

بہار شریعت

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Bahaar-e-Shariat

Part One

A NOORI PUBLICATION

BAHAAR
-E-
SHARIAT

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PUBLISHED BY

Imam Mustafa Raza Research Centre
Durban - South Africa

TRANSLATORS NOTE

All Praise is due to Almighty Allah. Countless Durood and salaams upon the most beloved Rasool Sall Allahu Alaihi Wa Sallam.

“Bahaar-e-Shariat” was written in India by Allama Sadrush Shariah (alaihiraahma), who is the mureed and Khalifa of Aala Hazrat (radi Allahu anhu). Bahaar-e-Shariat is one of the most authentic books in Fiqh (in the urdu language) after the most authentic Fatawa-e-Razvia.

Before you is the first chapter of Bahaar-e-Shariat (Second Edition), which deals with Aqida (Proper Islamic Belief). Many friends and associates requested that I should translate the first chapter of Bahaar-e-Shariat into English. Alhamdulillah, through the Grace of Allah and the blessing of the Holy Prophet Sall Allahu Alaihi Wa Sallam “Bahaar-e-Shariat” Part One is before you.

There are certain issues discussed in the Kitaab which will not be easily understood by the general public. It is for this reason that they have been simplified for the purpose of better understanding. After the presentation of the Aqida you will also find certain places where I have presented a brief explanation of very difficult issues. I pray that Almighty ALLAH accepts this book in His Majestic Court, through the Sadqa of Nabi-e-Mukarram Sall Allahu Alaihi Wa Sallam. I thank Allah through the wasila of Rasoolullah Sall Allahu Alaihi Wa Sallam and the great Mashaikh for blessing me with the courage to complete this book.

Sag-e-MUFTI-E-AZAM

Muhammad Afthab Cassim Razvi Noori

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WILAAAYAT

BELIEF CONCERNING ALLAH'S BEING AND ATTRIBUTES

The term Aqida means Proper Islamic Belief.

Aqida: Almighty Allah is One. He has no partners in Being, attributes, actions, commands or in Names. Almighty Allah is “Waajibul Wajood” (His existence is necessary). His non-existence is absolutely impossible (Muhaal). Almighty Allah is Qadeem (Always was, always will be; not a creation). Another name for this is Azali or Abadi. It is Allah alone who is worthy of worship.

It must be understood that Almighty Allah is One. In other words there is only one Allah. If any person believes that his “god” has partners, then that god of his is not Allah. Allah is one without any partners. Almighty Allah being Waajibul Wajood means that Almighty Allah’s existence is necessary. In other words, if someone claims for his (so-called) god to be non-existent, then it is clear that that is not Allah. Allah is “All Existing”. Muhaal means that which can never occur, in other words another Allah or the non existence of Allah is Muhaal. When we say that Almighty Allah is Qadeem, we mean that Almighty Allah has not been created. Allah always was and always will be. It is our Aqida (belief) that Allah alone is worthy or worship.

Aqida: Almighty Allah is free from need (be parwa), in other words Allah is not dependant on anyone or anything rather the entire creation is dependent on Almighty Allah.

When we say that Almighty Allah is free from need, it means that Almighty Allah is not in need of anything from anyone. Almighty Allah does not depend on anything or anyone. In other words, every

single atom in the creation is dependent on the One Creator “ALLAH”.

There are those, who think (Allah forbid) that Almighty Allah created Angels etc to do certain chores, so these mean that Allah is dependent on them to do these chores. This is totally incorrect. Almighty Allah created the Angels as His servants and gave them the opportunity to serve Him as their Lord. It is the Angels and all the creation that are dependent on Allah and Allah is without doubt dependant on none.

Aqida: To comprehend (understand) Almighty Allah’s Being (Zaat) by means of reason is absolutely impossible. That which can be understood by means of reason, can be comprehended and encircled by the mind, and there is nothing that can encircle or comprehend Allah’s Being. However, through Almighty Allah’s Works (Af’aal), His attributes can be identified and through His attributes, one is able to attain knowledge about the Being of Almighty Allah.

The above mentioned Aqida explains that it is absolutely impossible for us to comprehend Almighty Allah’s Being. The reason that has been given for this is that anything which can be understood can be comprehended, but for the sake of understanding, an example without comparison is that if one thinks of a bird, then one’s mind can comprehend a bird’s physique and one will thus be able to imagine or picture a bird. The reason for this is because it is tangible which the mind can understand through reasoning and knowledge. Now, none can imagine or picture Almighty Allah. Thus, the human mind cannot comprehend Almighty Allah’s Being as it is beyond the understanding of the creation. However, it has been explained that through the Attributes of Allah, such as His Mercy, His Wrath etc. we are able to know about Almighty Allah and His commands.

Aqida: Just as His Being is Qadeem, Azali and Abadi (all these terms mean non-created always was, always will be); His attributes are also Qadeem, Azali and Abadi.

It must be understood that Almighty Allah is Self Existent. Almighty Allah is All Existing” in other words not created, always was and always will be. Allah is

Aqida: With the exception of Almighty Allah’s Being and Attributes (such as Allah being Most Merciful, The Sustainer etc) everything else is “Haadis” meaning that it did not exist, and only came into existence after Almighty Allah created them.

This means that with the exception of Allah’s Being and His Attributes, everything else is a creation. In other words the Angels, Prophets, Jins, humans and everything else in the universe only came into existence after being created by Allah, so they are all known as “Creation”. In other words, all creation came into existence through Allah’s command.

Aqida: Any person who says the attributes of Allah to be a creation is a misled, corrupt person.

*This is a very important Aqida. It clearly shows that any person who claims to believe in Allah and then claims that any one of the Attributes of Almighty Allah have been created, then such a person is misled and corrupt. A corrupt person is known as “**Gumraah**” and “**Bud Deen**”. Sunni Muslims should never associate with misled persons as they will also mislead us and plunge us into corruption.*

Aqida: Any person who says anything in the universe to be Qadeem (uncreated) or has a doubt in it being Haadis (created) is an unbeliever (Kaafir).

None has the right to say anything in the universe to be uncreated or self existent. As I have mentioned before, with the exception of the Allah's Being and Attributes, everything else has been created. This belief makes a clear note of the fact that any person who claims that any creation is self existent or even doubts that a creation is self existent is a Kaafir (unbeliever). Even though he may accept all the other beliefs concerning Almighty Allah, and he doubts this one Aqida, then such a person is still an unbeliever.

Aqida: His Attributes are neither the same nor separate from his Being. It is not so, that the attributes are the Names alone of His Being (Zaat). In reality His attributes can not be separated from Allah's Being.

Aqida: Almighty has Power over everything that is possible. There is nothing possible which is outside His Power. In the same way, anything that is totally impossible is not within His Power. Anything which is absolutely impossible has not connection to Almighty Allah, as He is free from this. An example of this is that there can never be another Allah. The non-existence of another Allah is absolutely impossible over which Allah has no Power or command. In the same way, the destruction of Allah is absolutely impossible and has no connection to Him. It is thus very evident neither are those things which are absolutely impossible connected to Him and nor does Allah have any Power (command) over them. Thus, it has been proven that to accept any Muhaal (absolutely impossible) to be within Allah's Qudrat, is to, in reality reject the oneness of Allah.

Aqida: Allah is not a father of anyone, nor is he a son of anyone, nor does he have any wife. Anyone who claims that Allah is the father or son of anyone, or says that Allah has a wife is an unbeliever. Even, if one thinks of these to be possible, then he is mislead and Bud Deen.

Today the Christians and even some Muslims (Allah Forbid) refer to humans as the children of god. This is totally improper and words of

Kufr. Muslims must abstain from making such detrimental statements.

Aqida: Almighty Allah is “Hayy” in other words Allah is All Existing, and the lives of everything is in His control. He gives life to whomsoever He wills and causes death to whomsoever He wills.

Aqida: He is Qadir (has power) over everything that is possible (Mumkin). There is nothing possible that is out of his Power.

Aqida: Maqdoor refers to those things which are within Allah’s Power (Qudrat). It is not necessary that any or all Maqdoor things have to come to existence. However, only those things that are possible are Maqdoor. Muhaal or absolutely impossible things are not Maqdoor.

An example of this, is that if Allah Wills then a He can create a Mountain of gold or make the skies of rubies, but this is not so. It therefore does not mean that it must be in existence. It is His Will that He brings into existence whatever He Wills

Aqida: Almighty Allah is All Splendid and Most Graceful. He is free from all that which has shortage or defect. It is absolutely impossible for there to be any shortages or defects in Allah. Allah is even free from that which has neither shortage nor splendor. Almighty Allah is free from all defects, such as lies, deceit, distrust, tyranny, ignorance, immodesty etc. To say that lies is within his Qudrat in this sense, that he can tell a lie, is to say a Muhaal (absolutely impossible) to be mumkin (possible), and to say Almighty Allah to have defect and this would be rejecting Almighty Allah. To think that Almighty Allah’s Qudrat has a shortage if He does not have Power over a Muhaal, (absolutely impossible thing) is totally incorrect. It is not a shortage in the Qudrat of Allah. In reality, it is the weakness and shortage of that Muhaal, that it is not worthy of having connection with the Qudrat of Allah.

Aqida: Existence, Power, Hearing, Seeing, Speech (Kalaam), Knowledge and Will (Iraadah) are all His Self Attributes, but He does not depend on ears, eyes and tongue to hear, see or speak, since these are all physical forms (body) and Allah is free from any physical form. He hears the faintest of sounds and sees the most minute (smallest) of things, even that which can not be seen under the lenses of a microscope. His seeing and hearing, is not only confined to this, but He is all Seeing and All Hearing. We thus say that Allah sees absolutely and hears absolutely.

Aqida: Like all His other Attributes, His Kalaam (Words - Speech) is also Qadeem (uncreated). It is not a creation. The Holy Quran is Allah's Kalaam. Any person who says the Quran to be a creation has been termed a Kaafir, by our Imam Azam Abu Hanifa (radi Allahu anhu) and all the other Great Imams. Actually, the kufr (infidelity) of such a person is proven from the Sahaba-e-Kiraam (ridwaanullahi ta aala alaihim ajmaeen).

Aqida: His Kalaam is free from sound. The Quran Shareef that we recite with our tongue and which we read from written form is the uncreated Kalaam of Allah without any sound. Our reading, writing and our voices are Haadith (creation). In other words, our recitation is creation and that which we have recited is Qadeem. Our writing is Haadith and that which we have written is uncreated. Our listening is creation and that which we have heard is uncreated. Our memorizing is creation and that which we have memorized is uncreated.

Aqida: Almighty Allah's Knowledge encircles (surrounds) everything, whether it is in full, or partial, or be it present, possible, totally impossible. In other words He knew of everything always (Azali) and still knows of everything and always knows everything forever. Things may change, but His Knowledge does not change. He is aware of the fears and whispering of the hearts. There is no limit to his knowledge.

Aqida: He knows everything apparent and hidden. Ilm-e-Zaati (self knowledge) is His unique attribute. Any person, who tries to prove Ilm-e-Zaati, be it of present or hidden for any but Allah is an unbeliever. *Ilm-e-Zaati means Allah's self knowledge, which is unattained and uncreated.*

Aqida: He is the Creator of everything. Be it beings or actions. Everything that has been created has been created by Allah.

Aqida: In reality, it is Allah who sends down sustenance. The Angels etc. are only means and channels of delivering the sustenance etc.

Aqida: As per His Knowledge, He has written all good and bad as they are to happen and as it was to be done. It is not so, that we have to do as He has written, but He has written as we were to do. Thus If Allah wrote bad for a certain person, then it was because that person was to do bad. If he was to do good, then Allah would have written good for him. His writing did not force any person to do anything. This is known as Taqdeer.

The Holy Prophet (sallal laahu alaihi wasallam) has said that one who rejects Taqdeer is like the fire worshippers in this nation.

Here the issue of Taqdeer is being discussed. Many people commit sins and say that it is because it is in their Taqdeer and because Allah has written it to be so. This is incorrect. Allah with His self knowledge knew that they were going to sin, so He wrote that which they were to do. It is not so that His writing has forced them to sin. An Example without comparison is being presented for the purpose of understanding. A five year old boy stands in front of a bus. He says to his brother, 'I am going to pick up this bus.' His brother says, 'You will not pick it up.' The boy tries, but he does not pick it up.

The brother knew that the boy would not pick up it, thus, because of his knowing this, he said that the boy would not be able to pick up the bus. Was the boy unable to pick up the bus because his brother said that he would not be able, to do so? Definitely not.

You can now realise that whatever we will do, Allah has knowledge of it. Allah recorded this knowledge on the sacred Tablet and this is Taqdeer.

Aqida: Fate is of three types

(a). Mubram-e-Haqeeqi refers to inevitable fate and is not changeable.

(b) Mu'allaq Mahz refers to that which is evidently pending the books of the Angels and can be changed.

(c) Mu'allaq Shabi Ba Mubram refers to that which is not evidently shown to be pending in the books of the Angels, but it is in the Knowledge of Allah, that it is a pending situation (can be changed for example through the duas of Allah's chosen servants).

Mubram-e-Haqeeqi can not be changed. If the Pious servants of Allah intend to intercede in these issues, then their thoughts are diverted from such issues. When the Angels descended upon the nation of Lut (alaihis salaam) with punishment, Hazrat Ibraheem (alaihis salaam) who was very merciful, as even his name Ibraheem means 'merciful father', began to present the case of these infidels in the Court of Allah. Almighty Allah says, "He began to protest with us about the nation of Lut" In this verse, the Holy Quran has refuted those irreligious people who say that the Most Pious servants of Allah have no say in His Exalted Court. In this verse, Almighty Allah refutes their false beliefs by showing that they verily have great right to be heard in His Court, for He says that Hazrat Ibraheem (alaihis salaam) began to protest about the nation of Lut (alaihis salaam). It is in the Hadith Shareef that on the night of Me'raaj, Huzoor (sallal laahu alaihi wasallam) heard the voice of someone

speaking in a very loud and audible manner to Almighty Allah. The Prophet (sallal laahu alaihi wasallam) asked Jibraeel (alaihis salaam) about who this was and he replied that it was Hazrat Moosa (alaihis salaam). The Prophet (sallal laahu alaihi wasallam) said, “Does he speak to his Rub in such a high pitched voice?” and Hazrat Jibraeel (alaihis salaam) said, “His Rub is aware of his intense nature.” When Almighty Allah revealed the verse, “Verily it is near that Your Lord may give you so abundantly that you shall be pleased (satisfied)”, the Holy Prophet (sallal laahu alaihi wasallam) said, “I will not be pleased if even one of my Ummati remains in the fire of Hell.” It is stated in the Hadith Shareef concerning a child of miscarriage, that on the day of Qiyaamah the child will demand for the forgiveness of his parents with Allah in such a way that a creditor demands from one who owes him, until Almighty Allah will say, “O child of miscarriage! O you who is demanding (quarrelling) with his Lord! Take your parents by the hand and lead them into Jannat.

Almighty Allah addressed Hazrat Ibraheem (alaihis salaam) by saying, “O Ibraheem! Do not enter this thought, for verily the punishment is to descend upon them.” This is an example of Mubram-e-Haqeeqi.

Muallaq items refer to those items of Taqdeer which can be reached by most Awliyah Allah. Through their duas and through their striving, it can be alleviated. It is concerning this that Huzoor Ghaus-e-Azam (radi Allahu anhu) says, “I can cause Qaza-e-Mubram to be alleviated.” It is in the Hadith Shareef, “Verily Dua alleviates Qaza-e-Mubram.

Mas’ala (Rule): The issues relating to fate (Taqdeer) can not be understood by ordinary minds. To go too deep into trying to understand this can lead to destruction. Hazrat Abu Bakr Siddique and Umar-e-Farouk (radi Allahu anhumul ajmaeen) were even asked not to discuss this issue at length. All that one needs to know is that Almighty Allah did not create us like stones, and other lifeless

objects. We have been given the ability of deciding whether to do a certain thing or not. With this ability, we have also been blessed with intelligence, that we may differentiate between right and wrong, benefit and loss. We have also been blessed with all the necessary means to do what we need to and it is for this, that we are answerable. To think that you are totally powerless or completely powerful, are both Gumrahi (deviation from the true path).

Rule: To do evil and to attribute it to Taqdeer or to attribute it to the Will of Allah is an improper theory. The law is this, that when you do any good, then say that it is from Allah and if you do any bad, then attribute it towards your evil desires (nafs).

Aqida: Almighty Allah is free from shape, size, space, direction, time and all that which is Haadith (created).

Aqida: To see Almighty Allah in ones worldly life is only unique to the Holy Prophet Muhammad (sallal laahu alaihi wasallam), and in the hereafter it is not only possible, but a reality for every Sunni Muslim. As for the issue of seeing spiritually or in a dream, then this was bestowed upon various Ambia-e-Kiraam (alaihimus salaam) and also certain Awliyah Allah. Our Imam Azam Abu Hanifa (radi Allahu anhu) made deedar (saw Allah in his dream) one hundred times.

Aqida: When seeing Allah, it is without exhilaration, in other words one who sees will not be able to describe what he saw. Whenever a person usually sees anything, or if he sees anyone, he usually sees from either far or near, above or below, from the left or from the right or from the front or behind, but the deedar of Allah is free from all these. It is usually asked how and why this will happen? The answer to this is that there is no place for such a question in this issue. When we see then we will be able to answer this question. The crux of all this, is that if the mind (intellect) reaches it (engulfs it) then it is not Allah, for the mind can not reach (engulf) Allah. It is

also Muhaal (absolutely impossible), that the eyes will encircle Allah when seeing him.

Aqida: Allah does what and as He Wills, for there is none with control over Him, and there is none that can stop Him from doing that which He Wills. He neither doses off nor does He sleep. He is the one who sees the entire creation and never tires. He is the Sustainer. He is more Merciful than one's father or mother. He is the Compassionate. His Mercy is the hope of broken hearts. Excellence and Exaltedness is for Him alone. He creates the form of a child in the mother's womb as He Wills. He is the One who is most forgiving. He is the one who accepts repentance. He is the one who shows His wrath. His hold is the most powerful. None can be freed from His hold without His Will. If He wills, then he cause something little to become vast and something vast to become little. He makes big whom He Wills and makes small whom He Wills. He may give respect to a one who is disgraced and cause disgrace to one who is respected. He guides whom He Wills on the right path and removes whom He Wills from the right path. He grants closeness to whom He Wills and allows whom He Wills to become cursed. He gives to whom He Wills and seizes from whom He Wills.

Whatever He does or will do is Just (Almighty Allah is Supreme and Just). He is free from tyranny. He is the most Exalted and the Magnificent. He encircles everything and there is nothing that can encircle him. To give benefit and loss is in His Power. He answers the call of the oppressed and brings the oppressors to justice. Nothing occurs without His Will, but He is pleased when one does good and He is displeased when one does bad. It is his Mercy that He does not command us to do that which is out of our means. It is not compulsory upon Allah to reward, punish, show happiness or do what is best for a person. He does as He Wills and commands whatever He Wills. It is His grace that He has promised Paradise (Jannat) to the believers and through His Justice, Hell (Jahanum) to the infidels, and his promises do not change. He has promised that

with the exception of Kufr (disbelief), he may forgive all major and minor sins, as He Wills.

Aqida: Everything He does is full of wisdom, whether we know of them or not. He does not need a reason to do anything. A reason is that which causes benefit to the one commanding any action (and Allah is free from this). His doings do not depend on justification or excuse to do anything which He Wills. Through His Wisdom, He has made one thing the means for another. He has created eyes for seeing, ears to hear, fire to burn and water to quench thirst. If He Wills, then the eyes may hear, the ears may see, fire may burn and water may quench thirst. If He does not will, then in the day, a thousand eyes may not see a mountain, there may be a million fires and one straw may not even be tarnished.

What a powerful fire was that in which the kaafirs threw Hazrat Ibraheem (alaihis salaam) into? None could even go close to it. He was catapulted into the fire. When he came into contact with the fire, then Hazrat Jibraeel (alaihis salaam) descended and said, “O Ibraheem! Do you have any request? He replied, “I do, but not from you.” Jibraeel (alaihis salaam) said, “Then ask from him from whom you have need.” He replied, “He knows best what my need is.” Then Almighty Allah commanded, “O Fire! Become cool and peaceful upon Ibraheem.” On hearing this command of Almighty Allah, all the fires on earth became cool, each thinking that the command was for it. The Great scholars have stated that the fire became so cold, that if the word peaceful” had not been used, then it would have become so cold, that it could have caused harm.

BELIEFS CONCERNING NABUIWAT (PROPHETHOOD)

Just as it is of utmost importance for a person to know what is proper to accept or not to accept when it comes to Belief in Allah, so that he does not reject any necessity or accept anything that is absolutely

impossible and become a Kaafir, it is also of utmost importance to know what is permissible, compulsory and absolutely impossible for a Nabi, since to accept a Muhaal (that which is absolutely impossible) and to reject what is compulsory is the means to infidelity. It is very possible that due to lack of knowledge, that a person may hold a improper belief or say something which is contrary to the proper belief, and this can cause his destruction.

Aqida: A Nabi refers to that human, on whom Allah sent down Wahi (revelation) for the purpose of guidance. Rasool is not only specific to humans, as there are Angels as well who are Rasools.

Aqida: All Nabis were human and men. Neither has any Jin or woman been a Nabi.

Aqida: It is not compulsory upon Almighty Allah to send Prophets. Through His Grace, He sent down Prophets for the guidance of the people.

Aqida: It is necessary for revelation to descend upon a Nabi, be it through an Angel or without any means.

Aqida: Almighty Allah revealed various scriptures (sahifas) and Heavenly Books upon various Nabis. From amongst them, four are very famous: The Taurat was revealed to Hazrat Moosa (alaihi salaam), The Zuboor to Hazrat Dawood (alaihi salaam), The Injeel to Hazrat Esa (alaihi salaam) and the Most Exalted Book, The Holy Quran was revealed upon the Most Exalted Prophet Huzoor Purnoor Ahmad-e-Mujtaba Muhammad Mustafa (sallal laahu alaihi wasallam). In the Book of Allah, for part of it to be more exalted than the other parts, is in the sense of more reward attained for us, otherwise, Allah is One and His Word is One. There is no space for more or less exalted in His Kalaam as it is Qadeem. It is not so that certain parts of His Kalaam are more exalted while others are less exalted.

Aqida: All the Heavenly books and scriptures are Haq (True), and all are the word of Allah. It is necessary to bring Imaan in that which has been mentioned in all of them. It however happened that Almighty Allah gave the books of the past in the care of the people. They could not protect it. It did not remain with them in the original form, as it had been revealed, because the mischievous ones amongst them made alterations in these books and added and removed information to suit their own desires. However, the Quran remains safe, unaltered. Thus, if anything from these books are presented before us, and it is in accordance with the Quran, then we should acknowledge it and if it is contrary to the Quran, then we shall know for certain that it is one of those things that were altered, and if we can not recognise whether it is in accordance with the Quran or contrary, then we should neither reject nor acknowledge it, but we should say, “We bring faith in Allah, in all His Angels, all His Books and All His Prophets.

Aqida: As this religion (Islam) is to remain forever, Almighty Allah has taken upon Himself the responsibility of protecting the Quran. Almighty Allah says, “Verily We have revealed the Quran and verily We are definitely its protector.” Thus, to make any alterations in the Quran in any way is totally impossible, even if the people of the entire world gather together with the intention of altering it, thus anyone who says that any chapters, verses, surahs, or even letters have been added or subtracted from it, is a Kaafir without any doubt, for he has refuted the verse of the Quran which we have quoted above.

Aqida: The Holy Quran announces that it is the Word of Allah. “If you have any doubt in this Book which we have revealed upon our most chosen servant, (Muhammad sallal laahu alaihi wasallam) then present a small surah like it and call all your helpers except Allah to assist you, if you are true. And if you can not do so, and We say that you shall never be able to do so, then fear that fire whose fuel is man

and stone, which has been prepared for the unbelievers.” The Kaafirs tried very hard to do this, but they could not even bring one sentence equal to that of the Quran, and they shall never be able to do so.

Aqida: The past books were only memorised by the Ambia. The miracle of the Quran is that even little children amongst the Muslims have memorised it.

Aqida: There are seven methods of reading the Holy Quran that are most well known and uninterrupted. (Allah Forbid) There is no difference in meaning when reading any one of the seven methods. One should read that method which is most convenient for him. The command is that the method that is most prominent in an area should be the method that one should recite in the gathering of the people, like in India (and various other countries) the Qirat of Aasim on the authority of Hafs is recited, so that people do not reject any method and commit kufr (infidelity) by rejecting another method which they have no knowledge of.

Aqida: The Holy Quran has made various verses of the other books inapplicable. Likewise, some verses of the Quran make other verses of the Quran inapplicable (Mansookh).

Aqida: To be come inapplicable means that certain verses are revealed for a certain period and it is not clearly mentioned until when these verses did apply. When later verses were revealed, then it was understood that the earlier verses were no longer applicable. The reality is that it shows the duration of the law coming to an end.

Some people say Mansookh (inapplicable) to mean nullified. This is completely improper. All the commands of Allah are Haq. There is no room for nullification in the commands of Allah.

Aqida: Some of the things in the Quran are clear and well understood by us where as there are other things in the Holy Quran

which are not so clear to us and only known by Allah and Allah's Rasool (sallal laahu alaihi wasallam). To search for such things in the Quran which are not clearly understood and to try to decipher them is only the behavior of a person who has wickedness in his heart.

Aqida: The Wahi of Nabuiwat is only unique to Nabis. One who accepts this for any non Nabi is a Kaafir. That which is shown to a Nabi in his dream is also Wahi (revelation) and it can never be false. Some things are made apparent to Walis (saints) either in their dream, or whilst they are awake. This is known as Ilhaam. The Shaitaani revelation is that which is the whispering of Shaitaan. This is for soothsayers, conjurers and other Kaafirs and open sinners.

Aqida: Nabuiwat (Prophethood) is not something that one can attain through striving or through worship. This is something that is bestowed by Almighty Allah, that through His Grace, He has bestowed it upon whom He Wills. Verily, He has given it to those, whom He has made worthy of this position, who are pure from all undesirable qualities, and with the most exalted character and has passed through the various levels of closeness and whose, body, words, actions and movements are pure from all that which is disliked. They are blessed with the most perfect intelligence, which is very much more powerful than the intelligence of others. The intelligence of any wise doctor or philosopher can not even come close to one hundred thousandth of their intelligence. One who accepts that Nabuiwat is attainable through striving and Ibaadat is a Kaafir.

Aqida: It is compulsory for a Nabi to be "Maasoom" (absolutely free from the ability to sin) and this is a unique quality of Nabis and Angels only. With the exception of a Nabi and Angel, none other is Maasoom (free from the ability to sin). To say the Imams to be Maasoom like the Nabis, is to be mislead and irreligious. Ismat-e-Ambia means that the Ambia have been promised protection by Allah, for which reason, it is totally impossible for them to sin and

this is different for the Great Imams and the Awliyah Allah. Almighty Allah protects and they do not sin, but according to the Shariah it is not Muhaal for it to happen. . *It is improper to say that a child is Maasoom as the even though a child does not sin as a child, but the child definitely has the ability to sin.*

Aqida: It is unanimously agreed that the Nabis are pure from anything which is dishonorable behavior or qualities, such as Shirk (associating partners with Allah), Kufr (infidelity), lies, dishonesty, and ignorance etc, before attaining Nabuiwat and even after attaining Nabuiwat. They are pure from major and minor sins even before Nabuiwat is bestowed upon them, thus Maasoom.

Aqida: The Nabis have passed on all the commands to the people which Almighty Allah revealed upon them for the people. Anyone who says that any Nabi did not pass down all Allah's commands due to fear (Taqiyya) or any other reason is a Kaafir.

Aqida: It is absolutely impossible for Nabis to make mistakes and errors in propagating the commands of Allah.

Aqida: It is necessary for their bodies to be free from leprosy, and all other sicknesses that are hated by the people.

There are those who use derogatory terms when explaining the history of certain Prophets. An example of this is the incidents about Hazrat Ayoob (alaihis salaam). I have often heard and read people say and write that (Allah Forbid) that when Hazrat Ayoob (alaihis salaam) was ill, his body had a bad smell which drove people away from him etc. To say this totally improper and is not a true account of the incident which occurred. Such words can never be used in the when discussing the Prophets of Allah.

Aqida: Almighty Allah has bestowed the knowledge of the unseen upon the Ambia-e-Kiraam. Every particle in the skies and earths is in

the sight of every Nabi. This knowledge of the unseen which the Nabis possess is that which has been bestowed upon them by Almighty Allah, thus their knowledge is known as Ilm-e-Ataayi (that knowledge which has been bestowed) and Ilm-e-Ataayi is Muhaal for Allah, for none of His attributes or splendors are given to Him by any. They are all of His Self. Those who reject knowledge of the unseen for Nabis especially the Prophet (sallal laahu alaihi wasallam), they are rejecting the verse of the Quran where Almighty Allah say, “They accept some words of the Quran and make infidelity with other verses” They only look at certain verses and they reject the verses in which it is explained that the Ambia are given knowledge of the unseen, whereas all the verses about Ilm-e-Ghaib (unseen knowledge) are Haq. Since the verses which say that Almighty Allah alone has knowledge of the unseen refers to Ilm-e-Zaati (that which is unattained) and the verses which explain ilm-e-ghaib for the Prophets is referring to Ilm-e-Ataayi (that which is bestowed upon them). To say that by accepting that the Prophet (sallal laahu alaihi wasallam) is aware of every particle equals his knowledge to that of Allah is a totally baseless argument, since only then will it be regarded as equal, if we say that the Prophet has the same knowledge as Allah (Allah Forbid). (This we do not say)

This is not so, since Almighty Allah’s knowledge is self-knowledge and the Prophet’s sallal laahu alaihi wasallam is that which Allah bestowed upon him. The difference has already been shown. None will say that the Prophet’s (sallal laahu alaihi wasallam) knowledge is equal to Allah in this way, except one who is a Kaafir. Everything in the universe is that which will be terminated and the Knowledge of Allah can never be destroyed, as this would show ignorance which is absolutely impossible, as Allah is free from ignorance. After being explained the difference between Zaati and Ataayi, if one still makes the accusation of equality, then this is totally contrary to Imaan and Islam. To believe that in the presence of this difference there will be equality, would mean equality in compulsory existence (like that of Allah) (Allah forbid), that the possibility is present and the necessity

is also present, and to say equal in existence is open shirk and open kufr.

The Ambia come to earth to inform us of the unseen. If Jannat, Jahanum, Hashr, punishment and reward are not unseen, then what are they? (All this has been mentioned to us by the Ambia). Their position is such that they inform us of that which the mind and thought can not even reach or decipher, it is this, which is called ghaib. The Awliyah Allah also possess knowledge of the unseen, but this too, they attain through the blessing of the Prophets.

Aqida: The Ambia are more superior to all the creation including the Angels that are Rasools. No matter how exalted a Wali may be, he can never be equal to a Nabi. Any person who says any non Nabi to be more superior or even equal to any Nabi is a Kaafir.

Aqida: To respect a Nabi is “Farz-e-Ain” (meaning that it is fard upon every individual personally). In actuality it is the reality of all Fard. The slightest disrespect or falsification of the word of any Nabi is Kufr.

Aqida: From Hazrat Adam (alaihi salaam) up to our Nabi (sallal laahu alaihi wasallam) Almighty Allah sent various Nabis. Some of them are very clearly mentioned in the Holy Quran whilst others are not. Those names of those Nabis which are clearly mentioned in the Holy Quran are: Hazrat Adam, Hazrat Nooh, Hazrat Ibraheem, Hazrat Ismaeel, Hazrat Ishaq, Hazrat Yacoob, Hazrat Yusuf, Hazrat Moosa, Hazrat Haroon, Hazrat Shuaib, Hazrat Lut, Hazrat Hood, Hazrat Dawood, Hazrat Sulaiman, Hazrat Ayoob, Hazrat Zakariyah, Hazrat Yahya, Hazrat Esa, Hazrat Ilyaas, Hazrat Al Yas’a, Hazrat Yunus, Hazrat Idrees, Hazrat Zul Kifl, Hazrat Saaleh (alaihi salaam) and the leader of the Prophets, Hazrat Muhammad Mustafa (sallal laahu alaihi wasallam).

Aqida: Almighty Allah created Hazrat Adam (alaihis salaam) from sand, without a mother or father and appointed him as his Khalifa (Representative). Almighty Allah blessed him with the knowledge of the names of everything. Almighty Allah commanded the Angels to make Sajdah to him. All obeyed the command except shaitaan (who was from the fraternity of Jins, and was a great worshipper and was thus counted amongst the Angels). He refused and became cursed forever.

Aqida: Man did not exist before the creation of Hazrat Adam (alaihis salaam). All humans are the offspring of Hazrat Adam (alaihis salaam). It is for this reason that humans are called “Adami”, in other words “The Children of Adam” and Hazrat Adam (alaihis salaam) is known as “Abul Bashr” meaning the Father of all humans.

Aqida: The first Prophet on earth was Hazrat Adam (alaihis salaam) and the first Rasool that was sent towards the unbelievers was Hazrat Nooh (alaihis salaam). He gave guidance for nine hundred and fifty years. The unbelievers in his time were very staunch and hard. They caused him much discomfort and mocked him. In so many years, only a few people accepted Islam. When he saw that the rest of them were stubborn and refused to accept the true faith, he requested Almighty Allah to destroy them. A huge flood came and the entire earth drowned under water. Only all the believers and a pair of all animals that were taken into the Ark he built were saved.

Aqida: To allocate an actual figure for the number of Ambia is not allowed, since there are various narrations on this issue. To allocate a set figure could cause one to bring faith in one less Nabi or to make a non Nabi a Nabi and both these are kufr. We should thus have this belief, that we bring faith in all the Nabis of Allah.

Aqida: The Nabis have different levels. Some have been given excellence over others and the most exalted of all is our beloved Rasool (sallal laahu alaihi wasallam). After Huzoor (sallal laahu

alaihi wasallam) the greatest status is of Hazrat Ibraheem (alaihis salaam), then Hazrat Moosa (alaihis salaam), then Hazrat Esa (alaihis salaam) and then Hazrat Nooh (alaihis salaam). These Prophets are known as “Mursaleen ulul Uzm” These five Nabis are greater than all other Prophets, humans, Angels, Jins and all the creation. Without comparison, just as the Prophet (sallal laahu alaihi wasallam) is the greatest amongst all the Prophets, through the blessing of the Prophet (sallal laahu alaihi wasallam), the Ummat of the Prophet (sallal laahu alaihi wasallam) is the greatest Ummat of all Ummats.

Aqida: All the Ambia have been blessed with a very exalted status in the Court of Almighty Allah. To say them (Allah forbid) to be like cobblers in the court of Allah is open blasphemy (gustaaki) and words of Kufr.

Aqida: One of the evidence of a Nabi’s claim of Nabuiwat is that he makes the true claim of Nabuiwat and takes the responsibility of performing actions which are generally impossible for any person and he calls those who do not believe towards this. Almighty Allah allows that which he wishes to do to come into existence and all the unbelievers are left speechless. This is called a Mu’jiza, like the camel of Hazrat Saaleh (alaihis salaam), the Aasa (staff) of Hazrat Moosa (alaihis salaam) and his brightly shining hand, Hazrat Esa (alaihis salaam) bringing the dead back to life, curing the leper, and those born blind, and the mu’jizas of our Prophet (sallal laahu alaihi wasallam) are numerous.

Aqida: Any person who claims to be a Nabi and tries to show some sign trying to convince people that he is a Nabi, can not come true as this will confuse right from wrong.

Beneficial note: Those miracles which a Nabi performs before Nabuiwat and are called “Irhaas”. That miraculous action which a Wali performs is known as Karaamat. Those miracles which ordinary believers cause to occur is called “Ma’oonat” and those so-called

miracles which are performed by open sinners and kaafirs are called “Istidraaj”.

Aqida: The Nabis are alive in their graves like they were alive on earth. They eat, drink and come and go as they wish. To fulfill the promise of Allah *‘Every soul shall taste death’*, they tasted death for a moment and were then given life again. Their lives are much more exalted than that of the Shaheeds (martyrs). In this sense, the belongings of the shaheeds can be distributed and their wives can remarry afterwards, but this is not so when it comes to the Prophets.

Up to this juncture, all the Prophets are equal in whatever beliefs have been discussed relating to Prophets. Now there are certain aspects that are uniquely attributed to the Holy Prophet (sallal laahu alaihi wasallam).

Aqida: All the other Ambia (alaihimus salaam) were sent to a specific nation, but the Holy Prophet (sallal laahu alaihi wasallam) was sent to all mankind, jins, Angels, animals, and the entire creation. Just as it is Fard upon the humans to respect the Prophet (sallal laahu alaihi wasallam), it is Fard upon the entire creation to respect the Prophet (sallal laahu alaihi wasallam).

Aqida: The Prophet (sallal laahu alaihi wasallam) is Mercy unto, the humans, Angels, Jins, Hoors (maidens of Jannat), Ghilman (servants of Jannat), animals and all the creation of Almighty Allah, and he is most merciful upon the Muslims.

Aqida: The Prophet (sallal laahu alaihi wasallam) is Khaatimun Nabiyeen meaning that he is the Final Prophet of Allah. Almighty Allah has closed the doors of Prophethood after the Prophet (sallal laahu alaihi wasallam). No new Nabi can now come either in the era of the Prophet (sallal laahu alaihi wasallam) or after this. Anyone who accepts that a new Nabi could come in the time of the Prophet

(sallal laahu alaihi wasallam) or after his time, or one who even thinks this to be possible is a Kaafir.

Aqida: Huzoor (sallal laahu alaihi wasallam) is the greatest and most exalted of all Allah's creation. All splendours have been gathered in the Prophet (sallal laahu alaihi wasallam). He has been given all that which others may have individually and even those splendours that none other has or will have. All those that have received any splendors, have received it through the blessing of the Holy Prophet (sallal laahu alaihi wasallam), but they have actually received it through the blessed hands of the Prophet (sallal laahu alaihi wasallam), and in reality all splendours have been only recognised as splendors, because they are the qualities of the Prophet (sallal laahu alaihi wasallam). Through the Grace of Almighty Allah, the Prophet (sallal laahu alaihi wasallam) is totally perfect in his being. Huzoor (sallal laahu alaihi wasallam) being perfect is not due to any quality or attribute, but the splendor of the quality is that it is connected to the most perfect (Muhammad sallal laahu alaihi wasallam). It is for this reason that it became splendid and complete, to such an extent, that in whomsoever these splendors are found in, it makes him a splendid person.

Aqida: It is absolutely impossible for anyone to be like the Prophet (sallal laahu alaihi wasallam). Anyone who shows anyone to be equal to any of Huzoor's (sallal laahu alaihi wasallam) unique attributes in any way, is a mislead person or a Kaafir.

Aqida: Huzoor (sallal laahu alaihi wasallam) has been blessed with the closest station in the Court of Almighty Allah. The entire creation wants Almighty Allah to be pleased with them, and Almighty Allah Will the pleasure of the Prophet (sallal laahu alaihi wasallam).

Aqida: From amongst the Unique blessings bestowed upon the Prophet (sallal laahu alaihi wasallam) is the Me'raaj (ascension in to the heavens), when the Prophet (sallal laahu alaihi wasallam)

journeyed in a short space of night with his physical body from Musjid-e-Haraam (Makkah) to Musjid-e-Aqsa (in Jerusalem), from there into the seven skies, pass the Kursi, and even beyond the Arsh and he was blessed with such closeness, that has never been bestowed upon any human or Angel ever before and will never be bestowed ever to anybody else. He saw Almighty Allah with the eyes of his head and he heard the Kalaam of Allah without any means and he saw and understood every atom in the heights of the heavens, the skies and the earths.

Aqida: The entire creation from beginning to end including Hazrat Ibraheem (alaihis salaam) is in need of the Prophet (sallal laahu alaihi wasallam).

Aqida: The station of Shifa'at-e-Kubra (Greatest station of intercession) on the day of Qiyaamat has been given to the Prophet (sallal laahu alaihi wasallam). Until the Prophet (sallal laahu alaihi wasallam) does not open the doors of intercession, none will have the authority to intercede. All those who wish to intercede, will all bring their cases in the court of the Prophet (sallal laahu alaihi wasallam). It is only the Prophet (sallal laahu alaihi wasallam) who is an intercessor in the court of Allah. This Shifa'at-e-Kubra will be for all, in other words the believers, Kaafirs, obedient and the sinners. The reason for this is because all will be waiting for the reckoning to take place and they will be in great difficulty and torment and they will wish that they were taken and thrown into the dungeons of hell and that they may be freed from the waiting. It is on this basis, that all people from the beginning right upto the end, the followers, the believers, kaafirs and hypocrites will all praise the Prophet (sallal laahu alaihi wasallam). This station of Praise is called the "Maqaam-e-Mahmood". There are also other types of intercession, for example: Huzoor (sallal laahu alaihi wasallam) will allow many to enter Jannat without any questioning. The amount of people that are known in this category is four Arab (one Arab is one hundred million) and ninety Karor (One Karor is 10 millions). This is an amount that we

know. This will be even more than this, which is only known to Almighty Allah and His Rasool (sallal laahu alaihi wasallam). There will be those whose reckoning would have taken place and they would be asked to go to hell. He (sallal laahu alaihi wasallam) will intercede for them and free them from entering hell. He will intercede for some and will remove them from hell. He will elevate the positions of some and allow the punishment of many to be lessened.

Aqida: All levels of Shifa'at (intercession) have been proven for the Prophet (sallal laahu alaihi wasallam), be it Shifa'at bil Wajaahat, Shifa'at bil Muhabat or Shifa'at bil Izn. Only he will reject this, who is a mislead person.

Aqida: The station of Intercession has been already blessed to the Prophet (sallal laahu alaihi wasallam). The Prophet (sallal laahu alaihi wasallam) says, "I have been blessed with (the station) of intercession. Almighty Allah says, "Ask forgiveness for the sins of your special ones and for the ordinary believing men and believing women." If this is not intercession then what is? Other points relating to intercession which will occur on the day of Qiyaamat will be discussed in topic on the hereafter.

Aqida: If a person does not love the Prophet (sallal laahu alaihi wasallam) more than his parents, children and the entire creation, he can never be a Muslim.

Aqida: Obedience to the Prophet (sallal laahu alaihi wasallam) is in reality obedience to Allah. Obedience to Allah is not possible without obedience to the Prophet (sallal laahu alaihi wasallam). If a person is in Fard Namaaz and the Prophet (sallal laahu alaihi wasallam) calls out to him, then he should immediately respond to the call of the Prophet (sallal laahu alaihi wasallam) and present himself in the Court of the Prophet (sallal laahu alaihi wasallam) and such a person is still in Namaaz, no matter for how long he is in the

presence of the Prophet (sallal laahu alaihi wasallam). There will be no interference in his Namaaz.

Aqida: Respect for the Prophet (sallal laahu alaihi wasallam) in other words to honor and revere him is part of Imaan and the basis of Imaan. After bringing Imaan, to respect the Prophet (sallal laahu alaihi wasallam) is the greatest fard from all fard. The importance of this can be gathered from this Hadith Shareef. ‘On the return from The Battle of Khaibar, the Holy Prophet (sallal laahu alaihi wasallam) prayed his Asr Salaah and lay down to rest on the lap of Hazrat Ali (radi Allahu anhu) at a place called Sahba. Hazrat Ali (radi Allahu anhu) had not yet prayed his Asr Salaah. He watched the sun setting and the time of Asr about to expire, but he did not move his lap, as he did not want to disturb the Prophet (sallal laahu alaihi wasallam), thinking that he may be having a dream (a Nabis dream is also revelation). Finally the sun had set. When Huzoor (sallal laahu alaihi wasallam) woke, Hazrat Ali (radi Allahu anhu) explained what had happened. The Prophet (sallal laahu alaihi wasallam) commanded the sun to rise again and the sun rose from the west. Hazrat Ali (radi Allahu anhu) prayed his Asr Salaah and the sun then set.’ This shows that Hazrat Ali (radi Allahu anhu) sacrificed his Asr Salaah which is the middle Salaah in the love of the Prophet (sallal laahu alaihi wasallam), for he knew that even Ibaadat is through the blessing of the Prophet (sallal laahu alaihi wasallam). Another Hadith is in support of the first. ‘In the Cave of Thaur, Hazrat Abu Bakr Siddique (radi Allahu anhu) entered first and then tore his clothes and covered all the holes in the cave. One hole was still open, so he covered it with his toe. He then requested the Prophet (sallal laahu alaihi wasallam) to enter. The Prophet (sallal laahu alaihi wasallam) entered and rested on his lap. There was a snake in the cave which desired to see the Holy Prophet (sallal laahu alaihi wasallam). It rubbed its head against the feet of t Hazrat Abu Bakr (radi Allahu anhu), but he did not move his foot, thinking that it would disturb the rest of the Prophet (sallal laahu alaihi wasallam). Finally the snake bit him on his toe. When Hazrat Abu Bakr’s (radi

Allahu anhu) tears fell on the blessed face of the Prophet (sallal laahu alaihi wasallam), the he (sallal laahu alaihi wasallam) woke. He explained what had happened. The Prophet (sallal laahu alaihi wasallam) applied his blessed saliva on the wound and this gave him comfort. Every year, after that, for twelve years, the poison caused relapse until it was the cause of his passing from this world.

Aqida: To respect and revere the Prophet (sallal laahu alaihi wasallam) now should be in the same manner as when he was physically on this earth before the eyes of the people. This is a great Obligation upon us. When listening to the blessed name of the Prophet (sallal laahu alaihi wasallam), we should do so with great sincerity and honour. We must recite the Durood on hearing his blessed name as this is Waajib (compulsory) “Allahuma Salle Alaa Sayyidina Wa Maulana Muhammadin Ma’dinil Joodi wal Karami Wa Aalihil Ikraam Wa Sahbihil Izaam wa Baarik Wa Sallim” The true sign of love for the Prophet (sallal laahu alaihi wasallam) is to make his zikr (remembrance) him in abundance. Recite Durood Shareef in abundance and when writing his blessed name, always right (sallal laahu alaihi wasallam). Some people write s.a.w etc in short for (sallal laahu alaihi wasallam). This is not permissible and is Haraam. It is also a sign of love and faith, to love the blessed family of the Prophet (sallal laahu alaihi wasallam), His companions, The Muhajireen, The Ansaar and all those who are associated to them. It is also a sign of love, to have enmity for the enemies of the Prophet (sallal laahu alaihi wasallam) even though he may be your father, son, brother or from your tribe. One who does not do so, is false in his claim that he loves the Prophet (sallal laahu alaihi wasallam). Are you not aware of the fact that the Sahaba-e-Kiraam left the elders, relatives and homes for the Prophet (sallal laahu alaihi wasallam). How is it possible to love the Prophet (sallal laahu alaihi wasallam) and at the same time have love for his enemies? Since two things that are opposed to each other can never be gathered together you have to choose one of the two. You can either choose to attain Jannat or go towards Jahanum. The sign of true love is this, that the words

that you use in the court of the Prophet (sallal laahu alaihi wasallam) should be adorned with respect and dignity. You should never use such a word that has even the slightest sign of disrespect in it. Never use his name when addressing the Prophet (sallal laahu alaihi wasallam) as this is not permissible. Always say, Yaa Nabi Allah, Yaa Rasoolallah, Yaa Habeeballah. If you ever have the opportunity of being present in Madinah Shareef, then stand four hand lengths away from the Rauza-e-Paak with hands tied in great respect, like in Namaaz. Lower your head and send Salutations to the Prophet (sallal laahu alaihi wasallam). Do not go to close (you may cause disrespect) and do not look around, and never ever raise your voice, for you will lose all the good which you have gathered in your entire life. It is also a sign of love, to ask from those who know, about the sayings, actions and all related things about the Prophet (sallal laahu alaihi wasallam), so that you may be able to act upon it.

Aqida: Any person who looks at any saying, action, practice or condition of the Prophet (sallal laahu alaihi wasallam) with the slightest contempt, is a Kaafir.

Aqida: Huzoor (sallal laahu alaihi wasallam) is the “Absolute Representative” of Almighty Allah. The entire universe has been given in the possession of the Prophet (sallal laahu alaihi wasallam). He may do as he pleases and he may give whatever he pleases to whomsoever he pleases and he may take whatever he pleases from whomsoever he pleases. There is nobody in the universe that can overturn his command. The entire universe is under his command and he (sallal laahu alaihi wasallam) is only under the command of Almighty Allah and none other. He is the Master of all the people. The entire Jannat is his property. The Angels, skies and earths are all under his command. The keys to Jannat and Jahanum have been given in his blessed hands. Sustenance and all good things are distributed through his exalted Court. The world and the hereafter is one portion of his blessings. The authority of the Shariah has been given in the control of the Prophet (sallal laahu alaihi wasallam), that

he may make Haraam anything upon whom he pleases and make halaal anything upon whom he pleases, and he may excuse one from any obligation that he pleases to.

Aqida: Huzoor (sallal laahu alaihi wasallam) was the first to be blessed with the status of Nabuiwat. On the Day of Meethaq (Covenant), all the Prophets took an oath to bring faith in him and assist him, and it was on this condition, that they too were blessed with Nabuiwat. The Prophet (sallal laahu alaihi wasallam) is the Nabi of all the Nabis and all the Ambia are the Ummati of the Prophet (sallal laahu alaihi wasallam). Each one of them in their era worked under the command of the Prophet (sallal laahu alaihi wasallam) as his deputies. Almighty Allah made the Prophet (sallal laahu alaihi wasallam) the manifestation of His Zaat (Being), and He brightened the entire universe through the Noor (light) of the Prophet (sallal laahu alaihi wasallam), in this sense that Huzoor (sallal laahu alaihi wasallam) is everywhere.

IMPORTANT LAW: Those issues of the Ambia relating to certain Laghzish (mishaps) which occurred (such as Adam alaihis salaam's eating from the tree) are not allowed to be discussed. To read or discuss this except in the Quran or in narrations of Hadith is haraam, in other words strongly forbidden. What right do others have to speak on their issues? Allah is their Lord. He may take their actions as He Wills in which ever manner He Wills. They are His beloved servants. They may show humility in the Court of their Lord as they wish. No other person is allowed to use their words (in such cases) as a credential. One who uses these incidents as proof for himself is cursed. As for these instances which seem to show mishap on their part, are in reality based on thousands of wisdoms and good things (that we can not even understand). In these actions, there are thousands of fruits of benefit and blessings. Look at just the one issue of Hazrat Adam (alaihis salaam). If he had not eaten the fruit, then he would have not come down from Jannat onto earth. The earth would not have been inhabited. Neither would the heavenly books have

been revealed and nor would the Prophet (sallal laahu alaihi wasallam) have come. There would have been no jihad. The doors to hundreds of thousands of possibilities would have been closed. The one thing that opened the door to all this, was the one blessed action of Hazrat Adam (alaihis salaam). These actions of the Ambia are even greater than the best deeds of the Siddiqeen.

THE ANGELS

Angels are created from Noor (light). Almighty Allah has blessed them with the ability to take whatever form they wish. They sometimes come in the form of humans and sometimes in other forms.

Aqida: They do only that which is the command of Allah. They do not act contrary to the command of Allah either intentionally, unintentionally or by error. They are the Masoom servants of Allah. They are free from all major and minor sins.

Aqida: They have been given various duties. Some of them take revelation to the Prophets, some of them are responsible for causing rain, some of them are in charge of the wind, some of them are in charge of delivering sustenance, some of them are responsible for molding the form of the child in the womb of the mother, some are responsible for possessions in the human body, some protect humans against their enemies, some of them are responsible for looking for gatherings of those who make Zikr and to present themselves in it, some write the deeds of the humans, many of them have the responsibility of being present in the Darbaar of the Holy Prophet (sallal laahu alaihi wasallam), some of them are given the duty of carrying the Salutations of the people to the Court of the Prophet (sallal laahu alaihi wasallam), some are responsible for questioning the dead, removing the soul, giving punishment and blowing the Soor (Horn shaped instrument on the Day of Qiyaamat). With the

exception of these duties, there are various other duties given to the Angels.

Aqida: Angels are neither male nor female.

Aqida To accept them to be Qadeem (uncreated) or say them to be the Creator is Kufr.

Aqida: Their number is only known to Him who created them (Allah), and through his informing, His Prophet (sallal laahu alaihi wasallam) knows. Four Angels are most famous: Hazrat Jibraeel, Mikaeel, Israfeel and Izrael (alaihimus salaam). They are superior over all the other Angels.

Aqida: The slightest disrespect towards any Angel is Kufr. Some ignorant people have the habit of referring to their enemies as Malakul Mout (Angel of Death) or Izrael. These are close to words of Kufr.

Aqida: To reject the existence of Angels by saying that Angels only refer to the power of good and nothing else is wrong. These are words of Kufr.

JINNS

They are created from fire. Some from amongst them have been given the power to take whichever form they wish. Their life spans are very lengthy. The mischievous ones amongst them are called Shaitaan. Like humans, they have intelligence, souls and bodies. They even have children. They eat, drink, live and die.

Aqida: There are also Muslims and Kaafirs amongst them, but in comparison to humans, their kaafirs are much more in number. Amongst their Muslims, there are those who are pious and those who

are sinners. They even have Sunni and non-Sunni (Bad Mazhab) amongst them. The number of Faasiqs (open sinners) amongst them is more than that amongst humans.

Aqida: To reject their existence or to say that Shaitaan or Jin only refers to the power of bad is Kufr.

To say that there is no such thing as Jin or shaitaan. It is just the power of bad and nothing else is improper.

AALAM-E-BARZAKH

THE DOMAIN BETWEEN DEATH AND RESURRECTION

There is another world or domain between this world and the hereafter, which is called Barzakh. After death and before Qiyaamat all the humans and jins have to live therein as per their status. Barzakh is much bigger than this earth. The comparison between this world and Barzakh is like the womb of the mother compared to the earth. In it, there is comfort for some and hardships for others.

Aqida: Every person has a set lifespan on earth. It can not be increased or decreased. When the time of his life comes to an end, then Hazrat Izrael (alaihi salaam) comes to remove his soul. The person sees on his left and right Angels for as far as his eyes can see. Angels of mercy come close to believers and Angels of Azaab (punishment) stand on the left and right of Kaafirs. At this moment, the reality of Islam becomes as evident as the bright shining sun to every person (on his deathbed), but to accept Imaan at this time is not acceptable, because the command of Imaan is to accept without seeing, and now everything is apparent and not unseen anymore.

Aqida: Even after death the soul is in contact with the body of humans. Even though the soul leaves the body, the soul knows and

feels everything that happens to the body, just as it was when it was alive and on earth. Actually it feels and knows everything even more than before. On earth, it is the body which receives cold water, cool wind, good food and all other good things, but it is the soul which receives comfort through this. Even if the body feels pain etc. the soul experiences this. The soul also has its own sensations, through which it feels happiness or sadness. The exact same things continue to occur in Barzakh.

Aqida: After death and according to one's religious excellence, the souls of the believers live in various places. Some on their graves, some near the well of Zam Zam, some between the skies and the earths, some in the first, second upto the seventh skies, and some even more higher than this. Some of the souls remain under the Arsh of Allah in lanterns of light and some of them in Alal Aliyain (exalted place). No matter where the soul may be, it keeps continuous connection with the body. It recognizes those who come to the grave and sees them. It even hears their words. The seeing of the soul is not restricted to closeness of the grave. The example of this has been explained in the following manner in the Hadith: 'It is like a bird that was kept in a cage and has now been set free.' The Great Imams have stated, 'Verily when pure souls leave their bodies they connect with the exalted world and they see everything and hear everything like they are present here.' It is in the Hadith Shareef, 'When a Muslim passes away, his path is opened. He may go where ever he desires.' Hazrat Shah Abdul Aziz (radi Allahu anhu) writes, 'The Soul sees far and near alike'. Some of the cursed souls of the Kaafirs remain on their cremation area or on their graves, Some in Chaah-e-Barhoot, which is a canal in Yemen. Some of them are in the first, second and third earths, right up to the seventh earth and some even below this in a place called "Sijjeen". Even their souls, no matter wherever they are, they see, hear and know what is occurring, but they can not go where they desire for they are imprisoned where ever they are.

Aqida: To believe that after death the soul goes into another body or into the body of animal (re-incarnation) is totally baseless and Kufr.

Aqida: Death refers to the separation of the soul from the body. It does not mean the destruction of the soul. One who believes that the soul is destroyed is a Bud Mazhab (mislead corrupt person).

Aqida: The dead person also talks, but with the exception of the general humans and jins, all the other animals etc hear this.

Aqida: When the deceased is laid to rest in his grave, the grave presses him. If he is a Muslim, then it is like when a mother hugs her child very tightly with love. If he is a Kaafir then the grave presses him with such force, that his ribs from the right shoot out from the left and the ribs from the left shoot out from the right.

Aqida: When the people leave after burying the deceased, he hears the sounds of their footsteps. At this time, two Angels appear to him, tearing the earth with their teeth. They look very fierce and frightful. They have black bodies and huge blackish blue eyes, which are as huge as pots (Degs) and blazing like fire. They have long matted hair and their teeth are of many hand lengths, with which they tear open the ground as they come towards the deceased. One of them is called 'Munkir' and the other is called 'Nakeer'. They wake the deceased by jolting him and shaking him vigorously, questioning him in a very harsh voice. The first question they ask is 'Mun Rab'buka?' Who is Your Rabb (Lord)? The second question is 'Maa Deenuka' what is Your Religion? And the third question is, 'Ma Kunta Ta Qooolu fi Haazar Rajul' what did you used to say about this person (whilst you were alive)? If the deceased is a Muslim, then he will answer by saying Rabbi' Allah (Allah is my Rubb) to the first question, Deeniyal Islam (Islam is my Religion) to the second question and Huwa Rasoolullahi sallal laahu alaihi wasallam (He is the beloved Rasool sallal laahu alaihi wasallam) to the third question.

The Angels will ask about who informed him of these answers and He will say, ‘ I read the Book of Allah and brought faith on it and confirmed this.’ It has appeared in some narrations, that after the questions and answer are completed, the Angels shall say, ‘We knew that you were going to say what you have said’ then a voice will call out from the sky, saying, ‘My servant has spoken the truth. Lay down the bedding of Jannat for him, dress him in the garb of Jannat and open for him door of Jannat.’ The cool and fragrant breeze of paradise will flow into his grave, and his grave will be extended for as far as his eyes can see and it will be said to him, ‘Sleep like a bridegroom sleeps’ This is a privilege which shall be awarded to the chosen servants and for the general people, this is for whom it is willed. Otherwise, the expanding of the grave will vary for each person, depending on his religious status. For some the grave will be expanded up to seventy hands lengths and for some, for as much as they wish. Some of the Muslims will also receive punishment in their graves, then through the intercession of their Peers (Mashaa’ikh), the Imams of the Mazhab and the Awliyah Allah, Almighty Allah will accept this intercession through His Mercy and they shall be spared from the torment of the grave. Some have stated that the torment of the grave for a believer who was sinner is only until the eve of a Friday. When this time arrives, then the Azaab (punishment) is removed (and Allah Knows). It is however evident from the Hadith, that any believer who passes away on the eve of a Friday, or on a Friday, or in the month of Ramadaan, then he is spared from the questioning of the grave and from the punishment of the grave. It has also been mentioned that a window of Jannat shall be opened for a believer, in this manner, that first the window of hell shall be opened for him from his left side through which he will experience the intense heat and foul odor of hell. It will then be closed immediately and the window of Jannat shall be opened on his right, and it will be mentioned to him, ‘If you had not answered the questions correctly, then that (hell) was for you. Now this, (Paradise) is for you. This shall be done, so that the deceased may acknowledge the Grace of his Rubb, that how He spared him from such calamity and blessed him

with such a great blessing. The procedure for the Munafiqs (hypocrites) will be totally opposite to the above mentioned procedure. First, the window of Jannat shall be opened for him, and he shall experience the fragrant breeze of Paradise and realise its beauty. It will then be immediately closed. This shall be done, so that he may realise what a great bounty he has lost and how great a calamity he has been plunged into, for disrespecting and saying blasphemous words in the Court of the Prophet (sallal laahu alaihi wasallam). If the deceased is a hypocrite, he will answer the questions of the grave by saying, 'Haa Haa Laa Adree' unfortunately, I do not know anything' He will then say, 'I used to hear the people say this and I too used to say the same.' Then, a voice will be heard from the skies, saying, 'He is a liar. Lay down for him the bed of fire and dress him the garb of fire, and open for him a door of Hell. He will feel the intensity of the heat and two Angels shall be appointed to deal out punishment to him, who will not have the ability to hear or see and in their hands, they will have a with them a powerful metal rod. The force of this rod will be such that if it were struck on a mountain, then the mountain would turn to dust. They will beat him severely with this rod. Snakes and scorpions will also dispense punishment to him by constantly biting and stinging him. Even his evil deeds shall be transformed into vicious dogs, wolves and other forms. These too shall punish and torment him. The good deeds of a person shall take a pleasant form and give him immense comfort.

Aqida: The Punishment of the grave and reward in the grave are both Haq (A Reality). Just as we have mentioned earlier whilst explaining this topic that punishment or reward is for both the body and the soul. Even if the body, is burnt, disintegrated or turned to dust, its original particles shall still remain in existence. All the pain and comfort will be through these particles and on the day of Qiyaamat, the physical body shall be raised again through these particles. These are minute particles, which are found in the spinal column. These particles are known as "Ajabuz Zamb" These

particles are so small, that they can not even be seen through a microscope neither can they be destroyed by fire, nor can they be eroded by the earth. These particles are in reality the seeds of the physical body. The souls will thus be re-entered into the original bodies on the day of Qiyaamat. This change or lessening does not change the human body in any way.

A perfect example of this is a child, who is so small at birth, yet the child grows so quickly into an adult. Another example is that of a strong muscular youth who becomes weak and feeble due to illness. After recovering from an illness, the same youth becomes strong and healthy again. After all this occurring, it can never be said that the person has changed in any way. The situation on the day of Qiyaamat is thus very similar. If a body has been disintegrated and the bones and flesh have turned to dust, no matter where ever its particles may be, Almighty Allah will gather all of it and bring it back into being from its original particles which do not disintegrate. This is known as “Hashr” (The Resurrection). One who rejects the punishment and rewards of the grave, is a mislead person.

Aqida: The Questions of the grave will be asked to a person wherever he lies and it is there that he will receive either reward or punishment. In other words, if a person was eaten by a lion, then the questions shall be asked to him in the belly of the lion and his reward and punishment too will take place in the belly of the lion.

Mas’ala (Law): The sand does not devour (eat) the bodies of the Prophets, Awliyah Allah, The Ulama, martyrs (shuhada), Hafizul Quraan who acted in accordance with the commands of the Quran, the one who is on a level of true love, one who never disobeyed Allah and one who spent his time in reciting Durood Shareef. Any person who says that the Nabis “Are dead and mixed in the sand” is a corrupt and mislead person and worthy of the punishment for blasphemy.

THE HEREAFTER AND RESSURECTION

Verily one day, the earth, the skies, humans, jins and Angels will all expire. Only Almighty Allah is All Existing. Before the world comes to an end, a few signs shall become apparent.

1. Three earth-shattering earthquakes will occur causing many people to be swallowed by the earth. One will occur in the East, one in the West and one in Arabian Peninsula.
2. Knowledge will be taken away, in other words, the Ulama will be taken away from this world (very swiftly). This does not mean that the Ulama will remain and the knowledge will be taken from their hearts (It means that the Ulama will pass from this world).
3. There shall be an excess of ignorance.
4. Adultery will be in abundance. This will be so open, like donkeys mate with one another (without any shame). There will be no modesty between the old and the young.
5. The population of men will decrease and the population of women will increase. For every one man, there will be fifty women.
6. With the exception of the big 'Dajjal' there will be thirty other Dajjals, and all of them will claim to be Prophets, even though the door of Prophethood has been sealed. Some of these Dajjals have already passed, such as Musailama Kazaab, Tuwaila bin Khuwaild, Aswad Ansi, Sajjah (was a female who later accepted Islam) and Ghulam Ahmed Qadiani, etc.
7. There shall be an abundance of wealth. The river Euphrates will unveil its treasures which will form mountains of gold.
8. Lush vegetation and orchards will grow in the Arabian Desert.

9. To remain firm on Islam will be as difficult as holding burning coals in ones hand. People will go to the graveyard and wish that they were amongst the dead.
10. There will be no barkat in time. A year will pass like a month, one month will pass like one week, one week will pass like one day and one day will pass so fast, like when something burns rapidly after catching fire. In other words, time will pass very swiftly.
11. People will feel it a burden to give their Zakaat. They will think of it as a punishment.
12. People will study religion but not for the purpose of religion.
13. Husbands shall become the slaves of their wives.
14. Children will disrespect their parents.
15. People will associate with their friends and shun their fathers.
16. There will be shouting and bickering in Musjids.
17. Music will be in abundance.
18. People will curse their predecessors and use bad language when addressing them.
19. Wild animals (Lions, tigers etc.) will converse with humans. The tip of whips and the tongues of shoes will talk. They will say whatever a person did whilst in the market place.
20. Those disgraced persons who once had no clothes or shoes to wear, will live in huge mansions with pride and arrogance.
21. The appearance of Dajjal. With the exception of Haramain Sharifain (Makkah and Madinah), he will travel the entire world in forty days. In the forty days, the first day will be equivalent to one year, the second day will be equivalent to one month, the third day equivalent to one week and the rest of the days shall all be of twenty fours each. He will travel with great swiftness, like the strong winds steer the clouds. His fitna (corruption) will be very potent. He will have with him a garden and a huge fire. He will refer to his garden as Jannat and his fire as Jahanum. These will go with him where ever he goes. That which looks like a garden, will be fire and that which seems like fire, will be a garden. He will claim to

be Allah. He will enter all those who bring faith in him into his garden and he will enter all those who reject him into his fire. He will bring the dead back to life, He will command barren land to grow lush vegetation, He will cause it to rain, He will cause the livestock to become healthy, When he enters a barren land, those buried there will rise and follow him like swarms of bees. He will show various other amazing signs, and in reality all these will be illusions and the tricks of shaitaan. They shall have no bearing with reality. When he leaves any place, the people living there shall be left with nothing. He will try to enter Makkah and Madinah, and the Angels appointed by Almighty Allah will turn him away from this direction. Three earth tremors shall occur in Madinah Shareef. There will be those who live in Madinah under the pretext of being Muslims, but they will be kaafirs and their end will be with dajaal. These people will leave Madinah with fear of the earth tremors and will join the army of dajaal. The army of the Jews will be with dajaal. The word 'Kaafir' will be engraved on his forehead. All true Muslims will see this clearly, but the kaafirs will not be able to see this. After travelling the world, he will go to Syria. At this time, Hazrat Esa (alaihis salaam) will descend on the Eastern Minaret of the Jaame Musjid of Damascus. It will be early in the morning. The Iqaamat for Namaaz-e-Fajr would have already been called out. Hazrat Imam Mahdi (radi Allahu anhu) will be present in this Jamaat. Hazrat Esa (alaihis salaam) will command him to lead the Fajr Namaaz. Hazrat Imam Mahdi (radi Allahu anhu) will lead the congregation and Dajaal will start melting through the fragrant breath of Hazrat Esa (alaihis salaam), like salt melts in water. This fragrant scent of Hazrat Esa's (alaihis salaam) breath will spread for as far as the eye can see. He will flee and Hazrat Esa (alaihis salaam) will pursue him, and throw a spear into his back, sending him towards the fire of hell.

- 22.** We have briefly explained the descending of Hazrat Esa (alaihis salaam) above. During his era, there shall be abundance of wealth. If any person gives wealth to another in this time, then he shall refuse it. There shall be no jealousy and hatred during this time. Hazrat Esa (alaihis salaam) will destroy all the crucifixes (crosses – symbol of Christians). He will kill the swine. All the people of the book will accept Islam and bring Imaan on him. At this time, there shall be only one religion in the world and that will be Deen-e-Islam and one Mazhab namely Mazhab-e-Ahle Sunnat. During this time, children will play with snakes and goats and lions will graze together. Hazrat Esa (alaihis salaam) will be on the earth for forty years. He will marry and have children. After he passes away, he will be laid to rest in the Rauza-e-Anwar (sallal laahu alaihi wasallam).
- 23.** A brief synopsis of Hazrat Imam Mahdi’s (radi Allahu anhu) arrival is as follows: A time will come when the entire world will be trapped in kufr. During this time, all the Abdaals and the Awliyah from all over the world will make Hijrat to Harimain Sharifain. It will be the only place where there will be Islam. The rest of the world will be filled with kufr. It will be the month of Ramadaan and the Abdaals will be making tawaaf of the Kaaba and Imam Mahdi (radi Allahu anhu) will also be present there. The Awliyah Allah will recognize him and will request to take (Bai’at) the oath of Allegiance at his hands. He will refuse to fulfill their requests. Just then, a voice would be heard saying, “This is Mahdi, the Khalifa of Allah. Listen to what he says and adhere to his commands.” Immediately, all the Awliyah will take bai’at at his hands. He will take all of them with him and journey to Syria. After the killing of Dajaal, Hazrat Esa (alaihis salaam) will receive a command from Almighty Allah, in which Allah will command him to take all the Muslims onto the Mount Toor, since such a nation would emerge, with whom none shall be able to do battle.

24. Yajooj Majooj (Gog and Mgog): They will emerge after all the Muslims go onto the Mount Toor. Their population will be very large. When they pass through Buhira Tibriya (which is a ten mile long river), then the first jamaat that passes through will drink every drop of water in this river. When the second jamaat passes through, they will feel that there was never any water in the river before their arrival. They will kill and destroy everything that is in their path causing mayhem. After all the killings and massacres, they will say, ‘we have killed those all those on earth. Now let us kill those in the sky’. They will launch their spears into the sky and through the Will of Allah, they spears will return to the ground covered in blood. On the mountain Hazrat Esa (alaihisa salaam) and his followers would be facing very harsh conditions. There will be a scarcity of everything. The price of one head of a cow will be even more valuable than the value of one hundred Ashrafis (gold coins) today. Hazrat Esa (alaihisa salaam) and his companions will make dua and Almighty Allah will create a worm in the necks of the Yajooj Majooj. All of them will die instantly. After their destruction, Hazrat Esa (alaihisa salaam) will descend with his followers from the mountain. They will see that the entire earth is covered with the foul smelling remains of the Yajooj Majooj. Again Hazrat Esa (alaihisa salaam) and his companions will make dua. Almighty Allah will send a bird, which will lift their remains and discard of them where Allah Wills. The Muslims will burn the spears, bows and arrows and quivers. These will burn continuously for seven years. After this, it will rain. The rain will cause the earth to be cleaned. The earth will be commanded to grow delicious fruit and vegetation. The skies and the earths will be commanded to unveil their bounties. The condition during this time will be so fulfilling, that one entire congregation will be able to eat one pomegranate (Anaar) and ten people will be able to sit under the shade of the pomegranate peel. There will be barkat

in everything. One entire congregation will be able to drink milk from just one camel, one entire clan will be able to drink the milk from one cow and one entire family will be able to drink milk from one goat.

- 25.** A huge cloud of smoke will appear causing darkness from the earth up to the sky.
- 26.** Daabatul Ard will emerge. This is a creature which will have the Aasa (Stick) of Hazrat Moosa (alaihi salaam) and the ring of Hazrat Sulaiman (alaihi salaam) in its hand. He will make a bright mark on the foreheads of the Muslims, by using the Aasa of Hazrat Moosa (alaihi salaam) and by using the ring of Hazrat Sulaiman (alaihi salaam); he will make an ugly black spot on the foreheads of the Kaafirs. At this time, all the Muslims and Kaafirs will be known clearly to all. This sign will never change. Those who are Kaafirs will never become Muslims and those who are Muslims will never lose their Imaan.
- 27.** The sun will rise from the west. When this phenomenon occurs, then the doors of Tauba will be sealed. If any person accepts Islam after this, his Islam will not be counted.
- 28.** After the passing away of Hazrat Esa (alaihi salaam) and when only forty years are left for Qiyaamat, a fragrant breeze will blow which will pass under the armpits of the people. When this happens, then all the Muslims will pass away and the entire earth will only be inhabited by kaafirs and it is upon them that Qiyaamat will come. Only a few signs of Qiyaamat have been explained here. Some of them are already evident and others are still to occur. After the fragrant breeze blows under the armpits of the people, and when all the Muslims have passed away, then there will come such a time, wherein no child will be born for forty years, in other words there will be no one younger than forty years of age. There will be kaafirs everywhere. There will be none to take the name of Almighty Allah. People will be engrossed in their worldly lives, painting their homes and feasting etc. when

Hazrat Israfeel (alaihis salaam) will be commanded to blow the 'Soor' The sound of the soor will be very low at first and it will then slowly increase in power. People will strain their ears to listen to this sound, which will render them unconscious. This will cause them to die. The skies, the earth, the soor and even Israfeel (alaihis salaam) and all the creation will cease to exist. With the exception of One Allah, nothing else will be in existence. Almighty Allah will say, 'Whose Supreme Rule is there today?' (Where are the Tyrants and the Arrogant today? None will be in existence to answer). Almighty Allah will then say, 'It is only the Rule of One Allah, The Most Powerful'. Then, when Almighty Allah wills, He will cause Hazrat Israfeel (alaihis salaam) to rise again. The soor will be brought back into existence and Allah will command Hazrat Israfeel (alaihis salaam) to blow the soor. All the creation of Allah, the Angels, Jins, humans, animals etc. will come back into existence. The Holy Prophet (sallal laahu alaihi wasallam) will be the first to rise from his blessed Rauza-e-Anwar. He will rise with Hazrat Abu Bakr Siddique (radi Allahu anhu) on his right and Hazrat Umar-e-Farouk (radi Allahu anhu) on his left. Then all the Muslims buried in Makkah and Madinah Shareef will rise. The Prophet (sallal laahu alaihi wasallam) will take all of them with him and go towards the Plains of Resurrection.

Aqida: Qiyaamat will definitely be established. One who rejects this, is a kaafir.

Aqida: If a person's body has been disintegrated, decayed or even devoured by animals; Almighty Allah will gather all of this and raise the body again. On the day of Qiyaamat, people will emerge from their graves without shoes or clothes and uncircumcised. Some people will be on foot whilst others will be on animals. Some will be alone on an animal; others will be two, three, four, five right up to ten persons per animal. The Kaafirs will go towards the Plains of

Resurrection walking on their faces. Some will be dragged towards the Plains by Angels whilst others will be engulfed by fire.

The Plains of Resurrection will be established in Syria. The ground will be made so flat, that if a mustard seed were placed on the opposite end, it would be visible. On this Day of Judgment, the earth will be made of copper and the sun will be only one mile away from the earth. The narrator of the Hadith states, ‘It is not known whether one mile (in this case) refers to the stick used in a surma or the normal distance of a mile.’ Even if it refers to a mile, then it is obvious how intense the heat of the sun will be on that day. Presently, the sun is four thousand years distance away from the earth and the rear of the sun is facing us now whilst on the day of Qiyaamat the sun will face us. When the sun is at its peak on a normal summer’s day, it becomes even difficult to go outside. Imagine the intensity of the sun, when it will be only one mile over our heads. Now, the ground is made of sand and we have shoes etc. to wear. On the day of reckoning, the ground will be of copper and we will be bare feet. There is none that can explain the intensity of the heat at that time. May Almighty Allah protect us.

It will be a time when our brains will boil and we will perspire to such an extent that the perspiration will seep seventy yards into the earth. When the earth can not take in anymore perspiration, the perspiration will rise above the ground. Some will be in perspiration up to their ankles, some up to their knees, some up to their waist, some up to their chest, and some up to their necks. The Kaafirs will be drowning in their own perspiration up to their mouths just as the reigns of a horse are placed in its mouth. Thirst will be so severe, that we can not really explain it. The tongue will become so dry, that it will feel like thorns. The tongues of some will be hanging out of their mouths. The heart will boil and come into the throat.

Every person will be in hardship as per his or her sins. If a person did not give his zakaat properly, then gold and silver will be melted. This

will be used to brand him on his side, back and forehead. If a person did not give Zakaat on his livestock, then these animals will be brought on the day of Qiyaamat. They will be made strong and healthy. He will be made to lie on the hot ground and the animals will run over him stampeding him and piercing him with their horns. When they run over him once, they will return from the opposite direction doing exactly the same thing. This stampeding will continue until the reckoning of the people comes to an end.

With all these hardships taking place, none will be thinking of the other. Brothers will run away from their brothers. Parents will release themselves from their children. A person's wife and children will run far away from him. Every one will be in caught up in his own punishment. None will be able to be of assistant to any one else.

Hazrat Adam (alaihiss salaam) will be commanded to separate the Jahanamis (dwellers of hell) from the Jannatis (dwellers of paradise). He will ask, How many from how many? And the reply will be, 'Nine hundred and ninety nine (go to hell) from every thousand.' This will be such a time, that due to sadness, children will become old. Women carrying children will miscarry. It will seem as if every one is intoxicated (This will be due to their immense fear and sadness), even though they will not be intoxicated in reality.

The Punishment commanded by Allah is very intense. I am not sure of which of the hardships to explain. If there were one or two, or even one hundred or thousand, I would be able to explain them, but on the day of Qiyaamat, there will be numerous hardships that we will face, and all that we can really do, is ask for salvation. These hardships will not last just for a few hours, days or months, but for the entire day of Qiyaamat, which will be equivalent to fifty thousand years.

After almost half the day passes, and the people find themselves in the same frightening position, they will consult with one another and

decide that they need to find someone to intercede on their behalf. They will finally decide to present themselves in the court of Hazrat Adam (alaihis salaam), because he is the father of all humans and Almighty Allah created him with His Dast-e-Qudrat and blessed him with a place to live in Jannat, and gave him the great gift of Nabuiwat. After much difficulty, they will find their way to Hazrat Adam (alaihis salaam). They will say, ‘O Adam (alaihis salaam)! You are the father of all humans. Almighty Allah created you with His Dast-e-Qudrat and He entered a chosen soul into you. He commanded the Angels to prostrate before you and He kept you in Holy Paradise. He blessed you with the knowledge of the names of all things. Almighty Allah has also made you ‘Safee’ (His Chosen Friend). Please have mercy on our pitiful condition and intercede on our behalf, so that Almighty Allah releases us from this punishment and torment. Hazrat Adam (alaihis salaam) will say, ‘This is not my position (to intercede). Today I am in thought about my own position.’ He will say that the Wrath of Allah is so intense, that never has it been seen in this intensity before and never will it be seen again. He will ask them to go to another. They will ask about where they should go and he will recommend them to go to Hazrat Nooh (alaihis salaam) as he is the first Rasool whom Almighty Allah sent on earth for the guidance of a nation.

The people will then go to Hazrat Nooh (alaihis salaam) and they will praise his excellence. They will then ask him to intercede on their behalf. Here too, they will receive the same answer. He will then send them to Hazrat Ibraheem (alaihis salaam) as Allah had blessed him with being His “Khaleel” They will go to Hazrat Ibraheem (alaihis salaam) and he too will give the same answer. In brief, they will then go to Hazrat Moosa (alaihis salaam) who will in turn send them to Hazrat Esa (alaihis salaam). He too will tell them that it is not within his power to intercede on this day. He will ask them to go to him, in whose hands Allah has given the authority of intercession, and who is without any fear even on this frightful day. He will ask them to go towards the leader of all the children of Adam

(alaihis salaam). He will send them towards Khatimun Nabiyeen Muhammad (sallal laahu alaihi wasallam), saying that it is he who has the authority of intercession. The people will go around in circles looking for the beloved Rasool (sallal laahu alaihi wasallam) until finally they find him. They will say, ‘O Muhammad (sallal laahu alaihi wasallam)! Almighty Allah has blessed you with the power to open the doors of intercession. They will praise the Prophet (sallal laahu alaihi wasallam) in the best manner possible and beg his assistance. The Holy Prophet (sallal laahu alaihi wasallam) will answer by saying, “I am for this reason. I am the one for whom you have been searching all over.” The Prophet (sallal laahu alaihi wasallam) will then enter into Sajdah and intercede on our behalf. Almighty Allah will say, ‘O Muhammad (sallal laahu alaihi wasallam)! Lift up your head (from sajdah) and say whatever you wish to say and it will be heard. Ask whatever you desire and it will be fulfilled and intercede, for your intercession is accepted. In another narration, it has been mentioned, “Ask and it will be complied with.”

The Prophet (sallal laahu alaihi wasallam) will then intercede and every person will be interceded for including a person who has Imaan equal to a mustard seed in his heart. Huzoor (sallal laahu alaihi wasallam) will even remove such persons from hell, who accepted Islam with a sincere heart and but not do any good deeds, the Prophet (sallal laahu alaihi wasallam) will even remove him from hell. All the other Prophets will then be allowed to intercede for the Ummats. The Awliyah Allah, Shaheeds, Ulama, Hufaaz, Hajees, and every person who has been blessed with some religious status, will be allowed to intercede for their relatives and friends. Some people will go to the Ulama and remind them that they had given them water for wudhu on certain occasions and clay pieces to answer the call of nature. The Ulama will even intercede for these people.

Aqida: Reckoning on the last day is the truth. We are definitely going to be accountable for our deeds.

Aqida: One who rejects the issue of accountability and reckoning is a kaafir. There will be those whom Almighty Allah will question in privacy and they will accept all their wrongs and fear the judgment of Allah. Allah will say, 'I hid your sins whilst you were on earth, and now I am forgiving you.' Some people will be questioned with much firmness and those who are questioned in this manner will have their fate sealed. He will ask some, 'Did I not bless you with respect and dignity? Did I not make you a leader amongst your people? Did I not give in your property, horses and camels? With the exception of these Almighty Allah will remind them of various other bounties which He bestowed upon them. They will answer in the positive, saying that it is true that Almighty Allah had blessed them with everything. Allah will say, 'Did you know that you were to meet with me?' and they will answer negatively. Almighty Allah will say, 'Then just as you did not remember me, We too shall leave you trapped in this punishment.'

When Almighty Allah will remind some of the kaafirs about His bounties and He questions them about what they did, then they will say that they brought Imaan in Allah, His Books, and His Prophets. They will claim to have established Namaaz and Fasting. They will also say that they gave Sadqa and did various other good deeds. Almighty Allah will then silence them and bring witnesses unto what they have said. These people will be confused about who will be brought as witnesses against them. A seal will be placed onto their mouths and the rest of their body will be commanded to testify. Their thighs, flesh, bones, hands and feet etc. will testify against him and the truth will be heard, and they will be thrown into the dungeons of hell. The Prophet (sallal laahu alaihi wasallam) said, 'Seventy thousand people from my Ummat will enter Jannat without reckoning and through their blessings, another seventy thousand will enter Jannat with each one of them and Almighty Allah will send another three Jamaats into Paradise with them. It is not known concerning how many persons will make up each jamaat. Allah

knows the number of people in each Jamaat. All those who performed Tahajjud will be allowed to enter Paradise without reckoning. In this Ummah, there will also be such a person, whose ninety nine journals will be of sins and each journal will be as far as the eye can see. All these books will be opened and Almighty Allah will ask him if he has any complaint about any of the deeds that have been presented. Allah will ask if Kiraaman Kaatibeen (Angels who write our deeds) are justified in what they wrote. He will answer by saying that all that has been written is the truth. Almighty Allah will ask if he has any excuse and he will say that he does not have excuse for his sins. Almighty Allah will say, 'Your one good deed is present with Us. Today, you will not be treated unjustly.' A piece of paper will be presented on which will be written 'Ash Hadu An Laa ilaaha ilal laah wa Ash Hadu An'na Muhammadan Abduhoo Wa Rasooluhu' and Almighty Allah will command for it to be weighed. He will say that this one piece of paper is nothing compared to all his bad deeds, and Almighty Allah will again tell him that he will not be treated unjustly. Then, all his journals of bad deeds will be placed on one end of the scale and the piece of paper will be placed on the other end of the scale. That piece of paper will weigh more than all his journals of bad deeds. There is no limit to the Mercy of Almighty Allah. Through His Mercy, little things may become vast.

Aqida: On the day of Qiyaamat each person will be handed his books of deeds. The obedient servants of Allah will receive it in their right hands and the sinful ones in their left hands. The Kaafirs chest will be torn open and his hands will be thrust into the chest and pulled out through his back. Then his deeds will be handed over to him.

Aqida: The Prophet (sallal laahu alaihi wasallam) has been blessed with the Pool of Kauthar. This is Haq (a fact). The length and width of Kauthar is equal to the distance covered during one month's journey. On its banks, there are very beautiful dome shaped structures made from pearls. Its four ends are all of the same

measurement, in other words all equal right angles. Its sand is fragrant with musk. Its water is whiter than milk, sweeter than honey and more pure than musk. Once you take a sip of kauthar, you will never be thirsty again. There are goblets floating on kauthar, which are more than the number of stars in the sky. There are two streams of Jannat that lead into the Pool of Kauthar. One is of gold and the other of silver.

Aqida: Meezan (The Scale) is Haq (True). The good and bad deeds of the people shall be weighed on this scale. The plates of this scale will work different from the ones on earth. The one which is heavy will be suspended whilst the one which weighs less will face downwards.

Aqida: Almighty Allah will bless the Prophet (sallal laahu alaihi wasallam) with Maqaam-e-Mahmood (The Station of Praise). It is here that all the creation from the beginning up to the end will praise him.

Aqida: The Prophet (sallal laahu alaihi wasallam) will be blessed with a banner (flag) which will be called Liwa ul Humd (The Flag of Praise). All the believers from the time of Hazrat Adam (alaihis salaam) right up to the end will be gathered under this banner.

Aqida: Pul Siraat (The Bridge) is Haq (True). This is a bridge which is constructed over the fire of Hell. It is thinner than a hair and sharper than a sword. This is the only road that can be taken to go to Jannat. The Prophet (sallal laahu alaihi wasallam) will be the first to cross the Pul Siraat, then All the Ambia and Mursaleen (alaihimus salaam), followed by the Ummat of the Prophet (sallal laahu alaihi wasallam) and then the Ummats of all the other Prophets. One will pass over pul siraat as per his deeds. Some will pass as fast as the flash of lightning. Some will pass like wind travelling at high speeds. Some will pass as fast as birds fly, whilst others will pass in the speed of a fast horse. Some will travel in the speed of a running man

and some will be dragging themselves on their bottoms. There will be those who will be passing as slow as ants.

On both ends of Pul Siraat, there are two massive iron rods with curved ends like hooks (Only Allah and His Rasool sallal laahu alaihi wasallam know how huge they are). It will seize whomsoever it is commanded to seize. Some of those seized will be severely wounded, but will manage to pass pul siraat, whilst others will be plunged by it into the fire of hell. The entire nations will be struggling to pass over pul siraat, but our pure master, the intercessor for the sinful (Muhammadur Rasoolullah sallal laahu alaihi wasallam) will be waiting on the other end of Pul Siraat praying for his Ummah to pass with safety. He will be saying, “Ya Rabbi Sal’lim Sal’lim” O Allah grant them safe passage. O Allah grant them safe passage. Rasoolullah (sallal laahu alaihi wasallam) will not remain in one spot on the day of reckoning. Sometimes he will be near the Mizaan interceding for those whose good deeds are few, allowing them to be pardoned, and immediately he will be at the Pool of Kauthar quenching the thirst of his thirsty Ummat. From there he will move to Pul Siraat. The beloved Rasool (sallal laahu alaihi wasallam) will be lifting those who fall on their way to Jannat. In other words, the Prophet (sallal laahu alaihi wasallam) will be at every juncture comforting his Ummah. Everyone will be calling out to him for his assistance, and who else can be called upon in such a difficult time? Since every one will be in his own hardship. He (sallal laahu alaihi wasallam) will be the only one who will not be concerned about himself but he will be carrying the responsibility of the entire Universe.

This day of Qiyaamat will take fifty thousand years to pass and it will be a day full of the most testing hardships and difficulties. This day will be made very easy for the pious and chose servants of Allah. For these pious servants, the fifty thousand year day will pass like the amount of time that it takes one to read one Fard Salaah, and in

reality, it will pass even faster than that. For some, this day will pass as fast as the blink of an eye. “

“The Day of Qiyaamat for the righteous is like the blinking of an eye and even less than that.”

The greatest blessing upon the Muslims on that day will be the great opportunity of seeing Almighty Allah. There is no blessing greater than this. Once a person sees Almighty Allah once, he will enjoy the blessing of the Divine Vision forever. It is something that he shall never forget. The first person to make Deedar (see Almighty Allah) will be the Holy Prophet (sallal laahu alaihi wasallam).

Up to this point, we have very briefly discussed the issues relating to the Day of Resurrection. After the entire day of reckoning ends, we will enter our final abode, which is for ever. Some will receive the abode of peace and tranquility which is called Jannat (paradise) whilst others will enter the abode of pain and suffering which is called Jahanum (hell).

Aqida: Jannat and Jahanum are Haq. One who rejects this, is a Kaafir.

Aqida: Jannat and Jahanum have been created by Allah hundreds of thousands of years ago and are in existence even now. It is not true to say that Jannat and Jahanum do not exist and will be created close to or just before the last day.

Aqida: Qiyaamat, resurrection, the reckoning, accountability on the last day, reward, punishment, Jannat and Jahanum mean the same as it is generally understood by the true Muslims. Any person, who claims these to be true, yet shows different meaning for them (e.g. To say that reward refers to seeing ones good deeds and being pleased or punishment refers to being saddened by your bad deeds and the day of resurrection only pertains to the souls etc). Such a person is in

reality rejecting all the above mentioned beliefs and such a person is termed a Kaafir. Now a brief discussion on Jannat and Jahanum is being presented (for your perusal).

JANNAT (PARADISE)

Jannat is an abode which Almighty Allah has created for the believers. He has placed such splendors in Jannat, that no eye has ever seen this before and no ear has ever heard of it, and nor has the thought of these splendors even passed through the mind of any person. None can ever experience the true realities and bounties of Jannat (in this world). The only one that has been blessed with experiencing all the bounties and all the beauties of Jannat is the holy Prophet (sallal laahu alaihi wasallam).

Whatever has been explained about Jannat, is only to give one an idea of the beauties and splendors of Jannat. The most beautiful things on this earth can not be compared in any way to anything in Jannat. There is no doubt, that nothing can be compared to Holy Paradise, but the Holy Kaaba is greater in status than Jannat and as for the Blessed Grave of the Prophet (sallal laahu alaihi wasallam), then this is even greater than the Kaaba and more majestic than the Arsh of Allah which is the most Majestic station in the skies.

The Arsh is a creation of Allah and the Holy Prophet (sallal laahu alaihi wasallam) is the greatest of all creation. It is thus very evident that the Prophet (sallal laahu alaihi wasallam) being the greatest of Allah's creation is without doubt more exalted in position than the Arsh.

One can therefore not compare the pleasures and tranquility of Jannat. If one of the maidens of Jannat has to peep into the world, then through her beauty, the entire skies and earth will be lit up and be filled with fragrance. Her beauty will surpass the brightness of the

sun and the moon. Her head gear is greater than the world and all its possessions. If a Hoor (maiden of Jannat) has to show her palm between the skies and the earth, then the creation will be plunged into turmoil due to her beauty. If she reveals her head gear, then its beauty will be more than that of the sun. The sun compared to the beauty of her headgear will be like a candle in front of the sun. If anything from Jannat equivalent to a finger nail has to fall onto earth then the entire skies and earth will be adorned by it. If the comb of a Jannati is revealed, then the brightness of the sun will be hidden. The smallest space in Jannat (even an amount of space that one needs to keep a dustbin) is greater than the world and all its possessions. Only Allah and His Rasool (sallal laahu alaihi wasallam) know how vast Jannat is. The explanation for understanding is that it has one hundred levels. The distance between every two levels is the distance between the skies and the earth. As for the issue of how vast each level is, then no such narration comes to mind right now. It is mentioned in Tirmizi Shareef, that if all the worlds have to put into one level, then this one level is sufficient for everything. There is a tree in Jannat that if a fast horse has to ride in its shade for a hundred years, it will still remain under its shade. The doors of Jannat are so broad that from one end to the other of one door is the distance that a fast horse will travel in seventy years. With all this, the amount of people that will enter Jannat will be so many, that they will be touching elbows struggling to enter. Because of the crowds of people, the doors will start to make noises. There are all types of Mansions therein, which are made of precious stones. They are so beautiful and pure, that the inside can be seen from outside and the outside can be seen from inside.

The walls of Jannat are made from gold and silver bricks, which are fixed together by musk. One brick will be made of gold followed by a silver one. The ground will be made of saffron and instead of stones; there will be pearls and other precious stones. It is in one narration that the bricks of Jannat are of white pearl, reddish diamonds, green emeralds. These bricks have been placed alternately

and are bound by musk. Instead of grass, there is saffron, pearls instead of stones, and sand made from amber. There is a tent in Jannat, made from pearls. The height of this tent will be sixty miles. There are four rivers in Jannat, one of water, one of milk, one of honey and one of heavenly wine. There are streams which flow from each river into the homes of every Jannati. The streams in Jannat do not flow after being dug up, but they flow on the surface. The banks of each stream are of pearls and rubies and the sand below the water is made from musk.

The wine of Jannat is not like the wine of this world, which is overcome with a foul odor and a bitter taste and causes a person to become drunk, and lose his sense of judgment. The wine of Jannat is pure of all the above mentioned shortcomings (which are found in the wine of the world). The Jannatis will eat all delicacies in Jannat. Whatever they desire for will appear before them. If a person sees a bird and wishes to taste its flesh, then immediately it will appear well cooked before him. If he thinks of water etc. then the Jug will come by itself in his hand. The jugs will have the exact amount of water, milk or honey in it that the person desires. There will not be one drop more or less than desired by the Jannati. After the person drinks from it, it will return to where it came from. In Jannat there will be no impurities, such as urine, stool, nose fluid or ear fluid etc. The Jannatis will only burp a fragrant and comfortable burp. Ones perspiration will be fragrant and comfortable and this will cause all the food eaten to be digested. The scent of musk will be present in ones burp and perspiration. Every person will have the strength of one hundred men, to eat, drink and gain sexual satisfaction. Those in Jannat will continuously make Tasbeeh with intent and without intent like the flow of ones breath. There will be ten thousand servants standing at the head side of every person. Each one of them will have a bowl of gold and a bowl of silver in their hands, which will be full of all exalted and splendid things. No matter how much a person eats, the taste will never become less. In reality the taste will increase. Every morsel will have seventy tastes and each taste will be

better than the next, which will be felt simultaneously. The clothes of the Jannatis will never become old and they will remain young forever. When the first group of Muslims enters Jannat, their faces will be as bright as the full moon. The second Jamaats faces will be as bright as the brightest star. They will all live in harmony and there will be no disunity or jealousy amongst them.

From amongst the maidens of Jannat given to the men, there will be at least two such maidens, that even though they will be wearing seventy sets of clothes, their ankles will be seen through these clothes like red wine is seen through a clear glass and this is because Almighty Allah has compared them to rubies. If one makes a hole in a ruby and threads a string through it, then the string will be clearly seen through the precious gemstone. A man will see his face in her face more clear than seeing in a mirror. The smallest pearl that she wears will be so beautiful, that it will give brightness from the east right up to the West. One narration says that if a man places his hand on her back, then he will be able to see it through her clothes and flesh. If the clothes of Jannat have to be worn in the world, then all those who see it will fall unconscious, and the sights of the people will not be able to bear its powerful rays. When a man goes to a maiden of Jannat, he will find her pure and chaste as the first time, but there will be no discomfort for the male or female. If a hoar has to drop her saliva into the sea, then because of the sweetness of her saliva, the entire sea will become sweet.

It is in one narration that if the maidens of Jannat have to drop their saliva into the seven seas, then the seven seas would become sweeter than honey. When a person enters Jannat, then two maidens will sing to him at his head side in a very beautiful voice. Their singing will not be the shaitani songs of this world, but it will be the Praise of Almighty Allah. They have such sweet voices, that the creation has never heard such a sweet voice. They will also sing a song in which they will say, 'We are to live for ever and will never die. We are those in comfort and will never be trapped in discomfort. We are

happy and will never be sad. Congratulations to those who have become ours and we have become theirs. With the exception of hair on the head, eye lashes and eye brows, the Jannatis will not have any other hair. An ordinary Jannati will receive 80 000 servants and seventy two wives. He will be given such a crown that the smallest pearl in it will illuminate the entire east and west. If a person wishes to have a child, then they will become pregnant and have a child within a moment. They will not be older than thirty years of age. They will not feel the need to sleep, since sleep is a kind of death. When the Jannati enters Jannat, then each will receive a status according to his or her deeds.

After a week, the Jannatis will be given the permission to make deedar of Almighty Allah. The Arsh of Allah will appear in one of the gardens of Paradise and the Jannatis will see Almighty Allah. Pulpits of Light, pearls, rubies, emeralds, gold, silver, musk and camphor will be laid for the Jannatis to sit on. None of them will feel inferior to another. They will see Almighty Allah so clearly, as every person sees the sun or the full moon from wherever He is (this is an example without comparison). Almighty Allah will address some of the Jannatis reminding of their sins and wrongs. He will say, 'O certain person, the son of certain! Do you remember that which you did on such and such a day' The person being addressed will humbly say, 'O Allah, have you not pardoned me?' Allah will say, 'Yes I have pardoned you. It is through my Mercy that you have received this position. 'Everyone will still be in this highly special condition, when the sky will become overcast with clouds and a fragrance will rain upon them, and it will be a fragrance that they have never smelt before. Almighty Allah will say, 'Go towards the place of respect which I have prepared for you and take as you desire.' They will go towards a special market place which will be guarded by Angels. They will see those items, which they had never seen or heard of and nor did it cross their thoughts. They will be given whatever they desire. There will be no buying and selling. The Jannatis will meet with one another in this market place. The one with a less status will

see the clothes of the one with higher status and admire it. All of a sudden he will feel that his own clothes are the best. This is because there is no sadness in Jannat. From their, they will each go to their respective homes. Their wives will welcome them and say that their beauty has increased and is now more than when they had left their homes. They will say that they have been blessed with the honor of sitting before Almighty Allah. It is for this reason that we have become so illuminated.

When the Jannatis wish to meet with each other, then either their thrones will move to wherever they desire or they will be transported by very swift animals. If they intend to visit any person or place, then their desire will be instantly fulfilled. The Jannati of the most humble order, will have wives, orchards etc that will stretch out for a distance of a thousand years. The most chosen ones in Jannat will be blessed with making deedar of Almighty Allah morning and evening. When the Jannatis enter Jannat, then Almighty Allah will ask if they desire anything else. They will say, 'You brightened our faces and entered us into Jannat. You freed us from Hell. There is nothing else we desire.' Then, the veils will be removed and the Jannatis will make deedar of Almighty Allah. Could they receive anything greater and more valuable than the opportunity to make Deedar of Almighty Allah?

'O Allah Almighty, Bless us with the great opportunity of making Your deedar through the blessings of Your Beloved, Generous and Merciful Prophet (sallal laahu alaihi wasallam)'

DOZAKH (HELL)

This is an abode in which is the clear demonstration of the wrath of Almighty Allah. Just as there is no end to his mercy and grace, which can not be understood by the human mind, in the same way, there is

no limits to his wrath. All the pain, suffering and torment that a person can imagine is very unparallel compared to the wrath of Allah. That which has been mentioned in the Quran and Hadith concerning the wrath of Allah is being briefly explained in this discussion, so that Muslims may read this and ask refuge from the wrath of Allah, and that they should abstain from those practices which will lead them towards hell. It is in the Hadith Shareef that when a person asks for refuge from hell, then Jahanum requests Almighty Allah to grant him refuge. The Quran has warned us on many occasions to fear Hell and stay away from those things which lead one towards hell. As a means to educate us, our beloved Rasool (sallal laahu alaihi wasallam) would often ask refuge from the fire of Hell. The flames and sparks of jahanum will be as high as huge mansions. When leaping into the sky, the flames will seem like a caravan of yellow camels. Man and stone are the fuel of Jahanum. The fire of the world is one portion of the seventy portions of the fire of hell. The lowest form of punishment is this, that a person will be made to wear shoes of fire and this will cause his brains to boil like a copper pot boils. He will think that he is receiving the worst punishment, whereas he will be facing the least punishment. Almighty Allah will ask him if he had the entire earth, would he give it in return for refuge from this torment. He will reply in the positive. Almighty Allah will say that when he was in the spine of Hazrat Adam (alaihis salaam) then Allah asked him only obey one thing and that was never to make kufr and he did not take heed to this. The fire of Jahanum has been fanned for a thousand of years until it became red. It was then fanned for another thousand years until it became white. It was then fanned for another thousand years until it turned black. It is now completely black, wherein there is no sign of light. Hazrat Jibraeel (alaihis salaam) took an oath to the Prophet (sallal laahu alaihi wasallam) and said, 'If the doors of Jahanum are opened even equivalent to the point of a needle, then all the people on earth will die due to the intensity of the heat.' He then swore an oath and said, 'If the warden of Jahanum had to appear to the people then all of them would die due to his fierce appearance.' He also took and

oath and said, 'If one link from the chains of a jahanami has to be placed on a mountain, then it would begin to tremble, and it will not be able to bear this until it will finally sink deep into the earth.'

The fire of this world is so intense and there is none who can dispute this. In hot weather it is extremely difficult to stand near a fire. This fire, begs Almighty Allah never to enter it into the fire of hell again and amazingly man seems to have no fear and does all that which will lead him into hell. Man does not fear that fire which even the fire fears. Almighty Allah alone knows the dept of Jahanum. It is in the Hadith Shareef, that if pillar of rock is thrown into Jahanum from outside it, then even after travelling for seventy years, it will not reach the bottom of hell, whereas if a person throws a ball from the heights of the sky in the morning will reach earth by night. Hell has numerous valleys, levels and wells. There are certain dungeons in hell from which even hell itself asks refuge seventy times a day or even more than this. There are numerous punishments which the Kaafirs will face in Jahanum. The Angels will beat them with such heavy iron rods that if one rod has to be kept on earth, than all the humans and jins together will not be able to lift it off the ground. There are massive snakes and scorpions in hell that look like long necked camels. Their stings and bites are so venomous and painful, that the pain and effect will be felt for a thousand years. The jahanamis will be given so hot water, like oil that has been boiled to its highest intensity. When they bring it close to their mouths, the intense heat will cause the skin on their faces to fall off. Boiling water will be poured onto their heads. They will be given the matter to drink which passes from the body of the jahanamis. They will be given thorny fruits to eat. The foul smell of these fruits is so intense, that if one piece of it falls on earth the entire cycle of humanity will be effected. When they are hungry, they will be given these fruits to eat. When they eat it, its thorny nature will cause it to be lodged in the throat. They will ask for water and they will be given water that is so hot, that when it reaches their bowl, it will cause the intestines to disintegrate and flow out of the body. They will rush towards

water like camels that are tired due to intense heat. When the kuffaar become weary of the punishment, they will discuss with one another and agree to summon Hazrat Maalik (alaihiss salaam), who is the gate keeper of Hell. They will say, 'Please end our lives' Hazrat Maalik (alaihiss salaam) will not reply to them for one thousand years. After a thousand years he will say, 'Do not call to me. Call out to Him, Whom you have disobeyed.' They will then call out to Almighty Allah with his merciful names for a thousand years. Almighty Allah will not reply to them for a thousand years. After this time, He will say, "Be off. Remain in Jahanum and do not call out to me." The Kuffaar will then become disillusioned and will scream and wail like donkeys. They will cry so bitterly that deep scars will form on their faces. They will cry blood and matter instead of tears. The blood and matter will be so much that ships would be able to sail in them. The jahamis will be so ugly that if one jahanami has to be brought onto earth then all the people on earth will die due to his ugliness and foul odor. The bodies of the Jahamis will be inflated to such an extent, that to travel from one shoulder to the other shoulder will take three days on fast horse. Their skins will become forty two yards thick and their tongues will hang out of their mouths for one to two miles distance. The place, where they sit, will be like the distance between Makkah and Madinah. They will sit in Jahanum with twisted faces. Their upper lip will stretch up to the top of their heads and their lower lip will hang over their navels. The form of the kuffaar in Jahanum will not be the form of humans, because Almighty Allah created the form of humans as the best of moulds and more so, because it is the example of the appearance of the beloved Rasool (sallallahu alaihi wasallam). The form of the Jahanamis will be that which has been explained above. Finally the kuffaar will be placed into caskets of fire equivalent to their heights. A lock of fire will be placed onto this casket and this casket will be placed into another casket of fire with fire between it and a lock on it. These will then be placed into a third casket and then thrown into the depths of Hell. The person in each casket will think that he is the only one left in hell. This will be the most intense punishment and it will be forever.

When the Jannatis enter Jannat and those that are to remain in hell are in hell, then death will be brought in the form of a ram on a bridge between heaven and hell. All the dwellers of heaven and hell will be summoned. The Jannatis will fear that they are to be removed from Jannat and the Jahamis will think that they have received refuge from hell. They will be asked if they recognised the ram and all will say that it is death. The ram will then be slaughtered and it will be said, ‘Death is no more. O Jannatis remain in Jannat forever and O Jahamis remain in Jahanum forever. The Jannatis will be ecstatic with happiness and the Jahanamis will be sad forever.

“We pray that Almighty Allah pardons us and favors us with his Mercy in this world and in the hereafter”

IMAAN AND KUFR FAITH AND UNBELIEF

Imaan is to accept with the heart all those things which are the necessities of Deen. To reject any one of the necessities of Deen is known as Kufr (infidelity), even if one accepts all the other necessities of Deen. Necessities of Deen refer to all that which ever individual Muslim is aware off. In other words, the Oneness of Allah, The Nabuiwat of Prophets, Jannat, Jahanum, Resurrection and Reckoning etc. For example, he must accept the finality of the Holy Prophet (sallal laahu alaihi wasallam). This must be accepted without any doubt or reservations. Any Muslim who does accept these principles of faith is no longer a Muslim. A Muslim who lives in a normal community has to be aware of the fundamental necessities of Islam. This however does not apply to those who live in mountains and forests etc. which is completely away from civilisation. This category of people will not lose their faith if they are unaware of these aspects of faith. These people will be regarded to be out of the folds of Islam if they totally reject any basic Islamic beliefs. The

above mentioned law is only for those who are away from actual civilisation. This law will not apply to those of us that live in civilised communities and are aware of all the necessities of Deen. Such Muslims who live in civilised societies need to also follow the commands strictly through their practices and statements.

It must be noted that this refers to communities that are totally distant from civilisation, meaning that none from another community is able to go them and none from their community is able to go to another place to attain proper knowledge of Deen.

Aqida: The sincere conviction from the dept of the heart is the actuality of Imaan. The physical actions are not part and parcel of Imaan in actuality. As for the announcement of Imaan through word of mouth, then if after accepting Islam, a person does not get time to say this with the tongue, then in the sight of Allah he is a believer. If he had the time to say it with the tongue and he was asked to do so and he still abstained from doing so, then he is still a Kaafir. If he was not asked to confirm his Imaan verbally or secretly, then according to the law in this world he will be recognised as a Kaafir. Neither will his Janaaza Namaaz be performed and nor will he be buried in the Muslim cemetery, but in the sight of Allah he is a Muslim (as Allah is aware of him secretly accepting Islam in his heart), for as long as he does not portray any action which is against Islam.

Aqida: To be a Muslim, it is also compulsory not to verbally reject anything which is from amongst the necessities of Deen. Even if a person accepts all the other necessities and says that he is only rejecting it verbally but has faith in it in his heart. A Muslim can never utter words of kufr and only he will utter such words of kufr, who harbors such thoughts in his heart, and says whatever he pleases whenever he pleases. Imaan is such a firm conviction, that there is no room for disagreement present in it.

Mas'ala (Law): If (Allah forbid) a person was forced into uttering words of kufr, in other words, his life has been threatened and those threatening him say that they will cut off his body parts etc. then one must be completely sure that the ones threatening definitely have the ability to do this, then in this circumstance, he is given latitude. However, in heart he should still have conviction of Imaan and it should actually be even stronger now. It is however more exalted that one gets killed and does not utter these words of kufr.

Mas'ala (Law): Ones physical practices are not included in the actual theory of Imaan. There are however certain actions which when done, will cause a person to become a kaafir. Examples of these actions are : To make sajdah to the sun and the moon, to kill a Prophet, to say blasphemy against a Prophet, To insult the Kaaba Shareef or the Holy Quran, or to look at any sunnat with in a bad way. All these are without doubt Kufr. In the same way, there are certain practices which are signs of kufr, such as wearing a Zannaar, growing a choti (bunch of hair grown on the back of head by hindus), or applying the qashqa (the mark made on the foreheads by hindus indicating their conviction as hindus). The Great Jurists have labelled one who does these actions as a Kaafir. Now, that these actions show kufr, then the person who has done them will have to read the Kalima again and make Nikah again with his wife if he was married.

Mas'ala (Law): To say that to be haraam, which is prove to be halaal from the Quran and to say something which is ordained as haraam to be halaal is Kufr, on condition that this command is from the necessities of Deen and the one who is rejecting it is well aware of the command.

Mas'ala (Law): In the principle beliefs (Usool-e-Aqaaid), one is not allowed to make Taqleed (To have difference of opinion like the four Imams have on issues of practice such as Namaaz, Fasting etc). To make taqleed in certain practical aspects of Deen is allowed. It is for this reason that there are two basic branches in the Ahle Sunnat. One

is the “Maatureediya” in other words those that prescribe to the school of thought of Hazrat Abu Mansoor Maatureedi (radi Allahu anhu) and “Ash’a’ira, who prescribe to the school of thought of Hazrat Imam Sheikh Abul Hassan Ash’ari (radi Allahu anhu). Both these branches are proper branches of the Ahle Sunnat Wa Jamaat. Both are on Haq (The True Path). They do not differ in principle beliefs (Aqida). Their differences are in certain practical issues (such as Namaaz, wudhu etc and how these practices should be performed). Their differences are like that of Hanafi and Shafi’i etc. Both are on righteousness and one can not contradict one another.

Mas’ala (Law): There is no increasing or lessening in Imaan. Only that which has form, shape, height, width and length can be increased or lessened and Imaan is pure of all these. Imaan is declaration and a declaration is a condition of submission. In certain verses of the Quran Almighty Allah has mentioned enhanced Imaan. This refers to faith with true conviction in Imaan (It does not mean that the value of Imaan is more. It however does signify the strength of Imaan). In the time of the revelation of the Quran, there was no limit fixed for this. As the verses of the Quran were revealed, people brought Imaan on them the commands which were revealed. It is not such that the reality of Imaan increased or decreased. However, there is difference in the strength and weakness of Imaan of every individual (in other words the Imaan of some is stronger or weaker than that of others, meaning one has stronger or weaker faith than another). For example, the Imaan of Hazrat Abu Bakr Siddique (radi Allahu anhu) is stronger than the Imaan of the rest of the Ummats Imaan all put together.

Aqida: There is no relationship between belief and unbelief. A person will either be a Muslim or a Kaafir. There is no third thing, that a person is neither a Muslim nor a Kaafir.

Mas’ala (Law): Nifaaq (Hypocrisy), in other words to make the verbal claim of Imaan yet reject it in the heart is also kufr. The

lowest level of Jahanum has been prepared for such people. There were also those in the time of the Prophet (sallal laahu alaihi wasallam) who were hypocrites. These hypocrites were exposed through verses of the Holy Quran and the Prophet (sallal laahu alaihi wasallam) with his vast knowledge recognised every one of them and said each one of them to be Munafiqs (hypocrites). Today, we can not call a person a Munafiq if he announces Islam and does not openly go against any principle beliefs, as we are not aware of his hearts condition. However, there are those misguided sects today who claim to be Muslims but reject the necessities of Deen as well.

Aqida: Shirk means to make any than Allah worthy of worship and to accept more than one Allah being in existence. This is the worst form of kufr that one can commit. With the exception of this, any other Kufr, no matter how bad will not amount to Shirk. The command in the Quran that no shirk will be forgiven refers to all types of shirk and kufr. However, Almighty Allah may forgive any other sins that he wills too (This is except kufr and shirk).

Aqida: One who commits major sin is still a Muslim and he will not be deprived of Jannat. This will be through the Grace of Allah and the intercession of the Holy Prophet (sallal laahu alaihi wasallam), or after getting some punishment for some of his deeds.

Mas'ala (Law): Any person who makes dua for a kaafir after his death, or refers to a dead murtad (one who turns away from Islam) as 'Marhoom' or 'Maghfoor' or addresses a dead hindu as a heavenly soul is a kaafir.

Aqida: To call a Muslim a Muslim and a Kaafir a Kaafir is from the necessities of Deen. To doubt the Kufr of any person who openly made kufr also causes one to become a kaafir. The law of Shariah is passed on that which is apparent and not that which is not known, for example if a Jew dies, then we will regard him as kaafir and will treat him as he should be treated after his death (not make dua for him

etc.). If a Muslim dies and he did not openly reject any necessities of Deen, then we will treat him as a Muslim even after his death. There are those who say that we in the time we spend calling someone a kaafir, we should rather chant the name of Allah. Let us inform them that where have they seen us continuously chanting the words Kaafir, Kaafir. What we are saying, is that a kaafir must be called a Kaafir and a Muslim must be called a Muslim. They should not use their Sulah Qul (Compromising) tactics to put a veil over the kufr of any person.

MISGUIDED AND CORRUPT GROUPS (SECTS)

(This section is of utmost importance if a person intends to keep his or her Imaan intact in this present day and age). The Holy Prophet (sallal laahu alaihi wasallam) stated, ‘this (my) Ummah will be split into seventy three groups. All of them will go to hell but one.’ When the companions of the Prophet (sallal laahu alaihi wasallam) heard this, they enquired, ‘Who will be that one group O Prophet of Allah (sallal laahu alaihi wasallam)?’ He (sallal laahu alaihi wasallam) replied, ‘Those who follow my path and the path of my companions.’ In another narration the Prophet (sallal laahu alaihi wasallam) referred to the Jannati Jamaat as ‘The Jamaat’ which refers to the “Suwaad-e-Azaam” meaning the huge jamaat of proper Muslims. The Prophet (sallal laahu alaihi wasallam) also mentioned that any one who turns away from the true Jamaat will go to hell. It is for this reason that this Jamaat is known as ‘Ahle Sunnat Wa Jamaat’

Many of these mislead and corrupt sects can be found in many countries today. A few of them are being discussed, so as to make the unsuspecting Muslims aware of their corrupt beliefs, so that they may be protected from their web of deceit and corruption. The Holy Prophet (sallal laahu alaihi wasallam) said, “Keep them away from

you and keep yourself away from them, so that they do not cause you to be misguided or plunged into corruption.”

CORRUPT QADIANI BELIEFS

Those who follow the cursed Mirza Ghulam Ahmed Qadiani are known as the Qadiani sect. Mirza Ghulam Ahmed Qadiani is the founder of this sect and he claimed to be a Prophet. He also uttered blasphemy against the True Prophets of Allah (alaihimus salaam). He has made such insolent statements against Hazrat Esa (alaihis salaam) and Bibi Maryam that it will cause the hearts of the Muslims to shudder, but due to the present frightening condition, it makes it necessary for me to quote his words of blasphemy. To claim Prophethood is kufr, but he did not stop at this. He continued to make derogatory statements against other Prophets of Allah. The Shariah declares that if a person tries to falsify the word of any Prophet, he has tried to falsify the words of all the Prophets (alaihimus salaam). This is evident through verses of the Quran. There is no doubt in such a person and his followers being kaafir. Any one who doubts their kufr will himself become a Kaafir. Some of the kufr statements made by him are as follows:

- (a). ‘In Baraheen-e-Ahmadi Almighty Allah has described this humble servant as Ummati and also as Nabi’ (Ezaala-e-Awhaam pg 533)
- (b). ‘O Ahmed your name will be completed even before my name is completed’ (Anjaam Aathaam pg 52).
- (c). ‘O Ahmed you are my desire and you are with me’ (Anjaam Aathaam pg 55)
- (d). He claimed that the verse of the Quran ‘We have sent you not but as Mercy unto the worlds’ referred to him, when this verse refers to the Prophet (sallal laahu alaihi wasallam). (Anjaam Aathaam pg 78)

- (d). the cursed Ghulam Ahmed says, ‘Allah says, O Ghulam Ahmed You are my offspring and I am from you and you are from me.’
- (e). “The Prophet’s (sallal laahu alaihi wasallam) ilhaam and Wahi proved to be untrue.” (Ezaala-e-Awhaam pg 688)
- (f). ‘Hazrat Moosa’s (alaihis salaam) predictions did not occur as he had wished and expected them to occur and most of the predictions of Hazrat Esa (alaihis salaam) were false.’ (Ezaala-e-Awhaam)
- (g). ‘He says that the verse in Surah Baqarah which refers to how dead person was brought back to life after being struck with a piece of beef, was only used by Moosa (alaihis salaam) to create unnecessary fear and this was mesmerism.’ (Ezaala-e-Awhaam pg 775)
- (h). the incident in the Quran relating to Hazrat Ibraheem (alaihis salaam) and the four birds, is also an incident of mesmerism. (Ezaala-e-Awhaam pg 553)
- (i). “In the time of a certain King, four hundred Prophets predicted his victory, but they were all wrong as he lost the battle and thus died in this false hope.’ (Ezaala-e-Awhaam pg 629)
- (j). he says, ‘The holy Quran is full of vulgar language and its tone is very harsh.’ (Ezaala-e-Awhaam pg 26-28)
- (k). He says, ‘Baraahin-e-Ahmadiyya’ is the book of of Allah. ((Ezaala-e-Awhaam pg 533)
- (l). Neither Esa (alaihis salaam) or Moosa (alaihis salaam) were perfect guides. (Arbaeen vol. 2 pg 13)

This cursed and evil man attacked the station of Hazrat Esa (alaihis salaam) with many blasphemous statements. Some of the things he said about Esa (alaihis salaam) are: (Allah Forbid)

- (1). ‘O Christian missionaries. Do not say that Jesus is our Lord. There is one amongst you (referring to him) who is greater than Jesus. (Me’yaar pg 13)
- (2). Almighty Allah has sent a messiah in this present time, which supercedes the past messiah and named him Ghulam-e-Ahmed.

- (3). The example of Moosa is better than Moosa and the example of the son of Mary is better than the son of Mary (Kashti pg 13)
- (4). Almighty Allah says that he will create an equal to the Messiah, who will not only be equal, but who will supercede him in every way. This will be Ghulam Ahmed.
- (5). Leave the remembrance of the son of Maryam, for even better than him is Ghulam Ahmed. That which I say is not merely a poetic stanza, but it is my experience that the support of Allah is more with me than with the son of Maryam. If this does not be so, then I am a liar. (Daafa-e-Balaa pg 20)
- (6). Allah has power over everything, but he can not bring back to earth a person who has already caused havoc on the earth (Daafa-e-Balaa pg 15)
- (7). Maryam's son is not better in any way than kaushalya's son (the hindus Ram). (Anjaam Aathaam pg 41)
- (8). I swear by him in whose control is my life, that if Esa (alaihiss salaam) were in my time, then he would not be able to do that which I do and he will not be able to show the signs which I show. (Kashti-e-Nooh pg 56)
- (9). The Jew have very strong objection against the Nabuiwat of Esa (alaihiss salaam) and there is not much that I can say about that. The only thing that I can say is that he is a Prophet, because the Quran says that he is a prophet. With the exception of this, there is no other Proof of his Nabuiwat. Rather, there are numerous proofs which nullify him being a Prophet. (Ejaaz-e-Ahmadi pg 13) It must be noted that in this statement of Mirza, has supported the corrupt theory of the Jews and at the same time claimed that the Quran teaches that which can be destroyed through evidence (Allah Forbid).
- (10). The Christian claim that he is god and here, even his Nabuiwat can not be proven. (Ejaz-e-Ahmadi pg 14)
- (11). Sometimes Hazrat Esa (alaihiss salaam) used to have shaitaani inspirations. (Ejaaz-e-Ahmadi pg 14) (Note: Shaitaani inspirations only appear to evil persons and open sinners. Ghulam Ahmed the cursed has unsuccessfully attempted to prove his for Esa (alaihiss

salaam) whereas the Quran says, ‘Shaitaan descends on those who falsely accuse and on the sinners.’”

(12). I must regretfully mention that the accusations of the Jews are so convincing, that I can not defend him (Esa alaihis salaam).

(13). I fully accept that the Messiah (Hazrat Esa) was a very pious personality, compared to others in his era. I can not however accept him as a truly liberated person for he was not born in Arabia. (Dafaa-e-Balaa pg 3)

(14). what I said earlier about Esa (alaihis salaam) was only out of love and kindness. There is a possibility that there were those pious persons in his era that were much more superior to him. (Dafaa-e-Balaa pg 3)

The above mentioned are only some of the derogatory statements of Mirza. He has used various other derogatory and vulgar words when addressing the Prophets of Allah (alaihimus salaam). He also openly slandered the family of Hazrat Esa (alaihis salaam) by saying that three of his paternal grandmothers were not chaste and ladies of evil character. He even accused them of committing adultery. It must be noted that here mirza says paternal grandmothers, whereas Esa (alaihis salaam) was born without a father. In this statement, he is rejecting the command of the holy Quran that Esa (alaihis salaam) was born without a father. He furthers states that Esa (alaihis salaam) had four brothers and two sisters and all of them were his own brothers and sisters. He said (Allah Forbid) that they were children of Hazrat Yusuf (alaihis salaam) and Bibi Maryam. (This is a completely corrupt belief like all his other beliefs). He also claimed in his book Anjaam Athaam that Esa (alaihis salaam) did not have the ability to perform any miracles. He says in the same book that in those days there was a pond which had miraculous powers and all miracles that occurred then were related to this (so-called) pond. He says that the only power Esa (alaihis salaam) has been that of deceiving the people Allah Forbid). He further states in Ezaala-e-Awhaam that the miracles performed by Hazrat Esa (alaihis salaam) are only misconceptions and if one leaves out the tales that are

usually mentioned as miracles, then one will find that all his miracles were not true and that no miracle performed by any other Prophet is doubted as much as those performed by him. He also again tries to prove that all the miracles of Esa (alaihi salaam) were due to the magical pond.

Mirza Ghulam Ahmad Qadiani and his evil followers have said and written numerous other things against the Prophets and the pious servants of Allah. Those who are true Muslims can never doubt that the Qadianis are Kaafirs once they are aware of all the above mentioned beliefs (of this corrupt and evil sect). The Ruling of the Shariah on these corrupt and mislead sects is:

**“MUN SHAK’KA FI KUFRIHI WA
AZAABIHI
FA QAD KAFARA”
“HE WHO DOUBTS THERE KUFR AND THEIR
PUNISHMENT IS ALSO A KAAFIR (LIKE THEM).”**

CORRUPT BELIEFS OF RAAFZI’S OR SHIAS

If anyone wishes to look at their corrupt beliefs in detail, then he should peruse ‘Tuhfa Ithna Ashariyyah’ A few of their corrupt beliefs are being presented here (so that you may stay away from them and protect your Imaan).

(a). this sect openly slanders the companions (Sahaba) of the Prophet (sallal laahu alaihi wasallam). They even call some of the companions of the Prophet (sallal laahu alaihi wasallam) Kaafirs and Munafiqs (Allah forbid).

(b). They hold the three Khulafa namely Hazrat Abu Bakr, Hazrat Umar and Hazrat Uthman ridwaanullahi ta aala alaihim Ajmaeen in contempt. They say that these companions stole the khilafat from Hazrat Ali (radi Allahu anhu) and he remained silent out of fear for them. It is completely unacceptable to label Sayyidina Ali (radi Allahu anhu) as a coward and frightened person. Is it possible that Hazrat Ali (radi Allahu anhu) took the oath of allegiance out of fear at the hands of those who the shias call Kaafirs and Munafiqs and remained silent about this all his life? Is this the quality of the ‘Lion of Allah’? The Holy Quran blesses the companions with great excellence and commands their obedience. The Quran mentions that they are pleased with Allah and Allah is pleased with them. Could Allah hold them in such excellence if they were Kaafirs and Munafiqs? Never! Hazrat Ali (radi Allahu anhu) gave his beloved daughter in the Nikah of Hazrat Umar (radi Allahu anhu). The shias say that Hazrat Ali (radi Allahu anhu) made (Taqaiyya – used deception) when he allowed his daughter to marry Hazrat Umar (radi Allahu anhu). How can it be so that a companion of such grandeur like Hazrat Ali (radi Allahu anhu) would give his daughter in the marriage of someone he recognised as an unbeliever? This is thus totally baseless.

It is very sad to note that such things are said about the Holy companions, who strived for their entire lives for the sake of Islam and who finally were martyred in the same path. It is not possible that a brave and courageous personality like Hazrat Ali (radi Allahu anhu) made Taqqaiya. Taqqaiya is to use deception as a vice when you find yourself in a compromising situation.

(b). It must also be noted that two of the beloved Rasool’s daughters were married to Hazrat Uthman-e-Ghani (radi Allahu anhu).

(c). Rasoolullah (sallal laahu alaihi wasallam) married the daughters of both Hazrat Abu Bakr (radi Allahu anhu) and Hazrat Umar (radi Allahu anhu).

All the above clearly indicates the closeness of the first three companions to the Holy Prophet (sallal laahu alaihi wasallam). After knowing of their closeness to the Prophet (sallal laahu alaihi wasallam), who has the audacity to slander these beloved companions of the Prophet (sallal laahu alaihi wasallam). Some of the beliefs of this sect is being quoted below:

1. They believe in ‘Aslah’ in other words that Almighty Allah is compelled to do that which is best for his servants. *In other words they say that Allah has to do such and such a thing. It must be noted that Allah does not ‘have’ to do anything. He does as He wills. When He does anything for his servants, then this is his Mercy.*
2. They say that the Great Imams are greater in status than the Prophets. This is totally contrary to the Shariah as it is saying a non Nabi to be greater than a Nabi and this is kufr.
3. Some surahs, verses and words of the holy Quran were removed by Hazrat Uthman (radi Allahu anhu) and other companions, thus leaving the Quran incomplete. (It is amazing that they say that this was done and yet Hazrat Ali (radi Allahu anhu) did nothing about this). This belief also is Kufr and is unanimously agreed upon.
4. They also say that sometimes Almighty Allah gives a command and then finds that it is not appropriate, and he then regrets giving this command. This too is kufr. Such a corrupt belief says that Allah is ignorant (Allah forbid).
5. They say that Almighty Allah is the Creator of all good and people are the creators of mischievous and evil deeds. The fire worshippers believed in two Allah’s, ‘Yazdan’ who they called the creator of good and ‘Aharman’ the creator of evil. But these corrupt shias have even left the fire worshippers far behind, by believing in millions of gods.

CORRUPT BELIEFS OF THE WAHABIS

Compared to the other sects, the Wahabi sect is a new sect (the modern day wahabis) which came into existence in 1209 Hijri. The founder of this sect was Muhammad bin Abdul Wahab Najdi. He had unleashed a reign of terror and corruption in Arabia. His main attacks were in Makkah Shareef and Madinah Shareef. He killed numerous Ulama and razed many Mazaars of the Sahaba-e-Kiraam (ridwaanullahi ta aala alaihim ajmaeen), Imams, Ulama and shaheeds to the ground. (Allah forbid) He referred to the Blessed Grave of the Prophet (sallal laahu alaihi wasallam) as ‘Sanamul Akbar’ in other words ‘The biggest Idol’ He caused much tyranny and corruption just as it was mentioned in the Hadith Shareef, that the Prophet (sallal laahu alaihi wasallam) mentioned that fitna will spread from Najd (today known as Riyad). The Prophet (sallal laahu alaihi wasallam) said that the group of shaitaan will emerge from Najd. Twelve hundred years after this saying of the Prophet (sallal laahu alaihi wasallam) this group emerged in Najd. Hazrat Allama Shaami (radi Allahu anhu) referred to this group as the ‘Khaarijis’ Muhammad bin Abdul Wahab wrote a book called ‘Kitaabut Tauheed’ This book was translated into urdu by Ismaeel Dehlwi of India . He called the book, ‘Taqweeyatul Imaan’ It is Ismaeel Dehlwi who first spread Wahabism in India (which later spread throughout the globe). They believe that any person who does not follow their way is kaafir and Mushrik. It is for this reason, that they label the Muslims throughout the world as unbelievers and whenever they have the chance, they can be heard mentioning the words kufr and shirk.

On page 45 of Taqweeyatul Imaan, he quotes the Hadith about how a sweet breeze will blow close to Qiyaamat causing all the Muslims to pass away. After quoting this, he says, ‘This saying of the Prophet

(sallal laahu alaihi wasallam) came true and this wind has already blown.’ In other words he believes that there are no Muslims now left on earth. So ignorant is he, that he has also included himself and his followers in this, meaning that according to him, he too is an unbeliever. These wahabis are bent on insulting Almighty Allah and his Prophet (sallal laahu alaihi wasallam). A few of their corrupt beliefs are being quoted so that my fellow Muslims brothers and sisters will become aware of their false beliefs and be protected from their web of deceit and not be deceived by their attire and huge turbans.

TAKE CAREFUL HEED

My Dear Muslim Brothers! Take heed to what I am about to mention and weigh it on the scale of Imaan, as there is nothing more valuable to a believer than his Imaan. Another name for Imaan is the love for Allah and His Rasool (sallal laahu alaihi wasallam). One who attains more excellence in his faith is the one with the highest status. If a person has no Imaan, then he has no value amongst Muslims, even if he claims to be a great Aalim, Zaahid or one who has left the splendors of this world. Do not think of their Aalims and Faazils as your leaders, for they are the enemy of Allah and His Rasool (sallal laahu alaihi wasallam). Do you not find learned scholars amongst the Jews, Christians and Hindus etc? Will you accept them as your leaders? Definitely not! How then can these irreligious and corrupt people be your leaders?

Their corrupt Beliefs:

1. It is on pages 35 and 36 of Izaahul Haq ‘It is an evil innovation to say that Allah is free from time, space and place, or having faith in the reality of seeing him directly. One who holds such a belief is a sinner and an innovator.’ The author of this book says that to believe that Allah is free

from place, time or space is wrong and we the Ahle Sunnat believe that Allah is free from time, place or space. In this statement, the author has labelled all the Ahle Sunnat and its leaders and Bidatis (innovators) and sinners. It is in Durr Mukhtar and Fatawa Alamgiri, that any person who proves a place for Allah is a Kaafir.

2. The Hadith ‘on page 60 of Taqweeyatul Imaan quotes a Hadith and translates it in the following words, ‘Think, whether you will prostrate to my grave when you pass by it.’ After this, he puts a note and then says, that the Prophet (sallal laahu alaihi wasallam) said (which is not a true narration), ‘One day I too will die and be mixed with the sand’ (how can hold such a corrupt belief) when the Prophet (sallal laahu alaihi wasallam) himself says, ‘Allah has made it Haraam upon the earth, that it may devour the bodies of the Prophets.’ (The Prophets of Allah are alive and they are given sustenance).
3. It is as follows on page 19 of Taqweeyatul Imaan: ‘Since Almighty Allah alone is our creator, we should only ask him for help in all our work. Just as a man after becoming a servant of a King only turns to him and not to another King. What then has to be said about any chamaar (low cast – cobbler).’ (Here, he is referring to asking help from Allah. We the Ahle Sunnat ask help from the Prophet (sallal laahu alaihi wasallam), so he used the example of low cast to the Prophet (sallal laahu alaihi wasallam). Can any person who claims to be a Muslim use such a derogatory term towards the Prophet (sallal laahu alaihi wasallam)?
4. It is on page 95 of Siraat-e-Mustaqeem as follows: ‘some types of darkness are deeper than others’ (in other words some sinful actions are worse than others). He then says, It is better to think of sexual intercourse with your wife than thinking of adultery. In the same way, it is better to engross yourself in the thought of your ox or donkey, rather than thinking of your Peer (Murshid) or any other pious person,

even though it maybe the Prophet (sallal laahu alaihi wasallam). Dear Brothers! Any person with even the slightest Imaan in his heart will be able to see the blasphemy in this statement. This is the belief of the leader of the Wahabis.

5. It is on page 10 of Taqweeyatul Imaan that, ‘To increase or decrease ones sustenance, to allow one to be in good health, or bad health, to give one respect, to fulfill ones desires, to get rid of evils and calamities and to remove one from hardships is only under the authority of Allah. Anyone who calls to any one other than Allah in time of need is a mushrik, whether he feels he who he is calling to have the ability to assist him by himself or through the Will of Allah. It is shirk either way.’

Almighty Allah says in the Holy Quran, ‘Almighty Allah and His Rasool have enriched them through their Grace.’ Here, the Holy Quran is announcing that the Prophet (sallal laahu alaihi wasallam) has caused people to be enriched with wealth and the author of the corrupt book says that one who believes such things is a Mushrik. According to him, the Holy Quran is propagating Shirk. The Holy Quran announces, ‘O Esa! You cure the blind and leper through my command.’ In another verse Almighty Allah says referring to Hazrat Esa (alaihis salaam), ‘I cure the blind and the leper and I bring the dead back to life through the command of Allah.’ This is the injunction of the Quran and yet the wahabis say that none other can give good health (with or without the command of Allah). The Wahabis must now say how is it so that Almighty Allah has blessed Hazrat Esa (alaihis salaam) with this ability? If still they insist on this being shirk, then I do not know their definition of Islam.

6. On page 11 of Taqweeyatul Imaan, a Hadith of the Prophet (sallal laahu alaihi wasallam) is quoted wherein it is said, ‘Respect this jungle for it is in the (sacred Haram) and do not hunt any animals therein and do not fell the trees in its boundary for it is a place sacred for worshipping Allah.’ After

quoting this narration, he says, ‘To show respect to the jungles around the houses of Prophets or ghosts is shirk, even though one thinks that he is worthy of respect or to think that Allah will be pleased with you respecting them is also shirk. There are numerous Hadith which prove the Prophet (sallal laahu alaihi wasallam) as saying, ‘‘Ibraheem made Makkah the Haram and I have made Madinah a Haram, therefore do not cut down the Acacia trees in its surrounding and do not hunt the wild animals in its surrounding.’’ Dear Muslim Brothers! Can you see how this mischievous author has distorted the facts? He has levelled such a terrible accusation against the Prophet (sallal laahu alaihi wasallam).

7. On page 8 of Taqweeyatul Imaan, its author says that even the idol worshippers in the time of the Prophet (sallal laahu alaihi wasallam) did not equal their idols to Allah. What they really did was that they called out to them in their times of need and they used to make offerings to them expecting to attain some favor. He then says that it is for this reason that anyone who considers any servant of Allah as an intercessor or a mediator between Allah and the servants is equal in shirk to Abu Jahl. This, statement, not only condemns the intercession of the Prophet (sallal laahu alaihi wasallam), but it also condemns all the companions (ridwaanullahi ta aala alaihim ajmaeen), the Great Imams, the Awliyah Allah and all the Muslims as Mushriks like Abu Jahl. (Allah Forbid).
8. In the same book, he says that if one is asked about how many stars etc there are in the sky, then one should not say that Allah and His Rasool (sallal laahu alaihi wasallam) know, because only Allah has the knowledge of the unseen and not the Prophet (sallal laahu alaihi wasallam).
9. It is on page 9 of Taqweeyatul Imaan, he says that Almighty Allah has not given anyone on earth the power to ordain anything. Here the author is saying that the Prophet (sallal laahu alaihi wasallam) has no power that has been awarded to them. This clearly refutes the miracles of the Prophets and the

Karaamats of the Awliyah Allah. Almighty Allah says, ‘By the Angels who plan the activities.’ Is the author not openly refuting the above mentioned verse of the Holy Quran and the power that has been awarded to the Prophets and Saints?

10. On page 22 of Taqweeyatul Imaan, it is said that anyone who’s Name is Muhammad or Ali has no power and right over anything. This is very astonishing, because the wahabis too have a right over their belongings and yet they say that Muhammad (sallal laahu alaihi wasallam) who is the closest to Allah has no power and right over anything.
11. One of their beliefs is that Almighty Allah has the ability to lie (Allah forbid). One of their leaders has given a decree that if anyone says that Waqu-e-Kizb means pardon for all those who referred to Allah as a liar. This is such a blasphemous decree. He says that even though someone calls Allah a liar, they should be pardoned and still regarded as Muslims.
12. They also refute the fact that the Prophet (sallal laahu alaihi wasallam) is Khaatimun Nabiyeen (The final Messenger). To deny that Prophet (sallal laahu alaihi wasallam) being the final Messenger is infidelity beyond doubt.
13. It is on page 2 of Tahzeerun Naas, that it is the opinion of the ordinary people that the Prophet (sallal laahu alaihi wasallam) is Khaatimun Nabiyeen, because he is the final messenger in the lengthy chain of Prophets. The Well informed (knowledgeable) people definitely know that being Khaatimun Nabiyeen has no untouchable seal to it. It only shows the end of an era. It does not in any way show or determines a special level of excellence or elevation. How then can the verse ‘He is the Prophet and the Last one of all the Messengers’ be in proper context in this discussion on the issue of praise?’ The author here has tried to prove that Khaatimun Nabiyeen only means the end of an era. He says that it has no significance with the pious people, as they know that it is not a unique station. The author here has attempted to refute the words of the Prophet (sallal laahu alaihi

wasallam) who himself has explained it to mean final Messenger, which is a unique attribute which has been blessed to him by Almighty Allah. This is evident in various Ahadith.

14. One of the habits of the wahabis is to try and nullify everything that has to do with the beloved servants of Allah. They are always looking for faults to try and defame the pious servants of Allah. They even refute the knowledge of the unseen which has been bestowed upon the Prophet (sallal laahu alaihi wasallam). It is on page 51 of Barahin-e-Qaatiya that the Prophet does not even have knowledge of that which is behind a wall. The author quotes this and then falsely attributes this statement to Sheikh Abdul Haq Muhadith Dehlwi (alaihira rahma). He further mentions that the vast knowledge of shaitaan and the Angel of death are evident from the Quran and there is no such source that authenticates the vastness of the knowledge of the Prophet (sallal laahu alaihi wasallam). He thus claims that to accept such knowledge for the Prophet (sallal laahu alaihi wasallam) without evidence is shirk. The author of this book is prepared to give preference to the knowledge of shaitaan over the knowledge of the Prophet (sallal laahu alaihi wasallam). The above mentioned beliefs should serve as evidence for the truthful Muslims, who will be able to see for themselves the corruptness of these wahabis. No Muslim in his right frame of mind can call these people Muslims. There is no doubt in them being unbelievers.
15. In another book, Hifzul Imaan, the author (Ashraf Ali Thanwi) says on page seven, that if knowledge of the unseen which is possessed by the Prophet (sallal laahu alaihi wasallam) is partial, then there is no uniqueness in this, since all insane people, little children and animals possess such knowledge. Dear Brothers, Think for a moment about what he has said. He has no conscious and does not feel any remorse in equaling the knowledge of the Prophet (sallal

laahu alaihi wasallam) to that of children, insane people and animals. Can any Muslim still have doubt in the author of Hifzul Imaan and his followers being disbelievers?

16. Another practice of the wahabis is to shun the practices of the Muslims by labelling these practices as shirk, whereas they have been permitted by Almighty Allah and His Rasool (sallal laahu alaihi wasallam). They label Meelad Shareef, Standing for Salaam, Esaal-e-Sawaab, visiting the graves of the Awliyah and the Blessed grave of the Prophet (sallal laahu alaihi wasallam), making Fateha and forty days etc as shirk. It is in the book Barahin-e-Qaatia that the repeated hosting of the Meelad of the Prophet (sallal laahu alaihi wasallam) is like the hindus who repeatedly host the prayer of 'Kanhaya' (a hindu deity) and like the shias who repeatedly observe the day of martyrdom at Karbala. (These Wahabis have labelled Muslims to be worse than hindus and shias.

Beloved Muslim Brothers! That which has been mentioned above is only a few of the heretic beliefs of the Wahabis. There are various other corrupt and blasphemous beliefs of the Wahabis which show their hatred for the Prophet (sallal laahu alaihi wasallam) in many of their other books.

GHAIR MUQALIDEEN

The gheyr muqallids are also a branch of the wahabis. They refuse to adhere to the established and recognised doctrines of Islam. The gheyr muqallids are very close in the thinking to the 'deobandis', who are also a new corrupt group. It is for this reason that the Gheyr Muqallids do not accept the deobandis as Kaafir, since they both are used to uttering words of shirk. The law of Shariah is very clear, that all those who doubt the kufr or punishment of a Kaafir are themselves Kaafir. The Gheyr Muqallids do not accept the four schools of thought in Fiqh, and

have innovated a path different from the true path. They say that to make Taqleed (follow one of the four Imams of fiqh) is haraam and bid'at. They even slander the great Imams of the Mazhabs. The reality is that they too make taqleed. They are definitely the followers (muqalids) of Shaitaan. These people refute the concept of Qiyaas (religious opinion), and to completely reject qiyaas, is kufr. They refute Taqleed, and one who rejects Taqleed in totality is a Kaafir.

IMPORTANT NOTE: The Wahabis use the term bid'at in abundance. Everything they see, they label as bid'at. I thus feel that it is very important to mention the true meaning of the term bid'at. That bid'at which is an evil innovation and which is against the Sunnah is makrooh and haraam. As for that innovation which is of benefit to religion, then this is sometimes, desirable, sunnat, compulsory and can even be obligatory to act upon. Hazrat Umar-e-Farouk (radi Allahu anhu) says as follows concerning Taraweeh, "This is a good innovation" even though Taraweeh is Sunnat-e-Muakida. That which is proven in some way through the Shariah can never be an evil innovation. If this is the case that everything is bid'at, then even the wahabis madressas, lectures and gatherings will all be labelled as bid'at. Why don't they stop these actions? If anything has to do with the beloveds of Allah, they label it as bid'at and if it has to do with themselves then it is halaal and sunnat. "Wa Laa Howla Wa Laa Quwatta il'laa bil laahi"

IMAAMAT PROPER RELIGIOUS LEADERSHIP

Imaamat is of two types. 'Sughra' and 'Kubra' Imaamat-e-Sughra refers to the Imaamat in Namaaz. Imaamat-e-Kubra refers to leading

the Muslims in religious and worldly issues as the representative of the Prophet (sallal laahu alaihi wasallam). The authority that has been bestowed to the Imams is very powerful. The people do not even have the right to disobey their commands. Every Muslim is obligated to follow them and adhere to their commands. There are however certain preconditions for a person to be appointed as the leader. The Imam must be a free person (not a slave). He must be a very capable and brave personality. The Rafzis (shias) do not agree with these conditions. They insist on one other condition which they feel is the most relevant. They claim that that the Imam must be of Hashmi and Alawi origin. Their aim for making this condition is to try and nullify the positions of the other three khulafa, because these Khulafa were not from the families and lineage mentioned above. It must be noted their Khilafat has been unanimously accepted by all the Sahaba-e-Kiraam (ridwaanullahi ta aala alaihim ajmaeen). Hazrat Moula Ali and Imam Hussain (radi Allahu anhu) also accepted the Khilafat of the other three Khulafa. As for the condition of being from the lineage of Hazrat Ali (Alawi), This, will also make Hazrat Ali's Khilafat invalid according to them, since how is possible for Hazrat Ali to be Alawi, when it refers to those after him. They Raafdhis also say that the Imam must be maasoom. This too is unacceptable just as we have already explained that only the Ambia and Angels are Maasoom.

Rule: By one being worthy of appointment as an Imam is not sufficient. It is necessary that he must be appointed by the preceding Imam or those Muslims that are appointed to handle the religious affairs of the people.

Rule: To follow the Imam (Khalifa) is totally fard upon all Muslims, for as long as his commands are in accordance with the Shariah. We are not allowed to follow anyone who acts contrary to the Shariah.

Rule: The Imam should be a person who is an Aalim and a courageous person, or one who is assisted by the Ulama.

Rule: The leadership (Imaamat) of a woman or a na baaligh (one who has not reached puberty) is disallowed. If the preceding Imam had appointed a Na baaligh as the Imam, then the people should appoint a guardian to carry out the duties until he reaches puberty. The na baaligh will only be a honorary Imam. The actual Imam during for this duration will be the Guardian.

Aqida: After the Prophet (sallal laahu alaihi wasallam) the True first Khalifa is Hazrat Abu Bakr Siddique, followed by Hazrat Umar-e-Farouk, then Hazrat Uthman-e-Ghani, the Hazrat Ali-e-Murtuda and finally Hazrat Imam Hassan who ruled for six months (ridwaanullahi ta aala alaihim ajmaeen). These personalities are known as the Khulafa-e-Raashideen and their Khilafat is known as the Khilaafat-e-Raashida, for they have truly fulfilled their duties as the representatives of the Prophet (sallal laahu alaihi wasallam).

Aqida: After the Nabis and the Rasools, the greatest personalities in the creation of Allah are Hazrat Abu Bakr, Hazrat Umar, Hazrat Uthman and Hazrat Ali (ridwaanullahi ta aala alaihim ajmaeen). Anyone who says Hazrat Ali to be more superior to the other three khulafa is a mislead person.

Aqida: Superior in the above mentioned Aqida means that they have greater status in the Court of Allah. It also means that their virtuous deeds and rewards are abundant. It is in the Hadith Shareef, that the companions of Hazrat Imam Mahdi that there is the reward of fifty for every one deed. The companions asked the Prophet (sallal laahu alaihi wasallam) if it was equal to fifty of their deeds or fifty of the deeds of the sahaba of the Prophet (sallal laahu alaihi wasallam) and he said that it was equal to fifty of the deeds of the sahaba-e-kiraam (ridwaanullahi ta aala alaihim ajmaeen). Even their rewards are many, but they can not even come close in excellence, to the Sahaba-e-Kiraam (ridwaanullahi ta aala alaihim ajmaeen). How can the closeness of Hazrat Imam Mahdi's companions' to him be compared

to the excellence and the companionship of the companions of the Prophet (sallal laahu alaihi wasallam). An example without comparison is this; A king sends his Minister and a few officers to sort out a situation. When they achieved victory, he gave each officer a purse of one hundred thousand each and he gave the Minister his special closeness and a greater position. In this scenario, the officers received more in wealth, but the Minister received even more, for he was given greater respect.

Aqida: The khilafat of all four khulafa was in accordance with their excellence. Excellence does not refer to their ability to manage the affairs of the state or the people, but it refers to the excellence bestowed upon them in the court of Allah. The Tafzeelia (a corrupt sect) who claim to be Sunnis say that excellence refers to the ability to manage the affairs of the state and the people. This is totally wrong. If this was correct then Hazrat Umar (radi Allahu anhu) should have been the first Khalifa (which is not so): “I have never seen anyone more strong, thorough and hardworking than he. He provided so much of water that not only did the people quench their thirst with it, but they also used it when they prepared paving for areas where they camels sat.”

The Khilafat of Hazrat Abu Bakr (radi Allahu anhu) is however described in the following words, “He was not able to draw water from the well. May Allah have Mercy on him.”

Aqida: After the Khulafa-e-Raashideen, the greatest status is given to the Ashara Mubasharah (the ten persons to whom the Prophet sallal laahu alaihi wasallam gave Jannat whilst they were still in this world), then to Hazrat Imam Hassan and Hussain, Then the Ashaab-e-Badr (those companions who were in battle of badr), then the Ashaab Baitur Ridwaan (those who took the oath of allegiance at the hands of the Prophet under the tree) and all of them are Jannati without a doubt.

Aqida: All the companions of the Prophet (sallal laahu alaihi wasallam) are good and just people. Whenever we address them, it should be done with utmost respect as this is fard.

Aqida: To have ill feeling about any Sahabi is a sign of being a bud mazhab and a mislead person. Such a person is worthy of the fire of hell. To have ill feelings concerning the Sahabi is to harbor ill feelings against the Prophet (sallal laahu alaihi wasallam). Such people who do this are Raafdhis, even if he accepts the Khulafa-e-Raashideen and claims to be a Sunni. To insult Hazrat Ameer Muawiyah, his father Hazrat Abu Sufyaan, His mother Hazrat Hind is not acceptable. In the same way, to speak against Sayyidina Amr ibn Aa's, Hazrat Mughira, Hazrat Abu Moosa Ash'ari, or even Hazrat Wahshi (who martyred Hazrat Ameer-e-Hamza before he [Hazrat Wahshi] was a Muslim. It must be noted that after accepting Islam, he killed Mussailma Kazzab who was a false prophet. He used to say that he had martyred one of the best amongst the people (this he would say with sadness) and he had killed the worst amongst people (he would say this with happiness). To disrespect anyone of these companions is a sinful act and worthy of punishment. It is however not like disrespecting Hazrat Abu Bakr and Hazrat Umar (ridwaanullahi ta aala alaihim ajmaeen). Anyone who disrespects them is a kaafir according to the Fuqaha (Jurists).

Aqida: No matter how exalted a Wali may be, he can never be equal to a Sahabi.

Rule: To discuss the issues or disagreements that took place between the Sahaba-e-Kiraam is totally haraam, haraam, haraam. All Muslims need to do, is to accept that they are all the companions of the Prophet (sallal laahu alaihi wasallam) and his true followers who were always prepared to even sacrifice their lives in his love.

Aqida: All the companions of the Prophet (sallal laahu alaihi wasallam) are Jannatis. They will not even come close to feeling the

heat of jahanum. They will always live in happiness and comfort. The fearful situation on the day of reckoning will not cause them any sadness. The Angels will welcome them giving them glad tidings. All this has been explained in the Holy Quran in detail.

Aqida: The Sahaba-e-Kiraam are neither Ambia nor Angels and are thus not Maasoom. Some of them had certain mishaps (lagzish), but to hold them in contempt because of this is against the command of Allah and His Rasool (sallal laahu alaihi wasallam). When addressing the companions in the Holy Quran Almighty Allah addressed them as those before the Great Victory of Makkah and those after the Great Victory of Makkah (Fateh Makkah). Almighty Allah says, 'Allah promised goodness to all of them.' And Almighty Allah says, 'Allah Knows well that which you are to do.' When Allah is aware of all these actions and He has promised Jannat to them without any reckoning, what right does any one have to say anything against the Sahaba-e-Kiraam? Do those who speak against the companions want to establish a manner different from that which Allah has commanded?

Aqida: Hazrat Ameer Muwaiya (radi Allahu anhu) was a Mujtahid (A Mujtahid is one who is an authority on religious affairs). There is a narration of Hazrat Abdullah ibn Abbas (radi Allahu anhu) which says, 'A Mujtahid does virtuous deeds and can also make an error.'

These errors are of two types:

Inaadi (with ill intent): These are errors which pre-meditated and are with ill intent. Errors of this type are not possible for a Mujtahid.

Khata-e-Ijtihadi (without motive in managing affairs): These are not pre-meditated. If Mujtahids make such errors, then they are not held accountable in the Court of Allah.

If one looks at this in a worldly perspective, then too there are two types:

Muqarar: These are errors which do not cause any dispute in Deen. Those who make such mistakes are pardoned. An example of this, is reading Surah Fateha in Namaaz whilst reading behind the Imam.

Munkariyah: These are errors which could be the cause of disunity. The issue between Hazrat Ameer Muawiyah and Hazrat Ali (ridwaanullahi ta aala alaihim ajmaeen) was of this type. The decision of the Prophet (sallal laahu alaihi wasallam) was evident in this case and none was held in contempt.

Aqida: There are those ignorant persons who say that when taking Hazrat Ali's name with the name of Hazrat Ameer Muawiyah (ridwaanullahi ta aala alaihim ajmaeen), we should not say (radi Allahu anhu). This is baseless. The Ulama have said that we should say (radi Allahu anhu) with all the names of the Sahaba-e-Kiraam.

Aqida: The Khilafat in accordance with the way of Nabuiwat remained for thirty years, up to the time of Hazrat Imam Hassan's (radi Allahu anhu) khilafat for six months, Then, the Khilaafat of Hazrat Umar bin Abdul Aziz (radi Allahu anhu) was the next Khilaafat-e-Raashida and towards the end of the world, Hazrat Imam Mahdi will be on the position of Khilaafat-e-Raashida. The first Sultan (Muslim Emperor) in history was Hazrat Ameer Muawiyah (radi Allahu anhu). It is in the Taurah:

“The Final Prophet (sallal laahu alaihi wasallam) will be born in Makkah, he will migrate to Madinah and his kingdom will be in Syria.”

This shows that the Kingdom of Hazrat Muawiyah is actually the Kingdom of the Prophet (sallal laahu alaihi wasallam). It has been narrated that once Hazrat Imam Hassan (radi Allahu anhu) was in a battle against Hazrat Ameer Muawiyah (radi Allahu anhu) and he also a massive army and if he fought, he would have been victorious,

but in spite of his strong position, he laid down his arms and announced his allegiance to Hazrat Ameer Muawiyah (radi Allahu anhu). The Prophet (sallal laahu alaihi wasallam) had already foretold this in his lifetime on earth. He said, “This son of mine is a Sayyid. I have fate that Almighty Allah will bring two large warring groups of Islam together (in peace), through him (Imam Hassan).” Those who after all this, still belittle Hazrat Ameer Muawiyah (radi Allahu anhu) are in actuality belittling Hazrat Imam Hassan (radi Allahu anhu) and they are not sincere in their dedication to Allah and His Rasool (sallal laahu alaihi wasallam).

Aqida: There is no doubt that Sayyida Aisha Siddiqa (radi Allahu anha) is a Jannati and without doubt, she is the beloved of the Prophet (sallal laahu alaihi wasallam) in there hereafter as well. Whosoever hurts her feelings has hurt the Prophet’s (sallal laahu alaihi wasallam) feelings.

Hazrat Zubair and Hazrat Abu Talha (ridwaanullahi ta aala alaihim ajmaeen) are from amongst the Ashara Mubashara. They too had certain Ijtihaadi situations with Hazrat Ameer Muawiyah (radi Allahu anhu), but they all finally retracted. To be a rebel means to openly go against the appointed Imam intentionally or not. These personalities cannot be called by such names as they had retracted their positions. To use the term ‘rebel’ for any sahaba-e-Kiraam is prohibited.

Aqida: Any person who accuses (Allah forbid) Sayyida Aisha Siddiqa (radi Allahu anhu) (due to the incident of Ifk) is definitely a Kaafir and Murtaad. Any others who speak against her in any way are Raafdhis and Tabaraee and worthy of the fire of hell.

Here, the incident being explained is when Sayyida Aisha (radi Allahu anhu) lost her necklace whilst returning from a battle with the Prophet (sallal laahu alaihi wasallam). She went out to search for the necklace and by the time she returned the Prophet (sallal laahu

alaihi wasallam) and the army had left already. She thus decided to wait at a secure camp area. Sayyida Aisha thus covered herself with a Sheet and rested in the ground. Co-incidentally at that time a companion of the Prophet (sallal laahu alaihi wasallam) by the name of Hazrat Safwan (radi Allahu anhu) was asleep and also was left behind. When he awoke he was very displeased to see Sayyida Aisha (radi Allahu anha) sleeping on the floor. He requested her to sit on his camel and they joined the caravan of the Prophet (sallal laahu alaihi wasallam). Some hypocrites gave a false account of this incident and tried to defame Sayyida Aisha (radi Allahu anha). In brief, a verse of the Holy Quran was revealed against those who made such accusations and Sayyida Aisha chastity was announced in the Quran and those who said anything in this issue were punished. Thus, anyone who still gives a false interpretation of this incident and accuses Sayyida Aisha (radi Allahu anha) is a kaafir.

WILAAYAT DISCUSSION ON WALI'S (SAINTS)

Wilaayat is a status of closeness which Almighty Allah has blessed to some of His beloved servants through His Grace.

Rule: Wilaayat can not be attained by one's self. It is bestowed by Almighty Allah. However, good deeds and virtuous behavior is a means of allowing it to be bestowed.

Rule: Wilaayat is not given to anyone without knowledge. This knowledge is either that which one has attained, or if Allah wills, then knowledge is bestowed upon him before he receives Wilaayat.

Rule: The greatest Awliyah from the beginning until the last day, are those in the Ummat of the Prophet (sallal laahu alaihi wasallam). The greatest amongst them are the Four Khalifas in order of excellence. First Hazrat Abu Bakr, then Hazrat Umar, followed by Hazrat

Uthman and then Hazrat Ali (ridwaanullahi ta aala alaihim ajmaeen). Huzoor (sallal laahu alaihi wasallam) bestowed the splendours of Wilaayat to Hazrat Abu Bakr and Hazrat Umar and he made Hazrat Ali (ridwaanullahi ta aala alaihim ajmaeen) the station of distribution for these splendours. It is for this reason that all the Awliyah Allah turn towards Hazrat Ali (radi Allahu anhu) for they have attained through the blessings of him being the station of distribution.

Rule: No Wali is exempted from any religious obligations, no matter how exalted in status he may be. There are some Jaahils (ignorant persons) who say that Shariah is the path and they have reached the final goal, so there is no need for the path anymore (Allah forbid). Sayyidina Junaid-e-Baghdadi (radi Allahu anhu) has stated as follows concerning such Jaahils, 'They are true in what they say. They have definitely reached somewhere, but where? They have reached Hell.

If however, there are those who are Majzoobs (in a totally high spiritual state and do not have complete control over their thoughts), then the law of Shariah does not apply to them, but the reality is that a true Majzoob will not speak contrary to the Shariah.

Aqida: The Walis have been blessed with great power and authority from the Court of Allah. They are the true Representatives of the Prophet (sallal laahu alaihi wasallam). They have been bestowed with knowledge of Ghaib (unseen) through the blessing of the Prophet (sallal laahu alaihi wasallam). Most of them are aware of past and future happenings and are even aware of that which inscribed on The Protected Tablet (Lauh-e-Mahfooz). All this is given to them through the blessing of the Prophet (sallal laahu alaihi wasallam). Without the blessing of the Prophet (sallal laahu alaihi wasallam) no non-Nabi can attain any knowledge of the unseen.

Aqida: The Karaamats (miracles) performed by the Awliyah Allah is Haq (The Truth). One who opposes this is a mislead person.

Rule: To bring the death back to life, cure the leper, cause the blind to see, travelling the entire earth from east to west by just taking one small step and all these other splendours are within the power of the Awliyah Allah, except for that which is not possible, for example to bring a surah equal to a surah of the Quran or to see in the world with the naked eyes the vision of Almighty Allah, or to converse directly with Allah. Any one who claims these for himself or any other Wali, is a kaafir.

Rule: To ask their help in the times of need is permissible. They assist those who ask their help sincerely with any words that are permissible. The Wahabis confuse the unsuspecting Muslims on these issues.

Rule: They Awliyah Allah are alive in their graves. Their Knowledge and powers increase even more after passing into the next world.

Rule: To Make the Niyaz of the Awliyah Allah is permissible and is a type of Esaal-e-sawaab. The Niyaz of Gyaarwee Shareef is very beneficial and blessed.

Rule: To commemorate the Urs of the Awliyah Allah by reading Quraan, Naats, Faateha and delivering talks etc are all permissible. To do any actions contrary to Shariah are definitely disallowed, and even more so at a Mazaar Shareef.

The Sunnis have a very close relationship with the pious servants and they even become mureeds of Great Sheikhs (Peers) of many silsilas (spiritual chains). To confuse and trap the Muslims, the Wahabis have also started making mureeds, whereas they do not even have faith in the Awliyah Allah. When becoming Mureed, we should be very aware of this. There are four pre-conditions that one must confirm before accepting any one as a Peer. This is an obligation upon one who seeks a Peer.

1. The Peer must be Sunni Sahihul Aqida (Must have proper Sunni beliefs as we have been explaining in this book).
2. He should have sufficient knowledge to find the solutions to daily Islamic issues.
3. He must not be a Faasiq (Open sinner).
4. His chain (Silsila) must link to the Prophet (sallal laahu alaihi wasallam).