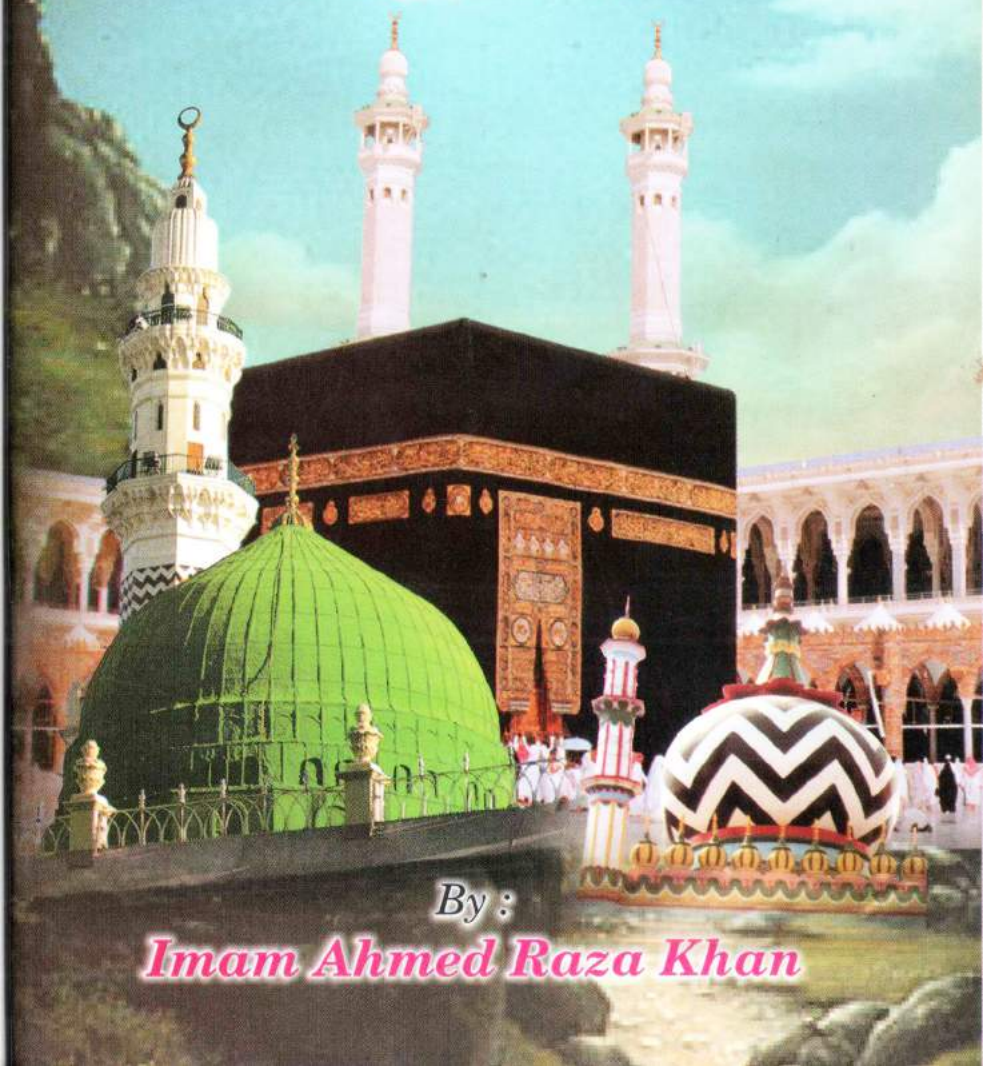


Tamheed-e-Imaan

تمہید ایمان تبارک و تعالیٰ



By :

Imam Ahmed Raza Khan

TAMHEED -E- IMAAN

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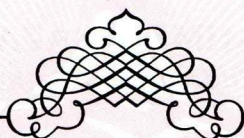


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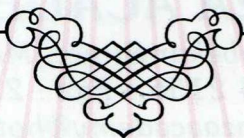
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DEFINITION OF IMAN IN THE LIGHT OF THE QURAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah in the name of the Most Affectionate. the Merciful.

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ
الْمُرْسَلِينَ وَخَاتَمِ النَّبِيِّينَ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ
إِلَى يَوْمِ الدِّينِ يَا تَبَّحِيلُ وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

YOUR ALLAH ALMIGHTY SAYS

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝ لِّتُؤْمِنُوا بِاللَّهِ
وَرَسُولِهِ وَتَعَزَّوْهُ وَتُقِرُّوهُ ۝ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝

— “Lo! We have sent you (O Muhammad Sallal lahu Alaihi Wasallam) as witness and a bearer of good tidings and a warner, that mankind may believe in Allah and His Messenger, and may honour him, and may revere Him, and may glorify Him at early dawn and at the close of day”

(SURAH XL VIII: 8-9)

Oh Muslims! Note that your Allah Almighty says here clearly that there are three aims of sending to you the faith of Islam and revealing to the Prophet the Holy Quran:

First, that people should believe in Allah and His Prophet.
Second, that people should respect the Prophet.
Third, that people should worship Allah Almighty.

LOYALTY TO ALLAH USELESS WITHOUT LOVE FOR THE PROPHET:

Oh Muslims! Note the beautiful order in which these three important things have been mentioned. In the beginning Allah has mentioned the belief in Himself and in the end He has

mentioned His worship and between these two He has mentioned His beloved Prophet. The reason is that belief without respect for the Prophet is of no use. There are many Christians who have written books on the Prophet's greatness and refuted the allegations of the nonbelievers or given lectures, but because they have no belief in Allah, their writings and lectures are only an appearance but not reality. Had they a real attachment to the Prophet in their hearts, they would have started believing in Allah Almighty. Unless one holds the Prophet in the highest degree of affection, there is absolutely no reward for a lifetime of loyalty to Allah.

There are many yogis and others who have renounced all joys and spent their lives in praying to Allah. There are many amongst them who assert that there is no deity but Allah (La Ilaha Il Lallah) and they utter these words again and but since they do not respect the Prophet their worship is not acceptable to Allah. Allah Almighty has said about such people:

وَقَدْ مَنَّا لَی مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا ۝

"And We shall turn unto the work they did and make it scattered motes."
(SURAH XXV: 23)

About such people He says:

عَامِلَةٌ نَّاصِبَةٌ ۖ تَصْلَى نَارًا حَامِيَةً ۖ

"Toiling, weary, scorched by burning fire."

(SURAH LXXXVIII: 3-4)

May Allah Protect us! Oh Muslims, is the respect for the Prophet a basic requirement of belief and salvation or isn't? Say that it is, and definitely, it is.

YOUR ALLAH ALMIGHTY SAYS

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ

كَسَادَهَا وَمَسْكِنُ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِّنَ اللَّهِ وَ
رَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝

“Say (O Prophet): If your fathers, and your sons, and your brothers, and your wives, and your tribe, and the wealth you have acquired and merchandise for which you fear that there will be no sale, and dwellings you desire are dearer to you than Allah and His Messenger and striving in His way: then wait till Allah brings His command to pass. Allah does not guide the wrong-doing folk”
(SURAH IX: 24)

DEFINITION OF REAL IMAAN:

From this verse we come to know that any person, who holds any relative or person or wealth or anything dearer than Allah and His Prophet, stands rejected in the eyes of Allah. There is no possibility of Allah being pleased with him, and he must wait for Allah's punishment. Allah protect us!

Your Beloved Prophets Says:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ
وَالنَّاسِ أَجْمَعِينَ

“Nobody amongst you will become a Muslim unless I am dearer to him than his parents, children and all other person.”

This Hadith is from Sahih Bukhari and Sahih Muslim and its narrator is Anas bin Maalik Ansari (may Allah be pleased with him). It has been made crystal clear that any person who holds somebody dearer than the Prophet is not a Muslim at all. Oh Muslims, say whether the highest degree of respect for the Prophet is stipulated as the fundamental requirement of faith and salvation or isn't it? Say it is, and positively, it is. So all the Muslims who recite the Kalima will quite willingly accept that the honour and greatness of the Prophet is on the highest point in our hearts. I emphasise that we love our

Prophet more than our parents, our children and the entire world. Brothers, I pray to Allah that He may allow this attitude of ours to continue. But listen to these words of Allah most attentively:

Your Allah Almighty Says

الَّذِينَ أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا
وَهُمْ لَا يُفْتَنُونَ

“Do men imagine that they will be left (at ease) because they say, we believe, and be tested with affliction?”

(SURAH XXIX: 1-2)

MERE RECITATION OF KALIMA NOT SUFFICIENT:

This verse warns the Muslims that mere recitation of the Kalima is not enough for your salvation. You will be tested. If you are up to the mark, you will be regarded as Muslims. For testing a thing it is seen whether it does or doesn't possess those qualities which are essential to its very existence. You have just now seen that the Quran and the Hadith have clearly stated that two things are essential for Islamic faith: Firstly, respect for Prophet Muhammad (Peace be upon him); Secondly, a higher degree of love for Prophet Muhammad (Peace be upon him) than the entire world. The proper method of this test is that persons who command your respect and love such as your parents, teachers, your spiritual guides, your children, your brothers, your intimate friends, your companions, your maulvis (professional Muslim priests), your huffaz (the Muslims who have memorised the Holy Quran). Your Muftis (judges of the Islamic courts). or your preachers etc., etc., who-ever they may be, if they are disrespectful to Prophet Muhammad (Peace be upon him), they should lose their respect and love in your hearts at once. You should leave them and throw them out like a fly thrown out of the milk. You should hate them. Don't take into consideration your relationship and your friendship. Don't feel impressed by their religious leadership and scholarship. After all, what-ever position they enjoyed was on account of their slavery and Loyalty to Prophet Muhammad (Peace be upon him) and if

they have acted disrespectfully to Prophet Muhammad (Peace be upon him) they have lost their position. Their religious cloaks turbans should not impress you. Aren't there Jews who wear cloaks and turbans? What shall we do with their external appearances, big names and long titles? Are there not many Christian priests and Philosophers whose knowledge of fine arts and other subjects is very vast? If they show any disrespect to the Prophet and you still maintain friendship with them and a serious hatred does not take root in your mind, decide it for yourself whether you have passed the test. Obviously, you haven't passed it. The Quran and the Hadith have clearly stated the essential requirement of the Islamic faith. Decide for yourself as to how far way you have gone from this criterion. Oh Muslims! Would any believer, who has love for Prophet Muhammad (Peace be upon him) in his heart, respect such insolent people, even if such person include his spiritual guide or teacher or father? Will a person who loves the Prophet more than the whole world not start hating an insolent man seriously, even if he is his friend or brother or son? For the sake of Allah take pity upon yourself listen to Allah's word. See how He calls you towards His own infinite mercy See:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ
مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ
أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ
الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ ۚ أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ۝

"You will not find folk who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even though they be their fathers or their sons or their brothers or their clan. As for such, He has written faith upon their hearts and has strengthened them with a Spirit from Him, and He will bring them into Gardens underneath which rivers flow,

wherein they will abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Lo: is it not Allah's party who are the successful?" (SURA LVII:22)

DISRESPECT THOSE WHO DISRESPECT THE PROPHET:

In this verse it has been clearly said that a Muslim will not have friendly terms with any person, who is disrespectful to Allah or His Prophet. From this we deduce that a person who maintains friendly relations with such a person would cease to be a Muslim. In order to establish the general and final application of this command the words father, son, brother and relatives have been specifically mentioned. It means anybody who commands your respect or love cannot be allowed to hold such a position in your heart after showing an attitude of disrespect towards the Prophet, otherwise you will no longer remain a Muslim. It was enough for Allah Almighty to say this much. But see He persuades you to come towards His infinite mercy by telling you that you will be entitled to the following benefits, if you stay away from these insolent people in order to glorify the name of Allah and His Prophet:-

1. Allah will write the Islamic faith in your hearts. It implies that your end will be on a note of divine promise of salvation, what-ever Allah writes can never be wiped off.
2. Allah will help you through his spirit.
3. He will take you into the Gardens where rivers will be flowing.
4. You will belong to Allah's party and you will be the true lovers of Allah.
5. You will get what you ask for; you will get millions of times more than what you can imagine.
6. Above all, Allah will be pleased with you.
7. He says: "I shall be well pleased with you and you will be well pleased with Me." For a man there can't be any greater blessing than His Allah being pleased with

him, but it is indeed the height of generosity to say that "Allah is well pleased with them and **they are well pleased with Allah.**"

Oh Muslims! Speak the truth in the name of Allah. If a man had a million lives and he sacrificed them all for achieving these rich and rare blessings, even then he would have got all these benefits for nothing. I can say this on oath because it is the whole truth. Under these circumstances it is very important to sever your relations of respect and love with an insolent Tom, Dick or Harry (Zaid or Amr). On this point Allah has promised numerous rewards, and His promise is certainly true. It is customary in the holy Quran to give good tidings of blessings to the believers and to threaten the disbelievers with the whips of chastisement, so that the less courageous people, on whom the persuasion for blessing does not work, should come on the right path for fear of punishment. Now listen to an account of this chastisement:

YOUR ALLAH ALMIGHTY SAYS

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ
أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ
مِّنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ○

"O you who believe! Choose not your fathers nor your brothers for friends if they take pleasure in disbelief rather than faith. Who so of you takes them for friends, such are wrong-doers." (SURAH IX: 23)

and He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ
أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا
جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ
أَنْ تَوَمِّنُوا بِاللهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي

سَبِيلِي وَابْتَغَاءَ مَرْضَاتِي تُسْرِوْنَ إِلَيْهِمْ بِالْمُودَّةِ ۖ
 وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ
 مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝ إِنْ يَتَّقُواكُمْ
 يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ
 وَالسِّنَنَهُمْ بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ۝ لَنْ نَنْفَعَكُمْ
 أَرْحَامَكُمْ وَلَا أَوْلَادَكُمْ يَوْمَ الْقِيَمَةِ ۚ يَفْصِلُ بَيْنَكُمْ
 وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

“O you who believe! Choose not My enemy and your enemy for friends. Do you give them friendship when they disbelieve in that truth which has come unto you, driving out the Messenger and you because you believe in Allah, your Lord? If you have come forth to strive in My way and seeking My good pleasure, (Show them not friendship). Do you show friendship unto them in secret? When I am best aware of what you hide and what you proclaim? Whosoever does it among you, he verily has strayed from the right way.”

Your ties of kindred and your children will avail you naught upon the day of Resurrection. He will part you. Allah is seer of all what you do. (SURAH LX: 1-3)

And He says:

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي
 الْقَوْمَ الظَّالِمِينَ ۝

“And who so of you takes them for friends, belongs to them. Allah guides not the wrongdoing folk.” (SURAH V: 51)

DISASSOCIATE FROM THE PROPHETS ENEMIES:

In the earlier two verses the insolent people were described as wrong-doers and on the wrong path. This Holy verse has decided the matter beyond any shadow of doubt that those, who are their friends, also being to their party. They are also disbelievers like them. They will be tied with the same rope along with them. And you must remember the whip in which Allah said that you meet them secretly and He knows your open and secret action quite well. Now you should hear about the rope with which those people will be tied, who have been insolent to Prophet Muhammad (Peace be upon him). May Allah protect us!

YOUR ALLAH ALMIGHTY SAYS

وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ۝

“Those who vex the Messenger of Allah, for them there is a painful doom.”

(SURAH IX: 61)

And He Says:

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

“Lo! those who malign Allah and His Messenger, Allah has cursed them in the world and the Hereafter, and has prepared for them the doom of the disdained.”

(SURAH XXXIII: 57)

From these verses there are seven whips proved against a person who maintains friendly relations with those who have been disrespectful and insolent towards Prophets Muhammad (Peace be upon him).

1. He is a wrongdoer.
2. He has gone astray from the right path.
3. He is a disbeliever.

4. A painful doom is awaiting him.
5. He will suffer severe humiliation in the Hereafter.
6. He is under a curse from Allah in this world and in the next world.
7. He is an enemy of Allah.

May Allah protect us!

O Muslim! O Muslim! O Muslim! O member of the community of Prophet Muhammad (Peace be upon him), who is the leader of Mankind, do justice and say whether those seven blessings are better which you get by excommunicating the insolent people, i.e.:

1. The faith of Islam may become firmly established in your heart.
2. Allah may become your helper.
3. Paradise may be your place of permanent residence.
4. You may become a lover of Allah.
5. You may get whatever you desire.
6. Allah may be well pleased with you.
7. You may be well pleased with Allah;

or these seven whips are better which you get on continuing to communicate with the insolent people, i.e.:

1. You may be a wrongdoer.
2. You may go away from the right path.
3. You may become a disbeliever.
4. You may go to Hell.
5. You may suffer insult and humiliation in the Hereafter.
6. You may vex Allah.
7. You may live under the curse of Allah in both the worlds.

Good heavens! who can say that these seven are better?

who can say that those seven are worth losing. But my brother, mere words and idle talk do not help you there. It is the time for test. You have just heard the verse from the Holy Quran proclaiming, "Do men imagine that they will be left (at ease) because they say, we believe, and will not be tested with affliction?"

YES IT IS THE TIME OF TEST

FAITH AND ISLAM BASED ON THE PROPHET'S LOVE AND RESPECT:

Look! The Omnipotent and the only one Allah wants to test you. Look! He says that your relationship and friendships will be of use to you on the Day of Judgement. After severing your ties with Me whom do you want to make your friend. He is not unaware; He is watching your deeds; He is listening to your words; He knows what is in your mind. Don't behave carelessly. Don't spoil your Hereafter for the sake of others. Don't behave obstinately in the matters relating to Allah and Prophet Muhammad (Peace be upon Him). He is warning you about His punishment. Nobody can escape His chastisement. He is calling you towards His mercy. Nobody can live a successful life without His mercy. The other sins are merely sins which expose you to Allah's anger and punishment but you do not lose your faith. After the punishment either Allah's mercy or His beloved Prophet's intercession will bring the punishment to an end. But it's a question of the honour and respect of Muhammad (peace be upon Him). The love and respect of the Prophet is the basis of faith. You have heard the verses from the Holy Quran to the effect that anybody who falls short of love or respect for the Prophet will stand cursed by Allah in both the worlds! When you have lost your faith, you will suffer severe punishment for all the time to come and there will be no end to it. Those who are insolent to the Prophet will be suffering their own punishment in the next world and they will not come to save you. Even if they come, what can they do? Judge for yourself whether it is sensible on your part to expose your life to the anger of Allah and life of punishment for the sake of the friendship of these people, who are disrespectful to the Prophet. In the name of Allah forget about all minor considerations or personal

relations and think for a moment that you are present before your Allah. Also think of the dignity and greatness, which Allah Almighty has bestowed upon His Prophet: based faith and Islam on His Prophet's love and respect. Decide for yourself whether you like a person, who says that the depth of Satan's knowledge can be proved from the Quran but there is no proof in the Quran about the depth of Prophet Muhammad's knowledge. Has this man not Insulted Prophet Muhammad (Peace be upon Him)? Has he not blasphemously argued that the knowledge of Satan is more extensive than the knowledge of the Prophet? O! Muslims! Say to this insolent and foul, "You are equal to Satan in your knowledge." Now note whether he feels offended or not, although he has been described as equal in knowledge to Satan and not less than Satan. If describing an individual as equal in knowledge to Satan is an insult, then will it not be a serious insult to describe the Prophet of Allah as less than Satan in knowledge? If the insolent person pretends that he does not mind your comparing him with Satan, just leave him.

SATAN HAS MORE KNOWLEDGE THAN THE PROPHET:

If you want to make a test case, go to the court and say these words to the Judge. The matter will become crystal clear in a moment that it means a direct and serious insult. So tell me, "Is the act of insulting Prophet Muhammad (Peace be upon him) an act of blasphemy?" It is and definitely it is. A person who wrongly proclaims the depth of the knowledge of Satan provable from the Quran and who wrongly rejects the Quran's proof in favour of the extraordinary depth of the knowledge of the last Prophet of Allah, certainly commits an act of disbelief. On top of this he says that to consider the Prophet as highly learned is to regard him as a partner of Allah. If you prove that "A" is a partner of Allah on specific grounds, then "B" will also logically be held as partner of Allah on the same grounds. It is a fact that Allah is one and He has no partner. When a person states that Prophet Muhammad (Peace be upon Him) would take the position of a partner of Allah, if we accept that His knowledge is profound, it follows that the depth of knowledge is a special

quality of Allah which is so important that the Prophet gets elevated to the rank of partnership with Allah, if it is attributed to Him. How is it that the same quality and the same depth of knowledge has been accepted by the insolent man for Satan? It is quite clear that he has proved Satan to be a partner of Allah. O Muslims! Is it not an insult to Allah Almighty and to His Prophet Muhammad (Peace be upon Him)? Certainly, it is. Obviously, insult to Allah lies in proclaiming somebody as His partner. And who is this partner? Iblis, the cursed Iblis is proclaimed to be His partner. On the other hand, insult to the Messenger of Allah (Peace be upon Him) lies in raising the position of Iblis higher than the Prophet and attributing to Iblis that quality of Allah which, if attributed to the Prophet, would have made him a partner of Allah. O Muslims! Is a person, who has insulted Allah and His Prophet, not a disbeliever and an infidel? Definitely, he is. Has he not said that some knowledge about the unseen is nothing special about the Prophet, because this sort of knowledge about the unseen is possessed by every Tom, Dick or Harry (Zaid or Amr) even mad persons and even all the animals possess it. Has he not in this way used abusive language against Prophet Muhammad (Peace be upon Him). Did the Prophet get only the same amount of knowledge of the unseen which every mad man and every animal possess?

PROPHET'S KNOWLEDGE EQUAL TO ANIMALS:

O Muslims! O Muslims! O member of the community of Prophet Muhammad (Peace be upon Him) I give you an oath on your religion and faith and ask you whether you still have any doubt about this abusive language to be impious and insulting. May Allah forgive us! Has the respect of Prophet Muhammad (Peace be upon Him) gone out of your heart to such an extent that you do not regard this blatantly abusive language as an insult to the Prophet's esteemed personality? And if you don't believe even now, please go to these insolent people yourself and tally to them. See how they respond if you say to them about themselves, their teachers and their spiritual guides: "Listen, you have only that amount of knowledge which a pig has; your teacher had that sort of knowledge which a donkey as." In short, that their knowledge is equal to the knowledge of an owl, a donkey, a dog or a pig,

you will see whether they regard this language as abusive and insulting to themselves, their teachers and their spiritual guides or not. They will surely regard it as insulting. If possible, they will try to blame you for using this abusive language. So, when used for them this language is insulting, how can it be contended that it is not insulting when used for Prophet Muhammad (Peace be upon Him). May Allah forgive me! Is the dignity of Prophet Muhammad (Peace be upon Him) even less than that of these people? Is this what you call faith? Good heavens! An insolent man says that every person knows something, which is hidden from another person and for this reason all the people should be described as possessors of the knowledge about the unseen. In the light of this statement, if Zaid assumes that he would call all the people as possessors of the knowledge of the unseen, the question which arises quite logically is why, then, is the knowledge of the unseen considered as one of the special qualities of the Prophets? When it has been said that every believer or even every unbelieving individual possesses this quality, how can it be a special quality of Prophethood? And if this assumption is not made, it becomes necessary to explain the difference between a Prophet and an ordinary person. Here is a man who does not know the difference between the Prophets of Allah and animals or madmen, using abusive language for the Beloved Messenger of Allah. By doing so, has he not openly rejected and refuted the words of Allah Almighty?

YOUR ALLAH ALMIGHTY SAYS

وَعَلَيْكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ۝

“(Allah) teaches you (Muhammad) that which you did not know. The grace of Allah towards you has been infinite.”

(SURAH IV-113)

Here Allah Almighty has stated that He has given the knowledge about the unknown matters to His Beloved Prophet Muhammad (Peace be upon Him) as one of the special qualities of Prophethood. In the Quran at another place He says:

وَإِنَّهُ لَذُو عِلْمٍ لِّمَا عَلَّمْنَاهُ ۝

"And lo! He (Jacob) was a lord of knowledge because We had taught him."
(SURAH XII: 68)

And again He says:

وَبَشِّرُوهُ بِغُلَامٍ عَلِيمٍ

"And (the angels) gave him (Abraham) tidings of (the birth of) a wise son."
(SURAH LI: 28)

And yet at another place He declares:

وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا

"And We had taught him (khizar) knowledge from Our presence."
(SURAH XVIII: 65)

PROPHET'S KNOWLEDGE EQUAL TO ANY TOM, DICK OR HARRY:

There are many other verses of the Quran which indicate that Allah regards knowledge as one of the special qualities of His Prophets (peace be upon them all). Now put the name of Allah Almighty in place of Zaid, and put absolute knowledge in place of the knowledge of the unseen. It stands to reason that simple knowledge is possessed by every animal. Now try to see how the statement of this insolent person rejects the words of Allah Almighty. In other words this insolent man has taken a position against Allah and he is saying that Prophet Muhammad (peace be upon Him) and other Prophets (peace be upon them all) can be in the light of Allah's words accepted to possess knowledge but what sort of knowledge do they possess? Is it partial knowledge or total knowledge? If it is partial knowledge of some subjects, it is nothing special about Prophet Muhammad (peace be upon Him) or the other Prophets because such knowledge is possessed by every Tom, Dick or Harry (Zaid or Amr) or by mad men or by all the animals. Under these circumstances, if Allah assumes that he will call everybody knowledgeable, it appears confusing why Allah has mentioned knowledge as one of the distinguishing qualities of His Prophets. A quality, which is not a distinguishing feature of a believer or even a human being,

cannot be regarded as a unique quality of Prophethood And if this assumption is not made, it is essential to explain the difference between a Prophet and an ordinary person. In case it implies total knowledge which does not exclude even a single branch of learning, its rejection is proved by arguments, both factual and intellectual. That marks the end of this point.

NO DIFFERENCE BETWEEN THE PROPHET AND ANIMALS:

Thus it is proved that all the verses of Allah stand refuted by this illogical argument of this insolent man. O Muslims! You have seen that this foul-mouthed person has not only used abusive language for Prophet Muhammad (Peace be upon Him) but also refuted and rejected the words of Allah Almighty. However it is not amazing for a person who has rejected, falsified, ignored and trampled under his feet the words of Allah, to compare the knowledge of the unseen possessed by Prophet Muhammad (peace be upon Him) with the knowledge of madmen and animals. He has closed his eyes to faith, Islam and mankind and declared that there is no difference between a Prophet and an animal. Ask him whether his verbal statement abusing the Prophet is still current amongst his teachers, his colleagues and his disciples. If not, why not? And if it is, what is the justification? Ask these insolent people whether they would allow us to ask them a simple question. People generally address you as scholars, religious leaders and spiritual guides but they do not address the animals, like dogs and pigs by these titles. People respect you, kiss your hands and feet but they do not treat the animals like owls and donkeys in the same way. What is the reason for this? You do not possess total knowledge about everything and partial knowledge is nothing special about you. Such knowledge is possessed, according to your own claim, even by the owls, dogs and pigs. On this basis all these animals should be called scholars, religious leaders, spiritual guides and so on. If you assume that you would call them scholars, the question arises why is knowledge, regarded as one of your special achievements? In this connection. You have already proclaimed that human beings are not special but donkeys, dogs and pigs also possess knowledge. Why on earth can this

be regarded as one of your special achievements? If this assumption is not made, **in the light of your own statement it is essential for you to explain the difference between yourself and a donkey, a dog and a pig.** That concludes the point under discussion.

O Muslims! As soon as you ask these questions, it will become crystal clear that these insolent people have abused Prophet Muhammad (peace be upon Him) seriously. They have also rejected many words of Allah. O Muslims! Ask this particular person and his companions whether after their confession the following verses of the Quran are applicable to them or not?

YOUR ALLAH ALMIGHTY SAYS:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أُذُنٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ○

“Already have We urged unto Hell many of the Jinn and Humankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as the cattle-nay, but they are worse! These are the neglectful.” (SURAH VII: 179)

And He Says

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ ؕ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ۚ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ○

“Hast thou seen him who chooses for his God his own lust? Wouldst thou then be guardian over him? Or do you

think most of them hear or understand? They are but as the cattle-nay, but they are further astray?" (SURAH XXV: 43-44)

THEIR KNOWLEDGE IS EQUAL TO ANIMALS:

These insolent people accept that the knowledge of the Prophets is equal, to the knowledge of the four-legged animals. Now ask them whether their own knowledge is equal to the knowledge of Prophet Muhammad (peace be upon him). Perhaps they will not openly say yes, however, if they say so, they would declare that they themselves are equal to the four-legged animals. They are themselves two-legged people and as such they would hardly feel ashamed of this equality. Now ask them whether among their teachers religious leaders, and spiritual guides there has ever been any person who possessed more knowledge than others or whether they were all equal in knowledge. At long last they will accept that their teachers were more knowledgeable than themselves. So, the conclusion would be that their teachers on the basis of their own confession are equal to the four-legged animals and they themselves are less in knowledge. That is why they became their pupils. The rule of Algebra is that if a person is less than "A" and "A" and "B" are equal, it follows that the said person will be less than "B" as well. So, these insolent people in the light of their own statement are far more astray than the four-legged animals. They are, in fact, the type of people who are mentioned in this verse:

كَذَلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ○

"Thus Allah made them taste humiliation in the life of the world, and verily the doom of the Hereafter will be greater if they did but knew." (SURAH LXVIII: 33)

ALLAH CAN SPEAK LIES:

O Muslims! I have discussed so far those statement in which abusive language has been used against the Prophets and for the final Prophet, Muhammad (peace be upon Him). Now, I move on to those printed statement in which a deliberate attempt has been made to dishonour Allah

Almighty. I appeal to you to do justice in the name of Allah. This insolent man insists that there is a possibility of a lie being told, by chance, by Allah. It means that he believes that Allah is a liar; He has told lies; and He does tell lies. Those people who have issued an Islamic verdict that this insolent man has made a mistake in the interpretation of the verses of the Quran but he should not be considered as a disbeliever are wrong. Those people who say that no harsh judgement should be passed on him are unjust. Those people who say that in this connection the Islamic scholars in the past will also be involved and we will have to declare them also as disbelievers are suggesting by implication that many Islamic scholars in the past have declared Allah as a liar. Those who say that this is a minor difference, like some other difference between the Hanafi and Shafai schools of Islamic law, such as folding the hands above or below the belly-button or navel are wrong because calling Allah truthful or liar is far more serious than these matters of minor nature. It is quite unfair to stop others from calling a person sinner or a spade a spade. Anybody who says that telling a lie by Allah is an insignificant matter is ignoring the serious nature of this blasphemous statement. The insolent man has openly admitted that Allah has by chance told a lie. How can a person still remain a Muslim after making that anti-Islamic statement? How can any other person who regards this person as a Muslim remain a Muslim? O Muslims! In the name of Allah, tell me what faith is. It is to testify that Allah is great and true. The opposite of being true is to be a liar. Saying that Allah has told a lie is to cancel the Islamic faith. If the faith remains intact after attributing a lie to Allah, one wonders what the word "faith" really stands for! Why do we call the astrologers, the Hindus, the Christians and the Jews as disbelievers? They do not call their Gods as liars. They do not accept the words of the real Allah because they do not know Him. You will hardly find a disbeliever in the world, who acknowledges Allah as Allah and accepts His words as his own and yet openly calls Him a liar. In short, no just person can doubt the fact that these insolent people have used highly insulting and abusive language for Allah and His Prophet. Now, this is the time for Allah to test us. Fear Allah, the Omnipotent and the only One Allah and act in the light of the above mentioned Quranic verses. Your own true faith will Fill your hearts with hatred

against these insolent people. It will not allow you to take the side of these insolent people against Allah Almighty and His beloved Prophet. You will not follow or defend them but you will hate them instead. Do justice in the name of Allah! If a person abuses your mother, father, teacher or your spiritual guide will you support or defend him by inventing flimsy arguments? If you have a sense of honour as a person, a sense of dignity as a human being, and an affection for your parents, you will hate this insolent person. You will run away from his shadow. You will become an enemy of that person also, who tries to defend him. Now put your mothers and fathers on one side of the scale and put your faith in one powerful Allah and His Prophet on the other side of the scale. If you are a Muslim, you will hold the honour of Allah and His Prophet as far more important than your affection for your parents. You will consider your love for your parents as insignificant in comparison to your love for Allah and His Prophet. So, it is your duty, a thousand times your duty that you should hate, stay away from and show anger to the insolent people, a thousand times more than a person who insults your parents. These are the people about whom Allah has promised seven blessings. O Muslims! Your humble well-wisher hopes that our one and Omnipotent Allah's verses and these convincing arguments will leave no need for further explanation and your faith will force you to speak the same words against these insolent people, which Allah Almighty has spoken in the Quran about the nation of Abraham (Peace be upon him) in order to teach you a moral lesson:

YOUR ALLAH ALMIGHTY SAYS

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ
 إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ
 مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ
 وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ لَقَدْ كَانَ
 لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ

وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ۝

“There is goodly pattern for you in Abraham and those with him, when they told their folk: Lo! We are guiltless of you and all that you worship besides Allah. We have done with you. And there has arisen between us and you hostility and hate forever until you believe in Allah only. Verily you have in them a goodly pattern for every one who looks to Allah and the Last Day. And whosoever may turn away, lo! Still Allah, He is the Absolute, the owner of Praise.”

(SURAH LX: 4-6)

Allah states that His Prophet Moses and his companions severed their relations with their nation for His sake and became enemies of their nation in order to show how angry they were. You should also do the same with these insolent people. You should tell them that you do not want to continue your relations with them. Also bear in mind that Allah is self-sufficient. You doing the right thing or the wrong thing would not influence Allah's position. There are many enemies of Allah, and if you will not follow the right path, you will also become a part of these enemies. Allah has told you all these things in your interest because He Himself is independent of all the things of the world and His attributes are the best and highest in their own right.

THESE ARE THE COMMANDS OF THE HOLY QURAN

If Allah wants to help any person, He gives him the courage to do the right thing. But here we have two groups of people, who offer excuses for not obeying these commands

THE FIRST GROUP LIKENESS OF AN ASS CARRYING BOOKS:

The ignorant and simple-minded people, give two types of excuses. Their first excuse is that such and such person is our teacher or elder or friend. You have already heard the answer to this excuse in the verse of the Holy Quran in which

Allah Almighty has said repeatedly that you should not care even for your fathers in this matter, if you want to save yourself from the punishment of Allah. Their second excuse is that the insolent people are also religious leaders and one cannot consider the religious leaders as disbelievers or bad people. The answer to this is:

YOUR ALLAH ALMIGHTY SAYS

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَصْلَهُ اللَّهُ عَلَىٰ عِلْمٍ
وَوَخَّطَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاةً
فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۖ أَفَلَا تَذَكَّرُونَ ۝

“Have you seen him who makes his desire his God, and Allah sends him astray purposely, and seals up his hearing and heart, and sets on his sight a covering? Then who will lead him when Allah (has condemned him)? Will you not then heed?”

(SURAH XLV: 23)

And He Says,

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ
يَحْمِلُ أَسْفَارًا ۖ بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ
اللَّهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝

“The likeness of those who are entrusted with the Law of Moses, yet apply it not, is as the likeness of the ass carrying books. Wretched is the likeness of folk who deny the revelations of Allah. And Allah guides not wrongdoing folk”

(SURAH LXII: 5)

And He Says,

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِينَ اتَّخَذُوا آيَاتِنَا فَاسْلَخَ مِنْهَا
فَاتَّبَعُوا الشَّيْطَانَ فَكَانَ مِنَ الْغَاوِينَ ۝ وَلَوْ شِئْنَا

لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۖ
فَمَثَلُهُ كَمَثَلِ الْكَلْبِ ۖ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ
تَتْرُكْهُ يَلْهَثْ ذَٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ
فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ۝ سَاءَ مَثَلًا
الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنفُسَهُمْ كَانُوا يَظْلِمُونَ ۝
مَنْ يَهْدِ اللَّهُ فَمَا لَهِي هُدًى ۖ وَمَنْ يَضِلَّ فَلَا إِلَهَ
هُمُ الْخَاسِرُونَ ۝

“Recite unto them the tale of him to whom We gave Our revelations, but he sloughed them off. So Satan overtook him and became of those led astray.

And had We willed, We could have raised him by their means, but he clung to the earth and followed his own lust. Therefore his likeness is as the likeness of a dog; if you attack him he pants with his tongue out, and if you leave him he pants with his tongue out. Such is the likeness of the people who deny Our revelations. Narrate unto them the history (of the men of old), then perhaps they may take thought. Evil as an example are the folk who denied Our revelations, and were wont to wrong themselves. He whom Allah leads, he indeed is led aright, while he who Allah sends astray-they indeed are losers.”

(SURAH VII: 175-178)

KNOWLEDGE CANNOT GUARANTEE GUIDANCE:

It implies that guidance does not depend on knowledge but it is in the power of Allah Almighty. These Quranic verses condemn those scholars who have gone astray. There are many other verses and sayings of the Prophet (peace be upon him) on this theme. The subject is so grave that according to

one Hadith the angels of hell will catch these insolent scholars before even the idolaters. These so-called scholars will protest why they were being dealt with before the worshippers of the idols. The divine answer will be: "Those who know and those who don't are not equal." Brothers! We respect the scholar because we look upon him as a heir to the Prophet. The lawful heir to the Prophet is a person who is on the right path. An insolent person, who is on the wrong path, is a heir to Satan rather than the Prophet. To respect a true scholar is to respect the Prophet, and to respect an insolent scholar is to respect the Satan.

A man who is not himself on the right path cannot bring the other people to the right path. The scholars of unbelievers and infidels cannot be regarded as the leaders of Muslims. A scholar who uses insulting language for Prophet Muhammad (peace be upon him) is like an unbeliever or a disbeliever. He does not deserve to get any respect from the Muslim community. O my brothers! Knowledge is useful, if it strengthens faith, otherwise the scholars of Hinduism and Christianity are also in their own communities regarded as distinguished scholars. Iblis was a distinguished scholar and yet not even a single Muslim respects him. He was known as the teacher of the angles, which implies that he used to import knowledge to the angles. He became cursed and rejected when he refused to bow to the light of Prophet Muhammad (peace be upon him), which was shining in the forehead of Adam (peace be upon him). From that moment the former pupils of Iblis changed their behaviour with him. They curse him. Every year in the month of Ramdan they bind him in chains. They will push him into Hell on the Day of Judgement. From this we can understand how knowledge and status fail to help a person who shows disrespect to the fair name of Prophet Muhammad (peace be upon him) Brothers! It is a matter of serious regret that the Muslims should show more respect to their teacher than Allah Almighty and His Prophet. The rule is that a Muslim should not love his brother or his friend or anything else in this world more than Allah and His Prophet. May Allah guide us and help us to become true Muslims by the grace of His infinite mercy and by the honour of His beloved Prophet! Aameen.

THE SECOND GROUP

NO SALVATION IN TAUHEED ALONE:

The enemies of our faith, who do not act according to the essentials of the faith, try to escape being labelled as disbelievers by ridiculing Islam, Quran, Allah, the Prophet and our faith. They also tell tales on the lines of Iblis so that people should think that there is absolutely no need to act upon the essentials of our faith. They want that Islam should be reduced to a parrot-like utterance of the Kalima. A man should recite the Kalima and after that it doesn't matter if he calls Allah a liar or uses humiliating and insulting language for the Prophet. He will continue to pretend that he is a Muslim.

بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ○

Nay, but Allah has cursed them for their unbelief. Little is that which they believe. (Surah ii: 88) These enemies of the Muslims, antagonists of Islam present some Satanic and fraudulent arguments with the evil intention of cheating the people and altering the faith of the One and Omnipotent Allah. Their first fraudulent argument is about the utterance of the kalima. It has been said in the Hadith:

مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَخَلَّ الْجَنَّةَ

“He who says that there is no God but Allah will go to paradise.” They argue that you cannot call a person an unbeliever or a disbeliever for any of his words or deeds so long as he just says the kalima.

O Muslims! Beware, the essence of this fraudulent argument is that merely saying “there is no God but Allah” gives you the status of almost the son of Allah. If the son of Adam abuses you, strikes you with a shoe, or does whatever he likes, you will not cease to be the son of Allah. In the same way, if a man says “there is no God but Allah,” he will not go out of the circle of Islam even if he calls Allah a liar or uses humiliating and insulting language for the Prophet. The answer is this fraudulent argument has already appeared in that Quranic verse, which says “Do men imagine that they will be left (at ease) because they say we believe, and will not be

tested with affliction?" (Surah xxix: 2). If Islam merely stood for saying the kalima, why does the Holy Quran declare that these proud and self-centred men were wrong? Similarly:

YOUR ALLAH ALMIGHTY SAYS

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

"The wandering Arabs say: We believe. Say (unto them, O Muhammad): You believe not, but rather say "We submit," for the faith has not yet entered into your hearts."

(SURAH XLIX: 14)

And he says:

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

"When the Hypocrites come unto you (O Muhammad), they say: We bear witness that you are indeed Allah's Messenger And Allah knows that you are indeed His Messenger and Allah bears witness that the Hypocrites indeed are speaking falsely"

(SURAH LXIII: 1)

It is worth nothing that the reiteration of oaths recitation of the kalima did not prove useful for the Hypocrites. Allah has declared them as liars. In the light of these verses it is clear that the recitation of the first half of the Kalima should not be taken as the final word on being a Muslim. Actually a person who recites the Kalima must be regarded as a Muslim, until he says or does something which is anti-Islamic. As soon as he commits an anti-Islamic action, his recitation of the Kalima ceases to be of any use to him.

YOUR ALLAH ALMIGHTY SAYS

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ
وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ

“They swear by Allah that they said nothing (wrong), yet they did say the word of disbelief, and did disbelieve after their surrender (to Allah).”

(SURA IX: 74)

Ibne Jareer and Tibrani and Abu Shaikh and Ibne Mardaya have recorded a Hadith of which the narrator is Abdullah Abbas (may Allah pleased be with him). It says that once Prophet Muhammad (peace be upon him) was sitting under the shade of a tree. He said that a man would soon come and look upon his companions with the eyes of Satan. The Prophet advised his companions not to talk to him. Not much time had elapsed that a man passed by them, whose eyes were like the eyes of the cat. The Prophet (peace be upon him) called him and then asked him why he and his friends had been using arrogant language about the Prophet. The man went and brought back with him his friends. All of them took oath that they had not uttered a single word of arrogance against the Prophet. At this stage Allah Almighty revealed a verse stating that they had been insolent to the Prophet, although they had sworn by Allah. The revelation clarified that they had become disbelievers on account of saying insulting words against the dignity of His beloved Prophet. We must notice here that Allah Himself testifies that a word of insolence against the dignified personality of the Prophet condemns the speaker to the lowest position of disbelief, although he may claim thousands of times that he is a Muslim or may have recited the Kalima a million times. Allah says:

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ
 أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ ۚ لَا
 تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ

“And if you ask them (O Muhammad) they will say: We did but talk and jest. Say: was it at Allah and His revelations and His Messenger that you did so scoff?” Make no excuse. You have disbelieved after your (confession of) belief.

(SURA IX: 65-66)

Ibne Abee Sheeba and Ibne Jareer and Ibne Almunzar and Ibne Abee Hatim and Abu Shaikh have recorded this Hadith. The narrator is Imam Mujahid, who is a favourite

disciple of Syedina Abdullah bin Abbas (may Allah be pleased with him):

انه قال في قوله تعالى ولئن سألته ليقولن انما كنا فحوض
ونلعب قال رجل من المنافقين يحدثنا محمد ان ناقة فلان
بوادى كذا او كذا وما يدريه بالغيث

“A man lost his camel. Everybody was searching for it. Prophet Muhammad (peace be upon him) said that the camel was in such and such jungle and at such and such place. On this a Hypocrite commented that Muhammad could not know where the camel was because he did not possess the knowledge of the unseen.”

In this situation Allah Almighty revealed this verse, which asked whether they were jesting with Allah and His Prophet. The verse further declared that they should not make any excuses and that they had become disbelievers after having been Muslims on account of saying this word, (see commentary Durre Mansoor by Imam Jalaluddin Sayuti, volume 3, page 254).

O Muslims! Note that this man was punished by Allah for saying that Prophet Muhammad (peace be upon him) did not possess the knowledge of the unseen. His reciting the Kalima was of no avail to him. Allah has said clearly that he should not make excuses because he had reduced himself to the lowest position of a disbeliever after embracing Islam. From this verse of the Quran those people should take a lesson who think that Prophet Muhammad (peace be upon him) possessed absolutely no knowledge of the unseen. It is worth noticing that basically it is a statement of a Hypocrite and Allah has branded him and his fellow Hypocrites as the people who jest with Allah, the Holy Quran and the Prophet, Allah classifies them as disbelievers and apostates. It is quite right because the knowledge about the unseen affairs is a privilege of Prophethood. This subject has been treated at length by the prominent Islamic scholars like Imam Muhammad Ghazali and Imam Ahmed Qastalani and Mullah Ali Qari and Allama Muhammad Zarquani and others. I have given necessary details by the grace of Allah, in my leaflets about the knowledge of the unseen. Imagine the utter misery and horrible misfortune of the person who says that the Prophet cannot know a single

thing about the unseen, even if Allah tells him about it. He thinks that is absolutely impossible for Allah, to do anything in this matter, and He is powerless in giving any knowledge of the unseen to anybody. May Allah save us from the deceptions of Satan! Aameen.

It would, indeed, be disbelief if someone is presumed to know even a small unseen detail without Allah imparting this knowledge to him. It would also be a form of disbelief according to the majority of the Islamic scholars to think that the knowledge of a created individual is equal to the total knowledge of Allah. But the knowledge about our universe from the first day of creation to the last day of judgement is a very, very small part of Allah's total body of knowledge.

It is like a thousandth or millionth part of a drop of water in comparison to the waters of millions and billions of oceans. It would be right to say that the knowledge of the Prophet (peace be upon him) is so vast and extensive that the knowledge of this universe is but a tiny part of our Prophet's knowledge. The details of this subject have been discussed in "Addaulat-ul-Makeyya" and other books. Let us now come back to the subject under discussion.

The second fraudulent argument of this insolent group is that Imam Azam (may Allah be pleased with him) has said, "We do not declare any person as a disbeliever so long as he prays with his face towards our Qiblah." There is a Hadith which confirms that he, who prays with us, turns his face towards our Qiblah, eats the meat of the animals slaughtered in our Islamic way, is a Muslim. O Muslim! In this fraudulent argument these people have shifted their stand for faith from reciting the Kalima to turning the face towards Qiblah. They argue that a man who offers his prayers with his face towards the Qiblah is a Muslim, even if he calls Allah a liar and uses insulting language for the Prophet. In the first place the answer to this fraudulent argument is:

YOUR ALLAH ALMIGHTY SAYS

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

وَالْكِتَابِ وَالنَّبِيِّنَ

“It is not righteousness that you turn your face to the East or West; but righteous is he who believes in Allah and Last Day and the angels and scripture and Prophets.”

(SURAH II: 177)

See that Allah has made it quite clear that the basic requirement of faith are to accept the essentials of Islam and that turning your face towards Qiblah is of no significance without accepting those essentials. At another place in the Quran Allah says:

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا
بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كَسَالَى
وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كُرْهُونَ ○

“And naught prevents that their contribution should be accepted from them save that they have disbelieved in Allah and His Messenger, and they come not to worship save as idlers, and pay not their (contribution) save reluctantly.”

(SURAH IX: 54)

THEY PERFORM PRAYERS BUT ARE DISBELIEVERS:

See that their prayers have been mentioned and yet they have been classified as disbelievers. Did they not offer their prayers facing the Qiblah? Also note that they used to offer their prayers in a congregation led by the most-loved, the greatest and the final Prophet Muhammad (peace be upon him) facing Qiblah. And He says:

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَأَخْوَانُهُمْ
فِي الدِّينِ وَوُفِّصَ لَهُمْ آلَايَتِ لِقَوْمٍ يَعْلَمُونَ ○ وَإِنْ شَكَرُوا
أَيَّمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَا
سِلُّوا أَيْمَنَةَ الْكَافِرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ○

“But if they repent and establish worship and pay the poor-due, then are they your brothers in religion. We detail Our revelations for people who have knowledge. And if they break their pledges after their treaty (had been made with you) and assail your religion, then fight the heads of disbelief-Lo! they have no binding oaths-in order that they may desist.”

(SURA IX: 11-12)

See that the praying and poor-due paying people have been called heads of the disbelievers and leaders of disbelief, because they assailed Islam. Are the arrogant words of the insolent people against Allah and His Prophet not just like assailing the faith of Islam? In this connection listen:

YOUR ALLAH ALMIGHTY SAYS

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ
وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا
لِيَّابَا لِنَسْتَرِيهِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا
وَأَطَعْنَا وَاسْمِعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ
وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ۝

“Some of those who are Jews change words from their context and say:”

“We hear and disobey; hear you as one who hears not” and “Listen to us!” distorting with their tongues and slandering religion. If they said: “We hear and we obey: hear you, and look at us” it had been better for them, and more upright. But Allah has cursed them for their disbelief, so they believe, not, save a few.

(SURA IV: 46)

INSULT TO PROPHET IS KUFR:

Some Jews used to interrupt Prophet Muhammad (peace be upon him) in the course of his speech by saying an ambiguous Arabic word ‘Ra-ina.’ Allah knew that the Jews

were pretending outwardly to show respect but at heart they wanted inwardly to show disrespect to the Prophet. This word, if spoken in polite manner means "listen to us." The second possible meaning is "listen to us, you as one who hears not." The third meaning, if the middle vowel is prolonged while speaking the word, 'Ra-eena,' are "our shepherd." Since there were different possibilities of the meanings of one word, Allah has considered the ambiguity as a serious attempt to assail Islam. Be just and say that all the three meanings do not insult the personality of our Prophet so much as the words of the insolent men of today, who have said that the knowledge of the Prophet is less than Satan or that it is equal to the knowledge of madmen or animals. These insolent men have also said that Allah is a liar and yet they pretend to be virtuous Sunni Muslims. We seek the refuge of Allah who is the Lord of the Worlds:

Secondly, it is a baseless allegation against Imam Azam (may Allah be pleased with him) because in his book about his creed Fiqh Akbar it is stated:

صفات تعالیٰ فی الانزال غیر محدثہ ولا مخلوقۃ فمن
قال انها مخلوقۃ او محدثۃ او وقف فیها او شک فیها
فهو کافر باللہ تعالیٰ.

"All the attributes of Allah are eternal; neither somebody has created them nor they have come into existence by accident. Anybody who says that they are created or accidental or who entertains doubt or delay in this matter is a disbeliever."

Similarly, Imam Humam (may Allah be pleased with him) says in his book "Kitab-ul-Wasiya."

من قال بان کلام اللہ تعالیٰ مخلوق فهو کافر باللہ العظیم

"Any person who says that the Holy Quran is a created collection of words has committed an act of disbelief against Allah Almighty."

The following words appear in the commentary on "Fiqh Akbar":

قال فخر الاسلام قد صرح عن ابي يوسف انه قال ناظرت
ابا حنيفة في مسألة خلق القرآن فاتفق رأيي ورأيه على ان
من قال بخلق القرآن فهو كافر وصح هذا القول ايضا عن
محمد رحمهم الله تعالى.

“According to an authentic statement of Imam Abu Yusuf, the great Imam says that he had a discussion with Imam Abu-Hanifa (may Allah be pleased with him) on the subject of the creation of the Holy Quran. They both agreed that any person, who says that the Holy Quran is a created thing, is a disbeliever. This view is also confirmed by Imam Muhammad.”

In other words three Imams (may Allah be pleased with them) have concurred that any person who describes the glorious Quran as a created thing is a disbeliever. Do the Mutazilah, Kiramiyah and Rawafiz, who described the Holy Quran as a created thing, not pray with their faces towards the same Qiblah? Let us take a small detail of the subject. A leader of the Hanafi school of Islamic law, Imam Abu Yusuf (may Allah be pleased with him) says in his book “Kitab-ul-Khiraj”:-

ايما رجل مسلم سب رسول الله صلى الله تعالى عليه وسلم
او كذابه او عابه او تنقصه فقد كفر بالله تعالى وبانت
منه امراته

“A person who, after embracing Islam uses insulting language for Prophet Muhammad (peace be upon him) or accuses the Prophet of telling a lie or alleges that there is any defect in the Prophet’s character or tries in any other way to belittle the dignity of the Prophet, certainly becomes a disbeliever. He has disbelieved in Allah, and his wife has gone out of his matrimonial contact.”

See how clearly the point is made! Any Muslim who finds faults with Prophet Muhammad (peace be upon him) ceases to be a Muslim and becomes a disbeliever and his wife goes

out of his matrimonial contact. Does this Muslim not pray with his face towards the Qiblah or does he not recite the Kalima? He does both, but since he has insulted the Prophet, he has lost all chances of the acceptance of his Qiblah or Kalima. O, Allah we seek your refuge!

QIBLAH-FOLLOWER CONCEPT - INVALID:

Thirdly, the fact of the matter is that the term "facing of the Qiblah" in the opinion of the Imams stands for a person who believes in all the essential of the Islamic faith. If that person denies even a single essential, he certainly becomes a disbeliever, in the light of the unanimous verdict of the Islamic scholars. Anybody who does not call such a person a disbeliever is himself a disbeliever. Shifa Sharif, Bazaziah, Dar Radd-e-Gharoor, and Fataawa-e-Khairiah and many other books state:

اجمع المسلمون ان شاتمہ صلى الله تعالى عليه وسلم كافر ومن
شك في عذابہ وكفرہ كافر۔

"All the Muslims are unanimously of the view that any person, who shows disrespect to Prophet Muhammad (peace be upon him), is a disbeliever. Anybody, who doubts it, is himself a disbeliever"

Majma-ul-Anhar and Durr-e-Mukhtar show as under:

واللفظ لله الكافر بسبب نبى من الانبياء لا تقبل توبة
مطلقاً ومن شك في عذابہ وكفرہ كافر

"Any person, who becomes a disbeliever on account of showing disrespect to a Prophet, will not be forgiven; and anybody who doubts his punishment or disbelief is himself a disbeliever."

Allah be praised! This is an important aspect of this topic and the entire Muslim community is unanimous that these insolent people are disbelievers; he, who does not consider them as disbelievers, is himself a disbeliever. It is mentioned in the commentary on Fiqh Akbar:-

في المواقف لا يكفر اهل القبلة الا فيها فيه انكار ما علم
 مجيئه بالضرورة او المجمع عليه كما ستحلل المحرمات
 اه ولا يخفى ان المراد بقول علمائنا لا يجوز تكفير اهل
 القبلة بذنوب ليس مجرد التوجه الى القبلة فان
 الفلاة من الروافض الدين يدعون ان جبرئيل عليه
 الصلاة والسلام غلط في الوحي فان الله تعالى ارسله الى
 على رضى الله تعالى عنه وبعضهم قالوا انه الله وان صلوا
 الى القبلة ليسوا المؤمنين وهذا هو المراد بقوله صلى
 الله تعالى عليه وسلم من صلي صلواتنا واستقبل قبلتنا
 واكل ذبحتنا فذاك مسلم اه مختصراً

“The correct approaches include this that the followers of Qiblah will not be called disbelievers, unless they refuse to accept the essential requirements of faith; for instance treating forbidden (Haraam) as allowed (Halaal). It is no secret that our scholars, when they say that the follower of Qiblah should not be classified as disbelievers, do not mean just turning one’s face towards the Qiblah. The Rafizi people falsely say that Gabriel made a mistake in conveying the revelations; Allah had sent him towards Hazrat Ali and not Prophet Muhammad (peace be upon him). Some of them treat Hazrat Ali as Allah. These people, though they pray with their faces towards the Qiblah, are not Muslims. This Hadith also has a similar meaning, which says that he, who prays like us, turns his face towards our Qiblah, and eats the animals slaughtered by us, is a Muslim.”

ESSENTIAL REQUIREMENTS NECESSARY:

It, means that such a person must believe in the essential requirements of the Islamic faith, and he should not do anything against the spirit of the faith. In the same book we come across this statement:-

اعلم ان المراد باهل القبلة الذين اتفقوا على ما هو من
 ضروريات الدين كحدوث العالم وحشر الاجساد و علم الله تعالى
 بالكيلات والجزئيات وما اشبه ذلك من المسائل المهمة
 فمن واطب طول عمره على الطاعات والعبادات مع اعتقاد
 قدم العالم او نفى الحشر او نفى علمه سبحانه بالجزئيات
 لا يكون من اهل القبلة وان المراد بعدم تكفير احد من اهل
 القبلة عند اهل السنة انه لا يكفر ما لم يوجد شيء من
 امارات الكفر وعلاماته ولم يصدر عنه شيء من موجباته

“That is to say, you should bear in mind that by the term “followers of the Qiblah” is meant for those people, who conform to all the essential requirements of the faith; for example, creation of the Universe, mortality of the material bodies, the all-inclusiveness of Allah’s knowledge about the whole and its parts, and similar other important aspects of the faith. On the contrary, a man, who spends all his life in praying but, at the same time, believes that the Universe is eternal, or know there will be no day of judgement for the mortals or Allah does not know about the details of anything, is not a follower of the Qiblah. In accordance with the creed of Ahl-e-Sunnat not to call a follower of the Qiblah as a disbeliever means that he cannot be branded as a disbeliever until he shows some sign or symptom of disbelief and says or does something which is unmistakably disbelief.”

The prominent Imam Syed Abdul Aziz bin Muhammad Bukhari Hanafi (may Allah shower his mercy upon him) says in his scholarly book Sharah-E-Usool-e-Hisami:

MISGUIDED RELIGIOUS FANATIC:

ان غلافه (اي في هواه) حتى وجب الكفارة به لا يعتبر خلافا
 ووافقه ايضا لعدم دخوله في مسمى الامة المشهود لها بالعصمة

وان صلى الى القبلة واعتقد نفسه مسلماً لان الامة ليست
عبارة عن المصلين الى القبلة بل عن المؤمنين وهو كافر
وان كان لا يدري انه كافر

That is to say, if a misguided religious fanatic exaggerates his wrong beliefs will deserve justifiably to be called a disbeliever. His support or opposition in a general body meeting of the Islamic community to determine the public opinion of the Muslims, will not be trusted. The reason is not far to seek; the privilege of innocence from committing a mistake has only been granted to the Islamic community. He may be praying with his face towards the Qiblah and he may be regarding himself as a Muslim, yet he is not a part of the Islamic community, which is not the name of the people who pray with their faces towards the Qiblah but the name of the whole community of Muslims. This misguided man is a disbeliever, though he may not in his own opinion consider himself to be a disbeliever”

To quote from Radd-ul-Mukhtar:-

لا خلاف في كفر المخالف في ضروريات الاسلام وان كان
من اهل القبلة المواظب طول عمره على الطاعات كما في
شرح التحرير

“That is to say, it is an agreed view of the Islamic scholars that a person who violates the essential requirements of Islam is a disbeliever, though he may be a follower of the Qiblah and he may spend his entire life in performing the acts of obedience, as has been stated in Sharah-E-Taheer by Imam Hammam.”

The books of Islamic belief, law and principles are full of clear directives and details on this point.

**DISRESPECT TO ALLAH AND HIS PROPHET
IS WORSE THAN IDOL WORSHIP:**

Fourthly, this subject has its own plain logic. Can a

person, who offers prayers five times a day with his face towards the Qiblah and worship Maha Dev once a day, be regarded by any sensible person to be a Muslim? The action of worshipping Maha Dev and the action of calling Allah a liar or insulting the Prophet are equally the acts of disbelief but the acts of disrespecting Allah and His Prophet are definitely more serious than worshipping Maha Dev. 'Some acts of disbelief are worse than others'. The reason is that worshipping an idol is a symbolic denial of Allah, but this symbolic denial, is not equal to the actual denial. Moreover, prostration (sajda) before an idol can be possibly given a rational explanation that it may have been just an act of respect and not an act of worship. Any act of respect done in the form of prostration (sajda), is not an act of disbelief in itself. For example, if a person comes before a scholar or a spiritual leader and prostrates before him as a mark of respect, he will be judged as a sinner but not a disbeliever. The Islamic law has condemned idolatry by the non-Muslims as disbelief because it falls into a pattern of disbelief in their life-style. On the contrary, talking ill of Prophet Muhammad (peace be upon him) is in itself a disbelief, which leaves no chance of Islamic belief left in this case. I am not relying here basically on the difference that the Islamic community can by its unanimous decision forgive a worshipper of an idol but even one thousand Imams cannot and would not forgive a person, who talks ill of the Prophet of Islam. Our Hanafi scholars of distinction like Imam Bazazi, Imam Ibnul Hammam, Allama Maula Khasrau author of Dar Radd-E-Gharoor, Allama Zain bin Najeem author of Bahar Raaiq and Ishbah Wan-N-Nazaair, Allama Umar bin Najeem author of Naharul Faa'iq, Allama Abu Abdullah Muhammad bin Abdullah Ghazi author of Tanveer-ul-Absaar, Allama Khairuddin Ramli author of Fataawa Khairiya, Allama Shaikh-Zada author of Majma-ul-Anher, Allama Mudaqaq Muhammad bin Ali Haskafi author of Durr-E-Mukhtar and many other prominent scholars have held this view.

(For further details and discussion on this point see my book "Fataawa-E-Rizwiyah.")

It should be understood that the inability to forgive is

limited to the court of an Islamic ruler, because he has to pronounce death sentence even after hearing the plea of forgiveness. On the other hand, if somebody seeks forgiveness sincerely

and heartily it is acceptable in the court of Allah. There is a danger that these insolent people may put up an excuse that there is no point seeking forgiveness because it cannot be granted. The correct position is that the disbelief will be obliterated; you will become a Muslim and get rid of the eternal confinement to Hell. To this extent there is unanimity amongst the Islamic scholars (see Radd-ul-Mukhtar and other books).

AN ILLOGICAL ARGUMENT:

The third fraudulent argument of this disbelieving group is that the Islamic law states that a person, who has 99 things of belief and one thing of Islam in his personality, should not be labelled as a disbeliever.

Firstly, this flimsy arguments is the worst and the weakest of all. If a person gives a call to prayer or performs a prayer of two-Rakah once in the day and worships the idols, blows the clarions or rings the bell in the remaining part of the day for 99 times, he is by this definition a Muslim. Such a person is not a man of faith. Let alone faith, such a person cannot be described as a Muslim by a sensible man.

Secondly, in the light of this definition except the atheists, who deny the very existence of Allah, all other disbelievers, like Hindus, Christians, Jews etc., will have to be described as Muslims. They have one thing in common; they all believe in the existence of Allah. This one thing is one of the most important principles in Islam. The philosophically-inclined disbelievers, or Aryans or similar other people have their own concepts of the unity of Allah. The Jews and Christians will have to be regarded as very distinguished Muslims because in addition to the unity of Allah they also believe in many of His scriptures, thousands of His Prophets, the Doomsday, accountability on the final Day of Judgement, reward, and punishment, Heaven and Hell etc. most of these doctrines being in conformity with Islam.

NADWA REFORMER:

Thirdly, the verses of the Holy Quran which have been quoted above, are enough to refute this argument. It has been proved by these verses that despite reading the Kalima or offering prayers these insolent people are disbelievers. At one place Allah said "They have become disbelievers after embracing Islam, because they have made a particular statement." At another place Allah has said: "Make no excuse; you have become disbelievers after embracing Islam." According to this flimsy argument there should be more than 99 words of disbelief but Allah has declared them as disbelievers for only one word of disbelief. Perhaps the insolent people will answer that this is a mistake of Allah or He has been too hasty in restricting the sphere of Islam. They would blame that the follower of Qiblah and the readers of Kalima are being out of Islam just for saying one word, and that they have not been given even the chance of making an excuse. Also Allah did not consult some worshipper of nature or a lecture from Nadwa or some other liberal Islamic reformer of their persuasion. "May the curse of Allah fall on the wrongdoers."

Fourthly, the answer to this argument is:

YOUR ALLAH ALMIGHTY SAYS

أَفْتَوْمُنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ
مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا
وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ ○ أُولَئِكَ الَّذِينَ اشْتَرُوا
الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُّ عَنْهُمْ الْعَذَابُ
وَلَا هُمْ يُنصَرُونَ ○

"Believe you in part of the Scripture and disbelieve you in part thereof? And what is the reward of those who do so

save ignominy in the life of the world, and on the Day of Resurrection they will be consigned to the most grievous doom. For Allah is not unaware of what you do. Such are those who buy the life of the world at the price of the Hereafter. Their punishment will not be lightened, neither will they have support.”

(SURAH II: 85-86)

Suppose there are one thousand statements in the Holy Quran. The Islamic faith requires that every statement should be accepted. If somebody accepts 999 and does not accept only one, the glorious Quran says that he is not a Muslim for having accepted 999. The Quranic Command is that he is a disbeliever because he has not accepted one statement of Allah and he will suffer humiliation in this world and severe punishment in the Hereafter. This is the situation on accepting 999 and rejecting one; how can a person become a Muslim by accepting only one and rejecting 99 out of one hundred principles of faith. Obviously, that is not an Islamic creed.

The Quranic evidence leads us to the conclusion that it is on its very face a clear disbelief.

CHARGE AGAINST ISLAMIC SCHOLARS:

Fifthly, as a matter of fact these insolent people have levelled this baseless charge against the Islamic scholars. The experts of the Islamic law have never given such a decision. The insolent people have acted like the Jews and changed the meanings by interpreting the statement out of its context. “The Jews change and interpret a statement out of its context,” says the Quran. The experts of law have not said that a man who has 99 acts of disbelief and one act of Islam in his character is a Muslim. O Allah we seek your refuge from such a dreadful mischief! The truth, on the other hand, is that the entire Muslim community is agreed on the point that a person who has in his balance-sheet 99 000 statements of Islam and one statement of disbelief is certainly and absolutely a disbeliever. In 99 drops of rose-water if you put one drop of urine, it will all become urine, But these ignorant people say that if you put one drop of rose-water into 99 drops of urine, the whole mixture will become pious and pure. Impossible. Let alone the Islamic scholars, even an ordinary sensible man cannot make such a silly statement. Actually the experts of

Islamic law have said that if a Muslim uses a word which has one hundred possible shades of meaning, and 99 shades of meaning go towards disbelief and one comes towards Islam, it would be fair not to call him a disbeliever, until it is proved that his intention was to express some shades of disbelief through this word. The logic behind this statement appeals to common sense. The experts want to give this Muslim the benefit of the doubt. At least, there is one shade of opinion which is Islamic. It is quite possible that he might have intended this one, and this view would go in his favour. However they have already made it clear that, if his intention was based on disbelief, in Allah's decision he will be a disbeliever. Let us take an example. If Zaid says "Amr possesses knowledge of the unseen definitely." This statement has the following possible shades of meaning:

POSSIBLE SHADES OF MEANINGS:

1. Amr by his nature knows about everything that is unseen. This is clear disbelief and partnership with Allah.

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ط

"Say! none in the heavens or on earth, except Allah, knows what is hidden."

(SURAH XXVII-65)

2. Amr does not possess the knowledge of the unseen but some spirits (Jinn) who possess this knowledge, convey this knowledge to him. So he definitely gets the knowledge of the unseen. This is also a disbelief.

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

"The Jinn saw clearly how, if they had known the Unseen, they would not have continued in despised toil."

(SURAH XXXIV- 14)

3. Amr is an astrologer.
4. He studies a chart to-tell the events.
5. He is a palmist.

6. He can understand the meaning of the cawing of the crows etc.
7. He can interpret the accidental falling of an insect or a reptile or a bird on human body.
8. He can know or predict about the unseen events by taking into consideration whether a bird or an animal has passed a person by the right or the left side.
9. He takes omens from the sudden winking of the eyes or movement of some other part of the body.
10. He throws the dice.
11. He guesses the events by a game of chance.
12. He communicates through a medium with the souls of the dead people for obtaining the knowledge of the unseen.
13. He knows how to hypnotise people.
14. He uses a magic table.
15. He obtains knowledge through a written message from the spirits.
16. He speculates fairly accurately.
17. He knows how to draw a horoscope. And by means of this skill he gets definite knowledge about the unseen. All these ways are also disbeliefs. Prophet Muhammad (peace be upon Him) says,

من اتى عرافاً او كاهناً فصدق بهما يقول فقد كفر بما انزل
على محمد صلى الله تعالى عليه وسلم رواه احمد والحاكم
بسند صحيح عن ابى هريرة رضى الله تعالى عنه ولا احمد وابى
داود عنه رضى الله تعالى عنه فقد برى عما نزل على محمد صلى الله
تعالى عليه وسلم

“He who consults a seer or witchdoctor and believes in what he says, has verily rejected what Muhammad has

brought.” Ahmed and Hakim reported on the authority of Abu Huraira through authentic channels, Ahmed and Abu Dawood report on his (Abu Hurairas) authority, “He has recanted that which was revealed on Muhammad.” (peace be upon him)

18. Amr gets revelations of Prophethood. In this way he gets the knowledge of the unseen definitely like the Prophets. This is a serious form of disbelief.

وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

“But he (Muhammad) is the Messenger of Allah and the Seal of the Prophets: and Allah is ever Aware of all things.”

(SURAH XXXIII: 40)

19. He does not get revelations but he has received knowledge about the unseen matters through intuition; he claims that his knowledge covers the knowledge of Allah. This is disbelief because the knowledge of Amr has been given a higher level than that of Prophet Muhammad (Peace be upon Him); even Prophet Muhammad’s knowledge did not cover all the aspects of Allah’s knowledge.

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۖ

“Say! Are these equal? Those who know and those who do not know.”

(SURAH XXXIX-9)

من قال فلان اعلم منه صلى الله تعالى عليه وسلم فقد عاب فحكم حكم السباب

نسيم الرياض

“Anyone who says that a certain person is more learned than the Prophet has surely degraded the Prophet and the ruling in his case will be that of one who abuses the Prophet.”

NASEEMUR RIYAD

20. He does not know everything, but his limited intuitive knowledge of the unseen involves no guidance from any

Prophet, angel, or man. Allah has given him the knowledge of the unseen directly without the mediation of a Prophet. This is also disbelief.

وَمَا كَانَ اللَّهُ لِيُظْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي
مَنْ رُسُلَهُ مَنْ يَشَاءُ

“Nor will he disclose to you the secrets of the Unseen, but he chooses of His Apostles whom He pleases”

(SURAH III: 179)

عَلِمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ
ارْتَضَى مِنْ رَسُولٍ

(He is) the knower of the Unseen and He revealeth unto none His secrets - save unto any Messenger whom He hath chosen”

(SURAH LXXII: 26-27)

21. Amr gets knowledge about some unseen matters through Prophet Muhammad (Peace be upon Him) by the ear or by intuition from Allah Almighty. This possibility is purely Islamic.

TO ACCEPT DISBELIEF AS ISLAM IS DISBELIEF:

The Muslim scholars, will not declare him as a disbeliever, because out of 21 shades of meaning 20 went towards disbelief but one came towards Islam. They will exercise due care and give him the benefit of the doubt and consider this good aspect unless it is proved that Umar had the intention of expressing one of the 20 shades of disbelief. This sort of care and benefit of the doubt cannot be extended to an insolent man, who says that Allah's words are lies or uses insulting language about the Prophet of Islam, because this matter is so serious that he must be called a disbeliever. Not to call him a disbeliever is to accept disbelief as Islam. Anybody who accepts disbelief as Islam is himself a disbeliever. Earlier on, we have heard that authentic books like Shifa, Bazazia, Darar, Daher, Naher, Fataawa-E-Khairiyah, Majma-ul-Anher and Durr-E-Mukhtar etc., have stated that any person who insults the Prophet

(Peace be upon Him) is a disbeliever, and that a person who doubts his disbelief will himself become a disbeliever. It is a different matter that the Jewish type of people change the meanings of words by tearing them out of their context and by attributing false statements to the great scholars.

وَسَيُعْلَمُ الَّذِينَ ظَلَمُوا أَىٰ مُنْقَلَبٍ يَنْقَلِبُونَ

“Those who do wrong will come to know by what a great reverse they will be overturned.” (SURAH XXVI-227)

To quote from Sharah Fiqh Akbar:

قد ذكر وان المسئلة المتعلقة بالكفر اذا كان لها تسع وتسعون
احتمالا لكفر احتمال واحد في نفيه فالاولى للمفتي والقاضي
ان يعمل بالاحتمال الثاني

“Verily they have mentioned if an issue related to Kufr has 99 aspects directed towards Kufr and one against it, it is most appropriate for the Mufti and the Qazi to act in favour of the aspect which is against Kufr.”

We find this in Fataawa Khulasah, Jami-Ul-Fasooleen, Muheet and Fataawa Alamgiriyaah.

اذا كانت في المسئلة وجوه توجب التكفير ووجه واحد يمنع
التكفير فعلى المفتي والقاضي ان يميل الى ذلك الوجه ولا
يفتي بكفرة تحسبنا للظن بالمسلم ثم ان كانت نيّة
القائل الوجه الذي يمنع التكفير فهو مسلم وان لم يكن
لا ينفعه حمل المفتي كلامه على وجه لا يوجب التكفير

“If an issue is many faceted necessitating condemnation (Takfeer) and one aspect prohibiting condemnation, the Mufti and Qazi has to incline towards that one aspect and not to issue a decree of Kufr against such a person, having good faith in a person’s Islam. Then if their intention of the one

who utters those words confirms to the aspect that Prohibits condemnation, he will be regarded as a Muslim, and if it is contrary to that then the Mufti attempts to explain his statement from that angle which does not necessitate (Takfeer) condemnation will be futile in his case."

In the same way it can be seen in Fataawa Bazazia, Bahre-ur-Raaq, Majma-ul-Anher and Hadeeqah Hadiyah. Tatar Khaniah, Baher, Sal-al-Hisam and Tanbih-ul-Walat etc, also show as under:

لا يكفر بالاحتمال لان الكفر نهائية في العقوبة فليست داعي
نهابة في الجناية ومع الاحتمال لانهاية

"A person will not be condemned as Kafir in a case involving possibilities because condemning as Kafir is the ultimate punishment which demands extreme case in crime and in a doubtful case there is no case of final punishment."

Bahre-ur-Raaq, Tanveer-ul-Absaar, Hadeeqh Nadiyah, Tanbih-ul-Walat and Sal-ul-Hisam etc, show as under:

والذي تخبر انه لا يفتى بكفر مسلم امكن حمل كلامه على
محتمل حسن الخ

The statement reads, "A Muslims will not be condemned as Kafir if there is a possibility of interpreting his statement bordering on good intentions."

See that there are a number of possibilities involved in one word. The matter becomes far more complicated and serious when some statements of a man are to be examined. But the Jews changed and misinterpret the meanings.

THE BIG ADVANTAGE

KNOWLEDGE OF THE UNSEEN:

This search for truth has also made another point clear. In some Islamic decisions like Fataawa Qazi Khan etc, it is recorded that a person, who gives the names of Allah and His Prophets as witnesses to a marriage contract, or says that the

souls of spiritual guides are present and omniscient, or says that the angels possess the knowledge of the unseen or says 'I possess the knowledge of the unseen' is a disbeliever. It implies a declaration of disbelief on account of his personal knowledge, although in these statements there are many possibilities of Islamic interpretation. Here it is not clearly stated that the knowledge of the unseen is definite and term knowledge is used in good faith. If we go into further possibilities, there will be 42 rather than 21 possibilities. Many of these will be out of the range of disbelief, because assertions of the knowledge of the unseen in good faith is not disbelief. Baher-ur-Raa'iq and Durr-E-Mukhtar state as under:

علم من مسأله ههنا ان من استحل ما حرم الله تعالى
على وجه الظن لا يكفر وانما يكفر اذا اعتقد الحرام حلالاً
ونظيره ما ذكره القرطبي في شرح مسلم ان ظن الغيب
جائز كظن منجم والرقال بوقوع شيء في المستقبل بتجربة
امر عادي فهو ظن صادق والممنوع ادعاء علم الغيب والظاهر
ان ادعاء ظن الغيب حرام لا ككفر بخلاف ادعاء العلم اه زاد في
البحر الا ترى انهم قالوا في نكاح المحرم لو ظن الحل لا يحد
بالجماع ويعزرها كما في الظهيرية وغيرها ولم يقل احد
انه يكفر وكذا في نظائره اه

"It is learnt from their issues here that one who regards something which Allah has condemned as Haraam being Halaal following his wishful thinking, he will not be condemned as Kafir. He will be condemned as Kafir if he resolutely believes in a Haraam as being Halaal, and likewise. What Qartabi has mentioned in the Sharah of Muslim that having a wishful thought regarding the unseen such as the thoughts of the stargazers and palm-readers regarding the occurrence of things of the future through daily practice which is a correct thought. Claiming to possess the knowledge of the Unseen, apparently

such a claim of having ideas of Ghaib is Haraam but not Kufr as against the claim of the knowledge of the Ghaib

PROBABLE POSSIBILITY:

The question arises why have the Islamic scholars issued a verdict of disbelief when so many Islamic interpretations are possible? Obviously they have given importance to the more probable possibility, which goes towards disbelief if we do not take this view the statements and the reasoning of the scholars will become null and void. Further details can be seen in Jam-ul-Fasoolen, Radd-ul-Mukhtar, Hashia Allama Nooh, Multaqit Fataawa Mujjat, Tatar Khaniyah, Majma-ul-Anher, Hadiqah Nadiyah and Sal-ul-Hisam etc. The key references to the Quranic verses and Prophet's traditions can be studied in the books concerning knowledge of the unseen, such as Al-lolul-Mahnoon etc. It all depends on the guidance and strength given by Allah! Here it would suffice to quote the following words from Hadiqah Nadiyah:-

جميع ما وقع في كتب الفتاوى من كلمات صرح المصنفون فيها
بالجزم بالكفر ليكون الكفر فيها محمولا على ارادة قائدها معني
على اية الكفر اذ لم تكن ارادة قائدها ذلك فلا كفر اه مختصراً

“That is to say in the books of Islamic decision only those words have been considered adequate to give a verdict of disbelief through which the speaker had the intention of expressing the disbelieving shade of meaning, otherwise it would not be disbelief”

AN IMPORTANT WARNING

Only that probability is reliable, which appeals to the common sense. When a statement is clear, it is not advisable to explore the far-fetched probabilities. If we indulge in this sort of unreasonable exercise, nothing would be classified as disbelief. For example, Zaid says that there are two Gods. If we try to interpret this statements metaphorically as two forms of Allah's will. The Quran says:

“Except that which Allah decrees” (that is) the order of Allah (Quran).

DECISIONS OF FUQAHA:

Amr may say “I am the Messenger of Allah (Rasool of Allah)” It can be presumed that he means literally because it is Allah who has put soul into his body These presumptions are not impossible but they don't stand to reason. It is stated in Shifa Sharif:

ادعاء التاويل في لفظ صرح لا يقبل

“Where the statement is clear in itself there is no need to hear and consider the far-fetched probabilities”

Sharah Shifa Qari says:

هو مردود عند قواعد الشرعيه

“Such a claim in the Islamic law is to be rejected”

Nasim-ur-Riaz shows,

لا يلتفت لمثله ويعدهذيانا

“Such an interpretation would not be considered sympathetically and it would be regarded as superfluous.”

Fataawa Khulase, Fasool-E-Amria, Jami-ul-Fasooleen and Fataawa Hindiah etc state,

واللفظ للعمادى قال انا رسول الله اوقال بالفارسية
من يتغيرم يريد به من يتغيرم يرم يكفر

“If somebody calls himself a Prophet or a Messenger of Allah and by this he means to say that he takes messages, hence he is a Messenger, he will become a disbeliever.”

This sort of interpretation will not be considered valid. May Allah save us!

DENIAL OF DISBELIEF:

The fourth fraudulent argument is denial. These insolent people flatly deny the charge of having made insulting statements against Allah and His Prophet. If they are facing a person, who has not read their books, they pretend to be innocent. On the other hand, or some scholar produces their printed books and shows their statement in writing, they either walk away with a frown on their face or look into his eyes and unashamedly say that they would go on saying the same thing over and over again, even if he convinces them to the contrary. To a layman, they say that their statements do not mean this. For Allah's sake make it clear what they were intended to mean by their writers. The answer to this situation is contained in this verse of the Holy Quran. "They swear by Allah that they said nothing, (wrong). yet they did say the word of disbelief and did disbelieve after their surrender (to Allah)."

It's a fact that liars often deny their own words.

PRESENTED ACTUAL BOOKS TO ULEMA OF HARAMAIN:

The books containing the disbelieving statements were printed and published by these insolent people long ago, during their own life-times. Some of these books were printed twice. Time and again the scholars of Ahl-E-Sunnat Printed refutations of these disbelieving statements. The printed papers, in which these insolent people have called Allah Almighty a liar, under their seals and signatures, can be seen even today. Photos of these documents were taken. I carried one photo together with other books to Makkah Muazzama and Madina Munawara for presenting the same to the scholars of these Holy places. This photo still exists in the records of the government of Arabia. This unholy verdict relating to Allah being a liar was printed 18 years ago together with a refutation in Rabiul Akhir, 1308 A.H. in the magazine Siaanat-un-Naas in Hadiqah-tul-Uloom press, Meerut. Later on, in 1318 A.H. a detailed refutation of this verdict was printed in Gulzar-e-Hasnie Press, Bombay Still later, in 1320 A.H. a very comprehensive refutation of this verdict was printed in Tufah-e-Hunafiah Press at Patna Azimabad. The author of this unholy

verdict died in Jamad-al-Akhir 1323 A.H. He maintained complete silence till his death. He neither said that it was not his verdict nor explained that he did not mean to say what scholars of Ahl-E-Sunnat had understood. He could have clarified what he actually meant to say. It was not an insignificant matter, which he could have ignored. It was a very serious matter of disbelief. If Zaid is alive and well; a sealed and signed verdict is openly printed under his name; he is described as a disbeliever: how can he afford to ignore it? Suppose he does so; and for a number of years his books are reprinted, others refute them branding Zaid as a disbeliever, and he lives silently for 15 years. Can a sane man conclude that he wanted to deny or did not mean it? The other insolent people, who are alive even today are silent on the subject. They can neither disown their printed books nor they can invent any other meaning of their words of insult.

ULEMA OF DEOBAND REFUSE TO DEBATE:

In 1320 A.H. these disbelieving statements were printed in a single volume along with a convincing refutation. At that time some Muslim leaders contacted the head of these insolent people to ask him some intellectual questions. These questions flabbergasted the insolent people very much you can ask from those who saw them how worried they looked. But they could neither disown their statements nor invent any meaning. Their leader said that he had not come to take part in a debate. He further said that he did not want a debate to take place because he and his teachers were ignorant in the art of debating. His final word was that he would continue to say the same thing over and over again, even if others convinced him to the contrary.

The questions together with a detailed account were printed on the 15th of Jamad-al-Akhir 1323 A.H. and this document was handed over to the head and his insolent followers. Four years have passed after this event and we haven't heard a single voice in reply. Under these circumstances, their fraudulent denial is just like saying that the insolent people who have used insulting language for Allah and His Prophet were not born in this world, and nothing

can be done because it is all unreal. May Allah give them a sense of self-respect!

There is a fifth fraudulent argument, which they give; they blame scholars of Ahl-E-Sunnat for branding others as disbelievers. This shows the helplessness of the insolent people. They lack moral courage to seek forgiveness from Allah Almighty and His Prophet Muhammad (peace be upon him) for their printed insulting words and arrogant attitude. They should refer to these words clearly because Prophet Muhammad says:

اذا علمت شيئاً فاحدث عند هاتوبه السر بالسر والعلائية
بالعلائية

“When you do a wrong thing, you must immediately seek forgiveness; secretly for your secret action and openly for your open action”

رواه الامام احمد في الزهد والطبراني في الكبير والبيهقي
في الشعب عن معاذ بن جبل رضى الله تعالى عنه بسند
حسن جيد اور بفجوات كريمة يصدون عن سبيل الله يبغيونها
عوجاً

Imam Ahmed reports in Zuhd and Tibraani in Al-Kabeer and Baihaaqi in Shuab on the authority of Muaaz, son of Jabal through a genuine sanad.

BLATANT LIARS:

These insolent people quote this verse:

“Who debar men from the Way of Allah and have it crooked”
(QURAN XI-19)

And try to instigate the Muslim public by blaming the scholars of Ahl-E-Sunnat for condemning many Muslims as disbelievers. Their allegation is that they have a machine which prints the verdicts of disbelief only. Ismail Dehlvi has been called a disbeliever. Molvi Ishaq has been called or Molvi Abdul Hay has been called a disbeliever. More brazen-faced people go so far as to say that (May Allah forgive us for quoting) that Hazrat Shah Abdul Aziz has been called a disbeliever. Shah

Waliullah has been called, Haji Imdad-Ullah has been called and Maulana Shah Fazlur Rehman has been called a disbeliever. The absolutely shameless go beyond this and say that (May Allah forgive) Hazrat Shaikh Mujaddid Alfi Sani Radi Allahu Anhu has been called a disbeliever in short, they mention the name of that person who is held in high esteem by the person they talk to. So much so that one of these insolent people went to Maulana Shah Muhammad Hussain Allahabadi (May Allah bless his soul) and wrongly alleged that His Holiness Hazrat Syedina Shaikh-e-Akbar Mohyuddin bin Arabi has been called a disbeliever. May Allah grant place in Heaven to the Maulana in the highest Heaven! He acted upon the Quranic verse:

إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

“O ye who believe, if an evil-liver brings you tidings, verify it.” (QURAN XLIX-6)

He wrote a letter to ascertain the truth. In reply a treatise named Anja-al-Deri Un Waswaas-ul-Mufti was written and sent. On receipt of this treatise the Maulana sent a letter of condemnation to the liar. These insolent people always tell lies, and the answer is the same which,

YOUR ALLAH ALMIGHTY SAYS

إِنَّمَا يَفْتَرُ الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ

“Only they invent falsehood who believe not”

(SURA XVI: 105)

And Allah Says:-

فَنَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

“And (solemnly) invoke the curse of Allah upon those who lie.”

(SURA III: 61)

FRAUDULENT ARGUMENT:

O Muslims! it is not difficult to deal with this weak and fraudulent argument. Ask these people to give proof. There

is no point in saying that such and such persons have been called disbelievers. They must give evidence. They must show the book, or the magazine, or the Islamic verdict or any document in which such a statement is contained. If they have any evidence, why don't they produce it? For which particular day are they waiting? They must give proof if they can. Obviously, they can't. Allah knows that they can't produce any documentary proof. See that the Holy Quran gives evidence that they are liars. O Muslims!

YOUR ALLAH ALMIGHTY SAYS

فَاذْكُم بِأَتُوا بِالشَّهَادَةِ فَأُولَٰئِكَ عِنْدَ اللَّهِ هُمُ الْكَذِبُونَ

Since they produce no witnesses, they verily are liars in the sight of Allah” (SURAH XXIV: 13)

O Muslims! there is no point in testing those people who have already been tested. It has happened a number of times that these insolent people have made a lot of fuss and noise, but they run away when some Muslim asks them to give proof. They could not face him. They are addicted to making fuss and noise. They want to cover the disbelief of those who have used insulting language for Allah and His Prophet by instigating the Muslim public by saying that the scholars of Ahl-E-Sunnat brand other people as disbelievers without any reason. They may have said the same for the insolent people as well. O Muslims! these inventors of lies can't produce any proof. It is a fact: falsehood has no legs of proof to stand upon.

وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ

“And that Allah will never guide the snare of the false ones.” (QURAN XII-52)

This light of truth is enough to expose their falsehood.

YOUR ALLAH ALMIGHTY SAYS

قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

“Say: Bring your proof (of what you state) if you are truthful.” (SURAH II: 111)

EXPOSURE OF THEIR LIES:

No further discussion is necessary. But by the grace of Allah we are going to produce such a proof of their lies, that the facts will shine like broad daylight. This proof shows them as inventors of lies more brightly than the sun. This proof is by the grace of Allah written, printed and many years old. Of all the people who have been alleged to have been called disbelievers by the scholars of Ahl-E-Sunnat the one who comes closest to disbelief is Ismail Dehlvi. There is no doubt the scholars of Ahl-E-Sunnat have found many statements of disbelief in his writings. They have given proof and published their findings. In spite of this. See Subhan-us-Subboon-un-Abid Kizb-e-Maqbooh, first edition, which was printed in 1309 A.H. in Anwar-E-Muhammadi Press, Lucknow. By giving convincing arguments it proves that Ismail Dehlvi deserves to be declared as a disbeliever on 75 counts, and yet it has been written on page 90 that in the interest of care and caution the scholars should not call him a disbeliever. It is a careful and a fair judgement.

وهو الجواب وبه يفتى وعليه الفتوى وهو المذهب
وعليه الاعتماد وفيه السلامة وفيه السداد

“That is to say: this is the answer, this is the basis of the verdict; this is our religion; and this is the source of our confidence, safely and solidarity.”

Secondly, see Al-Kaukab-tush-Shahabia Fee Kufriyat-e-Abil Wahabia, which was written to refute particularly Ismail Dehlvi and his followers. It was printed for the first time in Shaban, 1316 A.H. from Tufah-e-Hanafia Press, Azimabad. In this booklet relevant verses of the Quran, agreed traditions of the Prophet and brilliant clarifications of the Imams were quoted with the names of the authentic books and their page numbers. It was proved by giving 70 or more reasons that this insolent man had exposed himself to the charge of being a disbeliever. To conclude the discussion it was written on page 62 that in our opinion the most appropriate course of judicial action was to withhold our tongue from calling him as a disbeliever. Allah Almighty alone knows the truth!

Thirdly, see Sal-as-Sayoof-ill-Hindiyah Alaa Kufriyat-e-Babun Najdiyah, which was printed in Safar, 1316 A.H. at Azimabad. In this booklet also strong reasons were given and it was proved that Ismail Dehlvi and his followers were liable to be called disbelievers, on account of their anti-Islamic statements. It was written on pages 21 and 22, that it being a matter of verdict relating to disbelief it was very necessary to exercise maximum care and caution. Our scholars are praiseworthy because they heard insulting charges against true Muslims from the spiritual guide of these insolent people, and yet they neither became revengeful nor gave up the principle of exercising patience and care in giving a fair judgement. They are still investigating the difference between exposure to disbelief and the actual commission of disbelief. They took into consideration the fact that it is one thing that the statements made by a person may reflect disbelief but it is quite another thing to regard that person as a disbeliever. The attitude is to remain careful and silent, to exercise patience and to fear Allah in issuing a verdict of disbelief if they can find even the weakest evidence to the contrary

Fourthly, see Izaala-tul-Aar Bay Hijri Karayim un Kalab-un-Naar, which was printed for the first time in 1317 A.H. at Azimabad. In this booklet we wrote on page 10 that in this matter we have adopted the policy of our learned Ahl-e-Sunnat scholars, who insist that no Muslims should be called a disbeliever, if he does not deny some essential principle of the Muslim faith.

Fifthly, let us leave Ismail Dehlvi aside. These insolent people about whom a verdict of disbelief has been given now, were under investigation for a long time. When we had not seen their clear insulting words against Allah and His Prophet (peace be upon him), we looked-upon them as accused of being liars. After: recording 78 reasons for their exposure to disbelief I wrote on page 80 of Subhaan-us-Subbooh, that I did not want to label them as disbelievers. Even today the modern followers of these insolent people are regarded by me as Muslims, although I have no doubt about their derogatory and negative attitudes. I do not consider even Ismail Dehlvi the leader of this group as a disbeliever because our

Prophet Muhammad (peace be upon him) has forbidden us to label Muslim as a disbeliever, unless the reason of his disbelief becomes more apparent than the sun and there remains absolutely no possibility of his continuing to stay within the fold of Islam.

فان الاسلام يعلو ولا يعلى

“Islam will dominate but it will not be dominated.”

CARE AND CAUTION EXERCISED:

O Muslims! O Muslims! think of your faith, your religion, your Allah Almighty before whom you have to appear on the Day of the Judgement and consider how careful I have been in respect of calling any Muslim as a disbeliever despite recording numerous reasons for doing so. It is quite shameless, cruel and impious of the insolent people to bring against me the false charge of declaring other people as disbelievers too quickly. Certainly, they have invented a lie. Prophet Muhammad (peace be upon him) says, and whatever he says is right:

اذا لم تستحي فاصنع ما شئت

“When you have no sense of shame, do what ever you want.”

DECLARED AS DISBELIEVERS:

O Muslims you have before you these crystal clear and powerful statements. Some of these were printed 10 years ago and written 19 years ago. (These insolent people have been declared as disbelievers since 1320 A.H. the year of the publication of Al-Mutamad-ul-Mustanad; say for the last 6 years). Read these statements very carefully and do justice while fearing Allah and His Prophet. These statements not only refute the charge of these inventors of lies but they also prove that a cautious Muslim scholar has not called these

insolent people as disbelievers unless their disbelief became more apparent than the sun, and there remained absolutely no chance of Islamic explanation of their disbelief. This servant of Allah, is after all the same man, who listed about 70 charges of disbelief with proof against each prominent insolent person, and yet did not call him a disbeliever. He gave them the benefit of the doubt in the light of Prophet Muhammad's command that a Muslim should not be labelled as a disbeliever unless his disbelief becomes more apparent than the sun and there remains no chance of his continuing to stay within the folds of Islam. This servant of Allah is the same man, who gave 78 reasons justifying their disbelief and yet expressed his unwillingness to call them disbelievers, because (at that stage) he did not know the exact insulting words which they had used against Allah and His Prophet. He had no anger against them. He had no joint property with them. Which may have given, rise to the present disagreement. The relationship amongst the Muslims depends upon loving or hating Allah and His Prophet. As long as these insolent people had not used insulting words this servant of Allah had not seen or heard these insulting words against Allah and His Prophet he used to respect their lip-service to Islam. He used utmost care and did not join those scholars who argued that these insolent people deserved to be called disbelievers. But this servant of Allah joined those scholars who insisted that one should use great care in calling a Muslim as a disbeliever. But when he saw with his own eyes insulting words used against Allah Almighty and Prophet Muhammad (peace be upon him) and he became convinced that these insolent people have failed to observe the essential principles of Islam. He then had no choice but to declare these insolent people as disbelievers. You have already heard the opinions of the leading Imams that a person who doubts the sin or disbelief of such insolent people will become a disbeliever himself. It was necessary to save my own faith and the faith of my Muslim brothers and the Islamic community. Hence a declaration of disbelief was given and published.

YOUR ALLAH ALMIGHTY SAYS

قُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

"Say: Truth has come and falsehood has vanished away.
Lo! falsehood is ever bound to vanish." (SURAH XVII: 81)

And He Says:

لَا إِكْرَاهَ فِي الدِّينِ تَقَدُّ بُتَيِّنَ الرُّشْدُ مِنَ الْغَيِّ

"There is no compulsion in religion. The right direction is
hence forth distinct from error." (SURAH II: 256)

There are four main points involved:

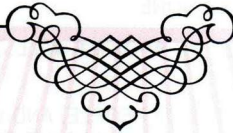
1. The written and printed statements of these insolent people were definitely insulting to Allah Almighty and His Prophet Muhammad (peace be upon him)
2. Anybody who insults Allah Almighty and His Prophet Muhammad (peace be upon him) is definitely a disbeliever
3. Any person who would not call them disbelievers, or would maintain friendship with them, or would take into consideration their positions as teachers or relatives or friends, will also definitely become one of them He is a disbeliever like them. On the day of judgement he will also be tied with them in the same rope.
4. Whatever lame excuses and fraudulent arguments they give here are invalid and false.

SEALS OF THE ULEMA OF MAKKAH & MADINA ON FATWAS:

All these four points, by the grace of Allah Almighty, become very clear. The verses of the Holy Quran gave proof and indicated direction. On one side, there is paradise and eternal joy, while on other side there is hell and eternal fire. One can choose what one likes. But it must be understood that a person who will leave Prophet Muhammad (peace be

upon him) and support Zaid and Amr will never be successful. Guidance is in the power of Allah alone. This matter was clear in its own right for every Muslim but often our Muslim brothers want to see the seals of the scholars on the documents. The seals of the scholars of Makkah Muazzama and Madina Munawara are the highest because our faith began at these places. The agreed traditions of the Prophets testify that Satan will never succeed in that part of the world. Hence for the satisfaction of our Muslim brothers, the matter was presented before the judges and scholars of the Islamic law in Makkah Muazzama and Madina Munawara. These leaders of the Islamic world certified the verdict willingly and enthusiastically. All praise be to Allah! their verdicts, testimonials, and comments have been published with Urdu translation on the opposite pages in the book named Mustataab Hisaam-ul-Haramain Alaa Maher-ul-Kufr Wal Main for the perusal of our Muslim brothers. O Allah give wisdom and courage to my Muslim brothers to accept the truth and save them from supporting Zaid and Amr against you and your beloved Prophet on the basis of obstinacy or selfishness. Accept our prayer for the sake of Prophet Muhammad's dignity and magnanimity.

Ameen! Ameen! Ameen!



THE PROPHET MUHAMMAD'S LAST SERMON

(This Sermon was delivered on the Ninth Day of
Dhul Hijjah 10 A.H. in the Uranah Valley of Mount Arafat)

"O PEOPLE, LEND ME AN ATTENTIVE EAR, FOR I KNOW NOT WHETHER, AFTER THIS YEAR, I SHALL EVER BE AMONGST YOU AGAIN. THEREFORE LISTEN TO WHAT I AM SAYING TO YOU VERY CAREFULLY AND TAKE THESE WORDS TO THOSE WHO COULD NOT BE PRESENT HERE TODAY.

O PEOPLE, JUST AS YOU REGARD THIS MONTH, THIS DAY, THIS CITY AS SACRED, SO REGARD THE LIFE AND PROPERTY OF EVERY MUSLIM AS A SACRED TRUST. RETURN THE GOODS ENTRUSTED TO YOU TO THEIR RIGHTFUL OWNERS. HURT NO ONE SO THAT NO ONE MAY HURT YOU. REMEMBER THAT YOU WILL INDEED MEET YOUR LORD, AND THAT HE WILL INDEED RECKON YOUR DEEDS. ALLAH HAS FORBIDDEN YOU TO TAKE USURY (INTEREST), THEREFORE ALL INTEREST OBLIGATION SHALL HENCEFORTH BE WAIVED...

BEWARE OF SATAN, FOR THE SAFETY OF YOUR RELIGION. HE HAS LOST ALL HOPE THAT HE WILL EVER BE ABLE TO LEAD YOU ASTRAY IN BIG THINGS, SO BEWARE OF FOLLOWING HIM IN SMALL THINGS.

O PEOPLE, IT IS TRUE THAT YOU HAVE CERTAIN RIGHTS WITH REGARD TO YOUR WOMEN, BUT THEY ALSO HAVE RIGHTS OVER YOU. IF THEY ABIDE BY YOUR RIGHT THEN TO THEM BELONGS THE RIGHT TO BE FED AND CLOTHED IN KINDNESS. DO TREAT YOUR WOMEN WELL AND BE KIND TO THEM FOR THEY ARE YOUR PARTNERS AND COMMITTED HELPERS. AND IT IS YOUR RIGHT THAT THEY DO NOT MAKE FRIENDS WITH ANY ONE OF WHOM YOU DO NOT APPROVE, AS WELL AS NEVER TO COMMIT ADULTERY.

O PEOPLE, LISTEN TO ME IN EARNEST, WORSHIP ALLAH, SAY YOUR FIVE DAILY PRAYERS (SALAH), FAST DURING THE MONTH OF RAMADAN, AND GIVE YOUR WEALTH IN ZAKAT. PERFORM HAJJ IF YOU CAN AFFORD TO. YOU KNOW THAT EVERY MUSLIM IS THE BROTHER OF ANOTHER MUSLIM.

YOU ARE ALL EQUAL. NOBODY HAS SUPERIORITY OVER OTHER EXCEPT BY PIETY AND GOOD ACTION.

REMEMBER, ONE DAY YOU WILL APPEAR BEFORE ALLAH AND ANSWER FOR YOUR DEEDS. SO BEWARE, DO NOT STRAY FROM THE PATH OF RIGHTEOUSNESS AFTER I AM GONE.

O PEOPLE, NO PROPHET OR APOSTLE WILL COME AFTER ME AND NO NEW FAITH WILL BE BORN.

REASON WELL, THEREFORE, O PEOPLE, AND UNDERSTAND MY WORDS WHICH I CONVEY TO YOU. I LEAVE BEHIND ME TWO THINGS, THE QUR'AN AND MY EXAMPLE, THE SUNNAH AND IF YOU FOLLOW THESE YOU WILL NEVER GO ASTRAY.

ALL THOSE WHO LISTEN TO ME SHALL PASS ON MY WORDS TO OTHERS AND THOSE TO OTHERS AGAIN; AND MAY THE LAST ONES UNDERSTAND MY WORDS BETTER THAN THOSE WHO LISTEN TO ME DIRECTLY.

"BE MY WITNESS O ALLAH THAT I HAVE CONVEYED YOUR MESSAGE TO YOUR PEOPLE"

IMAM AHMAD RAZA'S 10 POINTS PROGRAMME FOR THE PROGRESS OF AHLE SUNNAT.

1. To open the best schools (Madrassas) Where Knowledge should be imparted systematically.
2. Students should be given Monthly Allowance so that they take interest in their studies at all costs.
3. Reasonable salaries / allowances to be given to teachers on their performances.
4. The works of students should be noticed & whoever is found eligible for whichever subject should be encouraged for it & paid for working on it accordingly.
5. From these, those who are ready should be sent throughout the country so that by way of Speeches, Writings, Debates they spread the light of Islam.
6. Those books, which may prove useful for Islam & which refute infidelity should be compiled by giving presents (Nazrana) to writers.
7. Already printed books as well as new books should be published in good material & distributed all over the country free of cost.
8. In every city there should be your officer / supervisor who would send you details of the requirements in that city of Debaters, Orators, or Literatures & you should despatch the requirements as per their needs.
9. Those who are capable but are engrossed for their livelihood they should be given their monthly due & their capabilities should be utilised according to their fields.
10. Your religious Newspaper should be published and time and again news & items favouring your religion should be printed & distributed with & without monetary gains.

It has been quoted in the Hadees-e-Mubarak that in the last era the work of religion will not be possible without Dirham & Dinar i.e. Money & it has been proved right & why not, as it is the saying of the Holy Prophet (Sallallahu Alaihi Wasallam) which is never wrong.