness of his spiritual condition and he manifested the desire to abide in the abode of peace and in the neighbourhood of the Beneficent and Benevolent Friend (Allah), and he wished for the coming of honoured angels to him with blessings and peace, at that time his personal desire manifested itself and the will of Adam was found mixed up with the will of Allah. So this will of his was smashed and the first state was made to disappear and the nearness to Allah then existing was taken away and his the then position slipped away from him and the light of faith that was with him was changed into darkness and the purity of his spirit was thereby darkened. Then this chosen one of Allah was reminded (of his fault) and was made to acknowledge his sin and mistake and was instructed to admit his fault and imperfection.

Then said Adam (peace be on him), "Our Lord! we have been unjust to our own souls and if Thou will not forgive us and have mercy on us we shall most surely be among the loser." Then

came to him the light of guidance and the knowledge of repentance and the knowledge of reality consequent thereon; and the knowledge of the wisdom that was hidden in the incident before this and would not be revealed but for this incident, then Allah turned towards them mercifully so that they might repent. Then that purpose of his (Adam's) was changed for another and his previous condition also and there came to him the higher state of saintliness (Wilayat) and he was given a station in this world and in the hereafter. Thus did this world become a living place for him and his progeny and the hereafter the place for their return and eternal rest.

Thus thou shouldst take the Holy Prophet Muhammad (peace and blessings of Allah be on him) who is His friend and the chosen one, and his great ancestor Adam the chosen of Allah, both of whom were among the friends of Allah, as your example in the confession of your fault and in seeking His protection from sins and in the adoption of humility and meekness in all conditions of life.

THE EIGHTH DISCOURSE

He (may Allah be pleased with him) said:

When you are in a particular condition do not wish for another condition either higher or lower. Thus when you are at the palace gate of the King do not wish for an entrance into the palace unless you are made to enter it by compulsion and not of your own accord. And by compulsion I mean a stern order which is repeated. And do not consider it enough to have the mere permission for entrance, because this may just be a trick and a deception from the King. You should rather hold your patience till you are compelled to enter the house by the sheer force of command from and action of the King. For then you will not be overtaken by any chastisement from the King on account of this action of His own. If, however, you meet with any punishment it will be on account of the evil of your liking and greed and impatience and unmannerliness and want of contentment with the condition of life you were in. Then when it so happens that you enter the palace under such a compulsion, enter it in all silence and with your looks cast down, observing proper manners and being attentive to whatever you are commanded to do by way of any service and occupation, without asking for any promotion in the station of life. Allah said to His Prophet Muhammad, His chosen one (may Allah's peace and blessings be upon him):

"And do not stretch your eyes after that with which We have provided different classes of them, of the splendour of this world's life, that We may thereby try them; and the sustenance (given) by your Lord is better and more abiding".(xxx-131).

Thus by His words, "The sustenance (given) by your Lord is better and more abiding." Allah administers an admonition to His Holy Prophet, the chosen one (may Allah's peace and blessings be upon him) to make him regardful of the existing condition and to remain contented with the gifts of Allah. To put this commandment in other words, "Whatever I have given you of good things and prophethood and knowledge and contentment and patience and kingdom of religion and fighting for the sake of religion - all these are better and worthier than what I have given to others". Thus all good lies in being regardful of the existing condition and in being contented with it and in warding off all desires for anything which is besides it, because such a thing must be either one that is allotted to you or one which is allotted to another person or the one which is allotted to nobody, but has been created by Allah as a trial. So if it is destined for you, it is bound to come to you, whether you like it or dislike it, It is not proper, therefore, that any unmannerliness should be manifested from you or any greed in your desire for it, because it is disapproved by another man, why should you bear hardships for a thing which you cannot get and which is never to reach your hands. And if it is a thing which is not to fall to the lot of anyman that is only a trial; how can an intelligent person like and approve that he should ask for himself a trial and actively seek for it? Thus it is proved that good and safety lies wholly in paying regard to the existing condition. Then when you are made to climb up to the upper storey and from there to the roof of the palace you should observe, as we have already stated, respectfulness, silence and good manners. Nay you should do more than this because you are now nearer the King and closer to dangers. So do not desire any change from your existing state to any other state, higher or lower, nor should you desire either for its continuity and permanence or for any change in it. Nay, you should have no option whatsoever in the matter because that will amount to ingratitude in respect of the existing blessings and such a sense of ingratitude, of necessity, renders him, who is guilty of this, abased in this life and the hereafter. So keep on acting as we have told you, until you are raised to a position where you will be granted a fixed status wherefrom you will not be removed, you should then know that it is a gift of Allah accompanied as it is with the manifestation of its indications and signs. You should, therefore, stick to it and not allow your-self to be removed from it. The Ahwal (states of spiritual changes)

being to the *Awliya* (ordinary saints) whereas *Muqamat* (stations of spiritual establishment) to *Abdal* (or advanced saints).

THE NINTH DISCOURSE

He (Allah be pleased with him) said:

Such acts of Allah are manifested to the *Awliya* and the *Abdal* in the course of *Kashf* (spiritual vision) and *Mushahida* (spiritual experience) as overwhelm the reasoning power of man and shatter into pieces all habits and customs. This manifestation is of two other kinds – one of them is called *Jalal* (majesty and glory), and the other *Jamal* (gracefulness). The *Jalal* produces a disquieting fear & creates a disturbing apprehension and overpower the heart in such an awful manner that its symptoms become visible on the physical body. Thus it is narrated of the holy prophet *Muhammad* (peace and blessings of Allah be upon him) that during prayer a simmer very much like that of a boiling cauldron could be heard from his heart and this on account of the intensity of fear caused by his observing the majesty of *Allah*, an experience which also revealed to him his glory. And similar things are reported from prophet *Ibrahim* (*Abraham*) *alaihissalam* the friend of Allah and Caliph Hazrat Umar (peace of Allah be on both).

The experience of Allah's graceful manifestation however, is His reflection on the heart of man producing light, joy, elegance and sweet words and loving conversation and glad tidings with regard to great gifts and high position and closeness to Himself, where to all their affairs are eventually to return, and in the allotment of which in the beginning of time the pen of destiny became dried which were appointed in the remote past. This is a favor from Him and mercy and a confirmation meant for them is this world till the completion of time which is appointed this is done so that they may not exceed the limits of appropriate love in the sheer intensity of their desire for it and thereby their hearts may not break and they meet with destruction or become weakened by their standing in servitude till the time there comes to them certainly by which we mean death. He does this with them just out of Kindness and mercy and regard also by way of training their hearts out of affection because he is Wise, Knowing, gentle towards them and kind. So it is that it is related to the Holy Prophet (Peace and blessings of Allah be upon him) that he used to say to Hazrath Bilal (may Allah be pleased with him) who used to sound the call for prayers: "Cheer our heart, O Bilal." What he meant was that he should sound the call of prayers

so that the Holy Prophet (may Allah's peace and blessings be upon him) might enter the state of prayer to experience those graceful manifestations of Allah which we have already discussed. This is why the Holy Prophet (may Allah's peace and blessings be upon him) said. " and the coolness of my eyes has been reposed in prayer.

THE TENTH DISCOURSE

He (Allah be pleased with him) said:

Verily there is nothing expecting Allah and your self and you are the addresser, and the self of man is opposed to Allah and inimical to Him and all things are subordinate to Allah and the self of man really belongs to Allah as a creation and as a possession and the self of a man entertains presumptions wherefrom arise false hopes and passions and sensual pleasure. So if you ally yourself with truth by opposing your self and becoming hostile to it you will belong to Allah and become inimical to your self. Thus Allah said to Prophet Dawood (David) (peace be on him); "O Dawood (David), I am your unavoidable resort, so hold firmly to this resort; true servitude consist in your becoming inimical to your own self for My sake." It is then that your friendliness towards Allah and servitude of Him will become a proved fact. And it is then that you will get your share of things holy, wholesome and pleasant. You will then become dear and honorable and everything will become your servant and render you homage and will be afraid of you, because all of them are subordinate to their Allah and in harmony with Him, since He is their Creator and Originator and they acknowledge their servitude to Him. Allah says:

"And there is nothing that does not glorify Him with His praises, but you do not understand their prayer".

This means that everything in this universe is conscious of His presence and obeys His commands. And Allah of might and glory said:

Then He said to it and to the world: "Come you both willingly and unwillingly and they both said: "We come willingly".

Thus all servitude consists in opposing your self and your carnal desires. Allah says:

"Do not follow your low desires because they will lead you astray from the path of Allah. (Xxxviii-26).

He has also said:

“Shun your low desires because there is nothing that contends with Me in My kingdom expecting the carnal desire of man.”

And there is a famous incident related of Abu Yazid Bustami (may Allah’s mercy be upon him) that when he saw Allah the Almighty in his dream, he asked Him, “How is one to get to You?” Allah said, “Discard your-self and come to Me.” “Then,” continues the saint, “I got out of my self as a snake gets out of its slough.” Thus, all good lies in fighting one’s self in everything and in all conditions of life. If therefore, you are in a state of piety oppose your self so much so that you may keep away from the forbidden things of the people and their doubtful things and from their acts of help and from depending on them and putting any reliance on them or from any fear from them or from coveting what they possess of the vanities of the world. Thus you should not expect any gift from them by way of present or alms or charity or by way of redemption for certain lapses in a fulfillment of some vow. You should, therefore, free your self from all concern about the means of the world in all their various aspects so much so that if you have for a relation who is wealthy do not desire his death with a view to inheriting his wealth. Thus you should get out of the creation with a strenuous effort and consider them like a gate that closes and opens and like tree which sometimes yields fruit and at other times remains barren and (know that) every such event is the doing of a doer and planned by a planner and He is Allah, so that you may be believer in the oneness of Allah.

And do not forget at the same time the position of human efforts so as not to fall a victim to the creed of the fatalists (Jabariyya), and believe that no action attains its fulfillment but in Allah, the Exalted. You should not, therefore, worship them and thus forget Allah nor should you say that the actions of men proceed from anything but from Allah because if you say so you will become an unbeliever and belongs to the category of people known as Qadriya (believers in the doctrine that men have absolute control over the origin and cause of actions). You should rather say that actions belong to Allah in points of creation and to men in point of efforts, and this is the view that has been handed down to us by traditions which relate to the discussions on rewards and punishments.

And execute the commandment of Allah pertaining to them (people) and set apart your own share from them by His commandment and do not exceed this limit because the order of Allah will stand and it will judge you as well as them; do not be the judge yourself. And your being

with them (people) is a decree of Allah and this decree of Allah is in darkness, so enter this darkness with a lamp which is also the judge and this is the Book of Allah and the practice of His Holy Prophet (may Allah's peace and blessings be upon him). Do not go beyond these two. But if there arises in your mind any thought or you receive any revelation, submit them before the Book of Allah and the practice of His Holy Prophet (may Allah's peace and blessings be upon him).

And if you find in these (authorities) a prohibition against what has occurred to you or been received by you through revelation, such as if it is revealed to you that you should commit fornication or take to usury to keep company with immoral people or something else in the line of sinfulness, keep away from such a course of action and abstain from it and do not accept it and do not act upon it and remain firm in your conviction that this must be from devil the accursed and if you find in these two authorities just an allowance for the things revealed to you such as fulfillment of lawful desires like eating, drinking, dressing or marrying, etc. abstain from it likewise and do not accept it and know that it is a suggestion of your animal self and its desires and that you are commanded to oppose it and be hostile to it.

And if you find in the Book of Allah and in the practice of the Holy Prophet (may Allah's peace and blessings be upon him) neither any prohibition nor a mere permission for the thing received through revelation but is a thing which you cannot understand, such for instance as that you are asked to go to a certain place or meet such and such a righteous person whereas through the blessings of Allah bestowed on you in the form of knowledge and illumination you do not stand in need of going to that place or meeting the person mentioned, hold your patience in the matter and do not be in any hurry about it, so as to ask yourself: "Is it a revelation from Allah and should I act upon it?" Rather wait to decide on any step in the matter. And it is practice of Allah of power and glory to repeat such a revelation and to command you to be quick in your efforts in the matter or to reveal such a sign which is revealed to the people of knowledge of Allah – a sign which is understandable only by the intelligent among the Awliya and the confirmed among the Abdal, and you should by no means be in any hurry matter and the ultimate purpose of the affair, nor are you aware of where lies a trail and a path of ruin, and subtle planning converted by Allah and an examination for you.

So you should be patient till Allah Himself becomes the doer of the thing in you. So when the act becomes distinctively of Allah and you are carried to such a position, if now any

trail confronts you, you will be safely carried through it because Allah the Exalted will not chastise you for an action which is His own and it is certain that chastisement comes to you for your active participation in the happening of a thing.

And if you are in the state of reality and it is the state of *wilayat* (saintliness), then stand opposed to your passions and obey the commandments fully. And obedience to commandments is of two Kinds. One is that you should take from the world means subsistence to the extent of the just demands of yourself and that you should avoid indulging in sensual pleasure and performs your duties and engages yourself in warding off sins, open and secret. And the second kind relates to the hidden commandment; and it is the commandment of Allah with which He either enjoins His servant to do or forbids him doing anything. And this hidden commandment applies to things permissible, for which there is no positive injunction in the law, in the sense that they neither belong to the class of prohibited things, are nor to the class of things specified as obligatory, but are rather of an obscure nature where in the servant is given complete freedom to act, and these are called ***Mubah***. In these the servant should not take any initiative, but wait for an order concerning them. When he receives an order he obeys it. Thus all his movements and restful conditions become dedicated to Allah. If there is an injunction in law with regard to a certain thing, he acts in accordance with it, but if there is no injunction in the law, he acts on the hidden commandment. It is through these that he becomes confirmed as a man attaining reality.

And where there is not (even) this hidden commandment, and is just an act of Allah, it entails a state of resignation. And if you have attained the truth of truth which is otherwise called the state of immersion (*mahw*) or annihilator (*fana*) it is the state of the *Abdal* – who are broken-hearted on account of Him, a state belonging to pure monotheists, to men of spiritual enlightenment; to men of knowledge and (higher) intelligence (who are) chief of the chiefs, the wardens and protectors of people, the vicegerents of the beneficent, and his friends and confidants, peace be on them. To pay obedience to the commandment in such matters is to go against your own self and to be free from reliance on any ability and power and to be absolutely devoid of all will and purpose with regard to anything of this world and the hereafter. Thus you will become the servant of the king, and not of the kingdom of divine commandment and not of the desires of the flesh and will become like a baby in the care of a nature or a dead body at the time of funeral wash in the hands of the washer or an unconscious patient lying before the physician, in all matters that are outside the range of injunctions and prohibition.

THE ELEVENTH DISCOURSE**Said he (may Allah be pleased with him):**

When the desire for marriage arises in your mind while you are poor and needy and you find yourself unable to afford it and you hold yourself in patience in expectation of relief from Allah whose power created in you such a desire, or who found the desire in you. He himself will help you (either by removing the desire from you) or sustain you in bearing the burden of the same by making its resources accessible to you by way of gift, together with his blessings for sufficiency and making it light for you in this world and easy in the other. Then Allah will call you patient and grateful because of your patience in the matter and contentment with his providence towards which he has driven you with his blessings of sufficiency, your patience will change into gratitude and the Mighty and Glorious has promised the grateful ones increase in his gifts, as He says:

“If you are grateful, I would certainly give you more, and if you are ungrateful, My chastisement is truly severe “.(xiv-7) towards it. and drive it away from your heart whether your animal self likes it or not. You should thus hold your patience and oppose your desire and hold fast to the commandment of the law. Be contented with the degree of providence and hope in this condition for the favor and gift of Allah. Indeed Allah Himself has said:

“Only the patient will be paid back their reward in full without measure.”



Annexure# 3 (a)

THE SINS OF THE HEART

By: Hazrat Imam Ghazali rahmatullahi alaih

The blameworthy qualities in the heart are many, the purification of the heart from its vices is lengthy, and the means of treating these is obscure. People are so lacking in concern for themselves and so occupied with the vain pomp of the world that the knowledge and practice of that treatment have altogether disappeared. We have dealt fully with all that in our work on 'The Revival of the Religious Sciences', in the parts about Things Destructive and Things Salutory, (the third and fourth 'quarters') but here we warn you against Three of the evil dispositions of the heart - the most prominent among the religious scholars of our time - so that you may be on your guard against them; for they are both destructive in themselves and the roots of all other evil dispositions. They are envy; hypocrisy and pride (or self - admiration). Endeavour to purify your heart from them. If you master these, you know how to guard against the others mentioned among the things destructive; if you are unable to deal with them, you will be all the more unable to deal with others. Do not imagine that you will preserve a sound intention in your pursuit of learning while there is any envy, hypocrisy or pride in your heart. Muhammad (God bless and preserve him) said; 'Three things are destructive, sordid avarice, desires given rein to, and admiration of oneself.'

Envy: This is a form of avarice, for the miser is the man who is niggardly towards others with his possession; the grudging person is the one who is niggardly towards the servants of God most high with the favour of God where that is in the treasuries of His might and not in his own treasuries - so his avarice is greater. The envious man is the one who is pained when God most high out of the treasuries of His might bestows on one of His servants knowledge or wealth or popularity or some piece of good fortune, and who therefore wants that favour taken away from the other person, even though he himself will not obtain any advantage from its removal. This is the depths of evil. Hence the Messenger of God (God bless and preserve him) said: 'Envy eats up good deeds as fire eats up wood'. The envious man suffers punishment and receives no mercy. He is continually suffering punishment in this world, for the world never lacks among his contemporaries and acquaintances many on whom God has bestowed knowledge or wealth or influence, and thus he continually suffers punishment in this world until his death. And the punishment of the world to come is even greater and more severe. Indeed a man does not arrive at true faith so long as he does not want for the rest of the Muslims what he wants for himself. Indeed, he must be equal to them in weal and woe. The Muslims are like a single building, one part of which supports the other ; they are like a single body, in which, if one member suffers, the rest of the body is affected. If you do not find this state of affairs in your heart, then it is more

important for you to busy yourself with seeking deliverance from destruction than to busy yourself with recondite questions of casuistry and science of litigation.

Hypocrisy. This is latent polytheism, one of the two forms of polytheism. It consists in your quest for such a place in the hearts of people that you thereby obtain influence and respect. The love of influence is one of the 'desire given rein to', and through it many people go to destruction. Yet people are destroyed only by themselves. If people really judged objectively, they would realize that it is only people's hypocrisy which is the motive of most of their intellectual pursuits and acts of Worship, not to mention their customary activities; and his hypocrisy renders their acts of no avail. Thus we find in Tradition, 'On the day of resurrection orders will be given to take the martyr to the Fire, and he will say, "O Lord, I was martyred fighting in Thy path", and God most high will say to him, "You wanted it to be said that so and so is brave; that has been said, and that is your reward". The same will be said of the scholar, the man who has performed the pilgrimage to Mecca, and the reciter of the Qur'an.

Pride, arrogance, boastfulness. This is the chronic disease. It is man's consideration of himself with the eye of self- glorification and self-importance and his consideration of others with the eye of contempt. The result as regards the tongue is that he says, 'I... I... ', as accursed Iblis said (Q.38, 77) : 'I am better than he ; Thou hast created me of fire, but him Thou hast created of clay'. The fruit of it in society is self - exaltation and self -advancement and the endeavour to be foremost in discussion and resentment when what one says is contradicted. The arrogant man is he who, when he gives advice, mortifies, but, when he receives it, is rude. Every one who considers himself better than one of the creatures of God most high is arrogant. Indeed, you ought to realize that the good man is he who is good in God's sight in the mansion of eternity; and that is something unknown to man, postponed to the End. Your belief that you are better than others is sheer ignorance. Rather you ought not to look at anyone without considering that he is better than you and superior to you. Thus, if you see a child, you say, 'This person has never sinned against God, but I have sinned, and so he is better than I'; and if you see an older person, you say, 'This man was a servant of God before me, and is certainly better than I'; if he is a scholar you say, 'This man has been given what I have not been given and reached what I did not reach, and knows what I am ignorant of; then how shall I be like 'him'? and if he is ignorant, you say, 'This man has sinned against God in ignorance, and I have sinned against him knowingly, so God's case against me is stronger, and I do not know what end He will give to me and what end to him'; if he is an infidel, you say, 'I do not know; perhaps he will become a Muslim and his life will end in doing good, and because of his acceptance of Islam something of his sins will be taken away, as a hair is taken from dough; but as for me _ God is our refuge (sc.God grant it

does not happen) _ perhaps God will lead me astray so that I become an infidel and my life ends in doing evil, and then tomorrow he will be among those brought near to God and I shall be among the punished.

Arrogance will not leave your heart except when you know that the great man is he who is great in the sight of God most high. That is something which cannot be known until the end of life, and there is doubt about that (sc. true end and whether it will be good or bad). So let fear of the end occupy you and keep you from making yourself out, despite the doubt about your end, to be above the servants of God most high. Your certitude and faith at present do not exclude the possibility of your changing in the future; for God is the disposer of hearts; He guides whom He will and leads astray whom He will.

The Traditions about envy, arrogance, hypocrisy and pride are numerous. A single comprehensive Tradition about them will suffice you. Ibn al-Mubarak related, with a chain of authorities going back to a certain man that this man said to Mu'adh, 'O Mu'adh, tell me a Tradition you heard from the Messenger of God (God bless and preserve him). 'The man continued " 'Mu'adh wept until I thought he would never cease, but at length he ceased ; then he said : 'I heard the Messenger of God (God bless and preserve him) saying to me: 'I am going to tell you a Tradition (or tell you of a happening), Mu'adh ; if you remember it, it will benefit you before God, but if you forget it and do not remember it, your plea of defense before God on the day of resurrection will be removed. O Mu'adh, God (may He be blessed and exalted) before creating the heavens and the earth created seven angels, and to each of the heavens He appointed one of these seven angels as keeper. Now the guardian angels are ascending with man's work from morning to evening; and the work has a light like the light of the sun. When they bring it up to the lowest heaven, they increase and multiply it, and the angel at the gate says to the guardians. With this work strike the face of the doer of it; I am in charge of backbiting ; my Lord has commanded me not to allow the work of anyone guilty of backbiting to pass beyond me." He continued: 'Then the guardians bring one of man's good works and increase and multiply it, until they reach the second heaven with it. The angel responsible for it says, 'Stand and with this work strike the face of the worker of it, for in his work he sought worldly honor; my Lord has commanded me not to allow his work to pass beyond me; he boasted in men's society of his superiority; I am the angel dealing with boastfulness.' 'He continued: 'The guardians ascend with a man's work, so bright with light from alms and Worship and fasting that the guardians were astonished. They passed with it to the third heaven, and there the angel in charge says to them. 'Stand and with this work strike the face of the worker of it; I am the angle dealing with arrogance; my Lord has commanded me not to let his work pass beyond me for he has treated people arrogantly in society'. 'He continued : 'The guardians ascend with a man's work shining brightly like a star and ringing from the acts of adoration and Worship, from fasting and from the greater and lesser pilgrimages, and they pass with it to the fourth heaven. Then the angel

responsible for that says to them, 'Stand and with this work strike the face and back and front of the doer of this work ; I am in charge of pride ; my Lord has commanded me not to let this act pass beyond me; whenever this man performed any work pride entered into it.' 'He continued: 'The guardians ascend with a man's work and pass with it to the fifth heaven; it is like a bride being conducted to her husband. The angel responsible for it says to the guardians, 'Stand and with this work strike the face of the doer of it. and carry him away and place him on his shoulder; I am the angel dealing with envy; this man used to envy whoever studied and performed a work like his and all who were superior to men in some way; he used to envy them and slander them; my Lord has commanded me not to allow his work to pass beyond me.' 'He continued: 'The guardians ascend with a man's work, radiant as the moon from Worship and almsgiving and the and lesser pilgrimages and the holy was and fasting and they pass with it to the sixth heaven, where the angel responsible for that says to them, 'Stand and with this work strike the face of the doer of it; he never had mercy on any of God's servants who had met with misfortune or sickness, but rejoiced at that; I am the angel of mercy; my Lord commanded me not to allow his work to pass beyond me." He continued: "The guardians ascend with a man's work consisting of Worship and fasting and the spending of money (in good causes, or otherwise as alms) and the holy war and continence; it had a sound like that of bees and a radiance like that of the sun; along with it were three thousand angels and they passed with it to the seventh heaven. The angel responsible for that said to them, 'Stand and with that work strike the face of the doer of it and with it strike his limbs and lock up his heart; I veil from my Lord; every work that is not done for the sake of my Lord; this work was done for the sake of something other than God most high; he did it for the sake of honor among the religious scholars ('ulama) and fame among the intellectuals and renown among the cities; my Lord commanded me not to allow his work to pass beyond me; every work not done purely for God is hypocrisy, and God does not receive the work of the hypocrite.' 'He continued : 'The guardians ascend with a man's work consisting of Worship almsgiving, fasting the greater and lesser pilgrimages, a good character, observance of silence and recollection of God most high. It is accompanied by the angels of the seven heavens until they have passed through all the veils to the presence of God most high. Then they stand before Him and bear witness to Him of the good work performed solely for the sake of God most high; and God most high says, "You are the guardians over the work of My servant, but I am the Watcher over his heart; this act was not done for My sake, but for the sake of something else; so My curse is upon him." Then the angels all say, "Thy curse and our curse be upon him'; and the seven heavens and those in them curse him. 'At that Mu'adh wept; and then continued: "I said: O Messenger of God, you are the Messenger of God, and I am Mu'adh; how shall I have purity of intention and salvation? Muhammad said: 'Imitate me, even if you fall short somewhat in what you do. O Mu'adh, guard your tongue from slandering your brothers who know the Qur'an by heart; attribute your sins to yourself and not to them; do not justify yourself and blame them; do not exalt yourself about them; do not mingle the work of this world with the work of the world to come; do not act arrogantly in society so that men avoid you because of your bad character; do not whisper to one man while another is also present; do not magnify your

importance above other men so that you lose the good things of both this world and the world to come; do not tear to pieces people's characters so that on the day of Resurrection the dogs of Hell tear you to pieces in Hell. God most high says (Q.79. 2); "By those who draw forth"; do you know what these are, O Mu'adh?' I said: 'What are they, O Messenger of God (may you be ransomed by my father and mother)?' He said: 'The dogs in Hell drawing the flesh from the bones'. I said: 'O Messenger of God (may you be ransomed by my father and mother) who is able to acquire these good qualities, and who will escape from these dogs?' He said: 'O Mu'adh, it is indeed easy for him for whom God makes it easy.' "

Khalid b. Mi'dan said: 'I never saw anyone more assiduous in reading the noble Qur'an than Mu'adh on account of this noble Tradition'. So, you who desire knowledge, reflect on these (sc- bad) qualities. Undoubtedly the greatest cause of these vices becoming established in the heart is the pursuit of knowledge in order to dispute with others and outshine them. 'The ordinary man is far removed from these bad qualities, but the scholar or theologian is in the way of them and is exposed to destruction because of them. consider, then, which of your affairs is most important - to learn how to guard against these 'things destructive' and to occupy yourself with the improvement of your heart and the preparation of your eternal life - or whether it is more important to engage along with the others in the pursuit of such knowledge as will increase your arrogance, hypocrisy, envy and pride, until along with the others you perish.

Undoubtedly, these three qualities are the roots of the vices of the heart, and they have a single field of operation, namely, the love of this world. For that reason the Messenger of God (God bless and preserve him) said, 'The love of this world is the fount of all sin'. At the same time, this world is a field sown for (reaping in) the world to come. If a man takes from this world only as much as is necessary, to help him with regard to the world to come, then this world is for him a field that has been sown; but if he wants this world to enjoy it, then this world is his ruination.

The above is a small part of the science of piety in its exterior aspects and it is the Beginning of Guidance. If you try it out on yourself in practice and find it acceptable to you, then you must turn to The Revival of the Religious Sciences and become acquainted with piety in its interior aspect. When you have built up the interior of your heart in piety, at that the veils between you and your Lord will be removed, the light of mystic knowledge will be revealed to you, there will burst forth from your heart the springs of wisdom, and the secrets of the supernal realm will be made clear to you. Such sciences will become familiar to you that you will hold of no account these new-fangled sciences of which there was no whisper in the days of the Companions (may God be pleased with them) and the Followers. If, however, you pursue the science of argument and counter-argument, of contradiction and dispute, how great will be your misfortune, how protracted your toil, how great your disappointment and your loss! Do what you will. This world, to the pursuit of which you make your religion a means, will nevertheless not be vouchsafed to

you, and the world to come will be kept from you. The man who makes his religion a means to the gaining of this world, will lose both worlds alike; whereas the man who gives up this world for the sake of religion, will gain both worlds alike.

This is all the Guidance to the Beginning of the way in respect of your dealings with God most high by performing what He commands and avoiding what He forbids.



Annexure # 3 (b)

Avoidance of Sin

By: Hazrat Imam Ghazali rahmatullahi alaih

Religion consists of two parts, the leaving undone of what is forbidden and the performance of duties. Of these the setting aside of what is forbidden is the weightier, for the duties or acts of obedience (as described in Part I) are within the power of every one, but only the upright are able to set aside the appetites. For that reason Muhammad (may God bless and preserve him) said: 'The true Flight or Hijrah is the flight from evil, and the real Holy War or Jihad is the warfare against one's passions'. You disobey or sin against God only through the parts of your body. Yet these are a gift to you from God and a trust committed to you. To employ God's gift in order to sin against Him is the height of ingratitude; to betray the trust which God committed to you is the height of presumption. The parts of your body are your subjects; see to it, then, how you rule over them. 'Each of you is a ruler, and each of you is responsible for those he rules over'. All the parts of your body will bear witness against you in the courts of the resurrection, with voluble and sharp, that is, eloquent, tongue, declaring your faults before the chiefs of the creatures. God most high says (Q.24, 25): 'On a day when their tongues and hands and feet will bear witness against them for what they have been doing'; and also (Q.36, 65) : 'Today We shall set a seal upon their mouths, and their hands will speak to Us, and their feet will testify what they have been piling up.' Then guard all your body, and especially the seven parts, for Hell has seven gates, to each of which is allotted a portion of the people of Hell. To these gates are appointed only those who have sinned against God with these seven parts of the body, namely, the eye, the ear, the tongue, the stomach, the genitals, the hand, the foot. The eye has been created for you solely in order that you may be guided by it in darkness, that you may be aided by it in respect of your needs, that by it you may behold the wonders of the realm of the earth and the heavens, and learn from the signs in them. Keep the eye from three things or four, from looking at women other than those you may lawfully look at or looking lustfully at a beautiful form, from looking at a Muslim with a contemptuous eye, from perceiving the disgrace or vice of a Muslim. The ear you ought to keep from listening to heresy or slander or obscenity or vain conversation or accounts of men's wickedness. The ear was created for you solely that you might hear the word of God most high and the Traditions of the Messenger of God (God bless and preserve him) and the wisdom of His saints, and that by gaining knowledge thereby, you might attain to the realm enduring and everlasting bliss. If you listen with your ear to anything of what is disapproved (sc.by God), what was for you (sc.in your favour) will become against you, and what would have been the cause of your success (or salvation) will be turned into the cause of your destruction. This is the greatest possible loss. Do not imagine that the sinfulness belongs only to the speaker and not to the hearer. Tradition says that 'the hearer shares (the guilt of) the speaker, and is like him a slanderer'. The tongue was created for you chiefly that you might frequently engage in the

mention (dhikr) of God most high (sc. in acts of adoration) and in the reciting of His book, that you might direct the creatures of God most high to His way, and that you might declare to God the religious and secular needs of which you are conscious, If you use it for some purpose other than that for which it was created, you deny the goodness of God most high in giving it to you. It is the part of your body with most power over you and over the rest of creation. It is, above all, the slanders of the tongue which throw men into Hell on their noses. So gain the mastery over it to the utmost of your ability, lest it throw you to the bottom of Hell. There is a tradition that 'the man who speaks a word to make his friends laugh is thereby hurled into the pit of Hell for seventy years'. A Muslim met the death of a martyr in battle in the lifetime of the Messenger of God (God bless and preserve him) and someone said, 'May he enjoy Paradise', but Muhammad (God bless and preserve him) said : 'How do you know he is in Paradise? Perhaps he used to speak about what did not concern him and to be niggardly with what gained him nothing'. With regards to your tongue there are eight things to be guarded against:

(1) **Lying:** Keep your tongue from lying, whether in earnest or in jest. Do not accustom yourself to lying in jest, for it may lead you to lying in earnest. Lying is one of the sources of the greater sins, and, if you come to be known as a liar, your uprightness becomes worthless, your word is not accepted, and (men's) eyes scorn and despise you. If you want to know the foulness of lying for yourself, consider the lying of someone else and how you shun it and despise the man who lies and regard his communication as foul. Do the same with regard to all your own vices, for you do not realize the foulness of your vices from your own case, but from someone else's. What you hold bad in another man, others will undoubtedly hold bad in you. Do not therefore be complacent about that in yourself.

(2) **Breaking promises:** Take care not to promise something and then fail to perform it. The good you do to people should rather be in deed without any word. If you are forced to make a promise, take care not to break it, except from inability to fulfil it or from compulsion. To do so is one of the signs of hypocrisy and wickedness. Muhammad (God bless and preserve him) said: 'There are three things, which, if a man practises secretly, he is a hypocrite, even although he fasts and performs the Worship: if, when he relates something, he lies; if, when he makes a promise, he break it; if, when he is given a trust, he betrays it.'

Backbiting: Backbiting within Islam (sc.in respect of Muslims) is more serious than thirty adulteries; so it is reported in Tradition. The meaning of backbiting is the mention of matters concerning a man which he would dislike, were he to hear them ; the person who does this is a backbiter and wicked, even if what he says is true. Be careful to avoid the backbiting of devout but hypocritical persons, namely, by giving people to understand something without actually stating it, as when you say, 'May God made him a better man, seeing what he has done has harmed and grieved me'; and 'Let us ask God to make both us and him better'. This combines two

evil things; firstly backbiting, for by it people come to understand; and secondly justification of oneself and praise of oneself for freedom from sin and for goodness. Now, if your aim in saying, 'My God make him better,' was to intercede for him, intercede for him in secret; if you are grieved because of him (that is, for his sake), then the sin of it is that you do not want to criticize him and make public his wickedness; but in making public your grief at his wickedness, you make a public assertion that he is wicked. Sufficient to keep you from backbiting is the word of God most high (Q.49, 12): 'Do not go behind each other's back; would any of you like to eat the flesh of his brother when he is dead ? Ye loathe it.' Thus God compares you to one that eats carrion.' Thus God compares you to one that eats carrion. How fitting that you should guard against this (sc.backbiting)!

There is another thing which will keep you from backbiting the Muslims, if you reflect about in, namely, that you should examine yourself to see whether there is any open or hidden vice in you and whether you are committing a sin, secretly or publicly. If you find that this is so in your own case, you may be sure that the other man's inability to free himself from what you attribute to him is similar to your inability, and his excuse similar to your excuse. Just as you dislike being openly criticized and having your vices mentioned so he dislikes that. If you veil him, God will veil your faults for you; if you criticize him openly, God will give sharp tongues power over you to impair your reputation in this world, and in the world to come, God will criticize you before all creatures on the day of resurrection. If however on examining your exterior and interior life, you do not come upon any vice or imperfection in it, either religious or secular, you may be sure that your ignorance of your vices is the worst kind of folly, and no vice is greater than folly. If God desired good for you, He would make you see your vices. To regard oneself with approval is the height of stupidity and ignorance. If, on the other hand, you are correct in your opinion, thank God for it (sc.your condition) and do not corrupt it by culminating people and ruining their reputations, for that is the greatest of vices,

(4) **Wrangling:** arguing and disputing with people about matters of theology and metaphysics. That involves injuring and disparaging another party and showing his ignorance, and likewise involves self-praise and self-justification on the grounds of having superior intelligence and knowledge. Moreover it disturbs one's life, since when you contend with someone who is a fool he annoys you, and when you contend with an intelligent person he hates and feels rancour against you. Muhammad (God bless and preserve him) said : 'If a man avoids disputing when he is in the wrong, God builds for him a mansion in the middle part of Paradise ; if a man avoids disputing when he is in the right, God builds for him a mansion in the highest part of Paradise'. The devil must not deceive you by saying to you, 'Make the truth evident, do not dissemble about it'. The devil is always trying to entice fools to evil, presented in the guise of good. Do not

become a laughing-stock for the Devil and have him scoff at you. To make truth evident is good when there is someone who receives it from you, that is, by way of counsel in private, not by way of disputation. Counsel, however, has a distinctive form and character, and requires tact. Otherwise it becomes criticism, and produces more evil than good. If a man associates with the theologians (mutafaqqihah) of this age, disputation and argument come to dominate his nature, and it is difficult for him to be silent, since bad professors have suggested to people that such things constitute excellence and that what deserves praise is the power demonstrate and debate. Flee from them as from a lion. Assuredly disputing is the cause of hatred with God and man.

(5) **Self-justification:** God most high says (Q.53, 33): 'So do not justify yourselves, He best knoweth those who show piety'. When one of the sages (or philosophers) was asked, 'What is wicked truthfulness? He replied, 'A man's praise of himself'. So beware of falling into the habit of doing that. Such conduct assuredly lowers you in people's estimation, and leads to hatred of you in God. If you want to appreciate the fact that praise of yourself does not raise you in other men's estimation, consider what happens when your acquaintances make much of their own virtue, influence and wealth. Your heart refuses to acknowledge what they claim, and your nature finds it excessive; when you have left their company, you blame them. Assuredly when you justify yourself, they likewise blame you in their hearts while you are present, and after you have left their company give tongue to there thoughts.

(6) **Cursing:** Beware of cursing anything that God most high has created, whether animal or food or man himself. Do not be categorical in bearing witness against any of the people of the Qiblah (that is, any Muslim) to the effect that he is a polytheist or infidel or hypocrite. The One Who apprehends secrets is God most high; do not interfere between God most high and His servants. On the day of resurrection you will certainly not be asked, 'Why did you not curse so and so? Why were you silent about him? On the contrary, even if throughout your life you have never cursed Iblis and never employed your tongue in mentioning him, you will not be questioned about that or asked to give an account on the day of resurrection; but if you cursed anyone whom God created, you will have to give account. The Prophet (God bless and preserve him) would never criticize bad food; when he wanted anything, he ate it; otherwise he left it alone.

(7) **Invoking evil on creatures:** Guard your tongue from invoking evil on anyone whom God most high has created. Even if he has wronged you; yet the whole matter is in the hands of God most high. A Tradition says: 'Let the victim invoke evil on the wrongdoer until he requites him; if he does so, then the wrongdoer will be his creditor and he will have to give account on the day of resurrection'. A certain man said much against al-Hajjaj, whereupon one of the fathers

remarked: 'As surely as God will take vengeance on al-Hajjaj for those he wronged, He will take vengeance for al-Hajjaj on those who attack him with the tongue'.

(8) Jestng, ridiculing and scoffng at people: Guard your tongue from that, whether in earnest or in play. It disturbs your reputation, as water in a pool is disturbed by a stone, destroys as water in a pool is disturbed by a stone, destroys respect, induces isolation (or unsociability), and harms the heart. It is the source of contumacy, anger and estrangement, and implants rancour in men's hearts. Do not associate with anyone in jestng, even if they try to associate you in their jests; do not reply to them but turn away from them until they talk about something else. Be one of those who, if they pass some idle joking, pass on with dignity. This much about the various defects of the tongue. Nothing helps you against it except retirement and the preservation of silence wherever possible. Abu Bakr the Upright (may God be pleased with him) placed a stone in his mouth to prevent himself speaking except when necessary; he used to point to his tongue and say. 'This is what has brought all my troubles upon me.' Guard against it, for it is the chief cause of your destruction in this world and the next. The stomach is to be guarded from partaking of what is unlawful or of doubtful legality. Try to obtain what is lawful, and when you have found it try to take less than your fill of it. Satiety hardens the heart (that is, makes the mind less receptive), impairs the intellect, and weakens the memory; it makes the limbs too heavy for piety and for knowledge; it strengthens the desires and aids the hosts of Satan. Satiety arising from things lawful is the source of all evil; what then of satiety from things unlawful? Likewise, to look for lawful food is a duty for every Muslim. Piety and knowledge, along with eating what is unlawful, are like building on dung. If you are content with a coarse shirt throughout the year, (or 'with one coarse shirt a year'), and two loaves of black bread in twenty-four hours, and give up delightng in the finest of delicacies, then you will never lack a sufficiency of what is lawful.

What is lawful is of many kinds. You are not required to be certain about the inner nature of things, but you must avoid what you know to be unlawful, or think to be so on the basis of some sign which is actually present and which by analogy implies unlawfulness. Now the things known to be unlawful are obvious: those thought to be so on the basis of a sign are : the property of the ruler and his deputies (or provincial governors), and the property of those who have no means of livelihood except (professionally) mourning for the dead or selling wine or practising usury or the playing of flutes or other instruments of pleasure. The unlawful includes even the property of the man of whom you know that the major part of his wealth is quite unlawful; while it is exceptionally possible in such a case that the actual things you receive are lawful (that is,

lawfully come by), yet they must be regarded as unlawful, since that is more probable (sc. that they are unlawfully come by). Absolutely unlawful, too, is the consuming of any trust fund where that is done otherwise than in accordance with the provision of the testator. Thus for example, what a person not engaged in theological studies receives from the trust funds of the schools is unlawful; and if a person has committed a sin invalidating his giving evidence, what he receives as a Sufi from a trust fund or other source is unlawful. We have dealt with the bases of the doubtful, the lawful and the unlawful in a special book of *The Revival of the Religious Sciences* (sc. Book 14). You must seek it (sc. the lawful), then; for to know and seek the lawful is obligatory for every Muslim, just like the five Worships.

The genitals should be guarded from everything which God most high has made unlawful. Be as God most high said (Q.23, 5f) : '(Fortunate are...) those who their privy parts do guard, except in regard to their spouses and what their right hands possess. (sc. slave women), for they are not to be blamed'. You will not manage, however, to guard your genitals except by guarding your eyes from looking and by guarding your heart from thinking and by guarding your stomach from what is doubtful and from satiety, for these are the movers of desire and its seed-bed.

The hands should be guarded from beating a Muslim, from receiving unlawful wealth, from harming any creature, from betraying a trust or deposit, from writing what may not be uttered from the pen is one of man's two tongues, so guard it from the same things as the tongue. The feet should be guarded from going to an unlawful place and from hastening to the court of a wicked ruler. To go to wicked rulers where there is no necessity nor compulsion is a grave sin, for it means humbling oneself before them and honouring them in their sinsfulness, and God most high has commanded us to keep away from them when He said (Q.11, 115): 'Lean ye not upon those who have done wrong, lest the Fire touch you...' to the end of the verse. If you do so, seeking their wealth that is to hasten to what is unlawful. Muhammad (God bless and preserve him) has said: 'When a man humbles himself before an upright rich man, two thirds of his religion goes away'. That is in the case of a rich man who is wicked?

In general, when your members move and are at rest, these acts are some of the graces of God most high to you. Do not move any of your members at all in disobedience to God most high, but employ them in obeying Him. If you fall short, the evil consequences will come back upon yourself; if you are diligent, the fruits of your activity will come back to yourself. God is rich enough to do without you and your work. It is only 'by what each one has piled up that he held in pledge' (Q. 74, 41) (that is, men's eternal destiny depends on their conduct in this life). Beware of saying. 'God is generous and merciful; He pardons the sins of the disobedient. This is a true word, but what is meant by it in such a context is false, and the person who repeats it is to be dubbed a fool, according to the definition of the Messenger of God (God bless and preserve him)

when he said: 'The shrewd man is he who masters (or abases) himself and works for what is after death; the fool is the man who makes himself follow his passions and desires things contrary to the command of God'. If you say such a thing, you clearly resemble the man who wants to be learned in the sciences of religion but spends his time in idleness and says. 'God is generous and merciful, able to fill my heart with that knowledge with which He filled the heart of His prophets and saints, without any effort on my part, any repetition, any learning from a teacher. Again, you resemble the man who wants wealth, yet does not engage in farming or commerce or any gainful occupation, but has no employment, and says, 'God is generous and merciful; 'His are the treasuries of the heavens and the earth' (Q. 63, 7); He is able to make me light upon some treasure which will make me independent of gaining a living; He has in fact done that for some men'.

Now you, on hearing what these two men say, count them fools and scoff at them, even although their description of the power and generosity of God most high are true and correct. In exactly the same way men of insight in religion laugh at you when you try to obtain forgiveness without making any effort for it. God most high says (Q.53, 40); '(Has he been told) that man gets exactly the result of his striving'? And again (Q.52, 16): 'ye are only being recompensed for what ye have been doing': and again (Q. 82, 13f.): 'verily the virtuous are in delight, and verily the scoundrels are in a hot place'. So, if you do not, in reliance on His generosity, give up all effort to get knowledge and wealth, likewise do not give up making provision ofr the world to come and do not become remiss. The Lord of this world and of the next is one, and in both He is generous and merciful; His generosity does not increase through your obedience, but it consists in His making easy for you the way by which you arrive at the enduring and eternal realm through patience in setting desires aside for a few days. Such is His great generosity. Do not repeat to yourself these stupidities of the idlers, but imitate men of prudence and resolution, the prephets and the righteous. Do not long to reap what you not sow. Would that all who fasted and performed the Worship and engaged in the Holy War and were pious had been forgiven!

These are all the things from which you must guard you external members. The acts of these members develop only through the attributes of the heart. If, then, you want to guard your members, you must purify your heart, that is, be inwardly pious and not merely outwardly. The heart is the 'morsel of flesh. (Q.22, 5; 23, 14; sc. second stage of the embryo) whose soundness leads to the soundness of the whole body; so see to its soundness in order that there by your members may be sound.

Annexure # 4**ILM-I-QIYAM****(KNOWLEDGE OF GOD'S STANDING AS THE SLAVES' OBSERVER)****Excerpts from Awariful Muarif by: Hazreth Shaikh Shahabuddin Seherwardi
rahmatullahi alaih**

In the opinion of the sufis, ilm-i-qiyam signifieth: a special 'ilm, wherein, in all movings and restings, outward and inward, the slave seeth God standing over him and observing him. This sense is from the Quran. Hence, the slave keepeth himself adorned, outwardly and inwardly, with the garment of rules agreeing with the orders of God and separated from the garment of opposition (to Him). This is a precious 'ilm which, in sufistic idiom, they call 'ilm-i-muraqabah. Who maketh it his inward habit becometh delighted with all exalted miqams and precious hals; the reverence and the fear of God become his teacher in all affairs as Muhammad hath said.

Sahl 'Abdullah Tustari mostly ordered his murids by this 'ilm of precept, and said:

"Void of four things, be ye not:

(i) *'ilm-i-qiyam, that ye may, - in every hal, witness and observer of you, - see God.*

(ii) *the service of devotion, that ye may ever keep your selves established in conformity with devotion to Him.*

(iii) *constantly ask God for the aid of His grace in respect of the above two things.*

(iv) *presevere in these three things till death; for, in these four things are the good of this, and the next, world, and happiness inwardly and outwardly."*

'Ilm-i-qiyam is the dhikr of the heart at the time of motion of limbs and resolution of the heart in resolution of the heart in remotion of limbs and resolution of the heart in respect to: (a) qiyam, on himself, (b) shuhud-i-haqq on himself, so that in conformity with that ordered, the motion and the resolution may be. This they call:

(a) *dhikr-i-faridah, the dhikr of God's ordinance.*

(b) *dhikr-i-zaban, the dhikr of the tongue.*

(c) *dhikr-i-fadilat, the dhikr of excellence.*

Thus, they say : Yesterday is dead ; tommorow is not born; today is in the agonies of death.

Who is engaged in the dhikr of the past and of the future is in destruction.

The safety and the salvation of the people is in their being engaged in the ordinance of the time (ilm-i-qiyam), with the practice of the pleasurable deed. Because, in this has, theirs can be :

Breathing.

Doing anything.

Rrest.

Favour than other 'ilms, this 'um is more dear, more strange, more profitable.

Yours the service of that in surely whereof are included perpetual country and constant favour.

Who perpetually seeketh this fortune without preface maketh severance of connections; without shunning the society of strangers, patience as to the opposition of nafs appeareth not.

ILM-I-HAL (KNOWLEDGE OF THE MYSTIC STATE)

Of the special sufistic 'ilms, one is 'ilm-i-hal which consisteth:

in regarding the hearth and considering the mystery of that state (which is between the slave and the Lord) by equalling the increase and the loss; by levelling powerfulness and feebleness by the touchstone of proof, so that by observing truths and by preserving rule he may establish hal.

For, there is a rule for every hal in respect to its own nafs, according to: (a) the time, (b) the maqam.

Thus from the hal of rida, in respect to its nafs, is a rule, -the rest of nafs.

As to the calamities arising from God's order, according to the time when calamity:

(a) increaseth is a rule, - the performance of thanks so long as the increase of the hal of rida and the folding of nafs in the folds of despair are not confirmed until the quality of independence and the pride becometh not evident.

(b) ceaseth is a rule - asking God for help so that He may open the door of advance and of increase; may preserve nafs

from motion; and (for desire of increase) may into the slave's heart being a desire shauq, exciting and a shauq, affliction mixing.

For the increase of the hal of rida is another order and rule in the stage :

(a) of concordance (with the orders of God),- rida and joy.

(b) of opposition - denial and grief.

In each of these two stages, contrary to the rule of increase, is a rule for the decrease of the hal of rida.

Who regardeth the form of his own state between him and the Lord, according to its rule, according to every time and stage, is preserved; and to the maturity of perfection and to the stage of men (devoted to God) reacheth.

Who is careless of it is not secure of the robbers of the Path. This is an employment wherein if his life be expended, not discharged is its due.

The holy travellers of this Path are separate according to difference of power of capacity and of weakness thereof.

Some, in their nafs, know this difference of circumstances (joy and sorrow) and thereby discriminate between their increase and decrease.

Momently, in respect of a former moment they discover the difference of their hal.

Some discover this change at times; some in hours; some in days.

Sahl 'Abdullah Tustari hath said: "Safety, the slave gaineth not, save when he is learned in his hal and forgetteth it not; and, by it, is obedient to God." They asked saying: "What is the 'ilm-i-hal?" He said : "Whose state with God is the obandoning of will and the negation of desire, ever regardeth this hal according to exigency; and ever abandoneth design; whenever in himself, he findeth inclination to a plan, he denieth it; what knoweth he but that it is the repeller of his hal."

Sahl hath by the abandoning of will made the speciality of the 'ilm-i-hal, because loftier than it is no hal.

ILM-I-YAQIN (KNOWLEDGE OF CERTAINTY)

'Ilm-i-yaqin (the knowledge of certainty) signifieth: the revelation of the light of haqiqat ini the state of concealment of humanity by the evidence of wajd (ecstasy) and of dhauq (delight), not by the guidance of 'aql (reason) and hadith (report).

They call this light: (a) beyond the veil,- the light of faith, (b) through the veil, - the light of yaqin.

Veirly, not more than one light- the light of faith - is there when it becometh the heart's agent.

Without the veil of humanity, it is the light of yaqin. As long as a residue of existence is, ever the could of the qualities of humanity go rising from the soul of humanity, and covereth the sun of haqiqit (truth)

Sometimes, it becometh scattered; and by way of wajd, the heart from the flashing of the light gaineth dhauq, as the cold-stricken one, on whom suddenly shineth the sun's light from its splendour and warmth gaineth dhauq (delight) Regard the sun as the haqiqal-i-haqaiq (the truth of truths); its light, like the flashing of haqiqat, shining from outside the veil of the light of safety, manifested through the veil of the light of yaqin; and the cold-stricken one, like that one veiled with the qualities of humanity in the light of faith.

Then is the light of faith ever firm; the light of yaqin, something flashing and bright, as in the hadith.

Yaqin hath three degrees. Thus, as to the sun's existence, a person is void of doubt:

(i) by seeking guidance from beholding the sun's splendour and understanding its heat. This is 'ilm-ul-yaqin.

(ii) by beholding the sun's body. This is ain-ul-yaqin.

(iii) by the dispersing of the eye's light in the sun's light. This haqq-ul-yaqin.

Then -

(a) in 'ilm-u'l-yaqin, it is known verified and evident.

(b) in 'ilm-u'l-yaqin, it is manifest and witnessed.

(c) in 'ilm-u'l-yaqin, a double way ariseth in consequence of :

the witnesser.
the witnessed,
the looker on.
the looked on.

Thus, the seer becometh the eye; the eye, the seer.

In the hal of the residue of the composition, this sense (like lightning that cometh into flash and immediately expireth), appenreth not more than a moment to the perfect and to those joined with God

If an hour it be left, the thread of composition looseneth, and the way of existence ariseth (and departeth). Of yaqin :

(a) the root is 'ilm-u'l-yaqin.

(b) the branches are 'ain-u'l-yaqin and haqq-u'l-yaqin.

Faith hath many degrees, whereof one is yaqin:

Yaqin giveth the heart freedom from the perturbation of doubt: it, the Shar' hath called faith as in the hadith.

What by way of adducing reasonable proof becometh known is far from 'ilm-u'l-yaqin, because :

- (a) that (the adducing of reasonable proof) is the 'ilm of adducing proof.
- (b) this (yaqin) is the 'ilm of hal.

Not all at once, save by the rising of the sun of haqiqat, becometh the darkness of doubt removed.

NAFS (ESSENCE)

Nafs hath two meanings:

(a) *nafs-i-shay (the nafs of a thing) which is the dhat (essence) and the haqiqat (truth) of a thing. Thus they say: "By its own nafs, a certain thing is standing."*

(b) *nafs-i-natiqah-i-nasani (the human rational nafs) which is the abstract of the graces of the body, which they call the human natural soul, and a luminosity (which is bestowed on it from the lofty human soul) by which luminosity the body becometh the place of revelation of iniquity and of piety, as the Qur'an hath said.*

The ma'rifat of nafs is in all qualities difficult, for nafs hath the nature of the chameleom.

Momently appeareth a different colour; hourly cometh forth another form. It is the Harut of the Bable of existence; momently, another vanishing picture on water nafs expersseth, and beginneth another sorcery.

Hints as to the ma'rifat of nafs are (found) in the links and conditions of the ma'rifat of God.

The recognising of nafs in all its qualities, and the reaching to a knowledge of it, is not the power of any created thing. Even so difficult is the reaching to the substance of the ma'rifat

of God, and even so, to the ma'rifat of nafs, as 'Ali hath said.

The names of nafs are :

Naf-i-ammarah, imperious nafs (concupiscence).

Nafs-i-lawwamah, reproaching nafs.

Nafs-i-mutma'innah, restful nafs.

They call nafs:

(a) *Nafs-i-ammarah. At the beginning, as long as under its sway, is existence.*

(b) Nafs-i-lawwamah. In the middle when obedient to the heart's sway it becometh, while is left yet some residue of the nafs of obstinacy whereon it ever reproacheth itself.

(c) Nafs-i-muima'mmah. At the end, when extirpated from it, become the veins of contention and of a obhorrence; when from contention with the hear it gaineth rest, and becometh obedient to order; when to rida becometh changed its abhorrence.

In the beginning, when nafs is yet firm in the dwelling of nature, it ever wisheth to draw to its own low dwelling the ruh. (soul) and the heart from the lofty region, and ever giveth to itself in their sight the splendour of a new decoration. As a broker, shaitan adorneth the worthless majesty of nafs; and restless for it maketh souls and hearts, so that he may make low the exalted soul, and polluted the purified heart.

Thus have said Sahl 'Abdullah, Abu Yazid, and Junaid:.

The suspicion is that between the heart and rational nafs is no difference.

Nafs-i-mutma'innah is indeed another nafs. They know not that it is verily nafs-i-mutma innah which is stripped of the garment of vagrancy, and clad in the nonour-robe of rest and of rida, and which hath taken the heart's colour.

Whenever nafs-i-ammarah taketh the heart's colour, the heart also taketh the soul's colour (and pursueth good deeds).

ON SOME OF THE QUALITIES OF NAFS

The source of the blameable qualities in man is nafs; the source of the laudable qualities is ruh (the soul)

The blameable qualities of nafs are ten.

(1) Hawa' (desire). Nafs desireth to advance as to its desires; to place in its bosom the desires of nature; to bind on its waist the girdle of its consent with desire and to hold God in partnership, as saith the Kalam-i-Majid.

This quality departeth not save by austerity and by love for God.

(2) Nifaq (hypocrisy). In many outward states, nafs is not concordant with its interior; not one before it, is man's being absent or his being present.

In man's presence, nafs praiseth and displayeth sincerity; in his absence, - just the contrary.

This quality departeth not save by the existence of sincerity.

(3) Riya' (hypocrisy). Ever in its bond is nafs that, in man's sight, it may keep itself adorned with laudable qualities (though in God's sight through hypocrisy they are blameable)

Abundance of property and boasting thereof, pride, violence and independence.

Whatever is reprehensible before the people, nafs shunneth and concealeth, - though in God's sight it be laudable:

Faqr (proverty) laudable in God's sight ; reprehensible

Submission in the people's.

Humility

This departeth not save by knowledge of the paltry worth of the people as Junaid and Abu Bakr Waraq have said.

Nafs is a hypocrite like unto fire that revealeth the good quality (light), and concealeth the bad quality (consuming).

Although nafs revealeth the beautiful and concealeth the ugly, - it is not concealed save to those of defective vision.

It is like unto an old woman detestable of appearance, who adorneth herself with sumptuous appearance, who adorneth herself with sumptuous apperel of varied colour and with henna. Only to boys doth that decoration appear to be good; to the wise abhorrence increaseth.

(4) The claim to Godship, and obstinacy against God.

Nafs ever desireth that people should praise it; should obey its orders; should love it above all; should of it be fearful and display the bond of dependence upon its mercy.

Thus against these orders, God cautioneth His own slaves.

These qualities depart not save by the glory of the qualities of God.

(5) Pride and self-beholding. Nafs ever looketh at its own beauteous qualities; regardeth with contentment the form of its own ha. The paltry benefaction that from it occurreth to another, it exalteth; for years forgetteth it not; and regardeth him as being immersed in obligation.

If to nafs, great benefaction cometh, it regardeth it as paltry and almost forgetteth it.

This is of the number of deadly sins as Muhammad hath said, and as is entered in the Hadith.

This departeth not save through self-contempt.

(6) Avarice and parsimony. Whatever chattels of goods and of desire it gathereth, it letteth not go save through pride, or through fear of poverty (in the future)

When this quality is strong in nafs, from it springeth envy, for envy is the breeding of miserliness for the property of others.

If it see another with special favour, it seeketh his decline; when it gathereth power, hate appeareth.

Him, who with itself gaineth equality in affluence; whom it seeth distinguished for an excellence, whom it regardeth as the cause of a favour being refused, - his destruction, nafs ever desireth.

This departeth not save under the power of the light of yaqin.

(7) Greediness and asking for more. Nafs is ever in prolonged delights, and restricteth not itself. Never becometh full the stomach of its need.

It is like the moth that with the candle's light contenteth not itself; by understanding the injury of its heat it becometh not warned; and casteth itself on the body of the fire so that it becometh consumed.

As nafs suffereth calamity, so its greed for delight becometh greater.

This departeth not save by wara' (austerity) and by takva (piety).

(8) Levity and light-headedness. Nafs resteth on nothing. When thoughts of lust and of desire arrive, it putteth not in the first place steadiness or delay; it immediately desireth to enact it; therefore in their (proper) place evident become not rest and motion. For its desire, it displayeth celerity.

The sages have likened it to the spherical globe which they place in a court, plain and smooth. It is ever in motion.

This departeth not save byt patience.

(9) Haste to fatigue. To nafs, fatigue of things quickly appeareth; and to its showeth the false idea that its being up plucked from the present state and its being employed in a following state-will be its rest.

It knoweth not that the guidance of ideas like to these will never convey it to its idea. Mostly, the form of occurrence is contrary to its purpose.

If it gain success, then everything that was pleasing becometh abhorrent to it.

From this calamity it is impossible to escape save by the establishing of the ordered thanks (to God).

(10) Negligence. As towards desires is haste, so towards devotion and good deeds is slothfulness. This disease departeth not save by great austerity and rigorous effort, which fighteth

nature by coldness and dryness; and maketh it acceptable of order and gentle and smooth like tanned skins.

To each of these qualities, of nafs, physicians of nafs (Proph ets and holy men, their followers) have applied a remedy.

These ten qualities are the mother of qualities, wherefrom many other qualities are derived.

The roots and the branches of lustful qualities are all sprung from the root of the creation of nafs. That is the four natures :

Heat

Cold

Wetness

Dryness

MA'RIFAT-I-RUH (DEEP KNOWLEDGE OF THE SOUL)

The ma'rifat of the soul and the majesty of its understand is lofty and inaccessible. Not attainable is its acquisition with the noose of reason. It is a simurgh that hath its nest on the Qaf (Caucasus) of majesty ; and as the prey of understanding entereth not the dwelling of writing.

It is a jewel that hath risen from the abyss of the ocean of grandeur; not possible is the writing of its qualities by the scale of conjecture.

The Lords of revelation and the Masters of hearts (who are prefects of the mysteries of the hidden, and who have become free from the following of desire and from the servitude of nafs) have grudged explanation save by hint.

The most honoured existence, and the nearest evidence to God, - is the great soul which to Himself God hath joined.

Great Adam, the first khalifah, the interpreter of God, the key of existence, the reed of invention and the paradise of souls, - all signify the qualities of ruh (the soul); and the first prey that fell into the net of existence was the soul.

The will of the ancient one assigned it to His own khilafat in the world of creation; entrusted to it the keys of the treasuries of mysteries; dismissed it for sway in the world; opened to it a great river from the sea of life - so that ever from it might seek aid of the bounty of life; might add to the parts of the universe; might convey the form of divine words from the establishment-place of collection (the Holy Existence) to the place of separation, (the world) might give, with the essence of abridgment, dignity in the essence of division. To it, God gave two glances of divine blessing:

- (a) One for beholding the majesty of qudrat.
- (b) The other beholding the beauty of hikmat.

The first glance signifieth natural reason; its result is love for God.

The second glance signifieth reason, common and low; its result is wholly nafs.

Every bounty, the aid whereof the soul of increase seeketh from the essence of collection (God), -worthy of it, universal nafs becometh.

By reason of active deed, of passive deed and of power, of weakness, the attribute of male and of female appeareth; in the soul of increase and universal nafs- the custom of love-making become confirmed by the link of temperament; by means of marriage, the races of worlds become existing; and by the hand of the midwife of Fate appeared in the apparent world.

Then all created beings are the outcome of nafs and of ruh (the soul.)

Nafs is the result of ruh; ruh, of order. Because, by His own self, without any cause (whereto the order is the hint) God created the soul; and by the means of ruh (whereof creation is the hint), the crowd of created beings.

Since it is necessary that every khalifah should be the comprehender of varied qualities, He clothed the God-like grace and the endless bounty of the soul, in the khilafat of creation, with the honour-robe of all names, and with the qualities of His own beauty and grandeur; and made it honoured in the chief seat of creation.

When the circle of causing to create reached accomplishment, in the mirror of the existence of dusty Adam, the soul became reflected; and in it, all the names and God-like qualities illuminated.

Spread abroad in lofty places became the rumour of Adam's khilafat; and on the mandate of his khilafat came this roval seal; on the standard of his blessing became revealed this Qur'anic verse : "To Adam, all names He made known"

In the grasp of his sway, they placed the gate of subduing and the eye of decreeing

For his adoration, they ordered the angels, for that tranquil

lity (collectedness) was not the angels'.

Some of the angels are in the stage: (a) of jamal (beauty) only; they are the angels of kindness and of mercy, (b) of jalal (grandeur) only; they are the angels of wrath, of mercy and of vengeance.

By all names, Adam knew God but the angels only by that name, which was their stage.

The existence in the material world:

(a) of Adam became the stage of the form of ruh in the hidden world.

(b) of Havva (Eve) the stage of the form of nafs in the hidden world.

Havva's birth from Adam is like unto the birth of nafs from ruh (the soul); and the effects of the marriage of nafs and ruh, and the attraction of male and of female, became assigned to Adam and Havva.

Like to their issuing from ruh and nafs came into existence the atoms of progeny (which were a deposit in Adam's backbone) by the union of Adam and Havva.

The existence of Adam and Havva became the exemplar of the existence of ruh and nafs.

In every person of mankind, another exemplar becometh-by the union of ruh (in part) and of nafs (in part) transcribed from the exemplar of Adam and Havva.

Became produced the birth:

(a) Of the heart from the two (soul and nafs)

(b) Of the form of the male of the sons of Adam from the form of the universal soul.

(c) Of the form of the female from the form of universal nafs.

In the form of the female, no Prophet hath been sent. Because by reason of sway in the souls of men and by its effects in creation, prophecy hath the attribute of the male; and the means of revealing the mystery of prophecy is the soul suitable to the form (of man).



Annexure # 5

Advise from beyond the grave

Faisla Haft Masla

(Decision on Seven Controversial Religious Issues)

by

Haji Imdad Ullah Muhajir Makki

(The Spiritual Guide & Imam to Deobandi & Tableeghi Jamaat Scholars)

Translated with Commentary

By A. Mughal

Edited & Published by

Ahle Sunnat Wal Jamaat

(UK)

Dedication

Dedicated to my master and spiritual guide who opened up my heart enabling me to distinguish between the Truth and Falsehood and between Iman and Hypocrisy. And to those Muslims specially Ahle-Sunnah who wish to seek the righteous path but are confused in the prevailing environments where so many controversial and evil beliefs are mushrooming in the Muslim Ummah that the Truth is difficult to find.

A. Mughal.

Nov.,2000,

London, U.K.

Introduction**by****A. Mughal**

This book is the English translation of the booklet "Faisla Haft Masla" meaning the decision on seven controversial religious issues in the Muslim Ummah by Haji Imdad Ullah Hanafi Muhajir Makki. The author is the well known Islamic scholar and Sufi of the 19th century.

The importing of the Wahhabi teachings from Najd into Indian sub-continent by Moulvi Ismael Dhelvi and promoting them in the form of his book "Taqwiyat-ul-Iman" split Haji Imdad Ullah's mureeds and associates, regarding some seven religious matters, into groups, criticising and calling each other Kafir or Mushriq, thus frustrating and demoralising the Muslim Ummah. This was painful for Haji Imdad Ullah. In order to reconcile the parties differences and bring them together, he wrote this booklet providing very liberal, logical and scholarly solutions so as to be accepted by each faction. If these were accepted, there would have been no further divisions in the Muslim Ummah and there would have been no Deobandis or Tableeghis. This booklet is the honest endeavour on the part of Haji Imdad Ullah advising Ulama to refrain from giving Fatwas of Mushrik, Kafir and Bid'ati to Muslims and from becoming tools in splitting the Muslim Ummah since united we will win and divided we will fall. This booklet is an eye opener for the Muslims in general and the Deobandis, Tablighis and Wahhabis in particular that with liberal thinking and with accommodation of the beliefs of other factions within the folds of Shariah, the present division amongst Muslims can be reversed.

Muslims were living in harmony in Britain until the sixties when Wahhabis, Deobandis and Tableeghis started arriving in this country with plans to take over the established Ahle Sunnah mosques through different possible means. This resulted in eruption of fighting in many mosques giving excuse to the British Police to walk into the mosques with boots and dogs to maintain peace and order, leaving the Muslim Ummah divided, disillusioned and dishonoured. During my many years of teaching career in U.K., many confused Muslim students approached me for the clarification of religious matters similar to those discussed in this booklet. With their simple Islamic backgrounds from Indian Sub-continent, where their families hold Maulood Sharif, Khatams on Mehraj-un-Nabi and Shab-e-Barat, Chehlum (the prayers on the 40th day for the departed soul), Dhikr of Allah etc, they were told by the members of Deobandis, Wahhabis and Hizbul Tehrir that they were committing Kufr, Shirk and Bidah. I used to explain and clarify to them these matters, the way Haji Imdad Ullah has done in this booklet and Alhamdo-Lillah, they

were satisfied in their hearts.

I would like to give a brief account of how I got involved in translating the present booklet. Many years ago, when I was a college student in Lahore, I once happened to go to a mosque for my Friday prayer where I had never been before. During the speech, the Imam stunned me with the remarks that the fighting between Imam Hussain (Raddi Allahu Unho) and Yazid was political and we should not refer to Imam Hussain (Raddi Allahu Unho) as Sayad-ul-Shohada (the leader of martyrs) and should not call Yazid Jahanami (destined for Hell) and there were evidences that Yazid was Janati (destined for paradise). I could not believe my ears that those words were coming not from a Kafir but from a person supposed to be a Muslim scholar. I left the mosque without saying my Friday prayer. On enquiring from my father, I came to know that the above refereed Imam must be a Wahhabi because these people do have such absurd beliefs (1). I also came to know that there are other factions in the Muslim community. This initiated an interest in me to know and do research about the various sects in Islam. During these investigations, besides acquiring a detailed knowledge about the various sects in the Muslim Ummah, I came across this present booklet which I found very comprehensive attempt by Haji Imdad Ullah trying to bring various factions, at least in seven disputed matters, together. Since Wahhabism had a profound effect on the Muslim Ummah and their beliefs, which necessitated the need for writing this booklet by Haji Imdad Ullah, it will not be out of place to give a brief account of the origin of the Wahhabis, their teachings and their atrocities against the Muslim Ummah, causing its disintegration which we see today.

Brief History of Wahhabism

Until 12th century Hijra , there were many empires of Muslims all over the world specially the Ottoman Empire, which being the greatest and biggest empire was an eye sore for the British and the European countries engaged in conquering more and more colonies for extending their empires. Realising that they could not bring down the Ottoman Empire through the battle field, they devised carefully organised plans to split the Muslim Ummah under Ottoman Empire. These plans involved promoting Arab Nationalism, moral corruption amongst young Muslims, hate against Ottomans and creating new religious factions in the Muslim Ummah. Mohammad bin Abdul Wahab (to be refereed as Sheikh-ul-Najd in the rest of the text) is the product of this conspiracy against the Muslim Ummah which eventually lead to the disintegration of the Ottoman Empire, the strongest protectorate of Islam and the Muslim Ummah. Sheikh-ul-Najd was born in 1703 A.D., in Najd in the place called Ainia in the valley of Hanifa.

His father Sheikh Abdul Wahab and brother Sheikh Suleman were Mutaqi and Salaah Islamic scholars and well known Hanbali jurists. It is the same place from where the first Fitna (sedition) erupted in the time of the Holy Prophet (Sallal laahu alaihi wasallam), when Musaylima Kadhdhab declared his (false) prophethood which was eventually crushed. From the same place a great Fitna was started by the Sheikh-ul-Najd in 1115 H , which like an earthquake, devastated the fabric of the Muslim Ummah, the effects of which are eroding its texture even today. From his early times he used to read the life histories of the false claimants of prophethood like Musaylima Kadhdhab, Aswad Ansi and Taleha Asadi and also the teachings of Khariji scholars, Ibn-e-Tahmmiya and Ibn-e-Qayam. Being influenced by these reading, many ulama believe, he had intentions to claim to be a prophet but he could not get the right and favourable atmosphere for it and eventually settled down to declare himself as an Imam and a Mujtahid. He, however used to criticise the Holy Prophet (Sallal laahu alaihi wasallam), insult Prophet's Ashabs (companions, Raddi Allahu Unho) and declared Ahle Sunnah Muslims and scholars as Kafirs, for which his father used to rebuke him and tell him off. His brother refuted the teachings of Sheikh-ul-Najd and even wrote a booklet "Asawak-ul-alia", criticising and condemning his teachings. His teachers used to say that he would create a big Fitna for the Muslim Ummah. Many Ulama and Mashaikh including his father, through the light of their Iman, predicted from the signs from the face of the Sheikh-ul-Najd that he would be a deviator going astray from the righteous path and would lead many people to the same fate. With his father's death in 1740 A.D., he became very active in spreading his teachings which were restricted while his father was alive.

Though he was planning to launch his ideas under a new religion, he could not gather enough courage and support till he met a British spy, Humphery (2) who was working under the fake name of Mohammad. He was very fluent in Turkish and Arabic and well versed in all aspects of Islam. He was entrusted by Britain with the responsibility to hire some Muslim scholarly person who could break the fabric of the Muslim Ummah by destroying Muslim heritage like the monuments, graves and tombs of their holy ancestors, removing the love and the honour of the Holy Prophet (Sallal laahu alaihi wasallam) from the hearts of the Muslims and causing confusion and disbelief by introducing new ideas and beliefs in Islam and thus destroying the Ottoman Empire, the strongest defender of the Muslim Ummah.

Excerpts from "The Memoirs of the British spy Humphery" About Sheikh-ul-Najd

"Mohammad bin Abdul Wahab (Sheikh-ul-Najd) was a high flyer. Lover of grandeur, short tempered, hated Ottomans, Ahle Sunnah Ulama and Mashaikh and was so obstinate that he would even criticise Khulafa-e-Rashideen (Raddi Allahu Anhum). He used to claim that he was more knowledgeable than Imam Abu Hanifa (Rehmat Ullah Aley) whom he said was not trustworthy and even used to pass insulting remarks against him. He claimed that half of the Sahih Bukhari was rubbish. He believed in the Quran only and would like to interpret the Quran in his own way even against the (established) truth and realities. I realised that he would be the most suitable person to put the plans of the British Government (for the destruction of the Muslim Ummah) into practice. I developed inseparable relations with Mohammad bin Abdul Wahab (Sheikh-ul-Najd)"

Humphery then brain washed the Sheikh-ul-Najd to believe that:

- (i) Allah made him a man of great ability, virtues and honour even more than Hadhrat Ali and Hadhrat Umar (Raddi Allahu anhum) and if he were in the time of the Holy Prophet (Sallal laahu alaihi wasallam), he would have been his successor.
- (ii) He was the person who could bring about the expected revolution in Islam and save it from the downfall.
- (iii) He should demolish the graves and the tombs of Bazurgan-e-Deen (the holy and saintly ancestors), pleading that visiting them was Shirk and against Shariah (The British aim behind this was to break the link of the Muslim Ummah with its heritage.... Translator).
- (iv) He should remove the turban from the heads of the Ulama (The British aim behind it was to remove the dignity and the honour of the Ulama ... Translator).
- (v) He should promote Arab Nationalism and revolt against the Ottomans.
- (vi) Jihad (holy war) waged by the Holy Prophet (Sallal laahu alaihi wasallam) was for self defence only and was not permitted any more. (This explains why the Wahhabis never waged any war against non-Muslims but only killed Muslims...Translator)
- (vii) He should enjoy "Mutta" (temporary marriage) when it was allowed in the Holy Quran. Why should he follow Hadhrat Umar (Raddi Allahu Unho), who prohibited it, when Sheikh-ul-Najd himself was more knowledgeable and virtuous than Hadhrat Umar(Raddi Allahu Unho) .
- (viii) He should enjoy drinking since wines mixed together with water were permissible according to one Rawayat (Tradition).

Then Humphery hired a prostitute, Safia for Mutta with the Sheikh-ul-Najd. She very

successfully made the Sheikh-ul-Najd alcoholic and a sex addict. Humphery and Safia later arranged for another very beautiful Jewish girl Aseea, for Mutta for the Sheikh-ul-Najd's pleasure and this team completely tamed the Sheikh-ul-Najd to serve the British cause.

One day, to further tame Sheikh-ul-Najd to serve the cause of the British conspiracy, Humphery narrated a false dream to the Sheikh-ul-Najd that he saw the Seal of the Prophet (Sallal laahu alaihi wasallam) who kissed the Sheikh-ul-Najd and told him that he was the inheritor of his knowledge and his successor in promoting the religious and worldly affairs of his nation. This encouraged the Sheikh-ul-Najd to make a firm decision to declare his new religion.

After reporting his successes to The British Government, Humphery was sent back to Najd to make a deal with the Sheikh-ul-Najd for declaring and inviting (Muslims) to a new religion. The British Ministry of New Colonies repeatedly emphasised that the Sheikh-ul-Najd was trustworthy and the most suitable person to accomplish the plans of its Government and be dealt with very cautiously

The British Government handsomely financed and equipped Sheikh-ul-Najd with arms and promised him all possible help. In confirmation of the wishes of Sheikh-ul-Najd, the British Government designated the area near Najd in the Arabian Peninsula as his first seat of Government. Having agreed to this mutually benefitting arrangement, Humphery under the fake name of Abdullah, started working in collaboration with Sheikh-ul-Najd for the accomplishment of the following British programme:

- 1) Those Muslims who do not embrace his religion be declared as Kafir, their life, honour, sanctity and wealth be destroyed and their wives and children be sold as concubines and slaves respectively.
- 2) The Kaaba be demolished on the pretext of Idol Worshipping. Muslims be stopped from pilgrimage and the Arab tribes be incited for the killing and looting of the pilgrims.
- 3) The Arab tribes be instigated to disobey and wage war against the Ottomans. For this a well equipped Arab army was planned to be established. All possible troubles and worries should be created for the Ottomans and the Nobles of Hijaz to bring down their honour, respect and influence.
- 4) (Under the pretexts) that the customs of Shirk and Idolism were dishonouring the Holy Prophet (Sallal laahu alaihi wasallam), all holy places, graves and tombs in Mecca, Madina and other cities be demolished. (We observe that whenever Wahhabis got an opportunity and power, they destroyed all such places of Muslim heritage and today nothing is left except the tomb of the Holy Prophet (Sallal laahu alaihi wasallam) and the Holy Kaaba). (Translator)

5) To spread disturbances, troubles and disruptions in all Muslim countries wherever and whenever possible.

6) From the evidences of the (fake) Traditions, exclusions and inclusions in Quran be carried out followed by publishing and promoting a Modern Quran.

The Sheikh-ul-Najd assured Humphery that he would do his utmost to accomplish the programme of the British Ministry of The New Colonies but did not agree for the demolition of The Kaaba, or declare Hajj as Idol Worshipping nor for writing a new Quran because he was afraid that the Ottoman Empire would send a big army to Arabia in their pursuit to which they could never face. Humphery accepted his excuse as reasonable since at that time the political and the religious atmospheres were not compatible to such actions.

After two years of preparations Sheikh-ul-Najd announced his new religion In 1143 H. They faced severe opposition from some quarters but they bribed their opponents and hired many spies to bring all information and future plans of their enemies.

After successfully launching the above British plan by the Sheikh-ul-Najd in the Arabian Peninsula, the British Ministry of new colonies decided to provide political support to this programme. To this end, the ministry directed Mohammad bin Saud, one of its allies to cooperate and support the Sheikh-ul-Najd. The Ministry also secretly sent a representative to the Sheikh-ul-Najd for emphasising the necessity of both Mohammads to work together, the Sheikh-ul-Najd would be responsible for all religious matters while Mohammad bin Saud would deal with the political aspects of this alliance. Those two leaders established their government's capital at the city of Dariya. The Ministry of New Colonies was generously funding them. Humphery was assigned the religious and political directions for this new Islamic government and both Mohammads were following those directions in carefully calculated steps.

Excerpts from the Urdu Book "Tareekh-e-Najd-o-Hijaz" by Mufti Abdul Qayyum Qadri, Pakistan, regarding the beliefs of Sheikh-ul-Najd and the atrocities committed by the Wahhabis against the Muslim Ummah

(A) The Beliefs of Sheikh-ul-Najd:

- (1) All Muslims for the last six hundred years were Kafirs.
- (2) He wrote his first book "Kitab-ul-Tawheed" in which he labelled all Ayats about Idol Worshippers, Munafeqeens and Mushrequeens on the Ahle Sunnah and stereotyped them as Kafir and Mushriks to get them killed. (This was foretold in a Tradition in Bukhari)
- (3) Like the Prophets he claimed that anybody who did not believe in him was Kafir and be executed.

(4) Anybody who accepted his religion was told to renew his shahadah and Hajj, if he had already done Hajj because he was previously Mushrik and Kafir. He was made to confess that his parents, all Muslims and prominent Ulama in the last 600 years were Kafirs. Anyone who refused this declaration was declared as Mushrik and would be slain even though he was a Mutaqi and all his possessions were forfeited. While on the other hand, anyone who accepted his command would be declared as Momin even though he was a Fasiq or Fajir.

(5) He used to call the Holy Prophet as Tarish (postman). (Allah forbid)

(6) He used to claim that there were so many lies in Sulah Hudaybia.

(7) His stick could kill a snake and was better than The Holy Prophet (Sallal laahu alaihi wasallam) who was dead and was of no use to them (Allah forbid).

Note: Because of his beliefs 4,5 and 6 above Ulama gave the Fatwa of Kufr on Sheikh-ul- Najd.

(8) He disliked and felt troubled if anyone recited Darud Sharif.

(9) He used to severely punish those who recited Darud Sharif on Friday evenings and from Minarets after Adhan. He even got one blind Muezzin tortured and killed because of this. He used to say that reciting Darud Sharif from the minarets of mosques is more sinful than the sound of singing with music from the house of a prostitute.

(10) He burnt all the books of Darud Sharif and Dalael-ul-Khairrat and claimed that their reading was Bidah.

(11) He got all books of Fiqah, Tafseer and Traditions burnt and used to do interpretation of Quran according to his choice and advised his deputies to do the same.

(12) He claimed that he was Hanbali but that was a lie, camouflage and disguise to cheat people. His brother Sheikh Suleman was a Hanbali scholar who wrote a book criticising and condemning the Sheikh-ul-Najd and his beliefs.

(13) He used to stop Muslims from visiting the grave of The Holy Prophet and he used to torture and get the beard shaved of the person whom he came to know had visited.

(14) He denied the Wasila (means) of The Holy Prophet (Sallal laahu alaihi wasallam). He used to quote the case of Hadhrat Umar (Raddi Allahu Unho), taking Hadhrat Abbas and other Companions (Raddi Allahu Anhum) to an open field for Salat-Istasqa (the prayer for rain) through the Wasila of Hadhrat Abbas (Raddi Allahu Unho), being the uncle of the Holy Prophet (Sallal laahu alaihi wasallam), as a pretext that Wasila of The Holy Prophet (Sallal laahu alaihi wasallam) was not called for because the Holy Prophet (Sallal laahu alaihi wasallam) had passed away. But he became speechless when referred to the Tradition narrated by Hadhrat Abdullah bin Abbas (Raddi Allahu Anhum), according to which the Jews used to pray through the Wasila

of The Holy Prophet (Sallal laahu alaihi wasallam) and their prayers were answered even before the holy Prophet (Sallal laahu alaihi wasallam) was born (5). This fact is also mentioned in The Holy Quran (6). There is also a tradition that in a time of a severe draught when the Companions (Raddi Allahu Anhum) came to Hadhrat Aisha (Raddi Allahu Unha) asking her to pray for rain, she advised to make a hole in the roof of the tomb of the holy Prophet (Sallal laahu alaihi wasallam) and beg Allah for rain which they did and got plenty of rain (6a). Moreover, the Salat-Istasqa is only prayed in an open field and not in any mosque, neither in Masjid-e-Nabvi nor in Haram-e-Kaaba.

(15) He believed in the material sort of body of Allah, which occupied space (7).

(B) Atrocities of the Sheikh-ul-Najd and Wahhabis against Muslim Ummah during their three periods of domination in the Arabian Peninsula:

The Wahhabis demolished the tombs and graves of the Companions (Raddi Allahu Anhum), Tabayen (those who had the honour of meeting the Prophet's Companions) and Awliyas (the holy saints) all around Arabia, wherever they could lay their hands on including Janat-ul-Baqi. He got toilets built on many graves of the Awliyas. They shed the blood of the Muslims, who loved the Holy Prophet (Sallal laahu alaihi wasallam), from Taif to Karbala and from Mecca to Madina.

The first period (1745 to 1818). During this period:

(1) The Sheikh-ul-Najd and his followers got the graves of the Companions (Raddi Allahu Anhum) grounded in Jabilia.

(2) The first tomb grounded by the Sheikh-ul-Najd himself was of Hadhrat Zaid bin Khatab (Raddi Allahu Unho),, the brother of Caliph Hadhrat Ummar (Raddi Allahu Unho).

The Alliance: The Sheikh-ul-Najd entered into an alliance with Ibn-e-Saud, according to which, the Sheikh-ul-Najd would be the Imam while Ibn-e-Saud would be the head of the new state and both would share the bounties of wealth, the women as concubines and children as slaves gathered from killings of the Ahle Sunnah. After that alliance, Wahhabis started attacking Ahle Sunnah towns vigorously.

(3) The first attack, after this alliance was on Riyadh. The town was captured after many years of siege killing hundreds of Ahle Sunnah Muslims.

(4) The second attack was on Alhasa, in which hundreds of Muslims were also killed.

(5) In 1801, Wahhabis attacked Karbala and Baladal Hussain. Over 2000 Muslims were massacred filling the bazaars and streets with the blood and corpses of innocent Muslims. They demolished all tombs and graves near Jamia Zubair and around the city including tombs of

Hadhrat Talha, Imam Hassan and Imam Hussain (Raddi Allahu Anhum). Wahhabis looted all diamonds and precious stones decorating the tombs and took them to Najd.

(6) The Destruction of Taif and Massacre of Muslims

After taking over Taif, Wahhabis killed the Muslims, young, old, women and children and filled the streets and bazaars of Taif with blood and dead bodies of innocent Muslims. The Wahhabis took all their possessions, gold, silver and precious things and distributed amongst them and sent one fifth to Ibn-e-Saud.

(7) Attack on Mecca Mukarama

In 1803, Saud attacked Mecca Mukarama. Saud took over Mecca Mukarama without fight but massacred Muslims in the Haram Sharif, even against the command of Allah according to which no blood be ever shed inside the Haram, the Sanctuary of peace. He burnt all the four praying mats of four Ahle Sunnah Imams, demolished all places of homage, graves and tombs, urinated and defecated on many of them. He also destroyed the tombs on the birth place of The Holy Prophet, (Sallal laahu alaihi wasallam) Abubakar Siddique, Ali bin Abu Tallib and Khadija Kubra (Raddi Allahu Anhum). He even burnt the cloth covering the Kabaa.

(8) Capture of Madina Munawara

Saud repeated the same massacre and blood shed of Ahle-sunnah Muslims, destroyed all graves and tombs and Muslim heritage all around the Madina Munawara. Saud tore the cloth covering the grave of the Holy Prophet (salallah-ho-alehay-wasam), destroyed the Hujra Sharif and the ceiling of the Tomb of The Holy Prophet (Sallal laahu alaihi wasallam) to steal the precious stones and metals and took 60 camels loaded with treasures with him. Some Wahhabis even climbed on the Tomb of The Holy Prophet to demolish it but they fell with their faces down and died. A big ball of fire and a serpent appeared and attacked the Wahhabis scaring them to take to their heels.

(9) In 1806, Wahhabis seiged the town of Najaf-e-Ashraf but could not take it. In retreat, they destroyed and made a havoc in the outskirts of Baghdad.

(10) In 1810, Wahhabis advanced as far as Horan which is two days horse journey from Damascus killing innocent Muslims and looting many towns and villages. When huge waves of cries erupted in the Arabian Peninsula and the Muslim world against the Wahhabis barbaric atrocities, Ali Pasha and his sons, commanded by the Ottomans, crushed the Wahhabis regime in 1818.

The second period of Wahhabis domination

This was from 1821 to 1891 during which they took control of a part of the Arabian Peninsula but

it was finally dismembered by Ibn-e-Rashid in 1891 under orders from the Ottoman Caliph.

The third period of Wahhabis regime started in 1902 by Abdul Aziz, the founder of the present Saudi Kingdom

He revolted against the Ottoman Caliph when the Caliph was deeply involved in the wars against the Germans, Russians and then later with the allied forces. The Britain seizing the opportunity to dismember the Ottoman Empire, entered into an alliance with Abdul Aziz in Dec., 1914 and helped to establish the present Saudi Wahhabi Government in Najd. The British spy Lawrence of Arabia gave 20,000 guineas and the British Government paid 60,000 which were later on raised to 150,000 annually to Wahhabis as financial aid besides military and arms support to block the sea ports which were the supply routes for the Ottoman armies. With this betrayal and deceit, the Ottoman Empire was defeated, the strength and honour of the Muslim Ummah vanished while Wahhabis established their kingdom on the corpses of the Muslim Ummah. Later on, Wahhabis took over Hijaz (Mecca, Madina and Taif) when Sharif of Mecca fled to Cyprus. During all the three periods of their regime, the Saudi Wahhabis committed great atrocities against Muslims and destroyed the Muslim heritage like holy tombs, mosques and places (which were kept beautifully preserved and looked after by the Ottomans) under the false pretension of Shirk. During the third period of their regime under Abdul Aziz, the atrocities and massacre of the Muslims and the Hashimis (the descendant of the Holy Prophet Sallal laahu alaihi wasallam) specially in Taif were so horrendous even in comparison to those committed by Ganghase Khan, that even the British Government lodged a very stern protest. The Wahhabis snatched infants from the bosoms of their mothers and killed them in front of their mothers, the men while reading Quran and praying their Salat in mosques, women and old people whosoever came in their way. This continued for three days and many hundreds of Muslims were killed in the name of so called Tawhid. To further torment those who were left, in the disguise of peace and protection, were told to lay down their arms and were led to the valley of snow, men and women were stripped naked, their possessions looted and were left their to freeze to death. The Wahhabis threw thousands of copies of The Holy Quran, books of Traditions and fiqah in the streets and bazaars and kept walking on and crushing them with their boots for many days but no body was allowed to pick and save them.

With the downfall of the Ottoman Empire and the exile of Sultan Abdul Majeed by Mustafa Kamal Pasha, the Wahhabis started demolishing once again the Muslim heritage, whatever survived during their previous two regimes. When they destroyed the Muslim heritage around Hijaz and in Mecca Mukarama, a shriek of uproars and protests erupted throughout the Muslim

World, the Muslims of Indian sub-continent being in the forefront trying to protect at least the Janat-e-Baqi and other holy places left in Madina Munawara. A Khilafat Committee was formed in Indian sub-continent to establish some sort of Khilafat representing Muslims of the world, at least in Hijaz, to look after the affairs of the Muslim Ummah instead of leaving them in the hands of Wahhabis who regarded all Muslims other than their own brand as Kafirs and Mushriks. The Khilafat Committee sent a telegram to the Saudi King Abdul Aziz, protesting and expressing their concern about the atrocities committed against the Muslim Heritage in Mecca and other places in Hijaz with a plea to stop any further destruction specially in Madina Munawara. In response, the King's message was, "Islamic tombs, specially of the Companions (Raddi Allahu Anhum) are greatly respected by us. Rest assured that our armies will not do anything against the Holy Law". The Saudi King also promised to the King of Persia that if anyone wanted to rebuild the demolished tombs and places of heritage in Mecca would not face any opposition from the King. The Khilafat Committee suggested to form a special committee to oversee the affairs of the two holy sites of Macca and Medina, consisting of the representatives from all Muslim countries around the world, who would elect a Khalifa for Hijaz, a symbol of Khilafat-e-Rashida which would not be based upon a tribe or a family rule. On 8th Jan., 1926 however, King Abdul Aziz, on the false pretext that nobody responded to his invitation for the Motamar meeting and that the people of Hijaz supported him, declared himself as the King of Hijaz as well.

Regarding the destruction and the demolition of the tombs and other places of Muslim heritage left in Madina Munawara specially Janat-e-Baqi, the King however, promised that he would abide by the decision of the Ulama from the Muslim countries. He deputed the responsibilities of getting Fatwa from the Ulama to Qazi Abdullah bin Blehad Nagdi, a very shroud and cunning mullah. In the meeting called by him all Ulama except Wahhabis rejected the proposed Fatwa of demolishing the tombs and holy places of Muslim heritage. He then played a trick. He secretly called the meeting of the Wahhabis Ulama only and got the Fatwa of demolishing all the tombs and holy places of Muslim heritage in Janat-ul-Baqi and rest of Madina Munawara which was carried out right away. Thus King Abdul Aziz broke his solemn pledge and sowed the seeds of big fitna of division and hatred in the Muslim Ummah which is growing ever since. This all happened in 1926.

It is highly painful to observe that the Saudi Wahhabis never fought against non-Muslims but shed the blood of Muslims only, stereo-typing them as Mushrik .

In 1955, King Faisal of Saudi Arabia visited India, gave Rs. 25,000 to Madrisa Deoband (which

shows the love of Wahhabis and Deobandis for each other) and watched Hindu Religious Dance . In Sept., 1956, Indian prime minister Pandit Nehru visited Saudi Arabia. He was greeted with the title "Rasool-ul-Aman" i.e., The Prophet of Peace (The Muslim Ummah never use the world Rasool for anyone except a Prophet but the Wahhabis can use for a Idol worshipper. Translator). The Saudi Arabia's official paper Al-Jamhoria, referred to Nehru as an "Asian Angel". Pandit Nehru was escorted to a school where pupils were singing Geeta Bajans (Hindu Holy Songs). In 1959, King Faisal, visited India and laid wreath on Mahatamma Ghandi's Samadi i.e., the place containing the ashes of his dead body (16). In contrast to this, when King Faisal visited Pakistan in 1974, he did not visit Qaid-e-Azam or any Awlya's tomb to lay wreath and say Fatiha. (It appears that in the Wahhabis Shariah, visiting and laying wreath on the tombs of the holy people and leaders of the Muslim Ummah is Shirk but not so on the Kafir's graves or Samadi or by singing Religious Hindu songs....Translator).

When I (translator) went for pilgrimage in the mid eighties, the last of the Muslim heritage which survived the atrocities of the Wahhabis were the old city of Madina Munawara, with the Bahishti Gali (the street of paradise), the house of Hadhrat Abu Ayub Ansari (Raddi Allahu Unho), where the Holy Prophet (Sallal laahu alaihi wasallam) stayed after migrating to Madina and of Hadhrat Umar (Raddi Allahu Unho), well preserved by the Ottomans were intact. One could feel the fragrance of the Holy Prophet (Sallal laahu alaihi wasallam) his Companions (Raddi Allahu Anhum), giving one a great spiritual lift and sense of belonging to the best Ummah of the last and Allah's most beloved Prophet (Sallal laahu alaihi wasallam). The environments gave our hearts the experience of our links and love with our Holy ancestors. This was, undoubtedly an eye sore for the Wahhabis. They demolished this last remnant of the Muslim Heritage under the pretext of extension of the Masjid-e-Nabvi. Wahhabis also demolished the Mosque of Hadhrat Bilal (Raddi Allahu Unho) under the pretext of Shirk pilgrims were committing by visiting it but actually they wanted to keep the visitors away from the King's palace being on the same rock of the mosque.

Recently the Saudi Wahhabis have grounded the grave of Hadhrat Amina (Raddi Allahu Unha), the mother of the Holy Prophet (Sallal laahu alaihi wasallam). When there was a roar of protest from the Muslim Ummah around the world, the Wahhabis insisted that they had done the right thing because she was a Mushrik.

Ironically, while the Saudis have demolished all the Muslim Heritage, one by one, they are looking after the Jewish Forts and Castles around Madina Munawara, spending a lot of money in their preservation, maintenance and guarding. One wonders why the Saudis have great regard for

the Jews but only hatred against Ahle Sunnah Muslims.

The Effect of Wahhabism in Indo-Pak Sub-continent

As mentioned earlier on , Wahhabism was imported in the Indian Sub-continent by Moulvi Ismael Dhelvi. He baffled the Muslim Ummah of the Sub-continent by publishing his book "Taqwiyat-ul-Iman"(17) which was more or less a translation and commentary of Sheikh-ul-Najd's book , "Kitab-ul-Tawheed". In this book Moulvi Ismael insulted the Holy Prophet (Sallal laahu alaihi wasallam) that even a non-Muslim wouldn't dare. A few abstracts from this book are given below for the information of the readers:

- (1) If Allah so wills He can create millions of the likes of Mohammad (Sallal laahu alaihi wasallam).
- (2) After his death, the Prophet (salallahu-ho-alehay wasallam) has mingled with dust.
- (3) All prophets and Messengers of Allah are worthless.
- (4) A Prophet should be praised only as a human being or even less
- (5) The bigger ones, that is Prophets and the lesser ones, that is all other creations, are without knowledge and are ignorant.
- (6) The big creations, that is the Prophets, and the lesser creations, that is all other creations, are in the sight of Allah, more lowly than even a cobbler.
- (7) The Holy Prophet (Sallal laahu alaihi wasallam) had lost his wits.

It will not be out of place to mention that Ulama of Ahle Sunnah gave Fatwa of Kufr to Moulvi Ismael Dhelvi for using the above insulting remarks against the Holy Prophet (Sallal laahu alaihi wasallam). Any good Muslim having love for the Holy Prophet (Sallal laahu alaihi wasallam), undoubtedly would do the same..

This prompted controversial writings about the above and similar matters by the disciples and associates of Haji Imdad Ullah. Amongst the prominent mureeds and associates of Haji Imdad Ullah were Moulvi Rashid Ahmad Gangohi (the author of Fatwa Rashidiyah), Abul Qasim Nanotvi (the founder of the Madrisa Qasam-ul-alum, Deoband), Ashraf Ali Thanwi, Khaleel Ahmad Ambethvi, Mohammad Zakria and Mohammad Ilyas (the founder of Tablighi Jamaat), Hussain Ahmad, Manzoor Ahmad Noomani, Hussain Ali Wan etc. etc. To prevent the Ulama and hence the Ummah falling into yet another quagmire of controversies, arguments and fighting, after having lost the war of Independence of 1857 against the British Raj, Haji Imdad Ullah, by writing his booklet(Faisla Haft Masla), made very honest endeavour to keep the Muslim Ulama and Ummah united. Unfortunately the Ulama did not pay any heed to his advice and plunged into the whirlpool of the controversial writings and stereotyping innocent Muslims

as Kafir, Mushriq and Munafiq.

A few writings of these Deobandi and Tableeghi Ulama are given under as an eye opener for the readers :

- (1) Allah can tell a lie (Fatawa Rasheediyah, Vol 1, page 19 by Rashid Ahmad Gangohi).
- (2) Allah does not know beforehand what His creation would do (Tafseer Bulghatul Hairaan page 157/158 by Hussain Ali Wan).
- (3) It is permitted to call a Prophet Taaghoot (Satan) (Bulghatul Hairaan page 43).
- (4) A Deobandi Mulla saved the Holy Prophet (Sallal laahu alaihi wasallam) from falling off pulsiiraat (the bridge over Hell) (Bulghatul Hairaan page 8).
- (5) Shaytan and the Angel of Death are more knowledgeable than the Holy Prophet (Sallal laahu alaihi wasallam) (Baraaheen-e-Qaatiah page 51,52 by Khaleel Ahmad Ambethvi).
- (6) Celebrating Milad-un-Nabi is like the Hindus celebrating the birthday of their god Krishna (Baraaheen-e-Qaatiah page 148)
- (7) It is right to call the Prophet (Sallallahu ho alehay wasallam) as your brother (Baraaheen-e-Qaatiah page3)
- (8) The Holy Prophet (Sallal laahu alaihi wasallam) learnt the Urdu language from the Ulama of Deoband (Baraaheen-e-Qaatiah page 26).
- (9) The Holy Prophet (Sallal laahu alaihi wasallam) was not aware of his ultimate fate and of things beyond a wall (Baraaheen-e-Qaatiah page 51).
- (10) The kind of knowledge and the amount of knowledge given by Almighty Allah to the Holy Prophet (Sallal laahu alaihi wasallam) has also been given to animals, lunatics and children (Hifzul Iman page 7 by Ashraf Ali Thanvi).
- (11) The title Rahmatul-Lil-Aalameen is not an exclusive attribute of the Holy Prophet (Sallal laahu alaihi wasallam) (Fatwa Rasheediyah, Vol 2, page 12 by Rasheed Ahmad Gangohi).
- (12) Miracles performed by wizards can be more excellent than those of Prophets (Fatwa Rasheediyah Vol 2 page 35 by Rasheed Ahmad Gangohi).
- (13) It is not necessary for a Prophet to be free from, and innocent of every lie (Tasfiyatul Aqaa'id page 25 by Abdul Qasim Nanotvi).
- (14) Coming of a Prophet after the Holy Prophet (Sallal laahu alaihi wasallam) would not make any difference to Khatam-un-Nabyeen (Abul Qasim Nanotvi).
- (15) The birth of a person of the satire of the Holy Prophet (Sallal laahu alaihi wasallam) is a distinct possibility (Yak Rozi page 151).
- (16) Even the thought of the Holy Prophet (Sallal laahu alaihi wasallam) occurring during Salaat

is much worse than to be immersed in the thought of an ox or a donkey (Siraat-ul-Mustaqeem page 86 by Moulvi Ismael Dhelvi).

(17) There is no harm in saying Laaillaha ilallah saiyyadina wa Nabiyyaina Ashraf Ali (Risaalah Al Imdad, page 35, month Safar 1336 AH).

The following confessions of the Deobandi and Tablighi Ulama further support the statement that they and the Wahhabis share the same beliefs

(1) "The followers of Mohammad bin Abdul Wahab are called Wahhabis. Their beliefs are good ".(Fatawa Rasheediyah volume 1, page111 by Rasheed Ahmad Gangohi).

(2) "And we make unambiguous statement that we are very staunch Wahhabis " (The life history of Maulana Mohammad Yusaf Kandalvi page 190 by Moulvi Manzoor Naumani, a prominent Tablighi leader).

(3) "Moulvi Sahib, I am the biggest Wahhabi than all of you " (The life history of Maulana Mohammad Yusaf page 192 by Moulvi Mohammad Zakria, the patron of the Tablighi Jamaat).

(4) "Brother, Wahhabis live here. Don't bring here anything for Fatiha or Niaz (Ashraf-ul-Sawanah vi, page 45 by Moulvi Ashraf Ali Thanvi, the advisor of Tablighi Jamaat).

In the light of the foregoing introductory account the reader will be in a better position to understand and realise the importance of writing of this booklet by Haji Imdad Ullah trying to hold the Muslim Ummah and Ulama together, at a time when new sects in Islam were mushrooming out following the disintegration of the Ottoman Empire, the main protectorate of the Muslim Ummah, due to an organised conspiracy of the British and European Governments.

Faisla Haft Masla

(Decision on Seven Controversial Religious Issues)

By: Haji Imdad Ullah Muhajir Makki

Chapter 1

Preface

Alhamdo lilahay nahamdo wa nastaeno wa nastaghfaro wa nomino behee wala tawakalo wa naooz billahay min sharoor-e-un fosayna wamin saeyat-e-amalayna min yohdi Allah fala mudil lahoo wa min yohdil lalah fala hadi alla wa nashhado an lailaha il Allah wahda hoo la sharik ala hoo wa nashhado ana sayedna wa maulana Mohammad an abda hoo wa Rasulo (Sallal laahu alaihi wasallam).

I, Imdad Ullah, Hanafi, Muhajir Makki, Allah's humble servant wish to emphasise to all Muslims in general and my associates in particular that the unity amongst us Muslims is the real key for our worldly progress and for getting the Divinely Blessings. Unfortunately, certain Religious matters have become a bone of contention among the Muslim ummah these days. This is resulting in Muslim scholars wasting their precious time and energy on the one hand and the detonation of Deen of the Muslim Ummah on the other hand. But in actual fact, in most of these so called controversial matters, the differences lie not in the essence but only in the wording and expression.

Being desperately concerned at the frustration these matters have caused to my associates in particular and to our Muslim ummah in general, I deeply felt the need to write and publish a booklet concerning these matters with a firm hope that the present prevailing arguments and controversies will come to an end. Though at present there are many controversial matters but I have picked up only those in which my associates differ. There are two reasons for this. Firstly, the controversial matters are so numerous that it is difficult to cover them all and that there is least likelihood that my explanation will be accepted by scholars other than my associates. Secondly, the differences among my associates are only in a few matters and there is every likelihood that my point of view will be accepted by my associates.

The matter in which my associates mostly argue are only seven, five of which involve Islamic practises while the other two come under belief. The order of preference in which these matters are being discussed is based upon their level of controversy. I have also mentioned the righteous practice and my practice in these disputed matters. I pray to Allah Almighty that this attempt of

mine becomes the tool in eradicating the controversies and quarrels among Muslims.

Furthermore, persons other than my associates who also accept it and benefit from it, are requested to pray for me. I also wish to mention that nobody should waste energies in publishing answers refuting my deliberations because I do not want to enter into any dialogue whatsoever.

Chapter 2

Maulood Un Nabi

(Sallal laahu alaihi wasallam)

There is no controversy that the Dhikr (remembrance) of the birth of the Pride of Adam and the best of Allah's creation (Sallal laahu alaihi wasallam) is a means of Allah's Blessings and Good Tidings, both in this world and in the world hereafter. The disputes, however, are about fixing of date and time and celebrating in a special manner, under some restrictions, the prominent being the Aqama (standing position) during Salaam. Some scholars forbid this practice on the basis of the Tradition " kulo bidah dalala" (Sahih Muslim, Abwab-ul-Juma) i.e., "every innovation is wrong". But most of the scholars, however allow it on the grounds of great blessings and honour that the Dhikr brings to us. In actual fact and in every fairness bidah applies only if something alien is introduced in the Deen as is apparent from the following Tradition "Mun ahdasa fi amrena haza ma laisa minho fahowa radan" (Sahih Bukhari, Kitab ul Sulhah) i.e., introducing something new in Deen which is not part of the Deen is not acceptable. Thus if a believer considers that his primary aim , the Dhikr of the Holy Prophet (Sallal laahu alaihi wasallam) with respect is Ibadah and means of Allah's blessings while the conditions are only optional and not obligatory which he follows due to certain interpretations, then this will be far from innovation. If a believer considers that the Dhikr of the Holy Prophet (Sallal laahu alaihi wasallam) with respect is Ibadah and that he can do it at any time though he fixes some time and date like 12th Rabi'ul-awwal due to certain reasons, conveniences or interpretations lest he forgets and misses this (Blessed Dhikr), then there is nothing wrong with it. Talking of interpretations, there are so many of them and that they vary from situation to situation. If one is not aware of them all, one should follow those scholars who have the knowledge of the way the earlier believers would have done in these matters. The specific spiritual practices, meditation, the establishments of schools and Darghas are result of these interpretations. However, if a believer considers all the things discussed above as obligatory (like Salaat and Fasting), then these become innovation. Thus for example if anyone believes that there will be no Divinely blessings if Maulood is not performed on a fixed date or in a position other than Aqama or perfumes and food are not made

available at the occasion, then such a belief is certainly wrong because it amounts to exceeding the limits of the Shariah. Similarly considering any Mubah (good action permissible in Shariah) as Haram (sin) is also wrong and amounts to exceeding the bounds of Shariah. In both these cases, considering a Mubah as Wajib (necessary) or Haram will amount to exceeding the limits of Shariah and are wrong. If one does not consider these things as Wajib from the Shariah point of view but follows them because there are certain blessings associated with them and certain desired effects are not attained without adhering to them, then there is no justification to call them Bidah. For example there are certain actions which only produce specific effects and results when performed in standing posture only and that these effects are not possible in sitting posture.. The reason for such a belief is based upon the Kashf (inspiration) or Ilham (revelation) of the initiator of that action. In the same way, based upon one's own experience or on the evidence of the person blessed with spiritual knowledge and Divinely wisdom, if one considers that special effects would not be possible except carrying them out in special conditions like the standing posture, one cannot be accused of Bidah. Belief is something hidden and cannot be known unless asked about it. It is, therefore not right to doubt anybody's Iman from merely seeing some of the outward signs of his actions.

Some people, however criticise those who do not stand up during Maulood. Such criticism is not right because from Shariah's point of view, standing position is not Wajib. According to Muslim Jurists even a Mustahhab (likeable action) becomes Masiat (disobedience or bad tidings) when insisted upon. One should insist only on the Wajib and not on optional actions. But to regard such a critic as the supporter of Qiyam from Shariah point of view is also not right. There are so many reasons on which this criticism could be based. It could be on the grounds of beliefs, customs or habits, which could be religious or otherwise. Sometimes a critic, rightly or wrongly, directs his criticism on an activity, which in his opinion is a symbol of a non-believer's community. Thus if a holy person comes to a meeting and everyone stands up in respect except one person, the later is criticised not because he has contravened any Wajib of Shariah but on the grounds that he has acted against the Aadab (manners) of the Majlis (association). Another example is the custom prevalent in Indo-Pak Sub-continent, of the distribution of sweetmeats at the completion of Holy Quran at the end of Tarawih during Ramadhan. Those who do not distribute sweetmeats at such occasions will be criticised but this criticism is only on the grounds that a good custom was ignored. Sometime in the past saying, "Bahaq" was a symbol of Mutazila (1*) sect. If an ignorant person these days, finds someone calling Bahaq, accuses and criticises the later for belonging to and for possessing the same beliefs as Mutazila will be committing a

great mistake. It is therefore apparent that simply on the basis of an action, we cannot regard the critic to be believing in that action as Wajib. If, however, we assume that someone in the community believes that such an action is obligatory or Wajib, it will be Bidah for that specific person only. It will still be permissible and likeable action for those who do not believe this way. Another example is of Rujat-e-Qahqary (2*). If anybody considers Rujat-e-Qahqary as likeable action though not necessary (from Shariah point of view), it will be far from Bidah. On the basis of certain silly actions like reading of week Traditions or singing etc., of ignorant people in some meetings, some scholars give a general verdict of Haram or Bidah on such meetings. This is not justified. If because of some speakers preaching week Traditions or due to the mixed assemblies of men and women trouble shoots out, all religious assemblies will not be banned. There is a well known saying "Do not burn your blanket because of one bug".

To regard the belief that the Holy Prophet Muhammad (Sallal laahu alaihi wasallam) actually honors the meeting of Maulood by his presence, as Kufr or Shirk is exceeding the limits and is outrageous. This is possible both rationally and through recorded experiences. Actually it does happen on certain occasions. The doubt how the Prophet (Sallal laahu alaihi wasallam) could know about the Maulood meeting and how he could be present at many places at one time is very weak and baseless doubt. These things are insignificant before the vast Divinely Wisdom and Spiritual powers of the Holy Prophet (Sallal laahu alaihi wasallam) which are supported by right Traditions and proved by people of inspiration and revelations. Besides, nobody can doubt the powers of Allah Almighty who could lift all the veils so that the Prophet (Sallal laahu alaihi wasallam) can see everything while sitting in his own place (3*). In fact, in every respect this is possible. This belief does not mean that Sayadna Muhammad (Sallal laahu alaihi wasallam) possesses Ilm-e-Ghaeb (Knowledge of Unseen) specific to Allah Almighty. One is said to have Ilm-e-Ghaeb when such knowledge is specific and peculiar to one alone without being informed from the outside agency. This type of Ilm-e-Ghaeb is characteristic of Allah Almighty alone. The knowledge given to someone else by Allah Almighty is, therefore not someone's personal knowledge but dependent on The Informer (Allah Almighty). This sort of knowledge is not only possible for the Allah's creations but there are prominent and famous instances of its occurrences, examples of which are Alqa (intuition), Kashf (inspiration) and Wahi (revelations). The belief in something possible cannot be regarded as Kufr or Shirk even if such a thing does not occur, though of course evidence is necessary for its happening. If this evidence is available through one's own inspiration or is informed by "a person of inspiration", believing in such a thing is definitely allowed. However, without evidence, such a thing will be wrong and should be

given up. But it cannot be regarded as Kufr or Shirk. This is a brief investigation of this Masla (issue).

So far as I am concerned, I not only participate in the Maulood meetings but also hold them regularly every year as means of blessings and find pleasure and (spiritual) uplift in Qiyam. Since it is a controversial matter in which both the opposing factions have evidences from Shariah, though some of them are weak, the scholars should follow the line which they think is right on the basis of their evidences as is customary in such controversial matters. Nevertheless, they should neither hate nor look down on their opposing faction or call them Fasiq (corrupt) or Gumrah (deviator). They should, rather consider the differences in this matter like the differences of Hanafi and Shafi (jurisprudence). Moreover, both factions should meet and greet each other, communicate through letters and writings and keep up their love and co-operation with each other. They should refrain from debating and contradicting with each other. They should specially avoid involving indecent and evil people from the public since it is contrary to the dignity of a Muslim scholar. They should, neither give fatwa (definite decision based on Shariah) nor sign or put their seal on any document relating to these matters since it is needless and useless. Furthermore, they should accommodate each other. Thus, if people who support Qiyam happen to be in the company of those who do not support Qiyam, it is better not to insist in holding Qiyam in that meeting. If, however, those who do not support Qiyam happen to be in the company of those who support Qiyam, the former should join the Qiyam. The aim should be to avoid any trouble erupting out. Any objectionable extremes practiced by some members of general public should be pointed out and advised to be given up. This is better done by those scholars who support and are involved in Qiyam and not by those scholars who oppose it. The latter should not talk about it, rather should remain quiet. In brief do not oppose these things where these are in practice but do not invent them where these are not in practice. The case of Hateem (4*) is a good evidence in this matter. Those who support Qiyam should accommodate the opposing faction assuming that the latter's stand is based upon their own interpretation and on the grounds that the public can give up the extremities only when told to stop the activity. Similarly, those who oppose the Qiyam should accommodate the supporters of Qiyam assuming that the latter's stand is based upon their interpretations coupled by being overwhelmed with the love of the Holy Prophet (Sallal laahu alaihi wasallam) and that they give permission to other Muslims with good intentions. This should be the line of action of the scholars while the public in general should follow that scholar whom they consider pious and verifier. Nevertheless, they should not criticise people and in particular insult scholars from the opposing faction which

amounts exceeding one's limits. Remember jealousy and backbiting destroy your good deeds and therefore refrain from these bad things. Do not let envy and hatred overtake you. (The general public is advised that) reading of books and magazines relating to these matters is Ulama's job and not yours because if you do, these will build up suspicions against the Ulama and worries for you in these matters.

The investigations and the line of action which has been discussed and commented as regards to the above matter are not specific to it only but are so useful that they can be rightly applied to most of the disputed matters because they are based upon the same principles. Put this to your mind, it will certainly benefit you.

(1*) Mutazila was a sect in Islam who claimed to be People of Justice and Tawheed. They believed that Man was master of his own fate and destiny and Allah had nothing to do with it.

(2*) Rujat-e-Qahqary is walking back without turning one's back on the Holy Kaaba. Some people insist after Tawaf-e-Widah(farewell circumulation of the Kaaba), when walking away, one should not turn one's back to the Kaaba. They believe it is a great disrespect and therefore a sin. Though it is a wrong belief, yet anyone who hasn't got this belief but does it as a mark of respect only cannot be blamed to be doing an act of Bidah.

(3*) until the time of the author, radio, television and Tele-communication systems were not invented and some readers could not easily conceive the idea how the Holy Prophet (salallahu-ho- alehay- wasallam) could receive messages from his Ummah from around the globe. Modern technology has enabled us to communicate, receive and send messages and pictures live through thousands of miles in a flash of a second. This is happening every day and every sane person believes in it. Is it not conquering the world of unseen or Ghaeb for a person sitting in London and talking to a person in Canada, thousands of miles away? None of the Islamic Scholars have called this thing a Shirk . If any scholar does , he will be considered as ignorant and stupid.

When every Muslim believes that the Holy Prophet (Sallal laahu alaihi wasallam) is alive in his grave and even Wahhabis believe that the Holy Prophet(Sallal laahu alaihi wasallam) can listen to the salaam and Duroids of everybody visiting his grave, why one cannot conceive the idea that Allah's most beloved Prophet (Sallal laahu alaihi wasallam) bestowed with great Spiritual Powers from Allah Almighty, supported with the army of Angels can receive the Messages, Duroids and Salaams of his Ummah from around the globe irrespective of distances. Are Allah Almighty's powers less than modern technology?

(4*) Hateem(Original inside portion of the Kaaba now left outside the building)

The Holy Prophet (Sallal laahu alaihi wasallam) said "If the Muslims were not close to Kufr (being newly converted to Islam) , I would have ordered to demolish the building of Kaaba and got it rebuilt including Hateem in it". Accordingly, Hadhrat Abdullah bin Zubair (Raddi Allahu Unho) , in his time, got it rebuilt including Hateem in it. After the martyrdom of Hadhrat Abdullah bin Zubair (Raddi Allahu Unho), Hajjaj bin Yousaf, rebuilt it in the original design. Hadhrat Abdullah bin Zubair (Raddi Allahu Unho) did something which the Holy Prophet (Sallal laahu alaihi wasallam) and the four righteous caliphs did not do. It cannot be called Bidah since he did it in good faith just to fulfil the wishes of the Holy Prophet (Sallal laahu alaihi wasallam) . Nor the action of Hajjaj bin Yusuf be considered a sin for demolishing a part of the Holy Kaaba since he wanted to bring it back to the same design as was in the time of the Holy Prophet (Sallal laahu alaihi wasallam). Therefore every action should be judged according to the circumstances and should not be right away stereotyped as Bidah or otherwise.

Chapter 3

The Prevalent Fatiha

This matter be dealt in the same way as the Maulood Sharif discussed in the previous chapter. In principles no faction denies sending blessings for the departed soul. Even in this matter, if anyone considers the blessings of Fatiha restricted to specific conditions as are prevalent these days or considers them necessary or obligatory, these cannot be permitted. However, if one does not consider them necessary but follows them only to make Fatiha convenient , there is no reason for any objection. In the same way many Muslim jurists have allowed specific Surahs to be recited in certain Salats like Salat-ul-Tahajad due to certain reasons and interpretations and these have been customary of many Mashaikhs. Pondering over how the prevalent Fatiha took the present shape, it appears that in the beginning the poor and destitute were fed with the intention in the heart to pass on its thawaab (blessings) to a certain soul. Afterwards, someone thought to express the intention in words as well just like in Salat the intentions in heart and in words were considered better for general public, though of course the intention in heart is quite enough, so it might have been thought that transferring the "Thawaab" in words publicly could be better. Then someone thought that the intention would be better concentrated, if food was put in front during "Dua" (supplication). Further, it might have been thought that reciting the Holy Quran at the occasion could enhance the chances of acceptance of the "Dua" because of two "Ibadas " being carried out together, i.e., getting two rewards from a single act. Consequently, short Surahs carrying big "Thawaab" started being recited. Realising that raising hands for Dua is Sunna,

raising of hands for Dua at these occasions became a custom. Considering that serving of water with the food to the poor people is a great "Thawaab", provision of water at the occasion also became a habit. This is how the prevalent form of Fatiha took its shape. Regarding fixing of date, our experience tells us that fixing a date for an event reminds us and helps us to hold the event without fail otherwise we may not remember it for many years to come. Though there are so many reasons, excuses and interpretations for such things but I have mentioned only a few, the rest an intelligent person can follow. In addition, there are certain spiritual secrets involved in them. It can be therefore, concluded that there is no harm in adopting a certain form of Fatiha due to reasons mentioned above. If, however the general public exceeds the limits, it should be advised and corrected but there is no need to try to stop the actual event. If the general public commits excess in anything, it does not mean that the action of men of knowledge (Ulama) is wrong. "Lana Amalayna walakum Amalakum" (For us are our actions and for you are yours.) Some people refer to Fatiha as "Tashba" (5*). Tashba involves a very long discussion, though it is enough to understand that "Tashba" applies only when a certain custom of a nation is so specific to it that any outsider who practices it either wonder strikes its community or is considered to be one of them. If, however such customs spread so widely in other nations that they become common in all, Tashba ceases to apply. Thus we see so many customs and habits of other nations have infiltrated in the Muslim Ummah that even the Ulama and "Dervish" (pious people) could not escape (6*).

All such things are not considered bad. The case of "Taha'rat" (cleaning of the anus) by Ahle-Qaba (7*) is a testimony to this effect. If, however a custom has not become general internationally but is specific to an alien nation only, its following comes under "Tashba" which is not allowed. Therefore, the form of sending "Thawaab" prevalent these days is not specific to any one nation. Thus the "Ghyarwi Sharif of Ghaus-e-Azam, 10th, 20th, 40th days (Chehlum), quarterly and annual Fatihas, "Tosha" of Sheikh Ahmad Abdul Haq Rodlavi, "Shamani" of Hadhrat Bu Ali Shah Qalander, the "Halwa" on the "Night of Shab-e-Barat" and other means of passing Thawaab are based upon the same principles. My practice in these matters is that I do not follow the specific forms but do not criticise those who do. This matter be acted upon the way as been described in Milad Sharif, i.e., both the factions should live with each other in harmony without entering into arguments and discussions. They should not call each other Bid'atis or Wahhabis. They should stop the general public from following extremes and from fighting with each other.

(5*) TASHBA means to do an activity similar to a non-Muslim nation. There is a Tradition about it : " Min Tashba biqoomay fahowa minhum" (18).

(6*) The celebrations of national independence days, father's days, birthdays, anniversaries, labour day, May day, wearing of suits and neckties, etc., are some of typical examples.

(7*) TAHARAT: The case of Taha'rat (cleaning of anus) of Ahle Qaba is referred to in this Ayat: "Fihay rijalun yohiboona anyatatahharo wallaho yohibul muttahaayreen" (Sura Tauba, Ayat 108), meaning, " In it (Masjad e Qaba) are men who love to be purified, and God loveth those who make themselves pure". It is mentioned in Masnad-e-Ahmad that the Holy Prophet Muhammad (Sallal laahu alaihi wasallam) visited Masjad-e-Qaba and told his Companions who used to pray in that mosque that Allah Almighty had admired their Taha'rat. The holy Prophet (Sallal laahu alaihi wasallam) asked them about the special Taha'rat they practiced for which Allah Almighty admired them. The Companions (Raddi Allahu Anhum) replied that having known from the Jews, they had started washing the anus with water after toileting. The Holy Prophet (Sallal laahu alaihi wasallam) endorsed their action and advised them to follow that way of Taha'rat. There is enough evidence from many Traditions that washing with water was the custom of non-Muslims. The Muslims were initially commanded to use pieces of earth for Taha'rat. The use of water was adopted by ANSAR Muslims, it no longer remains under TASHBA, rather had been greatly admired.

Chapter 4

Urs and Sama

The word URS is derived from the Tradition "Num Kanuma tal arus" i.e., "after death, a pious person is told to go to sleep like a bride" (Abwab-ul-Khabaer, Tirmazi). The death of Allah's beloved people is in fact their meeting with Allah Almighty and therefore, termed as "Wisal" or union with Allah. What more pleasure will there be for a person having union with Allah? The reason behind holding the Urs have been to pray for "Thawaab" for the soul which is very likeable action particularly for those holy people to whom we owe so much for giving us spiritual benefits and bounties. Besides, we get an opportunity to meet other mureeds of our Sheikh which in addition to bringing good tidings and blessings, enhances our love for each other. Moreover so many Mashaikhs attend such meetings which help the seekers of Allah's love to choose a sheikh of their choice. In this way, all mureeds of a spiritual order assemble and meet one another on one fixed date in addition to offering and gifting "Thawaab" of reciting the Holy Quran and of distributing the food, to the holy person in the grave. This is why a specific date is

fixed for the occasion. But why this date be the date of passing away from this world. There are certain reasons behind it which are not necessary to be revealed out.

There is a custom of "Sama" or singing in some spiritual orders which was introduced to enhance spiritual delight, ecstasy and love for Allah. This is the true picture of "URS" and there seems nothing wrong with it. In fact some Ulama have proved it through Traditions. The Hadith " La tat khizu qabri Eid" i.e., "do not make my grave a place of Eid or fair", creates some doubts about it. But the true meaning of this Tradition is that luxuriously decorating my grave, making it a place of merry making or holding a fair on it with pomp and show are forbidden. This is because the visiting of graves is meant for reminding, correcting and warning people of the short comings of this wordily life and not for luxurious living which would otherwise lead one to go astray from the real path. The Tradition however, does not mean that gathering on the grave is forbidden otherwise visiting of the pilgrims to Madina Munawara to the shrine of the Holy Prophet (Sallal laahu alaihi wasallam) would also have been forbidden. In fact, visiting of the graves, alone or in company is both allowed. Further the remitting of the "Thawaab" through reciting of the Holy Quran and by the distribution of the food (to the destitute) and the fixing of a specific date due to certain reasons, are all allowed. Regarding the objection that everybody reciting Holy Quran so loudly contravenes the Ayat, "Wa Iza Qare ul Quran fastameu lah wa ansatu laallakum turhamoon." i.e., "when the Quran is read, listen to it with attention, and hold your peace, that you may receive mercy", Ulama have mentioned two things. Firstly listening to the Holy Quran after Salaat is Mustahhab (likeable action) and not Wajib (necessary) or Fard (obligatory). Therefore, it is not that objectionable if a Mustahhab is not followed, otherwise, learning of the Holy Quran by the children in Islamic Schools (where each child is reading Quran very loudly) will be objected to. Secondly, if someone believes that listening of the Holy Quran is Wajib under all circumstances, one should advise people to recite the Holy Quran quietly instead of objecting to the URS itself. The same rule applies to the reciting of the Holy Quran loudly on the "Soyam", the Fatiha ceremony on the third day of the departed soul. One should, however, never attend those gatherings where objectionable things like dancing of girls and prostration to the graves take place.

Sama or singing, by itself, even without instruments is a disputed matter. However, the Islamic Research Scholars maintain that if it is carried out under controlled specific conditions, ensuring at the same time that no trouble will erupt out, it is allowed otherwise not. These conditions have been discussed by "IMAM GHAZALI" (Rehmat Ullah Ale) in "Ahya ul Aloom". There are also different opinions about Sama with instruments (called Qawwali). Some scholars (permitting the

use of instruments) have given interpretations of instruments forbidding Traditions and have used the reasoning from "Fiqh" to support their interpretations. Qazi Sana Ullah Pani Patti has mentioned those in his magazine "SAMA". Nevertheless, all agree that certain "Aadab" (respectable behaviour) and conditions (8*) are a must which are not observed in many meetings these days. Allah did not create five fingers alike. The above Traditions, however, are "Khabere-Wahid" (narrated by one or two narrators from the beginning to the end) and their interpretation, though a bit difficult, is possible. Besides, these people (who attend with instruments) may be considered to be overwhelmed by ecstasy under which conditions it is very difficult to criticise them.

My way in this matter is that every year I remit "Thawaab" to the soul of my Peer-o-Murshad (Sheikh). In the first place the Holy Quran is recited. Sometimes, if the time permits Maulood Sharif is held. Then the food is distributed and its "Thawaab" is remitted. I do not do anything other than these. I never had a chance to attend "Sama", neither with or without instruments. Nevertheless, I do not object in heart to people of "HAL" (in the state of ecstasy). But to pretend to be one in that state is cheating which is extremely bad though to blame someone to be a cheater without a proof based upon Shariah is also not right. Therefore, both the opposing factions should act in the way discussed above. Those who do not participate be considered to be highly fond of Sunnah while those who participate be taken as "Ahle Muhabat" (the people of love). Do not criticise each other and try to stop the excesses committed by public with kindness and love.

(8*) SAMA (singing) or Qawwali as it is commonly called is generally allowed in CHISTI TARIQAT but there are some conditions which should be adhered to which are :

- i) Permission from Sheikh because for some SAMA could be beneficial while for others it could be detrimental. The Sheikh should preferably be present and lead the SAMA.
- ii) The Time: SAMA should be attended when it does not conflict with the time of the obligatory prayers, there is no confusion in thoughts nor any fear of losing concentration, the mind is intoxicated with the Dhikr of Allah and the heart is overwhelmed with His love
- iii) The Place: It should be such that it is not a thoroughfare, it does not cause any trouble to the participants or public, it is not a place of recreation or a place where fairs are held but a place of tranquillity suited to meditation and Dhikr-e-Allah.
- iv) The Association : All the participants in the meeting of "Sama" should have similar spiritual taste and thoughts, not overpowered by the demand of their egos, have control over their evil

habits and are Mutaqi and pious.. They should not be hypocrites, cheaters, treacherous, proud, lover of worldly power and glamour. They should come with Wudu (ablution) with the intention of getting Allah's Noor and Blessings.

v) The Qawwals or singers: They should be pious and Mutaqi, fond of Allah's Dhikr, followers of tenants of Islam (Salaat, Fasting etc.) , not greedy and be with Wudu .

According to Mashaikhs, the attendance of "Sama" in which above conditions are not adhered to is not acceptable and should not be attended.

Chapter 5

Calling Upon Someone other than Allah

To have the real conception of this matter, one should know that there are varieties of aims and objectives of calling (someone other than Allah). Sometimes, it is to express someone's fondness, sometimes to express grief while at other times it is to send a message. Therefore, calling someone from a distance, either for remembrance, desirous of union or anxiety of separation, just like a lover calls his beloved, to give consolation to his heart, is not a sin. The example of this is the case of "Majnoon" as given in "Masnawi" (of Maulana Rumi):

"Someone in the desert saw Majnoon sitting alone in his vast barren world of grief and despair, writing letter to someone using his finger as a pen and sand as paper. When he was asked, " O, love-torn Majnoon what is all this? To whom are you writing this letter?" Majnoon said, " I am practising the name of "Laila" to give consolation to my heart."

This type of call by the Companions (Raddi Allahu Anhum) is found in so many traditions whose fact is known to those who made a thorough study of the lives of the Companions (Raddi Allahu Anhum). The other sort of calling is where the caller wishes that the called one actually hears the call. In this case, if the caller, through the cleanliness of his heart is seeing the person called spiritually, such a call is permitted. If however, the caller does not see the called one but believes that the called one will receive his message through some means supported by evidence, even then the call is permitted. The typical example supported by Tradition is the Angels take and present our Durood Sharif to the Holy Prophet (Sallal laahu alaihi wasallam). On the basis of this belief, it is quite in order to say, "Asalato-wasalam-o-Aleka-Ya-Rasool-Allah" (see also footnote 3, chapter 2). However, if someone calls a "Wali Allah" (Allah's friend) from a distance but is neither witnessing, nor wishing to send a message and does not have any evidence from Shariah for its means, such a call is prohibited. Such a belief is distrust in Allah Almighty, claiming of "Ghaib" (knowledge of unseen) and resembles Shirk. It is, therefore advised to

refrain from such unnecessary calls. However, stereotyping it right away as Kufr or Shirk is outrageous because there is a possibility that Allah might inform the Wali Allah, believing in something which is possible is not Shirk, even though the thing which is possible may not happen. Nevertheless, the call which is in Tradition, "Ya Ibadah Allah Aenooni " i.e., "O servants of Allah help me", is accepted by all factions.

The above explanation is for the general public. Different conditions and rules apply to people of ecstasy for whom such an action actually becomes "Ibadah". The people with ecstasy will understand this point and will not need any further explanation. From this we get the permission of the Wazifa : " Ya Sheikh Sayed Abdul Qadir Sheun Lillah". If anyone considers that the Sheikh can help with the power he possesses of his own, it will be tending towards Shirk. But if the Sheikh is considered as "Wasila" (means) or these words are uttered with an empty mind considering them to carry "Barakats" (blessings), then there is nothing wrong with them. This is the true interpretation of this matter. Some Ulama forbid this sort of calling on the grounds that a lay person cannot maintain distinction between these rules even though their intentions may be good. "Ina-mal-amal-e-bin-niyate ", i.e., "verily actions are dependent on intentions". The best way to handle this issue is, if a caller is knowledgeable, he may be considered right. If the caller is ordinary ignorant person, he be stopped if there is anything wrong in his belief in this matter. But it is not good at all to stop from the very act in all circumstances. One thing which is worth remembering and which is useful is that there could be so many situations in it. If any person is involved in wrong action and it appears certain from his circumstances that he will not give up that action, he should neither be told to stop since it might lead to trouble and enmity, nor he be left alone because it is against Islamic affection and brotherhood. He should be given permission for that action but be corrected in the things wrong in his action. With this attitude, there are more chances of acceptance. Allah Almighty 's command is " Ud ou ila Sabile Rabeka bilhikmate wal moezatil hasnate ... Sura Nahl, Ayat 125" i.e., "O Prophet (Sallal laahu alaihi wasallam) invite all to the way of the Lord with wisdom and beautiful preaching".

A study of how laws of Shariah were put in practice during the early days of "Jahalia" (ignorance), reveals that the above code of conduct was applied. As far as I am concerned, it is not my practice to make such calls though in some poetic verses, overwhelmed with ecstasy, I have made some calls. Nevertheless, the attitude in this matter should be the same as in the other three matters discussed above.

Chapter 6

Second Congregational Salaat

(This is about the second congregational Salaat after the first one has already been performed in the mosque). There have been different opinions about this matter from very early times. Imam Abu Hanifa (Rehmat Ullah Ale) does not like the second congregational prayer but Imam Abu Yusuf (Rehmat Ullah Ale) permits it under certain conditions. There are evidences for and against this matter. There is no use dragging this discussion since one can follow any option. The best thing is to combine the statements of both factions. This would employ that if the first congregational Salaat has been missed through sheer laziness, the second congregational Salaat in such a case be regarded as "Makruh" (a disliked act) to serve as a warning (for future guidance). Those who declare such a Salaat as "Makruh" also base their reasoning on the fact that the attendance of the first congregational Salaat will be severely affected if unconditional permission is given for the second congregational Salaat. If however, due to a reasonable excuse, the congregational Salaat is missed, joining the second congregational Salaat is better than to pray alone. There is no point in stopping a person from joining the second congregational Salaat, if he is so lazy and ignorant that he gets no warning from it, rather considers praying alone as a booty, performs his Salaat quickly like hitting his head against the ground and walks away. At least he will pray his Salaat with peace and satisfaction in the congregation. Even in this matter both the factions should exhibit love and respect for each other since there are evidences in favour of both of them. In mosques, where second congregational Salaat is not allowed, do not try to hold one of your own, rather say your Salaat individually. If however, the second congregational Salaat is being held, join it and do not object to it.

The above (five) matters (discussed hitherto) involve practical activities while the remaining two are educational (and relate to belief) are being discussed in the following pages.

Chapter 7

Imkan-e- Nazir and Imkan-e- Kazab

(Imkan-e-Nazir i.e Allah creating replicas of someone. Imkan-e-Kazab i.e Allah is capable of lies)

If anyone wants to investigate these matters in details, one cannot do it without grassroots research of the underlying wisdom of the various facts relating to these matters. Since the matters are very delicate, one should believe in two things. The first is the Ayat, " In'Allah ha a'la kule Sheyin Qadeer... Sura Nahl, Ayat 77" i.e., "Allah hath power over all things". The second is

Ayat, " Subhan Allah he ama yasayfoon ... Sura Muminun, Ayat 91 " i.e., "Allah is free of all defects and vice". The nearest meanings (which apply here) are not to contradict one's own statement or give information about something which in reality does not exist etc. etc. (9*)

It is not our responsibility to investigate which things come under first Ayat over which Allah be considered to have the power nor about things which come under defects and vice from which Allah be considered to be free under the second Ayat, specially when the evidences are conflicting. In view of the delicate nature of these matters, it won't be surprising if discussions or investigations in these matters is forbidden. Take for example the matter of "Fate". The Holy Prophet (Sallal laahu alaihi wasallam) has strictly forbidden to discuss this matter because of the complications involved in it. On the same basis, when these matters are so complicated because of the opposing intellectual and written evidences, there would be no justification for permission to talk about or discuss these matters. One of my associates had a dream relating to these matters which I really liked very much. There is no other better way of resolving these matters. If, anyone has the habit of discussing these matters, one should do in privacy. If someone wants to do written arguments, it should be done through letters and not through books or magazines. If someone is very fond of writing, he should be doing in Arabic so that the general public does not get frustrated. It is imperative that these matters are not discussed in public.

(9*) It was not until some two hundred years ago, a so called Muslim scholar, later followed by his disciples from Indian Sub-continent brought up a new but an evil interpretation to the Ayat, "Allah hath power over all things," which baffled the Muslim Ummah. According to these so called scholars, since Allah Almighty is All Powerful, He could create another like the one He had already created and could also tell lies. While promoting this stupid interpretation, they paid no regard to the Ayat "Allah is free of all defects and vice". They started preaching that Allah Almighty could create (Naoz billah) many like the Holy Prophet (Sallal laahu alaihi wasallam) and that He could lie, break His promise, punish those whom He promised to reward and vice versa. This put the Muslim Ummah in immeasurable divisions, unimaginable controversies and quagmire of confusions. This action on their part is in direct confrontation with Allah Almighty's command " Behold the rope of Allah and do not be divided." Naturally the question arises as what purpose this "Fitna" (sedition) served him and his accomplices. The minute study and research reveals that this served them two purposes , firstly to take away the love and honour of the Holy Prophet (Sallal laahu alaihi wasallam) from the hearts of Muslims so that they could project themselves and their evil beliefs and secondly to create an atmosphere favourable enough

for them to declare their prophethood. While they were gathering their courage for their evil claim, a person of Satanic character and vision, Ghulam Ahmad Qadiani of the Indian sub-continent, supported by the British Government of India, jumped on the band wagon and claimed for himself prophethood.

Translators Conclusion

It is very unfortunate that the mureeds and associates of Haji Imdad Ullah took no notice of his advice but instead plunged into the controversial writings and teachings about the disputed matters. Thus further eroding the Muslim Ummah already shattered through the evil but organised conspiracy of the enemies of Islam. It is astonishing to note that while these Tableeghi and Deobandi Ulama give fatwas of shirk and kufr on innocent Muslims, they have a history of participating in the typical Hindu rituals i.e., putting Tilk (mark) on their foreheads, getting Rakhi bound on their arms by Hindu girls, visiting Hindu Temples and joining them in their prayers, inviting Ghandi and other Hindu leaders to speak from the pulpits of their mosques, wearing Khadar (raw cotton) to please Ghandi and doing Quran Khani on Ghandi's Samadi (the place containing the ashes of the dead body). These are the cases of Tashba, as discussed under the chapter "The Prevalent Fatiha" (page 39). These Ulama will call Maulood-ul-Nabi (Sallal laahu alaihi wasallam) and Khatam-e-Ghosia etc., under Tashba as Haram but not their participating in the Hindu religious Kufr activities discussed above.

What hypocrisy!

While the Wahhabis, Deobandis and Tableeghis (as mentioned earlier in the Introduction) have used derogatory remarks against the Companions (Radi Ullah Anhum) and the Holy Prophet (Sallallahu alehay wasallam), One wonders how Sheikh-ul-Najd, Moulvi Ismael and the Ulama of Deoband and Tablighi Jamaat (if they were alive today) and their present day followers would feel if one says that all of these Ulama can be called Taaghoot (Satan), are worthless, have lost their wits, their thought in the Salaat is worse than to be immersed in the thought of an ox or a donkey, Allah Almighty can create millions of their like, they are not free from lies, they and all other creations are without knowledge and are ignorant, the traits characteristic of them are shared by Dajjal also, and that in the sight of Allah Almighty they are more lower than a cobbler

From the above derogatory statements against Allah Almighty and His beloved Prophet Mohammad (Sallal laahu alaihi wasallam), many Islamic Scholars believe that the above Ulama had intentions to pave the way for declaring someone amongst them as a Prophet but while they were planning for such a move, Mirza Ghulam Ahmad Qadiani jumped on the band wagon and

claimed himself as the Prophet (of Shaiytan, of course). In Britain, every now and then, we read about very moving appeals from Wahhabis, Deobandis and Tableeghis to the Muslim Ummah to forget their differences and get united for the cause of Islam . If they are really concerned about the plight of the Muslim Ummah, they should not hesitate to take honest and practical steps in the following directions:

- (1) The Saudis should rebuild the tombs, the graves and other places of Muslim heritage, they grounded over the years. (There is a tentative but un-accomplished promise of King Abdul Aziz of Saudi Arabia made to the King of Persia, about this matter as mentioned earlier on in the "Introduction")
- (2) They should stop stereo-typing the Ahle-Sunnah Muslims, which form the biggest part of the Muslim Ummah, as Mushriks and adopt the attitude as advised by Haji Imdad Ullah in his booklet .
- (3) Remove the notice boards the Saudis have erected near all holy places that visiting such places is Shirk and does not bring any blessings.
- (4) Stop insulting the saints and ulama of Ahle- Sunnah, specially Hadhrat Imam Azam (Rahmat Ullah Aley) which is customary of Wahhabis. It is very regrettable that Imam of Kaaba, who should be caring for all sects of the Muslim Ummah, criticised and insulted Imam Azam (Rehmat Ullah Aley) in his speech in a conference earlier in the year 2000, organised by the Ahle-Hadith (another) name under which Wahhabis disguise themselves) in Birmingham, U.K. (Daily Jhang, Urdu, London)
- (5) Stop publishing and free distribution of Wahhabi biased materials attacking Ahle -Sunnah.
- (6) Disassociate yourself from those teachings of your religious leaders which insult the Companions of (Raddi Allahu Unhuma) and The Holy Prophet (Sallal laahu alaihi wasallam) .
- (7) A committee comprising the representatives from the various factions of the Muslim Ummah, from the countries around the world, in association with the Saudi King should run the affairs of Hijaz, i.e., Mecca Mukarama and Madina Munawara. (King Abdul Aziz initially agreed to this proposal made by Khilafat Committee of Indian Sub-continent as has been discussed under "Introduction").
- (8) Like the Christians of Spain who locked all the mosques and banned the Islamic teachings so that the country be Christian only, the Saudis have banned citizenship to non-Wahhabis and Islamic literature and teachings from non-Wahhabi Ulama, to make sure that the Saudi Arabia remains a Wahhabi State. If the Wahhabis believe that their brand of Islam is the righteous one, they should not be afraid of allowing the non Wahhabi Islamic literature in Saudi Arabia and let

people see the truth themselves. If they can not do it, they have no moral right to send their Wahhabi literature in non Wahhabi Muslim countries.

If the Wahhabis, Deobandis and Tableeghis are sincere in their concern about the plight of the Muslim Ummah, as they always pretend, they should take practical steps in the directions requested above to ensure their reconciliation with the Ahle Sunnah, the biggest sect in the Muslim Ummah otherwise it would be right to assume that their calls for the unity of the Muslim Ummah are yet new attempts to deceive and cheat the simple innocent Ahle Sunnah Muslims. It has been very painful for me, making me virtually shed tears of blood, in writing the account of Wahhabi, Deobandis and Tableeghis insulting our most beloved Prophet (Sallal laahu alaihi wasallam) and His Companions (Raddi Allahu Anhum), destroying the Muslim heritage (the buildings, mosques and tombs), and committing atrocities against Ahle Sunnah by labelling them as Kafir and Mushriq and using it as an excuse for killing and looting them, making their wives as concubines and children as slaves. I, very sincerely hope that though the readers will also find it heartbreaking, this would help them to know the reality about the Wahhabis and their supporters, Deobandis and Tableeghis and thus guide them to chose the path of the righteous ones. I appeal to those who have benefited from this honest endeavour of mine to pray for me. May Allah protect us and our Iman from the evils of Shaiytan and his disciples. Ameen, Summa **Ameen.**

A.Mughal.

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London, U.K.

References

- (1) Akhbar-ul- Ahlehadith, Amritsar, India, Page 11, 1st Feb.,1946.
- (2) The Memoirs of British Spy Humphery: These fell in the hands of Germans in the II World War who published them in instalments in the German magazine Spiegel . These were then published in a French magazine which were then transmitted into Arabic by a Lebanese scholar, from where these have been translated into Urdu by "AnJaman-e- Nojawanan-e-Pakistan", Garden Town, Lahore. From these memoirs abstracts have been taken and transmitted into English relating to the founder of Wahhabism, Mohammad bin Abdul Wahab (Sheikh-ul-Najd).
- (3) Bukhari, page 1024 (Urdu) : Hadhrat Abdullah ibn Umar (R.A.U.) regarded Kharjis worst than any other creation because they labelled the Ayats about Kafirs on the Muslims.
- (4) Aldarrulsunia, page 42 by Mufti Harmaan Sharifeen, Alama Zaini.

- (5) Tafseer Ibn-e- Kathir, page 604, by Imam Fakhar-ud-din Razi.
- (6) Holy Quran, Ayat 89, Sura Baqra. (The text is also on the back cover page).
- (7) The Doctrine of Ahle-Sunnah verses the Salafi Movement by Jamal Afandi-ul-Iraqi- al Sidqi al Zahawi.
- (8) The History of Najd-o-Hijaz, p. 41 by Mufti Abdul Qayyum Qadri, Pakistan (Urdu).
- (9) The History of Najd-o-Hijaz, P. 248 (Urdu) by Mufti Abdul Qayyum Qadri, Pakistan.
- (10) The above book, page 252.
- (11) The above book, page 313.
- (12) Daily Kohastan, Pakistan, 25 Dec., 1955 (Urdu).
- (13) Daily Jhang, (Urdu), Pakistan, 27,28,29 Sept., 1956.
- (14) Daily Kohastan, Pakistan, 25 Sept., 1956 (Urdu).
- (15) same as in 14 above.
- (16) Daily Nawa-e-Waqt, Pakistan, 11 May, 1955 (Urdu).
- (17) Taqweyat-ul-Iman by Moulvi Ismael Dhelvi, India.
- (18) "Whosoever copies the actions of a nation becomes one of that nation."

Glossary of Terms

Aadab : Manners

Ahle Sunnah : The biggest sect of Muslim Ummah following Quran and Sunnah under the Jurisprudence of Imam Azam., Malik, Shafi and Hanbal (Rehmat Ullah Aley)

Almohajroon : The Muslim group in U.K. organised and run by Umar Bakri.

Ashab: The Companion (Raddi Allahu Anhum) of the Holy Prophet (Sallal laahu alaihi wasallam).

Awliya : The friends of Allah Almighty.

Chehlum : The Fatiha ceremony for the departed soul on the 40th day.

Deobandi : Those educated in at Darul Alum Deoband and followers of its founder, Moulvi Abdul Qasim Nanotvi.

Dervish : pious people.

Fajir : One with bad character.

Fasiq : Corrupt, Adulterer.

Fatwa : Decision by Ulama based on Shariah.

Fitna : Trouble, sedition or disturbance.

Ghalaf-e-Kabaa : The covering of the Holy Kabaa.

Gumrah : Deviator.

Hadith : Tradition of the Holy Prophet (Sallal laahu alaihi wasallam).

Haft Masla : Seven (disputed religious) matters .

Hanbali : The followers of the jurisprudence of Imam Hanbal (RA.)

Humphery : The British spy who played a major role in establishing the Wahhabi Saudi Kingdom.

Haram : sin

Hujra: A cabin or a cubicle.

Ilham : Revelation

Ilm-e-Ghaeb : The knowledge of unseen.

Kafir : The non -believer.

Kashf : Inspiration.

Khariji : Those who broke off from Ahle Sunnah, opposed Hadhrat Ali (Raddi Allahu Unho) and labelled the Traditions about Idol Worshippers on other Muslims.

Khatum-un-Nabien : The last Prophet (Sallal laahu alaihi wasallam) of Allah Almighty.

Khilafat-e-Rashida : The period of righteous four Caliphs after the Holy Prophet (Sallal laahu alaihi wasallam).

Miraj-un-Nabi : The ascent of the holy Prophet (Sallal laahu alaihi wasallam) , in body and spirit, to the Heavens to have audience with Allah Almighty.

Makruh : a disliked action in Shariah.

Mashaikh : The holy people.

Masiat : Disobedience or bad tiding.

Maulood Sharif : The remembrance of the birth of the holy Prophet (Sallal laahu alaihi wasallam).

Mutazila : It was a sect in Islam who claimed to be the people of Justice and Tauheed. They believed that Man was the master of his own fate and destiny and Allah had nothing to do with it.

Muezzin : The one who calls Muslims for prayers.

Mubah : Action permissible in Shariah.

Munafiq : Hypocrite.

Mutaqi : God conscious.

Mushriq : Polytheist, worshipping God and Idols.

Mustahhab: Likeable action.

Mutta: Temporary marriage which is practised by the Shi'a sect.

Najdi The Wahhabis because they have origin from the place called Najd in the Arabian Peninsula.

Qiyam : Standing posture

Riwayat ; The relating of the Hadith.

Salih : Righteous, noble.

Salat-e-Istasqah : The prayer for rain in an open field.

Samadi : The place where the ashes of a Hindu dead body is buried.

Thawaab : Blessings, good tidings.

Ashabs : Those Muslim ancestors who had the honour of seeing the Holy Prophet's (Sallal laahu alaihi wasallam) companions Raddi Allahu Anhum).

Tableeghi : The Deobandi sect and followers of Moulvi Eliyas who go out in groups to spread their teachings.

Tarawih : Prayers after Isha during Ramadan.

Traditions : Hadiths of the holy Prophet (Sallal laahu alaihi wasallam).

Ulama : The Islamic Scholars.

Ummah : The Muslim Community.

Wasila : Means.

Wajib : Necessary.

Ziarats : The Islamic holy places , the tombs, buildings and mosques.

'Faisla Haft Masla' was written in the late 19th Century by a well known and renowned personality of that period namely Haji Imdad Ullah Muhajir Makki. Haji Imdad Ullah migrated to Macca after the 1857 Indian Mutiny to avoid his capture by the British, since Haji Imdad Ullah had played a role in the mutiny movement.

However, his departure from India left a vacuum amongst his followers who at best were beleaguered and confused regarding certain religious issues. These issues caused untold damage to the Muslim unity in India. To counter this problem and reunite the Muslims in India Haji Imdad Ullah wrote a decisive booklet 'Faisla Haft Masla'.

Unfortunately the same group of Muslims that take Haji Imdad Ullah to be their Patron and Mentor are unaware of Haji Imdad Ullah's views regarding the issues that even today divide that Muslim Ummah across the World. We hope that Haji Imdad Ullah's admirers will take heed from reading this booklet.

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Annexure # 6

Compiled by: Anwar Haroon

Dialogue on Shirk, Taqleed, Sects, Calling for help other than Allah etc.**Dear Brothers in Islam, Assalaamu Alaikum Watrahmathullah**

May Allah keep us on the path of Sirathul Mustaqeem, on the path of the Blessed and not on the path of the people who went astray. Aameen Summa Aameen.

Watching keenly the ongoing Dialogue on Shirk, Taqleed, Sects, Calling for help other than Allah etc. mostly put forward by Brothers who are influenced by the Wahabi, Salafi, Maudoodi and Ahle Hadeeth school of thought or sect as presumed through their writing and quotations.

I never questioned any body to which school of thought or sect you are in, but it got revealed recently that many others are influenced by the Tableeghi / Deobandi school of thought through the latest allegation on them.

Any way Brothers I respect and appreciate every one of you as I presume that you are trying to bridge the gap among us and trying to bring in Unity among us in the name of Islam, Quran and Hadeeth. Allah is the witness, with the same intension of yours I shall try my best to give a last try to again bring all of you in to a dialogue systematically.

Just a reminder, during the tenure of Sahaba rizwanallahul Ajmaeen initial turmoil resulted in the formation of Kharijiat and Shiasm. Later the whole of Ummah got united for a record period of One Thousand Two Hundred Years under the banner of Ahle Sunnah wa Jama'a with the four school of thoughts, without any problem.

This unity among the Ummah disintegrated due to the emergence of Fitnathul Wahabia and downfall of Othaman Empire and emergence of numerous Kingdom, Sultanate, Emirate and Dictatorship by the support of British, Yahudis and enemies of Islam, which fulfilled their own dreams.

There after Wahabi, Ahmadi, Maudoodi, Deobandi, Tableeghi, Bahai, Ahle Hadeeth movements were all got started and since then we are divided into groups. This division inculcated to the

extent that even the same family members got divided among themselves and the situation prevailing since two hundred years.

One Question to you Brothers; You think the whole Ummah during the period of 1200 years who were united; was on the basis of wrong beliefs? While there were Tabieen, Tabe Tabieen and great and best Scholars among them and Rasollullah sallallahu Alaihi wasallam said they are from the best period after him and Sahaba? Think twice and thrice before you tend to answer No!!!

All the questions you guys have put forth so far quoting Quran and Hadeeth not fully understood by you and these have been answered long before by the Ulamas of Ahle Sunnah in detail through Quran and Hadeeth. I wanted you to refute the answers so given by them in the light of Quran and Hadeeth and put an end to this unnecessary dialogue which is really creating confusing the minds of less knowledgeable and innocent Muslims.

One thing I am not able to understand is why is that Wahabis have gone against the Tableeghi Jama'at & Deoband as they were in an understanding earlier. The Kitaabut Tawheed of Ibn Abdul Wahab was almost stereo typed in Urdu as Taqwiyyathul Eeman by Maulwi Ismail Dehelwi. Maulana Ilyass Founder of Tableeghi Jama'at visited the King of Saudi Arabia on 14th March 1938 and placed the Tableeghi protocol for his approval and cooperation, which was duly accepted and got supported by the King. (Deeni Da'wat page 100 recorded in the book tableeghi jamat page # 96 written by Allama Arshadul Khadri) Many Tableeghi Mosques are found in every province of Saudi Arabia normally known as Masjid e Noor. Now you are commenting on their book Fazail e A'amal & Bihishti Zewar, while these books were attacked by several Sunni Ulamas in India long before by forty years.

Earlier I had posted answers on the topics of Sunni Schools of thought, Taqleed and Tawassul, which you people have neither gone through nor pointed out the mistakes in it in the light of Quran and Hadeeth. Instead you again and again repeat the same slogans; which proves you are not interested in a serious dialogue and just stereo typing again and again some one's literature for the reasons Allah knows better resulting in dissention of Ummah.

It is recorded by Imam Muslim through Hazrath Jabir raziallahu anh that Rasoolullah Sallallahu alaihi wasallam said "Shaitaan got sad that people will never worship him in Jazeerathul A'rab", while he will make people over there quarrel each other.

Let us see the accomplishments of these Jamaaths serving Islam.

1. Shaikh Najdi Ibn Abdul Wahab declared whoever do not follow his sect is Kafir and taking their life and wealth is allowed. (written by Shaikh Tantawi, a supporter of sheikh Najdi)
2. Whoever makes duah with the waseela of prophets is Kufr. Asking for Shafa'a from Rasoolullah Sallallahu alaihi Wasallam is prohibited. (sheikh Najdi)

Allah says in Quran:

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ

“*Fa’fu a’nhum wastaghfir lahum*” Surah 3 Ayath 159

Rasoolullah Sallallahu alaihi Wasallam forgive them and request for their shafa’a.

Allah Says in Quran:

وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Wastaghfir lahunnallah, innallaha ghafoorurr raheem Surah 60 Ayah 12.

Rasoolullah Sallallahu alaihi Wasallam ask for their Shafa’a, Allah is the most forgiving and most merciful.

3. Shaikh Najdi used to call Rasoolullah Sallallahu alaihi Wasallam “Tarish” means a post man Nauoozubillah. Tareekh Najd o Hijaaz page # 150

Certain Muslims argue that one can only ask Allah directly for help, and if people were to ask help from other than Allah, then he or she would be committing shirk. The scholars of the Ahl al-Sunnah have always maintained that *all* help is ultimately sought from Allah. However, if an individual seeks help from the Prophets or Allah-conscious people with the *intention* that they are only a *means* of achieving help then the person asking is not committing shirk. To illustrate this point, take the example of an ill person being cured by medicine. Metaphorically, the person would say that he was cured by the medicine, but in reality, the actual cure is from Allah.

The Ahl as-Sunnah wa’l-Jamaa also say that help offered by the awliya is *only* by the will of Allah. *No one can be of help to anyone if Allah has not willed it so.* Indeed, it is a great blessing from Allah that He has given the anbiya and awliya the ability to help those seeking help. The reason why Allah has given this ability to the pious is to show their status of purity amongst the people, and it indicates their relationship with their Creator.

The argument can be summarised as thus:

Help should only be asked from Allah.

The type of help asked from a pious person should be the help that is within the sphere of human influence.

Seeking help from a pious individual who is physically not present or has passed away is kufr.

We will prove, *insha’Allah*, that the pious can help in ways that are beyond normal human capability and that even if they are not present and have passed away, help can still be sought.

Belief of *Ahl al- Sunnah wal- Jama'a* regarding Seeking Help through the Awliya

‘Allama Sa’eedi and ‘Allama ‘Abd al-Hakim Sharf Qadri write:

“It is better that help is sought directly from Allah, most High, and through the waseela of the anbiya or awliya. If an individual seeks help from the anbiya or awliya by means of achieving help from Allah, most High, the person is not committing kufr.”

[*Sharh Muslim*, ‘Allama Sa’idi, *Nidaa-e-Ya Muhammad*, page 30 by ‘Allama Sharf Qadri]

Shaykh al-‘Alawi al-Maliki, the mufti of Makka writes:

“When we ask help from the anbiya and awliya, as a means, it is through their supplication (du’a) that they help us. Take for example the Day of Judgment when the umma will benefit from our Prophet, (May Allah bless him and grant him peace). This is called asking for help through the anbiya and awliya and likewise to ask them to make du’a for us can be called help or *istishfah* or *tawasul*.

[*Ziyarat of the Grave*, page 213, by the mufti of Makka, ‘Allama Shaykh Muhammad al-‘Alawi al-Maliki al-Makki]

The Permissibility of Seeking Help from the Pious

Hafidhh ibn Taymiyya and Qadi Shawkani quote the following hadith:

‘Abd Allah bin Mas’ud, may Allah be pleased with Him, reported that our Prophet, (May Allah bless him and grant him peace), stated: “If you ever find yourselves stranded alone in a desolate place or jungle, then say, ‘O servants of Allah! Help me, Allah have mercy on you.’”

[*Al-Kalim al-Tayyib*, page 69, by Hafidhh ibn Taymiyya, and Qadi Shawkani in *Tufhat ad-Dhakireen*, page 130. Ibn Sunni, Imam Bazaar, Hafidhh al Hasamim and Imam Nawawi all quote this hadith also in their various books.]

This hadith, demonstrates that one can ask help from those who one cannot see, like the angels, the friends of Allah, the jinn, and that it cannot be said that it is a wrong act.

Mullah ‘Ali Qari writes that our Prophet Muhammad, (May Allah bless him and grant him peace), said that:

If you are in the jungle alone say, “O servants of Allah! Help me.” The servants of Allah are the angels, Muslims, jinn, or ‘abdal. This hadith is useful for travellers.

[*Al Hirzu al-ThAmin*, page 378, by Mullah ‘Ali Qari]

The Awliya’s Provision of Help beyond Human Capability

The Prophet Sulaiman, peace be upon him, asked his companions who could bring the throne of the Queen of Sheba to his court. Allah says, describing this in the Holy Qur’an:

An ifreet of the jinn said,

قَالَ عَفْرَيْتُ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ
قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ
رَبِّي لَيْبَلُونِي أَشْكُرُ أَمْ أَكْفُرُ

‘I will bring it to you, before you get up from your seat. I am strong and trustworthy enough to do it.’

He who had knowledge of the Book said,

'I will bring it to you before your glance returns to you.'

And when he saw it standing firmly in his presence,

he said, 'This is part of my Lord's favour to me to test me to see if I will give thanks or show ingratitude'.

[Surah Al-Naml, verse 39-40]

Hafidhh Ibn Kathir writes concerning this verse that the man who brought the throne was called Asif bin Barkhiyah.

[Tafsir Ibn Kathir]

Hafidhh Ibn Kathir writes:

“During the khilafah of ‘Umar, may Allah be pleased with Him, there appeared a fire in the desert. ‘Umar, may Allah be pleased with Him, asked Tamim al-Dari, may Allah be pleased with Him, to assist him. They approached the area of the fire and Tamim al-Dari, may Allah be pleased with Him, began to gather the fire with his hands and started shoving the fire into a hole in the ground. This was a karamah of Tamim al-Dari, may Allah be pleased with Him.”

[*Tarikh Ibn Kathir*, Vol. 6, chapter on Miracles, and *Sirat un-Nabi*, Ibn Kathir, chapter on Mu’jizat]

Elsewhere, Hafidhh Ibn Kathir writes:

During the khilafah of ‘Umar, may Allah be pleased with Him, the governor of Egypt wrote to ‘Umar, may Allah be pleased with Him, asking for help as the river Nile had failed to flood. ‘Umar, may Allah be pleased with Him, wrote a letter in return and *addressed the river itself*. This was then placed in the Nile, and no sooner as this was done, the Nile’s water began to flood.

[*Tarikh Ibn Kathir*, volumes 1 and 8, chapter on Rivers and chapter on Khilafah of ‘Umar, may Allah be pleased with Him.]

There was a companion named Salamah bin Akwa, may Allah be pleased with Him, who was injured so severely on his shin that people began to fear that he would die a martyr. Salamah, may Allah be pleased with Him, states: “I went to the Messenger of Allah, (May Allah bless him and grant him peace), and told him about my wound, whereupon he proceeded to blow on it three times and I was cured instantly.”

[*Mishkat*, chapter on Virtues of *Sayyid al-Mursalin*]

Hafidhh Ibn Kathir writes:

“During the khilafah of ‘Umar, may Allah be pleased with Him, there appeared a fire in the desert. ‘Umar, may Allah be pleased with Him, asked Tamim al-Dari, may Allah be pleased with Him, to assist him. They approached the area of the fire and Tamim al-Dari, may Allah be pleased with Him, began to gather the fire with his hands and started shoving the fire into a hole in the ground. This was a karamah of Tamim al-Dari, may Allah be pleased with Him.”

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This was then placed in the Nile, and no sooner as this was done, the Nile 's water began to flood.

[*Tarikh Ibn Kathir*, volumes 1 and 8, chapter on Rivers and chapter on Khilafah of 'Umar, may Allah be pleased with Him.]

The above narrations prove that certain categories of humans, even though they are not Prophets, are capable of doing acts that are normally impossible. Secondly, the narrations prove that one can ask for these supernatural acts from humans. If this were not the case, why would the Prophet Sulaiman, peace be upon him, ask Asif bin Barkhiyah to bring the throne of Bilqees (Queen of Sheeba)? Why would 'Umar, may Allah be pleased with Him, ask Tamim al-Dari to quench the raging fire? Why would Salamah bin Akwa, may Allah be pleased with Him, ask the Messenger of Allah, (May Allah bless him and grant him peace), to miraculously cure his wound? And why would the governor of Egypt ask 'Umar, May Allah be pleased with Him, to make the Nile flood? So, in summary, it is permissible to request a person to do something impossible under 'normal' circumstances.

Muhammad bin 'Abd al-Wahhab writes that the people who claim that it is permissible to seek help from the pious cite the following evidence in support of their argument:

When Ibrahim, peace be upon him, was thrown into the fire, Jibreel peace be upon him, offered his help to free him. If seeking help from other than Allah is shirk, then why did Jibril offer his assistance to Ibrahim? The answer is that the help which was being offered, was within his capability given by Allah, most High, and therefore not shirk.

[*Kitab Kasf al Shubhat*, page 23]

The help that is sought from the anbiya or awliya is within their capability. For example, it is permissible for one to request a deceased person to make a du'a, as it has already been proved that the deceased can make du'a. This means that asking help from another which is out of their capacity is not shirk.

Hafidhh ibn al-Qayyim explained in his book *Kitab al-Ruh*.

The Pious can Help from Far

Muhammad bin 'Abd al-Wahhab writes:

“One night, the Prophet of Allah, (May Allah bless him and grant him peace), was in his house and was heard to proclaim ‘I am here!’ three times and ‘You have been granted help’ also three times. Umm al-Mu'minin, Maymunah, may Allah be well pleased with her, asked the Prophet, (May Allah bless him and grant him peace), whom he had been talking to since there was no one present. He, (May Allah bless him and grant him peace), replied, ‘I was talking to a person called Rajiz from the tribe of Bani Ka'ab. He asked for help from me against the Quraysh.’ Umm al-Mu'minin, Maymunah, may Allah be well pleased with her, said that when she finished reading the fajr prayer the next morning, she heard Rajiz calling out the following in the streets of Madina: “Ya Rasul Allah! Help us and call the servants of Allah to help us.”

[*Mukhtasar Sirat ar- Rasul*, chapter on the Conquest of Makka]

This narration shows that the Sahaba would seek help from the Messenger of Allah from afar and He, (May Allah bless him and grant him peace), would answer their calls for help. When Rajiz asked the Prophet the following morning for help, the Messenger of Allah, (May Allah bless him

and grant him peace), did not stop him from asking for this help. The Messenger of Allah was at some distance, yet he still assisted.

Hafidhh Ibn Kathir writes:

‘Umar, may Allah be pleased with Him, whilst delivering a Friday sermon in Madinah called out and said, ‘Ya Sariah! “The Mountain” That very moment, Sariah, May Allah be pleased with Him, was in a place in Persia called Nahawand, engaged in a battle with the enemy.

What ‘Umar, May Allah be pleased with Him, meant by his call was: O Sariah! Seek protection behind the mountain. Sariah, may Allah be pleased with Him, heard this and was subsequently saved. When the people heard these words during the Friday they were surprised. After winning the battle, Sariah came to Madinah. He told about how they had been under attack by the enemy. Suddenly they had heard Umar’s voice and hid behind the mountain and were saved.

[*Tarikh Ibn Kathir*, chapter on the Khilafah of ‘Umar]

This narration demonstrates that the pious can help people who are not present with them. Also, this is why proclaiming ‘Ya Rasul Allah’, (May Allah bless him and grant him peace), is not an act of shirk, because he, (May Allah bless him and grant him peace), is aware of our call. It could be that the salutations are conveyed through the angels or that he listens to them himself.

As Hafidhh Ibn al-Qayyim wrote:

The Messenger of Allah, (May Allah bless him and grant him peace), has said that when you send salutations to him from wherever you might be, he can hear your voice.

[*Jal ul Afhaam*, page 100, by Hafidhh Ibn al-Qayyim]

Another question that is raised is why, if it is possible to seek help and advice from the Prophet, (May Allah bless him and grant him peace), after he had passed away, the Sahaba didn’t go to his blessed grave and ask for help when there was any dispute amongst themselves?

This is only scepticism. The reality is that there was no need for the Companions to go and seek help and advice from the blessed grave of the Prophet, (May Allah bless him and grant him peace), as the Messenger of Allah, (May Allah bless him and grant him peace) had *already foretold* the dispute of his Companions and who would be right or wrong, therefore there was no need for the Sahaba to ask again.

Also, the Messenger of Allah, (May Allah bless him and grant him peace), *did* help the Companions on various occasions. Here are some examples from *Tarikh Ibn Kathir*:

Bilal bin Harith asked the Prophet, (May Allah bless him and grant him peace), for help during the famine in Madina during the khilafah of ‘Umar, may Allah be pleased with Him.

The Messenger of Allah, (May Allah bless him and grant him peace), gave water to ‘Uthman, may Allah be pleased with Him, from a window when he was being surrounded by his enemies and, furthermore, even comforted him by giving the news that he would be martyred and would be breaking his fast with him in paradise the next day.

The Prophet, (May Allah bless him and grant him peace), gave advice to Imam Hussayn, may Allah be pleased with Him, regarding the battle of Karbala -when he was departing for Kufa and

then later, on the night before his death. The Messenger of Allah, (May Allah bless him and grant him peace), gave news that they would meet the next day in Paradise .

[Tarikh Ibn Kathir, chapter on Khilafa of ‘Umar; chapter on Death of ‘Uthman, and the chapter on Karbala]

It is not wajib to seek help from the pious, it is merely permissible. However, we do not encourage people to ask help from the pious and especially those who are cannot differentiate between help and *Istishfah*.

Those who argue that once the pious have passed away, they are unable to help, also include the Messenger of Allah, (May Allah bless him and grant him peace), in this reference. However, it is very strange that this does not apply to scholars whom they hold in high esteem.

As Hafidhh Ibn al Qayyim states:

Many people saw Hafidhh Ibn Taymiyyah after his death in their dreams and asked him many difficult questions on issues of Fiqh Masaa’il and he replied to all their questions. Only those people can reject this who are ignorant of the status of the spirits (Arwah)

[*Kitab-ar-Ruh*, end of chapter 3., Hafidhh Ibn al-Qayyim]

If Hafidhh Ibn Taymiyya can answer questions after passing away, and solve complex fiqh issues, then why is it not possible for our Prophet Muhammad, (May Allah bless him and grant him peace), to assist his Umma?

Whatever we have written above some of the narrations involve people’s dreams – and to this, people might argue that this is not a credible proof in Islam. The answer to this is that the narration's we have written are not *all* from dreams, and even if the narration we used are dreams, the Prophet of Allah, (May Allah bless him and grant him peace), has said: 'A Shaytan cannot form my image.' So all the dreams are true about him, (May Allah bless him and grant him peace).

Also, Hafidhh Ibn al Qayyim mentions that:

When numerous people have the same type of dream and what they have seen in their dreams actually happens - to call these kinds of dreams as only dreams, this is said by the people that have no sense

[*Kitab al Ruh*, Chapter, 3., Hafidhh Ibn Qayyim]

The pious *can* help, even *after* their death

When the Messenger of Allah, (May Allah bless him and grant him peace), went on the Mi’raj, fifty prayers a day were initially ordered. On return Prophet Musa, peace be upon him, requested the Messenger of Allah, (May Allah bless him and grant him peace), to return to Allah and ask for a reduction in prayers. He did so and by doing this, the number of times was reduced to five prayers a day.

[Muslim and Bukhari chapter Miraj]

Prophet Musa, peace be upon him, helped the Umma of the Messenger of Allah, (May Allah bless him and grant him peace), even *after* he had passed away.

Some further evidence:

Hafidhh Ibn Khathir writes that:

‘Uthman Ghani, may Allah be pleased with Him, said that when the enemy surrounded his house and stopped the household from receiving water, they were thirsty for many days. ‘Uthman said: One day I saw that the Messenger of Allah, (May Allah bless him and grant him peace), give me some water from my window. Some days later my roof parted, and the Prophet of Allah, (May Allah bless him and grant him peace) accompanied by Aby Bakr and Umar (May Allah be pleased with them, entered and gave me some water to drink, and enquired: You will break your fast with us tomorrow

[*Tarikh Ibn Kathir*, Chapter on the death of ‘Uthman, may Allah be pleased with Him]

Imam al Waqdi writes that:

Abu Ubaidah, may Allah be pleased with Him, was the leader of the army of Damascus and was in Jihad. In his dream he saw the Prophet of Allah, (May Allah bless him and grant him peace), inform him that ‘ Tomorrow Damascus will be defeated,’ and He, (May Allah bless him and grant him peace), departed quickly’. I asked the Prophet ‘ Why are you returning so hastily?’ He replied ‘ Abu Bakr has died and I am going to attend his Janaza’ (funeral)

[*Futuh as sham*, Allama Waqdi]

Imam al Waqdi writes;

In the battle of Damascus , a kafir became a Muslim, and began to speak Arabic in an instant. Abu Ubaidah asked him ‘ you do not know Arabic, how is it that you speak so fluently? He replied ‘Last night I saw the Messenger of Allah, (May Allah bless him and grant him peace), in my dream. I asked him, if you are the messenger of Allah, then supplicate for me that I may speak Arabic. When I woke up in the morning I found that I could speak Arabic’.

[*Futuh as Sham*, Chapter on Fath ad Dimishk, Allama Waqdi]

Hafidhh Ibn Kathir writes that

In the 18th year of the Hijra during the Khilafa of ‘Umar, may Allah be pleased with Him, there was a famine. ‘Umar and Bilal, May Allah be well pleased with them, went to the blessed grave of the Prophet (May Allah bless him and grant him peace), and said ‘Ya Rasul Allah! Your Umma is dying (from hunger), pray for us that Allah sends us rain’. Later, Bilal, may Allah be pleased with Him, had a dream in which the Prophet of Allah, (May Allah bless him and grant him peace), told Bilal to go to ‘Umar, and convey his salaam, and to inform him that there will be rain and that he should perform Salaah Istisqa’. This is a very authentic narration.

[*Tarikh Ibn Kathir*, chapter Khilafa of ‘Umar, may Allah be pleased with Him]

Hafidhh ibn Taymiyya says that:

In the time of a drought, a person came to our Prophet’s grave and complained about the drought. He then saw our Prophet, (May Allah bless him and grant him peace), who said go to ‘Umar and tell him to perform the Salaah of Istisqa. There are numerous true narrations similar to this.

[*Iqtisa Sirat al Mustaqim*, page 373, Also Imam Bukhari has mentioned about this in his book, *Tarikh al Kabir*, biography of Malik al dar]

Hafidhh Ibn Hajar al Asqalani writes:

A person came to the grave said: 'Your Umma is dying; supplicate to Allah to send rain. Sayf says: The person who made this supplication to the Messenger of Allah, his name was Bilal Ibn al- Harith, may Allah be pleased with Him. This narration is authentic.

[*Fath al Bari*, Chapter on al Istisqa, Hafidhh Asqalani]

The Scholar of Masjid an Nabawi, Shaykh Al-Jazari writes:

The narration of Bilal bin Harith concerning going to the grave and asking our Prophet, (May Allah bless him and grant him peace), to supplicate for the rain, is also recorded by Imam Bukhari in his book of Tarikh. Also, Hafidhh Asqalani recorded this in Fath al Bari; Imam al Bayhaqi included it in his Dala'il al -Nabuwat, and it also appears in the Musnaf of Ibn Abi Shayba, Ibn Abi Khusayama and in Ibn Abd al Barr - this narration has really surprised me.

[*Waja a-Yarkudun*, page32 by Abu Bakr al-Jazari]

If Abu Bakr Al-Jazari knew that Hafidhh Ibn Taymiyyah and Hafidhh Ibn Kathir wrote this narration, he would not have been so bewildered.

A clarification:

After reading Hafidhh Ibn Kathir's, Hafidhh Ibn Taymiyya's and Hafidhh Asqalani's verifications, there is no need to discuss any further about this narration, of Bilal, may Allah be pleased with Him. However, there is a possibility that there are some Muslims who would then question the narrator of this hadith – whether he was considered weak or authentic. Lets now look at the narrators of this narration.

The narrators of this narration are:

Abu Mu'awiya

Imam A'mash

Abu Salih Abd al Rahman bin Sa'eed

Malik bin Ayyad al-Dar

The first two narrators are considered as great narrators of Hadith - all the great scholars of Hadith have taken their narrations including Imam Muslim and Imam Bukhari, so there is no doubt about their authenticity. The third and fourth narrators will be discussed now. The third narrator is Abd al Rahman bin Sa'eed al-Makhzumi.

Hafidhh Ibn Hajar al Asqalani writes:

Imam Bukhari took a narration from him in his book *Juz Raf-al-yadain*. Imam Abu Dawud also took a narration from him. He was a student of 'Uthman bin Affaan, the third Caliph of Islam and he took narrations from Malik Aldar, and he in turn, learned the knowledge of Hadith from his Father (i.e. Ayyad). Imam Ibn Abu Sa'eed said 'He was an authentic narrator'. Imam Ibn Hibban also listed him in the list of authentic scholars of Hadith. Imam Ibn al-Madani, who was the teacher of Imam Muslim and Imam Bukhari also made the same remarks about him.

[*Tahzib-ut-Tahzib*, biography of Sa'eed bin Abd al Rahman, Hafidhh Asqalani]

The fourth narrator of this Hadith is Malik bin Ayyaz Aldar.

Imam Bukhari writes:

Malik bin Ayyaz Aldar narrated that: 'Umar said 'O Allah, I am only lacking when I am powerless'. Abu Salih also narrated this from Malik Aldar.

[*Tarikh al-Kabir*, biography of Malik Aldar by Imam Bukhari]

Imam Ibn Abi Hatim writes:

Malik bin Ayyaz Aldar was a slave of Umar and he was freed by him. He narrated from Abu Bakr and Umar. He was a *taba'ee* and Abu Salih also narrated from him - and he was famous'. *Al-jar-hu-wal-ta'deel*. (Biography of Malik Aldar by Imam Ibn Abi Hatim)

Imam Ibn Abi Saad writes:

Malik Aldar was a freed slave of Umar, and he narrated Hadith from Abu Bakr and Umar [May Allah be well pleased with them all] and he was a famous man'. [*Tabaqat Ibn Sa'ad*, biography of Malik Aldar by Imam Ibn Sa'ad]

After these references it can be seen that the third and fourth narrators of Hadith are famous, authentic and not unknown and no one can assume these narrators are weak.

- **Imam al Qurtabi writes:**

One Arab went to the grave of our Prophet, (May Allah bless him and grant him peace), and recited the verse from the Holy Qur'an:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ
الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا (4:64)

'We sent not a messenger, but to be obeyed in accordance with the leave of Allah. If they had only, when they were unjust to themselves come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them they would have found Allah indeed oft-returning, most merciful.'

[*Surah An-Nisa' verse 64*]

He then began to cry and say how sinful he was, and requested to the Prophet, (May Allah bless him and grant him peace), to supplicate for him. A voice then came from our Prophet's [May Allah bless him and grant him peace] grave, saying that Allah has forgiven your sins.

[*Tafsir al Qurtabi*, under Ayat 64 Surah Nisa]

- **Hafidhh Ibn Kathir also recorded this event, he writes;**

When an Arab came to our Prophet's grave and said "I repent from my sins through you and ask for forgiveness, I would give my life for you". Afterwards our Prophet, (May Allah bless him and grant him peace), appeared in the dream of Utba', may Allah be pleased with Him, and informed him to go to the Arab and convey the message that there is a good news for him that Allah had forgiven his sins.

[*Tafsir Ibn Kathir*, under verse 64 Surah Nisa]

- **Hafidhh Ibn Taymiyya writes:**

A person came to the blessed grave of the Messenger of Allah, (May Allah bless him and grant him peace), and requested food from the Prophet and sat down. After a while a Hashmi [a member of the Prophet's (May Allah bless him and grant him peace) family] came to him. He had with him a tray of food, and said, "this food has been sent by the Prophet, (May Allah bless him and grant him peace), and with it he gave a message: eat it and leave from here because whoever loves us does not make this kind of desire".

[*Iqtida as Sirat al Mustaqim*, page 290 by Hafidhh Ibn Taymiyya]

• **Hafidhh Ibn Kathir and Hafidhh Ibn Hajar al Asqalani both write:**

Imam Bukhari had lost his sight in his days as a youth, and his mother used to pray to Allah vigorously for the return of her son's sight. One night in her dream, she saw the Prophet Ibrahim, upon whom be peace, who told her that Allah had accepted her prayers because of her tears in them in front of Allah and her son's sight would be return'. When Imam Bukhari awoke in the morning, his eyesight had returned.

[*Tahrikh Ibn Kathir*, under biography of Imam Bukhari, and *Muqadimah Fath al Bari*, biography of Imam Bukhari]

Imam Daarmi writes:

- When Yazid bin Mu'awiya attacked Madinah, there was no adhan or Jam'at in Masjid an-Nabawi for three days. Sa'eed bin Musayab states, 'I stayed in Masjid an-Nabawi for the three days and pretended to be Majnun, (mad) and for every prayer, I heard the adhan from the blessed grave of the Prophet, (May Allah bless him and grant him peace).

[Daarmi, chapter on Fada'il e-Nabi]

• **Hafidhh Ibn-e-Taymiyya writes that:**

Ibn Musayab's listening of the adhan from the Prophet's grave or the returning of salaam from the graves of the Awliya, is haqq and we believe in it.

[*Iqtida as Sirat al-Mustaqim*, page 373]

• **Hafidhh Ibn Hajar al-Asqalani writes:**

Abd al-Wajid says that I saw the Prophet, (May Allah bless him and grant him peace), in a dream with his companions waiting at this place, like they were waiting for someone. I said, "As Salaam 'alaykum," after the reply to the salaam I asked "what or who are you waiting for?" The reply was we are waiting for Imam Bukhari, and that was the day Imam Bukhari passed away.

[*Fath al Bari*, chapter on the death of Imam Bukhari, and *Tarikh Baghdad* by Hafidhh Asqalani, and Khatib al Baghdadi]

• **Hafidhh Asqalani writes:**

Hafidhh Marwazi says that I was in the Ka'ba and I fell asleep. I then had a dream and in that dream I saw the Messenger of Allah, (May Allah bless him and grant him peace). Our Prophet, (May Allah bless him and grant him peace), said that you have read Imam Shafi's book and why not mine? I asked which one is yours and the reply was Imam Bukhari's book is my book.

[*Fath al Bari*, Hafidhh Asqalani under Biography of Imam Bukhari]

Imam Dhahabi writes that the famous Tabi'i, Simaq bin Harb said that;

My sight was gone and I was completely blind. I prayed a lot and one night when I was sleeping, I saw in my dream Ibrahim, peace be upon him. I said to Ibrahim, 'my sight is gone and what should I do?' Ibrahim said 'go to the river Forat and wash your face in the river and your sight should return'. When I washed my face in the river, my sight returned and I saw 80 companions of the Prophet, (May Allah bless him and grant him peace), with that sight.

[*Mizan al Ta'dil*, biography of Simaq Dhahabi]

From all the above narrations, it should be sufficient proof that to do *Istishfah* (to make a request) from the Pious is permissible. They *are* able to help us and they are fully aware of matters that occur on the earthly plain, and this includes the Messenger of Allah, (May Allah bless him and grant him peace). From the above examples, we have proof of the Prophet, (May Allah bless him and grant him peace)

Asking for forgiveness on the behalf of others; informing of an impending victory; consoling ‘Uthman, May Allah be pleased with Him, at the time of great suffering, and many others.

Hafidhh Ibn Taymiyya writes:

Some people came to the grave of our Prophet, (May Allah bless him and grant him peace), and requested something, and their needs were fulfilled. In the like manner, the pious people can also fulfill the needs of people - and we do not deny this

[*Iqtida as Sirat al-Mustaqim*, - page 373, Hafidhh Ibn Taymiyya]

Hafidhh Ibn al Qayyim writes:

After dying, the Ruh (Spirit) can do those things that it cannot do when the person is alive in the dunya, (world) just as one or two Ruhs defeated a large army. Many companions relate that they saw the Messenger of Allah, (May Allah bless him and grant him peace), Abu Bakr and ‘Umar, May Allah be well pleased with them, in their dreams at night fighting with them against the kuffar and winning the battle. Then it became a reality: on the following day a small army of Muslims defeated an army of many, many kafirs.

[*Kitab ar-Ruh*, chapter 15, Hafidhh Ibn al Qayyim]

From the above statements, they prove that the pious *are* able to help after their death. Their spiritual powers increase after their death.

Q: Why do we see some people asking the pious for help, rather than asking them to make dua on their behalf?

A: The meaning for this is that they say metaphorically to the pious but really they are asking the pious to make Dua for them. The companions of the Prophet (May Allah bless him and grant him peace), used to do this as well. This has been mentioned in Hadith.

Imam Bukhari and Imam Muslim quote the following hadith:

The Messenger of Allah, (May Allah bless him and grant him peace), was on his way to the battle of Khaybar with his companions and asked ‘Amir, may Allah be pleased with Him, to recite a poem. ‘Amir then recited the following:

Oh Prophet of Allah!

Allah is our Witness.

Without you we would not have had guidance.

Nor would we pray nor give zakah.

You forgive us and we sacrifice ourselves for you.

Send blessings on us and make us stand firm when fighting the enemy

[Bukhari & Muslim Chapter. - Battle of Khaybar]

Hafidhh Ibn Hajar al Asqalani and Hafidhh al Asqalani have commented upon this Hadith that

The poem’s verses are addressed to the Prophet, (May Allah bless him and grant him peace), because the word “sacrifice” cannot be used to Allah. This is because scholars have said the

word 'sacrifice' (fida) is used in situations when one takes the place of another who is in difficulty, to remove the harm from another and take it upon oneself. This of course cannot apply to Allah - most High. The word "forgive" means that if we have gone astray obeying you, then bring us back on to the straight path. The objection to this may come from the first line of the poem - "Oh Allah!" The word 'Allahumma' is used to take Allah's oath to the following verses and the poet used the word 'Allahuma' in the beginning for baraka (blessing) and he wants to start with the word of Allah - most High.

The objection to the opinion that the verses are addressed to the Prophet (May Allah bless him and grant him peace), may come from the phrases - "bless us" and "make us stand firm". The answer to this question lies in the fact that the Prophet makes Dua to Allah for blessings to be sent to the people

[See *Fath-al-Bari/Irshad-as-sari*, Chapter on Khaybar by Hafidhh Asqalani & Qastalani]

Hafidhh ibn Kathir and Ibn Athir have said that 'Amir has said these verses in the praise of the Prophet, (May Allah bless him and grant him peace).

[*Sirat an- Nabi* and *Usd al-Ghaba*, Chapter on Khaybar and the Biography of 'Amir bin Akwah by Hafidhh ibn Kathir & Hafidhh ibn Athir]

Also, if the poetry were addressed to Allah, it would not make sense at all. The reason being that the words of the poem state, 'without you we would not have had guidance. Nor would we pray nor give zakah'. If Allah did not exist (Which is a stupid thing to say, as what Allah is implies that He is), nothing else would exist, not only guidance, prayers, and zakah, not even 'nothingness' would exist, as Allah has created all. So by assuming the poem is addressed to Allah, they are not those words which would be expected of a Muslim, let alone in the presence of the Messenger of Allah, (May Allah bless him and grant him peace). The above proves that the one who is being addressed, in this poem is none other than the Prophet of Allah, (May Allah bless him and grant him peace).

Also, the poem asks for forgiveness and this does not have to be specifically directed to Allah. If Amir has used these words of praise for the Prophet, (May Allah bless him and grant him peace), it does not go against the spirit of Islam. To ask the pious for help directly is not shirk as 'Amir asked help from the Prophet, (May Allah bless him and grant him peace). The real meaning of 'Amir's seeking help, was to ask the Messenger of Allah, (May Allah bless him and grant him peace), to supplicate on his behalf. In the same way when an ordinary Muslim asks help from the pious, their real meaning is also the same as 'Amir's. The help comes through the pious's supplication's so *metaphorically* we say - the pious is helping us – when in fact, everything comes from Allah.

Q: Some people argue that once the pious have died – their ability to help anyone ceases. So, why do people still go to their graves to seek help?

A: We, the *Ahl as-Sunna wa'l Jama* say that when the pious die, their ability to help others does not diminish and end. They are alive in their graves and the power of their souls become stronger than when they were alive. If you cover a living person with a blanket, he would not be able to recognise those who pass by, but it has been proved from narrations that the deceased can recognise and hear the footsteps of those who pass by the grave. A living person cannot understand what the birds are saying, but the deceased can hear and understand exactly what they are saying. Also, a living person cannot travel millions of miles faster than the blink of an eye, but the deceased can travel many millions of miles faster than the blink of the eye. An example of this is when one sleeps, one can travel many miles and break the physical laws of this world.

In the same way the deceased can break the laws of this world, as their spiritual bodies are stronger.

Hafidhh Ibn al Qayyim writes that the deceased are pleased with those people who attend the funeral or those who stand at his grave. When people pass the grave and convey their salaams, he [the person in the grave] returns the salaams and also recognises the person who has conveyed the salaam. When the birds praise Allah - most High, the person in the grave also understands the birds' praises (i.e. what the birds are saying).

The martyrs' souls are in heaven, and when people convey their salaam to them at their graves, they come back to their grave and return the salaam.

The ordinary souls at the very highest of the seven skies are at a place called *Illiyin* and when someone greets them with salaam, they come back to their grave, answer the salaam and also recognise the person. As in the case with people who are alive – some are strong and some are weak. In the same way, some souls are stronger than others like in the case of the pious. The more pious the person is, the stronger the soul. There could be some people who do not believe in what has been written, but Allah - most High has created those people who believe this and their hearts verify it. Every Muslim should believe that the deceased soul meets other souls, in the same way that the living people meet each other and this is proved in the Qur'an. Allah - most High says in the Qur'an, in Surah az Zumr Verse 42:

Allah takes away the souls at the time of their death and of those who don't die during their sleep. Then He with holds that against which He has decreed death and sends back the other until an appointed time

Imam Sudayy says that Allah takes souls when people are asleep, and the deceased souls and people who are alive come together and discuss issues in their dreams. The deceased souls can give the living information that other people do not know. Sometimes they can inform people when people are going to die. In different matters, they guide the living.

There were two companions of the Prophet, (May Allah bless him and grant him peace), called Salman Farsi and Abd Allah bin Salam, May Allah be well pleased with them both. They both said that whoever dies first, he would inform the other what had happened to him. Abd Allah bin Salam died first and appeared in Salman Farsi's dream. Abd Allah then informed Salman Farsi that out of all of his good deeds, Allah - most High liked one particular deed the most, which was perfect reliance of God, so Salman continued having unshakable trust in Allah.

Ibn Sirin, may Allah be pleased with Him, appeared in his friends dream and said that Allah, most High has given him paradise. The dreamer asked him about Hasan al Basri. He said Allah has given him a higher status than himself. There was another companion called Mas'ar and he used to appear in peoples' dreams and inform them to attend dhikr gatherings since Allah was pleased with this act. Similarly, many people have seen Hafidhh ibn Taymiyya in their dream, and they have asked him very complex fiqh questions, and Hafidhh ibn Taymiyya has answered them and satisfied them all

Some people might say that these are only dreams and we don't know whether they are right or wrong so how can we trust them? But they should know that when the deceased gives news about a person who is going to die at a particular time; or says that on a particular day rain will fall; or there will be famine; or the enemy will attack; or there will be trouble; or if he gives that kind of news that nobody knows accept him, these will become reality. These types of facts are only ignored by a person who is unaware of the power of the spirits. It is also a fact that if many Muslims see a similar dream, this becomes evidence like Prophet Muhammad (May Allah bless him and grant him peace), said to his companion: all of your dreams show that the Night of Power (Laylat al Qadr) will be on the last ten days of Ramadan.

What I have written is not all from the dreams. The Power of Souls, I have proved from the Qur'an and Sunna in the last chapter.

[*Kitab ar Ruh*, a summary of chapters 1, 2, 3 and 15, Hafidhh ibn al Qayyim]

I request you brothers to learn from the pious and rightly guided scholars of the Best period rather than following the Scholars of this Fitna period or using your own mind to become a self styled and self proclaimed scholar and label all the Muslimeen and Mumineen as Mushrikeen Naozubillah who are not following your ways.

Wama Taufeeqi Illa Billah

Wassalaam, Your Well wisher Brother

Anwar Haroon

Annexure # 6(b)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Miracles (Karamaat) of Awliya e Kiraam rizwanallahum alaihim ajmaeen

Translated by: Anwar Haroon Qadri

The philosophy of Miracles Karamat awarded to the Friends of Allah is for the reason that they have controlled their personal desires and always acted against it. Leave alone the Haram forbidden acts (haraam), they even control themselves on least permissible acts (Mubaah). When Satan beautifies the forbidden things they control themselves against it. As they have acted in the above manner just to please Allahu Ta'ala, He gifted them with the abnormal and unusual powers to help them in the cause of Allah.

The believer and slave of Allahu Ta'ala is Wali friend of Allah:

أَلَا إِنَّ أَوْلِيَاءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Ala inna awliyaa Allahi la khawfun AAalayhim wala hum yahzanoona 10:62

Beware! Verily the friends of Allah! No fear comes upon them, nor shall they grieve.

اللّٰهُ وَلِيُّ الَّذِينَ آمَنُوا

Allahu waliyyu allatheena amanoo 2:257

Allah is the Patron of those who believe.

وَهُوَ يَتَوَلَّى الصَّالِحِينَ

wahuwa yatawalla alssaliheena 7:196

And He (Allah) always stand by His righteous servants

إِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُولُهُ

Innama waliyyukumu Allahu warasooluhu 5:55

Allah is only your friend and His Apostle

أَنْتَ مَوْلَانَا

anta mawlana 2:286

You (Allah) alone are our Friend and Helper

ذَلِكَ بِأَنَّ اللّٰهَ مَوْلَى الَّذِينَ آمَنُوا

Thalika bianna Allaha mawla allatheena amanoo 47:11

That is because Allah is the Protector of those who believe.

يُحِبُّهُمْ وَيُحِبُّونَهُ

Yuhibbuhum wa Yuhibboonahoo 5:54

He (Allah) would Love and who would love Him

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلّٰهِ

waallatheena amanoo ashaddu hubban lillahi 2:165

And as for those who believe, they are strongest in their love of Allah

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

inna Allaha yuhibbu alttawwabeena wayuhibbu almutatahhireena 2:222

Verily Allah Loves those who are oft-repenting and He loves those who keeps themselves pure and clean.

When the love of Allah towards His slaves and the love of slaves towards Him is proved through the above mentioned verses of Quran and the said slave this degree of slavery then he does only upon the order and instructions of Allah and personally refrains from all the forbidden acts and advises and restricts others too in this regard. Then why not Allah too shall do whatever His slave wills. This is stated in Quran as:

وَأَوْفُوا بِعَهْدِي أَوْفٍ بِعَهْدِكُمْ

waawfoo biAAahdee oofi biAAahdikum 2:40

And fulfill your part of the covenant with Me and I shall keep My part of the covenant with you.

This is what called Karaamat, which should be acceptable to a sensible person. In case if this fact is denied then there are only two reasons; one is that Allah is not capable of performing such an act, in that case such thinking and belief shall result in Kufr. The other reason could be that the believer wali is not capable of achieving such status which is again is not acceptable when Allah Himself has awarded His slave with the knowledge, love, recitation and thanks giving to His slave without even asking for it, can He not award to perform simple acts?

Rasoolullah sallallahu alaihi wasallam as per a hadeet e Qudsy stated Allah Says:

No slave of Mine can come closer to Me other than performing all the commandments (faraiz). Then he (slave) strives further through the non obligatory acts (nawaaqil) to come closer to Me. Then I accept him as My beloved (mahboob) and when he reaches this status, I become his ears, eyes, tongue, heart, hands and legs; through which he listens, sees, talks and walks.

When the slave reaches such a status; Is it difficult for him to perform certain simple acts (karamat)?

Further Rasoolullah sallallahu alaihi wasallam as per a Hadeet e Qudsi stated Allah says:

Whoever harms My friend (Wali) then he has challenged and waged a war on Me

This means to say that the inflictions imposed on Allah,s friend are in fact inflictions towards Allah. This is further understood by the following verses of Quran:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ

Inna allatheena yubayiAAoonaka innama yubayiAAoona Allaha 48:10

Surely those who swear allegiance to you, infact swear allegiance to Allah.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا

Wama kana limuminin wala muminatin itha qada Allahu warasooluhu amran 33:36

And it is not for any believing man or any believing woman , when Allah and His Apostle have once decided an affair.

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

*Inna allatheena yuthoona Allaha warasoolahu laAAanahumu Allahu fee alddunya
waaalakhirati waaAAadda lahum AAathaban muheen* **33:57**

Surely those who annoy Allah and His Apostles-Allah have cursed them in this world as well as in the hereafter, and He has kept prepared for them a humiliating torment.

Proof of Miracles of Awliya Allah through Quran e Kareem

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ

*kullama dakhala AAalayha zakariyya almihraba wajada AAindaha rizqan qala ya maryamu
anna laki hatha qalat huwa min AAindi Allahi 3:37*

Whenever Zacharias paid a visit to Mary in her sanctuary, he found she had fresh provisions with her. Once he said: O Mary! Whence comes to you this provision? Mary said: This comes from Allah.

Another episode of Hazrat Sulaiman's alaihissalaam's Sahabi who brought the throne of Queen saba as mentioned in Quran e Kareem:

أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ

ana ateeka bihi qabla an yartadda ilayka tarfuka 27:40
I shall bring it to you with in the twinkling of an eye.

Another quotation of Karamat through the episode of Hazrat Umer raziallahu anhu when he instructed his commander who was on an expedition far away in another city by the following Command: *Ya sariya! Al jabal* . The commander Saria raziallahu anhu heard the command of Hazrat Umer raziallahu anhu and reacted accordingly to save his army from the enemy forces.

Grades of Miracles

The following text is copied from the book "Tayyabul Warda" written by Allama Abul Hasanat Muhammad Ahmad Qadri rahimatullahi alaih

Mu'juza: An extraordinary act performed by the Prophets of Allah alaihissalaam to counter the denial of Kuffar. These might occur before their pronouncing the prophet-hood, then it will be named as Irhasaat.

Karamat: these are the miracles performed by the friend wali of Allah, who are the respective followers of the Prophet of Allah at that time. .

Mao'onat: Any miracle performed by a pious person, who is the follower of a prophet of Allah..

Istidraj: Any miracle performed by a person who is an apostate.

Seher: Any miracle performed by a person through education and training.

Ibtilla: Any miracle performed without any training and education. For an example miracles performed by Pharaoh in the past and by Dajjal in future.

Ihanat: Miracles performed by apostates, which result opposite to their wishing like performed by Muselima Kazzab, who prayed to correct the squinted eye of a person and resulted in squinting of the other eye too.

Performing Karamat or not performing Karamat is not a basis on which the status of a friend of Allah is based. The miracles performed by the friends of Allah and followers of Rasoolullah sallallahu alaihi wasallam are in fact the continuation of His own Mu'juzaat after Him. This is to strengthen the belief of the Ummah as stated by Allahu Taala in Quran e Kareem:

In this regard the following quotation of Quran could be placed, where Ibrahim alaihissalaam requested Allahu Ta'ala to show a miracle:

وَأَدَّ قَالَ إِبْرَاهِيمُ رَبِّ أَرْنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمُ تُوْمِنَ قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي

Waith qala ibraheemu rabbi arinee kayfa tuhyee almawta qala awalam tumin qala bala walakin liyatmainna qalbee 2:260

When Ibrakim said: My Lord! Show me how Youy shall bring the dead back to life. Allah sai: Abraham! Do you not then believe? He submitted: of course I do believe but this question is just to reassure myheart.

Another quotation:

وَيَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا

wayazdada allatheena amanoo eemanan 74:31

This may increase the Believers in faith

Apart from the numerous Miracles Mujuzaat e Anmbiya mentioned in Quran, there are numerous miracles Karamaat performed by Awliya Allah after Rasoolullah sallahu alaihi wasallam in different periods of time and is mentioned in various books and these are mentioned by Hazrat Tajuddin Sabki rahimallah in his book Al Tabaqat ul Kubrai:

1. Giving life to dead humans and animals.
2. River giving way to walk through and walking on the surface of water.
4. Changing the matter like wine into butter
5. Traveling long distance in a short time.
6. Speaking of animals and minerals to the Awliya Allah.
7. Changing the quality and properties of fruits of a tree.
8. Treating and curing the blind, lame and other ailments.
9. Treating leprosy and blind by birth.
10. Obeying of wild animals
11. Controlling the atmospheric winds.
12. Shortening and elongation of time periods. Acceptance of supplications. (Dua).
13. Controlling the speech.
14. Controlling the trouble makers in a discourse and making them to take part.
15. Making prophecies of the coming events.
16. Sustenance without food and water for long periods of time.
17. Controlling the worldly events in an area.
18. Raining at their wish
18. Ability to eat enormous quantity of food.
19. Identifying the food prepared through impermissible means of earnings Haraam.
20. Looking at a place being far from it.
21. Opponents becoming mum upon seeing the Wali.
21. Changing the outcome of the meeting with the rulers or governors.
22. Changing the personality of self and appearing in different human form.

All of the above miracles are being attributed to famous Awlia e kiraam rizwanallahum alaihim ajmaeen.

Regarding the Munkireen of Karamat performed by the pious slaves and friends of Allah, who are denying it because of their jealousy towards the Awliya Allah and it could be said on their behalf, as stated in Quran.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِيْنَ كَفَرُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ

Walaw nazzalna AAalayka kitaban fee qirtasin falamasohu biaydeehim laqala allatheena kafaroo in hatha illa sihrun mubeenun 6 :7

And had We send down to you a Book (inscribed) on paper and had they even touched it with their hand, even then those who have disbelieved would have said: this is nothing but open magic.

Finally a warning to the deniers of Awliya Allah and their Karamath:

Further Rasoolullah sallallahu alaihi wasallanm as per a Hadeet e Qudsi stated Allah says:

Whoever harms My friend (Wali) then he has challenged and waged a war on Me

Note: The above text is translated with the quotations from the book “ Jame Karamaat e Awliya” written by Allama Yousuf Nibhany rahmatullahi alaih and translated in Urdu by Professor Syed Muhammad Zakir Shah Chishti Sialwi.



Annexure # 6c

Visiting the Graves

Compiled By: Anwar Haroon Qadri

The Prophet (May Allah send abundant blessings upon him) said: I used to ban you from the visitation of graves, now, visit them. (*Bukhari*)

Thirteen companions narrate this hadith. From amongst them are: Abu Sa'eed al-Khudri, Ibn Mas'ud and Abu Huraiyah (May Allah be pleased with them all). Kattani mentioned that the hadith is Successive 'mutawatir'. (*Nazm al-Mutanathir* p129)

8. The Prophet said: "I had forbidden you to visit the graves but Muhammad has been permitted to visit the grave of his mother, so visit them, for truly, they remind you of the hereafter." [17]

9. Another version states: "I had forbidden you to visit the graves but do visit them for they truly remind one of the hereafter." [18]

10. Another version states: "Whoever wants to visit the graves [may], truly they remind of the hereafter." [19]

11. Another version states: "I had forbidden you to visit the graves but do visit them, for they help to renounce the world and they remind of the hereafter." [20]

12. Another version states: "I forbade you to visit the graves then it appeared to me that they soften the heart, bring tears to the eyes, and remind one of the hereafter. Therefore, visit them, but do not say reprehensible things!" [21]

[17] Narrated from Burayda by al-Tirmidhi (*h .asan s .a h .i h .*).

[18] Part of a longer hadith narrated from Burayda by Ahmad.

[19] Part of a longer hadith narrated from Burayda by al-Nasà'i.

[20] Narrated from Ibn Mas'ud by Ibn Mâjah.

[21] Part of a longer hadith narrated from Anas by Ahmad.

The visitation of graves is recommended for the purposes of remembering death and the hereafter. However, graves of the prophets and pious Awliya are places of close means and a

great intermediary to Allah (swt). This is not due to the graves themselves; instead it is due to the significance of the body that rests within.

This does not allow people to practice acts contrary to the Islamic norms; which are common in the people of the sub-continent due to their **ignorance** and **lack of knowledge**. It is the duty of the scholars to inform the people of permissible and impermissible practices.

Kissing and touching the grave

Though permissible according to some scholars, Imam Ahmed Rada disliked the practice in his Fatawa, in accordance with the soundest position.

He states: ‘there are diverse opinions amongst the scholars regarding kissing graves. It is an act which lies between two things: something that allows the practice: love and something that disallows it: ‘adab’ respect. Hence, the one who does it through overwhelming love is not criticized because this act is proven from the sahabah. **Though, it is better for the general public to be precautions.** Our scholars have explicitly stated that one should stand at least four feet away from the grave, so how would one kiss it!?’ (*Fatwa Ridhwiyyah*, 9:528)

Allamah Samhudi (Ra) states:

Imam Abdullah asked his father, Ahmed bin Hanbal, whether it was permissible to touch and kiss the pulpit and grave of the Prophet (abundant peace and blessings be upon him), he replied: there is no fear in this act ‘la ba’sa bihi’. (*wafa al-wafa* 4:1404)

Imam Subki and Allamah Samhudi both narrate that Marwan (May Allah be pleased with them all) saw a person clinging to the Prophet’s grave (Peace and blessings be upon him). Marwan in anger gripped the throat of that person and shouted: Do you know what you are doing?

The man turned to him and replied ‘I have come to the Prophet (May Allah bless him) and not to a stone...!’ (*Wafa al-Wafa* 4:1359) Allamah Samhudi says: ‘Ahmed narrated it and said it has a sound chain’.

Sayyiduna Bilal rubbed his face on the Prophet’s grave, which was well known amongst the sahabah. (*Hafiz Abd al-Ghani, Khatib bin Hamla, Wafa al-Wafa* 4:1356, 1406)

Ibn Umar used to place his right hand on the grave of the Prophet (May Allah send abundant peace and blessings upon him). (*Wafa al-Wafa* 4:1406)

It is narrated that Ibn Abi Saiyf and Muhibb Tabari allowed kissing the graves of pious ‘saliheen’. Similarly, it is narrated from Isma’el Timi that whenever al-Minkdar (tabi’i) was afflicted with an illness in his mouth, he used to rub his cheek on the Prophet’s grave. Somebody objected on this practice to which he replied: ‘I seek cure from this’. (*Wafa al-Wafa* 4:1406)

Qurtabi mentions the famous narration of the Bedouin who came to the grave of the Prophet (May Allah's blessings and peace be upon him) and clung to it. This was narrated from Sayyiduna Ali (May Allah be pleased with him) in which he says that the Bedouin poured the dust of the grave over his head. This story, as well as Utbi's narration, is found in the books of Tafseer of Surah al-Nisa v.64.

Shaykh Abd al-Qadir Fakihi states: 'In complete segregation where no laymen stick around, it is recommended to rub the cheek, face and beard on the Prophet's grave. This act is permissible once done through love and good intention'. (*Husn al-Tawassul fi ziyarati afdal al-Rusul. Fatwa Ridhwiyyah* 9:531)

Sheikh Abd al-Ghani al-Nabulsi (May Allah be pleased with him) has a whole chapter to the name 'Kissing the graves of the pious' in his '*Jam al-Asrar fi al-radd ala ta'ini al-sufiya al-akhyar*' in which he allows the kissing of the graves with combining evidence.

Above Answered by G.F. Haddad

Journey to visit graves

Mushkaat Babul Masjid Says: Laa tushaddur rihaalu illa ila Thalathi masajida Masjidal Harami wal Masjidil Aqsa wa masjiddee haza. (Masjid e Nabwi Shareef)

Please note; the Traveling is permitted for visiting only these three Mosques.

The Ulamas made it clear that this Hadeeth means that these three Mosques are valued higher than any other mosque as the Ajr and Thawab is awarded higher compared to other mosques.

There is one more Hadeeth in Mushkaat Babul Jihaad: La tarkabil bahra illa hajan auw mu'tamiran auw ghaziyan fainna tahtal bahri naran auw tahtannari bahran

Which means traveling by sea is permitted only for haji, ghazi or person performing Umra, other than that it is not permitted, while there are a lot of Aayaths in Quran about the journey made by Prophets for so many reasons.

If we just use our chicken mind on the context and wordings of Hadeeth, it looks like that any other sort of traveling is not permitted and we will be immobilized. No where you will find here that traveling is prohibited for visiting graves or to even Visit Rasoolullah sallallahu alaihi wasallam. While so many other Ahadeeth are there where the virtues of making Ziarat e Nabi sallallahu alaihi wasallam is virtuous.

What to say to these Wahabi Scholars who say your intension should be to visit mosque and not Rasoolullah sallallahu alaihi wasallam ma'azallah, so one should visit mosque and pray two raka'ath tahiyathul masjid, witness the decoration and latest architecture of the mosque and turn back without saying Salaam to our Beloved Nabi sallallahu alaihi wasallam or to beloved Abu Bakr and Umer raziallahu anhum, as many of these Wahabis are doing. They say and declared that those Ahadeeth are weak or false, that is their finding after 1200 years. They also arrange trips by bus to perform Umra or Haj while visiting Madeena Munawwara is not included in their trip Mashallah. So what is their intension?

They even tried to demolish the Green Tomb and wanted to isolate completely the holy Marqad from the mosque to keep it separated Ma'azallah. Demolishing all the holy places, Graves of Ummahaatul Mumineen, Aulad e Rasoolullah and Ashaabe Rasoolullah sallallahu alaihi wasallam and remove every trace of the Islamic History physically and mentally from the minds of Ummah is their mission which has been almost accomplished and the Ummah is crying now and placing their complaints, while the Ahle Sunnah was fighting on these issues since 200 years. So what is the difference between them and Jews?

Another question is why we should pray to Allah at the qabr of Buzargan e Deen, while Allah and His Rahma is everywhere.

Quran says: Hunalika Da'a Zackariyya Rabbahoo.

Prophet Zackariya Alaihissalaam prayed to Allah while standing in the Hujra of Hazrat Mariam Alaihissalaam, while He saw Allah's Rahma and awards bestowed on her there, even though He was a Nabi of Allah.

It is already accepted that Ajr of praying in those three mosques are thousands of times more than other mosques. Apart from it, the places of graves of Awliya Allah are the places of Rahma and the chances of Duah getting accepted by Allah are more there. I shall write this again:

Hazrat e Imam Shafe'e Rahmathullahi alaih used to visit the Qabr of Hazrat Imam abu Haneefa rahimallah. He says that he used to make Salat of two raka'a and going near His grave I pray to Allah to fulfill my need and it used to get fulfilled by the Will of Allah and Baraka of Hazrat Imam Abu Haneefa Rahimallah. Kitaab Shami, Munaqib Imam Abu Haneefa.

Another talk just for argument sake; why going to Saudi Arabia, Middle Eastern countries, USA, Europe seeking jobs, Allah is everywhere, Why not be there in India and Pakistan?

The great Muhaddith, Abd al-Haq al-Dehlvi mentions the **permissible form** of intercession at the graves, who states:

'1-Firstly, the person who makes dua, begs Allah swt and is in need of him alone. The one in need makes the person of the grave an intermediary to Allah swt due to his raised rank and significance. One says: 'Oh Allah! For the sake of this person whom you have bestowed your mercy upon, ease my hardship because you alone are the most generous and all giving.

2- Secondly, the person in hardship may also call the Wali and ask him to intercede for him for the ease of difficulty.

In both forms of tawassul (intercession), one's hope is not in the pious, instead the **centre of hope** is Allah (swt) who will resolve the problems, help in need, and provide the asked-for. The true and absolute benefactor, and authority of change, is Allah swt who is the creator of all existence.'

(*As'at al-Lum'at sharh Mishkat* 3:401, *Fatwa Aziziyah* 2:108)

He continues writing:

'If the visitor believes that the pious himself solves difficulty and independently eases hardship with all power to do so, without the reliability on Allah (swt) and dua, which is **common in the ignorant** as they commit such strongly condemned acts at the graves i.e. **kissing the grave, prostrating to the grave, and praying salah towards it**, this is unacceptable and the person is subject to punishment. One who knows the religion and has knowledge of the revealed law 'alim' cannot practice such traditions.'

(*Ash'at al-Lim'at* 3: 401)

Women Visiting the Graves

"The most correct position is that the dispensation (*rukhsa*) for the visitation of graves is firmly established for women." – Ibn 'Àbidīn [1]. [1]Ibn 'Àbidīn, *Hàshiya* (1386/1966 ed. 2:242).

The Prophet said: "I forbade you to visit the graves but [now] do visit them!" [6] There is no proof for restricting this absolute permission to men alone.

[6]Narrated as part of a longer hadīth: from Burayda by Muslim, al-Tirmidhī (*hasan sahih*), Abu Dàwud, al-Nasà'ī, 'Abd al-Razzàq (3:569), and others; from Abu Sa'īd al-Khudrī by Ahmad with a chain of sound narrators as stated by al-Haythamī (3:58), Màlik, al- Hākīm (1990 ed. 1:530) who declared it sound by Muslim's criterion, al-Bayhaqī in *al-Sunan al-Kubrā* (4:77 #6984), and al-Bazzār with a chain of sound narrators as stated by al-Haythamī (3:58); from Ibn Mas'ud by Ibn Màjah, al-Dàraqutnī in his *Sunan* (4:259), 'Abd al-Razzàq (3:572-573), Ibn Hibbān (3:261), al- Hākīm (1990 ed. 1:531), and al-Bayhaqī in *al-Sunan al-Kubrā* (4:77 #6983) all with weak chains according to al-Arna'ut from Anas by Ahmad and al-Bazzār with chains containing al- Hārith ibn Nabhān who is weak according to al-Haythamī (4:27), al- Hākīm (1990 ed. 1:531-532), and al-Bayhaqī in *al-Sunan al-Kubrā* (4:77 #6984).

. Hazrat e 'À'isha raziallashu anha came to Makka after her brother's death saying, "Where is the grave of my brother?" Then she came to the grave and prayed over him, a month after his death. [8] Another version states that Ibn Abī Mulayka said: "'À'isha's brother died six miles away from Makka, so we carried him until we reached Makka and buried him there. 'À'isha came to us after that and reproached us for doing so. Then she said: 'Where is the grave of my brother?' We showed it to her and she alighted in her howdah and prayed at his grave." [9]

[8]Narrated from Ibn Abī Mulayka by al-Bayhaqī in *al-Sunan al-Kubrā* 4:49).

[9]Narrated by ‘Abd al-Razzàq (3:518) and Ibn ‘Abd al-Barr in *al-Tamhîd* (6:261).

When ‘Abd Allâh ibn Abî Mulayka saw ‘Ā’isha) # visiting the grave of her brother ‘Abd al-Rahmân he said to her: “Did not the Prophet forbid this [visitation of graves]?” She replied: “Yes, he had forbidden it. Then he ordered to visit them.” [10] Ibn ‘Abd al-Barr mentions that Imâm A h .mad adduces this report as proof that women are permitted to visit the graves. [11]

[11]Ibn ‘Abd al-Barr, *al-Tamhîd* (3:234).

The wording and verb tenses used by the Prophet and the Companions in the above narrations show that these narrations explicitly abrogate the narrations that express prohibition. This is confirmed by al- H .àkim who narrated the h .adîth: “Allâh curses the women who frequently visit the graves” then said: “Those narrations pertaining to prohibition from visiting the graves are abrogated, the abrogator being the hadîth of ‘Alqama ibn Marthad, from Sulaymân ibn Burayda, from his father, from the Prophet e: ‘I forbade you to visit the graves but [now] do visit them!’” [12]

[12]Al- H àkim (1990 ed. 1:530).

13. It is established the Prophet placed a rock on top of ‘Uthmân ibn Maz‘an’s t grave saying: “With it I shall designate the grave of my [milk-]brother and later bury in it whoever dies among my relatives.” [22]

The proof for the visitation of women in the above five narrations is that the positive effects of remembering the hereafter, weeping, and softening the heart are not exclusively limited to men but extend to women as well. Therefore women are also addressed by these narrations which are to be taken in the most general, inclusive sense. This is confirmed by the practice of Fâtima – Allâh be well-pleased with her! – the daughter of the Prophet as shown in the following two narrations:

14. Imâm Ja‘far al- Sâdiq narrated with his chain from al- Hasan ibn ‘Alî that Fâtima the daughter of the Prophet e– may Allâh be well-pleased with all of them! – used to visit the grave of her uncle Hamza ibn ‘Abd al-Muttalib every Jumu‘a [23] and she used to pray and weep there. [24] Another version adds that she had marked the grave with a rock in order to recognize it. [25] Another version states that she used to tend the grave and repair any damage it had incurred. [26]

[24]Narrated by al- H àkim (1990 ed. 1:533, 3:30) who declared its chain sound, al-Bayhaqî, *al-Sunan al-Kubrâ* (4:78), and Ibn ‘Abd al-Barr in *al-Tamhîd* (3:234) although al-Dhahabî condemns it strenuously while al-Bayhaqî alludes to its weakness.

[25] Al-Athram and Ibn ‘Abd al-Barr narrated it as mentioned by al-Qurtubī in his *Tafsīr* (10:381); also ‘Abd al-Razzāq (3:574) with a very weak chain because of al-Asbagh ibn Nubata, who is discarded (*matrūk*) as a narrator.

[26] Al-Hakīm al-Tirmidhī in *Nawādir al-Usūl* (Asl 15)

15. The women wept over Ruqīyya – Allāh be well-pleased with her, when she died, so ‘Umar tried to forbid them but the Messenger of Allāh said, “Wait, ‘Umar!” Then he said: “[Women,] beware of the devil’s croaking! As long as it comes from the eye and the heart, it is coming from mercy; and as long as it comes from the tongue and the hand, [27] it is coming from Satan.” Whereupon, Fātima began to weep over the grave of Ruqīyya and the Prophet was wiping her tears from her face with his hand – or, the narrator said, his sleeve. [28]

[28] Narrated from Ibn ‘Abbās by Ahmad, al-Tayālīsī (2:351) and al-Bayhaqī in *al-Sunan al-Kubrā* (4:70 #6946) with a chain containing ‘Alī ibn Zayd ibn Jud‘ān. Al-Bayhaqī considers this hadīth sound as it is confirmed by established narrations. It is partly narrated – but with an identical chain by al-Hākīm. (3:190 1990 ed 3:210) where al-Dhahabī said: “Its chain is passable (*sālih*),” however, in his *Mīzān* (3:129) he grades the report “rejected” (*munkar*) due to Fātima’s presence at the burial..

In the Hanafī School, it is permitted for women to visit the grave as long as they are properly dressed and ensure that there is no undue intermixing with non-*ma h .ram* men and that they do not behave inappropriately, such as wailing. The *Fatāwā Hindiyya* (5:350), one of the foremost references for fatwa in the School, says: “The Scholars differed about women visiting graves. Al-Sarakhsī said that the soundest position is that it is not wrong.” Al-Sarakhsī states in *al-Mabsat* (24:10): “The soundest opinion in our School is that the dispensation (to visit graves) is present for both men and women, because it has been related that ‘À’isha) # used to visit the grave of the Messenger of Allāh eat all times, and that when she went on Hajj she visited the grave of her brother ‘Abd al-Rahmān” This is confirmed by Ibn Nujaym in his *al-Bahral-Rà’iq*. Ibn ‘Àbidīn said in his super commentary on this work, *Minhat al-Khàliq Hàshiyat al-Bahral-Rà’iq* (2:210), that al-Ramlī said: “As for women, if they visit graves to renew their sorrows, or to cry and wail, as is the customary practice of many, it is not allowed for them to visit graves. This is how the Prophetic hadīth “Allāh has cursed women who visit graves,” is understood. As for if they visit for contemplation, compassion, and seeking *baraka* by visiting the graves of the righteous, then it is not wrong if they are elderly. It is disliked if they are young [*i.e.* there is fear of *fitna* from their attending]. Among that which shows that women’s visiting graves is not unlawful is the hadīth narrated by Anas tthat, “The Prophet passed by a woman who was crying by a grave. He said, ‘Fear Allāh and be patient.’” The permissibility is implied, said the *Fuqahà’*, because he did not forbid her from visiting the grave; had it been unlawful it would have been obligatory for the Prophet to forbid her. [29]

[29] This paragraph from Shaykh Farāz Rabbānī with slight editing..

Even if we should consider the first two of the three hadīths adduced by the objectors (a and b) authentic as a handful of scholars did, they do not form proof for prohibition, for two reasons. First, they are abrogated according to the correct view as demonstrated. Second, they elucidate one another and are elucidated by the third hadīth adduced (c), in the sense that the curse does not concern women who visit the graves in absolute terms, but only those women who both (1) visit excessively and (2) commit certain reprehensible acts during visitation as stated by al-Tirmidhī, al-Baghawī, al-Tahāwī, al-Qurtubī, and others. [30] This qualified prohibition is confirmed by the fact that the soundest version of the prohibition hadīth states, “Allāh curses the women who frequently visit the graves,” in which case the prohibition is patently restrictive, concerning only a specific group of women and not all of them.

[30] Cf. al-Tirmidhī in his *Sunan* after narrating the hadīth of *zawwārāt* from Abū Hurayra; al-Tahāwī in *Sharh Mushkil al-Āthār* (12:179-186); al-Baghawī in *Sharh al-Sunna* (2:417, 5:464); and al-Qurtubī in his *Tafsīr* (20:170), as cited by al-Shawkānī in *Nayl al-Awtar* (chapters on burial and the rulings pertaining to graves)..

All of the above answered by: Shaikh G.F. Haddad

Issue of Eisaal e Thawaab

This issue of Eisaalus Sawab on the deceased which is in practice since Rasoolullah sallallahu alaihi wasallam, His Sahaba rizwanallahum alaihim Ajmaeen and Tabieen e Kiraam and great pious scholars is being nullified by our so called great scholars and Mujtahids of this period of Fitna.

Please read the following versus of Quran, where the Malaika pray for the Mumineen and Muslimeen:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ (40:7)

Allatheena yahmiloona alAAarsha waman hawlahu yusabbihoona bihamdi rabbihim wayuminoona bihi wayastaghfiroona lillatheena amanoo rabbanah wasiAAata kulla shayin rahmatan waAAailman faighfir lillatheena taboo waittabaAAoo sabeelaka waqihim AAathaba aljaheemi

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رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (40:8)

Rabbana waadkhillum jannati AAadnin allatee waAAadtahum waman salaḥa min abaihim waazwajihim wathurriyyatihim innaka anta alAAazezu alḥakeemu

40:8 "And, O our Sustainer, bring them into the gardens of perpetual bliss which Thou hast promised them, together with the righteous from among their forebears, and their spouses, and their offspring - for, verily, Thou alone art almighty, truly wise -

Here we are advised to pray for the Mumineen & Muslimeen of the earlier period:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ
آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ (59:10)

Waallatheena jaoo min baAAadhim yaqooloona rabbana ighfir lana waliikhwanina allatheena sabaqoona bialeemani wala tajAAal fee quloobina ghillan lillatheena amanoo rabbana innaka raofun raḥeemun

59:10 And so, they who come after them pray: "O our Sustainer! Forgive us our sins, as well as those of our brethren who preceded us in faith, and let not our hearts entertain any unworthy thoughts or feelings against [any of] those who have attained to faith. O our Sustainer! Verily, Thou art compassionate, a dispenser of grace!"

Following Imams like Hazrath Imam Ahmad, Imam Al Hafiz Ibn e Hajr, Imam Ibn e Qudama and Imam Nawawi rahimallahum alaihim ajmaeen Say:

Our imams and others have said that the recitation of Koran at someone's death is recommended, especially the chapter of Ya Sin. The majority of the scholars of Ahl al-Sunna agree that the recital of Koran at someone's death does benefit them, whether it is the chapter of Ya Sin or any other, for all of it contains blessings and benefit.

Actually, the recitation of Ya Sin has been specifically commanded in what has been narrated by Imam Ahmad and al-Nasai' and Ibn Majah that the Prophet, peace be upon him, said, "Read Ya Sin for your dead."

Daraqutni and Ibn Qattan determined this hadith to be weak. But Abu Dawud also narrated this hadith and did not consider it weak, his rule being that what he narrates and does not consider weak, he considers well authenticated. And Ibn Hibban rigorously authenticated this hadith. And al-Hafiz Suyuti considered it well authenticated in his al-Jami al-Saghir.

And al-Hafiz Ibn Hajar, when discussing this hadith in al-Talkhis al-Habir, mentioned that Imam Ahmad (may Allah have mercy on him) said in his Musnad, "Abul-Mughira informed us that Safwan informed us that the scholars used to say: If it, meaning Ya Sin, is read for the dying, his [death] will be lightened by it."

This is proof that reciting Ya Sin for the dead was well known amongst the Salaf (righteous predecessors) from what has been transmitted from Imam Ahmad – and he is sufficient as Imam in transmitting. This is also proof that Imam Ahmad himself approved acting

upon this hadith, because he transmitted it from the scholars, and did not reject it, for had he not approved it, he would have said so and would not have been quiet about it. And this will be emphasized later on.

After relaying what Imam Ahmad said, al-Hafiz [Ibn Hajar] went on to say, “The author of al-Firdaus attributed this hadith to a chain of transmission from Marwan ibn Salim, from Safwan ibn ‘Amr, from Shuraih, from Abu Darda’, from Abu Dharr, who said: ‘The Messenger of Allah, peace be upon him, said, ‘There is not a person who dies and Ya Sin is read for him, but that Allah makes it easy upon him.’ And Abu al-Sheikh in Fada’il al-Quran has transmitted another variant of this hadith from Abu Dharr alone.”

Thus, it can be seen from all of this that the hadith of reading Ya Sin for the dead has an irrefutable basis, even if it is weak, as some of the abovementioned have said, who were, in turn, contradicted by others mentioned. And the weak hadith can be applied in matters of virtue, according to the consensus of the scholars. Imam Nawawi mentions this in the preface to al-Adhkar. And the scholars have acted upon this hadith, amongst them Imam Ahmad, as mentioned by the Imam of the Hanbalis in fiqh, Imam Ibn Qudama, in his book al-Mughni, which is their greatest book. His text reads, “Ahmad said: And they recite for the person dying; so he will be relieved by the recitation. Let Ya Sin be recited. And he commanded the recitation of al-Fatiha.”

I said: So you see how he [Ahmad] recommended reciting Ya Sin and even added to it the recitation of al-Fatiha, even though nothing has been mentioned specifically about reciting al-Fatiha for the dying. However, Imam Ahmad recommended it and commanded it, and this is proof that this matter is broad and cannot be refuted. And this is corroborated by what has been transmitted from al-Nawawi that: Some of the Tabi’in (first generation after the Sahaba) recommended reciting Surat al-Ra’d for the dying.

Then Ibn Qudama said, “And Said narrated that Faraj ibn Fadala said that Asad ibn Wada’ah said: When Ghadif ibn Harith was dying, his brothers came to him. He said: Is there any amongst you who will read Surat Ya Sin? A man from amongst the people said: yes. He said: read and read slowly; and listen to him. So he read slowly and made the people listen to him, and when he reached ‘So glory to Him in Whose hands is the dominion of all things, and to Him will ye be all brought back,’ his soul departed. Asad ibn Wada’ah said: Whosoever of you goes to the

dying, and death is severe for him, let him read Surat Ya Sin so that death will be lightened for him.”

And Imam Nawawi has said in his al-Majmu’: “It is recommended to read Surat Ya Sin for the dying, as has been told to us by our companions. And some of the Tabi’in also recommended Surat al-Ra’d.”

And the conclusion is that the expert Imams from the hadith scholars and the jurists are agreed that reciting Ya Sin and other chapters from the Koran for the dying is recommended. And the one who rejects this is wrong and ignorant of the way of the Salaf and the Imams who are considered for the explanation of laws and Allah guides to what is right.

All that is left is for me to point out that the scholars have differed in the meaning of ‘the dead’ in the hadith “Read Ya Sin for your dead.” Ibn Hibban said in his Sahih: the meaning of this is whoever is on the verge of death; it is not recited over the person who has already died. But al-Hafiz Ibn Hajar mentioned in al-Talkhis al-Habir that Imam al-Hafiz al-Tabari refuted that; meaning, he said that the definition of ‘the dead’ in the hadith is what is obvious, and that is the person who has departed life.

Amjad Rasheed, [Translated by Sr. Zaynab Ansari]

Further:

There is a Hadeeth that Rasoolullah sallallahu alaihi wasallam passed by a grave and placed a green fresh branch of a tree on the grave and explained that as long as the branch remain green there will be an ease on the punishment of the deceased in that qabr.

Scholars have explained that as every plant & every creation is reciting the Glory Tasbeeh of Allah, this green branch as long it remains green will be in zikr and the thawab of the same is bestowed on to the deceased in qabr. On this example they have permitted to even lay down the flowers on the grave which serves the same purpose.

While the green branch which praises Allah by their tasbeeh can benefit the deceased in Qabr, the kith & kin of the deceased and any body else among Muslimeen & Mumineen when recite Quranic Aayaths with an intension request Allah to benefit the deceased shall not benefit them?

On following the same principle people place flowers on the graves instead of green branch and as long as the flowers remain fresh and recite the Glory of Allah benefit the deceased.

Similarly any other charity Sadqaat, Khairaat like feeding the poor, clothing the poor shall also help the deceased for their forgiveness of sins and if they are forgiven it will uplift their status Darjaat Inshallah.

Now after all the above Quranic Aayaths & Ahadeeth if some brothers still feel it is not right to make Eisaal e Thawab, it is up to them and it might be even followed by their children kith & kin and friends after their own demise. I just remembered a scholar saying on this subject in Urdu;

Wama Taufeeqi Illa Billah

Your Well Wisher Brother

Mohammad Anwar Haroon.

Annexure # 6(d)**Commemorating Meelaad un Nabi sallallahu alaihi wasallam****Is it according to Islam?**

Compiled By: Anwar Haroon Qadri

Hazrat Muhammad Mustufa sallallahu alaihi wasallam is the Symbol of Islam and it is not possible to mention Islam without mentioning the name and the Sunnah of the Prophet Muhammad sallallahu alaihi wasallam. Allah Ta'ala did a great favor to mankind by sending HisHabeeb sallallahu alaihi wasallam towards the humanity as He declared in Quran:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Indeed, God bestowed a favour upon the believers when he raised up in their midst an apostle from among themselves, to convey His messages unto them, and to cause them to grow in purity, and to impart unto them the divine writ as well as wisdom - whereas before that they were indeed, most obviously, lost in error. Quran 3:164

No where in Quran or in Hadith it is mentioned that commemorating Milad-un-Nabi sallallahu alaihi wasallam on any day specially on twelve Rabi-Awaal is against Islam? On contrary in Quran; Allah Ta'ala Himself narrated, the detail of Adam Alaihissalaam's creation and the detail story of the birth of Hadrat Eisa (Jesus) Alaihissalaqam. Almost all the messengers of Allah Ta'ala had been foretelling their Ummah the coming of the last Prophet Muhammad sallallahu alaihi wasallam.

Muhammad sallallahu alaihi wasallam is a vital link between Allah Ta'ala and Mankind and Love of the Prophet Muhammad sallallahu alaihi wasallam is an essential part of one's Iman. Thus Allah Ta'ala commands Muslims to follow Muhammad sallallahu alaihi wasallam in Quran and Tell His messenger to announce the condition to love Allah as:

قُلْ إِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ (3:31)

Say [O Prophet]: "If you love God, follow me, [and] God will love you and forgive you your sins; for God is much-forgiving, a dispenser of grace." 3:31

The direction is double sided. On the one side, One must follow the Holy Prophet sallallahu alaihi wasallam if one loves Allah Almighty, while on the other, one must follow the Holy Prophet sallallahu alaihi wasallam if one wants to be loved by Allah Almighty. In other words, as far as love of Allah Almighty is concerned, the follow-up of Holy Prophet Sallallahu alaihi wasallam is a pre-requisite. This is what Allah Almighty declares. Now listen to what the Holy Prophet Sallallahu alaihi wasallam declares:

"That is, none of you is Momin (believer) unless I am dearer to him than his parents, his children and all other persons." (Sahiul Bukhari).

All other persons would naturally include all relatives, friends, authorities etc. It is this divine love that every Muslim Momin feels in their hearts and pay the highest respect to our beloved Prophet sallallahu alaihi wasallam after Allah Ta'ala and when the month of Rabi-Awwal comes these Ashiq-e-Rasul start celebrating the birth of their master (Aaqa) Muhammad sallallahu alaihi wasallam with great joy in the form of Mehfil-e-Milad.

Unfortunately, among us there are those who mislead innocent Muslim brothers and sisters by calling Mehfil-e-Milad shirk, Bid'at etc, etc and prevent straightforward Muslims from commemorating the birthday of the holy prophet sallallahu alaihi wasallam and thus denied them from receiving great blessing of Allah Ta'ala. Also it has been seen that those who object on celebrating birthday of our prophet sallallahu alaihi wasallam when it comes to their own children they forget all shirk and bid'at fatwa and celebrate their children's birthday or Aqeeqa willingly and don't mind to attend friends or relatives birthdays.

Objective:

The purpose of this literature is to show our Muslim brothers and sisters that commencing Mehfil-e-Milad is not against the sharia but it is in accordance to the spirit of Islam. If some one does not like Mehfil-e-milad it does not mean that celebrating mehfil-e-Milad itself is wrong. In other words if someone does not practice Islam it does not mean Islam itself is bad.

A typical Mehfil-e-Milad consist of the following events. The sequence of events may vary but almost all Milad-un-Nabi sallallahu alaihi wasallam gathering consist of all or majority of the following events.

1. **Recitation of Quran-ul-Hakeem**
2. **·Hamd-e-Allah Ta'ala**
3. **·Naat-e-Rasul** sallallahu alaihi wasallam
4. **·Speeches on the life of the Prophet Muhammad** sallallahu alaihi wasallam
5. **·Salat (darood)-o-Salam**
6. **·Dua**
7. **·Distribution of sweets or Dinner**

Now I will Analyze each event and see if it is in accordance to Islam or not. The objective is to prove, if an individual event is in accordance to the Shariah then the whole event collectively is also permissible?

1. Recitation of Quran e Kareem

Nobody has any objection in reading or recitation of the Holy Quran.

2. Hamd e Allahu Ta'ala

Hamd is a way to praise the Almighty Allah Subhana Ta'ala. Every particle in the universe say Tasbeeh of Allah Ta'ala. Zikr-e-Allah is peace of heart for the Momin. Nobody has any objection on it.

3. Na't e Rasool sallallahu alaihi wasallam

Naat-e-Rasul sallallahu alaihi wasallam is a way to praise our beloved Prophet Sallallahu alaihi wasallam in the form of poetry or rhymes. Praising Rasulullah sallallahu alaihi wasallam is not a shirk or bid'at.

Let see how Quran-ul-Hakeem praises the Sahib-e-Quran sallallahu alaihi wasallam therefore we find the following verses in the honor and praise of Muhammad Mustufa sallallahu alaihi wasallam in the Holy Quran:

وَرَفَعْنَا لَكَ ذِكْرَكَ

“And We have exalted for you your remembrance” (Surah 94:4)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

“Undoubtedly, Allah and His Angels send blessings on the prophet the communicator of unseen news, O you who believe! Send upon him blessings and salute him fully well in abundance” (Quran Surah 33:56)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“I have sent you as a blessing for the whole Universe” (Quran Surah #21:107)

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

"The Prophet is nearer to his lovers (Mumineen) than their own souls"
(Quran Surah #33:6)

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

"He who obeys the Messenger, indeed he obeys Allah"
(Quran Surah: 4:80)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“Undoubtedly, you have the best in the following of the Messenger,”
(Quran Surah 33:21)

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

"Many a time I (Almighty) have seen, you turn your face towards sky. I will make you turn towards a Qiblah (direction) that will please you"
(Quran Surah #2:144)

"He stood on the uppermost horizon; then drawing near; and was at a distance of but two bows' length or even closer"
(Quran Surah #53:7-9)

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ

"Allah did confer a great favor on the believers when He sent among them an Apostle from among themselves."
(Quran Surah # 3:164)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

."Raise not your voice above the voice of the Prophet. Lest your labors should come to nothing without your knowledge"
(Quran Surah #49:2)

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“Whatever the Apostle gives you accept it; and whatever he forbids you, refrain from. And fear Allah, for Allah is strict in punishment” Quran Surah 59:7

My dear Muslims these are the few verses from the Quran where Allah Ta'ala honors and praises His most beautiful creation Muhammad sallallahu alaihi wasallam. The Quran is full of such Praises and honors for Rasulallah sallallahu alaihi wasallam. There are several hadiths where Rasulallah sallallahu alaihi wasallam himself ordered Hasan bin Thabit (radi allah anho) to read poetry in his praise. I wonder what munkir-e-Milad would be thinking of Allah Ta'ala and Rasulallah now?, but we the lover of Rasulallah sallallahu alaihi wasallam believe that praising anybody within the boundary of Shariah is in fact indirectly praising Allah Ta'ala who is the creator of all universe. The example is like that if somebody praises a building for its beautiful construction that means indirectly he is also praising the people who were behind this construction i.e. the architect, the designer, the builder etc. If praising somebody is sin or bid'at or shirk then (God forgive) every one of us is committing this sin by praising one's father, mother, son, daughter, teacher, leader or anybody in any aspect. Finally if Munkir-e-Milad proves where in Quran Allah has drawn a line for praising His prophet sallallahu alaihi wasallam we will stop there but instead Quran said about Rasulallah sallallahu alaihi wasallam “And We have exalted for you your remembrance” (Surah Al-InShirah, V-4) When Allah Ta'ala raises the remembrance of prophet Muhammad sallallahu alaihi wasallam then who on Earth has power to lower it?

4. Speeches on the life of Prophet Sallallahu alaihi wasallam.

Our beloved prophet Muhammad Mustufa sallallahu alaihi wasallam is the symbol of Islam. No one can talk about Islam without mentioning his name mubarak sallallahu alaihi wasallam He is a vital link between Allah Ta'ala and mankind. No matter how many times we say La ilaha Illallah we will not be a Muslim until and unless we say Muhammadur rasoolullah, even our Namaz (which is solely for Allah Ta'ala) will not be completed until we say "Assalaamu Alaka

Ayyuhan Nabi" in Tashahud (while reciting Attahiyaat) , when Allah Ta'ala did not separate His

Habib's sallallahu alaihi wasallam name from His name then who are we to by pass him
sallallahu alaihi wasallam If Muhammad sallallahu alaihi wasallam had not come in this world
then we would have no Islam, no Namaz, no Zakat, no Ramadan, no Ka'ba and no Hajj. That is
why Allah Ta'ala declared in Quran that

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

"Allah did confer a great favor on the believers when He sent among them an Apostle from among themselves, rehearsing unto them the signs of Allah, sanctifying them, and instructing them in scripture and wisdom, while, before that, they had been in manifest error" (Surah: Ale-Imran, 3:164).

And ordered believers to rejoice on His bounty as in this verse

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

"And the bounty of your Lord, recite and proclaim" (Quran Surah 33:11).

Al-hamdulillah, for us believers, Muhammad sallallahu alaihi wasallam is the greatest bounty (Nemat) of all and Allah orders believers to rejoice on His bounty therefore we celebrate Eid-e-Milad-un-Nabi sallallahu alaihi wasallam's gatherings and spread the words of Islam by focussing light on various aspect of the life of our beloved prophet sallallahu alaihi wasallam. Indeed for us believers, Eid-Milad-un-nabi sallallahu alaihi wasallam is a real Eid(joy) because without Muhammad sallallahu alaihi wasallam there would have been no Eid-ul-Fitr or Eid-ul-Adha either!

5. Salaat o Salaam on Habeeb e Paak sallallahu alaihi wasallam.

In the Quran Allah Ta'ala commands believers to send Salat and Salam toHis Habib Muhammad Mustufa sallallahu alaihi wasallam as stated in this verse:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

"Undoubtedly, Allah and His Angels send blessings on the prophet the communicator of unseen news, O' you who believe! Send upon him blessings and salute him fully well in abundance"(Surah Al-Ahzab, V-56).

In a hadith mubarka "Abu Mas'ud al-Ansari who was shown the call (for prayer in a dream)--narrated it on the authority of Mas'ud al-Ansari who said: We were sitting in the company of Sa'd ibn Ubadah when the Messenger of Allah (peace be upon him) came to us. Bashir ibn Sa'd said: Allah has commanded us to bless you, Messenger of Allah! But how should we bless you? He (the narrator) said: The Messenger of Allah (peace be upon him) kept quiet (and we were so much perturbed over his silence) that we wished we had not asked him. The Messenger of Allah (peace be upon him) then said: (For blessing me) say: "O Allah, bless Muhammad and the members of his household as Thou didst bless the members of Ibrahim's household. Grant favors

to Muhammad and the members of his household as thou didst grant favors to the members of the household of Ibrahim in the world. Thou art indeed Praiseworthy and Glorious and salutation which you know" (**Sahih Muslim**).

In another hadith Allah's Messenger (peace be upon him) said, "Invoke many blessings on me on Friday for it is witnessed. The angels are present on it, and no one will invoke a blessing on me without his blessing being submitted to me till he stops." I asked whether that applied also after his death, and he replied, "Allah has prohibited the Earth from consuming the bodies of the prophets; so Allah's prophet is alive (in their graves) and given provision."(Al-Tirmizi)

Well, the above verse of Quran and hadith leaves no choice for Munkir-e-Milad but to send Salaat wa Salam on our master Muhammad sallallahu alaihi wasallam. But because of animosity toward lovers of Rasulallah sallallahu alaihi wasallam, the Munkir-e-Milad object on sending Salat wa salam to our beloved prophet sallallahu alaihi wasallam in standing position and loudly.

In reply, we say that no where in Quran or Hadiths, Allah or His Messenger sallallahu alaihi wasallam mentioned in what position we have to send Salat wa Salam and how loud?. It is entirely up to the believers in what position and volume he or she invokes salat-o-salam, whether while sitting or laying on bed / floor or standing still or walking, it does not matter. Since we respect our beloved prophet sallallahu alaihi wasallam the most after Allah Ta'ala, it is the demand of this respect that we stand up and send Salat-o-Salam to the Prophet sallallahu alaihi wasallam

6. Dua

There are categories of Munkir-e-Milad, some believe in Dua, some not and some have become so advanced in their beliefs that they say since Allah Ta'ala knows every things there is no need for Dua. (Astagfirullah). On the contrary, in Quran Allah ta'ala commands the believers to make Dua as stated in the following verses.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

"When my servants ask thee concerning Me, I am indeed close (tothem): I lisen to the prayer (dua) of every suppliant when he calleth on Me" (surah 2:186)

In another verse Allah Ta'ala said "

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

Call on your Lord with humility and in private" (surah 7:55).

Even our beloved Prophet Sallallahu alaihi wasallam, who is free of all kinds of sins and faults, used to make Dua all the time. Are we superior to our master Muhammad sallallahu alaihi

wasallam that we feel no need of any Dua? Let us see what Allah Ta'ala said about those arrogant and ignorant people who feel they do not need to invoke any Dua,

Allah said in surah Momin (Gafir):

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

"And your Lord says: Call on Me; I will answer your (prayer): But those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!". (surah: 40: 60).

In another place Allah said

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ

"When the suffering reached them from Us, why then did they not learn humility? On the contrary their hearts became hardened, and Satan made their (sinful) acts seem alluring to them." (surah 6: 43).

7. Distribution of Sweets or Dinner

There is a hadeet mentioned in Mushkat e Shareef narrated by Hazrat e Aisha raziallahu Anha that Rasoolullah sallallahu alaihi wasallam liked honey and sweets. (Hadeet # 3998/21)

In another Hadeet mentioned in Mushkat e shareef narrated by Hazrat Ibn e abbas raziallahu anha that rasoolullaah sallallahu alaihi wasallam said that Barakat is received at the earliest in a house where the guests are fed. (Hadeet # 4073/17)

I don't know what kind of objection Munkir-e-Milad have on distribution of sweets or eating dinner? Don't they eat in Weddings or Walimas or Aqeeqas or Fund raising dinners or Birthdays or in any other parties? The Mehfil-e-Milad can also be commemorated without any sweet distribution or having dinner. This is not a must part of the Mehfil, if one cannot afford or does not want to serve food, he or she can celebrate Milad-un-Nabi without serving food to their guests. The distribution of sweets or dinner is carried out as a token of love. The dinner is served just for the convenience of guests so that they don't have to cook at 11 or 12 midnight when they get back home.

Conclusion:

My Dear Muslim brothers and sisters, the above explanation from Quran and Hadees for each component of the Mehfil-e-Milad clearly proves that holding such kind of gathering is not against Islam but actually it is accordance to the very spirit of Islam where Muslim brothers and sisters get to gather and listen words of Allah Ta'ala and His habeeb sallallahu alaihi wasallam.

In the same token other gatherings like Lailatul Qadr, Shab-e-Barat , Shab-e-Meraj , Shab-e-Qadar , Giarwheen -Shareefetc where speeches on Allah and His Rasool e Paak sallallahu alaihi wasallam are given, are gathering of Khair(virtues) and should be attended by all Muslims. If some one does not celebrate these gathering then he would not receive the Barakah (blessings) of these mehfiles but he should not stop others from attending these mehfiles and he should not preach against these mehfiles and should not label these gathering as shirk, kufr or bid'at, because all these gatherings are gatherings of Khair where Zikr of Allah, Zikr of Rasulallah and Seerat of Aulia-e-Allah are delivered.

This is the job of Satan and his companions to stop people from attending these kinds of blessed gatherings and called these mehfiles of bid'ats.

Three Major Objections Regarding the Mehfil e Meelaad

Objection #1

Mehfil-e-Milad was not in the days of the Prophet sallallahu alaihi wasallam therefore it is a Bid'at(i.e. new innovation).

Objection #2

Suadi Arabia does not celebrate Milad-un-Nabi therefore it is wrong to celebrate Mehfil-e-Milad. This is an Indian thing.

Objection #3

12th Rabeel awwal is also the day when Rasoolullah sallallahu alaihi wasallam passed away , therefore it is the day of mourning and not of celebration.

My Dear friends, any simple person with lack of religious knowledge can easily be deceived by the above three objections and fall into Munkir-e-Milad trap. I will refute the above three objections so that when Munkir-e-Milad try next time to mislead our innocent Muslim brothers and sisters they won't fall into their web. There are hundreds of books already written by the scholars of Ahle-Sunnat-wal-Jamat on topics of Bid'at and Celebrating Milad-un-Nabi, I am not going to write another book on Bid'at but to give you just basic definitions and examples and leave up to you to decide whether the claim of munkir-e-Milad is applied on Mehfil-e-Milad or not?.

Reply to Objection #1:

Mehfil-e-Milad was not in the days of the Prophet sallallahu alaihi wasallam therefore it is a Bid'at (innovation). .

Mehfil-e-

Answer: Mehfil-e-Milad was always there, today may be the way we celebrate is different but the message is the same that is to spread the teachings of Quran and Sunnah. In the days of the Prophet Sallallahu alaihi wasallam and Sahaba Kiraam (Radi-allah-anhum) every day was like celebrating Mehfil-e-Milad (Quran and Sunnah Mehfiles).

Rasulallah sallallahu alaihi wasallam himself celebrated his own birthday by fasting on every Monday. When he was asked why he fasts every Monday?

Prophet (salallahoalaihewasalam) replied " I was born on Monday and Quran was also revealed on that day " (Hadith: Sahi-Muslim)

Those who opposed to Mehfil-e-Milad give reference to a hadees from Miskhat Shareef in which the Prophet Sallallahu alaihi wasallam said:

"Whosoever introduces a new belief in our religion which contradicts with it is rejected."He also said "Beware of innovations, for every innovation (Kullu Bid'at) is misguidance."

But those Hypocrites Munkir-e-Milad never cite another hadees from the same book which is in favor of good innovations, thus a Hadith in Miskhat under Babul-I'lm says:

"He who sets a good precedent in Islam, there is reward for him for this (act of goodness) and a reward for him also who acts according to it subsequently, without any deduction from their rewards and he who sets in Islam an evil precedent there is upon him the burden of that, and the burden of him also who acts upon it subsequently, without any deduction from their burdens."

From this Hadith we see that to introduce a nice way in Islam which is in accordance with the Holy Quran and Sunnah will induce rewards and to do vice versa will provoke punishment.

If we assume that every new innovation is Bid'at then what the munkir-e-Milad has to say about the following new innovations which were not existed at the time of Prophet sallallahu alaihi wasallam

- **Compilation of Quran**
- **Adding first call to prayer on friday**
- **Traveeh prayer with jamaat**
- **Compilation of books of hadiths**
- **and so on ...**
-

Some Good Bida'ts in Our Daily Religious Activities

(Bida't e Hasanaat)

We will now see that no worship in Islam is void of Bid'at-e-Hasana.

Eemaan: Every Muslim child is taught Imaan-e-Mujmal and Imaan-e-Mufassal whereas no such categories or names for Imaan were in practice in the age of the Holy Prophet sallallahu alaihi wasallam or the three blessed generations after him.(*)

(*) By the three blessed generations we mean the ages of the Sahaba, the Tabe'een and the Tab'e Tabe'een.

Kalimah: Every Muslim memorizes six Kalimahs. These six Kalimahs, their enumeration and their sequence that, this is the first Kalimah, this the second, etc. are all Bid'ats which were not there in the commencing period of Islam.

Quran: To divide the Holy Quran into thirty Paras (sections) and to divide the Paras into Rukus, to put the I'raab (expressions such as Zabar, Zer, Pesh) in the Holy Quran and to have the Holy Book printed by offset in the press are Bid'ats which could not be traced in the commencing era of Islam.

Hadeeth: To collect the Hadith in book form and state the chain or narrators and to characterise the Hadiths by saying this is Sahih, this is Hassan or Da'if, Mu'addaal or Mudallas, etc. and to establish the commands with the help of Hadith such as Makruh, Mustahab, etc. are all appreciable Bid'ats which were not in practice in the blessed age of Rasulullah sallallahu alaihi wasallam

Principles of hadeeth (Usool ul Hadeeth): This whole branch of knowledge along with its rules is itself Bid'at Hasana.

Fiqh: Now a days all the matters in our daily life depend upon this knowledge because it contains the rules and commands for everything which may come across our lives, but this field of knowledge also is Bid'at Hasana.

Usool ul Fiq and Ilm e Kalaam: These two branches of knowledge too, along with their principles and injunctions are all Bid'at Hasana.

Salaat: It is Bid'at-e-Hasana to intend for praying Salaat by proclaiming the intention loudly or to pray the 20 Rakaah Tarawih Prayer in congregation during the Holy Month of Ramadaan.

Fasting: At the time of breaking fast (Iftaar) to say the Du'a: "O Allah, for Thee have I Fasted and in Thee I believe and upon Thee I trust and with the food given by Thee I open my fast" and to intend for fasting by saying this Du'a audibly at the time of SEHRI: "O Allah, I intend to fast for Thy sake tomorrow" are all Bid'at Hasana.

Zakaat: To give Zakaat with the currency which is currently used such as coins and paper notes is Bid'at because these were not in vogue in the commencing centuries of Islam.

Hajj: To perform Hajj by travelling in aeroplanes, ships, cars, lorries, buses and to go to the field of Arafaat by car or bus are all Bid'ats because such conveyances had not been invented in that age.

When Bid'at has been introduced in such things as Imaan and Kalimah then how will we succeed in abstaining from it. So we will have to agree that all Bid'ats are not Haraam and only those Bid'ats are Haraam which contradict the Kitaab and Sunnah.

Bida't in Worldly affairs: Nowadays, we see around us such new inventions that could not be found in the first three centuries of Islam and we got so much accustomed to them that life would be very difficult without them. Everyone is compelled to use these things such as trains, cars, aeroplanes, watches, electricity, and hundreds of other things, without which we cannot imagine

how life would be. But all these things are Bid'ats and cannot be traced back to the blessed age of Rasulallah sallallahu alaihi wasallam or the Sahaba rizwanallahum alaihim ajmaeen.

What the Munkir-e-Milad has to say about these modern day bid'at which are now become the part of our religious activities for example:

- Use of Loud Speakers and Microphone for conducting Daily and Friday prayers and delivering speeches.
- Organizing Fund Raising dinners in Hotels for building Mosques, Madrassa etc. Why do not they issue fatwa of shirk, Kufr and Bid'at for practicing the above new innovations in Islam. Please don't tell me you Munkir-e-Milad don't use Loud speaker and don't organize or attend Fund Raising Dinners.

Some modern day Bida'ts (Bida't e Saiyyat) which are against Islam should be avoided, but has been practiced by Munkiraan e Meelaad. Unfortunately some of our innocent Muslims fall into their trap!

- ·Offering prayers with head's uncovered i.e not wearing cap while offering prayers.
- ·Offering only fard part of the Namaz.
- ·Make no Dua after Namaz.
- ·Anounce the beginning of Ramadan, Eid-ul-Fitr, Eid-ul-Adha in advance without sighting the Moon.
- ·Eating Haram burgers etc by invoking Bismillah on it so that it becomes halal.

Each of the above action is a new bad innovation in Islam i.e. Bid'at-e-Sai'yya, because by adopting these actions one is not only introducing new innovation in Islam but also at the same time he is abolishing the Sunnah of our Prophet sallallahu alaihi wasallam which in fact is direct violation of the commands of Allah Ta'ala.

Reply to Objection #2: Saudi Arabia does not celebrate Meelaad un Nabi sallallahu alaihi wasallam, so it is wrong to celebrate and this is an Indian Innovation.

Answer: This is very unfortunate that in worldly affairs we are mentally impressed by the Westerners and in religious affairs we are impressed by the Arabs. Quran-ul-Hakeem has been revealed in Arabic and coincidentally Saudi Arabians speaks Arabic and our Holy places are in Saudi Arabia, We have natural respect for these but it does not mean that they are the only champions or authority of Islam. On the contrary, no where in the Quran and Hadees, Allah and His Rasul sallallahu alaihi wasallam said that Muslims have to follow Saudia Arabia or Arabs or Non-Arabs.

Every where in Quran and Hadees it is stressed on Muslims to follow Allah and the Sunnah of our beloved prophet sallallahu alaihi wasallam Also don't forget the last sermon of our master Muhammad sallallahu alaihi wasallam delivered in the Hajj-ul-wida where he sallallahu alaihi wasallam stated that Arabs has no superiority over non-Arabs and Non-Arabs have no Superiority over Arabs, You are all equal except by piety and good action.

It is the present day Saudi Arabia's government does not celebrate the birth of our Prophet Sallallahu alaihi wasallam. Otherwise if you go just beyond 75 years back in history of Saudi

Arab when it was Hijaz-al-Muqaddas (in the period of Ottoman empires) you will find how enthusiastically Arabs of that time had celebrated Milad-un-Nabi sallallahu alaihi wasallam. Even now a days except Saudi Arabia and its few allies, the whole Arab world Egypt, Syria, Lebanon, Iraq, Jordan, Morocco, Algeria, Nigeria, Tunisia, Yemen, Sudan, Libya etc commemorate Milad-un-Nabi sallallahu alaihi wasallam in one way or the another. Allah has ordered us to follow His messenger sallallahu alaihi wasallam and not to follow any particular country.

Reply to Objection # 3: 12th Rabeel awwal is also the day when Rasoolullah sallallahu alaihi wasallam passed away. Therefore it is the day of mourning and not of celebration.

Answer: From last fourteen hundred years scholars of Islam from all schools of thought has consensus that the birth date of our beloved prophet Muhammad sallallahu alaihi wasallam is 12th of Rabi-awwal. However, there is a disagreement on the date when Rasulallah sallallahu alaihi wasallam passed away. Some say 2nd, some says 3rd RabiAwwal. So the date of birth is not the same as the date of his departure. Therefore 12th of Rabi-Awwal is not the day of Mourning but it is the day of celebration. Lets for a second if we assume that 12th rabiawwal is also the date when prophet Muhammad sallallahu alaihi wasallam died, then every Muslim knows that in Islam Mourning on death is only allowed for three days (see hadith books for reference) and it is now more than fourteen hundred years since our Prophet sallallahu alaihi wasallam has gone , so we should celebrate his Birthday instead of mourning. Also Rasulallah sallallahu alaihi wasallam said in a Hadith that his coming is blessing and his leaving is also blessing. His leaving is also blessing because of the fact that every Friday the report of his Ummat is being presented to him. Rasulallah sallallahu alaihi wasallam smiles when he sees good deeds of his Ummah and make Dua of forgiveness to Allah Ta'ala when he sees bad deeds of his Ummah.

And finally, it is the belief of Islam that prophets of Allah are alive in their graves and receives all the blessings of Allah ta'ala. (don't compare the wordly life to that in the grave. It is totally different). For me our Kalima La Ilaha Illallah, Muhammadar Rasoolullah (i.e. There is no god but Allah, Muhammad is the Messenger of Allah). Is enough to believe that our Prophet Muhammad sallallahu alaihi wasallam is alive in his grave because "Muhammad is the Messenger of Allah"**and not** "Muhammad **was** the Messenger of Allah" because you don't use "**is**" for dead person. For the sake of our readers here are some references from Quran and Hadiths which proves that the hayat-un-Nabi sallallahu alaihi wasallam

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

**“I have sent you as a blessing for the whole Universe”
(Quran Surah #21:107)**

Comment: If a person is dead then how come he will do blessing. He has to be alive in order to do blessing. Muhammad (salallahu alaihi wasalam) is "Rehmatullil Alameen" therefore He is alive otherwise this is contradicting to Quran.

-Allah's Messenger (peace be upon him) said,

"Invoke many blessings on me on Friday for it is witnessed. The angels are present on it, and no one will invoke a blessing on me without his blessing being submitted to me till he stops." I asked whether that applied also after his death, and he replied, "Allah has prohibited the Earth from consuming the bodies of the prophets; so Allah's prophet is alive (in their graves) and given provision."(Al-Tirmizi)

Hazrat Ibn e Umer narrated that Rasoolullah sallallahu alaihi wasallam said that A person who performs hajj and then visits my grave will have visited me when I was alive" (Mushkat e Shareef Hadeet # 2632/29)

·Hadith: "After my death, visiting my shrine is like visiting me when I am alive"

Just Think

- **If reciting Quran is according to Islam**
- **If reading Hamd e Bari e Ta'ala is according to Islam**
- **If reciting Naat e Rasool sallallahu alaihi wasallam is according to Islam**
- **If delivering speeches on the life of Holy Prophet sallallahu alaihi wasallam is according to Islam**
- **If sending Darood o Salaam to the Holy Prophet sallallahu alaihi wasallam is according to Islam**
- **If supplicating Duah is according to Islam**
- **If serving food is according to Islam**
- **If all of the above individual acts are according to Islam, then how come these acts, when Performed collectively in Mehfil e Meelaad becomes Bida't or Shirk? Does it make sense?**
- **May Allah Show us the Right Path and Give Us Courage to Accept and Practice the Truth, Aameen**

**Allahumma Sallae A'laa Syedina Muhammadin Wa'la Aali Syedina Muhammadin
Wabaarik Wasaalim**

SATANIC SCHOLARS

Courtesy: Ahle Sunnat Wal Jamaat (South London)

As Doomsday draws near, men of religious post (scholars) will be more rotten, and more foul than rotten donkey flesh. (Hadith)

?A good scholar is the best of mankind. The bad scholar is the worst of mankind. Men's happiness and disaster depend upon scholars. A great man once saw Satan sitting unoccupied and asked why he was unoccupied. Satan replied, the heretical scholars of the present age are occupied in doing my work for me. They do not leave any work for me to lead people astray."
(Imaam Rabbani, Maktubaat)

INTRODUCTION

Allah, in Whose Name we begin, The Most Gracious, The Most Merciful.

We send countless benedictions upon the Holy Prophet (sallal laahu alaihi wasallam), Peace and Blessings of Allah be upon his Family & Companions and all his true followers. Aameen.

Rushdie wrote his Satanic Verses as a whimsy novel and he was condemned for it, and rightfully so. But the following Satanic statements were made by so-called Islamic scholars while giving religious guidance to their followers. These Satanic statements would make even Rushdies Satanic Verses cringe. The following article may quail the hearts of sincere Muslims who love the Holy Prophet Muhammad (sallal laahu alaihi wasallam) more than anyone or thing in Allah's creation.

We ask readers to do justice to this humble effort of ours and take time to understand what is being said regarding the stature of Almighty Allah and His Beloved Holy Prophet Muhammad (sallal laahu alaihi wasallam) and who is saying this.

First and foremost we shall quote from the Holy Quran the warnings to anyone using abusive deeds or language towards Almighty Allah and His Beloved Rasool (sallal laahu alaihi wasallam).

1. *If anyone contends with the Apostle even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of faith, We shall leave him in a path he has chosen, and land him in Hell, what an evil refuge!?* (4:115)
2. *Among them are men who molest the Prophet. But those who molest the Apostle will have a grievous penalty.?* (9:63)
3. *Know they not that for those who oppose Allah and His Apostle, is the fire of Hell??* (9:63)
4. *That is their reward, Hell; because they rejected faith, and took My Signs and My Messengers by way of jest. (18:106)*
5. *Who, then, doth more wrong than one who utters a lie concerning Allah, and rejects the truth when it comes to him! Is there not in Hell an abode for blasphemers?* (39:32)
6. *And that He may punish the hypocrites, men and women, and the polytheists, men and women, who imagine an evil opinion of Allah. On them is a round of evil: He has cursed them and got Hell ready for them: and evil is it for a destination. (48:6)*
7. *Those who resist Allah and His Apostle will be among those most humiliated.?* (47:20)

Many more verses of the Holy Quran can be quoted warning mischief-makers of their fate, but these few verses will suffice for our purposes.

What should be clear, by way of common sense, from the preceding verses of the Holy Quran, is that the people who molest, jest or reject the Holy Prophet Muhammad (sallal laahu alaihi wasallam) are bound for Hell!

THE PENALTY FOR INSULTING THE HOLY PROPHET (SALLAL LAAHU ALAIHI WA SALLAM)

This is an enormous subject, but we shall concentrate on what constitutes an insult and then the impending penalty.

1. ?The verdict of infidelity for insulting the Holy Prophet Muhammad (sallal laahu alaihi wasallam) will depend upon the apparent words and no consideration will be given to the intention and the purpose of the person committing the insult and the circumstances of the time.?
(Imaam Shahab al-Din Khafaji Hanafi, Naseem-ar-Rayad, Vol. 4, pg. 426)

2. ?Truly whoever abused the Holy Prophet Muhammad (sallal laahu alaihi wasallam) or ascribed any fault to him or attributed any defect to his family, religion or his habit, or reproached him, or compared the Holy Prophet Muhammad (sallal laahu alaihi wasallam) with any defective thing with the objective of degrading his personality and prestige, he is truly an abusive person and deserves to be executed. We make absolutely no exception to this verdict, whether the insult has been committed intentionally or unintentionally. This has been the verdict of all the Ulama of the Umma from the time of the Companions to the present day. (Qadi Ayaad, Shifa, Vol. 2, pg. 214)

3. ?If a Muslim abuses the Holy Prophet Muhammad (sallal laahu alaihi wasallam) or lies about him or picks out faults in him, or robs him of his dignity, he commits the act of infidelity against Allah Taala. (Imaam Abu Yusuf, Kitaab-al-Khiraj, pg. 182)

4. ?When a person (a Muslim) speaks ill of the Holy Prophet Muhammad (sallal laahu alaihi wasallam) in any connection, he becomes an infidel. According to some Ulama, if a man uses an insulting word even for the sacred hair of the Holy Prophet Muhammad (sallal laahu alaihi wasallam), he will become an infidel. It is narrated by Imaam Abu Hafs al-Kabir that if anybody ascribes a defect even to the sacred hair of the Holy Prophet Muhammad (sallal laahu alaihi wasallam), he will become an infidel. Imaam Muhammad mentioned in his Mabsut that it is an act of infidelity to abuse the Holy Prophet Muhammad (sallal laahu alaihi wasallam).? (Fatawa Qadi Khan, Vol. 4, pg. 882)

5. ?It is beyond doubt that the whole of the Ummah is unanimous that one who slanders the Holy Prophet Muhammad (sallal laahu alaihi wasallam) or other Prophets, is an infidel, whether he committed this act while considering it legitimate or illegitimate. He is an infidel in the opinion of the Ulama; and whoever doubts his infidelity is also an infidel.? (Allama Akhi Yusuf, Dhakhairat al-Uqba, pg. 240)

We can go on quoting the righteous Ulama on this topic and the verdict is the same, a single bad word towards the Holy Prophet (sallal laahu alaihi wasallam) in any circumstances, intentional or not, leads to Kufr! Further more, any Muslim doubting the Kufr of an abuser of the Holy Prophet Muhammad (sallal laahu alaihi wasallam) will himself becomes a Kaafir!

How grievous a crime is this, what is the penalty, and is there forgiveness?

Again we turn to the great Ulama of the Ahle Sunnat Wal Jamaat. This is their consensus and verdict:

1. The repentance of every apostate is accepted, but he who insults a Prophet is such an infidel that his repentance will not be accepted. (Shaykh al-Islam Abu Abd Allah Muhammad, Tanwir al-Absar)

2. Insulting the dignity of the Holy Prophet Muhammad (sallal laahu alaihi wasallam) is not like infidelity of other types. There is a provision of acceptance for every kind of apostate, but this type of apostate gets no such forgiveness. (Ghuniyah Dhil-Ahkam, pg. 301)

3. Imaam Abu Bakr bin Mundhir said, "Muslim Ulama in general are unanimous that whoever abuses the Holy Prophet Muhammad (sallal laahu alaihi wasallam) will be executed. And the same has been reported from Imaam Malik, Imaam Layth, Imaam Ahmed, Imaam Ishaq, Imaam Shafi'i and Imaam Abu Hanifa (radi Allahu Ta'ala Anhum)". (Shifa, Vol. 2, pg. 215)

4. In short, there is no doubt about the infidelity and the punishment by death of a person using abusive language against the Holy Prophet Muhammad (sallal laahu alaihi wasallam). All four leading Imaams have the same opinion. (Fatawa Shaami, Vol. 3, pg. 312)

5. Some people say that if someone commits an insult in the state of intoxication, he will not be charged with infidelity because he is drunk and incapable; nor shall he get the punishment for committing infidelity, but insulting the Holy Prophet Muhammad (sallal laahu alaihi wasallam) is infidelity of such a degree that even if it is committed in the state of intoxication, it will not be pardoned. And the verdict on his apostasy is that his wife is removed from marriage to him at once. Even if he professes Islam again, his wife will not establish her relations with him. If he dies in the state of apostasy, his dead body cannot be buried in the graveyard of the Muslims; nor can he be buried in the graveyard of the People of the Book. He should be thrown into a pit like a dog. The infidelity of an apostate is worse than the infidelity of a real Infidel. (Al-Ishbah wan-Nazir, the Chapter on Apostasy)

Therefore, all the Sunni Imaams are agreed that an insulter of the Holy Prophet Muhammad (sallal laahu alaihi wasallam) is an apostate of the worst kind and the penalty for such a person is death!

We end this part with an event that took place in the time of the Holy Prophet Muhammad (sallal laahu alaihi wasallam).

The Holy Prophet Muhammad (sallal laahu alaihi wasallam) ordered a person to be executed who had committed the act of insulting the Holy Prophet Muhammad (sallal laahu alaihi wasallam) and became an apostate. At that time he was wrapped in the cover of the Ka'ba. It has been narrated by Hazrat Anas bin Malik (radi Allahu anhuma) that the Holy Prophet Muhammad (sallal laahu alaihi wasallam) was present at Makkah on the day of the conquest of Makkah when someone reported that Ibn Hanzal (the insulter of the Holy Prophet, sallal laahu alaihi wasallam) was wrapped in the cover of the Ka'ba. The Holy Prophet Muhammad (sallal laahu alaihi wasallam) ordered him to be executed. (Bukhari, Vol. 1, pg. 249)

Now every Muslim has to accept that apostasy by insulting the Holy Prophet Muhammad (sallal laahu alaihi wasallam) is of the worst kind and the sentence is death!

With the overwhelming material presented here, to clarify what constitutes the act of apostasy and the penalty for such an act, you would think that only ignorant fools like Rushdie, hiding behind Kaafirs, would dare insult the Holy Prophet Muhammad (sallal laahu alaihi wasallam). Alas, you are wrong!

Our century has produced the most horrendous, so called, 'Islamic Scholars' that have surpassed Rushdie in insulting Almighty Allah and His Beloved Rasool (sallal laahu alaihi wasallam).

You may well ask how that can it be. How can an Islamic Scholar abuse Almighty Allah and His Holy Prophet Muhammad (sallal laahu alaihi wasallam)?

In the Holy Quran, Allah has pre-warned us about such scholars, and, so too, in the Hadiths of the Holy Prophet Muhammad (sallal laahu alaihi wasallam), we find evidence of such

hypocritical Satanic Scholars.

Allah says: The hypocrites will remain in the lowest abyss of Hell (4:145), as they refused to accept truth after they acquired knowledge. (Imaam Ghazali, Ihya)

The Holy Prophet Muhammad (sallal laahu alaihi wasallam) said regarding a wicked learned man (corrupt scholars): Some learned men will suffer intense agonies of torture that the inmates of Hell will seek refuge on seeing their tortures. (Imaam Ghazali, Ihya)

?The Holy Prophet Muhammad (sallal laahu alaihi wasallam) said: On the Resurrection Day, a learned man will be brought and will be thrown into Hell. His bowels will gush forth and he will roam with his bowels as a donkey moves a mill-stone. The inmates of Hell will move along with him and ask: What is the matter with you? He will reply: I used to enjoin the people to do good but I was not practising good. I used to prohibit them evil but I practised it.?

(Imaam Ghazali, Ihya) ?Hazrat Uthman (radi Allahu anhuma) said: I fear most for this nation the hypocrite learned men. People asked: How can a hypocrite be a learned man? He replied: He has verbal knowledge, but his mind and his actions are ignorant? (Imaam Ghazali, Ihya)

Ziyad Ibn Hudair reported that, Hazrat Umar (radi Allahu anhuma) said: Do you know what can destroy Islam? I said, No? He said: It is destroyed by the errors of scholars, the argument of the hypocrites about the book (of Allah), and the opinions of the misguided leaders. (Mishkatul Masabih)

A good scholar is the best of mankind. The bad scholar is the worst of mankind. Men's happiness and disaster depend upon scholars. A great man saw Satan sitting unoccupied and asked why he was unoccupied. Satan replied, the heretical scholars of the present age are occupied in doing my work. They do not leave any work for me to lead people astray. (Imaam Rabbani, Maktubaat)

Much more can be said about misguided religious scholars and how they can corrupt the true beliefs of those unaware, however, the following saying, sums it up pretty well!

Half a Doctor (unqualified) is a danger to ones health! Half a Scholar (corrupt) is a danger to

one's Imaan (faith)!

May Allah protect us from such misguided scholars. Amen.

STATEMENTS OF THE SATANIC SCHOLARS

Now the moment of truth has arrived, bear in mind the Apostasy of the worst kind, what constitutes it and its penalty.

Read well and recognize the insults on Almighty Allah and His Beloved Holy Prophet Muhammad (sallallaahu alaihi wasallam), at the hands of these Satanic Scholars! And judge for yourself the misdeeds of these misguided scholars.

1. Allah can tell a lie. (Fataawa Rasheediyah, Vol. 1, page 19)
2. Allah does not know beforehand what His creation would do. Allah comes to know of their doings only after they have done something. (Tafseer Bulghatul Hairaan, page 157/158)
3. Shaitaan and the Angel of death are more knowledgeable than the Holy Prophet Muhammad (sallal laahu alaihi wasallam). (Baraaheen-e-Qaati'ah, page 51/52)
4. The Holy Prophet Muhammad (sallal laahu alaihi wasallam) was not aware of his ultimate fate and of things beyond a wall. (Baraaheen-e-Qaati'ah, page 51)
5. The kind of knowledge and the amount of knowledge of the Unseen given by Almighty Allah to the Holy Prophet Muhammad (sallal laahu alaihi wasallam) has also been given to animals, lunatics and children. (Hifzul Imaan, page 7)
6. Even the thought of the Holy Prophet (sallal laahu alaihi wasallam) occurring during Salaat is much worse than to be immersed in the thought of an ox or a donkey. (Siraat-e-Mustaqeem, page 86)
7. The title Rahmatul Lil 'Aalameen (Mercy to all the Worlds) is not an exclusive attribute of the Holy Prophet Muhammad (sallal laahu alaihi wasallam). Other saintly persons also can be called Rahmatul Lil 'Aalameen?. (Fataawa Rasheediyah, Vol 2, page 12)
8. The Holy Prophet Muhammad (sallal laahu alaihi wasallam) learnt the Urdu language from the Ulama of Deoband. (Baraaheen-e-Qaati'ah, page 26)
9. If Allah so wills He can create millions of the likes of Muhammad (sallal laahu alaihi wasallam). (Taqwiyatul Imaan, page 16)

10. After his death, Holy Prophet Muhammad (sallal laahu alaihi wasallam) has mingled with dust. (Taqwiyatul Imaan, page 59)
11. The birth of a person of the stature of Holy Prophet Muhammad (sallal laahu alaihi wasallam) is a distinct possibility. (Yak Rozi, page 151)
12. All Prophets and Messengers are worthless. (Taqwiyatul Imaan, page 29)
13. It is not necessary for a Prophet to be free from, and innocent of, every lie. (Tasfiyatul 'Aqaa'id, page 25)
14. A Prophet should be praised only as a human being and even less. (Taqwiyatul Imaan, page 35)
15. The bigger ones, that is Prophets, and the lesser ones, that is all other creations, all are without knowledge and are ignorant. (Taqwiyatul Imaan, page 3)
16. The big creations, that is the Prophets, and the lesser creation, that is all other creations, are, in the sight of Allah, lowlier than even a cobbler. (Taqwiyatul Imaan, page 14)
17. It is permitted to call a Prophet as a Taaghoot (Satan). (Tafseer Bulghatul Hairaan, page 43)
18. The Holy Prophet Muhammad (sallal laahu alaihi wasallam) had lost his wits. (Taqwiyatul Imaan, page 55)
19. A Deobandi Mulla saved the Holy Prophet Muhammad (sallal laahu alaihi wasallam) from falling off Pulsiraat (the bridge over Hell). (Bulghatul Hairaan, page 8)
20. There is no harm in saying ?Laa'llaaha il-lal Laahu Ashraf Ali Rasoolul Laah? and ?Allahumma Salli Ala Saiyyidina wa Nabiyyina Ashraf Ali?. (Risaalah Al Imdaad, page 35, month of Safar 1366AH)
21. Celebrating Meelaad-un-Nabee is like the Hindus celebrating the birthday of their god Krishna. (Fatawa Meelaad Shareef, page 8; and Baraaheen-e-Qaati'ah, page 148)
22. The Holy Prophet Muhammad (sallal laahu alaihi wasallam) and Dajjal both are blessed with life. The traits which characterise the Holy Prophet Muhammad (sallal laahu alaihi wasallam) are shared by Dajjal also. (Aabe Hayaat, page 169)
23. It is right to call the Holy Prophet Muhammad (sallal laahu alaihi wasallam) as your brother. (Baraaheen-e-Qaati'ah, page 3)
24. Miracles performed by wizards can be more excellent than those of Prophets. (Fatawa Rasheediyah, Vol. 2, page 35)

These insults and derogatory statements against Almighty Allah and His Beloved Rasool (sallal laahu alaihi wasallam) are by no means exhaustive, but they are enough to make a sincere

Muslim's blood boil with anger!

THE MOST DANGEROUS FITNA IN ISLAM

1. Shaitaan has more knowledge than the Holy Prophet of Islam. This is proven from the Quran and Ahadith. No such proofs exist as regards the Prophet's knowledge. If any Muslim believes to the contrary, he will become a Mushrik. (Barahin-e-Qatia, Page 51 by Khalil Ahmed Ambhetwi and endorsed by Rashid Ahmed Gangohi)

2. The knowledge of the Holy Prophet of Islam is equivalent to the knowledge of any ordinary person (i.e. Any Tom, Dick or Harry). It is also equal to the knowledge of a madman, child or any four-legged animal. (Hifzul Iman Page 7 by Ashraf Ali Thanwi)

3. (a) Almighty Allah can speak lies. (b) Almighty Allah has already spoken a lie! (Fatawa Rashidia, Part I, Page 20. Taqdeesul Qadeer Page 79 by Rashid Ahmed Gangohi)

The foremost leaders of the Wahhabi-Deobandi Movement of India made the above statements in the year 1900 and now days this movement preaches its hidden doctrine under the skirt of the Tableegh Jamaat.

The Kufr in the above three statements are so apparent that even a lay-Muslim will have absolutely no doubts regarding their Kufr. However, 370 of the most prominent scholars of India and 32 of the highest Islamic Jurist of Makkah and Medina issued a Fatwa of Kufr on this movement and its followers 93 years ago, long before the present Saudi Wahhabi Najdis came into power and turned everything upside down. In fact, in those days Deobandis were held in the same contempt as Qadianis are held today by Muslims (i.e. as non-Muslims), but time, history and the Devils handy-work have managed to conceal the truth of this movement from the general Muslim populace of today. To the extent that Deobandis and Tableegh Jamaat are seen as heroes of Islam in our time, whereas only 94 years ago they were considered outside of the fold of Islam. In the three statements of Kufr, the great Imaam of Ahle Sunnat Wal Jamaat, Imaam Ahmad Raza Khan (alaih rahma), listed 70 charges of Kufr with proofs against each of the foul-mouthed Mullahs of Deoband and further presented 78 reasons justifying their Kufr and always keeping in mind the Hadith: A Muslim should not be labelled a Kaafir unless his Kufr

becomes more apparent than the mid-day sun and their remains no chance of his continuing to remain within the fold of Islam.

However, when the above-mentioned statements were carefully scrutinised, the leading Imaams and Jurists of Islam had no hesitation in declaring them as Kaafir, and warned in no uncertain terms that ?ANY PERSONS WHO DOUBTS THE KUFIR OF THESE PEOPLE WILL THEMSELVES BECOME KAFFIR?. The names of the Ulama of Makka and Medina who issued the Kufir Fatwa on the Ulema of Deoband in 1320 A.H. (1900 A.D.) are listed below. And for a detailed explanation of the Fatwa read, Tahmeed-e-Imaan and Mustataab Husaamul Haramain alaa Manher-ul-Kufr wal main?.

ULAMA OF MAKKAH SHAREEF

Ustaad-e-Haram - Mufti Muhammad Saeed Shafe

Sayedul Ulama - Moulana Mufti Sheikh Ahmed Abul Khair Mirdad

Mufti Hanafia - Allama Sheikh Saleh Kamaal

Mufti - Sheikh Ali bin Siddiq Kamaal

Sheikud Dalail - Mufti Muhammed Abdul Haq Al-Mujahir Al-Llabadi

Mufti Sayed Ismail Khaleel - Librarian of Mecca

Allama Mufti - Saeed Abul Hoosen Al-Marzuki

Mufti Sheikh Abid bin Husain Maaliki

Mufti Ali bin Husain Maaliki

Mufti Muhammed Jamaal bin Muhhamed Husain

Mufti Sheikh Asad bin Ahmed Daha -Teacher Haram Shareef Makkah

Mufti Sheikh Abdur Rahman Dahan

Mufti Sheikh Muhammed Yusuf Afghani

Mufti Sheikh Ahmed Al-Maaliki Al-Imdadi - Brother in Tariqat of Ashraf Ali Thanwi, Rashid

Ahmed Gangohi and Khalil Ahmed Ambhetwi

Mufti Muhammed Yusuf Al-Khayaat

Sheikh Muhammed Saleh bin Muhammed Ba-fazal

Sheikh Abdul Karim Naji Dagistani

Sheikh Muhammed Saeed bin Muhhamed Al-Yamani

Mufti Sheikh Haamid Muhammed Al-Jadawi

ULAMA OF MEDINA SHAREEF

Mufti Hanafia - Tajuddin Liyas

Mufti of Madina - Allama Osman bin Abdus Salaam Dadistani

Sheikh-e-Maalikia - Mufti Sayed Ahmed of Algeria

Mufti Khaleel bin Ibrahim Karbooti

Shaikhud Dalail - Mufti Sayed Muhammed Saeed

Mufti Sheikh Mehmood bin Ahmed Omari

Shaikhud Dalail - Mufti Sayed Abbas bin Sayed Jaleel

Mufti Skeikh Omar bin Hamdaan Al-Maharasee

Mufti Sayed Hakeem Muhammed bin Muhaamed Madani

Mufti Sheikh Muhammed Kiyani - teacher Haram Shareef Madina

Mufti Shafaeiya - Allama Sayed Shareef Ahmed Barzanji

Mufti Muhammed Aziz Maaliki - of Tunisia

Mufti Sheikh Abdul Qader Taufeeq - Teacher Masjid-e-Nabawi Shareef

Readers are requested that in view of the WARNING by the leading Imaams and Islamic Jurists of Haramain Shareefain, they should NOT DOUBT the Kufr of these Ulama of Deoband and expose their own Imaan to danger. The time has arrived for us to accept the truth and confront falsehood instead of jumping headlong on the Salman Rushdie bandwagon. We should be exposing the enemy within, who has had a safe haven amongst us, without us ever questioning or investigating the truth about them.

It is the duty of every Muslim to confront these evil people. May Allah give Muslims the wisdom and courage to accept the truth and save them from supporting and praying behind those who speak ill of Allah and His Beloved Prophet (sallal laahu alaihi wasallam). Aameen!

HYPOCRISY

Before we completely expose these evil writers, let's see what they have to say about the stature of their own scholars and spiritual guides.

1. By Allah the Great, drinking the wash-water of Maulana Thanvi's feet brings about redemption in the next life. (Tazkiratur Rasheed, page 113) (While saying that the Prophets should be praised 'even less than human beings', these hypocrites praise the dirty feet of their own Mullahs!)

2. Remember that truth is only what flows from the tongue of Rasheed Ahmad. And I swear to you that I am nothing but guidance in the present times, and redemption depends upon following me. (Tazkiratur Rasheed, Vol. 2, page 27)
(They have declared that Allah can tell lies? and the Holy Prophet (sallal laahu alaihi wasallam) as 'losing his wits?', but their Mullah is the source of all truth!)

3. Hold on firmly to the Deen (Religion) established by our elders, Hazrat Gangohi (Rasheed Gangohi) and Hazrat Nanotvi (Qasim Nanotvi). The likes of Rasheed and Qasim will not be born again, so you should go on following them with devotion. (Suhbat-e-Ba-Aulyia, page 125)
(They said there is a 'distinct possibility' of a person of the Holy Prophet's (sallal laahu alaihi wa sallam) stature being born, however, the likes of their Mullahs can never be born again!)

4. It is permitted to think of Ashraf Ali Thanvi during Salaat to be more attentive in Salaat. (Ashraful Uloom, page 16, Ramadhan 1355 A.H.)
(Thinking of the Holy Prophet Muhammad (sallal laahu alaihi wasallam) in Salaat is Shirk according to them, but thinking of their Mullah is commendable!)

5. Khaleel Ahmad, the ignoble slave of slaves pleads with his Meezab-i-Rahmatil Laahi Ta'a'la Alal Aalameen (the conduit for Allah's mercy on all the worlds!),Maulana Rasheed Ahmad Sahib Daamal Laahu Zilaala Barkaatahum Alal A'lameen (May Allah for ever keep the shadows of his blessings upon all the worlds. (Tazkiratur Rasheed, Vol. 1, page 149)
(All Prophets and Messengers are 'worthless' in their sight, but their mullah is the saviour for all creation!)

6. The late Maulana Mozafar Hassan Sahib took ill in Mecca and desired to die in Medina. He enquired from Haji Sahib (his Sheikh), Will my death occur in Medina or not? Haji Sahib said, How am I to know? He, Hassan Sahib, said, Haji Sahib leave this excuse and present an answer. Haji Sahib meditated and said, Your death will occur in Medina (Qasaul A'Kaabir, page 132)

(While they promote the belief, that Holy Prophet Muhammad (sallal laahu alaihi wasallam) had no knowledge of the unseen, they boast about their Sheikhs knowledge of the unseen!)

We can fill a volume with the hypocrisy of this misguided band, but what has been presented here is sufficient for any believing person. The following are the books and authors who have insulted the Holy Prophet Muhammad (sallal laahu alaihi wasallam) time and time again.

1. Hifzul Imaan by Ashraf Ali Thanvi
2. Fataawa Rasheediyah by Rasheed Ahmad Gangohi
3. Tazkiratur Rasheed by Rasheed Ahmad Gangohi
4. Aabe Hayaat by Muhammed Qassim Nanontvi
5. Tahzeer un Naas by Muhammed Qassim Nanontvi
6. Baraaheen-e-Qaati'ah by Khaleel Ahmed Ambethvi
7. Taqwiyyatul Imaan by Isma'iel Dehlvi
8. Tasfiyatul 'Aqaa'id by Muhammed Qassim Nanontvi
9. Risaalah Al Imdaad by Ashraf Ali Thanvi
10. Tafseer Bulghatul Hairaan by Husain Ali Wan Bhachrani

(Note: All the references in this article are to the Urdu editions of the above books).

For those Muslims unfamiliar with these names, let us point out that they are the principal founders of the Wahhabi fitna in the Indian Sub-Continent, more familiarly known as Deobandis. These very Deobandis are also the supporters of the misguided Tablighi Jamaat, which parades itself as the guardian of Islam.

Put your hand on your heart and tell us if you consider any of the above scholars or spiritual leader of this Wahhabi\Deobandi\ Tablighi group as men of honour, learning and understanding.

Allah declares Himself to be Haqq (The Truth) but the Deobandis consider Him as being capable of lies! (Astaghfirullah).

Allah declares Himself as All Knowing, but the Deobandis consider him unknowing! (Astaghfirullah).

Allah praises and sends salutations upon the Holy Prophet Muhammad (sallal laahu alaihi wasallam) and orders his creations to do the same, but these foul-mouthed Wahhabi/Deobandi/Tablighi Mullahs are too busy praising themselves and demeaning the Holy Prophet Muhammad (sallal laahu alaihi wasallam)!

These people are better known as Ahl-e-Bid'ah (People who introduce bad innovations into Islam), because they have introduced falsehood into religion. But they have the audacity to label Sunni Muslims as Ahl-e-Bid'ah because Sunni Muslims show honour, respect and love for Allah's beloved servants by holding gatherings in honour of such servants of Allah. Even honouring the Holy Prophet Muhammad (sallal laahu alaihi wasallam) by gathering to remember his holy birth and life is Bid'ah according to these ignoramuses, but holding gatherings to honour their dead Mullahs is not Bid'ah! How low can you get?

SELL BY DATE? SCHOLARS

One big tragedy of our time is that some 'sell by date', so called 'Sunni scholars & Professors', actually offer their Salaah behind the scholars of this evil sect and are proud of it! If that isn't bad enough, they actually advise others to do the same. These scholars have deviated from the Sunni path. What matters to them is their livelihood and their name. They have sold their faith! But we Sunni Muslims must expose such scholars and protect our Sunni brethren from this new fitna.

Another tragedy is that every time we expose the evils of these Wahhabi/Deobandi/Tablighi group our so called Sunni / Sufi brothers attack us for creating discord. It is precisely this sort of mindless reactions from Wahhabi/ Deobandi/Tablighi sympathisers that has lead to Sunni Muslims going into decay all over the World!

We ask these Wahhabi/Deobandi/Tablighi sympathisers, when they or their families are insulted in any way, why do they make such a song and dance about it. But when the Pride of Creation, the Leader of both the Worlds, the Beloved of Allah is insulted, these Wahhabi/Deobandi/Tablighi sympathisers turn the other cheek. Do they not know that even an atoms worth of insult on the Holy Prophet Muhammad (sallal laahu alaihi wasallam), of any kind, leads to unbelief according to the Holy Quran and Islamic Shari'ah. How these Wahhabi/Deobandi/

Tablighi sympathisers can stomach a mountain full of insults upon the Holy Prophet Muhammad (sallal laahu alaihi wasallam) and happily pray behind these evil groups, and yet claim to be ?Sunni/Sufi?, is a mystery or is it?

The following verses of the Quran should be well noted by those sell by date scholars and professors who are so proud of doing their prayers behind misguided groups. And for what, political and financial benefits? Yes! There are those who will sell their Aqeeda (belief) at the cheapest possible price!

?The followers shall cry to the misleaders: ?Nay, ye (too)! No welcome for you! It is ye who have brought this upon us! Now evil is (this) place (Hell) to stay in!? They will say: ?Our Lord! Whoever brought this (Hell) upon us, add to him a double penalty in the fire!?? (38: 60-61)

The fact that the Wahhabi/Deobandi/Tablighi group is misguided goes without saying. The only question that remains is how we should treat this misguided group. What better example could there be to solve this problem than that of the Holy Prophet Muhammad (sallal laahu alaihi wasallam) himself.

In the time of the Holy Prophet (sallal laahu alaihi wasallam) a group of such misguided hypocrites built a Mosque and invited the Holy Prophet Muhammad (sallal laahu alaihi wasallam) to come and pray in it. Allah ordered the Holy Prophet Muhammad (sallal laahu alaihi wasallam) to raze that Mosque to the ground! But our people run to such Mosques and pray behind hypocrites, thinking they are doing a great service to Allah! We ask these people, where is your sense of dignity, pride and honour? You should be proud to be Sunni Muslims and let it be known, not hide behind feeble excuses. (As a matter of interest the mosque that the Holy Prophet Muhammad (sallal laahu alaihi wasallam) razed to the ground was never touched by any Sunni authorities again until the Wahhabis came into power and in defiance of Allah's command built the mosque again!)

Also beware of those that pretend to call themselves the Ahle Sunnat Wal Jamaat, after we proved this was the only true group in Islam, even staunch Wahhabis have started calling themselves Ahle Sunnat Wal Jamaat. If in doubt, know, that the Ahle Sunnat Wal Jamaat are those that honour the Holy Prophet Muhammad (sallal laahu alaihi wasallam) by gathering on his

auspicious day of birth and respect and venerate the Awliya Allah. The only comment you will get from non-Sunnis is Bidah and Shirk regarding the birth celebrations of the Holy Prophet Muhammad (sallal laahu alaihi wasallam). When, in fact, these square heads have no Understanding of the term Bidah or Shirk. It is they that are Ahle-Bidah, since they have only appeared with their brand of Islam in the last century. They deviated from the beliefs and practices of the Ahle Sunnat Wal Jamaat, who have proved time and time again to these square heads that celebrating the birth of the Holy Prophet Muhammad (sallal laahu alaihi wasallam) is permissible and of great merit!

We end by reminding all those who follow the path of Wahhabism, Deobandism, Tablighism or any other misguided group to take heed before it is too late. Ask sincere forgiveness and come back to the truth. And there is only one true path to Islam as the Holy Prophet Muhammad (sallal laahu alaihi wasallam) predicted, and that path is of the Ahle Sunnat Wal Jamaat. Outside this path is nothing but misguidance.

We ask all sincere Muslims to denounce and reject such scholars and all their followers. In particular we appeal to those weak Sunni Muslims who have been deceived by these Deobandi devils to wake-up and guard the honour of our beloved Holy Prophet Muhammad (sallal laahu alaihi wasallam).

It is now the duty of us ordinary Sunni Muslims to safeguard the correct Islamic beliefs of the Ahle Sunnat Wal Jamaat by the Grace of Allah, for the sake of His Beloved Holy Prophet Muhammad (sallal laahu alaihi wasallam) and with the supplications of the Awliya Allah and the knowledge of our good hard working Ulama. Aameen.

May Almighty Allah protect our Imaan from Satanic Scholars. Aameen

About the Book

**Islam & Sufism
Tasawwuf or Irfan
Are they Same? Yes.
By Dr. S.L. Peeran**

International Sufi centre ® Bangalore has been formed to spread the teachings of Tasawwuf or Irfan as taught by Holy Quran, Sunna of Holy Prophet sallallahu alaihi wasallam and as per the lives of “Sahabas” (companions) rizwanallahum alaihim ajmaeen and as laid down by the “Ahle Sunnat wal Jama’at” and their four Imams rahimallahum.

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Dr. S.L. Peeran is the editor of the “Sufi World” and one of the Trustee of ISC. He hails from a noble and respectable family, being descendant of Holy Prophet sallallahu alaihi wasallam and Hazreth Ghous ul Azam Abdul Qader Jeelani raziallahu anh.

He has been honored with Doctor of Philosophy in Literature by International University of Contemporary studies Washington USA for his exposition of Sufi thoughts and Philosophy in his eight poetry collections namely: “In Golden Times”, “In Golden moments”, “A search from within”, “A Ray of Light”, “In Silent Moments”, “A Call from Unknown”, “New Frontiers” and “A Fountain of Hopes”.

Poet Critics both from India and abroad, have welcomed and hailed his poetry. He has brought out a book on “Essence of Islam and Sufism and its Impact on India” and a book of short stories. He is presently working as a Member (judicial) of a high powered Quasi Judicial Tribunal. Bangalore.

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