

The Booklet
“Dars-e-Tauheed”
(Teaching of Oneness)
In its own Mirror

Majlisul-Uloom-e-Madaniyyat-e-Shariah ‘Aashiq-Baaneel
Hazrat Maulana Muhammad Shafee Okarvi
(Rahmatul-Lilaa’i ‘Alayhi)

Published by:
Zia-ul-Qur'aan Publications

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“Dars-e-Tauheed”

(Teaching of Oneness)

In its own Mirror

by

Mujad-did-e-Maslak-e-Ahle Sunnat
Khateeb-e-A'zam Pakistan

Hazrat Maulana Muhammad Shafee Okarvi
(Rahmatul-Laahi 'Alaieh)

Zia-ul-Qur'aan Publications
Lahore, Karachi, Pakistan

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Name: "Dars-e-Tauheed" (In its own mirror)
Author: Hazrat Maulana Muhammad Shafee Okarvi
(*Rahmatul-Laahi 'Alaieh*)
Compiled by: Maulana Okarvi Academy (*Al-A'lami*)
53- B, S.M.C.H.S. Karachi - 74400 Pakistan
Edition: First April, 2009
Print Order:
Code:
Price:

Contact us at:

Zia-ul-Qur'aan Publications

Daata Darbaar Road, Lahore - Tel: 042- 7221953
9-Al-Kareem Market, Urdu Bazaar, Lahore.
Tel: 042-7225085, 7247350 Fax: 042-7238010
14, Anfaal Centre, Urdu Bazaar, Karachi
Tel: 021-2210212, 2212011, 2630411
E-mail: zquran@brain.net.pk
website: www.ziaulquran.com

Green Dome International Ltd.

148-164 Gregory Boulevard
Nottingham, NG7 5JE U.K
Tel: 0115-911 7222 Fax: 0115-911 7220

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translator's Note

The author's main purpose in writing this book is to present the principles of Islaam in such a way that it will help to remove the doubts and misconceptions raised in the circles of religious belief. In particular, by the ignorant and perverted sections amongst the Muslims. At the same time, he tries to bridge the gap between them. This book completely fulfils that purpose and hopefully this English translation will satisfy the great demand for literature on Islaam, especially in a language that is growing particularly in non-Urdu speaking countries.

Other then the prompting of friends, the underlying reason for my undertaking of this arduous task, of translating the original Urdu text into English, is that I hope, in my own little way, it may be instrumental in unifying into one brotherhood an otherwise fragmented nation (*Ummah*).

It was not easy to completely transfer all the charm and force of the original into English, due to the limitations of the language. Nevertheless, I have tried to retain the spirit of the writing and can only say that I have tried to do my best. Whether the best has been good enough or not, I will leave it for the readers to decide. However, I must admit that throughout this book I have been confident that the readers will kindly overlook my shortcomings and treat them with understanding.

Finally, I must oblige all those who have assisted me in my work.

I especially wish to acknowledge Haji Hashim Tar Mahomed, who first suggested an English translation of “Dars-e-Tauheed,” In its own mirror.

“O Allaah, unite our hearts and rectify our mutual affairs, guide us to the path of peace, liberate us from darkness with Your light and save us from obscene practices whether hidden or open. Bless our ears, eyes, hearts, wives and children. Accept our repentance for surely, You are the Most Merciful. Grant us favours so we may be grateful and be appreciative and we may welcome these bounties and be thankful for getting your blessings.” *Aameen.*

Fayaaz Hoosen Abdulla
(South Africa)



New Translation

Mr. Faiyaaaz Husaien Abdul-Laah first translated and printed the first edition in South Africa.

The original booklet “Dars-e-Tauheed” was written in 1962 by Janaab Siraaj-ud-deen Jodhpuri, a representative of the Deobandi sect. It is filled with fictitious and fabricated statements against the Sunni Barelvi belief. Khateeb-e- A’zam Hazrat Maulana Muhammad Shafee Okarvi (*Rahmatul Laahi ‘Alaiehi*) responded by writing this concise booklet even though he could have written thousands and thousands of pages. This reply reveals the truth by referencing to the original teaching of the founding scholars of the Deobandi School of thought, hence the phrase, “In its

own mirror". Siraaj-ud-deen Saahib called our practices wrong even though his elders did the same. We hold this mirror up and ask, "If you declare us wrong, then what do you have to say about your own elders?"

We have revised the text as the first edition was not translated completely with the full meaning as in the original text. We now present a new edition with the complete text. Readers are requested to kindly inform us if they find any mistake in translation. It will be most appreciated.

S.Y.Z. Qaadiri

S.N. Qaadiri

Maulana Okarvi Academy (Al-A'lami)

Karachi, Pakistan

Preface

How, when or why I reached, the residence of the divine orator (*Khateeb-e-Rabbaani*) Al-Haaj Maulana Muhammad Shafee Okarvi, the detail of this incident is not beneficial for the readers. However, if I explain what happened when I reached the Maulana's residence? Then perhaps some valuable aspects will come infront of the readers. Anyway while at the praised Maulana's home the first thing which I encountered was a small booklet called "Dars-e-Tauheed." As I began to turn the pages of the book, I also found a hand-written letter attached to it. Read this letter first, then I will comment,

"The pride of the Ahle-Sunnat Wal-Jamaa'at Khateeb Al-Haaj Maulana Muhammad Shafee Saahib Okarvi, As-Salaamu-Alaiekum Wa Rahmat-ul-Laahi Wa-Barakaatuhu, After Salaam and *du'aa*, I present this book with the name of "Dars-e-Tauheed" in your attention which is according to the views of Maslak-e-Deoband Ahle Sunnat Wa Jamaa'at Hanafee. In this, all the belief of polytheism, infidelity and irreligiousness of Maslak-e-Bareilly are completely destroyed. This is an atomic bomb for the group who are thieves of religion. You call yourself an orator (*Khateeb*) and an expounder of religion (*Mufti*) etc so it is your duty to answer every page of this booklet."

Servant of Tauheed and Sunnat
Muhammad Ramazaan Memon
C/o Maktab-e-Furoogh-e Adab, Karachi

There is no need to criticise or comment on the intentions of the writer of the letter because the meaning of “Come bull and hit me” is absolutely clear here. However, it is necessary to quote a few excerpts from the original booklet so that the literary qualities of the author of “Dars-e-Tauheed,” Allamah Siraaj-ud-deen are exposed. Hence look at the following:

- *“To recognize and believe that anyone beside Allaah Ta’alaa, has the power either by himself, or assigned by Allaah Ta’alaa to give benefit or harm is blasphemy (*shirk*).”
- *“He, the chief of the Prophets (*Sallal Laahu ‘Alaiehi Wa Sallam*) does not have his own powers to convey benefit or harm, nor are they given by Allaah. Then what authority does any other Prophet (*Nabee*), Friend of Allaah (*Walee*), Spiritual guide (*Peer*), Martyr (*Shaheed*) or high ranked Friend of Allaah (*Ghaus or Qutub*) has to relieve anyone in difficulty.”
- *“If the *Imaam-e-A’alee Muqaam* (Hazrat Imaam Husaien, *Radiyal Laahu Anhu*) had any powers within himself then why would he be suppressed in the encounter with the enemy? Why would he be helpless?”

This is “Dars-e-Tauheed” (Teaching of Oneness) or consider it this way; it is the “masterpiece” of the intellectual thoughts and opinions of the author of “Dars-e-Tauheed” Siraaj-ud-deen Saahib. Now the real problem worth considering is this, if any childish conditions surfaced on Siraaj-ud-deen Saahib then damn it who cares, but why along with Maulvi Ihtishaam-ul-Haq Thanvi, Janaab Muhammad Mateen Khateeb of Daarul-Uloom, Karachi were seen busy exhibiting support as attesters in the display of this “childish act?”

“Most probably, your own scholars will astray you.” The demonstration of this saying of holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has arrived otherwise, why would sensible people like Ihtishaam-ul-Haq Thanvi and Mateen Saahib are seen in the forefront of the publication, compilation and introduction of such heart breaking and tormenting booklet as “Dars-e-Tauheed.” *Astagfirul Laah*, may Allaah forgive us!

As this matter has come then I would also say this, almost a year ago a small printed pamphlet passed through my glance in which Ihtishaam-ul Haq Thanvi Saahib certified, “Watching Cinema is permitted.” Pardon me, but does Maulvi Ihtishaam-ul Haq Thanvi Saahib wants to gain the respect of the general public and those with power by such statements? If not, then I would like to ask what is his intention by such un-intellectual talk Why doesn’t he take the trouble of thinking that one day he has to face Allaah and the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)? Why doesn’t this thought come to him that there is another station ahead of this world where only faith (*leemaan*) will be helpful? Why doesn’t he realise that I am a scholar and scholars are the heirs of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)?

Generally, the deviation I am see among the scholars is due to this saying of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), “World will not be attained without cheating.”

These are my views which surfaced after reading “Dars-e-Tauheed” and I have no choice but to convince *Al-Haaj Khateeb-e-Rabbaani* Maulana Muhammad Shafee Saahib Okarvi that he must write a detailed answer to this booklet “Dars-e-Tauheed.”

I am thankful to the respected Maulana that he has accepted my request; the answer is presented to the readers.

Hakeem Anjum Fauqi Badayuni
G/544 Korangi, Karachi

September 25, 1962



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ وَعَلَى آئِلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

Bismil-Laahir -Rahmaan Nir- Raheem

*Nah maduhu Wa Nu sallee Wa Nu Sallimu 'Alaa Rasoolihil Kareem,
wa 'Alaa 'Aalihi Wa As haabibi Ajma'een*

“Dars-e-Tauheed” is a booklet by the compiler Allamah Siraaj-ud-deen Saahib Jodhpuri which has been printed and distributed free of cost few times in Urdu and Gujraati languages and is still being published. This booklet has the certification, attestation and signature of Ihtishaam-ul-Haq Thanvi Saahib and Muhammad Mateen Khateeb Saahib. It is very strange how these two have attested this booklet, even though it is difficult to find an example of the way justice and equality has been murdered in it.

Due to great requests of my friends, few lines are presented to the readers. The best part is all these lines of the current Deobandi faith are answered only by the reputed books of the elderly scholars of Deoband themselves.

Honourable readers, especially Ihtishaam-ul-Haq Thanvi Saahib, Mateen Khateeb Saahib and all those who have the Deobandi belief, I respectfully ask you, if blasphemy (*shirk*) is what this booklet “Dars-e-Tauheed” has labelled it as, then what is their opinion regarding the elderly scholars of Deoband, whose writings are coming next. Were they infidels (*Mushrikeen*) or Muslims?

SUMMARY OF THE STATEMENTS OF “DARS-E-TAUHEED”

1. To believe or to accept that anyone beside Allaah Ta'aalaa, whether he is a prophet (*Nabee*), a friend of Allaah (*Walee*), a jinn (*jinnee*), an angel or anyone else, has the powers to give benefit or loss, goodness or harmfulness on his own or by the powers given to him by Allaah Ta'aalaa is infidelity (*Shirk*).

(*Dars-e-Tauheed*, pg 16)

2. If anyone thinks that a Prophet (*Nabee*), a Saint (*Walee*), a Spiritual guide (*peer*), a martyr (*Shaheed*) or a high ranked Friend of Allaah (*Ghaus/Qutub*) has any powers to sway by himself or such powers are given to him by Allaah Paak then according to the book of Allaah and sayings of the Prophet of Allaah that person becomes an infidel (*Mushrik*).

(*Dars-e-Tauheed*, pg 7)

It is strange how it has become infidelity to believe or accept anyone have been given the powers by Allaah to give benefit or damage or goodness or evilness? It seems that the authors and certifiers of “Dars-e-Tauheed” don’t know the definition of infidelity (*shirk*). If they do know then I would like to very respectfully ask them, they should at least tell this much are Allaah’s powers His own or are they given to Him by someone? If are given (Allaah forbid) then by whom? And, if they are Allaah’s own then how can it be wrong to accept these powers are given to Prophets (*Anmbiyyaa*), Friends of Allaah (*Auliya*), jinn or angels by Allaah?

خرد کا نام جنوں رکھ دیا جنوں کا خرد جو چاہے آپ کا حسن کر شمہ ساز کرے

Madness maybe named wisdom, wisdom maybe madness
Whatever your wondering beauty desires you may do

Muslims, even those with limited knowledge know that Allaah Ta'aalaa bestows status according to rank, authority and power to the prophets (*Anmbiyyaa*), Friends of Allaah (*Auliya*), angels, jinn and other people. Can anyone deny that the honourable Prophets (*'Alaiehimus-Salaam*) and the respected Friends of Allaah (*Allaah has mercy on them*) have given life to the dead, cured the sick and have taken millions of people who were astray out of darkness? And no one can deny that the Angel of Death (*'Alaiehis-Salaam*) takes the lives of all the people. Indeed other angels are appointed to co-ordinate and manage the worlds, some pour rain, some blow winds.

Is there any Muslim who can deny that a jinni asked Hazrat Sulaiemaan (*'Alaiehis-Salaam*) to bring a big throne from far away? Truly, the pious man brought that throne in the blink of an eye.

Who can deny that man has been given power and authority and with this power and authority he can do good or evil? He can benefit or harm others and on the basis of that power and authority he will be rewarded or punished. Otherwise how can anyone be punished or rewarded without given any power or authority? But infront of the supporters of "Dars-e-Tauheed" this is infidelity. They should have at least been mindful of the following statements which were printed by their own ancestors.

Allamah Anwar Shaah Saahib Kashmiri, a former head master of Daar-ul-Uloom Deoband, said,

لأندقت السموات السبع من لطمة غضبة

"A single ferocious punch from Hazrat Moosa (*'Alaiehis-Salaam*) had so much power that it could break the seven skies into small pieces." (*Faiez-ul-Baari*, vol. 2, pg 476)

Janaab Muhammad Qaasim Nanotvi, the so called founder of the religious school of Deoband says,

“He (the Prophet, *Sallal Laahu ‘Alaiehi Wa Sallam*) is bestowed (by the Divine) with the praised attributes of Prophethood and beside him the Prophethood of other prophets are though him, the Prophethood of others is from his bounty but his Prophethood is from no one’s bounty. ”(*Tahzeerun-Naas*, pg 4, Printed by *Matbaa-e-Qaasimi, Deoband U.P.*)

The same Nanotvi Saahib says in another place,

“And the Prophets take bounties from the Prophet of Allaah (*Sallal Laahu ‘Alaiehi Wa Sallam*) and they deliver to their followers. (*Tahzeerun-Naas* pg 29, Printed by *Mutbaa-e-Qaasimi, Deoband U.P.*)

In third place he says,

“And whatever the other Prophets have it is a reflection and shadow of Muhammad (*Sallal Laahu ‘Alaiehi Wa Sallam*). They have no excellence by themselves.” (*Tahzeerun-Naas*, pg 29)

Janaab Shabbeer Ahmad Usmaani says,

“Infront of research scholars, even the previous Prophets during their own time also benefited from the spiritual excellence of the last Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*).”

(Footnotes Qur'aan under the verse 43, Chapter 33)

Maulvi Zulfiqaar ‘Alee Saahib, acknowledged scholar of Deoband says,

“Truly he (holy Prophet *Sallal Laahu ‘Alaiehi Wa Sallam*) is the sun of bounties and excellence and the other Prophets (*‘Alaiehimus-Salaam*) are the moons and the stars of this sun. As the moon, at the time of sunset, seeks light from the sun and illuminates

the dark night, in the same way before appearance of the munificent personality of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) all the Prophets seeked internal and external bounties from the bountiful soul of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). By this they have been guiding the creations. And when the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) bestowed the world with his appearance all the lights became subservient infront of this sun (i.e. the Prophet, *Sallal Laahu 'Alaiehi Wa Sallam*)."

In another place he states that, the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is like an ocean of bounties in conveying bounties and benefits to the creation. In third place he says, that the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) elevates every one in his own hidden and visible qualities to such a status of excellence that the person who desires for bounties, he makes that human more distinguish than even an angel. (*Itrul Wurdah Fi Shar-hil Burdah*, pg 29, printed by Matba Mujtabaai Delhi, 1315A.H, 1897A.D)

Hazrat Haaji Imdaad-ul-Laah Muhaajir Makki (*Rahmatul Laahi 'Alaieh*) who is the spiritual guide to the elderly scholars of Deoband says,

"A saint (*Faqeer*) never dies. He only transfers from one station to another. The same benefit will be gained from my grave which is gained from me in my present life (because) I have gained from Hazrat's (my spiritual guide) holy grave the same benefits which I had received during his life time."

(*Imdaad-ul-Mushtaaq*, pg 113, printed by Ashraf ul Mataabe, Thana Bhavan, 1929 A.D)

Again he stated,

"A weaver was a disciple of my Hazrat (my guide). After his (Hazrat's) death the weaver said to the grave of Hazrat, "I am

very disturbed and in need of bread, provide some support.” He received an order, (from the grave of my guide) “Everyday you will get from my grave 2 Aanas or half Aana” (name of a coin). Once when I visited the grave that weaver was also humbly present there. He explained the whole situation and said; daily he receives the fixed amount from the foot of the grave.” (*Imdaad-ul-Mushtaaq*, pg 113)

So now what do the author, supporters and certifiers of “Dars-e-Tauheed” say about Allamah Anwar Shaah, who is saying that Hazrat Moosaa (*'Alaiehis-Salaam*) can break the seven skies into bits by hitting a punch? About Janaab Muhammad Qaasim Nanotvi and Janaab Shabbeer Ahmad who are saying, the Prophethood of all the Prophets are the bounties of him (*Sallal Laahu 'Alaiehi Wa Sallam*) and all the Prophets take bounties from him (*Sallal Laahu 'Alaiehi Wa Sallam*) and deliver them to their followers. And about Janaab Zulfiqaar 'Alee Saahib who says, he (*Sallal Laahu 'Alaiehi Wa Sallam*) is like an ocean in bestowing bounties and profits to the creation and he (*Sallal Laahu 'Alaiehi Wa Sallam*) makes humans superior to angels by giving bounties? About Haaji Imdaad-ul-Laah Saahib who says, favours and benefits are gained from the graves? Are they infidels or not? If they are and according to your “Dars-e-Tauheed” they surely are, then you people who accepts them as Muslims you become infidels or not? **بینوا تو جروا** Make it clear and be rewarded.

PLEA TO THE PROPHET (NABEE) AND FRIEND OF ALLAAH (WALEE) REQUESTING HELP FROM THEM

This is also called infidelity in “Dars-e-Tauheed.” Even though to call a Prophet for help by considering him a Prophet and Friend of Allaah (*Walee*) as Friend of Allaah is not infidelity at all. It will only becomes infidelity when someone is called by

considering him to be worthy of worship. But in front of these people to call upon a Prophet and Friend of Allaah even without considering them worthy of worship is also infidelity then, see the following:

Shaah Waliy-yul-Laah Saahib Muhaddis Dehlvi (*Rahmatul Laahi 'Alaieh*) says,

وَصَلَّى عَلَيْكَ اللَّهُ يَا خَيْرَ الْخَلْقِ
وَيَا خَيْرَ مَا مُوْلٍ وَّيَا خَيْرَ وَاهِبٍ

“O the best of the Universe, salutation of Allaah is on you and O supreme place of hope and supreme Bestower.”

وَيَا خَيْرَ مَنْ يُرْجِي لِكَشْفِ رَزْيَةٍ
وَمَنْ جُودَةٌ قَدْ فَاقَ جُودَ السَّحَابَ

“O that sovereign from whom removal of hardship and catastrophe is expected and O that who's generosity is more than the pouring skies. (*Atyabun-Naghm Fi Madhi Saiyyidil Arabi-wal-Ajam*, pg 22, printed by *Matba Mujtabaai, Delhi*, 1308 A.H

And the same Shaah Waliy-yul-Laah Saahib says in another place “When I was present at the holy grave in Madinah Munawwarah, I said,

قُلْتُ يَارَسُولَ اللَّهِ افْصِ عَلَيْنَا مَمَّا أَفَاضَ اللَّهُ عَلَيْكَ جِنَّاتَكَ رَاغِبِينَ فِي خَيْرِكَ
وَأَنْتَ رَحْمَةٌ لِلْعَالَمِينَ فَانْبَسَطَ إِلَيْيَ أَنْبَسَاطًا عَظِيمًا حَتَّى تَخَيَّلَتْ كَانَ عَطَافَةً رَدَائِهِ
لَفَتَّى وَغَشَيَّتْ ثُمَّ غَطَّنِي غَطَّةً وَ تَبَدَّى لِي وَ اظْهَرَ لِي الْأَسْرَارَ وَ عَرَفَنِي بِنَفْسِهِ وَ أَمْدَنَى
إِمْدَادًا عَظِيمًا إِجْمَالِيَا وَ عَرَفَنِي كَيْفَ أَسْتَمِدِيهِ فِي حَوَائِجِي وَ كَيْفَ يَرُدُّهُ إِلَيَّ مَنْ
يُصَلِّي عَلَيْهِ وَ كَيْفَ مُبْنَسَطَ إِلَيْ مَنْ أَطْرَى فِي مَدْحِجهِ أَوْ لَحْ عَلَيْهِ
(فيوض الحرمين صفحه ۲۸، مطبوعة مطبع احمدی متعلق مدرسه عزیزی، دہلی)

“O Prophet of Allaah bestow us also, from what Allaah has given you. We have come in the love of your deliverance. You are

the Mercy onto the worlds. So he bestowed great consideration on me to the point that I felt as though the covering of his favours had wrapped and covered me and concealed me very nicely and hidden secrets were exposed to me. He made me recognize them and helped me tremendously and told me how I should ask him for help for my needs and in what way he replies when someone reads *durood* (salutations) on him and how happy he gets when someone praises him a great deal or beseeches him.” (*Fuyuuz-ul-Haramaien*, pg 28)

The same Shaah Waliy-yul-Laah Saahib use to read all the practices (*wazeefah*) of Shaiekh Muhammad Ghaus Gawaliyari (*Rahmatul Laahi 'Alaieh*) from “*Jawaahir-e-Khamsah*.” So he took permission to do this from his teacher of the knowledge of Ahaadees, Maulana Abu Taahir Madani and Shaiekh Muhammad Sa'eed Lahori (*Rahmatul Laahi 'Alaieh*). (See book, *Al-Intibaah Fi Salaasil-e-Auliya Allaah*, pg 138). These daily practices are also mentioned in “*Jawaahir-e-Khamsah*.”

نَادِ عَلَيْا مَظْهَرُ الْعَجَابِ
تَجْدَهُ عَوْنَالَكَ فِي النَّوَائِبِ
كُلُّ هَمٍ وَغَمٍ سَيَنْجَلِي
بُولَّا يَتَكَ يَا عَلِيُّ يَا عَلِيُّ

Call 'Alee, whose holy personality is exhibitor of wonderful things. When you will call him, you will find him your helper in your difficulties and worries. All worries and sorrows shall disperse just now with your help, O 'Alee, O 'Alee, O 'Alee.”

(*Al-Intibaah Fi Salaasil-e-Auliya Allaah*, pg 137,
printed by Army Barqee press, Delhi, 1344 A.H)

Hazrat Shaah Abdul Azeez Saahib Muhaddis Dehlvi (*Rahmatul-Laahi 'Alaieh*) says,

”اگر الافتات مغضِ بجانب حق سست و اور ایکے از مظاہر عون دانستہ و نظر بکار خانہ اسباب و حکمت اونچائے دران نموده بغیر استعانت ظاہری نہاید و راز عرقان خواهد بود و در شرع نیز جائز رواست و انبیا و اولیاء این نوع استعانت بغیر کرده اند و در حقیقت این نوع استعانت بغیر نیست بلکہ استعانت بحضرت حق سست لا غیر“ (تفیری عزیزی، پارہ آم، صفحہ ۱۰، مطبوعہ مطبع فتح الکریم، بمبئی)

“If special attention is towards Allaah, the most High and it is believed that the dearest man is an exhibitor of Allaah's help and if our eyes are kept on the world of management and resources of Allaah, then apparently seeking help from someone besides Allaah will not be far from wisdom. It is also lawful and permitted in the Laws of Islaam (*Sharee'at*) and Prophets (*Anmbiya*) and Friends of Allaah (*Auliya*) have also asked for help from others in this manner. Surely, asking for help in this way is in fact asking Allaah for help and not from others.”

(*Tafseer-e-Azeezi*, pg 10, part 1, printed by *Matba Fathul Kareem*, Bombay)

Janaab Muhammad Qaasim Nanotvi so called founder of Madrassah of Deoband said,

کروڑوں جرموں کے آگے یہ نام کا اسلام کرے گا یا نبی اللہ کیا مرے پہ کار
مدد کرائے کرم احمدی کہ تیرے سوا نہیں ہے قاسم بے کس کا کوئی حامی کار
(قصائد قاسمی صفحہ ۶، مطبوعہ مجتبائی، دہلی ۱۳۰۹ھ)

“In front of my thousands sins, what this so-called Islaam will do, O Prophet of Allaah, to awaken me. Help me, O Kindness of Ahmad, beside you there is no supporter of this powerless Qaasim.” (*Qasaa'id-e-Qaasimi*, pg 6)

Janaab Ashraf Ali Thanvi says,

يَا شَفِيعَ الْعِبَادِ حُذْبِيَدُ
أَنْتَ فِي الْأَضْطَرَارِ مُغْتَمِدٌ

“O intercessor for the servants of Allaah, assist me. In difficulties, you (Sallal Laahu 'Alaieka Wa Sallam) are my ultimate hope.”

لَيْسَ لِيْ مَلْجَاءٌ سِوَاكَ أَغِثُ
مَسْنَى الْضُّرُّ سَيِّدِي سَنَدِي

“Besides you, I have no asylum or shelter. O my master, listen to my appeal, I am in immense difficulties.”

(Nashrut-teeb, pg 232, printed by Daarul Ishaat, Deoband)

The same Ashraf Ali Thanvi says in other place,

أَغْثِنِي يَارَسُولَ اللَّهِ إِنِّي
لَمَغْبُونٌ وَقَنْطَنِي الْعِظَامُ

“O Prophet of Allaah relieve me, because I am wasted and after being disappointed by many high-level dignitaries I return to you.”

تَرَحَّمُ يَا ابْنَ آمِنَةَ تَرَحَّمُ
فَفِي حُوَبِي رَضَاعِي وَالْفِطَامُ

O, son of Hazrat Aaminah! Have mercy on me, because I have spent my whole life in sin.”

بِكَ أَسْتَشْفَعُ فِي قِلْيٍ وَكَثِيرٍ
بِكَ أَسْتَشْفَعُ فِي عَرَضِ السِّقَامِ

“I am a seeker of your intercession for all deeds big and small and in a condition of sickness I also seek a cure from you.”

(Munaajaat-e-Maqbool Qurubaatin 'Indal Laahi Wa-Salawaatir-Rasool,
pg 231, printed by Kutub Khaanah Aasfiyah, Delhi and Aizaaziyah,
Deoband, 1372 A.H)

Hazrat Haaji Imdaad-ul-Laah Saahib Muhaajir Makki says,

یا محمد مُصطفیٰ فریاد ہے اے رسول کبر یا فریاد ہے
سخت مشکل میں پھنسا ہوں آج کل اے مرے مشکل کشا فریاد ہے

(نالہ امداد غریب صفحہ ۲۲، مطبوعہ کتب خانہ اشرفیہ، دیوبند)

“O Muhammad Mustafaa (Sallal Laahu 'Alaiika Wa Sallam) I cry for help! O Beloved of Allaah I cry for help!

I am caught in severe difficulties these days! O my problem-solver, I cry for help!” (Naala-e-Imdaad-e-Ghreeb, pg 22)

The same Haaji Saahib says in another place,

شیع عاصیاں ہوتم وسیلہ بے کسان ہوتم تمہیں چھوڑا بکھاں جائیں بتاؤ یا رسول اللہ
جہاز امت کا حق نے کر دیا ہے آپ کے ہاتھوں بس اب چاہو ڈباؤ یا تراوی یا رسول اللہ
پھنسا کر اپنے دامِ عشق میں امداد عاجز کو بس اب قید و عالم سے چھڑاؤ یا رسول اللہ
* (گلزار معرفت صفحہ ۲، مطبوعہ کتب خانہ اشرفیہ، دیوبند)

“You are the intercessor for the sinful, you are the mediator for the lonely, now tell me O Prophet of Allaah, where should I go after leaving you? In your hands, Allaah has given the ship of the followers (*Ummat*) whether you sink it or keep it afloat, O Prophet of Allaah. Entangle Imdaad (the poet) in your web of love so liberate me from the bondage of both the worlds O Prophet of Allaah.” (Gulzaar-e-Ma'rifat pg 4, printed by Matba Mujtabaai, Delhi)*

*To call on the Prophets and Friends of Allaah and to seek help from them, read my book “Raah-e-Haq,” detail explanation is given on this topic. (Author)

Now what do the author, attesters and supporters of “Dars-e-Tauheed” say about Hazrat Shaah Waliy-yul-Laah, Shaah Abdul Azeez Muhaddis Dehlvi, Janaab Muhammad Qaasim Nanotvi, Janaab Ashraf Ali Thanvi and Haaji Imdaad-ul-Laah Saahib (*Rahmatul-Laah Alaih*). They are all calling the Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and are asking for help, all of them would be infidels or not? And if they are and according to their booklet “Dars-e-Tauheed” they surely are, then don’t you people also become infidels because you accept these infidels as Muslims? **بینوا تو جروا** Make it clear and be rewarded.

TO GIVE THE GIFT OF DEDICATION (NAZR) AND OFFERING (NIYAAZ) TO A PROPHET (NABEE) OR FRIEND OF ALLAAH (WALEE)

“Dars-e-Tauheed” also establishes this as infidelity, even though this is also not infidelity. Because any true Muslim does not consider a Prophet or a Friend of Allaah, Worthy of worship nor do they intend to get closer to anyone beside Allaah with the thought of worshipping and his intention by *Nazr* and *Niyaaz* is only to forward gifts of dedication and offerings which means to send its rewards to their souls, this is absolutely permissible. And if it is infidelity then see this:

Hazrat Shaah Waliy-yul-Laah Muhaddis Dehlvi (*Rahmatul Laahi 'Alaih*) states,

“My respected father Hazrat Shaah Abdur-Raheem Saahib (*Quddisa Sirruhu*) went to the town of *Daasnah* to visit the holy shrine of Makhdoom Shaiekh Allaah Diyaa (*Rahmatul Laahi 'Alaih*). In the night at a certain time, in a special condition he said, “Makhdoom Saahib invite’s us for dinner and says to eat

something before leaving!” His associates were unhappy to see all the other people left and he and his associates stayed at the holy shrine. At that moment a woman carrying a platter filled with rice and sweet meats on her head came and said:

”وَكَفَتْ نَذْرَكَرْدَهْ بُودَمْ كَهْ أَكْرَزْوَجْ مُونْ بِيَادِهْ هَمَانْ سَاعَتْ إِيْنْ طَعَامْ بِنَجَّتْهْ بِهْ شِينَدْگَانْ درَگَاهْ مَخْدُومْ اللهْ دِيَارْ سَانِمْ، دَرِينْ وَقْتَ آَمَدْ، نَذْرَ رَايَفَا كَرْمْ آَرَزْوَكَرْدَمْ كَهْ كَسَّهْ آَنْجَابَاشَدْتَنَاؤْلَ كَنَدْ:۔“
(Anfaasul Aarifeen صفحہ ۴۵، مطبوعہ مجتبائی، دہلی)

”I had made this vow (*Nazr*) that if my husband would come back then at that time I will give this food to the people sitting at the shrine of Makhdoom Allaah Diyaa. My husband has returned just now so I have fulfilled my vow (*Nazr*). It was my desire that someone would be there who would eat this food.”
(Therefore they all ate.) (Anfaasul Aarifeen, pg 45, by Matba Mujtabaai, Delhi, 1335A.H, 1917A.D)

The same Shaah Waliy-yul-Laah Saahib (*Rahmatul Laahi 'Alaieh*) says in another place,

ملیده و شیر برخ بنا بر فاتح بزرگ بقصد ایصال ثواب بروح ایشان پزند و بخورانند مضر ائمه نیست جائز است.....و اگر فاتح بنام بزرگ داده شود اغیار اهم خوردن در ان جائز است (زبدۃ العصایح صفحہ ۱۳۲)

”There is no harm in cooking and eating *Maleedah* (cake made with pounded meal mixed with butter and sugar) and *Kheer* (rice boiled in milk), made with the intention of forwarding its rewards and doing *Faatihah* for any pious person It is permitted,... and if the offering (*Faatihah*) is given in the name of any pious person, then wealthy people are also allowed to eat it.”

(Zubdatun-Nasaa'ih, pg 132)

The same Shaah Saahib says in third place,

”پس ازان سی صد و شصت مرتبہ سورہ الْمُشْرَح خوانند پس باز دعا مذکور سی صد و شصت بار بخوانند پس وہ مرتبہ درود خواند ختم تمام کنند ویراقدارے شرینی فاتحہ بنام خواجہ گان چشت عموماً بخواند و حاجت از خدا تعالیٰ سوال نمایند ہمیں طور ہر روز بخواندہ باشد انشاء اللہ درایام معدود مقصود بحصول انعامد“۔
(انتباہ فی سلسل اولیاء اللہ صفحہ ۱۰۰، مطبوعہ مطیع احمدی، دہلی ۱۳۴۴ھ)

“Then afterwards read Soorah Alam Nashrah 360 times, then read the above mentioned (in the book) du’aa another 360 times. Then read Durood Shareef 10 times. Then after finishing all the phrases read the Faatihah in the name of Khawaajgaan-e-Chisht on little sweet and express your desires to Allaah Ta’alaa. Do like this everyday, *In Shaa Allaah* (If Allaah willing) your purpose will be fulfilled in only a few days.” (Al-Intibaah Fi Salaasil-e-Auliya Allaah, pg 100, printed by Matba Ahmadi, Delhi 1344 A.H)

Hazrat Shaah Abdul Azeez Saahib Muhaddis Dehlvi (*Rahmatul-Laahi ‘Alaieh*) says,

”حضرت امیر و ذریت طاہرہ اور اتمام است بر مثال پیران و مرشدان می پرستند و امور مکونیہ را ایشان وابستہ می دانند و فاتحہ درود و صدقات و نذر و منت بنام ایشان رانج و معمول گردیدہ چنان چہ با جمع اولیاء اللہ ہمیں معاملہ است.....“ (تحفہ اشناع شریعہ صفحہ ۳۹۶)

“All the followers (*ummah*) consider Hazrat ‘Alee and his holy progeny as spiritual guides and leaders. They believe all the divine affairs are connected to these respected people. They always offer *Faatihah*, salutation, charities and make vows

*In the Urdu translation of *Tuhfah Isnaa Ashariyah*, published by Noor Muhammad Kaar Khaanah Tijaarat-e-Kutub, Karachi these sentences have been changed. This breech of truth is probably done because these statements are against their belief. (Author)

(*mannat*) and offerings (*nazr*) in their names. Therefore, all the Friends of Allaah have the same habit. (Then how can the malice of the *Ahle-Baiet* (the family of holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*) be associated towards them?)” (*Tuhfah Isnaa Ashariyah*, pg 431, printed by *Istanbul, Turkey*)

طعامے کے ثواب آن نیاز حضرت امامین نمایید برآں فاتحہ قل و درود خواندن تبرک می شود خوردن اوسیار خوبست۔ (فتاوی عزیزیہ صفحہ ۵۷، سرود عزیزیہ اردو ترجمہ، فتاوی عزیزیہ ص ۱۸۸/۱، مطبوعہ مطبع مجیدی، کان پور، ۱۹۱۲ء)

And the same Shaah Saahib says in another place, “The food that is cooked for the offering (*Niyaaz*) of Hazrat Imaam Hasan and Husaien and upon which *Faatihah*, *Qul* and *Durood* is read it becomes a blessing. And eating this is also very good.” (*Fataawaa Azeeziyah*, pg 75)

Janaab Ismaa'eel Dehlvi, whom these people call a martyr, he says,

”اول طالب را باید کہ باوضود و زانو بطور نماز بہ نشید و فاتحہ بنام اکابر این طریقہ یعنی حضرت خواجہ معین الدین سخجی و حضرت خواجہ قطب الدین بن خجتار کا کی وغیرہ ہما خواندہ التجاہناب حضرت ایزد پاک بتوسط این بزرگان نمایید و بہ نیاز تمام وزاری بسیار دعائے کشود کار خود کر دہ ذکر دو ضربی شروع نمایید۔“
(صراط مستقیم صفحہ ۱۱، مطبوعہ مجتبائی، دہلی ۱۳۰۸ھ)

“First, the seeker should sit in the position of *Qa'dah* (the act of sitting down like in *namaaz*) like you do in *salaat* with ablution (*wuzu*) and read *Faatihah* in the name of elders of this way (of *Chishtiyah*), Hazrat Mu'een-ud-deen Sanjari, Hazrat Khawaajah Qutub-ud-deen Bakhtyaar Kaaki and others. Then appeal in the court of Allaah with the mediation of these pious people and weepingly with real humility and dedication pray for the resolution of difficulties and start reading remembrance with two strokes (*Do Zarbi Zikr*).” (*Siraat-e-Mustaqeem*, pg 111)

And their this same Shaheed Saahib says in another place,

”حضرت رسالت پناہ سعد بن معاذ را بعد التماں ایشان کہ ما درم نا گاہ فوت شدہ ویارائے گفت
نیافت واگرمی یافت وصیتے می کر دیں برائے وے اگر چیزے بکنم نفع یوے خواہ درسید فرمودن دکہ چاہ بکن و
بُوکہ کہ این برائے مادر سعد راست۔“ (صراط مستقیم صفحہ ۵۵)

“Mother of Hazrat Sa'ad bin Ma'aaz a companion of holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) passed away. He said to holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), “My mother did not get the chance to say anything, if she had gotten one then she would have made a will. If I do anything for her, will she get the benefit?” The holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, “Construct a well and say, this is for Sa'ad's mother.”

(*Siraat-e-Mustaqeem*, pg 55)

Ashraf Ali Thanvi says,

“Some spiritual friends who were the disciples of our spiritual Guide bought a house and built it themselves and offered it to our spiritual guide (*Haaji Imdaad-ul-Laah*).”

(*Imdaad-ul Mushtaaq*, pg 33)

Maulvi Saadiq-ul-Yaqeen says,

“When we finished reading *Masnavi Shareef*, (*Haaji Imdaad-ul-Laah Saahib*) ordered us to make a sweet drink (*sharbat*) and said the offering (*niyaaz*) of Maulana Ruum will also be done on it. The offering was made by everyone reading *Soorah Ikhlaas* eleven times and distributing the drink. He said the offering (*niyaaz*) has two meanings; one is to show powerlessness and worshipping which is for no one else except Allaah. Instead, it is prohibited and infidelity. The other meaning is it's permitted because *Niyaaz* is to Allaah and rewards are forwarded to the servants of Allaah. People deny this, but what is wrong with

this?" (*Imdaad-ul Mushtaaq*, pg 92, printed by Ashraf ul Mataabe, Thana Bhavan, 1929 A.D)

In a second place, Haaji Imdaad-ul-Laah Saahib (*Rahmat ul Laah Alaih*) says,

“The way of vows and offerings are prevailed from ancient eras. People of this age deny it.” (*Imdaad-ul Mushtaaq*, pg 92, printed by Ashraf ul Mataabe, Thana Bhavan, 1929 A.D)

Janaab Rasheed Ahmed Gangohi says,

“The offerings given to the pious people are a gift and it is correct and those which are offered to deceased friends of Allaah, if it means its rewards are forwarded to their souls, then it is a favour (*sadaqah*) and it is allowed.” (*Fataawaa-e-Rasheediya*, Vol I, pg 51, *Kutub Khaanah Raheemiyah, Delhi* 1367A.H)

Now what do the authors and attesters of “Dars-e-Tauheed” say about Shaah Abdur-Raheem Saahib, who ate the *nazr* and *niyaaz* that was bought to the holy shrine of Hazrat Shaiekh Allaah Diyaa (*Rahmat-ul-Laah Alaih*) as a token of respect? About Shaah Waliy-yul-Laah Saahib Muhaddis Dehlvi who has narrated this in the miracles and attributes of his respected father that it is permitted to eat offerings (*niyaaz*) made in the name of saintly people? And read *faatihah* daily for fulfilling your desires on sweets in the name of saintly people and eat that food? About Shaah Abdul Azeez Saahib who is saying that all the followers and Friends of Allaah do vows (*nazr*) and offerings (*niyaaz*) of *Ahle-Baiet* (the progeny of the holy Prophet, *Sallaal Laahu 'Alaiehi Wa Sallam*)? The offerings of Hazrat Imaam Husaien and Imaam Hasan (*Radiyal Laahu 'Anhuma*) are blessing and eating its food is good? And especially about their own “Shaheed” Ismaa'eel Dehlvi who says to make offerings in the name of

friends of Allaah and request through their intercession? About Janaab Ashraf Ali Thanvi who says, his spiritual brothers offered their house to the Spiritual guide? And about *Aarif-e-Bil-Laah* (One skilled in divine things) Haaji Imdaad-ul-Laah Saahib who used to make offerings (*niyaaz*) of Maulana Ruum and said doing like this has prevailed since the ancient times? Lastly, about Janaab Rasheed Ahmad Gangohi Saahib who is saying, the offerings of the living and deceased spiritual leaders is correct, when the purpose is to convey rewards to their souls? All of them became infidels or not? **بیسو اتو جروا!** Make it clear and be rewarded.

If they did and according to your, “Dars-e-Tauheed” they surely did then you people became infidels by accepting these infidels as Muslims or not?

TO BELIEVE IN OMNIPRESENT (HAAZIR) AND OMNISCIENT (NAAZIR)*

This is also considered infidelity in “Dars-e-Tauheed,” even though it is not. Because no true Muslim believes the holy Prophet’s (*Sallaal Laahu ‘Alaiehi Wa Sallam*) presence every where as Allaah or as the same attributes of Divinity of Allaah. But haazir and naazir means this that the holy Prophet (*Sallaal Laahu ‘Alaiehi Wa Sallam*) with his spirituality and luminance is present everywhere and he (*Sallaal Laahu ‘Alaiehi Wa Sallam*) is witnessing everything.

Therefore Shaah Abdul Azeez Saahib says in *Tafseer-e-Azeezi*,

*For a refined discussion of omnipresent and omniscient read my book “*Zikr-e-Jameel*.”
(Author)

”او (رسول علیہ الصلوٰۃ والسلام) مطلع است بِنُورِنُوبَت بِرَتِبَهُ هُرْمَنْدِین بَدِین خُودَکه در کدام درجه از دین من رسیده و حقیقت ایمان او چیست و حجابه که بدان از ترقی محجوب مانده است کدام است پس اومی شناسد گناهان شمار او در جات ایمان شمار او اعمال نیک و بد شمار او اخلاص و نفاق شمار او الهذا شهادت او در دنیا بحکم شرع در حق امّت مقبول و واجب اعمل است۔“

(تفسیر عزیزی صفحه ۲۳۶، زیرآیت و یکون الرسول علیکم السلام)

‘Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with his prophethood’s luminance knows the religion of every religious, he sees at which status of religion he is and what is the reality of his faith and what kind of veils are a hindrance in his progress.

Hence, holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) knows your sins, status of your faith, your good and bad deeds and your character and hypocrisy. Therefore his (*Sallal Laahu 'Alaiehi Wa Sallam*) testimony is accepted in the world, by the Divine commands in favour of the followers (*ummah*) and is worthy to be acted upon.” (*Tafseer-e-Azeezi*, pg 636, Chapter 2, verse 143)

Hazrat Shaah Waliy-yul-Laah Muhaddis Dehlvi (*Rahmatul Laahi 'Alaieh*) says,

إِنَّ الْفِضَّاءَ مُمْتَلَئٌ بَرُوحِهِ عَلَيْهِ الصَّلُوٰۃُ وَالسَّلَامُ وَهِيَ تَسْمَوْجُ فِيهِ تَمَوْجَ الرِّيحِ
الْعَاصِفَةِ (ثبوت الامرین صفحه ۲۸)

“No doubt the whole atmosphere is filled with the holy spirit of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and his blessed spirit blows within the atmosphere without restrain like a fierce wind.” (*Fuyuuzul Haramaien*, pg 28)

Janaab Muhammad Qaasim Nanotvi Saahib so called founder of Madrassah Deoband says,

النَّبِيُّ أَوَّلٌ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ (الاحزاب: ۶)

“See after considering connection with مِنْ أَنْفُسِهِمْ (Min An fusihim) then it is proved that the Prophet of Allaah (Sallal Laahu 'Alaiehi Wa Sallam) attains such closeness with his followers (Ummat) that they (the followers) do not have even with their own souls, because here 'Aulaa' اُولَئِكَ means the most nearest.”

(Tahzeerun Naas, pg 10)

Allamah Shabbeer Ahmad Saahib Usmaani in regard to this verse says,

“If considered seriously the belief (leemaan) of a true believer is a ray of great luminance which is spread by the sun of Prophethood.

The sun of Prophethood is the Prophet (Sallal Laahu 'Alaiehi Wa Sallam). On this basis, if a believer (the way he is a believer) wants to understand his own reality he should start thinking and before his own belief he should have the recognition of the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). In this respect it can be said that the blessed existence of the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is more closer to us than our own existence.” (Marginal note on Qur'aan)

Janaab Rasheed Ahmad Gangohi says,

”دہم مرید ہے یقین داند کہ روح شخ مقید ہے یک مکان نیست پس ہر جا کہ مرید باشد قریب یا بعید اگرچہ از شخ دو راست اما روحانیت اور نیست چون این امر حکم داند و ہر وقت شخ را بیا و دار دو رابط قلب پیدا آیو ہر دم مستفید ہو دے۔“ (امداد السلوک صفحہ ۱۰)

“A disciple should accept and trust that the spirit of the spiritual guide is not imprisoned in only one place. Where ever a disciple may be, near or far, even though he is away from the spiritual guide, but the spirituality of the spiritual guide is not away from

him. When this issue is certain then the disciple should always remember the spiritual guide and develop a heartly association and receive favours all the time.” (*Imdaad-us-Sulook*, pg 25, *Urdu translation Madinah Publishing Company, Karachi 1972 A.D)*

So now what do the author and supporters of “Dars-e-Tauheed,” say about Shaah Abdul Azeez Saahib, who says the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is witnessing all the internal and external conditions of every religious person with the luminance of his Prophethood? About Shaah Waliy-yul-Laah Saahib, who said throughout the atmosphere, the holy spirit blows like a fierce wind? About Janaab Muhammad Qaasim Nanotvi and Allamah Shabbeer Ahmad Saahib, who says, the blessed existence of the holy Prophet has attained such closeness with his followers that they don't even have with their own souls? And about Rasheed Ahmad Gangohi who said, where ever a disciple may be he should believe that the spirit of the spiritual guide is not far away from him. Instead he should always consider him close and gain benefit from him? Did they all become infidels or not? If they did and according to your “Dars-e-Tauheed” they surely did. Then you people became infidel by accepting these infidels as Muslim or not? **بینوا تو جروا**
Make it clear and be rewarded.

TO BELIEVE THAT THE PROPHET (NABEE) AND FRIEND OF ALLAAH (WALEE) HAS THE KNOWLEDGE OF THE UNSEEN*

This is also considered infidelity in “Dars-e-Tauheed” even though this is also not at all infidelity. Because every true

*For Issue of the knowledge of the Unseen see complete and detail discussion in my book “Zikr-e-Jameel.” (Author)

Muslim accepts that the Prophet and Friend of Allaah has the knowledge of Unseen given to them by Allaah. And if it is infidelity (*shirk*) to accept the knowledge of the Unseen is given by Allaah then see this, Hazrat Shaah Abdul Azeez Saahib Muhibb Dehlvi (*Rahmatul Laahi 'Alaieh*) says,

”آن چه بـ نسبت بهـ مخلوقات غـائب است غـائب مطلق است مثل وقت آـمدن قـامت وـاحـكام کـونـیـه وـ شـرـعـیـه بـارـی تـعـالـی درـهـر رـوز وـدرـهـر شـرـیـعـت مثل حقـائق ذات وـصـفـات اوـتعـالـی عـلـی سـبـیـل اـلـفـصـیـل وـاـین قـوـمـ رـاغـبـ خـاص اوـتعـالـی نـیـزـمـی نـامـنـدـ فـلـا يـظـهـرـ عـلـی غـیـبـهـ اـحـدـاـیـنـی پـیـشـ مـطـلـعـ نـمـیـ کـنـدـ بـرـغـبـ خـاصـ خـودـ یـعـیـجـ کـسـ رـا.....الـا من اـرـضـیـ من رـسـوـلـ یـعنـی مـگـرـ کـسـ کـسـ کـنـدـمـیـ کـنـدـوـ آـنـ کـسـ رـسـوـلـ مـیـ باـشـدـ خـواـهـ اـزـ جـنـسـ مـلـکـ باـشـدـ مثلـ جـبـرـیـلـ وـخـواـهـ اـزـ جـنـسـ بـشـرـشـلـ حـضـرـتـ مـحـمـدـ وـمـوـسـیـ عـیـسـیـ عـلـیـہـمـ الـصـلـوـاتـ وـالـتـسـلـیـمـاتـ کـهـ اـورـ اـنـهـارـ بـعـضـ اـزـ غـیـبـ خـاصـهـ خـودـیـ فـرـمـایـدـ“

(تفسیر عزیزی، ج ۲۵۹، سورہ جن، مطبوعہ افغانی دارالکتب، لال کنوائی، دہلی)

“Those things that are kept hidden from all creations are absolute secrets. Like the arrival of the Day of Judgement, the created and Divine laws of Allaah Ta'aalaa that are enforced everyday in every Revealed Law (*Sharee'at*) and like the detail of the true self and attributes of Allaah Ta'aalaa. These are called the special secrets of Allaah Ta'aalaa; hence He does not inform His special secrets to anyone.....except to His chosen messenger, meaning beside those whom He likes. Those are messengers of Allaah either from the race of angels, like Jibreel ('Alaiehis Salaam), or from the human race, like Hazrat Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) and Moosaa and Iesaa salutation and peace be upon them. Then from His special secrets, He discloses some secrets on them.” (Tafseer-e-Azeezi, pg 259, chapter 72, verse 27, printed by Afghani Daarul Kutub, Lal Kunwan, Delhi)

Janaab Ismaa'eel Dehlvi Phulati in *Taqweeyat-ul-leemaan* said,

”برائے کشف ارواح و ملائکہ و مقامات آن ہاوسیر امکنہ زمین و آسمان و جنت و نار و اطلاع برلوح محفوظ
شغل دورہ کند۔“ (صراط مستقیم صفحہ ۱۱)

“The souls and the angels practice a tour for the manifestation of their position, for the excursions of the earth, sky, paradise and hell and for the awareness of the ‘Preserved Tablet’ (*Lauh-e-Mahfuuz*).” (*Siraat-e-Mustaqueem*, pg 117)

Hazrat Haaji Imdaad-ul-Laah Saahib Muhaajir Makki said, “People say that the Knowledge of Unseen is not possessed by the Prophets and Friends of Allaah. I say that righteous people whichever direction they look, they experience perception and understanding of special secrets.”

(*Imdaad ul Mushtaaq*, pg 76)

وَمَاهُوَ عَلَى الْعَيْبِ بِضَنِيبٍ ﴿٢٢﴾ (الثویر: ۲۲)

Janaab Shabbeer Ahmad Usmaani in a narration of the following verse writes, “Means this Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) gives the information of every kind of unseen secrets. Could be about the past or the future, about the names and attributes of Allaah Ta'aalaa, about the commands of the Revered Laws (*Sharee'at*), truths or false of the religion, the conditions of paradise and hell or about events after death. And he is not even a little bit miser in giving information about it.”

Janaab Muhammad Qaasim Saahib Nanotvi, the so called Founder of the Deoband Madrassah says,
“For example, knowledge of the beginning and knowledge of the ending are different, but all these knowledge are present in the knowledge of the Prophet of Allaah (*Sallal Laahu 'Alaieh Wa Sallam*).” (*Tahzeerun Naas*, pg 4)

The same Nanotvi Saahib says in another place, “Almighty Allaah has given an excellent portion from His all Perfect Excellences to him (the holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*). And from all of His excellences has given him (*Sallal Laahu 'Alaiehi Wa Sallam*) knowledge which is the excellence of highest grade.

وَمَا يَنْطَقُ عَنِ الْهَوَى ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى ۚ (٢٣:١٧)

Therefore this verse is a perfect evidence of this claim. In this situation his (the Prophet *Sallal Laahu 'Alaiehi Wa Sallam*) knowledge is only Allaah's knowledge and his (the Prophet *Sallal Laahu 'Alaiehi Wa Sallam*) speech is clearly only Allaah's spoken words.”

(*Fuyuuz-e-Qaasimiyah*, pg 42)

Janaab Ashraf Ali Thanvi says,

“The knowledge of the Unseen, which is direct (without intermediation), is exceptional only from Allaah and when it is indirect it can be from the creation.” (*Bastul Banaan*, pg 2, printed by *Muhammad Usmaan Taajirul Kutub, Dareeba Kalaan, Delhi*)

Maulvi Zulfiqaar Ali Saahib writes in a summary of *Qaseedah Burdah Shareef*,

“Among the knowledge and information of his (*Sallal Laahu 'Alaiehi Wa Sallam*) is the knowledge of the ‘Tablet and the Pen’ (*Lauh wa Qalam*).” (*Itrul Wurdah*, pg 103)

Now what do the attesters, certifiers and supporters of “Dars-e-Tauheed” say about Hazrat Shaah Abdul Azeez Saahib, who is saying that Allaah Ta'aalaa presents from all His distinguish excellence the knowledge of unseen to His preferred Prophets? About Janaab Ismaa'eel Dehlvi, who is saying the souls and angels tour the worlds, skies, paradise and hell for the information

of the preserved tablet and pen, which has knowledge of everything? About Haaji Imdaad-ul-Laah Saahib, who is saying that the Prophets and the friends of Allaah have knowledge of the unseen? And about Shabbeer Ahmad 'Usmaani who is saying that the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) gives all kinds of information about the unseen, which may be related to the past or the future? (Does this not mean the knowledge of *Maa kaana Wa Maa Yakoon*, whatever has happened and whatever will happen?) About Janaab Muhammad Qaasim Nanotvi who is saying knowledge of all the ancient and modern are gathered in his personality and his knowledge is in fact the knowledge of Allaah Kareem? About Thanvi Saahib who is saying the knowledge of the unseen which is indirect it can be for the creation? And lastly, about Janaab Zulfiqaar Ali, who is saying the knowledge of the preserved tablet and pen is within the knowledge of the holy Prophet (*Sallal Laahu 'Alaieh Wa Sallam*)? Did they all become infidels or not?

If they did, and according to "Dars-e-Tauheed" they surely did then by accepting these infidels as Muslims don't you people also become infidels or not? *بینوا تو جروا* Make it clear and be rewarded.

TO STAND BY FOLDING ARMS IN RESPECT OF PROPHET (NABEE) OR FRIEND OF ALLAAH (WALEE)★

This is also considered infidelity in "Dars-e-Tauheed," even though this is also not infidelity. (It will become infidelity when someone does this while considering a prophet or friend of

*To read in detail reasons and discussion about standing in honour see my book, "Barakaat-e-Meelaad Shareef." (Author)

Allaah worthy of worship). If it is infidelity (*shirk*) then see this, Janaab Ashraf Ali Saahib Thanvi says,

“A majority of scholars have gone this way that to stand in respect is permitted. One evidence of its permissibility is this when the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would come, Hazrat Faatimah (*Radiyal Laahu 'Anha*) would stand up and when Hazrat Faatimah (*Radiyal Laahu 'Anha*) would come in front of the Prophet, he (*Sallal Laahu 'Alaiehi Wa Sallam*) would stand up.” (*Al-'Ifaazaat-ul-Yaumiyah*, pg 254, vol-7, printed by Ashraful Mataabe, Thana Bhavan, 1941 A.D)

Haaji Imdaad ul-Laah Saahib Muhaajir Makki said,
“To deny such affairs is to keep one away from much goodness like standing in *Meelaad Shareef*. If anyone wants to stand for respect, on the arrival of the name of Prophet then what is wrong in this? Hence, if the name of the Master of the worlds is honoured then which crime is committed?”

(*Imdaad ul Mushtaaq*, pg 88)

So what do the attesters, certifiers and supporter of “Dars-e-Tauheed” say about Janaab Ashraf Ali Thanvi and Haaji Imdaad ul Laah? Who are saying that standing in respect is permitted, did they become infidels (*Mushrikeen*) or not? If they did and according to “Dars-e-Tauheed” they surely did, then you people who accept these people as Muslims did you become infidels or not? *بینوا تو جروا* Make it clear and be rewarded.

TO COME FROM FAR AND NEAR FOR THE VISITATION OF THE VICINITIES OF PROPHETS (ANMBIYAA) AND FRIENDS OF ALLAAH (AULIYAA)*

This is also considered infidelity in “Dars-e-Tauheed,” whereas

this is also not at all infidelity, if this is infidelity then sees this, Janaab Muhammad Qaasim Nanotvi, the so called founder of Deoband Madrassah says,

“Hearing of the holy Prophets (*‘Alaiehimus-Salaam*) is more worthy of believing and due to this, visiting them after their departure is like visiting the living ones during their life time. For this reason one cannot say that the visitation to the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is like visiting the *Masjid* meaning visitation of a place. Therefore, according to the command, *Laa tushadd ur rihaal (hadees)* لَا تَشْدُدُ الرِّحَالَ it is not allowed to go there with this intention, rather it is not the visitation of the house (*Makaan*) but it is the visitation of the Master of the house (*Makeen*).

(*Jamaal-e-Qaasimi*, pg 15, printed Matba Mujtabaai, Delhi)

And all the scholars of Deoband unanimously agree, “Infront of us and infront of our holy leaders the visitation of the grave of holy Prophet (*Roohee Fidaahu*, my soul is sacrificed on him) is an excellent form of nearness and extremely rewarding. And it is a cause of achieving status; instead it is close to being mandatory and at the time of travelling especially makes the intention of visiting his holy grave. Then when you will go there you will also visit *Masjid-e-Nabavi*. In this way here is more honour for the holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). And its confirmation is done by this saying of Hazrat (*Sallal Laahu ‘Alaiehi Wa Sallam*), “he who came to visit me and no other desire bought him here beside my visitation then it is due on me that on the Day of Judgement, I become his intercessor.”

(*Al- Muhan-nad*, pg 11, printed by *Kutub Khaanah Aizaaziyah*, Deoband, 1359A.H, 1940 A.D)

*For details on the visitation of the holy graves of the prophets (*Anmbiyaa-e-Kiraam*) and Friends of Allaah (*Auliya-e-Kiraam*) and about their blessing and favours read my book, “*Raah-e-Aqeedat*.”(Author)

And regarding Haaji Imdaad ul Laah Saahib, the spiritual leader and guide of all the scholars of Deoband, Janaab Ashraf Ali Thanvi says,

“And often his destination when travelling, in direction of the spiritual leader of Kalyar and Delhi, Qutub-ud-deen Bakhtyaar Kaaki would be to visit him and the venue of other holy people. As he felt contented in these places and would also go to the shrines of Paanipat to visit Shaiekh Shams-ud-deen Paanipati and Hazrat Shaiekh Kabeer-ul Auliya Jalaal-ud-deen Paanipati.”

(Imdaad ul-Mushtaaq, pg 26)

Shaah Waliy-yul-Laah Saahib Muhaddis Dehlvi (*Rahmatul Laahi 'Alaieh*) states in biography of his father,

”می فرمودند بزیارت مرقد منور ایشان (خواجہ قطب الدین قدس سرہ) فرتم روح ایشان ظاہر شد فرمودند ترا پس پرے پیدا خواہد شد اور اقطب الدین احمد نام کن، چون زوجہ بس ایاس رسیدہ بود گمان کردم کہ مراد پس پرست برین خطرہ مشرف شدند فرمودند این مراد من نیست، این پسراز صلب تو خواہد بود، بعد از زمانے داعیہ تروج دیگر پیدا شد و کاتب الحروف فقیر ولی اللہ متولد گشتہ دراول این واقعہ فراموش کر دند بولی اللہ مسٹے کر دند، بعد از مدتے بیاد آمد نام دیگر قطب الدین احمد مقرر کر دند۔“ (انفاس العارفین صفحہ ۲۵)

“He says, “As I presented myself, while visiting the enlightened grave of Khawaajah Qutub-ud-deen, Khawaajah Saahib’s soul appeared and said, “A son will be born to you, name him Qutub-ud-deen Ahmad.” I thought he meant a grandson because my wife had become old and she has reached that age where there was no hope. Because of this suspicion in my heart Khawaajah Saahib became exalted and said, “I do not mean this; instead a boy will be born from your body.” After some

time when I married again, a saint of Allaah (the writer of these words) was born. At first, had forgotten that incident so named him Waliy-yul-Laah." After sometimes, he remembered so he kept another name Qutub-ud-deen Ahmad."

(Anfaasul Aarifeen, pg 45)

Janaab Ashraf Ali Saahib Thanvi says,

"I did one deed due to which I felt unbearable darkness and I got worried. Eventually I desired that how should I remove this darkness. After considering, I realized its cure is in the company of the People with luminance. At that time among the living one I couldn't get any chance so I could keep their company for some time. Hence, what I did I went to the shrines of the pious people. So, from there at a distance of three miles was a shrine of a holy person, when I went there then that darkness was eliminated." (Summarised from Al- Ifaazaatul Yaumiyyah, Pg 340 V-6, printed by Ashraf ul Mataabe, Thana Bhavan, 1940 A.D)

So now what do the attesters, certifiers and supporters of "Dars-e-Tauheed" say about all the scholars of Deoband, who all say that a person going to Madinah Munawwarah should only specially make an intention of going to visit the holy grave? And especially about Haaji Imdaad-ul-Laah Saahib, Shaah Abdur-Raheem Saahib and Janaab Thanvi Saahib who travelled near and far to visit the holy graves of the friends of Allaah? Did they all become infidels (*Mushrikeen*) or not?

If they did and according to "Dars-e-Tauheed" they surely did then by accepting these infidels as Muslims don't you also become infidels or not? **بینوا تو جروا** Make it clear and be rewarded.

TO STAND INFRONT OF THE DOORWAY OF THE PROPHETS (ANMBIYAA) AND MAKE SUPPLICATION (DU'AA)

This is also considered infidelity in “Dars-e-Tauheed.” Even though this is also not infidelity (*shirk*). Because when a person makes a supplication (*du'aa*) he supplicates to Allaah. So how has supplication to Allaah become infidelity (*shirk*)? Where ever a supplication is made it is allowed. The holy shrines of the Prophets or Friends of Allaah are a cause of acceptance of these supplications. Read this,

Janaab Muhammad Qaasim Nanotvi, so called founder of Madrassah Deoband says,

“This verse * وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ (النَّاسَ: ٦٤) (chapter 4, Verse 64) does not specify anyone. Could be the followers during his presence or the followers of the later eras. And why should it be specified? His (the holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*)'s existence is equally merciful for all the followers (*ummah*). Coming of later followers in his holy court and asking for forgiveness (from Allaah) and the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) may intercede on their behalf is only possible when he (*Sallal Laahu 'Alaiehi Wa Sallam*) is alive in the grave.”
(*Aab-e-Hayaat*, pg 40, printed by *Matba Qadeemi, Delhi 1936 A.H*)

Maulvi Saiyyid Hasan Saahib teacher of Madrassah Deoband says,

“A merchant's son in *Balakh* (a city of central Asia) had three sacred hair of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), which

*Translation of this verse, And if when they do injustice unto their souls then O beloved they should come to you.....(Chapter4, Verse 64)

he had acquired by giving a lot of money. That boy would pay regards to (by viewing) these hairs and would read *Durood Shareef* abundantly. When he died, a righteous person of those days was blessed by viewing the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in his dreams.

The Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said to him to tell the people that if anyone has any desire from Haq Ta'aalaa (Allaah) they should go to the grave of this boy and for the fulfilment of their purpose make supplication there, then their desire will be fulfilled." (*Summarised from Habbun Naseem*, pg 32, printed by *Daarul Isha'aat*, Deoband 1365A.H, 1946 A.D and *Fazaa'il-e-Durood Shareef*, pg 94, printed by *Maktabah Aarifeen*, Karachi)

So what do the attesters, certifiers and supporters of "Dars-e-Tauheed" say about Hazrat Muhammad Qaasim Saahib Nanotvi who says, that till the day of Judgement the Muslims are ordered to go to the holy court of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and do supplications for deliverance, when they have committed sins and also get supplications done by the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) then they will be forgiven? And about Maulvi Saiyyid Hasan Saahib who is saying that the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said that, if anyone has any need they should go to the grave of merchant's boy make supplications there for the fulfilment of their desires then their desires will be fulfilled? Did they all become infidels (*mushrikeen*) or not?

If they did and according to your "Dars-e-Tauheed" they surely did then don't you people also became infidels by accepting these people as infidels? **بینوا تو جروا** Make it clear and be rewarded.

TO ACCEPT SOMEONE AS A PROBLEM SOLVER (MUSHKIL KUSHAA)

This is also considered infidelity in “Dars-e-Tauheed.” Even though the way Muslims believe the holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) and Hazrat ‘Alee (Radiyal Laahu ‘Anhu) as being problem solvers that is absolutely not infidelity (*shirk*) but if indeed, it is infidelity then see this,

Shaah Waliy-yul-Laah Saahib Muhaddis Dehlvi (*Rahmatul Laahi ‘Alaieh*) says,

وَأَنْتَ مُجِيرُ مِنْ هُجُومِ مُلْمَةٍ إِذَا انشَبَتْ فِي الْقَلْبِ شُرُّ الْمُخَالِبِ

“O the finest of the Universe, who is expected to remove difficulties and hardships. And O that whose generosity is much greater than the raining clouds.”

وَيَا خَيْرَ مَنْ يُرْجِى لِكْشُفَ رِزْيَةٍ وَمَنْ جُودَةٌ قَدْ فَاقَ جُودَ السَّحَابِ

“And you are the bestower of protection when a crowd of miseries gather and when worst calamities arrive.”

(Atyabun-Naghram, pg 22)

Janaab Ashraf Ali Saahib Thanvi says,

يَا شَفِيعَ الْعِبَادِ حُذِبَدِي أَنْتَ فِي الْأَضْطَرَارِ مُعْتَمِدِي

“O the interceder of the servants, help me and hold my hands you are indeed my place of hope in difficulties.”

لَيْسَ لِيْ مَلْجَاءٌ سَوَّاَكَ أَعِثُ مَسْنَى الْضُّرِّ سَيَّدِي سَنِدِي

“Besides you, I do not have any protection and shelter, O my lord listen to my cry I am overwhelmed in difficulties and misfortunes.”

(Nashrut-teeb, pg 232, printed by Daarul Ishaat, Deoband)

The same Thanvi Saahib says in another place,

ہادی عالم علی مشکل کشا کے واسطے
(شجرہ طیبہ چشتیہ صابریہ، مطبوعہ کتب خانہ اشرفیہ، دریبہ کلاں، وہابی صفحہ ۶)*

“For the sake of the Guide of the Worlds ‘Alee, the Problem Solver”

Haaji Imdaad ul-Laah Saahib Muhaajir Makki says,

یا محمد مُصطفےٰ فریاد ہے اے رسول کبریٰ فریاد ہے
سخت مشکل میں پھنسا ہوں آج کل اے مرے مشکل کشا فریاد ہے
(نالہ امداد غریب، ص ۳۲)

“O Muhammad Mustafaa, this is a cry, O Prophet of the Magnificent, this is an appeal. (I am) entangled in great difficulties these days, O my problem solver this is an appeal.”

(Naala-e-Imdaad-e-Ghareeb, pg 32, printed by Kutub Khaanah Ashrafiyah, Raashid Company, Deoband)

So now what do the author, certifiers and attesters of “Dars-e-Tauheed” say about Hazrat Shaah Waliy-yul-Laah Saahib, who is making an appeal by accepting the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) as the dispeller of problems? About Thanvi Saahib, who calls the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and Hazrat 'Alee (Karramal Laahu Waj hahu) problem solvers? And about Haaji Saahib, who accepts the holy Prophet Sallal Laahu 'Alaiehi Wa Sallam) as his problem solver? Did they all become infidels (*mushrikeen*) or not?

*Now after them some people have changed this verse and removed the words “Problem Solver” (*Mushkil kushaa*). Whereas these words are published in the same way in “Salaasil-e-Taiyyibah” by Husaain Ahmad Madni. (*Kaukab, ghufira Lahu*)

If they did and according to your “Dars-e-Tauheed” they surely did. Then all the Deobandis became infidels by accepting them as Muslims or not? بینوا تو جروا Make it clear and be rewarded.

A verse of Dars-e-Tauheed,

جسے تم مانگتے ہو اولیاء سے	”وہ کیا ہے جو نہیں ملتا خدا سے	جواب نمبر ۱
جو ہم چاہتے ہیں اولیاء سے	تو شُل کرنہیں سکتے خدا سے	جواب نمبر ۲
جسے تم مانگتے ہو ان غنیاء سے	وہ چندہ ہے جو نہیں ملتا خدا سے	جواب نمبر ۳

“What is that which cannot be received from Allaah, which you ask from Friends of Allaah (*Auliya*)?”

Answer 1: “Mediation cannot be done by Allaah, which we desire from Friends of Allaah (*Auliya*).”

Answer 2: “It is the donations which are not received from Allaah, which you demand from the well-off.”

TO SUPPLIQUE (*DO DU'AA*) BY THE MEDIATION OF ANY PROPHET (*NABEE*) OR FRIEND OF ALLAAH (*WALEE*)

This is also written as prohibition and infidelity in “Dars-e-Tauheed.” It is very strange, how can supplicating with the mediation of someone be infidelity (*shirk*)? The real matter is these supporters and attesters of “Dars-e-Tauheed” do not even know the definition of infidelity (*shirk*), otherwise they would not have called supplicating to Allaah with the mediation of any pious person is infidelity. Even though these people call themselves “Allamah,” (highly learned) due to which on the first

page of "Dars-e-Tauheed" their name is written as Allamah Siraaj-ud-deen Saahib. Now what should we say about the ignorant ones of this group when the learned people are like this.

گرو جہاں دے ٹپنے، چلے جان شرپ شرپ

(When the leaders are bad than their followers are even worse.)
Janaab Ismaa'eel Dehlvi Saahib writer of *Taqweeyat ul leemaan* writes about the fourth Caliph Hazrat 'Alee (*Karramal Laahu Waj hahu*),

”قطبیت و غوشیت و ابدالیت و غیرهایم از عهد کرامت مهد حضرت مرضی تا انفرض دنیا بهم بواسطه ایشان است و در سلطنت سلاطین و امارات امراه‌هم بهمت ایشان را در خلی است که بر سیاحین عالم ملکوت مخفی نیست.“
(صراط مستقیم ص ۵۸)

“The positions of all Friends of Allaah (it maybe *Ghausiyat*, *Qutubiyat*, *Abdaaliyat* etc) from the blessed era of Hazrat ‘Alee till the end of the world, is all due to his mediation and intercession. It is evident to the kings of the spiritual world and leaders of the nobles what access he has to the kingdom of the kings of the spiritual worlds and leaders of the nobles.”

(Siraat-e-Mustaqueem, pg 58)

Janaab Muhammad Qaasim Saahib Nanotvi, the so called founder of the Deoband Madrassah said,

بحق آن که ادحان جهان است فدائے روضه اش هفت آسمان است

“O Allaah, fulfill my desire by the mediation of this Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) who is the life of the world and the sky and the earth is sacrificed on who's luminous shine.”

بآآن کورحتمتة للعائمین سـت
بدرگاهـت شـفـعـ المـذـنبـین سـت

“That Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) who is mercy for all the worlds. And in Your Royal Court is an intercessor for the wrongdoers.”

بُحْتُ بُرْتَرَ عَالَمَ مُحَمَّدَ

بُحْتُ سُرُورَ عَالَمَ مُحَمَّدَ

His mediation who is the leader of the world and greatest from all the worlds Prophet Muhammad (Sallal Laahu ‘Alaiehi Wa Sallam).”

از وقارِمَّ بَلْنَدِي بَأْوَپَسْتِي اسْتَ

بَذَاتِ پَاكِ خُودِكَانِ اصْلَهَسْتِي سَتَ

“The very same whose sacred soul is the root of all universe and all loftiness and lowness are established from him.”

دِرْ عَلَمِ لَدُّنِي فَيْضِ رَحْمَانَ

بُحْتُ شَيرِيزِ دَانِ شَاهِ مرْدَانَ

“And by the mediation of this Lion of Allaah, king of men (Hazrat ‘Alee) who is the door of inspired knowledge (from Allaah) and bounties of the Merciful.”

كَهْ سَگِ رَافِيْضِ أُوسَازِ ذَبَشْتِي

بُحْتُ خَواجَهِ مُودُودِ چِشْتِي

“And by the mediation of Hazrat Khawaajah Maudood Chishtee, whose grace makes a dog worthy of paradise.”

دِرَأَوْ يُوسَهَّ گَاهِ اولِيَاءِ شَدَ

بُحْتُ آنَ كَهْ شَاهِ اولِيَاءِ شَدَ

“And by the mediation of him, who is the king of the Friends of Allaah and whose shrine is a place of kissing (place of respect) for the Friends of Allaah.”

نَدِيدَهْ چَرْخَ چُونَ اومَرْ دَچَالَكَ

مُعِينُ الدِّينِ حَسَنْ سَنْجَرَ كَهْ بَرَخَكَ

“Meaning Hazrat Khawaajah Mu’een-ud-deen Hasan Sanjari, this earth and sky has not seen his match.”

(Qaseedah-e-Qaasimi, pg 6,
printed by Matba Mujtabaai Qasaaid Qaasimi Mujaataai, Delhi 1209 A.H)

Janaab Ashraf Ali Saahib Thanvi has written a booklet called *Nailush-shifaa-bi-na 'lil Mustafaa* about the impression of the blessed sandal of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). The impression of the blessed sandal is also given in it. Hence Thanvi Saahib says,

“The impression of the blessed sandal of Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has been found to be extremely powerful in getting blessings and quick in affecting. Islaamic welfare was done due to the impression of the blessed sandal of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). So the Muslims should be given this to keep with them for receiving blessings. And by its mediation get their desires and requests accepted in the presence of Allaah Ta'aalaa.”

“After this the way of mediation has been described like this, “It is better that in the last part of night, after awakening and doing ablution read *Tahajjud* prayer as much as possible after that read *Kalimah Taiyyibah* eleven (11) times, *Istighfaar* eleven (11) times. Then place this portrait with respect on your head and supplicate by crying and express in the royal Court of Allaah Ta'aalaa, “Allaah, I am a humble servant of the lowest grade of that holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) whose impression of the blessed sandals I have placed on my head. *Ilaahi*, by bestowing a gracious glance on this relationship of slavery and by the blessing of this holy sandal fulfill my this demand” But don't ask for any desire against the Revealed Laws (*Sharee'at*). Then remove the impression of the sandal from the head, rub it on your face and kiss it with love and read verses of devotion with increased adoration and desire of Muhammad. *In Shaa Allaah Ta'aalaa* will receive unique feelings.” (*Zaadus-Sa'eed*, pg 20 and *Naelush-Shifaa*, pg 2, printed by *Matba Intizaami*, *Kanpur 1322 A.H*)

The same Thanvi Saahib says in another place,

“In the booklet *Nail-us-Shifaa* written by me (Thanvi), the blessings and the qualities of the impression of holy sandal of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) are written. When only those words which capture his praise and those ornaments which reflect those words and the canvas on which the holy sandal is drawn and all other printings on which the holy sandal is sketched, this wealth does not decline and its bounties has no similarity. Then, what is it, which cannot be achieved, by doing supplication, with his mediation and asking for his recommendation and by his personality, in which all the qualities are collected and his name, in which all bounties are collected.

نامِ احمد چون چنین یاری کند تاکہ نورش چون مدگاری کند

نامِ احمد چون حصارے شد حصیں تاچ باشد ذات آن روح الامین

(نشر الطیب صفحہ ۳۶۸، مطبوعہ دارالاشاعت، دیوبند)

“The name of Ahmad (*Sallal Laahu 'Alaiehi Wa Sallam*) is like a strong wall and he is the protector of the souls.

(*Nashrut-teeb*, pg 269)

Janaab Husain Ahmad Saahib Tandvi Madni said,
“The eminent seniors (Deobandi) always mediate by the respected Prophets and Friends of Allaah and gave instructions of this to their loyalists.” (*Ash-Shahaabus Saaqib*, pg 56, printed *Kutub Khaanah Ashrafiyah, Rasheed Company, Deoband*)

So now what do the authors, attesters and supporters of “Dars-e-Tauheed” says about Ismaa'eel Dehlvi, who says Stations of the Friends of Allaah (*Qutubiyat, Ghausiyat, Abdaaliyat*) from

the period of Hazrat 'Alee Murtazaa (*Radiyal Laahu 'Anhu*) till the Day of Judgement have been received and will be received by his means and mediation? About Janaab Muhammad Qaasim Saahib Nanotvi, who is asking (from Allaah) with the mediation of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), Hazrat 'Alee the Lion of Allaah (*Radiyal Laahu 'Anhu*) and the Friends of Allaah. Who calls the holy shrine of Hazrat Khawaajah Mu'een-ud-deen Chishtee a place of kissing for the Friends of Allaah (*Auliya*) and who says with the grace of Hazrat Khawaajah Maudood Chishtee even dogs become dwellers of paradise? About Janaab Ashraf Ali Thanvi, who says, desires are fulfilled with the mediation of kissing the portrait of the blessed sandal of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with love. And further says when desires are fulfilled with the mediation of his sandal then what cannot happen by his blessed personality and by his beautiful names. And about Janaab Husaien Ahmad, who says that all the seniors of Deoband always mediate by means of Prophets and Friends of Allaah and also further instructs others to do so? Did they all become infidels or not? If they did and according to "Dars-e-Tauheed" they surely did then you people became infidels by accepting them as Muslims or not? **بینوا تو جروا** Make it clear and be rewarded.

It is hoped that the author of "Dars-e-Tauheed" and the people who attested and supported it will reply appropriately, with logical evidence and will explain if their ancestors are preaching and doing the same thing, then they are correct and not considered infidels and innovators but if we do those things, then we are called infidels and innovators why is so? The practice which is infidel and innovation for us then, why it is not infidel and innovations (*shirk or bid'at*) for also them?

SHRINES AND MASAAJID

In the opinion of the author, attester and complier of “Dars-e-Tauheed,” the demolition, breaking down of the shrines of prophets and the friends of Allaah and the *masaajid* near the shrines is obligatory (*Waajib*). Therefore they write that, “It is obligatory to destroy and demolish the building which is built on a grave, even if it may be a *Masjid*. Because building domes is injurious to Islaam and even more damaging than *Masjid-e-Diraar*.” (*Dars-e-Tauheed*, pg 37)

And this person who is also the author writes few pages back in his “Dars-e-Tauheed,” that no one besides Allaah can give benefit and harm, good or evil. And now is saying here himself that *Masjid-e-Diraar* was also a bestower of harm. But domes are greater in afflicting damage than even *Masjid-e-Diraar*.

Readers, judge yourself the one who speaks the truth he doesn’t forget it so quickly and one does not involve themselves in something which they have already called infidelity. So now, I would like to state to the author, attesters and certifiers of “Dars-e-Tauheed,” if the grave of Janaab Shabbeer Ahmad Saahib Usmaani, which is made up of highest quality of imported stone, the mausoleum of Quaid-e-A’zam Muhammad Ali Jinnah or the magnificent *Masjid* and Islaamic college which is being built next to it, are they permissible or not? Is demolishing them obligatory or should they be praised for presenting the laudatory address on the occasion of laying its foundation stone? If you are really the speaker of truth and are the honest teachers of *Tauheed* then announce your opinion publicly? Otherwise label the (command) of this *hadees* on yourself, ‘he who stays silent instead of speaking the truth is a mute Devil (*Shaietaan-e-Akhras*).’

And as far as giving verdicts (*fatwaa*) of constructing buildings and *masaajid* at the holy shrines of the Prophets and *Auliya* are concerned you should have at least seen the statements of your own, “best interpreter” Shabbeer Ahmad Saahib Usmani and your own, “wise man” Ashraf Ali Saahib Thanvi before giving any verdict.

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لِتَتَحَذَّنَ عَلَيْهِمْ مَسْجِدًا (كَهْفٌ: ٢١)

Therefore Usmaani Saahib says regarding this verse, “The people of this city, acknowledging this strange and unusual conditions of these people of the cave (*As haab-e-Kahf*) in extreme respect desired to construct some building for remembrance near the cave (in which they were resting) which would be convenient for pilgrims. So us who were influential and powerful people we decided to construct a worshipping place (*Masjid*) near the cave.”

(*Tafseer-e-Usmaani* printed in *Bijnor*, pg 383)

Regarding this verse, Allamah Qaazi Saana-ul-Laah Paanipati says,

هَذِهِ الْآيَةُ تَدْلُّ جَوَازِ بَنَاءِ الْمَسْجِدِ لِصَلَّى فِيهِ عِنْدَ مَقَابِرِ أَوْ لِيَاءِ اللَّهِ قَصْدَ الْمُتَبَرِّكِ بِهِمْ
(تَفْسِيرُ مَظَهُرِي صَفَرِي ٢٢/٢)

“This verse is a proof of authority to build *masaajid* near the shrines of the Friends of Allaah (*Auliya Allaah*), so that the salaat (*namaaz*) can be offered in them with the intention of attaining the blessings of Friends of Allaah.”

(*Tafseer-e-Mazhari*, pg 23, V-6)

Explanation like this is in *Tafseer Madaarik*, *Tafseer Rooh ul Bayaan* and *Tafseer Kabeer* etc. Hence it is proved to build

masaajid near the shrines of pious people of religion is an ancient tradition of people with true belief. And its mention in holy Qur'aan and not disallowing it is a strong evidence of its permissibility and correctness of this practice. And in reply to this *hadees* in which it is not allowed to construct a building on a grave, see the statement of Thanvi Saahib regarding it. He says,

“Our respected friend Nawaab Jamshed Ali Khan sent this question in writing, this *hadees* forbids building on grave. Then by the spirit of this *hadees* is it obligatory to demolish the holy dome of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)? Because in the *hadees* it is truly disallowed to construct on the grave. So at first I was astonished that, “O Allaah! What should I answer because my mind rejects to even think of such a thing? Allaah forbid, in any condition willingly, I cannot even accept to give a verdict to destroy the holy dome of Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). But in the presence of this *Hadees*, I was surely amazed what assessment can be made by this? I was in this perplexity that Allaah Ta'aalaa guided me; I immediately understood that in this *hadees* only constructing on grave is prohibited, having a grave in the building is not prohibited. Truly, since the beginning the holy grave of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), is in the room of Hazrat Aayishah (*Radiyal Laahu 'Anha*), which was built even before the holy grave and after the grave no building has been constructed on it. Therefore, this *hadees* has no connection with the holy dome of the holy Prophet (*Sallal Laahu 'Alaieh Wa Sallam*), neither it is included in this prohibition.” (*Al-'Ifaazaat-ul-Yaumiyah*, pg 191, vol-7)

Well gentlemen, did you understand the statement of your own wise man! Which one, that one, which is only understood, by the help of Allaah Ta'aalaa?

Especially see the most important words, in *hadees*, “it is disallowed to construct on the grave” meaning don’t build right on top of the grave. “Grave in a building is not prohibited” and it’s obvious that for all shrines, this same second condition applies.

So now what do the author of “Dars-e-Tauheed” and his fellows say, about Thanvi Sahib, is this explanation of his true or false? And whoever Allaah Ta’alaa helps, does he understand the truth or false? **بینوا تو جروا** Make it clear and be rewarded.

THE “LITERARY MASTERPIECE” OF THE AUTHOR OF “DARS-E-TAUHEED”

He says,

“The homelessness of His (*Sallal Laahu ‘Alaieh Wa Sallam*) from home, separating from his own homeland, martyrdom of his holy teeth, injuring of his holy forehead, covering of his blessed body with blood from stoning, receiving the tittles of magician, soothsayer, liar, insane, being taunted and cursed with abusive language by the infidels, being taken out from the community, prohibiting from buying, selling, eating, drinking and marrying and separating from relations and tying stones around his stomach due to hunger, are all enlighten evidences that he (*Sallal Laahu ‘Alaieh Wa Sallam*) had no powers.” **معاذ الله** (Allaah forbids)

Likewise, Furaat, the Euphrates River is flowing infront of the eyes of Imaam Husaien (*Radiyal Laahu Anhu*) horses, donkeys, mules and even camels are benefiting from it. Yet the oppressed Imaam and his whole family are thirsty for three days. His small children are yearning for every drop of water. Then he, witnesses the arms of his brothers, nephews, and sons being cut with swords, their hearts being sieved with spears, their holy bodies

being sieved with arrows. He shows his son to the enemy trying to make them compassionate by saying, that we might have damaged something of yours but what damage has this child caused? Ah sadly, an infant of six months receives an arrow of a cruel person and is taking his last breath in the arms of the father. Big and small everyone has been used. The child is also a guest of few seconds. It is his turn after everyone..... This shows that Imaam Husaien (*Radiyal Laahu Anhu*) had no powers, because the power which is not suppressed by any enemy is the real power. If that power could have been in anyone beside Allaah, than Imaam Husaien (*Radi Allaahu Anhu*) would not have been helpless in the encounter with the enemy. (نعوذ بالله من ذالك). May Allaah forbid us.

This is the “literary masterpiece” of the author of the “Dars-e-Tauheed,” which he has presented with great vigour and zeal. And the obvious truth is in both these quotations the Prophet (*Sallal Laahu 'Alaieh Wa Sallam*) and Imaam Husaien (*Radiyal Laahu 'Anhu*) are openly insulted. Because in these above mentioned quotations, as the powerlessness and helplessness of Prophet and Imaam Husaien is proved, in the same place the powerfulness of the infidels and the Yazeedis is also proved. That is why they (infidels and Yazeedis) did this. Therefore the infidels and Yazeedis had powers so they became over-powered and these holy Prophet and Imaam Husaien had no powers so they became helpless. (معاذ الله) (Allaah forbid)

برین عقل و دانش بباید گریست

“Should cry on such intellect and wisdom”

At this point, a few questions are for the author and attester of “Dars-e-Tauheed, “Allaah Ta'aalaa says in this verse,

إِنَّا لَنَصْرُ مُرْسَلَنَا (غافر: ٥٥)

“Certainly indeed We help our Messengers.”

(Chapter 40, verse 51)

So tell us is the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) the true prophet of Allaah or not? If he is and without any doubt he is, then in the encounter with the infidels did Allaah Ta'aalaa help him or not? If you say that Allaah did not, then it proves Allaah Ta'aalaa and His words are lies. (May Allaah forbid us) And if you say that He did help, then explain, how were the non-believers able to cause such calamities in the presence of Allaah Ta'aalaa's help who is the Owner of all the powers? If the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had no powers but Allaah Ta'aalaa is omnipotent on everything then why this happened? Furthermore, the infidels wrongfully martyred the holy Prophets (*Alaiehimus- Salaam*).

كَمَا قَالَ اللَّهُ تَعَالَى وَقَتَلُوكُمُ الْأَنْبِيَاءُ بِغَيْرِ حِقٍّ (آل عمران: ١٨١)

“And their killing of Prophets is unjustly.” (Chapter 3, verse 181)

When Allaah Ta'aalaa is the True Master of all the powers and their Saviour, then why were the enemies successful in violently and unjustly martyring the prophets?

Allaah Ta'aalaa further says,

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ (الرُّوم: ٤٧)

“And it is due on us to help the true believers.”

(Chapter 30, verse 47)

And if helping true believers is due on Allaah then reply is Hazrat Imaam Husaien (*Radiyal Laahu 'Anhu*) a true Muslim (*Mu'min*) or not? He is and he really is, then did Allaah help him or not? If you say that Allaah did not help him then it is confirmed to label Allaah and the Qur'aan as liars. If you say that He did then tell why were the Yazeedis successful in stopping the water and martyring them in the presence of help from Allaah, who is the Master of all the Powers and Over Powering on everyone. Now it will be very funny that the author, attester and compiler of "Dars-e-Tauheed" along with the denying of powers of Prophets and Friends of Allaah also deny the help of Allaah Ta'aalaa, so that their belief (*l-eemaan*) is completely washed away. Otherwise they have to prove when Allaah's help was with him, than why all of this happened which they have written.

Allaah Ta'aalaa says,

فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَلِيُّونَ (٥٦): (المائدہ)

"No doubt the party of Allaah is indeed overpowering."

(Chapter 5, verse 56)

So tell, are the group of the Prophet (*Sallal Laahu 'Alaieh Wa Sallam*) and Hazrat Husaien (*Radiyal Laahu 'Anhu*) 'Party of Allaah' or not? They were and certainly they were, than why all of this happened to them while being overpowered?

AUTHOR OF "DARS-E-TAUHEED"

did not understand the real facts. Because according to him the name of oppression and tyranny is empowerment and victory. With Allaah's given powers and strength to remain with

truth and sincerity steadfast on faith, Islaam and to sacrifice one's life, wealth and even children is humility.

* لَا حُوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيْمِ *

Allaah Ta'aalaa says, (مُحَمَّد: ٢٧) إِنْ تَتَصْرُّ وَاللَّهُ يَصْرُّ كُمْ وَيُئْتِيْتُ أَقْنَامَكُمْ

“If you will help Allaah, then Allaah will help you and keep your feet firm (on truth).”

I swear on Allaah Ta'aalaa

Whoever attains victory and empowerment by oppression, injustice and evil he is in reality deprived of victory and he is really the conquered. The victor and conqueror is the one who raises the flag of justice, equality and goodness against oppression, tyranny and injustice and he stands boldly in front of the enemy. The enormous power and strength of enemy collides and shatters into pieces against his determination and steadfastness and he proves with his actions that no satanic power of the world can snatch his faith from his hands. To the extent that he is martyred in the hands of oppression and tyranny. I swear on Allaah this is not humility, this is not defeat. This is the evidence of enormous power and strength. This is great victory and success. This is the reason that their slain is also life.

Allaah says,

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۖ بَلْ أَحْيَاهُ اللَّهُ عِنْدَهُمْ يُرِزِّقُهُمْ ۖ فَرِحِينَ بِمَا أَتَاهُمُ اللَّهُ مِنْ فَضْلِهِ (آل عمران: ١٤٩)

* Translation (There is neither strength nor power but in Allaah.)

“And those who have been slain in the path of Allaah never think of them as dead but they are alive with their Rabb, they get subsistence and are very happy on what Allaah has bestowed on them with His graciousness.”

Swear on Allaah, these people of Allaah, with the powers and strength given by Almighty can turn the universe upside down. But they don't do it. Not doing is something else and not able to do is something different. Inspite of having power and strength, they endure difficulties and tolerate hardship so that they becomes a symbol for others and their auspicious character works as light of path for the coming generation and their patience and stability proves to be a support for the impatient.

وَإِنَّ الْعِزَّةَ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكُنَّ السُّفِّيْقِيْنَ لَا يَعْلَمُوْنَ ﴿النَّافِرَةُ: ٨﴾

“Honour belongs to Allaah, His Messenger and to the believers, but the hypocrites do not know.” (Chapter 63, verse 8)

In the end it is a request to the people associating with the Deobandi school of thought, attentively with real patience and cool heartedness read these few pages. And tell us on the basis you day and night call true Muslims infidels and innovators, are the same things not also clearly proved by your ancestors? And do they all seem to be involved in infidelity and innovation or not?

So is this justice, when one of your elder people or friend does something, he remains a true Muslim and a person of truth but if the same thing is done by some other Muslim then he becomes an infidel and innovator in front of you? Why is it so? What is the reason of this discrimination?

Either you call your all these ancestors infidels, innovators and people of lies or otherwise kindly, by exhibiting justice and equality stop calling other true Muslims as infidels, innovators and fictitious etc.

It is hoped that people who appreciate justice with the fear of Allaah will definitely ponder on these facts and will help to become a cause of mutual unity and friendship, which is severely needed in this era. **وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ**

(And on us is not but a deliverance of the message)

In the end I am presenting few Qur'aanic verses to the readers.

By pondering and reflecting on these the solution to all contradicting matters will come forward itself **وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ**
(And it is not my own potential but from Allaah only)

١- **إِنَّ اللَّهَ بِإِلَّا إِلَيْهِ لَرْعُوفٌ رَّحِيمٌ** (الْأَنْجَى: ٦٥)

1. "No doubt Allaah is the most kind and the most merciful to people." (Chapter 22, verse 65)

٢- **وَكَانَ بِالْمُؤْمِنِينَ رَاحِيْمًا** (الْأَحْزَاب: ٢٣)

2. "And He is very merciful to the true believers (Mu'mineen)." (Chapter 33, verse 43)

These two verses prove that Allaah Ta'aalaa is most kind and merciful.

٣- **لَقَدْ جَاءَكُمْ رَّسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَّعِيْفٌ رَّحِيمٌ** (الْتَّوْبَة: ١٢٨)

3. "Undoubtedly that prophet came to you from among you for whom your falling in hardship is grievous, he is your great

well-wisher, kind and very merciful and on the true Muslims (*Mu'mineen*).” (Chapter 9, verse 128)

This third verse proves that the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is very merciful and kind.

٣- أَللَّهُ وَلِيَ الَّذِينَ آمَنُوا (ابقره: ٢٥٧)

4. “Allaah is the friend of those who believe.”

(Chapter 2, verse 257)

٤- إِنَّمَا وَلِيَّمِنَ الَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا (المائدة: ٥٥)

5. Certainly Allaah is your friend and His Prophet and those who believe.” (Chapter 5, verse 55)

The fourth verse proves that Allaah Ta'aalaa is your friend and the fifth verse proves that along with Allaah Ta'aalaa, His Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the true believers are also friends.

٦- وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ (ابقره: ٢١٣)

6.”And Allaah guides whom He likes to the straight path.”

(Chapter 2, verse 213)

٧- وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ (الشورى: ٥٢)

7. “And undoubtedly you (O beloved Prophet) surely guide to the straight path.” (Chapter 42, verse 52)

The sixth verse testifies Allaah Ta'aalaa is the guide to the straight path and the seventh verse proves that the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is also the guide to the straight path.

٨- أَللَّهُ وَلِيَ الَّذِينَ آمَنُوا لَا يُخْرِجُهُمْ مِّنَ الظُّلْمَاتِ إِلَى الْفُلُوْرِ (ابقره: ٢٥٨)

8. “Allaah is the protector of believers He brings them out from darkness into luminance (Noor).” (Chapter 2, verse 257)

٩- كَلِبَّ أَنْزَلْنَا إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلْمَاتِ إِلَى النُّورِ (ابراهيم: ١)

9. “This is one book which we have descended towards you (O Beloved) to take people out of darkness and into luminance.”
(Chapter 14, Verse 1)

The eighth verse proves that Allaah Ta’alaa brings out of darkness into luminance and the ninth verse proves that the Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) also brings out of darkness into luminance.

١٠- فَإِنَّ الْعِزَّةَ يَلِيهِ جَمِيعًا (النَّاسُ: ١٣٩)

10. “No doubt all the honour belongs to Allaah.”

(Chapter 4, verse 139)

١١- وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ (المنافقون: ٨)

11. “And honour is for Allaah and His Messenger and for the true believers.” (Chapter 63, verse 8)

This tenth verse proves that all the honour is only for Allaah, the eleventh verse proves honour along with Allaah is also proven for the Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) and for the true believers.

١٢- وَلِكُنَّ اللَّهُ يُرِيْدُ مَنْ يَشَاءُ (النور: ٢١)

12. “And yet Allaah purifies whom He likes.”

(Chapter 24, verse 21)

١٣- وَفُرِّجَ لَكُمْ (ابقر: ١٢٩)

13. “And (he, the Prophet) purifies them.” (Chapter 2, verse 129)

The twelfth verse proves that Allaah is the Purifier while the thirteenth verse proves that the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is also the purifier.

١٢- وَلَوْ أَتَهُمْ رَّاضِيَّةً مَا أَتَتْهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسِبْنَا اللَّهَ سَيِّدَنَا اللَّهُ مِنْ فَضْلِهِ
وَرَسُولُهُ (الْتَّوبَة: ٥٩)

14. "And how good it would have been if they were contented on what Allaah and His Prophet gave them and said, Allaah is sufficient for us, now Allaah will bestow us with graciousness and His Prophet will also." (Chapter 9, verse 59)

The fourteenth verse proves that along with Allaah His Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is bestower. Note, the doer of *Ataa* (given) and *Yu'tee* (will give), is Allaah and also His Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

١٥- وَمَا نَقْمَدُوا إِلَّا أَنْ أَغْنَيْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ (الْتَّوبَة: ٢٧)

15. "And what they felt bad only this that Allaah and His Messenger enriched them with bounties." (Chapter 10, verse 74)

The fifteenth verse proves that Allaah enriches us and His Prophet (Sallal Laahu 'Alaiehi Wa Sallam) also enriches us and the doer of *Aghnaa* (أَغْنَى) is Allaah and also His Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

١٦- أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ (الْأَرْضَاب: ٣٧)

16. "On whom Allaah has bestowed rewards and you (O beloved Sallal Laahu 'Alaiehi Wa Sallam) have bestowed rewards."

(Chapter 33, verse 37)

It is proven by this verse that Allaah bestows favour and the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) also bestows favours.

١٧- أَلَّهُ يَتَوَفَّ الْأَنْفُسَ حِينَ مَوْتِهَا (الزمر: ٢٢)

17. "And Allaah takes souls at the time of their death."

(Chapter 39, verse 42)

١٨- قُلْ يَتُّقْبَلُ مِنْكُمْ مَنْ كُلُّ الْمُوْتَ الَّذِي وُكِلَّ بِكُمْ (السجدة: ١١)

18. "O you (beloved) say, the Angel of Death takes your soul who is appointed upon you." (Chapter 32, verse 11)

The seventeenth verse proves that Allaah takes souls and by the eighteenth verse proves that the Angel of Death takes souls.

١٩- وَإِنَّ لُوَّطًا لِّيَنَ الْمُرْسَلِينَ إِذْ نَجَّيْنَاهُ وَأَهْلَهَ آجِعِينَ (الصفات: ١٣٣)

19. "And no doubt Luut is amongst the prophets when, We saved him and all his family." (Chapter 37, verse 134-135)

٢٠- فَانْجَيْنَاهُ وَأَهْلَهَ إِلَّا امْرَأَتَهُ (الاعراف: ٨٣)

20. "So We saved Luut and his family, except his wife."

(Chapter 7, verse 83)

٢١- وَلَيَأْجَأَنَا تُرْسُلُنَا إِبْرَاهِيمَ بِإِنْبُشَارِي قَالُوا إِنَّ مُهْلِكَهُ أَهْلُهُ هَذِهِ الْقَرْيَةُ إِنَّ أَهْلَهَا كَانُوا أَطْلَمِينَ قَالَ إِنَّ فِيهَا لُوَّطًا قَاتَلُوا إِنَّهُنْ أَعْلَمُ بِمَا فِيهَا فَنَجَّيْنَاهُ وَأَهْلَهَ إِلَّا امْرَأَتَهُ (اعنكبوت: ٣٢)

21. "And when Our Angels came to Ibraaheem with the glad tidings they said, surely we will destroy the people of this city because the people living in this city are oppressor. (Ibraaheem) said, Luut is even among them. Angels said, we know very well who is in them. So we will certainly save Luut and his family, except his wife." (Chapter 29, verse 32)

The nineteenth and the twentieth verses both prove that Hazrat Luut (*Alaiehis-Salaam*) and his family, except his wife were saved by Allaah. The last verse proves that the angels saved them.

Some of these verses are presented to the readers, as a sample. The respected readers, can clearly see that those attributes, qualities and actions which are connected to Allaah, they are also connected to the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the Angels.

Meaning it is clearly proven that Allaah is also merciful and compassionate and the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is also merciful and compassionate. Allaah is also the protector of the true Muslims (*Mu'mineen*) and even the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is the protector of true Muslims. Allaah is also the Guide and even the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is a guide. Allaah brings you out of the darkness towards luminance and the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) also brings out of darkness into luminance. Allaah is also Honourable and even holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is honourable. Allaah is also the Purifier and even the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is the purifier. Allaah is also the bestower and even the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is the bestower. Allaah also enriches us and even Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) enriches us. Allaah also gives rewards and even the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) gives rewards. Allaah also grants death and even Israa'eel grants death. Allaah is also the saviour and even the Angels are the saviours.

So is this infidelity? Not at all, because it is the belief of every true Muslim that Allaah is one. No one is included with Him. His all attributes, qualities, excellences and jurisdiction are His

own, ancient, uncreated and unlimited. And the attributes, qualities, excellences and jurisdiction of holy Prophet (*Sallaal Laahu 'Alaiehi Wa Sallam*) and the angels are all given by Allaah; they are recent, created and limited. Therefore, there is no question of infidelity. It will only become infidelity if the attributes etc of Prophet (*Sallaal Laahu 'Alaiehi Wa Sallam*) or the angels or any other creation are believed to be uncreated, personal, ancient and unlimited equal to Allaah. Can personal and bestowed, ancient and recent, created and un-created, limited and unlimited be equal? Absolutely not! When there is no equality then there is no infidelity. It is evident that only with the application of words infidelity cannot be established.

If someone says that even the idol worshippers of Arabia did not consider the idols equal to Allaah. Yet, Allaah has called them infidels. Then I will say without a doubt they considered the idols equal to Allaah. Because on the Day of Judgement they will say this by accepting it,

تَالَّهُ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾ إِذْ سَوَّيْتُمْ بَرَبَّ الْعَالَمِينَ ﴿٩٨﴾ (ash-Shura: ٩٧-٩٨)

“Swear on Allaah, we were in open deviation when we considered you (idols) equal to *Raab-ul-Aalameen*.” (Sustainer of all the worlds) (*Chapter 26, verse 97-98*)

Furthermore they worshipped idols by believing them worthy of worship and to believe anyone else worthy of worship beside Allaah is infidelity.

Therefore in view of ideology of this personal and bestowed, ancient and recent, created and uncreated, limited and unlimited pay attention to the following verses,

١- لَأَيَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ غَيْرَ إِلَّا اللَّهُ (أَنْهَى اللَّهُ ٦٥)

1. “Whoever are in the heavens and the earth, they do not know themselves, the unseen but Allaah.” (Chapter 27, verse 65)

٢- عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۝ إِلَّا مَنْ أَرَأَتْنَا مِنْ رَسُولٍ (ابن: ٢٦)

2. “The knower of the Unseen does not disclose His unseen to anyone except to His chosen Prophet.” (Chapter 72, verse 26)

٣- وَمَا كَانَ اللَّهُ لِيُطْلَعَكُمْ عَلَى الْغَيْبِ وَلَكُنَّ اللَّهَ يَعْلَمُ مَنْ سُلِّمَ مَنْ يَشَاءُ

(آل عمران: ١٧٩)

3. “And this is not befitting to the grandeur of Allaah (O common people) to give knowledge of the Unseen to you. Yes, Allaah (to give knowledge of unseen) chooses from His Prophets whom He pleases.” (Chapter 3, verse 179)

٤- وَمَا هُوَ عَلَى الْغَيْبِ بِصَنِيبِينِ ۝ (الْأَنْوَيْرِ: ٢٣)

4. “And he (the holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*), is not miser in disclosing of the Unseen.” (Chapter 81, verse 24)

In the first verse the knowledge of the Unseen for others is negated and in the other three verses it is confirmed. So the negation is true and confirmation is also true. Negation of personal knowledge of Unseen means without the bestowing of Allaah Ta'aalaa, no one knows and the confirmation of bestowed knowledge means with the bestowing of Allaah Ta'aalaa his favourite Prophet knows.

٥- قُلْ لِلَّهِ الشَّفَاوَةُ جَبِيعًا (الْأَزْمَرِ: ٣٣)

5. “O beloved say it, all the intercession belongs to Allaah.” (Chapter 39, verse 44)

٦- مَالَكُم مِّنْ دُونِهِ مِنْ وَيْلٌ وَّلَا شَفِيعٌ (الْأَسْجُدُ: ٢)

6. “Beside Allaah there is no support and intercessor of yours.”
(Chapter 32, verse 4)

٧- لَا يَمْلُؤُنَ الشَّفَاعَةَ إِلَّا مَنْ أَتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا (مَرْيَمُ: ٨٧)

7. “The people are not the owners of intercession but only he who has taken a covenant with *Rahmaan* (the Most Merciful).”
(Chapter 19, verse 87)

٨- يَوْمَ مِنْ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَاضَى لَهُ قَوْلًا (طَهُ: ١٠٩)

8. “On that Day of Judgement no intercession will be profitable except him whom *Rahmaan* (the Most Merciful) has granted permission and whose word He liked.” (Chapter 20, verse 109)

٩- فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّفَعِيْنَ (الْمُدْرَسُ: ٤٨)

9. “Then the intercession of intercessors will not be profitable for the infidels (the believers will be benefitted).”

(Chapter 74, verse 48)

In the fifth and sixth verses there is negativity about intercession and in other two verses there is positivity. So the negativity is true and the positivity is also true. There is negativity of personal intercession, meaning personally no one is the owner and the positivity of bestowed intercession means that by the permission and bestowing of Allaah Ta'aalaa, His chosen Messenger (*Sallaal Laahu 'Alaiehi Wa Sallam*) and other chosen servants are the owners of intercession.

١٠- قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًا إِلَّا مَا شَاءَ اللَّهُ (الْأَعْرَافُ: ١٨٨)

10. “O beloved you say, I am not the owner myself of the benefit or harm of my soul but whatever Allaah likes.”

(Chapter 7, verse 188)

The author of “Dars-e-Tauheed” and his associates who share mutual understanding say in reasoning of this verse that beside Allaah Ta’alaa no one can be bestower of benefit and harm. Even though this is not what it means, also no one has the personal powers to give profit or loss. They are bestowed. Therefore view the following:

١١- وَذَكَرَ فَانَّ اللَّهُ كُرَى تَنْفَعُ الْبُوُّمِنِيْنَ (الذاريات: ٥٥)

11. “O beloved you say, explain for explaining benefits the Believers.” (Chapter 51, verse 55)

١٢- وَأَنْزَلْنَا الْعَرَبِيْنَ فِيْهِ بَأْسَ شَدِيْدٌ وَمَنَافِعَ لِلْنَّاسِ (الجاثية: ٥)

12. “And We have sent down iron which has great strength as well as many benefits for the mankind.” (Chapter 57, verse 25)

١٣- وَلَكُمْ فِيْهَا مَنَافِعٌ كَثِيرٌ (المونون: ٢١)

13. “And in these (beasts) have many benefits for you.”
(Chapter 23, verse 21)

١٤- يَوْمَ يَنْفَعُ الصَّدِيقِيْنَ صَدْقَهُمْ (المائدہ: ١١٩)

14. “On that day the Truthful will benefit from their truth.”
(Chapter 5, verse 119)

١٥- يَوْمَ مَيْدَلَلَتْنَفَاعَةُ الْأَمَنِ أَذْنَ لَهُ الرَّحْمَنُ وَرَاضَى لَهُ قَوْلًا (ط: ١٠٩)

15. “On that Day of Judgement no intercession will be profitable except him whom Rahmaan (the Most Merciful) has granted permission and whose words He liked.” (Chapter 20, verse 109)

١٦- فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّفِيْعِيْنَ (المدثر: ٤٨)

16. “Then the intercession of intercessors will not be profitable for the infidels (true believers will be benefited).” (Chapter 74, verse 48)

۱۷۔ وَيَتَعَلَّمُونَ مَا يَصْرُّهُمْ وَلَا يَنْعَمُونَ (البقرة: ۱۰۲)

17. “And they learn (magic) which will harm them and will not benefit them.” (Chapter 2, verse 102)

Hence it is proved that Allaah Ta’alaa has kept the effects and powers of bestowing benefits or harm in many things. Therefore His chosen and pious people also have powers and effects to bestow benefit or harm and the rejected and cursed *Shaietaan* (the devil) and his followers have the powers to cause damage.

وما علينا الا البلاغ

Wa Maa ‘Alaienaa Il-lal Balaagh.

(And on us is not but the deliverance of a message)

ربنا اتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار يا عزيز

يا غفار بحرمة سيد الابرار والنبي المختار صلى الله عليه وعلى الله الاطهار

واصحابه الاخيار ، امين ثم امين يا ربنا يا غفار

*Rab-banaa Aatina fid Dunya Hasanatan wa-fil
Aakhirati Hasantan-Wa Qinaa Azaaban-naar,*

*Yaa Azeezu Yaa Ghaffaaru Bi hurmati
Saiyyiddil Abraar Wan-Nabiy-yil-Mukhtaar,*

Sallal Laahu ‘Alaiehi Wa ‘Alaa Aalihil

At haar wa As haabi-hil akhyaar,

Aameen Sum-ma Aameen,

Yaa Rab-banaa Yaa Ghaffaar

Servant of Ahle Sunnat

Muhammad Shafee Al-Khateeb Okarvi (Ghufira Lahu)
Karachi, 1962.