



Barailwiyyah, History and Aqeedah - Introduction

Shaykh Ihsaan Ilaahi Zaheer

Barailwiyyah, History and Aqeedah

Produced and Translated By: Waseelatus Salafiyyah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

We would like to inform the readers that the work presented in this translation should not be used except to learn the refutation upon the deviant Sufi sect al-Barailwiyyah. As for some of the names mentioned in the work then their mention is not an automatic Tazkiyyah for them, as their condition for the most part is unknown and due to the lack of resources to investigate them as well as it being outside the scope of this work detailed explanations cannot be provided.

However it should be known that Shayk Ihsaan Ilaahi Zaheer was very severe in refuting the Ahlul Bid'ah, such as the Barailwees and the Raafidah and their likes. And we pray that Allaah reward him for his relentless efforts and forgive him his shortcomings.

Introduction

الحمد لله الذي لا اله الا هو وحده و الصلوة و السلام على نبيه محمد خاتم الانبياء الذي لا نبي بعده و على اله و اصحابه و من تبع مسلكهم و اقتدى بهديهم الى يوم الدين و بعد

After writing treatises on many un-Islamic sects I present to you a treatise about the sect “Barailwiyyah” which is found in extensive numbers in the sub-continent of Pakistan and India.

The Aqaa'id¹ of this sect can commonly be found in Sufism in other countries. Even in this age of ours Aqaa'id like beseeching other than Allaah or to make Mannat² in their names is famous and can commonly be found. Barailwees³ have taken such Aqaa'id that are full of Shirk and un-Islamic customs and have organized them and have formed themselves in a form of sect.

After pondering over the history of Islaam it becomes clear that these Aqaa'id and customs have entered into Muslims from Hindu culture and other religions, and flourished under and by the means of English colonization (of Pakistan and India).

Islaam teaches struggle whereas the Barailwee beliefs and teachings have altered Islaam into a collective mass of mere customs and traditions. Instead of inviting towards Salaah⁴ and Sawm⁵ they prioritize Urs⁶ and Qawwaali⁷, Peer'ism⁸ and Nazar wa Niyaaaz⁹ as a means to get their sins forgiven. I had not intended to pick up my pen on the topic of Barailwiyyah. As I had thought that Barailwiyyah was just a by-product of ignorance, and as ignorance would depreciate Barialwiyyah would also loose its luster. But when I saw that Barailwees were propagating their beliefs of Shirk and Bid'ah¹⁰ and were struggling in it, and in the same spirit they have recently begun holding many gatherings by the name of “Hijaaaz Conference”, where they disparage and mock the followers of Qur'an and Sunnah, and call them “traitors of Risaalah¹¹” and other such terms. So, to remove many misunderstandings and to build confidence in the new generation that Islaam is not based on imagination or conjecture and is free from such ignorant beliefs, and the teachings of Qur'an and Sunnah are in accordance with intellect and

¹ [Translators Footnote]Pl. Aqeedah – articles of belief.

² [Translators Footnote]make a vow, commonly amulets worn along with the vow and removed when the vow is complete.

³ [Translators Footnote]Those who belong to the sect of Barilwiyyah.

⁴ [Translators Footnote]Prayers which muslims perform 5 times a day.

⁵ [Translators Footnote]Fasting in the month of Ramadaan.

⁶ [Translators Footnote]Yearly gathering at the grave or tomb of some saint.

⁷ [Translators Footnote]music and songs which they sing / chant in praise of their saints.

⁸ [Translators Footnote]Adoration/worshipping of Peers. Peer: A spiritual guide whom they give their Bai'ah. (some) consider him to be an intercessor for them with Allaah.

⁹ [Translators Footnote]To offer money or food to saints or people. To offer banquets or luncheons as an offering at tombs or graves.

¹⁰ [Translators Footnote]Innovations in Religion.

¹¹ [Translators Footnote]Prophet-hood or Prophet

natural disposition, I found it necessary to inform the people about this reality so that a treatise is written which would differentiate clearly between “Barailwiyyah” and “Islaamic teachings” such that Islaamic Shar’iah is purified from these Aqaa’id which have entered in it in guise of Islaam, whereas Islaamic Shar’iah has no relation with them.

Barailwees consider every such person a Kaafir who does not believe in their fanciful stories and incidents or does not believe in their Bid’aat (innovations) as part of Islaam.

Being ignorant of the truth, the people of this country¹² labeled those people as “rude or arrogant”, who in reality are true bearers of Islamic creed and who truly follow the guidance of the prophet, and this was an obstacle among many such obstacles in the propagation of truth. I’ve tried to remove this hurdle by the means of this book. When I analyzed the books of Barailwees I found that their books and writings contained many more un-Islamic creeds than I had known. In them were so many different kinds of Shirk and Bid’ah that even the Mushrikeen¹³ of the times of Jaahiliyyah¹⁴ were unaware of.

I hope that this book, inshaAllaah¹⁵, will aid in extinguishing Shirk and Bid’ah and will aid in the propagation of Tawheed¹⁶ and Sunnah.

Those people who rally behind the call of unity (of Muslims) should understand this point clearly that there will not occur this unity amongst Muslims unless there is unity on the Aqaa’id and viewpoints. Without the Aqeedah being the same, the hope of unity and agreement is just a delusion. Accordingly we should present the Ummah with the correct Aqeedah so that all those who accept this call will fashion themselves in the Single Ummah, and only that Aqeedah should be accepted which is based on the Qur’an and Sunnah. And if we just struggle sincerely, even a little bit, it is not at all difficult to understand which Aqeedah is in accordance with the Qur’an and Sunnah (and which is not).

I’m pleased that I am writing these lines in the middle of the night at Masjid an-Nabawi. I ask Allaah Ta’aala that he accepts this effort from me and He grants us the ability to understand the Truth and to accept it. Ameen.

Ih’saan Ilaahi Zaheer
Madinah Munawwarah
23 March, 1983
12 Jumaadil Aakhirah, 1403

¹² [Translators Footnote]i.e. Pakistan. (Translators Note: the situation is similar in India)

¹³ [Translators Footnote]pl. Mushrik. Mushrik: one who associates others with Allaah in worship.

¹⁴ [Translators Footnote]The time of ignorance before the advent of Islaam.

¹⁵ [Translators Footnote]If Allaah wills.

¹⁶ [Translators Footnote]To Single out Allaah in worship,



Chapter 1: Barailwiyyah
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History and its Founder

In Pakistan¹, Barailwiyyah is a school from many schools of Hanafiyyah.

The composition and organization of the Aqaa'id which the Barailwees stick to, was done by the Mujaddid² of the followers of the Barailwee school of thought, Ahmad Raza Barailwee. The reason of the naming of Barailwiyyah is the same.³

Jenab⁴ Ahmad Raza was born in the city 'Barailee' in the state of Uttar Pradesh (UP)⁵ in India.⁶

Apart from Barailwees it is worthwhile to mention Deobandis and Tawheedis from the other groups of Hanafiyyah.

The founding guide of Barailwiyyah was born in a literary family. His father, Naqi Ali and his grandfather Raza Ali are counted among the famous scholars of Hanafiyyah.⁷

He was born on 14 June 1865 (C.E.).⁸ He was named Muhammad. His mother named him Aman Mian. His father named him Ahmad Mian and his grandfather named him Ahmad Raza.⁹

But Jenab Ahmad Raza was not content with any of these names and named himself Abdul Mustafaa.¹⁰ And He used to use this name extensively in letters and writings. His color was extensively black. His opponents often used to taunt him because of the blackness of his face. One of the books written in his opposition was named 'The dirt on the black liar's face'.^{11,12}

¹ [Translators Footnote] Also in India, Bangladesh and surrounding areas.

² [Translators Footnote] Revivalist

³ Refer to Daa'irah al-Mu'arif Islaamiyyah Urdu v.4, p.485, Published by Jaam'iah Punjaab 1969

⁴ [Translators Footnote] A title of Salutation, like Mr.

⁵ Daa'irah al-Mu'arif v.4 , p.487

⁶ 'Aalaa Hazrat Barailwee. (author unclear) p.25. Also Hayaat 'Aala Hazrat by Zafaruddin Bihari Rizvi, published Karachi.

⁷ Tazkirah Ulema'e Hind p.64

⁸ Hayaat 'Alaa Hazrat v.1 p.1

⁹ 'Alaa Hazrat by Bastawi p.25

¹⁰ Refer to 'Man Ho Ahmad Raza' by Shujaa'at Qaadri p.15

¹¹ The author of this book is Maulana Murtaza Hasan Deobandi.

¹² Barailwees were angered on the writers' way of exposition here, whereas there is nothing in it that should cause it. The writer is describing Ahmad Raza's features and while describing the features it is not improper to mention the blackness of his color. And to show contrition or regret is for some defect. And for avoiding this shame, to make cunning reasons and baseless explanations and write books on this so that black can be made into white is an effort that does not give results and is meaningless. The Allaamah mentioned this while addressing the Haramain Conference in a manner which can be summarized here:

1. Some people have objected to our mentioning the color of Ahmad Raza whereas this is not something objectionable.

His nephew has also corroborated it. He writes, “In the beginning of his life his color was dark wheatish. But the continuous work and toil had removed the brightness and luster from his color.”¹³

Jenab Ahmad Raza was lean and thin.¹⁴ He suffered from kidney pain and other diseases that caused weakness.¹⁵ He had continuous pain in the back.¹⁶ Similarly he often used to be gripped in headache and fever.¹⁷ He had a defect in his right eye. It was continuously affected and it had lost vision because of it's continuous watering. He treated it for a long time but it did not recover.¹⁸ Once food was kept in front of him. He ate the dish but did not touch the Chapatis¹⁹. His wife asked him, what is the matter? Why did you stop at the dish only? Why didn't you take the Chapatis? He replied that he could not see them. Even though they were just kept next to the dish.²⁰

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2. And in its response some people have unnecessarily blackened the pages of books (i.e. written them) trying to prove that black is white.
 3. In replying they say that his (i.e. Ahmad Raza) color was not black but was 'dark wheatish' and the color had lost its brightness and luster. We say, what shade of color is 'dark wheatish'?! Why is it necessary to go into interpretations? Why not simply admit that his color was black?!
 4. And in the reply, those people on whom it was related that they said that 'Alaa Hazrat (i.e. Ahmad Raza) was white and not black, none of them exist now. These were baseless proofs.

Even today, the color of all his children is black. Even though it is not a matter of defect. Some people have tried to prove our source as wrong, and accordingly we felt it necessary to refute them. [Urdu Translator's Footnote]

¹³ 'Alaa Hazrat by Bastawi p.20

¹⁴ Hayaat 'Alaa Hazrat, Zafaruddin Bihari v.1, p.35

¹⁵ Refer to Mazmoon Hasnain Raza Darj Shadah 'Alaa Hazrat Barailwe p.20-21

¹⁶ Bastawi 28

¹⁷ Malfoozaat 'Alaa Hazrat p.64

¹⁸ Jenab Abdul Hakim Sahib has objected that the writer mention the defect in Ahmad Raza's eye. Whereas even this is a part from human features and to object to it and to get angry on it is not justified. In reply Jenab Qadri Sahib writes, “ Actually this is in opposition to the fact. What happened in 1300 Hijri, he was studying books with fine print continuously for a month. Due to excessive heat, one day he took a bath. As soon as the water hit the head, he noticed something from the head from the right eye came in the head. After closing the left eye he saw from the right eye and saw in middle of sight a black circle (or spot).”

Jenab Qadri Sahib mentioned this section from Malfoozaat (sayings), but by giving proof of literary dishonesty instead of relating the whole section he omitted the next part. Immediately after what was mentioned above it is written in Malfoozaat, “what is from the bottom of the right eye (i.e. what was visible from the right eye), that is unclear and blurred.”

What else is meant by leaving off of this part by Qadri Sahib except that he wanted to hide the defect in 'Aala Hazrat. Whereas there is nothing in it that one would feel ashamed about. To have a defect in any eye is not in ones control, this is from the right of Allaah, Accordinly we would request Qadri Sahib to refrain from being apologetic about it and to accept the fact. (Thaaqib: Footnote by the Urdu translator)

¹⁹ [Translators Footnote] Chapati: A kind of pancakes or bread made of wheat.

²⁰ Anwaar Razaa p.320

Jenab Barailwee was afflicted with forgetfulness. His memory was weak. Once he kept his glasses on his forehead. After finishing talking he began to search them. He couldn't find the glasses and forgot that he kept them on his forehead. He was worried for a while and then incidentally his hand went to his forehead and the glasses fell in place on his nose. Then he realized that the glasses were on his forehead.²¹

Once he was affected by bubonic plague and vomited blood.²² He was high tempered.²³

He used to get angry quickly. With regards to his tongue he was very careless.^{24,25} He used to curse and taunt frequently. He used to use vulgar language extensively. Sometimes, in this matter he used to cross limits and used to say such words that what emanated from him would not befit a person of knowledge, not even a common person.

One of his followers is also compelled to say that, "He used to be very stern tempered towards his opponents and in this matter used to disregard the Shar'ee limits."²⁶

²¹ Hayaat 'Alaa Hazrat p.64

²² ibid p.22

²³ Anwaar Raza p.358

²⁴ al-Faazil al-Barailwee by Mas'ood Ahmad p.199

²⁵ The Mujaddid of Barailwiyyay, Jenab Ahmad Raza used to use extremely vulgar and filthy language. What follows are some examples of his uncivilized language.

He writes about Husain Ahmad Madni in his book 'Khaalis al-'Atiqaad', "Has ever any more shameless than shameless, more filthy and ugly than ugly, more impudent than impudent, despicable, vile and filthy nation done such a thing rashly against its enemy? Closed your eyes and arrogantly opened wide your filthy mouth in pride! Published them and made them famous. And not only is pride on them but it is heard that in them is some new and young, modest, shy, cute and sharp, sweet and juicy, lovely, playful and cheerful, (words unclear)..

If you have left for dancing then why do you need a veil

This filthy eye has crafter a new ogling and its name is kept as 'Shihaab Thaaqib'" (Khaalis al-'Itiqaad p.22)

In this book he writes, "The elder one from the party of Kufr, the Wahhabi, the cursed Shaytaan ... O filthy ones! You are declared Kaafirs. O the joker of Iblees, the donkey of Dajjaal .. O Munaafiq.. O disgraced worthless Wahhabi , like the dominion of Qaaroon it comes deep down in the Earth. O miserable (word unclear) of Najdiyyah, wailing owl of Wahhabiyyah and audacious enraged up. (Khaalis al-'Itiqaad p.2 – 20)

He says regarding Shah Ismaa'eel , "Sarkash, Rebellious, Shaytaan, Cursed , disgraced person" (al-Aman wal Alfee p.112)

He says in Fataawa Razwiyyah , "The Gair Muqallideen (Non-Blind Followers) Deobandis are the dogs of Hell. To say that Raafidhis (Shee'ah) are worse than them is a transgression against them (i.e. Raafidhis) and is equivalent to finding faults in their cursed dignity." (Fataawa Razwiyyah v.4 p.90)

He says in Subhaan al-Sabuh, "The one who follows Shah Isma'eel and Nazeer Hasan is a filthy one from the Iblee's men in Hell. The ones who do not blindly follow are without religion, complete Shayaateen and cursed." (Subhan al-Sabooh p.134) (Thaaqib: Footnote by the Urdu translator)

²⁶ Muqaddimah Muqaalaat Raza by Kotab p.30 published Lahore.

This is the reason that people started to get disgusted with him. Many of his good friends left him because of this habit. Among them is Maulvi Muhammad Yaasin who was the Mudir of Madrasah 'Ishaa'iah al-Uloom and who was considered by Ahmad Raza as his teacher. Even he left him.²⁷

And on top of this, he kept on loosing the grip on the Madrasah Misbaah al-Tahzeeb, which was built by his father because of his peevishness, high temperament, strong language and Takfeer²⁸ of Muslims and its management sidelined him and went and joined the ranks of Wahhabis. And the condition came to this such that in the center of Barailwiyyah not even a single Madrasah was left with the group of Ahmad Raza. In spite of this 'Alaa Hazrat was present there with all his activities.²⁹

As far as Barailwees are concerned, then they like many other false sects concoct false stories and baseless incidents while describing the excellence of their Imaams and Aqaa'id. They do not take notice that the lies they concoct would be a reason for degradation or derision for someone instead of raising his rank and status.

Accordingly it is said about him (i.e. Ahmad Raza), "His intelligence and understanding was such that when he was mere four years old, when other children don't even notice their existence, he finished reading the full Qur'an. At the customary occasion of 'Bismillaah Khawani' an event occurred that amazed and shocked the people. After teaching him 'Bismillaahi rahmaanir raheem', his teacher began to teach him 'Alif', 'Baa', 'Thaa'. When the time for 'Laam Alif 'Laa' came, he remained quiet. The teacher asked him again, "Go ahead, say 'Laam Alif'". Then Hazoor (i.e. Ahmad Raza) said we've already studied them, then why repeat? At this his grandfather, Maulana Raza Ali Khan Sahib, Highly respected, said: "Son! Obey the teacher." Hazoor looked at him. The grandfather understood by his religious intuition, that the boy has a doubt that this is the statement of Huroof Mufaridah³⁰. Then why is there a Markab³¹ letter in it? Keeping in view the boy's age it was not appropriate to reveal this secret, but the grandfather thought that this boy is going to grow up to be a Sun of knowledge and understanding and will rise over the horizon of the world. Accordingly he said, "Son your statement is correct. But actually the 'Alif' you read earlier is a 'Hamzah' and this is the 'Alif'; But 'Alif' is always 'Saakin' and since the beginning is not possible with a 'Sakin'; that is why a letter, meaning 'Laam', is brought in front of it and its completion is the purpose." Then Hazoor said in its reply that any letter would be enough for it, then why is 'Laam' so specific? 'Baa', 'Taa',

²⁷ Hayaat 'Alaa Hazrat. P. 211

²⁸ [Translators Footnote] The act of pronouncing Kufr on Muslims, i.e. to declare them unbelievers

²⁹ ibid p.211

³⁰ [Translators Footnote]simple or single. Not compounded.

³¹ [Translators Footnote]Compounded.

‘Daal’ and ‘Seen’ could also be used in the beginning.” The grandfather hugged him in extreme joy and prayed for him from his heart. And then said , “ ‘Laam’ and ‘Alif’ has apparently a specific relation. And evidently or openly in writing both of their shapes are similar. ‘Laa’ or ‘Al’ is because the ‘Qalb’³² of ‘Laam’ is ‘Alif’ and the ‘Qalb’ of ‘Alif’ is ‘Laam’”³³

Analyze this meaningless narration. Imagine what kind of knowledge based argument and absurd rules and laws are being used as a base to demonstrate ‘Alaa Hazrat’s intelligence and ability.

Even no one from Arabic speaking people has this knack to understand this completely absurd rule and explain this. But these non-Arabs have understood this (absurd) ‘relation’ between ‘Alif’ and ‘Laam’ based on their looks and nature and have explained it!!.

Actually these Barailwees do not just want to strike a resemblance between their Imaam and the Prophets and Messengers but they want to give them precedence over them. And they want to establish that their Imaam and founder was not in need of knowledge from anyone but Allaah had made his chest a center of knowledge and sciences and all this knowledge was a revelation upon him. This matter can also be explained in this statement of Naseem Bastawi where he writes, “The ‘Aalimul Ghaib³⁴ has made your (i.e. Ahmad Raza) blessed chest and made it a store of knowledge and sciences and filled and enriched your mind and brain and heart and soul with reflections of belief and certainty and pure feelings and thoughts. But as every human has to deal with and have relation with the world, that is why apparently ‘Alaa Hazrat(i.e. Ahmad Raza) radiallaahu Anhu (ma’Aazallaah) had to walk on the roads.”³⁵

What it means is that apparently Jenab Ahmad Raza Sahib took knowledge from his teachers but in actuality he was in no need of it because his teacher is Allaah himself!

Jenab Barailwee writes about himself, “Headache and Fever are those blessed diseases that used to happen to the Prophets, alaihimussalaam”. And further ahead he writes, “Alhamdulillah that I have frequent fever and headaches”.³⁶

Jenab Ahmad Raza wants to portray this impression that his bodily condition has resemblance to that of prophets. To prove his sanctification he writes, “My date of birth in Abjadi³⁷ form is derived from this Aayah from Qur’an where it is said,

³² [Translators Footnote]turning horizontally or vertically

³³ al-Barailwee by Bastawi p.26-27. Anwaar Raza p.355 etc.

³⁴ [Translators Footnote]i.e. All knowing.. Allaah

³⁵ Anwaar Raza p.355. Bastawi p.27

³⁶ Malfoozaat v.1 p.64

³⁷ [Translators Footnote]Where each letter is given a numerical value , like Alif – 1, Baa – 2, Daad – 800, Ghain – 1000 etc. etc.

“For such He has written Faith in their hearts, and strengthened them with Rooh (proofs, light and true guidance) from Himself.”
(Surah al-Mujaadilah 58:22)³⁸

Further, it is written about him by his followers, “His teacher was repeatedly saying ‘Fatha’³⁹ in a particular Aayah and he used to recite it with ‘Kasrah’⁴⁰. After seeing this his grandfather, rahimahullah, called him and asked for the copy of Qur’an and saw that there were vowel mistakes in the book. Meaning, the ‘Kasrah’ which was emanated from the true tongue of the Hazoor Sayyidee ‘Alaa Hazrat was correct, and then he asked, “Why didn’t you recite the way the Maulvi Sahib was reciting” and he replied, “I used to intend to recite how he recited but I could not control my tongue.”⁴¹

The result is that “ ‘Alaa Hazrat” had attained the station of “innocence from errors” from childhood only! Not only do the Barailwees want to deduce this conclusion by relating such incidents but also they clearly affirm this belief for their Imaam and Founder. Accordingly Abdul Hakeem Qadri writes, “The pen and tongue of ‘Alaa Hazrat was safe from all kinds of slips and errors in spite of knowing this that an ‘Aalim⁴² always falls into some kind of error but there did not occur even a mistake of a single point from ‘Alaa Hazrat.”⁴³

One another gentleman writes, “ ‘Alaa Hazrat never uttered from his tongue any Gair Shar’ee (unlegislated) word. Allaah kept him safe from all kinds of slips and errors”⁴⁴

Also, “ ‘Alaa Hazrat was free from mistakes from childhood. The following of the straight path was made a trust in him.”⁴⁵

The author writes in ‘Anwaar Raza’ , “Allaah had purified his pen and tongue from all mistakes.”⁴⁶

It is also said, “ ‘Alaa Hazrat was in the hands of Gauthe Aazam like a pen is in the hands of a writer, and Gauthe Aazam was in the hands of Messenger of Allaah (sallallaahu Alaihi Wasallam) like a pen is in the hands of a writer and Messenger of Allaah himself would not say anything other than revelation.”⁴⁷

One Barailwee poet writes regarding ‘Alaa Hazrat “

³⁸ Hayaat ‘Alaa Hazrat by Bihari p.1

³⁹ [Translators Footnote]The ‘a’ vowel in Arabic. Language.

⁴⁰ [Translators Footnote]The ‘i’ vowel in Arabic Language.

⁴¹ Bastawi p.28 Also Hayaat ‘Alaa Hazrat p.22

⁴² [Translators Footnote] a Scholar

⁴³ Yaad ‘Alaa Hazrat by Abdul Hakeem Sharf Qadri p.32

⁴⁴ Muqaddama al-Fataawa al-Razwiyyah v.2 p.5 by Muhammad Asgar Alwi

⁴⁵ Anwaar Raza p.223

⁴⁶ ibid 271

⁴⁷ ibid 270

The Haqq's Raza (pleasure) is Ahmad's Raza (pleasure)
Ahmad's Raza (pleasure) is the wish of Raza (Ahmad Raza).”⁴⁸

Another one of his followers writes, “The existence of ‘Alaa Hazrat is a sign from amongst the signs of Allaah.”⁴⁹

One of the mockers of the companions (radiallaahuaAnhum Ajma’een) of the Messenger writes about his Imaam and guide, “ The Zirayaarah of ‘Alaa Hazrat has reduced the desire to have the Ziyaarah of the companions.”⁵⁰

While exaggerating, quite often the handhold of intellect slips away. One of the Barailwee writers becoming a proof of this writes, “One day at the blessed age of just three and a half (he) was present near his Masjid and a person in the clothes of Arabs came by and spoke to him in Arabic. He spoke with him in fluent Arabic and after that he (i.e. the man in clothes of Arabs) was never seen again.”⁵¹

Another writes, “One day the teacher said, “O Ahmad! Are you a human or a Jinn. It takes me time to teach you but it takes no time for you to learn.” At the age of 10, his father, who also used to teach him, said, “You don't learn from me but you teach me.””⁵²

It is worth mentioning here that his teacher Mirza Gulam Qadir Baig⁵³ was the brother of Gulam Ahmad Qaadiyaani.

Jenab Bastawi Sahib narrating about his Imaam's knowledge and excellence writes, “He achieved the honor of the degree and Dastaar⁵⁴ at the age of fourteen. On the same day he gave an answer on the Mas'ala⁵⁵ of suckling to his respected and beloved father. The answer was completely right. From this, his respected father estimated his intelligence, and ability and from that day he took on the job of issuing Fataawa⁵⁶.

Before this he in his blessed age of eight he wrote an answer on an issue of inheritance. What had happened was that his respected father was out of town, and a question had arrived and he had replied and on his respected father's return he showed it to him. On seeing it he said that it seems that the answer is written by Aman Mian (i.e. ‘Alaa Hazrat). He should not write so soon. But at the

⁴⁸ Baage Firdaus written by Ayoob Rizvi p.7

⁴⁹ Anwaar Raza p.100

⁵⁰ Wisaaya Sharief 24

⁵¹ Hayaat ‘Alaa Hazrat by Bihari p.22

⁵² Muqaddama Fataawa Razwiyya v.2 p.6

⁵³ Bastawi p.32

⁵⁴ [Translators Footnote] convocation, a ceremony for honouring a learned person by tying a turban round his head.

⁵⁵ [Translators Footnote] Issue

⁵⁶ [Translators Footnote] Religions Verdicts.

same time he remarked that it would be a feat if any elder one wrote such an answer!”⁵⁷

This statement proves that ‘Alaa Hazrat had started issuing Fataawa’s by the age of eight, but ‘Alaa Hazrat himself writes, “I issued the first Fatwa in 1286 Hijri when I was thirteen years old and on the same day Prayer and other ‘Ahkaam⁵⁸ became obligatory on me.”⁵⁹

This means that Bastawi Sahib is saying that ‘Alaa Hazrat began issuing Fataawa in complicated issues like Inheritance at just eight years of age whereas ‘Alaa Hazrat himself contradicts him by saying that he issued the first Fatwa at the age of thirteen years.

What is more preposterous is that the Barailwees claim that he had completed his studies and had achieved his San’d Faraagah (final degree) when he was only 14 years old.⁶⁰

And at many other occasions they contradict themselves, and accordingly the writer of ‘Hayaat ‘Alaa Hazrat’, Zafaruddin Bihari writes, “ ‘Alaa Hazrat wanted to learn some selected sciences from Maulana Abdul Haqq Kharabadi but he did not agree to teach him. He gave the reason that Ahmad Raza uses very strong language against his opponents.”⁶¹ Bastawi says that he was twenty years old when this incident occurred.⁶²

Similarly one of Barailwee Sahib’s followers writes, “ ‘Alaa Hazrat became the honored student of Syed ‘Aal Rasool Shah in 1294 Hijri and received the certificate of Ijaazah⁶³ in Hadeeth and other sciences from him.”⁶⁴

Zafar Bihari Sahib says, “He studied many sciences from Syed ‘Aal Rasool Shah’s son Abul Husain Ahmad in 1296 Hijri.”⁶⁵

Anyhow, on one side Barailwees want to portray that ‘Ahmad Raza completed his education when he was thirteen or fourteen years old and on the other side in its opposition, contradict it. Now who would not know that from 1272 Hijri, when Ahmad Raza was born to 1296 Hijri is a span of 26 years, and if he was still acquiring knowledge in some sciences in 1296 Hijri then what does it mean that he had acquired San’d Faraagah when he was 14 years old?

⁵⁷ ‘Alaa Hazrat Barailwee p.32

⁵⁸ [Translators Footnote] Religious commands

⁵⁹ Man Hu Ahmad Raza by Qadri p.17

⁶⁰ Refer to Hayaat ‘Alaa Hazrat by Bihari p.33 , Also Anwaar Raza p.357, and others.

⁶¹ Bihari p.33 , Also Anwaar Raza p.357

⁶² Naseem Bastawi p.35

⁶³ [Translators Footnote] Licence

⁶⁴ Anwaar Raza p.356

⁶⁵ Hayaat ‘Alaa Hazrat p.34-35

But someone much earlier had said ‘LaaZaakirah LiKazzaab’, i.e. Liars do not have a (good) memory.

Family and Occupation

Only this is known about the family of Ahmad Raza that his father and grandfather are counted among the scholars of Hanafiyyah.

Although the opponents of Ahmad Raza allege that he belonged to a Shia family, and he performed Taqi’ah⁶⁶ and did not show his reality all his life so that he could live amongst Ahlus Sunnah and propagate Shia beliefs.

Some of the proofs that his opponents use for it are as follows.

1 – The names of Jenab Ahmad Raza’s father and grandfather and those before them shows resemblance to names found amongst Shia. His full name with genealogy is : Ahmad Raza bin Naqee Ali bin Raza Ali bin Kaazim Ali.⁶⁷

2 – ‘Alaa Hazrat of Barailwiyyah has uttered some un-fitting statements regarding the Mother of the Believers, ‘Aaishah (radiallaahuAnha). No one who attributes himself to the Aqeedah of Ahlus Sunnah would ever even imagine (or say) like that. In one of his odes he writes, “

تنگ و چست ان کا لباس اور وہ جو بن کا ابھار
مسکی جاتی ہے قبا سر سے کمر تک لے کر
یہ پھٹا پڑتا ہے جو بن مرے دل کی صورت
کہ ہوئے خاتمے ہیں جامہ سے بروں سینہ وبر

” (Na’Aoozu Billaah)⁶⁸

3 – He played a prominent role in propagating some of the Aqaa’id taken from the Madhab⁶⁹ of Shia.⁷⁰

No Shia would have achieved this kind of success that Ahmad Raza Sahib achieved in guise of Taq’iah. He even wrote some treatises so that to cover his disguise which apparently were against Shia and in favor of Ahlus Sunnah. This is the summary of Taq’iah and he fulfilled all of its requirements.

4 – Jenab Ahmad Raza Sahib used narrations in many of his works that are exclusive narrations of Shia’s and these narrations have no association with the Aqaa’id of Ahlus Sunnah.

⁶⁶ [Translators Footnote] Taqi’ah: The Shia article of Faith where one hides his real belief from people and apparently shows to agree to something else.

⁶⁷ Hayaat ‘Ala Hazrat p.2

⁶⁸ Hadaa’iq Bakhshish v.3 p.23

⁶⁹ [Translators Footnote] School

⁷⁰ Fataawa Barailwiyyah p.14

For example:

A – Ali (radiallaahuAnhu) will distribute Hell on the Day of Judgment.⁷¹

B – Fatimah (radiallaahuAnha) was named as such because Allaah has protected her and her progeny from Hellfire.⁷²

C – Sanctifying the Imaams of Shia he elaborated this creed that ‘Agwaath⁷³ began with ‘Alee (radiallaahuAnhu) and continued till Hazan Askaree. He reproduced the same chain that coincides with that of the Imaams of Shia’s.⁷⁴

D – Ahmad Raza left all other companions and declared Alee (radiallaahuAnhu) as Mushkil Kushaa⁷⁵ and said, “One who supplicates with the famous Du’a of Saifi (which reflects the Aqaa’id of Shia), his difficulties are removed.”

The Du’a of Saifi is: “Call Alee who manifests wonders. You will find him as one who helps. O Alee, by the mediation of your Walaayah (canonization) all worries are extinguished.”⁷⁶

E – Similarly he made famous the usage of ‘Panjtan Paak’ and promulgated this couplet, which means, “There are five who’s Barakah remove all my afflictions – Muhammad, Alee, Hasan, Husain and Faatimah.”⁷⁷

F – In affirmation of the article of ‘Jafar’ that resembles the Shia Aqeedah, he writes in his book Khaalis al-‘Itiqaad, “Jafar is a book made of Leather which was written by Imaam Jaafar for ‘Aal Bait’⁷⁸. In it is mention of all the things of necessity. Similarly all events which will happen till the Day of Judgment are mentioned in it.”⁷⁹

G – Similarly he writes about the Shia article, ‘al-Jaami’ah’, “ that al-Jaami’ah is that scripture in which Alee (radiallaahuAnhu) wrote in alphabetical order all the incidents of the world. From his children knowledgeable of all matters and incidents (last sentence words unclear).”⁸⁰

H – Jenab Barilwee has mentioned one more Shia narration, that, “It was asked of Imaam Raza (eighth Imaam of Shia’s) to teach them a supplication which could be recited at the graves of ‘Ahlul Bait’. So he replied that one should go near the grave and recite ‘Allaahu Akbar’ forty times and say, ‘Assalaamu Alaikum Yaa Ahlul Bait’. O Ahlul Bait, I make you as an intercession in front of Allaah for my problems and ailments and I declare myself free from the enemies of the family of Muhammad (sallallaahu Alaihi Wasallam).”⁸¹

This means that he made famous such narrations such that he could portray the Imaams of Shia as hallowed for Muslims and declare them better than the companions and the scholars of Ahlus Sunnah. Even though there is no relation of the chain of Imaams of Shia and such narrations with Ahlus Sunnah.

⁷¹ Alaaman wal ‘Aleeby Ahmad Raza Barailwee p.53

⁷² Khatam Nabuwat by Ahmad Razaa p.97

⁷³ [Translators Footnote] ‘Agwaath : Pl. Gauth. Meaning: The one who beseeches for the creation.

⁷⁴ Malfoozaat p.118

⁷⁵ [Translators Footnote] One who removes difficulties

⁷⁶ al-Aman walAlee p.12-13

⁷⁷ Fataawa Razwiyyah v.6 p.187

⁷⁸ [Translators Footnote] Progeny of the family of the Prophet from Fatimah.

⁷⁹ Khaalis al-Itiqaad by Ahmad Raza p.47

⁸⁰ ibid p.47

⁸¹ Hayaatul Muwaat (words unclear) Fataawa Razwiyyah by Ahmad Raza Barailwee v.4 p.299

I – Jenab Ahmad Raza writes in his book so that the Shia T’aziah⁸² could find acceptance that, “There is no problem in having a replica of Hazrat Husain’s tomb in your house to derive benediction from it.”⁸³

Many more such examples can be found in his books and writings.

5 – Jenab Ahmad Raza also approved of the tradition of Ba’iah of the Imaams of Shia’s. In this regard he put down a passage in Arabic that proves the reality of all his claims of knowledge and proficiency in Arabic language. He writes, ⁸⁴

اللهم صل وسلم وبارك على سيدنا مولانا محمد المصطفى رفيع المكان المرتضا على الثمان
الذي رجيل من امته خير من رجال من السائقين و حسين من زمرة احسن من كذا و كنا
حسنا من السابقين السيد السجاد زين العابدين باقر علوم الانبياء و المرسلين ساقى القوثر
و مالك تسنيم و جعفر الذي يطلب موسى الكليم رضاريه بالصلاة عليه

Even a scholar with minimal knowledge will know its boorishness, indecency (of words) and purposelessness. The claim for such a person that he spoke fluent Arabic at the age of three is strange!!

How meaningless is this composition,

حسين من زمرة احسن من كذا و كنا حسنا من السابقين

In *يطلب موسى الكليم رضاريه بالصلاة عليه*, who is it meant by *موسى الكليم*? If Musa Kaazim is the intent then what does ‘Kaleem’ mean? If the prophet Musa (alaihissalaam) is the intent then, did Musa (alaihissalaam) (m’aazAllaah) used to send ‘Durood’ on Imaam Ja’far Saadiq and expect the pleasure of Allaah?

Either way this passage is nothing but complete indecent usage of words as well as complete nonsense.

The sum of this argument is that Ahmad Raza strived to bring the Muslims closer to the Shia and Raafidah by mentioning the Imaams of Shia in this particular order.

6 – Jenab Barilwee pronounced Takfeer on the scholars of Ahlus Sunnah in the Indian Sub-Continent and issued a Fatwaa that the ruling of their Masaajid is same as that for homes, and it is not correct to consider them houses of Allaah.⁸⁵

Similarly he declared it forbidden to sit with Ahlus Sunnah and to marry them. As far as Shia are considered, then he used to recommend names from their Imaam Baada’s⁸⁶ ‘Abjadi methods.’⁸⁷

⁸² [Translators Footnote] Husain’s (radiallaahuAnhu) sarcophagus; commemorative model of Husain’s tomb carried by Shi’tes in procession during Muharram.

⁸³ Risaalah Badrul Anwaar p.57

⁸⁴ Anwaar Raza p.27

⁸⁵ Refer to MalfooZaat p.104

⁸⁶ [Translators Footnote] Imaam Baada: Shia’s Muharram functions’ sanctuary.

7 – It is alleged for Ahmad Raza Barailwee that he was a Shia, Raafidhee because he wrote many exaggerated passages in praise of Imaams of Shia in the same fashion as theirs (i.e. Shia's).⁸⁸

Means of Income

There are many different narrations about Ahmad Raza Barailwees occupation. It has come that he belonged to a Zamindaar⁸⁹ family and for family expenditure he used to receive yearly sums of money on which he sustained.⁹⁰

Sometimes the yearly sum used to be insufficient and he had to resort to taking loans, as (sometimes) he did not even have money to buy a postal stamp.⁹¹

It is also mentioned that he used to get exhaustive wealth from a higher (heavenly) hand. It is narrated by Zafaruddeen Bihari that Jenab Barailwee Sahib used to have a locked chest, which he used to open only in need, and whenever he used to open it, he did not open it completely. He used to extend his hand in it and used to remove money, jewelry, clothes or whatever he wished from it.⁹²

Jenab Barailwee's son says that Ahmad Raza used to often distribute jewelry and many other things to his friends and other people, and he used to take all this from that small chest. We used to wonder how could so many things come from it.⁹³

His opponents alleged that there was nothing like the heavenly hand and the locked chest. It was the hand of English establishment that used to provide him with all these riches to fulfill their objectives and create rifts amongst the Muslims.⁹⁴

It is my opinion that most of his wealth was from gifts and a payment for keeping (valuables as) a trust, like it is a custom commonly found here that the villagers keep their belongings and valuable with the learned men amongst them, and that is a means of living for them.

⁸⁷ Refer to Yaad Alaa Hazrat p.29

⁸⁸ Refer to Hadaa'iq Bakhshish by ahmad Raza , many pages.

⁸⁹ [Translators Footnote] Zamindaar: landlord, owner of large estate or (agricultural) land.

⁹⁰ Anwaar Raza p.360

⁹¹ Hayaat 'Alaa Hazrat p.57

⁹² 'Alaa Hazrat – Bastawee p.75, Anwaar Raza p.57

⁹³ Hayaat 'Alaa Hazrat p.57

⁹⁴ This is mentioned in detail in coming pages

One of his followers says, “Once he (i.e. Ahmad Raza) did not have with him for spending even a Damdi⁹⁵. He was worrying all night. In the morning a merchant happened to come by and he gave him 51 Rupees as a gift.”⁹⁶

Once he did not have any money even to buy a postal stamp and one of his disciples sent him 200 Rupees.⁹⁷

As far as Zamindaari and the closed chest are concerned then there is no truth in them. It is not proven from any source that his family was related to agriculture. And the stories about the miracles and the chest are fictional stories made up by his followers to raise him in rank and status. All are baseless statements. Then how is it explained that along with the chest, he had to loan money and accept donations from his followers!?

Habits and Manner of Discourse

Barailwee ‘Alaa Hazrat used to chew Paan⁹⁸ quiet frequently, as much as in Ramadaan after breaking the fast he used to be content only on Paan.⁹⁹

He used to smoke a Hukka¹⁰⁰ as well.¹⁰¹ He used to prefer Hukka over other things to eat and drink, and just like some backward and uncultured people commonly found here, he used to entertain his guests with Hukka.¹⁰²

It is interesting to know that it has been narrated from Barailwee ‘Alaa Hazrat, “that I do not say Basmallah¹⁰³ while using Hukka so that the Shaytaan can also be my partner in it.”¹⁰⁴

He had a habit of kissing peoples’ feet. One of his devotees narrates, “He used to kiss the feet of Hazrat Ashrafee Mian.”¹⁰⁵

According to one narration whenever someone would come after performing Hajj he would kiss his feet.¹⁰⁶

Style of Speaking

⁹⁵ [Translators Footnote] A very small unit of currency.. like a penny or a cent.

⁹⁶ Hayaat ‘Alaa Hazrat p.56

⁹⁷ ibid p.58

⁹⁸ [Translators Footnote] Paan: Betel Leaf

⁹⁹ Anwaar Raza. P.256

¹⁰⁰ [Translators Footnote] Water Pipe (used to smoke Tobacco)

¹⁰¹ How strange is it that he used to declare others as Kaafir even on small things and he himself used to consider it permissible to smoke Hukka and at the same time being guilty of it!

¹⁰² Hayaat ‘Alaa Hazrat p.27

¹⁰³ [Translators Footnote] to say ‘Bismillaahir Rahmaanir Raheem’

¹⁰⁴ Malfoozaat

¹⁰⁵ Azkaar Habeeb Raza... (words unclear) p.24

¹⁰⁶ Anwaar Raza p.306

He used to use very harsh language against his opponents even if they opposed him for a small matter. In this matter he did not discriminate. He used to use very rude and offensive words (in his speech). And among such words with which he used to address his opponents were ‘Dog’, ‘Pig’, ‘Kaafir’, ‘Sarkash’¹⁰⁷, ‘Faajir’¹⁰⁸, ‘Murtad’¹⁰⁹ and many similar words. He would utter such words without fear or regret. None of his books is free from this mode of speech.

The mention of his ‘sweet speech’ has already proceeded (in the footnotes). As a sample we will quote a snippet from some of his works that will help the readers imagine his style of speaking.

He writes while regarding the Deobandis, “

تمہارا خدا رنڈیوں کی طرح زنا بھی کراے ورنہ دیوبندی کی
چکلے والیاں اس پر پنسیں گی کہ نکھٹو تو ہمارے برابر
بھی نہ ہو سکا”¹¹⁰

Also, “Then it is necessary that that your God has a woman and it is necessary that your God has genitals. So you have to agree that along with God there has to be a Goddess.”¹¹¹ (NastagFirullaah)

Imagine, can this manner of writing befit a scholar of Religion! And on top of this a claim to be a reviver of Religion!!

From which hadeeth is it proven to use this type of language for the ‘honor of Deen’?!

If you are persistent to call him a ‘scholar of Religion’ then do so, but at least have some hesitation in calling him a ‘reviver of Religion’!

Related to this topic is an instance when the Barailwee Sahib went to someone to seek knowledge. The teacher asked him what was his occupation? He replied that it is to expose the misguidance and Kufr of Wahhabees. The teacher replied that this manner (of expressing) was not good. So he left from there¹¹² and refused to study from him, because he had asked him to refrain from the Takfeer of the Muwahiddeen.

As far as his lexicon is concerned then it uses extremely complex and ambiguous expressions. By using meaningless words and phrases he wanted to portray as if he had extreme proficiency in the sciences and fields of knowledge. Because here (i.e. in Indian subcontinent) a ‘scholar of Religion’ who is difficult to understand

¹⁰⁷ [Translators Footnote] Sarkash: Proud, Arrogant, Licentious.

¹⁰⁸ [Translators Footnote] Faajir: Sinful Person.

¹⁰⁹ [Translators Footnote] Murtad: One who leaves Islam.

¹¹⁰ Subhaan alSabooH by Ahmad Raza Barailwee p.142

¹¹¹ ibid

¹¹² Hayaat ‘Alaa Hazrat by Zafaruddin Bihari

and whose speech is incomprehensible is considered to be a 'scholar of a higher degree'!

One of his devotees writes, "It is necessary that a person is an 'ocean of knowledge' to understand the speech of 'Alaa Hazrat.'"¹¹³

His tongue lacked the proficiency and fluency. And accordingly he used to excuse himself from speeches. He very occasionally used to speak a few words on Eid Mawlidun Nabi or on the Urs¹¹⁴ of his 'Aal Rasool Shah.¹¹⁵

Works and Writings

Before we mention the writings of Ahmad Raza we would like to focus the readers' attention to this fact that the Barailwee nation is very fond of exaggerating. While exaggerating it is in their nature to use false statements. Regarding his works they've extensively used it and while closing their eyes they've counted hundreds of his works. Whereas the fact is in its opposition. Some of their contradictory statements are as follows.

One of his narrators writes, " 'Alaa Hazrat's works number near 200.'"¹¹⁶

One narration numbers it near 350.¹¹⁷

One narration mentions it around 440.¹¹⁸

One more person says that is surpassed 500.¹¹⁹

Some say that they numbered more than 600.¹²⁰

One person went ahead of all of them and said that they numbered more than a thousand.¹²¹

Whereas the fact is that the number of his books that can be called as books was no more than ten. Maybe this is also exaggerated.

[Translators Note: Rest of this section is omitted now. InshaAllah this will be backfilled once the rest of the book is completed.]

Opposition to Jihaad and Support for English Colonization

¹¹³ Anwaar Raza p.284

¹¹⁴ [Translators Footnote] Urs: Yearly gathering or celebration held on or near the grave of some saint.

¹¹⁵ Hayaat 'alaa Hazrat by Zafaruddin Bihari

¹¹⁶ Muqaddamah al-Dawlah al-Makiah

¹¹⁷ ibid

¹¹⁸ al-Mujmal alM'adad taalifaat al-Mujaddid by Zafar Bihari

¹¹⁹ ibid.

¹²⁰ Hayaat al-Barailwee p.13

¹²¹ Man Huwa Ahmad Raza p.25

The era of Ahmad Raza Barailwee was the era of English Colonization. Muslims were engulfed in trials and tribulations. Their time of reign had come to an end. The British were bent upon to eliminate Muslims. Muslim scholars were being executed on gallows. The Muslim populace was targeted for oppression and extremism. Their properties were being confiscated. They were imprisoned and incarcerated in 'Kaala Paani' and other places of persecution. They had lost their positions of rank and honor. The British colonizers wanted to wipe out the existence of Muslims from the Indian subcontinent. In this era if there were a group of people who raised their call against them and stood against them with their full might and bravery, replete with the determination of Jihaad, then they were the Wahhaabees¹²².

They raised the standard of Jihaad, they got their properties confiscated, they went through the punishments of 'Kaala Paani', and they suffered persecutions at ropes and gallows. They gave away their lives but did not agree to the British colonization. The Wahhabees of that era wished that the Muslims of Indian subcontinent would get strong politically and economically.

The need of that time was unity and agreement, to resist and fight together, gather under one banner and bring to end the British colonization. But the colonizers did not want that. They wanted to confront the Muslims against each other. They wanted to see Muslims at each other's throats. So they needed some men to achieve this, who would act as their agents and bring differences amongst the Muslims, and would instigate them to rise against each other. They would shatter their unity and weaken their strength and ranks. For this purpose the Britons chose and established certain men, amongst whom were Mirza Gulaam Ahmad Qaadiyaani¹²³, and according to the opponents of Jenab Barailwee, Ahmad Raza Khan Barailwee topped the list.¹²⁴

The activities of Mirza Gulaam Ahmad Qaadiyaani are not hidden from anyone, but whereas Ahmad Raza Sahib is concerned, his issue is in need of explanation. Ahmad Raza Barailwee made the opponents of British colonizers, the Wahhabees, a target of abuse and profanity, mockery and taunts. Against those Wahhabees who were fighting against the British colonizers and who were in Jihaad against them. The British colonizers ran bulldozers over their villages.¹²⁵ Just in Bengal¹²⁶, one hundred thousand Wahhaabee scholars and commoners were executed by hanging.¹²⁷

¹²² The word Wahhabee was used for Ahlul Hadeeth first by the British so that they could defame them (i.e. Ahlul Hadeeth). The word Wahhaabee was used as a synonym for a rebel. No doubt Wahhabees were rebels against the British.

¹²³ The proof for this can be found in our book 'al-Qaadiyaaniyah'

¹²⁴ Refer to the books, Barailwee Fatwe, Takfeeri Afsaane, 'Aa'inah Sadaaqat, Muqaddimah ashhaab ath-Thaaqib, Muqaddimah Rasaail Chaandpuri, Faazil Barailwee, etc.

¹²⁵ Tazkirah Saadiq by Abdur Raheem

¹²⁶ [Translators Footnote] Bengal: A state in India. (Now split as West Bengal in India and Bangladesh)

¹²⁷ Refer to the book 'Wahhabi Trils'

The English writer, in affirmation to the facts writes in his book, 'Indian Muslims', "With regard to our ruling (India), we do not have any danger amongst the Muslims. If there is any danger, then it is only from a minority Muslim group, the Wahhabees. Since they are the only ones struggling against us."¹²⁸

After the freedom war of 1857 (C.E.), all the major ones from the Wahhabees were executed by hanging.¹²⁹

The times for them were very difficult till 1863 (C.E.). In this period the kinds of atrocities that the Britons afflicted on them, the Indian history is a witness to it.

From the leading scholars of Wahhabees who had to suffer the difficulties of prison and incarceration were, Maulana Ja'far Thaanisree, Maulan Abdur Raheem, Maulana Abdul Gaffaar, Maulana Yahya Ali Saadiqpuree, Maulana Ahmadallaah and the Shaykh of all, Maulana Nazeer Husain Muhaddith Dehlawi (rahmatahullaah Alaihim).

A command was issued to confiscate the properties of the Wahhabees Mujaahideen.¹³⁰ Their houses were leveled and even their family graves were turned.¹³¹ Bulldozers were run over their buildings.¹³² The Wahhabees scholars were arrested and given different sentences. In this subject, the incident of the arrest of the Shaykh Syed Nazeer Husain is very famous.¹³³

The British colonizers using their well-known policy of 'divide and rule' used Ahmad Raza Barailwee against these Wahhabees so as to cause division and strife amongst the Muslims and so as to destroy their unity forever.

Right when the opponents of British Colonizers were engaged in battles against them and were busy in Jihaad against them, Ahmad Raza named these Muslim leaders and pronounced Takfeer on those who participated in any form in this movement of Freedom.¹³⁴

Apart from Wahhabees, amongst the groups who participated in the Indian Freedom movement were Jam'iyat Ulema'e Hind, Majlis Ihraar, Tehreek Khilaafat, Muslim League from Muslims, and Azaad Hind Fauj from Hindus and Gandhi's Congress are worth mentioning.

¹²⁸ Indian Muslims p.32

¹²⁹ About the history of Ahlul Hadeeth we will write a concise book. [This was from the writers' major projects, but like many other projects this was also left incomplete. - Taaqib (Urdu Translator)]

¹³⁰ Wahhabi Tehreeq p.292

¹³¹ Tazkirah Saadiqah

¹³² ibid

¹³³ Wahhabi Tehreeq p.315

¹³⁴ For details refer the chapter in this book 'Barailwiyyah and the Takfeeri Fantasies'

Not only did Jenab Barailwee remain aloof from all these groups of Freedom movement but he also pronounced Takfeer on them and their leaders. He busied himself with abuse and profanity against them and declared it impermissible to join them.

Jenab Barailwee died during the time of Tehreek Khilaafah, but after him his devotees spearheaded his mission and apart from Wahhabees opposed Muslim League as well and issued Fataawas declaring the prominent personalities of Muslim League as Kaafirs and Murtads¹³⁵ and strengthened the British hold. Under the leadership of Ahmad Raza the elders of Barailwiyyah persisted in keeping Muslims away from these movements and severely opposed Jihaad. Since legislatively the Jihaad of Freedom depended on the fact that India was 'Daarul Harb'¹³⁶, and the elders of the Millah of Islaam had already declared India as a 'Daarul Harb', Ahmad Raza Barailwee tried to demolish the Jihaad on the basis of the Fatawa that he issued that India was 'Daarul Islaam'¹³⁷, and in this regard he wrote a treatise of 20 pages called ، اعلام الا اعلام بان هندوستان دار الاسلام ،

What Jenab Barailwee stressed most in the beginning of this treatise is that the Wahhabees are Kafirs and Murtads. It is not permissible to forgive them (i.e. Wahhabees) even after taking Jizyah¹³⁸ from them. Similarly it is not permissible to give them refuge nor is it permissible to marry them, nor is their Zabeehah¹³⁹ permissible, nor is their Salaah permissible, nor is it permissible to have relations with them nor is it permissible to have business transactions with them, rather their women should be enslaved and they should be socially boycotted. And in the end he writes, “قاتلهم الله انى يوفكون”، meaning , “May Allaah destroy them, where they are lost..”¹⁴⁰.

This treatise is enough to uncover Ahmad Raza's reality. With this his deceits come to light that how he opposed the Mujaahideen and strengthened the British colonizers and by placing Muslims against each other and how he had become the strength of the enemies of Muslims and their Deen.

When Muslims all over the world after the splitting of the Turkish Sultanat were raising the voice of protest against the Britons and under the leadership of Maulana Muhammad Ali Jawhar (rahimahullaah) and other elders were fighting against the British to protect and safeguard the Muslim Khilaafah, right at that time Ahmad Raza was busy and engrossed in activities for the benefit of Britons.

¹³⁵ [Translators Footnote] Murtad: One who leaves Islaam after accepting it.

¹³⁶ [Translators Footnote] Darul Harb: Land of fighting.

¹³⁷ [Translators Footnote] Darul Harb: Land of Islaam.

¹³⁸ [Translators Footnote] Jizyah: head tax imposed on all non-Muslims living under the protection of an Islaamic government.

¹³⁹ [Translators Footnote] Zabeehah: meat slaughtered in Islamic legislated way.

¹⁴⁰ Refer to 'Ilaam al'Ilaam ban Hindustaan Darul Islaam p.19-20

No doubt, the Khilaafah movement was proving effective in punishing the British for their treachery. All Muslims had gathered under one banner. The scholars and public together were in support of this movement. One Barailwee writer himself admits this and writes, “The world war finished in 1918. Germany and their supporters Turkey and Austria had faced defeat. From Turks an agreement was made regarding the independence of Hind. But the British went back on their promises and proved treacherous which shook the Muslims. Accordingly they went against them. People of politics were in this mind that somehow the Britons should be punished for betraying their promise. Accordingly they showed this to Muslims that safeguarding the Khilaafah was from the Faraaid and Waajibaat. ¹⁴¹ That was it and a storm took over.”¹⁴²

And the reality was such that the Khilaafah movement was proving an effective weapon against the Britons. Muslims had united against the British. It was near that the Khilaafah movement would have enabled the demise of British Saltanat. The Ahle Hadeeth, Scholar of Religion, Imaam al-Hind, Maulana Abul Kalaam Azaad, has also explained this matter.¹⁴³

But the Imaam and the reviver of the Barailwee school of thought sensed the effects and results of the movement against the British and proved his friendship with them and to damage this movement he wrote another treatise named ‘دوام العيش’, in which he said that that it was a pre-requisite for the legislated Khilaafah that the Khaleefah be from the tribe of Quraish, it was not necessary for the Indians to help the Turks, since they are not from Quraish. On this basis he strived hard to oppose the movement against the British and he became (one of) the reason(s) for the strength of British colonizers.

Ahmad Raza Khan Sahib writes in criticism of the Muslim elites of the movement, “Favoring the Turks is nothing but a screen of deception. The actual purpose is to shout ‘Khilafah’, enrage and control masses, collect donations and to free the blessed land of Ganga and Jamuna¹⁴⁴.”¹⁴⁵

Jenab Ahmad Raza also severely opposed the ‘non-cooperation’ movement, because he thought it could be a reason for the downfall of Britons.

The purpose of the movement of ‘non-cooperation’ was total boycott of Britons. Not to pay them any kind of taxes and not to work in the government offices run by them. That is to completely reject the British rule and so that they are forced to go back from the Indian land. For this purpose all the Muslims united in 1920 and started their struggle. Which opened up an ordeal for the Britons and they started to shake. Apart from Gandhi, Ahmad Raza also strived to damage this

¹⁴¹ [Translators Footnote] Faraaid & Waajibaat: Obligatory matters

¹⁴² Muqaddimah Dowaam alAish by Masood Ahmad p.15

¹⁴³ ibid 18

¹⁴⁴ [Translators Footnote] Two rivers flowing thru India (River Ganges)

¹⁴⁵ Dowaam al’Aish p.23 , (other references unclear)

movement and wrote a treatise and in it he severely admonished it and issued Fataawa of 'Kufr' upon the leaders of this movement.

Accordingly, in the treatise 'المحجته المومنه في آيته الممكحته', written for this purpose, he affirms, "The objective of this movement is the achievement of freedom from the British."¹⁴⁶

Also, in the same treatise in opposition to Jihaad, he writes, "For Muslims of Hind (i.e. India) Jihaad is not obligatory¹⁴⁷ and the one who agrees to its obligation is an opponent of Muslims and wants to harm them."¹⁴⁸

He also writes, "It is not correct to argue (or reason) with the Jihaad of Husain (radiallaahu anhu). Because the war was thrust on him and Jihaad is not obligatory on the ruler of the time till he does not have the ability to fight the Kuffaar. Accordingly how can Jihaad be obligatory on us when we are incapable to oppose the Britons."¹⁴⁹

He writes to dissuade the Muslims from Jihaad and opposition of British colonizers, "Allaah says, *'O you who believe! Take care of your ownelves, If you follow the right guidance and enjoin what is right and forbid what is wrong no hurt can come to you from those who are in error.'*" (Surah al-Ma'idah 5:105)¹⁵⁰

Meaning that every Muslim should correct himself individually and there is no necessity of collective struggle.

And in the last part of his treatise he issues Fataawa of 'Kufr' on all those leaders who were in opposition of the Britons and those who were the supporters of the 'non-cooperation' movement.¹⁵¹

He issued the Fatwa of demolition of the Jihaad in his book 'دوام العيش', where he writes, "There is no Hukm of Jihaad and Qitaal on the Muslims of India."¹⁵²

Anyhow, it had become common about Ahmad Raza Sahib that he was an English Agent and he would oppose any movement that arose against the Britons.

One of Barailwee 'Alaa Hazrat's disciples writes, "Muslims had become distrustful of Imaam Ahmad Raza."¹⁵³

¹⁴⁶ 'المحجته الممكحته' by Ahmad Raza p.155

¹⁴⁷ This was the same ruling given by Mirza Gulaam Ahmad Qaadiyaani.

¹⁴⁸ 'المحجته الممكحته' p.207

¹⁴⁹ ibid. p.210

¹⁵⁰ ibid p. 206

¹⁵¹ Rever to the end of the said book. p.211

¹⁵² دوام العيش p.46

One other writer writes, “He had a disagreement about the issue of Khilaafah. Near his death Muslims were talking against him and his disciples and devotees had become disgusted of him because of his opposition to Khilaafah.”¹⁵⁴

Anyhow, right when Muslims needed to unite in their struggle against the British colonizers, Jenab Ahmad Raza Sahib was working for their benefit.

Even if it is not said that he was an English agent, even then it is clear as daylight that all his activities were against Muslims and in favor of English. Because he not only opposed Muslims but he remained a supporter of Britons as well.

Francis Robins writes about Ahmad Raza, “Ahmad Raza Barailwee was a supporter of Britons. He also supported the English Rule in the First World War. Similarly at the time of movement of Khilaafah in 1921 he was a backer of Britons. He also organized the conference of Ulemas in Barailee who were in opposition to the ‘non-cooperation’ movement.”¹⁵⁵

His Death

Jenab Ahmad Raza Khan Barailwee died of pleurisy¹⁵⁶.

Before his death he issued many wills, which were published as a treatise by the name ‘Wisaayaat Sharief’.

Ahmad Raza Khan said before he died, “The most important obligation amongst all the obligations is to stand firm on my Deen and Madhab which can be found in my books.”¹⁵⁷

He also said, “My beloved brothers! I do not know how many days I will be amongst you. You are Mustafa’s (sallallaahu alaihi wasallam) innocent sheep. You are surrounded on all sides by wolves that want to deviate you (from what you are upon) and want to engulf you in tribulations. Beware of them and stay away from them. Such as Deobandi’s and other than them.”¹⁵⁸

And at the end of his will he wrote, “If it suits you then in the Faatihah a couple of times in a week send some from these things.

1. Homemade Iced Milk if (or even if) it is buffalo’s milk.

¹⁵³ Muqaddimah دوام العيش , p.18

¹⁵⁴ Kitaabi Dunya MuQalah Hasan Nizaami p.2, and Muqaddimah دوام العيش , p.18

¹⁵⁵ Indian Muslims p.443, Cambridge University.

¹⁵⁶ [Translators Note] Pleurisy: Inflammation of the pleura, usually occurring as a complication of a disease such as pneumonia, accompanied by accumulation of fluid in the pleural cavity, chills, fever, and painful breathing and coughing.

¹⁵⁷ Wisaayah Sharief p.10.

¹⁵⁸ ‘Alaa Hazrat Barailwee by Bastawi p.105

2. Chicken Biryani¹⁵⁹.
3. Chicken Pulav¹⁶⁰.
4. Mutton Shaami Kebaab.
5. Paraathe¹⁶¹ and Cream.
6. Fireeni¹⁶².
7. Lentils and Ginger and its necessaries.
8. Mutton Kachories¹⁶³.
9. Apple juice.
10. Pomegranate juice.
11. Soda bottle.
12. Iced Milk.

Arrange if you can one amongst them every day or do whatever is easy.” And in the footnotes it is mentioned, “ ‘You mentioned Iced milk again.’ Said the smaller Maulana. ‘Hazaar has mentioned it already.’ So he (i.e. Ahmad Raza) said, ‘Write it again. InshaAllah , my Lord will bestow upon me just ice (or snow).’ And it did happened like that, one person at the time of burial brought homemade Iced Milk.”¹⁶⁴

‘Alaa Hazrat of Barilwee school died at the age of 68 years on 25 Safar, 1320 Hijri (1921 C.E.).¹⁶⁵

It seems like that Jenab Barailwees funeral was void of worthwhile attendance. However we cannot say anything definitive in this regard, because we consider it against our manner of writing to mention anything without proof. However from circumstantial evidence and witnesses it can be deduced that the masses had grown disgusted of him due to his pungent language, his issuing of fataawa of Takfeer on petty issues and his lack of opposition to Britons.

One Barilwee writer himself has affirmed that Muslims had gotten disgusted of Ahmad Raza.¹⁶⁶

Also, “His disciples and devotees had gotten despondent of him because of his opposition of Khilaafah.”¹⁶⁷

Either way the followers of Barailwiyyah exaggerate and increase when it comes to their Imaam and Mujaddid. Even if his funeral were like any other scholar of religion then their books would’ve been filled with such exaggerations. But they

¹⁵⁹ [Translators Footnote] Biryani: A rice dish made of chicken (or mutton) layered in rice.

¹⁶⁰ [Translators Footnote] Pulav: A rice dish made with chicken (or mutton) and fried.

¹⁶¹ [Translators Footnote] Paratha: A pancake cooked in oil or butter.

¹⁶² [Translators Footnote] Fireeni: A pudding made of granulated rice and milk.

¹⁶³ [Translators Footnote] Kachori: Fried bread with stuffing (here with meat stuffing).

¹⁶⁴ Wisaayah Sharief p.108-109

¹⁶⁵ Bastawee p.111

¹⁶⁶ Muqaddimah دوام العيش by Mas’ood Ahmad p.8

¹⁶⁷ ibid.

did not give any attention to it. However they have not stopped themselves in exaggerating about his funeral in other than the peoples' attendance.

Exaggeration

One gentleman writes, "When the sarcophagus of Imaam Ahmad Raza was lifted then some people saw that some angles had lifted it on their shoulders."¹⁶⁸

Bastawi Sahib says that after the death of Ahmad Raza one Arab looking man came and said, "My fortunes awakened on 25 Safar 1320 (Hijri). In my dream I was blessed with a visit by the Messenger of Allaah (sallallaahu alaihi wasallam). I saw that the Messenger (sallallaahu alaihi wasallam) appeared and his companions are sitting in his court. There was a certain kind of quietness over them. I figured that they were waiting for someone. I addressed the Messenger and said, 'For whom is this wait?' He said, 'Waiting for Ahmad Raza.' I said, 'Who is Ahmad Raza?' He replied, 'He is a resident of Barailee in India.' After waking up I had a desire to meet the Maulana (i.e. Ahmad Raza). I came to Barailee and found out that he had passed away and it was 25 Safar when he had died."¹⁶⁹

To prove the credibility of their Imaam in the court of the Messenger (sallallaahu alaihi wasallam), from the fictional stories and narrations Barailwee gentlemen have used, one of them can also be found in 'Wisaayah Sharief'. His nephew, Husnain Raza says, "

تاجدار مدینہ صلی اللہ علیہ وسلم کے قربان، مدینہ طیبہ سے سرکاری
عطا (زمزم شریف اور مدینہ کا عطر) عین غسل شریف کے وقت پر
پہنچا - وصال محبوب (یعنی حضور صلی اللہ علیہ وسلم) کے لیے
"وہ (یعنی احمد رضا) آپ کی خوشبو سے بسے ہوئے سدھارے"

Meaning, that the Messenger of Allaah (sallallaahu alaihi wasallam) specially dispatched some Haaji with ZamZam water and 'Itr (fragrance oils) for Ahmad Raza's Ghusl¹⁷¹ so that when he (i.e. Ahmad Raza) meets the Messenger he has the fragrance of Madinah on him. 'Ayaaza Billaah.

If the exaggerations have been mentioned so it is appropriate that some more are listed.

As an insult to the companions (radiallaahu anhum) one Barailwee says, "I have heard some Mashaykh say that after seeing Ahmad Raza their desire to see (or visit) the companions has diminished."¹⁷² M'aazAllaah.

¹⁶⁸ Anwaar Raza p.272, ibid Roohon kee Duniya , muqaddimah p.22

¹⁶⁹ Bastawi p.121, Fataawa Razwiyyah v.2, muqaddimah p.13

¹⁷⁰ Wisaayah Sharief. P.19

¹⁷¹ [Translators Footnote] Ritual Bath, here the Ghusl which is performed after one dies.

¹⁷² Wisaayah Sharief p.24 tarteeb Husnain Raza

And, “One cannot find such a complete scholar (i.e. like Ahmad Raza) in past two centuries.”¹⁷³

One more Barailwee writer writes, “There was no limit to his scholarly majesty and wonders. Imaam Ahmad Raza Sahib was unique in his knowledge and correctness of opinions.”¹⁷⁴

And, “Imaam Ahmad Raza renewed with life the teachings of religion.”¹⁷⁵

“Fataawa Razwiyyah contains thousands of issues¹⁷⁶ that the scholars have not even heard of.”¹⁷⁷

“If Abu Haneefah (rahimahullaah) would have seen Fataawa Razwiyyah then he would have written its author amongst his companions.”¹⁷⁸

Another Barailwee writer writes, “Imaam Ahmad Raza was Imaam Abu Haneefah of his time.”¹⁷⁹

One more Barailwee writer exaggerates, “Imaam Ahmad Raza contained in his mind Imaam Abu Haneefah’s deductive intelligence, Abu Bakr Raazi’s intellect and Qaadhi Khan’s memory.”¹⁸⁰

By committing the crime of insult of the Khulafaa ar-Raashideen¹⁸¹ and by making their Imaam and reviver the proof of آنچه خوبان همه دارند تو تنهاداری, they shamelessly write, “Imaam Ahmad Raza, in truth he was a reflection of Sadeeq Akbar¹⁸², and in separating the falsehood he was a phenomenon of Farooq ‘Aazam¹⁸³, and in benevolence and mercifulness he was a picture of Dhun-Nurain¹⁸⁴, and in destruction of falsehood he was the sword of Haidree¹⁸⁵.”¹⁸⁶ M’aazAllaah

And on top of this, “ ‘Alaa Hazrat (i.e. Ahmad Raza) was a miracle from the miracles of the Prophet (sallallaahu alaihi wasallam).”¹⁸⁷

¹⁷³ ibid.

¹⁷⁴ Sharh alHaqooq, muqaddimah p.8

¹⁷⁵ ibid p.7

¹⁷⁶ Yes! The scholars have indeed not heard of such stories and fantasies in the name of rulings and issues.

¹⁷⁷ Bahaar Sharee’at v.1 p.3

¹⁷⁸ Muqaddimah Fataawa Razwiyyah v.11 p.4

¹⁷⁹ Muqaddimah Fataawa Razwiyyah v.5

¹⁸⁰ Anwaar Raza p.210

¹⁸¹ [Translators Footnote] Khulafa ar-Raashideen : The rightly guided Khalifa’s

¹⁸² [Translators Footnote] i.e. Abu Bakr as-Siddeeq (radiallaahu anhu)

¹⁸³ [Translators Footnote] i.e. Umar bin al-Khattaab al-Farooq (radiallaahu anhu)

¹⁸⁴ [Translators Footnote] i.e. Uthman bin Affaan (radiallaahu anhu)

¹⁸⁵ [Translators Footnote] i.e. ‘Ali bin Abee Taalib (radiallaahu anhu)

¹⁸⁶ ibid. p.362

¹⁸⁷ ibid. 290

The readers should know that a Mu'jizah (miracle) is that (supernatural) event that is actualized at the hands of a prophet from Allaah. Now only Barailwee gentlemen can explain that is it the event of Ahmad Raza's birth or his anti-customary characteristics. And how can his existence in this fourteenth century be the Prophet's (sallallaahu alaihi wasallam) miracle? This disciple of Jenab Barailwee had just mentioned this as a miracle. Another one of his followers raised him to the rank of 'Wajibul 'Ita'at'¹⁸⁸ like prophets. He says, " 'Alaa Hazrat was Allah's Hujjah (proof) on this earth."¹⁸⁹

Now it is obvious that Allaah's Hujjah can only be a person who is a prophet. Barailwee gentlemen want to make us understand that if Jenab Khan Sahib (i.e. Ahmad Raza Khan) was subjected to criticism, or his words are rejected or his following is rejected then it is equivalent to rejecting the proof and Hujjah given by Allaah.

It is proven by all these exaggerated claims that Khan Sahib Barailwee's disciples wanted to declare him hallow and in doing this they were attempting to take a lead amongst each other. We have mentioned in the previous pages that Barailwees believed that their 'Alaa Hazrat was free from mistakes and innocent from committing errors. And without doubt this is exclusive to the prophets and to believe that anyone else is Ma'soom (i.e. innocent of committing errors) is equivalent to rejecting 'finality of Prophet-hood'. May Allaah guide all and save from this belief. Ameen.

After mentioning some of the excessive exaggerations we would like to finish this discussion by quoting some more. It is said that when Jenab Ahmad Raza was three and a half years old he was passing by a market. He was just wearing a big Kurta¹⁹⁰. Some Tawaaif's¹⁹¹ were coming towards him. He lifted his Kurta and covered his eyes with it. The Tawaaifs said, "O little kid! You hid your eyes but you revealed your Satr¹⁹²." At the age of just three and a half the founder of Barailwiyyah replied, "When the sight deviates then the hearts deviate. And when the heart deviates (only then) does the Satr deviate"¹⁹³

Now who will ask them that the women coming towards him at the age of three and a half were Tawaaif's, and the small child who had not even begun to cover his Satr then how did he know the secret of deviation of sight and heart being the cause of deviation of Satr?!

But one does not need intelligence and wisdom to tell a lie.

¹⁸⁸ [Translators Footnote] i.e. someone who it is obligatory to follow, like the prophets.

¹⁸⁹ Ibid. p.303

¹⁹⁰ [Translators Footnote] Kurta: a long shirt, reaching till knees.

¹⁹¹ [Translators Footnote] Tawaaif: singstress, dancing girls, prostitute

¹⁹² [Translators Footnote] Satr: the area between navel and knee, the private parts.

¹⁹³ Sawaneh 'Alaa Hazrat by Badruddin p. 110 and Anwaar Raza

Barailwees say, “The scientists of Europe and the philosophers of Asia used to shiver by the awe of scholarship of Imaam Ahmad Raza.”¹⁹⁴

Also, “Ahmad Raza with his amazing memory had memorized all the books from fourteen hundred years. The people of language were helpless in finding a word to describe his high standing.”¹⁹⁵

Also, “When ‘Alaa Hazrat went to perform Hajj then he was given the tidings of Magfirah (forgiveness) in Masjid Khaif.”¹⁹⁶

Barailwee poet, Ayoob Ali Rizvi writes in his poem^{197, 198}“

اندھوں کو بینا کر دیا بہروں کو شنوا کر دیا
دین نبی زندہ کیا یا سیدی احمد رضا
امراض روحانی و نفسانی امت کے لیے
در ہے تیرا دار الشفاء یا سیدی احمد رضا
یا سیدی یا مرشدی یا مالکی یا شافعی
اے دستگیر راہنما یا سیدی احمد رضا
جب جان کنی کا وقت ہوا اور رہزنی شیطان کرے
حملہ سے اس کے لے بچا یا سیدی احمد رضا
اجد کا سایہ غوث پر اوڑ تجھ پر سایہ غوث کا
اور ہم پہ ہے سایہ تیرا یا سیدی احمد رضا
احمد پہ ہو رب کی رضا احمد کی ہو تجھ پر رضا
اور ہم پہ ہو تیری رضا یا سیدی احمد رضا

Another of his poets writes,¹⁹⁹ “

خلق کے حاجت روا احمد رضا
ہے میرا مشکل کشا احمد رضا
کون دیتا ہے مجھ کو کس نے دیا
جو دیا تم نے دیا احمد رضا
دونوں عالم میں ہے تیرا آسرا

¹⁹⁴ Roohon Kee Duniya p.26

¹⁹⁵ Anwaar Raza p.265

¹⁹⁶ Hayaat ‘Alaa Hazrat by Zafaruddin Bihari p.12, and Anwaar Raza p.235

¹⁹⁷ [Translators Footnote] Translation of first four lines:

(You) gave sight to Blind (you) made the deaf hear

Gave life to prophets religion O! Syedee Ahmad Raza

For the ills of souls and selves of the Ummah

Your door is the door of cure O! Syedee Ahmad Raza

¹⁹⁸ Madaa’eh ‘Alaa Hazrat by Ayoob Ali Rizvi p.5

¹⁹⁹ Nafkhatah arRooh by Ayoob Rizvi p.47-48

ہاں مدد فرما شاہ احمد رضا
حشر میں جب ہو قیامت کی تپش
اپنے دامن میں چھپا احمد رضا
جب زبانیں سوکھ جائیں پیاس سے
جام کوثر کا پلا احمد رضا
قبر و نشر و حشر میں تو ساتھ دے
ہو مرا مشکل کشا احمد رضا
تو ہے داتا اور میں منگتا ترا
میں ترا ہوں اور تو مرا احمد رضا

Granter of the creation Ahmad Raza
You are one who removes my difficulties Ahmad Raza
Who gives me.. Who has given
Whatever was given.. You have given Ahmad Raza
In both the worlds is your support
Yes help me Shah Ahmad Raza
In Hashr when there will be the heat of Qayaamah
Hide and cover me Ahmad Raza
When the tongues dry because of thirst
Give me a drink from Kawthar Ahmad Raza
Help (or accompany) me in my grave and in resuscitation and in Hashr
Be the one who removes my difficulties Ahmad Raza
You are the giver and I am your receiver
I am yours and you are mine.. Ahmad Raza”

This is Jenab Barailwee and his followers and this is their teaching that they spread. In exaggeration they have no precedent. Every one who comes seems to honor and pay tribute with this kind of filth filled with Shirk to every one who goes. May Allaah guide them to the straight path.

Ahmad raza Barailwee himself exaggerates in honor of Shaykh Abdul Qadir Jeelaani (rahimahullaah) and says,²⁰⁰ “

کریں اقطاب عالم کعبہ کا طواف
”کعبہ کرتا ہر طواف در والا تیرا“

He says about himself²⁰¹, “

ملک سخن کی شاپی تم کو رضا مسلم
”جس سمت آگے ہو سکے بٹھا دیے ہیں“

And, “My chest is a chest (container) and if a question in any science is put to it, an answer will immediately come.”²⁰²

²⁰⁰ Hadaaiq bakhshish by Barailwee

²⁰¹ Anwaar Raza p.319

Ahmad Raza on in one instance is exaggerating about himself like this and in another instance he removes himself from the realm of humans and writes²⁰³, “

کوی کیوں پوچھے تیری بات رضا
”تجہ سے کتے ہزار پھرتے ہیں“

Why should someone listen to you O Raza
Dogs like you roam around in thousands.

Also²⁰⁴, “

تجہ سے در در سے سگ اور سگ سے ہے مجہ کو نسبت
”میری گردن میں بھی ہے نور کا ڈورا تیرا“

Once Barailwee Khan Sahib's Peer Sahib arranged two dogs for security. And then he (i.e. Ahmad Raza) took both of his sons to his Peer Sahib, and said, “I have come to you with two dogs nice and fine breed. Please accept them.”²⁰⁵

So these are two perspectives of Ahmad Raza Khan Sahib's personality. On one side he is described with titles like an Imaam, Gauth, Qutb and reliever of difficulties and on the other side he feels proud by resembling himself with a lowly filthy animal.

We would like to end this chapter by mentioning some of the bigger personalities from amongst the Barailwiyyah. And among them is one Na'eemuddin Muraadaabaadi. He was born in 1883 (C.E.). He was from the time of Jenab Barailwee. He also opposed Tawheed and Sunnah and supported Shirk and Bid'ah like Jenab Barailwee and he played a very significant role in popularizing unlegislated rites and customs. He had a Madrasah²⁰⁶ which used to be called 'Madrasah Ahlis Sunnah'. Then it was changed to 'Jaami'ah Na'eemi'ah'. The graduate from this Madrasah used to be called a 'Na'eemee'. From his writings is 'Khazaain al-Arfaan' which was later published along with Ahmad Raza Khan's translation of Qur'an. 'At-Tayyibul Bayaan'²⁰⁷ which was written in reply to Shah Ismaa'eel's 'Taqwiyyatul Eemaan' and 'al-Kalimatul Ulyaa' are worth mentioning.

He died in 1948 (C.E.)²⁰⁸. Barailwees refer to him with the title 'Sadr al-Faazil'.

²⁰² Muqaddimah Sharh al-Huqooq

²⁰³ ibid p.11, Hdaaiq Bakhshish p.43

²⁰⁴ Hadaaiq Bakhshish p.5

²⁰⁵ Anwaar Raza p.238

²⁰⁶ [Translators Footnote] Madrasah: school

²⁰⁷ The refutation of this book was written by an Ahle Hadeeth scholar from the same Muraadabaad, Maulana Azeezuddin Muraadaabaadi in his book 'Akmalul Bayaan Fee Taa'eed Taqwiyyatul Eemaan' and proved Naemuddin's claims as false.

²⁰⁸ Refer to Tazkirah Ulemaa-e-Ahle Sunnat and Hayaat Sadr alFaazil, etc.

From the leaders of Barailwees was one Amjad Ali, who was born in the district of Aazam Garh and studied at Madrasah Hanafiyyah Jaunpoor. Jenab Amjad Ali also remained under Ahmad Raza's guidance for some time and he played a big role in establishing his (i.e. Ahmad Raza) Madhab. His book 'Bahaar Sharee'at' is an authoritative book in Barailwee Fiqh, which contains rulings explained in light of Ahmad Raza's teachings.

From their elder personalities also is Deedar Ali who was born in Nawabpoor in 1280 Hijri. He studied from Ahmad Ali Sahaaranpuri and after finishing his studies in 1293 Hijri he permanently moved to Lahore. It is said about him, "Maulana Deedar Ali had safeguarded Lahore from the Wahhaabi and Deobandi poison. He died in 1835 (C.E)." ²⁰⁹

From his works 'Tafseer Meezaan al-Adyaan' and 'Alaamaate Wahhabiyyah' are worth mentioning.

From them also is Hashmat Ali. He was born in Lucknow. His father was from the disciples of Syed 'Ain al-Qadaah. He was educated in Jenab Barailwees Madrasah Manzar Islaam. He studied under Amjad Ali as well and completed his studies in 1340 Hijri. He also took a diploma from Ahmad Raza's son and then busied himself with propagating Ahmad Raza's beliefs. Ahmad Raza's son gave him a title of 'Ghaizul²¹⁰ Munaafiqeen'.

In 1380 Hijri he suffered from cancer and then died in Beelee Bhet. ²¹¹

And from their leaders was Ahmadyaar Na'eemi. He was born in Badaayoon in 1902 (C.E.). Initially he studied in the Deobandi Madrasah 'al-Madrasatul Islaamiyyah'. Then he went to Na'eemuddin Muraadaabaadi and finished his studies from him. After traveling to many cities he finally took residence in Gujrat and built a Madrasah by the name of 'Jaami'ah Gauthia'. In his book 'Jaa' alHaq' he corroborated Jenab Barailwee's Madhab and he stressed the opposition of Qur'an and Sunnah.

Jenab Ahmadyaar Sahib wrote the Haa'isha²¹² by the name 'Noor al-'Irfaan' for Ahmad Raza's Qur'an translation in which he made Taweel of many Aayah's of Qur'an and many a times distorted the meanings. He also has another book like this by the name 'رحمته الاله بو سينته الاولياء'. He died in 1971 (C.E.).

These were the leaders of Barailwee Madhab who explained and elucidated the fundamentals and regulations of this Madhab. And who nourished and fostered the plant that was planted by Ahmad Raza.

²⁰⁹ ibid p.94, Tazkirah Ulemaa-e-Ahle Sunnat

²¹⁰ [Translators Footnote] Ghaiz: Anger, Rage

²¹¹ Tazkirah Ulemaa'e Ahle Sunnat by Mahmood Barailwee p.82, Kanpur

²¹² [Translators Footnote] Haa'isha: Marginal Notes, footnotes

In the next chapter we will explain their 'Aqaaid²¹³. If Allaah wills.

²¹³ [Translators Footnote] 'Aqaaid: pl. of Aqeedah : Beliefs



Chapter 2: Barailwee Aqaa'id (Part 1 of 2)

Shaykh Ihsaan Ilaahi Zaheer
Barailwiyyah, History and Aqeedah
Produced By: Waseelatus Salafiyyah

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Preface

We would like to inform the readers that the work presented in this translation should not be used except to learn the refutation upon the deviant Sufi sect al-Barailwiyyah. As for some of the names mentioned in the work then their mention is not an automatic Tazkiyyah for them, as their condition for the most part is unknown and due to the lack of resources to investigate them as well as it being outside the scope of this work detailed explanations cannot be provided.

However it should be known that Shayk Ihsaan Ilaahi Zaheer was very severe in refuting the Ahlul Bid'ah, such as the Barailwees and the Raafidah and their likes. And we pray that Allaah reward him for his relentless efforts and forgive him his shortcomings.

Barailwee Beliefs and Creed

Barailwees have certain distinct beliefs that generally distinguish them from other Hanafee sects in the Indian subcontinent. Many of their Aqaa'id¹ have resemblance to those of Shia. It will not be unreasonable to say that Barailwiyyah is closer to Shiaism than to Ahlus Sunnah but it cannot be said that who is affected by whom! Before we narrate their Aqaa'id we would like to point out two issues to the noble readers.

1. These particular Aqaa'id that have been adopted by the Barailwees and which are being propagated in the Indian subcontinent, they are based on such mythical and blind following and superstitious and fanciful beliefs that were famous in different times amongst the Sufis and the people of superstitious and credulous beliefs that had no relation with the Islamic legislation but that had crept amongst Muslims from the Jews and Christians and the Kuffaar and the Mushrikeen.

The scholars and the Mujtahidoon in all those times stood in ranks as warriors against these false beliefs. And among them are beliefs that are related to the time of Jahilliyah² before Islam and their refutation can be found in Qur'an and the statements of the Messenger (sallallaahu alaihi wasallam).

It is regretful that some people have started to believe that these un-Islamic beliefs and beliefs of Jahilliyah are among the obligations and fundamental beliefs of Islaam. Whereas Allaah (ta'aalaa) and His Messenger (sallallaahu alaihi wasallam) have declared them false. For example, to beseech or complain to someone other than Allaah, to deny the humanness of the prophets and messengers, the belief that someone has the knowledge of Ghaib (unseen) and to associate the prophets and Awliyaa³ with Allaah in abilities that are exclusive to Allaah alone and other such beliefs that we will mention in coming paragraphs. What is meant here is that these corrupt, blasphemous and fictitious stories have been named as beliefs. Even though this corruption and these Bid'aat⁴, customs of Mushrikeen and the superstitions and ideas and beliefs of Jahilliyah were present before Jenab Ahmad Raza Barailwee and his assistants but they gave a single form to all these and with the help of distorting the meanings of Qur'an and Sunnah and using weak and fabricated narrations they tried to establish (and organize) them.

2. The second point that we want to explain here is we will mention only those Barailwee Aqaa'id in this chapter that Jenab Ahmad Raza Khan Barailwee and his helpers and the known personalities from his group have written in their books. As far as those people are concerned who are not considered respected or

¹ [Translators Footnote] Aqaa'id: pl. Aqeedah : Belief or Creed.

² [Translators Footnote] time of Jahilliyah: time of ignorance, usually the time before Islam in Arabia.

³ [Translators Footnote] Awliyaa: friends of Allaah.

⁴ [Translators Footnote] Bid'aat: pl. Bid'ah : Innovation in Religion.

trustworthy from them or those whose personality is controversial then even though their writings are excessive, we would not quote from them, so that no weakness can creep into our position.

Beseeching other than Allaah

Barailwees consider beseeching and asking (someone) other than Allaah as a part of their Aqeedah as opposed to Tawheed provided by Islaam. Their Aqeedah is, "Allaah has some slaves whom Allaah has chosen specially for relieving the ills and problems of the creation. People take their problems and issues to them."⁵

Ahmad Raza Sahib writes, "To seek help from 'Awliyaa and to call on them and to make Tawassul thru them is a lawful matter and a desired thing and no-one will oppose it other than an arrogant or an enemy of justice."⁶

It is not necessary that Awliyaa who are alive be asked for help, but with them they do not distinguish in this matter. A Prophet or a Messenger or a Walee or someone righteous, be he alive or dead, can be called upon, because they are owners of all abilities, means to the order of the worlds and the ones who can relieve from the difficulties and ordeals.

Accordingly Jenab Barailwee writes, "It is permissible to seek aid or to call upon the Prophets, the Messengers, the Awliyaa, the scholars and the righteous. The Awliyaa visit (and use) this world even after they have died."⁷

He writes at another place, "Hazoor⁸ is the one who helps in all troubles, Hazoor alaihissalaam is the one who gives better; In helplessness call upon Hazoor; Hazoor is a safety from all evils."⁹

He also writes, "Jibreel alaihissalaam is the reliever of difficulties; Then who will hesitate to accept Hazoor-e-Aqdas¹⁰ (sallallaahu alaihi wasallam) as remover of ordeals, curer of afflictions; he (i.e. the Messenger) is Jibreel's reliever of difficulties as well."¹¹

Not only is the Messenger of Allaah (sallallaahu alaihi wasallam) a possessor of divine abilities, but Ali (radiallaahu anhu) is the one who possesses them as well. Jenab Barailwee reasons this with Arabic poetry, "

⁵ Al-Amn wal 'Alaa by Ahmad Raza Barailwee p.29 – daarat Tableegh, Lahore

⁶ Risaalah Hayaat al-Mawt by Ahmad Raza Barailwee in Fataawa Razwiyyah v.4 p.300, Pakistan

⁷ ibid.

⁸ [Translators Footnote] Hazoor: a Word used for someone respected, it is apparent here, that, it is used in reference to the Messenger of Allaah (sallallaahu alaihi wasallam).

⁹ Al-Aman wal'Alaa by Barailwee p.10

¹⁰ [Translators Footnote] i.e. the Messenger of Allaah (sallallaahu alaihi wasallam)

¹¹ Malfoozaat p.99, Lahore

تجدد عوائلك في النوائب
بولاً ينك يا علي يا علي

نا دعنيا مظهر العجائب
كل هم و غم سينجلي

Meaning, “

Call upon Ali Murtaza – (the) manifestation of wonders you will find him the
one who helps in ordeals

All the worries and woes will vanish By his Wilaayah O Ali O Ali”¹²

Shaykh Abdul Qadir Jeelaani (rahimahullaah) is also described with similar qualities. Lying and slandering upon him the Barailwee gentlemen quote from him, “Anyone who calls upon me in grief and sorrow, his grief and sorrow will go away, and the one who calls upon me by my name in difficulty then that difficulty will fade away, and the one who asks from his Lord and makes me the Waseela for any need then his needs will be fulfilled.”¹³

They even have a ‘Salaatul Gaothia’ for ‘Qaza-e-Hajaat’ and its sequence is, “One should recite Surah Ikhlās eleven times in each Raka’ah, recite ‘Salawat and Salaam’¹⁴ eleven times, then take eleven ‘Jenab Shemaali’ steps in the direction of Bagdaad, and on each step call upon my name and say his need and recite this couplet :

..ايدر كنى ضيم و انت ذخير تى و اظلم فى الدنيا وانت نصيرى

(Meaning) Can any difficulty reach me when you are the cause of my courage?!
and Can any harm reach me in this world when you are my helper?!”¹⁵

After writing this, Jenab Ahmadyaar Gujrati writes that now it is known that to seek help from those who have passed away is permissible as well as beneficial.

Jenab Barailwee (i.e. Ahmad Raza) occasionally used to recite these couplets, “

ياظل الہ شیخ عبدالقادر	شیخاً للہ شیخ عبدالقادر
عطفا عطفا عطوف عبدالقادر	اصرف عنا الصروف عبدالقادر
اے ظل الہ شیخ عبدالقادر	اے بندہ پناہ شیخ عبدالقادر
محتاج و گدا تم تو ذوالتاج و کرم	شیخاً للہ شیخ عبدالقادر
عطفا عطفا عطوف عبدالقادر	روفاء راروف عبدالقادر
اے آنکہ بدسب قست تصرف امور اصرف عنا الصروف عبدالقادر	اے پناہ گاہ بندگان شیخ عبدالقادر
اے ظل خدا شیخ عبدالقادر	میں محتاج و گدا ہوں تو سخی و کرم ہے
	اللہ کے نام پر کچھ عطا کر دیجئے

¹² alAman wal Alaa p.13

¹³ Barkaatul Istimraad by Barailwee recorded in Risaalah Razwiyyah v.1 p.181 and Fataawaa Afreekah by Barailwee.

¹⁴ [Translators Footnote] Salawat and Salaam : Benediction for the Messenger of Allaah (sallallaahu alaihi wasallam), Duood.

¹⁵ Jaa' al-Haq by Mufti Barailwi Ahmadyaar. P.200

اے شفقت کرنے والے عبدالقادر مجھ پر شفقت فرمائے اور میرے ساتھ
مہربانی کا سلوک کیجیے - تیرے ہاتھ میں تمام اختیارات و تصرفات ہیں
میرے مصائب و مشکلات دور کیجیے¹⁶

Similarly he writes, „اہل دین رامغیث عبدالقار“¹⁷

Jenab Barailwee is on record, “Whenever I called for help, ‘Ya Gauth’ is the only thing I said. Once I wished to call upon another Wali (Hazrat Mehboob Ilaahi) but my tongue could not utter his name, but only ‘Ya Gauth’ would emanate from my tongue.”¹⁸

This means that (he) did not even call upon Allaah! He did not say ‘Ya Allaah - help me’ but always said, ‘Ya Gauth – help me’ !.

(With them) Ahmad Zarooq is also capable of removing ills. Accordingly Barailwee scholars relate this Arabic poetry in their books, “

انا مُریدِیْ جَامِعِ نَشَاتِهِ
اِذَا مَا سَطَا جَوْرًا الزَّمَانِ
وَ اِنْ كُنْتُ فِي ضَيْقٍ وَ كَرْبٍ وَ وُجْهِتَهُ
فَا دِيَا زُرُوْقِيْ اَنْتَ بِسُرْعَتِهِ

(Meaning), I am the collector of my Mureed's¹⁹ dispersions when the difficulties of the world are troubling him. If in distress he calls ‘O Zarooq’, I'll come without ado.”²⁰

Similarly ibn Alwaan is also the owner of these powers, and accordingly it is said, “Whoever loses anything and wishes that Allaah returns it to him, then let him go to any high place and face the Qiblah²¹, then recite Surah Faatihah and gift its reward to the Prophet (sallallaahu alaihi wasallam) and then to Syed Ahmad bin ‘Alwaan and then supplicate with this Du'a ‘O my master, Ahmad bin Alwaan, if you do not return my (lost) thing then I'll remove you from the office of ‘Awliyaa.”²²

Syed Muhammad Hanafi is also someone who can alleviate difficulties. Jenab Barailwee writes, “Sayidee Muhammad Shamsuddin Muhammad Hanafi radiallaahuAnhu was performing Wudhu²³ in his private chamber. Suddenly he picked up one of his sandals and threw it in air and it vanished, even though there was no way for it to go anywhere in that chamber. He gave the second sandal to his servant and asked him to keep it (safe) till the first one comes back.

¹⁶ Hadaiq Bakshish p.184

¹⁷ ibid p.181

¹⁸ Malfoozaat p.307

¹⁹ [Translators Footnote] Mureed: disciple

²⁰ Hayaat almaat by Barailwee recorded in Fataawaa Razwiyyah v.4 p.300 and Jaa' al-Haq p.199

²¹ [Translators Footnote] Qiblah: direction to K'abah in Makkah, Saudi Arabia.

²² Jaa' al-Haq p.199

²³ [Translators Footnote] Wudhu: Ablution

After a long time a person brought that sandal from Shaam²⁴ along with some gifts and said , 'May Allah reward Hazrat (i.e. Muhammad Hanafi) with good. When a thief was on my chest about to kill me, I said in my heart, 'O Sayidee Muhammad Hanafi', and right at that time this sandal came from nowhere and hit his chest and he fell down with shock."²⁵

Syed Badawi also helps people and relieves their problems and difficulties. Whenever anyone finds himself in a predicament then he should say, "O my master Ahmad Badawi, care for (or help) me"²⁶.

(It is) narrated from Syed Ahmad Badawi (by him) that he said, "Whoever has any need then he should approach my grave and ask from me his need then I will fulfill his need."²⁷

Also Abu Imraan Musa, "When his disciple calls on him then he replies even if he is a years distance away or even more."²⁸

Then Jenab Barailwee expresses his creed in this matter and writes, "Whosoever is associated with any Prophet, a Messenger or a Wali then he (i.e. the Prophet or a Messenger or a Wali) will appear (or present himself to him) on his call and will help him in easing his needs."²⁹

Those scholars who are associated with Sufism also have abilities to ease difficulties. Jenab Ahmad Raza writes, "The scholars of Sufiyyah watch over their followers and disciples in their good and difficult times."³⁰

While mentioning the belief of beseeching those in graves Jenab Barailwee is on record, " When you find yourself Mehtir in your works, then seek help from the 'Awliyaa of the graves."³¹

One of the followers of Ahmad Raza while describing the excellence of visiting the graves writes, "There is benefit in visiting the graves, help can be sought from pious dead."³²

He also says, "The purpose of visiting the graves is to gain benefit from the people of graves."³³

²⁴ [Translators Footnote] Shaam: geographical area in middle east, currently Jordan, Syria, Iraq and surrounding areas.

²⁵ انوار الانتباه فى حل نداء يا رسول الله mentioned in Majmu'a Risaail Razwiyyah v.1 p.180

²⁶ ibid.

²⁷ انوار الانتباه فى حل نداء يا رسول الله mentioned in Majmu'a Risaail Razwiyyah v.1 p.181

²⁸ Majmoo' Risaa'il Razviyyah by Barailwee v.1 p.182, Karachi

²⁹ فتاوى افريقيه by Barailwee p.135

³⁰ Hayaat alMawaat Darj Fatawaa Razwiyyah v.4, p.289

³¹ al-Aman wal-'Alaa p.44

³² كشف قیوض by Muhammad Uthmaan Barailwee p.39

³³ ibid p.43

He mentions about the grave of Musa Kaazim, "Hazrat Musa Kaazim's grave is an antidote."³⁴

Ahmad Raza Barailwee himself quotes Muhammad bin Fargal that he used to say, "I am from those who possess their graves. Whosoever has any need should come to me near my face and ask me of his need, I will fulfill it."³⁵

After quoting from Syed Badawi he writes that he said, "Between me and you there is just this handful of earth that intervenes, and for the man which hides him from his companions with this earth then it is for this man (words unclear...)"³⁶

On one side are these beliefs of Barailwees and on the other side are the teachings of Qur'aan and sayings (of the Messenger (sallallaahu alaihi wasallam)). You can compare them so that the truth can be manifested that what is understood by the Tawheed in Qur'an and what are their beliefs?

Accordingly Allaah says that the pious say addressing their Lord, "*You (Alone) we worship, and You (Alone) we ask for help (for each and everything).*" (Surah al-Fatihah 1:5)

And then Allaah says refuting the 'Aqeedah of Mushrikeen and admonishing them, "*Say: (O Muhammad to those polytheists, pagans, etc.) 'Call upon those whom you assert (to be associate gods) besides Allaah, they possess not even the weight of an atom (or a small ant), 'either' in the heavens 'or' on the earth, 'nor' have they any share in either, nor there is for Him any supporter from among them.*" (Surah Saba' 34:22)

And Allaah says, "*Such is Allaah your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmeer (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him Who is the All-Knower (of each and everything).*" (Surah Fatir 35:14)

³⁴ ibid p.5

³⁵ انوار الانتباه p.182

³⁶ ibid p.181

Also, "Say (O Muhammad SAW): "Tell me or inform me (what) do you think about your (so-called) partner-gods to whom you call upon besides Allaah, show me, what they have created of the earth? Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the Zaalimun (polytheists and wrong-doers, etc.) promise one another nothing but delusions." (Surah Faatir 35:40)

And He also said, "And those whom you call upon besides Him (Allaah) cannot help you nor can they help themselves." (Surah al-A'raf 7:197)

And He said, "And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not.." (Surah Ra'd)

"and besides Allaah you have neither any Wali (guardian or a protector) nor any helper." (Surah ash-Shura 42:31)

Allaah ta'aalaa asked the Prophet (sallallaahu alaihi wasallam) that he ask the Mushrikeen and those who beseech others than Allaah so that they may answer.

"Say: "Tell me then, the things that you invoke besides Allaah, if Allaah intended some harm for me, could they remove His harm, or if He (Allaah) intended some mercy for me, could they withhold His Mercy?" (Surah Az-Zumar 39:38)

"Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any ilaah (god) with Allaah?" (Surah an-Naml 27:62)

Then explaining to them He says, "Verily, those whom you call upon besides Allaah are slaves like you. So call upon them and let them answer you if you are truthful." (Surah al-A'raf 7:194)

And He also said, "Say: "Have you then taken (for worship) Awliyaa' (protectors, etc.) other than Him, such as have no power either for benefit or for harm to themselves?" (Surah Ra'd 13:16)

Also, *“They (all those who worship others than Allaah) invoke nothing but female deities besides Him, and they invoke nothing but Shaitaan (Satan), a persistent rebel!”* (Surah an-Nisa 4:117)

And, *“And who is more astray than one who calls (invokes) besides Allaah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?”* (Surah al-Ahqaf 46:5)

It is clear from these 'Aayah that Allaah alone can help his slaves who are in need and difficulty and can ease their matters and can remove their ailments and tribulations. The boundary of possession and ability is limited to Allaah alone and the order of this whole creation is under His control and domination. And all the Messengers and Prophets beseeched Him alone for their needs and difficulties and prostrated in front of Him alone. It is in complete contradiction to the clear and explicit 'Aayaat of the Qur'an, to have a belief that it is permissible to beseech and complain to them (those other than Allaah).

The seeking of forgiveness of Aadam (alaihissalaam) from Allaah, Nooh's (alaihissalaam) beseeching his Lord to save his son from drowning, Ibrahim (alaihissalaam) pleading Allaah alone for a son, Moosa (alaihissalaam), who was surrounded by difficulties and hardship, his calling to Allaah alone for help, seeking deliverance from Allaah by asking for forgiveness and repentance from the belly of a fish by Yunus (alaihissalaam), Ayoob's (alaihissalaam) asking from his Lord alone for Shafaa' (cure), all these incidents are clear and sound proof that there is none who has ability other than Allaah, one who can deliver from difficulties.

But in opposition to these witnesses and proofs the belief of the Barailwees is that if anyone is associated with any Prophet or a Messenger or a Wali then he comes to his help.³⁷

One of Ahmad Raza's followers is on record that, “All the 'Awliyaa gather together at one place and look at the world like (they look) at the palms of their hands, and hear (sounds) from near and far or in one moment travel all over the world and at great distances (and) relieve the needs of those in need.”³⁸

On one side this is their 'Aqeedah and on the other, the Messenger of Allaah (sallallaahu alaihi wasallam) is saying to his cousin, Abdullaah bin Abbaas (radiallaahu anhu), that, seek your needs only from your Lord, call upon Him alone. The pens have dried, the whole creation gathered together can neither benefit you nor harm you.³⁹

³⁷ Fataawa Afreeqah by Barailwee p.135

³⁸ Jaa' al-Haq p.138-139

³⁹ Sunnan at-Tirmidhi

But Jenab Barailwee says, "When you are confronted with difficulty then seek help from the people of graves."⁴⁰

On top of all this, not only does Jenab Barailwee oppose the 'Aayaah of Qur'an but those who stand in ranks against Shirk and Bid'ah with the vigor of Mujaahids, and those who follow on these clear 'Aayaah and have the belief that it is Allaah alone who hears the calls of those who are distressed and in need and fulfills their need, and that He alone is the one capable of relieving ones needs and difficulties, this Khan Sahib (i.e. Ahmad Raza Barailwee) goes in opposition to them, and mocks and reviles them and with resentment writes, "In our times there are a few those who disbelieve in seeking help from 'Awliyaa, and say, whatever they say they have no knowledge of it, they just guess and speculate with themselves."⁴¹

It is for such people that Allaah has said, "*When it is said to them: "Follow what Allaah has sent down." They say: "Nay! We shall follow what we found our fathers following." Even though their fathers did not understand anything nor were they guided?"* (Surah Al-Baqarah 2:170)

"And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright." (Surah Al-Baqarah 2:186)

"And your Lord said: "Invoke Me, [i.e. believe in My Oneness] (and ask Me for anything) I will respond to your (invocation)." (Surah Ghafir 40:60)

پے مزیدوں کو تو حق بات گوارا لیکن
شیخ و ملا کو بری لگتی ہے درویش کی بات

The Abilities of Prophets and 'Awliyaa

In view of Islaam Tawheed is understood that Allaah alone delivers all His creation from difficulties and tribulations. He alone is the creator, owner, provider, and master over His creation. All might is with Him alone. He alone is the owner of all blessings. So one should turn to Him alone for one's needs, call Him alone, and beseech and ask from Him alone, but the Barailwiyyah beliefs are something other than this. They believe that Allaah has delegated powers and

⁴⁰ al-Aman wal 'Aalaa p.46

⁴¹ Risaalah al-Hayaat al-Mawaat recorded in Fataawah Razwiyyah v.4 p.301-302

authority for (running) the affairs of creation to some of His slaves, and with which they fulfill the needs of those in need and alleviate the difficulties of those who are in difficulty. Based on this they call upon them when they are in any predicament, plead and ask from them and make vows and give offerings in their names.

According to their 'Aqaaid, Allaah has delegated all authority and all the management of the creation to some of His selected slaves, and Allaah's Dhaat (self), معاذ الله, is rendered ineffective and dethroned. Now, in times of hardship and quandary one can plead to these slaves (of Allaah), ask them for help, ask cure (for ailments) from them as they are the deputies of Allaah. All powers rest with them. They are the masters of the earth and the heavens, and whosoever they want they give, and whosoever they want to withhold, they withhold from. Lives, death, provision, cure, what is meant is, that all divine abilities have been directed (i.e. delegated) to them.

In this regard, before quoting from their books and works, the readers should understand that the 'Aqaaid of Mushrikeen of Makkah were no different from these beliefs. The Messenger of Allaah (sallallaahu alaihi wasallam) refuted these beliefs, and these people (i.e. the Barailwees) with all their claims of love towards the Messenger (sallallaahu alaihi wasallam) have adopted these beliefs again.

Now in this regard listen to what Allaah says and then balance them with their beliefs.

Allaah says, "*Laa ilaha illa Huwa (none has the right to be worshipped but He (i.e. Allaah)). It is He Who gives life and causes death.*" (Surah Ad-Dukhan 44:8)

"Blessed is He in Whose Hand is the dominion, and He is Able to do all things." (Surah Al-Mulk 67:1)

"In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector,.."(Surah Al-Mu'mininun 23:88)

"So Glorified is He and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned."(Surah Ya-Sin 36:83)

"Verily, Allaah is the All-Provider, Owner of Power, the Most Strong." (Surah Adh-Dhariyat 51:58)

“And no (moving) living creature is there on earth but its provision is due from Allaah.”(Surah Hud 11:6)

“And so many a moving (living) creature there is, that carries not its own provision! Allaah provides for it and for you. And He is the All-Hearer, the All-Knower.” (Surah Al-'Ankabut 29:60)

“Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him.” (Surah Saba' 34:39)

“O Allaah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.” (Surah Aali Imran 3:26)

The Qur'an has done a big favor on mankind by acquainting them with Tawheed. The Messenger of Allaah (sallallahu alaihi wasallam) in his thirteen years in Makkah was establishing this thought in people's minds. Islam freed people from the slavery to people and destroyed the collars and chains that were in between people and their Lord and placed them directly in front of the doorstep of Allaah, but the Barailwee's are collecting (and joining together) these broken pieces of chains and are making man a dependant on another man and are preaching slavery of creation to creation.

“Not alike are the blind and the seeing.” (Surah Fatir 35:19)

They cannot be like those people who are blessed with the understanding of Tawheed. Without the (correct) comprehension of Tawheed there cannot be unity in the Islamic Ummah. To sideline Tawheed and to preach ideas and notions of Shirk is synonymous to sowing the seeds of differences (as the Barailwees are doing).

“Mankind were one community and Allaah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allaah by His Leave guided those who believed to the truth of that wherein they differed. And Allaah guides whom He wills to a Straight Path.” (Surah Al-Baqarah 2:213)

The condition (of this time) is that there is a flood of Shirk, worshipping of Graves, Bid'aat⁴² and unlegislated customs and Muslims are flowing (and drowning) in it. The Shaytaan has overcome their minds and hearts and they think that his obedience is a means to deliverance.

Allaah says regarding such people, *"Say: "Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!"*" (Surah Al-Kahf 18:103-104)

And He says, *"(To) Those whose eyes had been under a covering from My Reminder (this Qur'aan), and who could not bear to hear (it). Do then those who disbelieve think that they can take My slaves [i.e., the angels, Allaah's Messengers, 'Iesa (Jesus), son of Maryam (Mary), etc.] as Awliyaa' (lords, gods, protectors, etc.) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allaah)."* (Surah Al-Kahf 18:101-102)

Now in this regard analyze their statements.

Disregarding the teachings of the Messenger of Allaah (sallallaahu alaihi wasallam) and exaggerating in praise of him, Ahmad Raza Barailwee says, "

Great deputy of the Almighty	he shows the colors of "Qun" ⁴³
In your hands are all the keys	You are known as master of all."

Ahmad Raza's son following in his father's footsteps writes in the Sharh (explanation) of this couplet, "Whatever blessing comes into existence anywhere in the world is provided by Muhammad (sallallaahu alaihi wasallam). He has all the keys in his hands. Nothing is taken from the treasures of Allaah except through his hands. Whatever the Messenger (sallallaahu alaihi wasallam) wishes happens, and nothing happens against it. There is none who can change what he wishes."⁴⁴

Analyze some more couplets from Jenab Barailwee's same ode, "

He floats the sinking ships	He stabilizes the shaking ships
He extinguishes the burning selves	You make the crying eyes laugh
Shafi' (Intercessor) Naafi' (Beneficial) Raafi'(Elevator) Daafi'(one who Repels)	
What blessings he brings	
Daafi meaning Haafiz (Preserver) and Haami (Protector)	

⁴² [Translators Footnote] Bid'ah : pl. Bid'aat : Innovation in religion.

⁴³ [Translators Footnote] Qun: Be: as in Qun fa-ya Qoon (Be and it comes into being).

⁴⁴ الاستمداد علم، اقبال، الارنداد p.32-33

He repels the harms
Sacrifice by his name by which we live... He revives
His command is established in worlds He has command on all”⁴⁵

Jenab Ahmad Raza says at another place, “No command is established except from Hazoor’s (i.e. the Messenger (sallallaahu alaihi wasallam)) court. No one receives any blessings except from Hazoor’s governance.”⁴⁶

He writes in his Fataawa, “All things, all blessings, all wishes, all wealth, in the religion, in the hereafter, from the first day till today, from today till forever, has received or will ever receive, has received from the holy hand of Hazoor-e-Aqdas, Sayyid-e-‘Alam (sallallaahu alaihi wasallam).”⁴⁷

Another leader of Barailwee sect writes, “Master of the two worlds is a generous Daata (giver) and we are in need of him (sallallaahu alaihi wasallam) so why is it that one should not ask from him.”⁴⁸

He writes at another place, “Creator of Kul (all) has made you (i.e. Muhammad (sallallaahu alaihi wasallam)) a master of all. You have command and authority in both the worlds. That is why Aadam (alaihissalaam) saw your holy name written on ‘Arsh so that he knows (or it is known) that you are the Maalik (master) of ‘Arsh.”⁴⁹

He quotes at another places, “Hazoor (sallallaahu alaihi wasallam) is observing each and every minute thing from Madinah Munawwarah and he (i.e. the Messenger) is in control everywhere.”⁵⁰

The guide of Barailwiyyah, Ahmad Raza Barailwee says, “Hazoor (sallallaahu alaihi wasallam), Khaleefa-e-‘Azam is in control of (or has at his disposal) the earth and the heaven.”⁵¹

One of Jenab Ahmad Raza’s followers quotes from his mentor and leader, “that the Messenger of Allaah (sallallaahu alaihi wasallam) is the master of lands and people, and the master of all creation, and Hazoor-e-Akram (i.e. the Messenger) has the keys of aid and help, and he possesses the keys of Heaven and Hell, and he is the one who will bestow honor on the day of Judgment, and Hazoor-e-Akram delivers from hardships and difficulties and he is the preserver and protector of his Ummah.”⁵²

⁴⁵ الاستمداد على اجيال، الارشاد p.29-30

⁴⁶ al-Aman wal ‘Alaa p.105

⁴⁷ Fataawa Rizwiyyah v.1 p.577

⁴⁸ Muwa’iz Na’eemiyah p.67, from Pakistan

⁴⁹ Muwa’iz Na’eemiyah p.41

⁵⁰ Muwa’iz Na’eemiyah p.33

⁵¹ al-Fataawa ar-Razwiyyah v.6, p.155

⁵² Anwaar Raza p.240 Muqaalah ‘Ijaaz alBarailwee

Another of Barailwee mentors is on record, "Hazoor-e-Aqdas (i.e. the Messenger of Allaah) (sallallaahu alaihi wasallam) is Allaah's absolute Na'ib (deputy), all worlds have been delegated under him, whosoever he wishes, he gives and whosoever he wishes, he withholds."⁵³

And he says, "All earth is his (i.e. the Messenger of Allaah (sallallaahu alaihi wasallam)) dominion, all heavens are his estate, angels in the heavens and earth are under his command, the keys of Heaven and Hell have been placed in his holy hand. Provision, Food and all bounties are distributed from Hazoor's court. The world and hereafter are a part from one of his bounty."⁵⁴

The Mufti of Barailwee troupe, Ahmadyaar Gujrati demonstrates his (this) 'Aqeedah as, "All matters are in Hazoor's (i.e. the Messenger of Allaah (sallallaahu alaihi wasallam)) generous hands, whatever he wishes, he gives to whomever he wishes."⁵⁵

Hazoor-e-Aqdam (sallallaahu alaihi wasallam) is not the only one who is the master of all and absolute authority, but other 'Anbiyaa (prophets) know the creations' inner matters and help them, and they have authority and might to help (or interfere) the creation."⁵⁶

In addition to 'Anbiyaa, even the Sahaaba (the companions) are also masters of Heaven and Hell.

Seeking aid from Mawdoo'⁵⁷ narrations, the Imaam of Barailwiyyah, Ahmad Raza Sahib is on record, "On the day of Judgment Allaah (subhanawata'laa) will gather all who came before and after, and two pulpits of light will be brought and established on each side of the 'Arsh. Two men (angels) will climb them, the one on right will call, O group from the creation, one who has recognized me has recognized me and, the one who has not recognized me then I am Ridhwaan, in-charge of Paradise. Allaah has ordered me that I hand over the keys of Heaven to Muhammad (sallallaahu alaihi wasallam), and Muhammad (sallallaahu alaihi wasallam) has ordered me to hand them over to Abu Bakr (radiallaahuAnhu) and Umar (radiallaahuAnhu) so that they admit their friends to Heaven. Hear me and be my witness.

Then the one on left will call, O group from the creation, the one who has recognized me has recognized me, and the one who has not recognized me then I am Maalik, in-charge of Hell. Allaah has ordered me that I hand over the keys of Hell to Muhammad (sallallaahu alaihi wasallam), and Muhammad (sallallaahu

⁵³ Bahaar Sharee'at , Amjad Ali v.1 p.15

⁵⁴ Bahaar Sharee'at , Amjad Ali v.1 p.15

⁵⁵ Jaa' al-Haq, Ahmadyaar Barailwee p.195

⁵⁶ Jaa' al-Haq, Ahmadyaar Barailwee p.195,196

⁵⁷ Mawdoo' : fabricated

alaihi wasallam) has ordered me to hand them over to Abu Bakr and Umar (radiallaahuanhum) so that they admit their enemies to Hell.”⁵⁸

Then proving his attachment with Shia 'Aqaaid and removing his covering of Taqiyyah he mentions regarding Ali (radiallaahuAnhu), “Ali is the distributor of Hell, meaning he will admit his friends in Heaven and his opponents in Hell.”⁵⁹

Jenab Ahmad Raza Barailwee explains the 'Aqeedah of Shirk while exaggerating in honor of Shaykh Abdul Qadir Jeelani, “

(He) is (the one) possessing authority and Mazoon and (the one with) power (is) in-charge of affairs of worlds ... Abdul Qadir”⁶⁰

And he says, “

جلا دے جلا دے کفر و الحاد
کہ تو محی ہے تو قاتل ہے
خدا سے لیں لڑائی وہ ہے معطی
61، نبی قاسم ہے موصل ہے یا غوث

And he says later on, “

اے ظل الہ شیخ عبد القادر
اے بندہ پناہ شیخ عبد القادر
محتاج و گداگم تو ذوالتاج و کریم
62، شیخ اللہ شیخ عبد القادر

At another place he writes, “O Abdul Qadir, O one who can bless, one who generously gives without asking, O master of rewards and bounties you are high and great. Do a favor on us and listen to the one who is calling. O Abdul Qadir, fulfill our desires.”⁶³

Ahmad Raza writes at another place, “Abdul Qadir has spread his bed on 'Arsh, and he brings the 'Arsh to the earth(ground).”⁶⁴

And he writes at another place, “اہل دین رامغیث عبد القادر،”⁶⁵

⁵⁸ al-Aman wal-'Alaa by Ahmad Raza p.57

⁵⁹ al-Aman wal-'Alaa by Ahmad p.58

⁶⁰ Hidaaiq Bakhshish by Barailwee, p.27

⁶¹ ibid p. 125,126

⁶² ibid p.186

⁶³ Hidaaiq Bakhshish by Barailwee, 179

⁶⁴ ibid. p.184

⁶⁵ ibid p.179

And, "From Ahad to Ahmad and from Ahmad to you. You have all 'Kun fa ya Koon', O Abdul Qadir."⁶⁶

To prove their 'Aqaaid of Shirk, these Barailwees attribute lies to Shaykh Abdul Qadir, and write that the Shaykh said, "Allaah has made me the chief of all Qutb's. My command is established in all circumstances. O my disciple! Do not be afraid of the enemy. I am the one who kills the opponents. There is my reign in the heavens and earth. I hold a very high status (rank). Allaah's entire kingdom is at my disposal. My entire position is free from any kind of defect. The whole of world is in my sight at all times. I am Jeelani, Muhiuddeen is my name, my signs are at the tops of mountains."⁶⁷

Analyze another slander, "All the reigns of the people of the world are in my possession, whosoever I wish I give or I withhold."⁶⁸

Jenab Barailwee attributing a lie to Shaykh Jeelani says that he said, "The hearts of the people are in my hand. If I wish I turn them towards me and if I wish I turn them away."⁶⁹

Consider this 'Aqeedah of one of the followers of Barailwee, "

The right of Tashbiyyah (likening) is preserved in Lauh al-Mahfooz
Gauth al-Gauth (i.e. Shaykh Jeelani) can turn a man into a woman."

Listen to the explanation of this couplet from a Barailwee, "Shaykh Shahaabuddeen Sheharwardi radiallaahu anhu, who is an Imaam in the Sheharwardi succession, his mother presented herself to the father of Hazoor Gauth ath-Thaqalain radiallaahu anhu, and said, Hazoor, pray that I have a son. He saw in the Lauh Mahfooz and saw that a girl was written and said that you will have a girl. She heard that and returned. On her way back she met Hazoor Gauth-e-Aazam (i.e. Shaykh Jeelani) radiallaahu anhu. On his inquiring she related the whole incident. Hazoor said, go you will have a boy. But at the time of delivery a girl was born. She came to the court of Gauth with this pleading and said, Hazoor I ask for a boy and I get a girl? He said, bring him here, and after removing the cloth he said, See! Is this a boy or a girl? When she saw, it was a boy! And he (i.e. the boy) is the same Shaykh Sheharwardi alaihi Rahmah. It has come in his blessed descriptions that his breasts resembled like women."⁷⁰

⁶⁶ ibid p.179

⁶⁷ الزمزمته القمرية في الزب عن الخمر p. 35

⁶⁸ Khaalisul 'Itiqaad by Barailwee. P.49

⁶⁹ Hakaayaat Razwiyyah by Barkaati reported in Malfoozaat by Barailwee p.120

⁷⁰ Baag-e-Firdaus Ayyoob Ali Rizwi Barailwee p.27, published India.

And the same follower of Barailwiyyah relates another incident which can be summarized as that one person had death written in his Qadr, and Shaykh Jeelani changed his Qadr and saved him from dying at his appointed time.⁷¹

Jenab Ahmad Raza Barailwee quotes in his book, "Our Shaykh Syedna Abdul Qadir radiallaahuAnhu used to sit raised in air above ground in Masti⁷² in his gatherings and say: The sun does not rise until it does not give Salaam to me. When a new year comes it gives Salaams to me and informs me of what will happen in it. When a new week comes it gives Salaams to me and informs me of what will happen in it. And when a new day comes it gives me Salaams and informs me of what is going to happen in it."⁷³

And such powers and abilities are not limited just to Shaykh Jeelani, but other 'Awliyaa and the Shaykhs of Sufism are shareholders in these divine attributes. They are described by these attributes and are owners of them as well. Accordingly Ahmad Raza's son says, "Indeed (without doubt), all priests, 'Awliyaa, scholars interceed for their followers, and when their followers' soul is taken out (i.e. when they die), when Munkar and Nakeer⁷⁴ question them (in their graves), when he is resurrected (on the day of Judgment), when his books of deeds are opened, when he is questioned and accounted for, when his deeds are weighed, when he walks (and crosses) the bridge of Siraat, at each instant and all the while they guide them. At no place are they un-mindful of him and all the Imaams interceed for their followers, and in the world, grave and the hereafter, at all times they watch over them and preserve them from harms until they cross over the bridge of Siraat."⁷⁵

"From the heavens to the earth is the dominion of Abdaal⁷⁶ and the dominion of 'Aarif⁷⁷ is from 'Arsh till 'Farsh (ground, earth)."⁷⁸

And Jenab Barailwee himself says, "The order of creation is established by the means (or mediation) of 'Awliyaa."⁷⁹

And, "The respected 'Awliyaa can bring the dead to life, cure the those who are born blind and the lepers, and are capable of crossing the whole earth in one step."⁸⁰

⁷¹ Ibid. 27

⁷² [Translators Footnote] Masti: comes from Mast: meaning drunk or intoxicated. But here may mean "intoxicated in divine love" as this usage is common amongst Sufi's.

⁷³ al-Aman wal 'Alaa by Barailwee

⁷⁴ [Translators Footnote] Munkar & Nakeer: they are the names of two angels who will visit the dead in their graves soon after they die and question them about their Lord, Religion and the Messenger (sallallaahu alaihi wasallam).

⁷⁵ الاستمداد (الهوامش) p.35-36

⁷⁶ [Translators Footnote] Abdaal: an order of Saints (sufi), or Saints

⁷⁷ [Translators Footnote] 'Aarif: a mystic

⁷⁸ ibid p.34

⁷⁹ al-Aman wal 'Alaa p.34

“A Gauth⁸¹ is present in all times, without him the earth and the heavens cannot be established.”⁸²

One of the followers of Barailwee Sahib writes, “The ‘Awliyaa help their devotees and destroy their(i.e. the ‘Awliyaa’s) enemies.”⁸³

The famous Mufti of Barailwiyyah, Ahmadyaar Gujrati writes, “The ‘Awliyaa have received this ability from their Lord that they can return an arrow which has been shot.”⁸⁴

And the same Mufti is on record, “ ‘Awliyaa not only have the ability to remove the flies of the graves, but to turn over the worlds, but they do not give much attention (to them).”⁸⁵

Another leader of Barailwiyyah writes, “Many ‘Awliyaa are aware of the obvious imminent death.”⁸⁶

Another Barailwee Sahib says, “The abilities and control of the ‘Awliyaa increase after their death.”⁸⁷

These are their ‘Aqaaid regarding other than Allaah. They have included others as partners in their Du’aa and pleadings and have distributed Allaah’s attributes and abilities amongst some of His creation, whereas in Islamic Sharee’ah self-sufficiency and giving of all help is limited to Allaah alone.

Barailwee’s have delegated all those abilities to their ‘Awliyaa that the Christians have given to ‘Eesa (alaihissalaam), the Jews have given to ‘Uzair (alaihissalaam) and the Mushrikeen of Makkah had given to Laat, Habal, ‘Uzaa, Manaat and others.

اف لكم و لماتعبدون

Do not understand that the Imaam of Barailwiyyah, Jenab Ahmad Raza Barailwee did not have any share in these divine abilities. Like other ‘Awliyaa he himself was a provider, giver, curer, Gauth, having absolute ability, redresser of needs and remover of difficulties. Consider his attributes.

⁸⁰ al-Hakaayaat ar-Razwiyyah p.44

⁸¹ [Translators Footnote] Gauth: literally: one who redresses anothers’ grievances, one who comes to someones help

⁸² Rasool al-Kalaam , Deedaar ‘Ali Barailwee p.29, published Lahore

⁸³ ibid p.129

⁸⁴ Jaa’ al-Haq by Ahmadyaar

⁸⁵ ibid. p. 2-3

⁸⁶ Bahaar-e-Sharee’at v.1 p.6

⁸⁷ Fataawa Na’eemiyyah p.249

One follower of Barailwiyyah writes in praise of his mentor and spiritual guide in his book Madaa'eh 'Alaa Hazrat, “

Yaa Sayyidee Ya Murshidee Yaa Maalikee Yaa Shafi'ee
O Dastageer guide Yaa Sayyidee Ahmad Raza
(You) gave sight to Blind (You) made the deaf hear
Gave life to prophets' religion O! Syyidee Ahmad Raza
For the ills of souls and selves of the Ummah
Your door is the door of cure O! Syedee Ahmad Raza”⁸⁸

The same devotee pleading in front of Ahmad Raza and spreading his cloak in front of (i.e. asking) him, calls to him like, “

O my Master O my Daata (giver) (hope) I get a piece
This dog of yours is hoping since long
O beloved, accept him from your mercy
This debased has brought a Chaadar⁸⁹ as an offering
Have a look of mercy on this Razwi slave
(even if he is) bad, a thief (afterall) he is your dog.”⁹⁰

Another of Barailwee's devotee says, “

On the Day of Judgment what way out for asylum have you thought?
(when) there will be the wielding whip of Imaam of Ahlus-Sunnah”⁹¹

“ Whom should I petition? heavenly Lord and Master.. I ask (you)
Who is our Helper other than you Sunnat 'Alaa Hazrat
Always got what I begged for why is there delay this time
O my generous bountiful, provider of provision Sunnat 'Alaa Hazrat
Since when am I standing with open hands your begger in need
Now have some mercy O Helper Sunnat 'Alaa Hazrat “⁹²

He is the one who listens to the helpless
He delivers those who have a need
Why should not my stars be on the zenith
Here is my Master and there is Ahmad Raza
Why should I fear the weight of my deeds
In my defense my Protector is weighed.”⁹³

⁸⁸ Madaa'eh 'Alaa Hazrat by Ayoob Razwi (or Rizvi) p.5

⁸⁹ Chaadar: literally a cloth sheet, Customarily, in Indian subcontinent, when some people who visit graves, beseeching them or honoring them, they offer a Chaadar as a wreath.

⁹⁰ Madaa'eh 'Alaa Hazrat by Ayoob Razwi (or Rizvi) p.4-5

⁹¹ Baag-e-Firdaus by Ayyob Razwi (or Rizvi) p.4

⁹² Madaa'eh 'Alaa Hazrat p. 23

⁹³ ibid p.54

The belief of another Barailwee poet, “

My ship is in trouble
Give me some support Ahmad Raza
Difficulties are coming form all four sides together
O my reliever of difficulties Ahmad Raza
Protect the honor of my spread hands
O my deliverer of needs Ahmad Raza
Fill my bags (with riches) O my giver (Daata)
I am the beggar of your door Ahmad Raza”⁹⁴

After quoting some more couplets we will complete our discussion.

Another of Barailwee poets is demonstrating his 'Aqeedah with this poem, “

O Gauth and Qutb of 'Awliyaa Ahmad Raza
You are the reliever of my difficulties Ahmad Raza
Your hope is in both the worlds
Yes. Help me Shah Ahmad Raza
You are the Daata(giver) and I am the one who is asking
I am yours and you are mine Ahmad Raza.”⁹⁵

O Readers! Analyze this. Are not these beliefs synonymous to mocking the clear verses of Qur'an? Is there any similarity between them and the Book and the Sunnah? Is it not clear from this that their purpose is to propagate the beliefs of Shirk and the pre-Islamic ideas? Were the beliefs of the Mushrikeen of Makkah any worse than these?

In this regard we feel it appropriate to mention a passage from the Tafseer Fathul Bayaan of Yakta-e-Asr (the unique one of (our) time, Fareed Dhura (peerless) the Mufasssir and Muhaddith of Bar-Sageer (Indian sub-continent), Nawaab Siddiq Hassan Khan.

Nawaab Siddiq Hassan Khan (rahimahullaah) writes in Tafseer of the Aayah of Allaah, “*Say (O Muhammad): “I have no power over any harm or profit to myself except what Allaah may will.”*”(Surah Yunus 10:49), “In this blessed 'Aayah is a severe threat for such people; those who have adopted the 'Aqeedah to call upon the Messenger (sallallaahu alaihi wasallam) in times of hardship as Qur'an has eloquently mentioned that Allaah alone has the ability to help in times of hardship and difficulty. He was the One who helps the Messengers and the righteous. In this 'Aayah as well, Allaah ordered his Messenger (sallallaahu alaihi wasallam) to say to his Ummah in clear words that he has no authority to bring any benefit or harm even to his own self. Qur'an is saying that even the Messenger (sallallaahu alaihi wasallam) has no authority to

⁹⁴ Maghmatur Rooh by Isma'eel Rizvi p.44-45

⁹⁵ ibid. Noor Ahmad 'Azmi p.47-48

bring any good or harm then how can he (sallallaahu alaihi wasallam) be a Mukhtaar-e-Kul (one who represents all)?

And if the last of the Messengers (sallallaahu alaihi wasallam) has no such divine abilities then how can others from the creation be considered one who delivers from difficulties and needs?

Then one wonders on such people who spread their arms in front of them and ask and call upon them for their difficulties when they are under a ton of earth (in their graves)!

Why don't they give up this Shirk and why don't they ponder over the teachings of Allaah and His Messenger?

When will they know the correct Tafseer of "Say (O Muhammad): "He is Allaah, (the) One.""? (Surah al-Ikhlās 112:1)

When will they understand the correct meaning of **Laa ilaaha illallaah** (none has the right to be worshipped but Allaah)?

And on top of that those who claim knowledge and understanding, their speakers and scholars, those whom the people have taken to be their leaders, why do not they stop them from these beliefs of Shirk and ideas of days of Ignorance?

Why have they sealed their tongues?

Their 'Aqaaid (beliefs) are even worse than those that were present in the days of Ignorance. They just used to consider their Ma'bood (those who they used to call upon) only as intercessors in front of Allaah but these people have given all the divine abilities to their 'Awliyaa instead of Allaah. These people do not fear even a bit when they directly ask help and assistance from their elders. The Shaytaan has planted his ideas in their minds. They continually are following the Shaytaan and they do not even know it. They think they are upon the path of good whereas they are just cooling the eyes of Shaytaan and are collecting the goods for his (i.e. Shaytaan) happiness. ⁹⁶انا لله وانا اليه راجعون

[Translators Note: Rest of this chapter will be released as Part 2, inshaAllaah]

⁹⁶ Fathhul Bayaan by Nawaab Siddiq Hassan Khan v.4 p.225



Chapter 2: Barailwee Aqaa'id (Part 2 of 2)

Shaykh Ihsaan Ilaahi Zaheer
Barailwiyyah, History and Aqeedah
Produced By: Waseelatus Salafiyyah

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Preface

We would like to inform the readers that the work presented in this translation should not be used except to learn the refutation upon the deviant Sufi sect al-Barailwiyyah. As for some of the names mentioned in the work then their mention is not an automatic Tazkiyyah for them, as their condition for the most part is unknown and due to the lack of resources to investigate them as well as it being outside the scope of this work detailed explanations cannot be provided.

However it should be known that Shaykh Ihsaan Ilaahi Zaheer was very severe in refuting the Ahlul Bid'ah, such as the Barailwees and the Raafidah and their likes. And we pray that Allaah reward him for his relentless efforts and forgive him his shortcomings.

Sama' Mau'ta¹

This Aqeedah of al-Barailwiyyah is a necessary part of the previous belief, because (the only way) a person who has died can fulfill the needs and alleviate the difficulties of the creation is if he can hear their calls. The belief of the Barailwee Madhhab regarding their elders and leaders is that they can hear the calls of their disciples and come to their help, even if their disciple has called upon them from any corner of the world, and on this basis they say, "The 'Awliyyaa are alive with eternal life in their graves. Their knowledge and perception and hearing and sight (in their graves) is (much) better than before."²

Meaning that after they die their ability to hear and see increases because while they were alive they were bound by the matters (of this world), but after their death they have become free (of their need). Accordingly, while explaining this un-Islamic idea one of the Barailwee Imaams quotes, "No doubt, when the pious souls get detached from the bodies they join the lofty 'Aalam (world) and see and hear all things as if they are present here."³

Another leader of Barailwiyyah writes, "The dead hear and help their beloved ones after they die."⁴

Another Barailwee is on record, "Shaykh Jeelani sees at all times and hears everyones' calls. The 'Awliyyaa of Allaah can see clearly all things, near or far."⁵

The Imaam of al-Barailwiyyah Ahmad Raza himself quotes, "The dead hear; as only those who can hear are addressed⁶."⁷

The Khan Sahib of al-Barailwiyyah has quoted many Isra'eeli narrations and fictional stories in his books by which he not only wants to prove that the elders of religion after their death can hear, but also that they can talk. Accordingly he says, "Syed Isma'eel Hadhrami passed by one graveyard and the dead were being punished. He prayed and got the punishment removed from them. A voice came from a grave that, O Hadhrat⁸, the punishment was not lifted from me. He prayed and the punishment was removed from him as well. (summarized)"⁹

¹ [Translators Footnote] Sama': literally Hearing, listening to. Mau'ta: literally 'the dead'. What it means here is the concept of 'dead having the capability to hear'.

² Bahaar Sharee'at by Amjad Ali p.58

³ ibid p.18-19

⁴ علم القرآن by Ahmadyaar p.189

⁵ ازالتہ الضالته by Mufti Abdul Qadir p.7 published in Lahore.

⁶ [Urdu Translators Footnote] The prophet (sallallaahu alaihi wasallam) used to address the moon and say ربي وربك الله. And similarly he (sallallaahu alaihi wasallam) used to address the earth while making the intention to travel and say يا ارض ربي وربك اعوذ بالله من شرك. So it is not necessary that one addresses only those who can hear.

⁷ Fataawa Razwiyyah v.4 p.22

⁸ [Translators Footnote] Hadhrat: A title of respect, like Sir or Mr.

⁹ Hakaayaat Razwiyyah p.58

Analyze another fictional passage from another one of the Imaams of al-Barailwiyyah. He says, "It is permissible to say 'Yaa Ali' or 'Yaa Gauth' because the beloved slaves of Allaah listen in their Barzakh (grave)."¹⁰¹¹

Jenab Ahmad Raza Barailwee holds this belief that death does not descend upon the prophets and 'Awliyaa but they are buried alive. Their life in the grave is much better and superior than their life in this world. Jenab Barailwee says regarding the prophets, "The life of the prophets alahimus salaatu wasalaam actually is a worldly perception. It is only for the confirmation of Divine promise that for an instant only death transpires on them. Then life is restored immediately to them and on this life are the same worldly rulings. Their belongings (which they leave behind) should not to be distributed and marriage is forbidden for their wives, rather there is no Iddah¹² upon them. They eat and drink in their graves as well as pray."¹³

Another Barailwee says, "The prophets begin praying in their graves after a period of forty days."¹⁴

"The prophets are alive in their graves. They walk (in their graves). They pray and talk and solve (or interfere in) the matters of the creation."¹⁵

Committing an insult upon the Prophet, they have written in their books that when his companions buried him sallallaahu alaihi wasallam, he sallallaahu alaihi wasallam was alive. Accordingly Jenab Barailwee writes, "When the Hazoor sallallaahu alaihi wasallam was being lowered in his blessed grave he was saying 'My people, my people' "¹⁶

One of the Barailwee's devotees says, "When the blessed soul of the Hazoor sallallaahu alaihi wasallam was being captured, even then there was life in his body."¹⁷

Listen further, "Our scholars have said that there is no difference between the life and death of Hazoor sallallaahu alaihi wasallam. He sees his Ummah and he knows their conditions, intentions, objectives, and the condition of their hearts. This is completely clear to him, and there is no hindrance in it."¹⁸

¹⁰ [Translators Footnote] Barzakh: The stage after one dies and before a person is resurrected.

¹¹ Fataawa Nooriyyah by Noorullaah Qadri p.527

¹² [Translators Footnote] Iddah: mourning period for a woman after her husband dies.

¹³ Malfoozaat by Barailwee v.3 p.276

¹⁴ رسول الكلام by Deedaar Ali p.1

¹⁵ Hayaatun Nabi by Kaazmi p.3 published Multaan

¹⁶ Majmu'ah Rasaa'il Razwiyyah 17, p.221. Hayaatun Nabi by Kaazmi p.124

¹⁷ Hayaatun Nabi p.104

¹⁸ Jaa' al-Haq by Ahmadyaar Barailwee p.15

Another one of Barailwee Imaams writes, “For three days the voice of the Adhaan was heard from the blessed grave (of the Prophet sallallaahu alaihi wasallam) for all five times.”¹⁹

And it is also said, “When the funeral of Abu Bakr radiallaahuAnhu was brought near the blessed Hujrah, a voice was heard (saying), ‘Bring a friend near his friend.’”²⁰

This ability is not just limited to the prophets but the elders of the religion also have reached this status.

Accordingly, it is said, “The ‘Awliyaa of Allaah do not die but transfer from one house to another. Their souls depart them only for a moment and then return back into their bodies just as before.”²¹

The greatest Imaam of al-Barailwiyyah is also on record attesting to this creed, “The Awliyaa (are) alive after their death and their authority and miracles (are still) established and their favors continue as before and the same complete help and assistance (is present) for us, (his) slaves, servants, friends, (and) devotees.”²²

One of his followers says quoting, “The similarity of death of Allaah’s Awliyaa’ is like a dream.”²³

Jenab Khan Sahib Barailwee says, “The Awliyaa’ posses hearing and sight better than before in their graves.”²⁴

He also quotes, “The beloved of Allaah are alive even if they die. They are just transferred from one house to another.”²⁵

For some humor listen to this fictional narration as well, “This is (from) a mystic narrator. In Makkah one disciple said to me, O my Peer, my Murshid²⁶, tomorrow I will die after Dhuhr. Take this Ashrafi²⁷ from me. Do my burial from half of it and arrange my coffin from the other half. When the second day arrived, and at the time of Dhuhr, the disciple made Tawaaf (of Qaa’bah) and laid down at a distance from it. Then there was no soul in him. I lowered him in the grave. (And)

¹⁹ Hidaayatut Tareeq bayaan atTehqeeq wal Taqleed (names unclear), by Deedar Ali.

²⁰ Hayaatun Nabi p.125

²¹ Fataawa Na’eemiyyah p.245

²² Fataawa Razwiyyah v.4 p.236

²³ Fataawa Na’eemiyyah p.245

²⁴ Hakaayaat Razwiyyah p.4

²⁵ Ahkaam Qaboor Mu’mineen in Rasa’il Razwiyyah p.243

²⁶ [Translators Footnote] Peer: saint, spiritual guide, Murshid: spiritual guide

²⁷ [Translators Footnote] Ashrafi: a unit of currency, usually a gold coin.

he opened his eyes. I asked, 'Life after death?' He replied, 'I am alive and all of Allaah's friends are alive.' ”²⁸

Jenab Barailwee has titled a chapter in his book as, “The prophets and the martyrs and Awliyaa' are alive with their bodies and coffins.”²⁹

I present another fictional story from Jenab Barailwee. He quotes from someone, “I used to go from Sham to Basrah. I entered a ditch in the night, performed ablution, prayed two Raka'at of Salaah, and then I laid my head on a grave and slept. When I woke up I saw the occupant of the grave who was complaining to me saying, 'O Sir, you troubled me all night.' ”³⁰

Their books are filled with these false home made incidents, miracles, and fanciful stories. It seems as if they have a competition in writing fictional stories. Every individual wants to supersede another one.

One leader from this Madhhab while composing a fictional tale, writes regarding a (unknown) saint, “After his death he requested that his funeral be taken at the earliest. Hazoor sallallaahu alaihi wasallam is waiting for my funeral.”³¹

They have built the structure of their Madhhab on such Isra'eeli narrations and invented incidents.

Now listen to the explanation about this belief of Shirk and analyze how manifestations of Shirk have seeped into their veins.

Allaah says, “*And who is more astray than one who calls (invokes) besides Allaah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?*” (Surah al-Ahqaf 46:5)

“Do they attribute as partners to Allaah those who created nothing but they themselves are created? No help can they give them, nor can they help themselves. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent. Verily, those whom you call upon besides Allaah are slaves like you. So call upon them and let them answer you if you are truthful. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad): "Call

²⁸ Ahkaam Qaboor Mu'mineen in Rasa'il Razwiyyah p.243

²⁹ ibid p.239

³⁰ Ahkaam Qaboor Mu'mineen p. 247

³¹ Hayaatun Nabi by Kaazmi Barailwi p.46

your (so-called) partners (of Allaah) and then plot against me, and give me no respite! "Verily, my Walee (Protector, Supporter) is Allaah Who has revealed the Book (the Qur'an), and He protects (supports and helps) the righteous." And those whom you call upon besides Him (Allaah) cannot help you nor can they help themselves." And if you call them to guidance, they hear not and you will see them looking at you, yet they see not." (Surah Al-A'raf 7:191-198)

Mentioning the belief of the Quraish of Makkah, Allaah says, *"He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allaah, making their Faith pure for Him alone, saying: "If You (Allaah) deliver us from this, we shall truly be of the grateful."*" (Surah Yunus 10:22)

Meaning that when the Mushrikeen in the days of ignorance used to travel in the ships and their ships would get caught in storms, they used to call upon Allaah alone (without attributing partners to Him) and their real Fitrah would emerge that there is none who has power (over all things) other than Allaah and that He alone has all control. (On the other hand,) look at their (i.e. of Barailwees) articles of belief that whether they be on land or on sea, at all places they either call upon 'Baha-o-alHaq' or 'Mo'eenuddin Chisti' or use the names of other saints to call upon other than Allaah. The Imaam of al-Barailwiyyah, Khan Sahib himself writes, "Whenever I had to seek help, I (always) said 'Yaa Gauth'"³²

In refutation of their belief, the Hanafi Mufassir³³, Shaykh Aaloosi writes in explanation of the aforementioned Aayah, "It becomes clear from this Aayah that the Mushrikoon (of the pre Islamic days) used to call upon Allaah alone in times of difficulty. But it is sad that these people in times of hardship, seek help from other than Allaah and call upon such personalities who can neither listen to them nor answer them, nor are they able to benefit (them) nor cause harm. Some of them call upon 'Khidr' or 'Ilyas' or seek aid using the names like 'Abul Hamees' and 'Abbaas' and some of them call upon their Imaams. No one (amongst them) has the Tawfeeq to spread his or her hands in front of Allaah.

Tell me who from these two groups is closer to Hidaayah (guidance) and who is stuck in the quicksand of falsehood. No doubt, the belief of the Mushrikoon of

³² Malfoozaat p.307

³³ [Translators Footnote] Mufassir: one who writes a Tafseer (explanation) of the meanings of Qur'an.

Makkah was better than theirs. They consider the opposition of Sharee'ah and the following of Shaytaan as a means to salvation. May Allaah guide (us) all."³⁴

We pray to Allaah that He establish us on the straight path and safeguard us from Shirk and the worship of idols. Aameen

Belief regarding Knowledge of Unseen

The belief of Ahlus Sunnah is that knowledge of all things is specific to Allaah alone. Only Allaah himself is 'Aalimul Ghaib³⁵. Even the prophets did not know about matters until their (i.e. matters) knowledge was revealed to them through Wahi (revelation). To admit to the belief that the prophets have knowledge of the unseen is not (giving them) honor, but it is extreme misguidance and disgrace (for the one who holds such a belief). It is in opposition to the incidents and truths in the Seerah (biography) of the Prophet sallallaahu alaihi wasallam, and not only is this in opposition to the Book and the Sunnah, but it is in opposition to the Hanafi Fiqh as well.

It is the belief of Barailwees that the prophets and the 'Awliyaa have knowledge of all incidents that have happened or will occur. There is nothing that is hidden from them, all knowledge is in their sight. They are the ones who know the secrets of the hearts and are knowledgeable about the creation. They have knowledge of the day of judgment, and are informed about the events of the coming days. They know what is in the wombs of the mothers. Their sight encompasses all present and hidden (and unseen).

In short, whatever has happened in the world, whatever is happening, and whatever will happen, none of it is hidden from the 'Awliyaa.

Now listen to the Aayaat of Qur'an and the statements of Allaah which explicitly prove that knowledge of the unseen is a reserved attribute of Allaah. There is none from the creation who shares in this attribute.

Accordingly Allaah says, "*Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allaah, nor can they perceive when they shall be resurrected."*" (Surah an-Naml 27:65)

"Verily, Allaah is the All Knower of the unseen of the heavens and the earth. Verily! He is the All Knower of that is in the breasts." (Surah Fatir 35:38)

³⁴ نقلنا عن الآيات ال...؟؟؟ في عدم سماع الاموات - مقدمه p. 17

³⁵ [Translators Footnote] 'Aalimul Ghaib: The one who is knowledgeable of Unseen.

“Verily, Allaah knows the unseen of the heavens and the earth. And Allaah is the All-Seer of what you do.” (Surah al-Hujurat 49:18)

“And to Allaah belongs the Ghaib (unseen) of the heavens and the earth, and to Him return all affairs (for decision).” (Surah Hud 11:123)

And He ordered His prophet to proclaim to people, *“Say: “The unseen belongs to Allaah Alone, so wait you, verily I am with you among those who wait (for Allaah's Judgment).”*” (Surah Yunus 10:20)

Allaah says, *“And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.”* (Surah al-An'am 6:59)

And He says, *“Verily, Allaah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allaah is All Knower, All Aware (of things).”* (Surah Luqman 31:34)

Conversely, the Barailwees hold the belief that is contrary to the Book and the Sunnah, that the prophets alaihimus saalatu wassalaam know everything from the first day till the last day, rather they see and observe (everything).³⁶

It is further said, *“The prophets are ‘Aarif billaah³⁷ as soon as they are born and possess knowledge of the unseen.”³⁸*

Regarding the Prophet sallallaahu alaihi wasallam, the Imaam of al-Barailwiyyah is on record, *“The prophet sallallaahu alaihi wasallam entirely acquired all knowledge and surrounded it.”³⁹*

He quotes in another place, *“The knowledge of Lowh⁴⁰ and the Pen which contains all knowledge is a part of Hazoor's sallallaahu alaihi wasallam knowledge.”⁴¹*

³⁶ الدولته المكتنه بالمادة الغيبية p.57, Lahore, Pakistan.

³⁷ [Translators Footnote] ‘Aarif : mystic, knowledgeable, ‘Aarif billaah: one who has intimate knowledge of God. A term extensively used amongst Sufi's.

³⁸ Muwaaiz Na'eemiyah Iqtidaar bin Ahmadyaar p.192

³⁹ الدولته المكتنه بالمادة الغيبية p.230

⁴⁰ [Translators Footnote] Louh al-Mahfooz: the preserved tablet

⁴¹ Khaalis al-'Itiqaad Barailwee p.38

He also writes, “

حضور کے علم انواع میں کاپات، خزینات، حقیقت و دقایق، عوارف اور معارف کہ ذات الہی کے متعلق ہیں اور لوح و قلم کا علم تو حضور کے مکتوب علم سے ایک سطر اور اس کے سمندروں سے ایک نہر ہے پھر باقی ہمہ وہ حضور ہی کی برکت سے تو ہے حضور کا علم و حلم تمام جہاں کو محیط ہے”⁴²

The Prophet sallallaahu alaihi wasallam (has) knowledge (of) the orders, actions, and Aasaar (signs, effects), in short all things from the splendor and true attributes of Allaah himself. He has encircled all knowledge from beginning to end, evident or hidden.”⁴³

One of Barailwee’s devotees says, “There is nothing in this world kept hidden from the Prophet sallallaahu alaihi wasallam. This pure soul is informed of everything in the heavens, from its heights and depths, the world, and the hereafter, paradise and hellfire, because all this was created for this perfect personality (i.e. the Messenger).”⁴⁴

He also says, “The knowledge of the Messenger sallallaahu alaihi wasallam encompasses all of the inspired hidden knowledge.”⁴⁵

Another Barailwee says, “Hazaar sallallaahu alaihi wasallam knows Allaah as well, and he knows completely and perfectly the conditions of all the creation that exists. Nothing in the past, present, or in future is hidden from him sallallaahu alaihi wasallam.”⁴⁶

Another Barailwee thinker even surpasses this and says, “Allaah has bestowed such hidden knowledge to Hazaar sallallaahu alaihi wasallam (such) that he knew the condition of the heart of a stone so why would he not know the condition of the hearts of men who are his ‘Ush-shaaq (lovers).”⁴⁷

And it is further said, “The animal on whom the Sarkaar (i.e. Muhammad sallallaahu alaihi wasallam) puts his foot, the covering over its eyes is lifted, so those hearts on which is the hand of Hazaar then why should not all that is Gaib hidden and present be evident to them!”⁴⁸

And the Imaam of al-Barailwiyyah ascribing lies to the companions of Messenger sallallaahu alaihi wasallam says, “The companions used to issue an order (or

⁴² ibid p.38

⁴³ p.210 الدولتہ المکتہ بالمادۃ الغیبیہ

⁴⁴ Na’emuddin Muraadabadi p.14 الکتبۃ العالیاء لاعلاء علم المصطفی

⁴⁵ ibid p. 52

⁴⁶ Ahmad Sa’eed Kaazmi p.65 تسکین الخواطر فی مسالمتہ الحاضر و الناظر

⁴⁷ Mawaa’iz Na’em??, Iqtidaar bin Ahmadyaar p.192

⁴⁸ ibid p.364 - 365

statement) with certainty that the Messenger of Allaah sallallaahu alaihi wasallam possessed the knowledge of the unseen”⁴⁹

In complete opposition to the Aayaat of Qur'an, this is the 'Aqeedah of al-Barailwiyyah that Hazoor sallallaahu alaihi wasallam had knowledge of those five hidden matters which according to the 'Aayaat of Qur'an are specific to Allaah alone.

Accordingly Allaah says, *“Verily, Allaah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allaah is All Knower, All Aware (of things).”* (Surah Luqman 31:34)

“Allaah knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. All-Knower of the unseen and the seen, the Most Great, the Most High.” (Surah Ra'd 13:8-9)

“Verily, the Hour is coming and My Will is to keep it hidden that every person may be rewarded for that which he strives.” (Surah Ta-Ha 20:15)

Allaah says addressing his Prophet (sallallaahu alaihi wasallam), *“They ask you about the Hour (Day of Resurrection): “When will be its appointed time?” Say: “The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.” They ask you as if you have a good knowledge of it. Say: “The knowledge thereof is with Allaah (Alone) but most of mankind know not.”* (Surah Al-A'raf 7:187)

Allaah says, *“People ask you concerning the Hour, say: “The knowledge of it is with Allaah only.”* (Surah Al-Ahzab 33:63)

And Allaah says, *“He it is Who has created you from clay, and then has decreed a stated term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).”* (Surah Al-An'am 6:2)

⁴⁹ Khaalisul 'Itiqaad p.28

“And blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.”
(Surah Az-Zukhruf 43:85)

“And with Him are the keys of the Ghaib (all that is hidden), none knows them but He.” (Surah Al-An'am 6:59)

And the Messenger of Allaah sallallaahu alaihi wasallam had made it clear in his speech that these unseen matters are specific to Allaah alone. Accordingly the famous Hadeeth of Jibreel is a proof in this that when he asked him sallallaahu alaihi wasallam about the (coming of the) hour of day of Judgment, so he (sallallaahu alaihi wasallam) said, meaning, ‘The questioned is not more knowledgeable concerning it than the questioner, and I will inform you of its signs’. Then he recited this Aayah, *“Verily, Allaah! With Him (Alone) is the knowledge of the Hour.”*⁵⁰

Similarly it is narrated from the Messenger sallallaahu alaihi wasallam that, *“There are five keys of Ghaib (unseen). None knows them except Allaah. What is in the wombs, the incidents of the coming day, if it will rain or not, where one will die, (and) when the day of Judgment will be established.”*⁵¹

Moreover, it is narrated from Jabir radiallaahu anhu that the Messenger of Allaah sallallaahu alaihi wasallam said one month before his death that you ask me about the Day of Judgment and no one knows (about it) except Allaah.⁵²

It is narrated from Buraidah radiallaahu anhu that the Messenger of Allaah said that there are five things, and their knowledge is with no one other than Allaah. The time of the Day of Judgment, the sending down of rain, what is in the wombs, matters of the future, and the location of (one's) death.⁵³

The Aayaat of Qur'an and the Ahadeeth of similar meaning are present in many books of Hadeeth but the Barailwees put them behind their backs and have beliefs that are in contradiction to them.

Accordingly Ahmad Raza Barailwee says, *“The Prophet sallallaahu alaihi wasallam did not leave this world except after Allaah gave knowledge of these five hidden matters to him.”*⁵⁴

⁵⁰ Narrated by Bukhari

⁵¹ Bukhari, Muslim, Musnad Ahmad

⁵² Muslim

⁵³ Musnad Ahmad, ibn Katheer, Fathul Baari

⁵⁴ Khaalisul 'Itiqaad, Barailwee p.53

It is said, "Hazoor sallallaahu alaihi wasallam had knowledge of all the five hidden matters but he was ordered to keep them hidden."⁵⁵

Listen to what another Barailwee says. He writes, "Hazoor sallallaahu alaihi wasallam had knowledge of all past and future incidents that are in the preserved tablet, rather he had knowledge of more (than that). He received the knowledge of the time of the occurrence of the Day of Judgment."⁵⁶

He writes in another place, "Hazoor alaihis salaam had knowledge of previous matters of the creation. He knew the happenings of the creation before they were created by Allaah and their conditions afterwards.⁵⁷ He knows the signs of the Day of Judgment, the fear (and anxiety) of the creation and the anger of Allaah, and similar (things).

Hazoor (alaihis salaam) is going to observe the conditions of people and he knows their conditions. He knows their circumstances and their dealings and their stories and even their past conditions. (He knows) the signs of the Day of Judgment, (and he knows) who is (the inhabitant) of paradise and of the hellfire. (He knows) the conditions of the people, and these people do not know anything from Hazoor's alaihis salaam knowledge except as much as Hazoor wishes. The knowledge of the 'Awliyaa of Allaah in comparison to the prophets is as much as a (single) drop compared to seven seas and the knowledge of prophets is of similar nature in comparison to (the knowledge of) the Hazoor alaihis salaam."⁵⁸

And listen, "There is no difference between the life and death of Hazoor (alaihis salaam). He sees his Ummah and he knows their conditions and their intentions and their plans and the thoughts of their hearts."⁵⁹

Another Barailwee says, "Hazoor sallallaahu alaihi wasallam is residing in al-Madinah al-Munawwarah and is analyzing each and every minute thing."⁶⁰

Another follower of Barailwiyyah says attributing a lie to the Messenger sallallaahu alaihi wasallam, "My knowledge after my death is as it was when I was alive."⁶¹

There is no stopping here. Jenab Ahmad Raza Barailwee says regarding the five hidden matters, "Not only does Hazoor sallallaahu alaihi wasallam know about them, but he can grant (their knowledge) to whomsoever he wishes."⁶²

⁵⁵ Khaalisul 'Itiqaad p.54

⁵⁶ Jaa' al-Haq p.43

⁵⁷ [Translators Footnote] This sentence could be translated also as, 'He knew the occurrences before Allaah's creating the creation and their conditions afterwards.' Though what is written in the body seems closer to the meaning.

⁵⁸ Jaa' al-Haq 50-51

⁵⁹ Khaalisul 'Itiqaad p.39, Jaa' al-Haq p.151

⁶⁰ Muwaa'iz Na'eemiyyah, Ahmadyaar p.326

⁶¹ Khaalisul 'Itiqaad, Barailwee p.14

Another Barailwee says, “The intent behind the Qur’anic Aayah ‘*And He is knowledgeable of all things*’ is that the Prophet sallallaahu alaihi wasallam has knowledge of all things.”⁶³

By changing the meaning of the Qur’an, these claimants of knowledge and excellence do not even feel the fear of Allaah in the slightest.

They do not change themselves but they do change the Qur’an!!

The knowledge of five hidden matters is not only limited to the Prophet sallallaahu alaihi wasallam, but many others from his Ummah are his partners in having this divine attribute. Accordingly, the Imaam of al-Barailwiyyah, Ahmad Raza Khan Barailwee quotes, “When the Day of Judgment will arrive, when and how much it will rain, what is in the womb of a mother, what will happen tomorrow, and where someone will die; all these five matters that are mentioned in the blessed verse, none from them were hidden from the Hazoor sallallaahu alaihi wasallam. And how can these things be hidden from Hazoor when all the seven Qutb from his Ummah have this knowledge and their rank is below Gauth. What can be said about the Gauth and what can one say about the one who is the Master of those who have passed, and those who are going to come, and all of the world and the one who is the reason for all things and all things are for (or from or due to) him (i.e. Messenger)?!”⁶⁴

Listen and contemplate further how the Shaytaan has deprived them of vision and wisdom in comparison to (that which) the Aayaat of the Qur’an (would have given them)!

They have named obeying the Shaytaan religion, and they themselves are stuck in the quicksand of misguidance, and have become a means of misguidance of many from the common folk. It is said, “Why should Hazoor sallallaahu alaihi wasallam not have knowledge of these five hidden matters? When, no one from the people of influence⁶⁵ from the Ummah of the Prophet can influence, unless he has the knowledge of these five matters. So O you deniers! Listen to this speech and do not belie the Awliyaa’ of Allaah.”⁶⁶

Analyze this! Hazoor sallallaahu alaihi wasallam is the possessor of hidden knowledge, and its proof is neither any Aayah of Qur’an nor any Hadeeth of the Prophet, but the proof and reason is that the Awliyaa’ have the knowledge of unseen and since Awliyaa’ have this knowledge, the Prophet sallallaahu alaihi

⁶² Khaalisul ‘Itiqaad, Barailwee p.14

⁶³ Taskeen alKhawatir , Kaazmi Barailwee p.52-53

⁶⁴ Khaalisul ‘Itiqaad p. 53-54

⁶⁵ [Translators Footnote] i.e. one who can influence the matters of the living from their graves, like, according to Barailwee’s , ‘Awliyaa who can help you from their graves are people of influence.

⁶⁶ Ibid. p.54, الدولة المكتة بالمادة الغييه p. 48

wasallam is the possessor of hidden knowledge. So these are the 'logical proofs' on which their foundation of beliefs are established!

و ان او هن البيوت لبيت العنكبوت

Listen to another 'proof'.

“We have seen such groups who have come to know where they (or someone) will die, and in pregnancy or before it they have found out what is in the womb of a woman, a boy or a girl. Say, even now do you not understand the meaning of Aayah or is there still some hesitation?”^{67, 68}

Meaning, even if it is manifestly clear in the Aayah that no one knows about these hidden matters except Allaah, but since there are some mystic people present from amongst the Barailwees who come to know about these things beforehand, one should accept without hesitation that this hidden knowledge is available to other than Allaah as well?! Even if it is necessary to change the understanding of Qur'an for this belief then it is permissible in the Madhhab of al-Barailwiyyah!?

If you still have some hesitation after these clear proofs then consider one more 'proof' (about their deviance)!

One of the Imaams of al-Barailwiyyah quotes, “I have heard many times from the Awliyaa' that it will rain the next day or in the night. So it rains, meaning it rains on the day that they had stated. And I have also heard from Awliyaa' informing of what is in the womb of a mother, a boy or a girl, and I saw with my own eyes that which occurred was which they had informed.”⁶⁹

If there are still some doubts, then listen to this tale so that after observing the Aayaat of Qur'an and the prophetic teachings, the turmoil that may have appeared in your 'Aqeedah can be corrected.

Jenab Ahmad Raza Barailwee writes, “One day Shaykh Makaaram⁷⁰ radiallaahuanhu said that soon three men will come here and they will die here. Such and such will (die) like this and such and such will (die) like this. Some time passed and the three men came and they died there along with dying in the same manner as he had described (summarized)”⁷¹

These are their false proofs which if not accepted, is (considered) audacity of the Awliyaa'. Using explicit lies, Jenab Ahmad Raza Barailwee attributes a lie to

⁶⁷ Khaalisul 'Itiqaad , Barailwee p.53 الكلمة العليا , Muraadabadi p.35

⁶⁸ [Translators Footnote] The Aayah the author mentioned couple of paragraphs back. “*And He is knowledgeable of all things*”

⁶⁹ الكلمة العليا p. 94-95

⁷⁰ [Translators Footnote] Some Sufi Saint.

⁷¹ Barailwee p.164 الحولته المكتمه بالمادة الغييه

Shaykh Jeelani rahimahullaah and writes that he often used to say, "The sun does not rise until it does gives Salaam to me. When a new year comes it gives Salaam to me and informs me of what will happen in it. When a new week comes it gives Salaam to me and informs me of what will happen in it. And when a new day comes it gives me Salaam and informs me of what is going to happen in it. I swear by the honor of my Lord, all Sa'eed⁷² and Shaqee⁷³ are presented to me. My eye is on the preserved tablet (meaning the preserved tablet is in my sight). I am immersed in the rivers by the Mushaahidah⁷⁴ and the knowledge of Allaah Azzawajal.

I am the love of Allaah on all. I am the deputy of the Messenger of Allaah sallallaahu alaihi wasallam and I am Hazoor's sallallaahu alaihi wasallam inheritor."⁷⁵

Consider another example of lies and slander. "Our Syed Gauthul 'Aazam sends Noor on Hazoor. If the Sharee'ah had not locked my tongue then I would have informed you of all that you eat and all that you have saved in your homes. For me you are like glass. I can see your Dhaahir (apparent) and Baatin (hidden)."⁷⁶

Another Barailwee follower says, "

دلوں کے ارادے تمہارے نظر میں عیاں
تم پر سب بیش و کم غوث اعظم

The hidden knowledge is not reserved only to certain selected 'Awliyaa', rather all Peers and Shuyookh posses it. Accordingly it is said, "A man is not complete until he knows his devotee's actions when he is in his father's loins, meaning unless he knows from 'Youmul Sat' in which loin he rested and when he moved up until Heaven or Hellfire was decided for him."⁷⁸

Listen to what Ahmad Raza Barailwee has to say, "The heart of a complete man is like a detailed mirror of the complete celestial and infernal worlds"⁷⁹

Meaning a complete man is knowledgeable of all the incidents and events in detail of this world and the hereafter. There is no incident that occurs in the skies and the earth that is hidden from his eyes. He knows all that is apparent and hidden.

⁷² [Translators Footnote] Urdu: Sa'eed (comes from Sa'd) : Fortunate

⁷³ [Translators Footnote] Urdu: Shaqee : Unfortunate, Destitute

⁷⁴ [Translators Footnote] Mushaahidah : literally means 'observation', also means 'to witness divinity'

⁷⁵ al-Aman wal 'Alaa, Barailwee p.109, also الكلمة العليا, Muradaabaadi p.67, Khaalisul 'Itiqaad, Barailwee p.49

⁷⁶ Khaalisul 'Itiqaad p.49

⁷⁷ Baaghe Firdaus, Ayoob Razvi Barailwee p.40

⁷⁸ الكلمة العليا Muraadabaadi p.79, Taskeen al-Khawaatir Kaazmi p.146, Jaa' al-Haq p.87

⁷⁹ Khaalisul 'Itiqaad: p.51

How sad is it that those who propagate and make famous this kind of filth and (with it) misguide the Muslims do not hesitate a bit when they attach the label of Islaam to themselves.

And it is further said, "He is not a man who is limited or imprisoned by such things as the Arsh and what is covered by its boundries, the skies, the heaven and hellfire. A man is one whose sight passes through all the worlds, that is without complete knowledge of the unseen, no one can be a Wali of Allaah."⁸⁰

Listen further, "The seven heavens and the seven earths encompassed by the sight of a complete Mu'min⁸¹ is like a ring in a desolate land."⁸²

Another Barailwee is on record, "A complete person is aware of the realities of things and for him Ghaib and Ghaib-al-Ghaib are opened up."⁸³

Many more stories and myths are found in their books by which they argue that nothing is hidden from Awliyaa'. They know all that is big and small. We will mention these stories in a separate chapter. Their books are filled with such stories as well (with) which (they) prove that even the animals and cattle of Awliyaa' had the knowledge the unseen!

(I pray that) Allaah protect us from such filth and 'Aqaa'id of Shirk, Aameen.

As far as the injunctions that found in the Qur'an and Sunnah are concerned then such beliefs are explicitly refuted.

Accordingly, Allaah says, "*And to Allaah belongs the unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allaah is Able to do all things.*" (Surah An-Nahl 16:77)

"With Him is (the knowledge of) the unseen of the heavens and the earth. How clearly He sees, and hears (everything)!" (Surah Al-Kahf 18:26)

"Verily, Allaah is the All-Knower of the unseen of the heavens and the earth. Verily! He is the All-Knower of that is in the breasts." (Surah Fatir 35:38)

⁸⁰ ibid.

⁸¹ [Translators Footnote] Mu'min: one who has Eemaan.

⁸² Khaalisul 'Itiqaad p.52

⁸³ Jaa' al-Haq p.85

"He (Allaah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), and they will never compass anything of His Knowledge." (Surah Ta-Ha 20:110)

Allaah commanded His Messenger (sallallaahu alaihi wasallam) to tell the people that, *"Say (O Muhammad): "I possess no power of benefit or hurt to myself except as Allaah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."* (Surah Al-A'raf 7:188)

"Say (O Muhammad): "I don't tell you that with me are the treasures of Allaah, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration." Say: "Are the blind and the one who sees equal? Will you not then take thought?"" (Surah Al-An'am 6:50)

Allaah warning His Prophet and informing the creation states the Prophet sallallaahu alaihi wasallam does not have knowledge of the unseen.

"O Prophet! Why do you ban (for yourself) that which Allaah has made lawful to you, seeking to please your wives? And Allaah is Oft-Forgiving, Most Merciful." (Surah At-Tahrim 66:1)

Allaah has negated knowledge of the unseen for the Prophet sallallaahu alaihi wasallam in this statement, *"And among the Bedouins round about you, some are hypocrites, and so are some among the people of al-Madinah, they exaggerate and persist in hypocrisy, you (O Muhammad) know them not, We know them."* (Surah At-Tawbah 9:101)

Allaah Ta'aala says, *"May Allaah forgive you (O Muhammad). Why did you grant them leave (for remaining behind, you should have persisted as regards your order to them to proceed on Jihaad), until those who told the truth were seen by you in a clear light, and you had known the liars?"* (Surah At-Tawbah 9:43)

Similarly Allaah negated the knowledge of the unseen from other prophets and said, *"On the Day when Allaah will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)? "They will say: "We have no knowledge, verily, only*

You are the All-Knower of all that is hidden (or unseen, etc.)." (Surah Al-Ma'idah 5:109)

Similarly Allaah has negated the knowledge of the unseen from the angels, *"They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."* (Surah Al-Baqarah 2:32)

Similarly, the incidents and events of the prophets and messengers are explicit proofs for the fact that they did not know the Ghaib (unseen) and the Seerah of the Prophet sallallaahu alaihi wasallam is also a proof for this. For example the incident of the seventy Qiraa' and the event of 'Arnain, and other than them. If one ponders over these incidents and their details then it becomes crystal clear that the knowledge of the unseen is limited to Allaah alone and in it He does not have any prophet or Wali as a partner.

But the Barailwee nation insists that all the prophets and the elders of religion (saints and Awliyaa) have a share in this attribute of Allaah and the one who does not hold this as his Aqeedah, then he is disrespectful to them. Even though Barailwees have tried to prove this point by some fictional stories that Ahmad Raza had fore-knowledge of his death.⁸⁴

To exaggerate regarding the prophets and Awliyaa and to prove those attributes and abilities for them that are specific to the Lord of the worlds is not to respect them but it is clear rebellion against the Qur'an and the Sunnah. Regarding this, the Messenger of Allaah sallallaahu alaihi wasallam said, *"Do not raise me above the rank that Allaah has given me."*⁸⁵

*"Do not exaggerate about me as the Christians exaggerated regarding 'Isa alaihissalaam."*⁸⁶

And when in Madinah, one small girl recited a poem that meant that amongst us is such a prophet who knows the incidents of the future, so after hearing this, the Messenger sallallaahu alaihi wasallam immediately corrected her and forbade her to repeat that poem and said *'No one knows the incidents of the future except Allaah'*.⁸⁷

Now you can decide if Allaah's Qur'an and the sayings of the Prophet sallallaahu alaihi wasallam is the truth or these guides of Barailwiyyah?

⁸⁴ Wisaaya Barailwee p.7

⁸⁵ Ahmad, Baiheeqi

⁸⁶ Majmu'ul Fawaa'id

⁸⁷ ibn Maajah

Before you decide, listen to what the mother of the believers, 'Aaishah radiallaahu anha said. She radiallaahu anha said, *"One who says that the Messenger of Allaah sallallaahu alaihi wasallam has knowledge of the unseen then he is a liar. No one has the knowledge of the unseen except Allaah."*⁸⁸

Now after listening to these Aayaat of the Qur'an and the Ahadeeth of the Prophet, and then the saying of 'Aaishah radiallaahu anha, if one still holds the belief that not only the prophets but the 'elders of the religion' (i.e. saints and 'Awliyaa) have knowledge of the unseen, then you can decide what relation can these beliefs have with the Islamic Sharee'ah?

The Issue of Humanness of the Messenger sallallaahu alaihi wasallam

Barailwees have many 'Aqaa'id that have no connection or relation with the Qur'an and the Sunnah. In spite of this they like to call themselves 'Ahlus Sunnah' and they do not hesitate a bit in it.

Accordingly they have the 'Aqeedah that the Prophet sallallaahu alaihi wasallam is a part of the Noor of Allaah. They remove him from the limits of humans and enter him into the creation of Noor (light).

This is an unintelligent and illogical 'Aqeedah and is outside the understanding of a common person. The Islamic Sharee'ah is simple and is easily understandable. It does not have any relation with such un-comprehensible and illogical 'Aqaa'id.

So in the Aayaat of the Qur'an, there is found evident clarification about the fact that he sallallaahu alaihi wasallam was a human, and it has also told us that the Kuffaar used to object to the past prophets and messengers, and one of the objections was that they used to say, how could Allaah appoint a human to be His translator (i.e. speak for Allaah) and put a crown of prophet-hood on him? It was necessary for this task that Allaah appoint someone from the creation of light and select an angel. So Allaah put the humanness of the prophets and messengers as a hindrance to the guidance of the Kuffaar.

So this is proven that the 'Aqeedah that any human cannot be a messenger is an 'Aqeedah of the Kuffaar. The difference is that the Kuffaar used to say that humanness is contrary to the messenger-ship and the mentor of al-Barailwiyyah has the 'Aqeedah that messenger-ship is contrary to humanness. Nevertheless both agree that humanness and messenger-ship cannot co-exist (in a single individual). Now analyze some Aayaat of Qur'an in this regard.

"And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allaah sent a man as (His) Messenger?"" (Surah Al-Isra 17:94)

⁸⁸ Bukhari, Kitaabat Tawheed.

Allah has refuted this idea and has said, *"Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.""* (Surah Al-Isra 17:95)

"They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority i.e. a clear proof of what you say)." (Surah Ibrahim 14:10)

The prophets recognizing their humanness refuted them.

"Their Messengers said to them: "We are no more than human beings like you, but Allaah bestows His Grace to whom He wills of His slaves."" (Surah Ibrahim 14:11)

Also, *"And put forward to them a similitude; the (story of the) dwellers of the town, when there came Messengers to them. When We sent to them two Messengers, they belied them both, so We reinforced them with a third, and they said: "Verily! We have been sent to you as Messengers." They (people of the town) said: "You are only human beings like ourselves""* (Surah Ya-Sin 36:15)

Allaah said regarding Fir'awn and his leaders, *"Then We sent Musa and his brother Haaron, with Our Ayaat and manifest authority to Fir'awn and his chiefs, but they behaved insolently and they were a people self-exalting (by disobeying their Lord, and exalting themselves over and above the Messenger of Allaah). They said: "Shall we believe in two men like ourselves""* (Surah Al-Mu'minun 23:45-47)

"But the chiefs of those who disbelieved among his people said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allaah willed, He surely could have sent down angels; never did we hear such a thing among our fathers of old. "He is only a man in whom is madness, so wait for him a while."" (Surah Al-Mu'minun 23:24-25)

"He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink." "If you were to obey a

human being like yourselves, then verily! You indeed would be losers.” (Surah Al-Mu'minun 23:33-34)

The people of Al-Aiyka similarly said to Shu'aib alaihissalaam, *“You are but a human being like us and verily, we think that you are one of the liars!”* (Surah Ash-Shu'ara 26:186)

Similarly, the Kuffaar of Makkah said to the Messenger of Allaah sallallaahu alaihi wasallam, *“those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad (sallallaahu alaihi wasallam)) more than a human being like you? Will you submit to magic while you see it?"*” (Surah Al-Anbiya 21:3)

Allaah replied to them (saying), *“And We sent not before you (O Muhammad (sallallaahu alaihi wasallam)) but men to whom We inspired, so ask the people of the Reminder [Scriptures - the Turaat, the Injeel] if you do not know.”* (Surah Al-Anbiya 21:7)

Allaah ordered his prophet sallallaahu alaihi wasallam to say to the people, *“Say (O Muhammad (sallallaahu alaihi wasallam)): "I am only a man like you. It has been inspired to me that your Ilaah is One Ilaah (i.e. Allaah).”*” (Surah Al-Kahf 18:110)

“Say (O Muhammad (sallallaahu alaihi wasallam)): "Glorified (and Exalted) be my Lord above all that evil they (polytheists) associate with Him! Am I anything but a man, sent as a Messenger?"” (Surah Al-Isra 17:93)

“Indeed Allaah conferred a great favor on the believers when He sent among them a Messenger (Muhammad (sallallaahu alaihi wasallam)) from among themselves.” (Surah Aali Imran 3:164)

“Verily, there has come unto you a Messenger (Muhammad (sallallaahu alaihi wasallam)) from amongst yourselves (i.e. whom you know well).” (Surah At-Tawbah 9:128)

He said, *“Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad) of your own, reciting to you Our Verses (the Qur'an).”* (Surah Al-Baqarah 2:151)

The Messenger of Allaah sallallaahu alaihi wasallam said regarding himself, "I am a human (man) just like you. I (also) forget like you forget."⁸⁹

Listen to the conclusion of 'Aaishah radiallaahu anha in this matter. "The Messenger of Allaah sallallaahu alaihi wasallam was from no other creation other than (from) humans (man). He used to wash his clothes, milk his goat and do his chores himself."⁹⁰

And Barailwee Khan Sahib himself has recorded a narration in his book where the Messenger of Allaah sallallaahu alaihi wasallam said, "A part of earth is present in everyone's navel with which he was created and in it he will be buried. I, Abu Bakr and Umar were created from the same earth and will be buried in it."⁹¹

These are the teachings of Qur'an and the sayings of the Prophet sallallaahu alaihi wasallam, in complete opposition to the 'Aqaa'id of the rejecters. The Barailwees could not reject the prophet-hood and messenger-ship of the prophets and messengers but following the Kuffar and Mushrikeen they rejected their humanness. Whereas to consider humanness incapable of prophet-hood is an insult to humanness, and after having this belief to also believe that humans are the 'best of the creation' does not mean anything. This is illogical that humans are the best from the creation and at the same time (are) incapable of prophet-hood. But since al-Barailwiyyah is the name of amalgam of such 'Aqaa'id that are twisted and against disposition that are out of the reach of a common man's understanding, you will commonly find such 'Aqaa'id amongst their followers. This belief is also from such 'Aqaa'id. The Barailwees consider the Prophet sallallaahu alaihi wasallam a part from the Noor of Allaah. Accordingly one of the Imaams of Barailwiyyah writes, "The Messenger is from the Noor of Allaah and all the creation is from his (i.e. the Messenger) Noor."⁹²

And it is also said, “

بے شک اللہ ذات کریم نے صورت محمدی کو اپنے نام پاک بدیع سے پیدا کیا اور کروڑہا سال ذات کریم اسی صورت کو دیکھتا رہا - اپنے اسم مبارک منان اور قاہر سے، پھر تجلی فرمایا اس پر اپنے اسم پاک لطیف، غافر سے

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The founder of Barailwiyyah himself wrote many treatises denying the humanness of the Messenger of Allaah sallallaahu alaihi wasallam. One of the

⁸⁹ Bukhari

⁹⁰ Shama'il Tirmidhi, Fathul Baari

⁹¹ Fataawa Afreeqah p.85 printed 1236 H.

⁹² Muwaaiz Na'eemiyyah, Ahmadyaar Barailwee p.14

⁹³ Fataawa Na'eemiyyah p.37

⁹⁴ [Translators Footnote] Translation of first part of sentence: No doubt Allaah created the form (or face) of Muhammad from his blessed name 'Badee'' and for millions of years He (i.e. Allaah) kept on looking at him (i.e. Muhammad).

treatise is called صلوة الصفا في نور المصطفى. He wrote its Khutbah in broken Arabic. Its mode of writing is strange and un-comprehensible. Its translation is something like this, "O Allaah, All praise is for you. You are the Noor (light) of Noors (lights). The first of the Noors and the last of the Noors. O the one for whom is the Noor, with whom is the Noor, from whom is the Noor, towards whom is the Noor and the one who Himself is Noor. Send praise, blessings and peace on the brilliant Noor whom you created from your Noor and then from his Noor created the rest of the creation and send peace on the Sha'aa (rays) of his Noor, on all of his companions and on his moons."⁹⁵

After this illogical and farfetched Khutbah he argued with another fictitious narration on another topic.

Attributing to Hafidh Abdur Razzaq he writes that he narrated a Hadeeth from Messenger of Allaah sallallaahu alaihi wasallam in 'Musnif Abdir Razzaq', "The Messenger of Allaah sallallaahu alaihi wasallam said to Jaabir radiallaahu anhu, 'No doubt, certainly Allaah created your prophet from Noor before He created the creation. The Noor of the Prophet sallallaahu alaihi wasallam with its divinely able Noor turned to wherever God wished. At that time the Lowh (preserved tablet) and the Pen, the heaven and hell, angels, skies and earth, sun, moon, men, nothing was present. (So) when Allaah intended to create the creation he split this Noor into four parts. With the first He created the Pen, with the second Louh, with the third 'Arsh, and He split the fourth into four parts..⁹⁶"

After quoting this fabricated Hadeeth he writes, "The Ummah has accepted this Hadeeth and the acceptance of the Ummah is that great thing after which there is no need for any chain (of narration), rather even if the chain is weak then it does not matter."⁹⁷

Which Ummah does Khan Sahib Barailwee intend by this Ummah?

If he intends by this (Ummah) people who are like him, the people of deviation and those who have gone astray then that is acceptable, but if he intends by them the scholars and those who are experts in Hadeeth, then it is not proven for them that they have accepted this Hadeeth, and who has said that if the Ummah has accepted a Hadeeth then there remains no need to check its chain?

This narration is in complete opposition to the injunctions in the Qur'an and the Ahadeeth of the Prophet and all the incidents and events refute this un-Islamic and illogical point of view. Because the Prophet was born in his father's, Abdullaah bin Abdil Mutallib, house like any other man, brought up in the arms of his mother Aaminah, drank Haleemah's milk, reared up in Abu Taalib's house, married to Khadijah radiallaahu anha and Hafsa radiallaahu anha and other

⁹⁵ Risaalah صلوة الصفا في نور المصطفى in Majmoo'ah Rasaa'il p.23

⁹⁶ ibid p. 33

⁹⁷ Risaalah صلوة الصفا في نور المصطفى in Majmoo' Rasaail.

wives. Then he spent the time of his youth in Makkah Mukarramah, migrated to Madinah. At his house his sons, Ibrahim, Qaasim, Tayyib and Taahir and his daughters, Zainab, Ruqaiyyah, Umm Qulthum and Faatimah were born. Abu Bakr and Abu Sufyaan were his fathers in law and Abu al'Aus, Uthmaan and Ali radiallaahu anhum were his sons in law. Hamzah and Abbaas were his uncles and Safiyyah and Arwee radiallaahu anhuma were his aunts and he had many other relatives.

In spite of all of this, how strange and illogical is the refusal (to believe) the humanness of the Messenger sallallaahu alaihi wasallam!

Is Islam the name of such contrary 'Aqaa'id and conjectures?

How will you convince the non-Muslims when you call them to these viewpoints and 'Aqaa'id?

With the propagation of such 'Aqaa'id, the religion of Islam will become un-comprehensible.

Actually, al-Barailwiyyah is in addition to being an amalgam of ignorance, in regard to this 'Aqeedah seems to be affected by Shia and Baatinee religions. The strange interpretations and the 'Aqaa'id of transmigration and metempsychosis or reincarnation have come from the Jews and Greek philosophy and then transferred to Sufiyyah and al-Barailwiyyah. Now listen to their text and writings.

They write regarding the Messenger of Allaah sallallaahu alaihi wasallam, “

نیست او خدا لیکن از خدا جدا جدا یم نیست
”مظهر صفات الله شاه جال نواز آمد

At another place it is said, “

از تو پیدا دانش از تو پویدا عرش و کرسی
”از تو حوا از تو آدم صلی الله علیه و سلم

That means Aadam, Hawa, Jinn and humans, Arsh and Kursee, all things are a part of the Noor of Muhammad. Baatiniyyah and Greek philosophy is clearly evident in this 'Aqeedah. Jenab Barailwee says, “The angels are created from the Noor of the Messenger because the Messenger of Allaah sallallaahu alaihi wasallam says, ‘Allaah has created all things from my Noor.’”⁹⁹

He also writes, “At the time of the creation there is only one self, Mustafaa and on everything exists the bounty of its (or his) reflection. In the universe, the Noor of Ahmad is bright like the sun (or is the truth) and all the worlds are its mirror, and

⁹⁸ Deewaan Deedar Ali p.41

⁹⁹ صلوة الصفا في نور المصطفى in Majmoo' Rasail v.1 p.37

in the creation, the Noor of Ahmad is the sun (or is truth) and everything is its crystal (or glass)".^{100,101}

Each and every word in this narrative is clarifying that this 'Aqeedah is taken from Greek philosophy and Baatiniyyah and is a form of (the 'Aqeedah of) Wahdatul Wujood. It has no relation (whatsoever) with the religion of Islaam.

Listen to another narrative from Jenab Barailwee, "Initially (in the creation) the world of Noor was in need of Muhammad sallallaahu alaihi wasallam that if he was not, then there would have been nothing. All things are in need of him in their existence. If today he is removed (from their midst), then immediately all the worlds will be completely destroyed. When he was not then there was nothing and if he is not then there will be nothing."¹⁰²

Consider, how far are these 'Aqaa'id from the Qur'aanic descriptions. There are no Aayaat of the Qur'an where these kinds of hidden descriptions and philosophical ideas and viewpoints exist, but if you remove these kinds of 'Aqaaid then Barailwiyyah will 'immediately be completely destroyed'.

Ahmad Raza Khan Barailwee writes in another introduction of his treatise, "All praise belong to Him who created the Noor of the Prophet before creating all things. Then He created the 'Maqaam-e-Anwaar' from the rays of his manifestation. He sallallaahu alaihi wasallam is the Noor of Noors. All the suns and moons take their light from him that is why Allaah named him 'Noor' and 'Siraaj Muneer'. If he was not there then the sun would not have given light. There would have been no distinction between the day and the night and the times of Salaah would not have been known."¹⁰³

See how the distortion of the words has been made the foundations of these 'Aqaa'id. Quoting further, "The Messenger sallallaahu alaihi wasallam would not cast his shadow on the ground and he was pure Noor. When he would walk in the sun or the moonlight then his shadow would not be seen."¹⁰⁴

Listen to some of his couplets, "

You are the shadow of Noor All parts of you are of Noor
There is no shadow of shadow nor is there a shadow of Noor
From your pure lineage is each and every child from Noor
You are pure Noor and all of your family is from Noor."¹⁰⁵

¹⁰⁰ ibid p.20

¹⁰¹ [Translators Footnote] The original text is very fragmented here. So the translation is approximate.

¹⁰² ibid

¹⁰³ نفي النفي عن انوار نبوره كل شي بريلوي in Majmoo' Rasaa'il p.199

¹⁰⁴ ibid p.202

¹⁰⁵ نفي النفي عن انوار نبوره كل شي بريلوي in Majmoo' Rasaa'il p.124

Meaning not only have they denied the Prophet's sallallaahu alaihi wasallam humanness but all of his children have been declared a creation of Noor.

Because of these Baatinee (hidden) 'Aqaa'id the 'Aqeedah of transmigration has penetrated amongst them and on this basis they have mocked the religion of Islaam by entering into the 'Aqaa'id of Islaam the 'Aqaa'id of Jews and Christians. Accordingly, a Barailwee poet says, “

The one who was Mustawee¹⁰⁶ upon Arsh as Khudaa¹⁰⁷
Came down in Madinah as Mustafaa”

After describing the human attributes of the Messenger of Allaah sallallaahu alaihi wasallam no one can understand the Messenger as being Noor. Admitting the un-comprehensible nature of this viewpoint, one of the followers of al-Barailwiyyah writes, “Allaah has not described the nature of the Messenger sallallaahu alaihi wasallam as being of Noor and neither can we understand it. So it is necessary to believe in it without thinking or understanding.”¹⁰⁸

Meaning there is no need to use the intellect, or understanding, or thinking or deliberation because if some thought is given to it, then the whole structure of al-Barailwiyyah can be demolished. To keep it established, the ban on thinking and pondering is from the requirements of al-Barailwiyyah.

In complete distortion of the Aayaat of the Qur'an, the Barailwees write, “What is understood by the word 'Qul' (Say) is that it is permissible only for the Prophet to say 'Bashar Mithlukum' (human like you) ”¹⁰⁹

Now who will ask him that the word 'Say' has also come in the Aayah, 'innamaa ilaahukum ilaahun waahid', so does this mean the statement 'Your lord is one Lord' is restricted only to the prophet?

They say, “To say 'Bashar' (human) is a saying of Kuffaar.”¹¹⁰

If this is the saying then, refuge is sought Allaah, what is the understanding of this Hadeeth of Bukhaari where Aa'ishah radiallaahuAnhu said that the Messenger sallallaahu alaihi wasallam was Bashar (human)?¹¹¹

May Allah preserve us from these deviant ideas. Aameen

The Issue of 'Haazir wa Naazir'

¹⁰⁶ [Translators Footnote] Mustawee: [Arabic: Istiwaa]

¹⁰⁷ [Translators Footnote] Khudaa: a persion root word used in Urdu for Lord, Allaah.

¹⁰⁸ Man Huwa Ahmad Raza Barailwee al-Hindee, Shujaa'at Ali Barailwee, p.39

¹⁰⁹ Mawa'iz Na'eemiyyah, Ahmadyaar Gujraati p.115

¹¹⁰ Fataawa Razwiyyah, Barailwee v6p.143, Mawaa'iz Na'eemiyyah p.115

¹¹¹ The Hadeeth has preceded

It has preceded in previous pages that the Barailwee principles and beliefs are far away from intelligence and surpass the human understanding. From these 'Aqaa'id is the belief that the followers of al-Barailwiyyah say that the Prophet sallallaahu alaihi wasallam is Haazir (present) and Naazir (spectator, i.e. one who sees) everywhere and can be present at more than one place at a same time with his body.

Not only is this belief based on complete opposition to the Book and the Sunnah but is also void of wisdom, understanding, intellect and prudence. The Islamic Shar'eeah is free and pure from such false and Hindu beliefs.

Barailwees have the belief, "There is no time and place free from the Messenger sallallaahu alaihi wasallam"¹¹²

"This matter is not far from the blessed ability and the prophetic Noor of the master of the worlds sallallaahu alaihi wasallam that at one time, in the east and the west, the north and the west (some words unclear) (he) can be present in numerous distant places with his blessed Ba'eenah existence or blessed likeness of his body and bestow by his appearance, the Ziyaarah and a mercy to the eyes, to his trusted friends."^{113,114}

Meaning that it is not an improbable matter that the Messenger sallallaahu alaihi wasallam can be present with his body at innumerable places at one time.

This 'Aqeedah is far from the Book and the Sunnah, Islamic Sharee'ah, the statements of Allaah and the Messenger, and intellect and understanding. Yes, it is a different matter if this may not be an 'improbable matter' in the Sharee'ah and the self invented philosophy of the Imaam of Barailwiyyah, Jenab Ahmad Raza Khan Sahib Barailwee.

Another Barailwee follower quotes, "The Awliyaa of Allaah can be present at many places in one time and they can have many bodies at the same time."¹¹⁵

Meaning if this is possible for the Awliyaa then how can it not be possible for the Prophet sallallaahu alaihi wasallam?

"The Messenger sallallaahu alaihi wasallam has the authority to roam around the world with the souls of his companions. Many Awliyaa of Allaah have seen him."¹¹⁶

¹¹² Taskeen al-Khawaatir in Mas'alah al-Haazir wal-Naazir, Ahmad Saeed Kaazmi p.85

¹¹³ ibid p.18

¹¹⁴ [Translators Footnote] This paragraph is approximate (but close) translation. (Some of) The words and language used in the quotation were a bit obscure, and could not be found in Urdu or Arabic dictionaries. Read the next paragraph by the Shaykh where he summarizes what is found in this quote.

¹¹⁵ Jaa' al-Haq p.150

¹¹⁶ ibid. p.154

The claim and proof have been mentioned together!

The claim is that the Prophet sallallaahu alaihi wasallam can be present at many places with his companions and the proof is that many Awliyaa have seen him!

“To supervise the actions of his Ummah, to seek forgiveness for their sins, to supplicate that calamities be removed from them, to travel in (all) directions of the earth, to bless it and if some righteous one dies from them, then to go to his funeral, these are his sallallaahu alaihi wasallam avocations (hobbies).”¹¹⁷

Now listen to what Ahmad Raza says about the righteous, “He was asked that, is it possible for the Awliyaa to be present at one time in a few places? He replied, ‘If they wish then they can accept the invitation from ten thousand places in ten thousand cities.’”¹¹⁸

He quotes about the Messenger of Allaah, “The blessed soul of the Messenger sallallaahu alaihi wasallam is present in every Muslims home in the world.”¹¹⁹

A disciple of Ahmad Raza writes, “The pure vision of the Messenger sallallaahu alaihi wasallam is on each and every minute thing in the world at all times, and he presents himself in the gatherings of Salaah, recitation of Qur'an, Milaad and Na'at Khwaani¹²⁰, and especially in the burials of the righteous, he is present with his body.”¹²¹

Who knows from where the Barailwees adopt these lowly teachings?

The same Barailwee disciple writes further down, “The Messenger sallallaahu alaihi wasallam witnessed the creation of Aadam alaihissalaam. Him being honored as well as him being removed from Jannah on his error and thereafter his repentance being accepted and all later incidents which occurred with him. He sallallaahu alaihi wasallam saw the creation of Iblees and whatever happened (or will happen) with him. And when the eternal attention of the soul of Muhammad diverted from Aadam then from him¹²² occurred forgetfulness and its results.”¹²³

Meaning the Messenger sallallaahu alaihi wasallam was Haazir and Naazir even before he was sent to this world!

¹¹⁷ Jaa' al-Haq, Gujraati Barailwee, p.154

¹¹⁸ Malfoozaat p.113

¹¹⁹ Khaalis al-'Itiqaad p.40

¹²⁰ [Translators Footnote] Na'at Khawani: a gathering where Anasheed are recited.

¹²¹ Ibid. p.156

¹²² [Translators Footnote] It is not clear to whom is this 'him' referring to.

¹²³ Jaa al-Haq p. 155

“The people of Allaah often observe (or see) the manifestation of the Messenger sallallaahu alaihi wasallam with their bodily eyes while they are awake.”¹²⁴

And in another place he writes, “People of insight see the Messenger sallallaahu alaihi wasallam even in their Salaah.”¹²⁵

Listen further. He quotes, “The Messenger sallallaahu alaihi wasallam is alive with his blessed body and holy soul. And no doubt, he roams around the corners of the earth and the worlds of the angels. And the Messenger is in the same form (or appearance) as he was before his death and nothing of him has changed. Indeed the Prophet sallallaahu alaihi wasallam is hidden from the apparent (or human) eyes like the angels are hidden, even though they all are alive along with their bodies. When Allaah wants to bestow honor and grace upon someone by showing him the manifestation of the Prophet sallallaahu alaihi wasallam then He removes the Hijaab from him, and that person sees the Prophet in the form in which he is now.”¹²⁶

Jenab Ahmad Raza Barailwee says, “That, Krishan Kanhaiyya¹²⁷ was a Kaafir and he would manifest himself at hundreds of places at once. What is the wonder if Fatah Muhammad¹²⁸ can appear at many places at one time! Do you wonder that the Shaykh was at one place and at other places were only examples? God forbid! But the Shaykh himself was present at (all) those places. Hidden secrets are beyond the apparent sense, comparison of meditation and deliberation is improper.”¹²⁹

Subhaan Allaah!

There is no proof or Aayah for the claim nor any Hadeeth. The proof is that if Krishan Kanhaiyya in spite of being a Kaafir can manifest himself at hundreds of places, then how is it not possible for the Awliyaa to manifest themselves at just a few?

This strange manner of arguing is a specialty of al-Barailwiyyah. Analyze this statement of the Imaam of al-Barailwiyyah also, “Hidden secrets are beyond the apparent understanding. Comparison of meditation and deliberation is improper.”

This is that fine argument that cannot be explained!?

¹²⁴ Taskeen al-Khawaatir p.18

¹²⁵ ibid. p.16

¹²⁶ Taskeen al-Khawaatir p.18

¹²⁷ [Translators Footnote] Krishan : One of mythological Hindu gods.

¹²⁸ Name of some unknown saint.

¹²⁹ Fataawa Razwiyyah v.6 p.142, ibid Malfoozaat p.114

A follower of the Imaam of al-Barailwiyyah is on record, "The Messenger sallallaahu alaihi wasallam was Haazir (present) from the time of Aadam alaihissalaam till his bodily existence."¹³⁰

Compare these 'Aqaa'id of Barailwees with the sayings of Allaah. Allaah says, "And you (O Muhammad) were not on the western side (of the Mount), when We made clear to Moosa the commandment, and you were not among those present." (Surah Al-Qasas 28:44)

"And you (O Muhammad) were not a dweller among the people of Madyan, reciting Our Verses to them. But it is We Who kept sending (Messengers)." (Surah Al-Qasas 28:45)

"And you (O Muhammad) were not at the side of the Toor (Mount) when We did call,[it is said that Allaah called the followers of Muhammad, and they answered His Call, or that Allaah called Moosa (Moses)]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition." (Surah Al-Qasas 28:46)

After narrating the story of Maryam, He said to the Prophet, "You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed." (Surah Aali Imran 3:44)

"This is of the news of the unseen which We reveal unto you (O Muhammad), neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the Muttaqoon." (Surah Hud 11:49)

"This is of the news of the Ghaib (unseen) which We reveal by Inspiration to you (O Muhammad). You were not (present) with them when they arranged their plan together, and (also, while) they were plotting." (Surah Yusuf 12:102)

Allaah, the Most High, says when he narrates the Messenger's sallallaahu alaihi wasallam journey from Masjidul Haram to Masjidul Aqsa, "Glorified (and Exalted) be He (Allaah) Who took His slave (Muhammad) for a journey by night from al-Masjid al-Haraam (at Makkah) to the

¹³⁰ Jaa' al-Haq p.163

farthest mosque (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muhammad) of Our Ayaat. Verily, He is the All-Hearer, the All-Seer.” (Surah Al-Isra 17:1)

Meaning, if the Messenger was Haazir and Naazir then what was the need for him to travel on Baraaq till Masjid al-Aqsa, he would have already been present there!?

Allaah, the Most High says, *“If you help him (Muhammad) not (it does not matter), for Allaah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad and Abu Bakr) were in the cave, and he (sallallaahu alaihi wasallam) said to his companion (Abu Bakr): ‘Be not sad (or afraid), surely Allaah is with us.’”* (Surah At-Tawbah 9:40)

“And Allaah has already made you victorious at Badr, when you were a weak little force. So fear Allaah much that you may be grateful.” (Surah Aali Imran 3:123)

“(And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you.” (Surah Al-Anfal 8:42)

“Indeed, Allaah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad) under the tree.” (Surah Al-Fath 48:18)

“Certainly, you shall enter al-Masjid al-Haraam; if Allaah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear.” (Surah Al-Fath 48:27)

These Aayaat prove that the Aqeedah of one being present at more than one place at one time is not correct. The meanings of the Qur'anic Aayaat conflict with these un-Islamic philosophies. The Messenger of Allaah sallallaahu alaihi wasallam and his companions used to have a single existence (i.e. at one time they could be present only at one place), and when they were present in Madinah they were not present in Badr, otherwise to travel towards Badr would not mean anything. Similarly until Makkah was not conquered they were not present in Makkah (while they were in Madinah as well).

In addition to these Aayaat, the facts and actual incidents also refute this belief. When the Messenger sallallaahu alaihi wasallam used to be in his chamber, his

companions used to wait for him in the Masjid. If he was Haazir and Naazir then his companions waiting for him holds no meaning?

Similarly when he sallallaahu alaihi wasallam was present in Madinah, he was not in Hunayn. When he was in Tabuk (at that time) he was not in Madinah, and when in Arafah, he was not in Makkah nor in Madinah.

But the Barailwees bypassing all these Aayaat and clear and explicit facts and incidents have the Aqeedah that the Messenger sallallaahu alaihi wasallam is present at all places at all times.¹³¹

He also says, "The Messenger sallallaahu alaihi wasallam knows Allaah and also he completely and perfectly knows all the conditions of all that exists and the creation. Nothing is hidden from the Messenger from the past conditions or the condition of anything in the future."¹³²

He writes in another place, "The Messenger sallallaahu alaihi wasallam sees all the world with his blessed eyes (or sight)."¹³³

Jenab Barailwee writes, "Neither is the Prophet sallallaahu alaihi wasallam far from anyone nor is he un-informed."¹³⁴

And he is also on record, "There is no difference between the life and death of the blessed Prophet sallallaahu alaihi wasallam in the fact that he is seeing his Ummah and he recognizes the conditions, intentions, plans and fears of their hearts, and all this is (bright and) clear to him and there is nothing concealed in it."¹³⁵

He writes in another place, "The Prophet sallallaahu alaihi wasallam is Haazir and Naazir, he is observing whatever has happened and whatever will happen in the world. He is present at all the places and he is seeing all things."¹³⁶

Not only are the prophets and Awliyaa partners in this divine attribute but the Imaam of al-Barailwiyyah, Ahmad Raza is also a partner in it. As one of his followers writes, "Ahmad Raza is present amongst us today also. He can come and help us."¹³⁷

These are the Barailwee Aqaaid and thoughts that have no relation with the religion or intellect.

¹³¹ Taskeen al-Khawatir fee Maslatal Haazir wal Naazir, Ahmad Sa'eed Kaazmi p.5

¹³² ibid. p.39

¹³³ ibid. p.90

¹³⁴ Khaalisul 'Itiqaad p.39

¹³⁵ ibid. p.46

¹³⁶ Khaalisul 'Itiqaad, Barailwee p.46

¹³⁷ Anwaar Raza p.246

The religion of Allaah is in complete agreement with the intellect and natural disposition. Allaah, the Most High says, *“Say (O Muhammad): ‘This is my way; I invite unto Allaah with sure knowledge, I and whosoever follows me (also must invite others to Allaah) with sure knowledge. And Glorified and Exalted be Allaah. And I am not of the Mushrikoon (polytheists).”* (Surah Yusuf 12:108)

“And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqoon (the pious - see V.2:2).” (Surah Al-An'am 6:153)

“Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)?” (Surah Muhammad 47:24)

Is there anyone who considers, who will think and ponder, and is there anyone who deliberates who will reflect!

After so much conflict and incompatibility between their beliefs and the Book and the Sunnah, there is no room left to deny that the Sharee'ah of Allaah and the Barailwee ways and standpoints are completely different. There is no likeness between them. May Allaah grant everyone the Tawfeeq to guidance. Aameen.

[In the next chapter the author will shed some light on the corrupt Barailwee teachings, inshaAllaah]



Chapter 3: Barailwee Teachings

Shaykh Ihsaan Ilaahi Zaheer

Barailwiyyah, History and Aqeedah

Produced By: Waseelatus Salafiyyah

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Preface

We would like to inform the readers that the work presented in this translation should not be used except to learn the refutation upon the deviant Sufi sect al-Barailwiyyah. As for some of the names mentioned in the work then their mention is not an automatic Tazkiyyah for them, as their condition for the most part is unknown and due to the lack of resources to investigate them as well as it being outside the scope of this work detailed explanations cannot be provided.

However it should be known that Shaykh Ihsaan Ilaahi Zaheer was very severe in refuting the Ahlul Bid'ah, such as the Barailwees and the Raafidah and their likes. And we pray that Allaah reward him for his relentless efforts and forgive him his shortcomings.

Barailwee Teachings

Barailwees have certain special teachings as they have certain special beliefs, which circulate around the intellect, earning of livelihood, and eating and drinking. In the Barailwee Madh'hab, many Masaa'il have been laid down only for the purpose of entrapping the common masses and establishing their business of eating and drinking. The Barailwee Mulla's have laid down newly innovated Masaa'il and new Bid'aat and have made the religion such a profitable trade that does not even require any initial investment.

Barailwees ordered the building of tombs and made themselves their custodians. In the name of Nazar and Niyaaaz¹ the ignorant masses have given up hoards of wealth (to them). They started collecting it and came to be known amongst the wealthy and the rich.

These people, who suck the blood from the poor, and who live on the wealth given as Nazar and Niyaaaz, are the traders of religion and devotees of the world. No community can be called an Islamic community until they are aware of the Tawheed of Allaah. Up until there are present in Pakistan² these centers of Shirk and Bid'aat and their custodians, devoid of sense of modesty and honor, the dream of establishing an Islamic system cannot be interpreted.

Up until these, who have their eyes on the pockets of their followers, the greedy Peers and Mashaykh, will continue to preach the slavery of a man to a man, our society will not get acquainted with the glory of Tawheed, and up until the demands of Tawheed are not established on a society, the challenge of atheism and lack of religious awareness³...

To stop the flood of atheism and lack of religious awareness, the chains of slavery of mankind will have to be smashed and Tawheed will have to be preached to the people of the society.

O Allaah! Alas! To dance at the tap of drums in the name of Qawwali⁴, beseeching while dancing and making immoral actions, and asking while holding the corners of a green sheets and offering it to graves, naming ludicrous stories and fables as Karamaat⁵, and inventing customs for (gatherings of) eating and drinking.

When the young generation thinks that this is religion then they become the target of the web of disbelief and lack of religious awareness.

¹[Translators Footnote] Nazar: Vows, Niyaaaz: offering

²[Translators Footnote] as well as in India, Sri Lanka, Bangladesh and surrounding areas.

³[Translators Footnote] A word seems to be missing here.

⁴[Translators Footnote] Qawwali: singing, normally religion related songs very famous in Pakistan and Indian subcontinent

⁵[Translators Footnote] Karamat: p. Karamaat, an unusual feat, something like but less than a miracle.

(May) these Mullas and Peers be forsaken, who busy themselves in the worldly business in the name of religion and breach the limits of Allaah. This disgrace of grave worshipping, these yearly anniversaries and fairs, these eleventh (day mourning)⁶, Qul and Fortieth (day mourning), these (actions) have no relation with Islaam. These are only lowly means to collect the wealth of this world, but who will make these mystic Mashaykh and Peers understand!

These people blindfold the common masses and disgrace themselves in this world as well as spoil their hereafter. They insult those who stop them or restrain them from these actions and call them names like 'Wahhabi' and 'those who insult 'Awliyaa'. They criminalize looking into their books⁷ and sitting with them⁸. Such that people may not be affected by their speeches and advices and come to realize the correct path and their business may come under harm!

Let us now analyze the teachings of Barailwiyyah and try to balance them with the Book and the Sunnah, as well as with the teachings of Hanafi Fiqh, such that it may be known that their ideas and teachings do not have any link with the Book and the Sunnah nor with the Hanafi Fiqh.

Ahmadyar Gujrati writes, "In honor of the dead it is permissible in Sharee'ah to build their graves."⁹

Also, "It is permissible to build buildings over the graves of scholars, 'Awliyaa and the righteous if their intent is to raise their honor and excellence with people and such that people do not consider the person in the grave as someone worthless."¹⁰

Whereas there is clarity in the Hadeeth, "*The Messenger of Allaah forbade marking the graves, and to cement them and to build tombs over them.*"¹¹

Similarly the Messenger of Allaah sallallaahu alaihi wasallam commanded Ali radiallaahu anhu to level all tall graves.¹²

Amr bin al-Haarith radiallaahu anhu narrates from Thamamah radiallaahu anhu that he said, '*One of our companions died in Rome so Fudhalah bin Ubaid radiallaahu anhu commanded to level the grave with the ground and said that he heard the Messenger of Allaah commanding with that command.*'¹³

⁶[Translators Footnote] Eleventh: as in mourning on the 3rd, 4th, 7th or 11th day of someone's death.

⁷Refer to Fataawa Razwiyyah v.4 p.54

⁸Refer Maahee adh-Dhalaalah in Fataawa Razwiyyah v.5, p.89

⁹Jaa' al-Haq by Ahmadyar p.282

¹⁰Ibid p.285

¹¹Narrated by Muslim, Tirmidhi, Nisaa'ee, Ahmad, Haakim and Baihaakee

¹²Ibid.

¹³Narrated by Muslim

Now analyze the texts from Hanafi Fiqh.

“It is prohibited to strengthen (or cement, reinforce) the graves.”¹⁴

Imaam Muhammad bin al-Hasan was asked if it was disapproved to strengthen the graves? So he replied in affirmative.¹⁵

Imaam Sarkhasi says in al-Masboot, “Do not reinforce the graves because its forbiddance is proven from the Messenger of Allaah sallallaahu alaihi wasallam.”¹⁶

Qadhi Khan says in his Fataawa, “The graves should not be strengthened and neither should tombs and structures be built over them because its negation has been related from Abu Haneefah.”¹⁷

Imaam Kasaani says, “It is detestable to strengthen the graves and Imaam Abu Haneefah considered it detestable to build tombs and similar structures over the graves. It contains wastage of wealth. Whereas there is no harm in sprinkling of water over the grave but it is related from Imaam Yusuf that even sprinkling of water is detestable because the grave cements due to it.”¹⁸

Similar texts are recorded in many estimable Hanafi Fiqh books. For example, Bahr ar-Raiq¹⁹, Badai' as-Sinaai²⁰, Fat'hul Qadeer²¹, Radul Muhtar Ala Darrul Mukhtar²², Fataawa Hindiya²³, Fataawa Bazaaziyyah²⁴, and Kanzad Daqaiq²⁵, and others.

Qadhi Ibrahim Hanafi says, “It is mandatory to level those tombs that have been constructed over the graves, because they have been constructed in opposition and disobedience of the Messenger of Allaah sallallaahu alaihi wasallam. And that structure that has been built upon disobedience of the Messenger of Allaah then its leveling is more important than leveling of Masjid Diraar.”²⁶

The Messenger of Allaah sallallaahu alaihi wasallam has said, “*May Allaah's curse be upon the Jews and the Christians, they made the graves of their*

¹⁴Kitaab al-Athaar by Imaam Muhammad

¹⁵Kitaab al-Asl v.1 p.422 by Imaam Muhammad

¹⁶Al-Masboot by Imaam Sarkhasi v.2, p.26

¹⁷Fataawa Qadhi Khan, v.1 p.194

¹⁸Badai' as-Sinaai' by Imaam Kasaani v.1 p.320

¹⁹v.2, p.209

²⁰v.1, p.320

²¹v.1, p.472

²²v.1, p.201

²³v.1 p.122

²⁴v.4, p.81

²⁵p.50

²⁶Majaalis al-Abraar by Qadhi Ibrahim p.129

prophets places of worship.”

These are the clear texts from the Book and the Sunnah and the Hanafi Fiqh but the Barailwees insist that to cement the graves and to build tombs over the graves is necessary.

Jenab Ahmad Raza Khan Barailwee says, “Building tombs and similar structures is necessary such that the blessed graves are distinguished from the common graves and people develop greatness and magnificence towards them.”²⁷

(They consider it) permissible to offer Chadar²⁸ and light candles.

“If people see cloth or turbans on a grave, then the people should consider it a grave of a Walee and refrain from being in its contempt, such that humility and respect appears in the hearts of the unmindful visitors of the grave, and we have already mentioned that the souls of the Awliyaa are present near these graves.”²⁹

He also writes, “It is permissible to light up candles in honor of the graves such that people know that the grave belongs to some righteous one and can receive some blessing from it.”³⁰

Another Barailwee scholar is on record, “If there is a grave of a Wali, then for the honor of his soul and for announcing the fact that the grave belongs to a Wali, such that the people can benefit from its blessings, it is permissible to light lamps (near it).”³¹

These are the Fataawa of the Barailwee seniors, but the Ahaadeeth have come with its clear prohibition. It is narrated from Abdullaah bin Abbaas radiallaahu anhu, that the Messenger of Allaah cursed the women who visit the graves, those who build the structures over the graves and those who light up lamps or candles upon the graves.³²

Mulla Ali Qari al-Hanafi writes, “The prohibition of lighting up lamps upon the graves has come because it is from the wastage of wealth, and because in them are the signs of Hellfire and because it contains glorification of the graves.”³³

Qadhi Ibrahim writes mentioning the foundations of those who worship graves, “Nowadays some deviant people have started making Hajj of the graves and have

²⁷Majaalis al-Abraar by Qadhi Ibrahim p.129

²⁸[Translators Footnote] Chadar: literally 'a sheet'. Here a sheet, normally made of shiny green, red and golden cloth, with Qur'anic Aayaat written or embroidered on them, or made of flowers or other decoration. This Sheet is then laid over the grave as an offering.

²⁹Majaalis al-Abraar by Qadhi Ibrahim p.71

³⁰Bareeq al Minaar baShamu'ul Mazaar, Fataawa Razwiyyah v.4 p.144

³¹Jaa' al-Haq by Ahmadyar Gujrati

³²Narrated by Abu Dawood, Tirmidhi and Nisaa'ee

³³Marqaah by Mulla Ali Qari v.1 p.470

established manners (or rituals) for it. And from those matters that oppose the religion and Sharee'ah is that people express helplessness and humility near the graves, and light lamps upon them. To offer Chadar upon the graves, to assign a guard for them, to kiss them and to seek provision and children near them, all these matters have no proof from the Sharee'ah Islamiyyah.”³⁴

Ahmadyar himself has quoted in Fataawa Aalamgeeri that, “It is an innovation to light candles upon the graves.”

Similarly it is mentioned in Fataawa Bazaaziyyah, “Taking lamps to the graveyards is an innovation. It does not have any basis.”³⁵

Ibn Aabideen says, “To take vows of oil (lamps) or candles upon the graves is falsehood.”³⁶

Allamah Haskafi al-Hanafi says, “Those offerings and vows that are taken by the masses upon the graves, be they in the form of cash or oil, then upon consensus it is falsehood and forbidden.”³⁷

It is mentioned in Fataawa Aalamgeeri, “Lighting of the graves is from the customs of Jaahiliyyah.”³⁸

Allamah Aaloosi al-Hanafi says, “It is necessary to remove the lamps and candles from the graves. No such offering is permissible.”³⁹

Similarly, “It is not correct to cover the graves with Chadar or its likes.”⁴⁰

Also, “All this is falsehood. One should stay away from such things.”⁴¹

Also, “Lighting of the lamps and offering of the Chadar is forbidden.”⁴²

The scholars of Hanafiyyah say regarding Ali radiallaahu anhu, “that whenever he passed by any grave that was covered with any cloth or its like, he forbade it.”⁴³

All these innovations have no basis in Sharee'ah nor is it proven from the first generations. If there were any religious benefit in them then we would have found the companions and the Taabi'een acting upon it. Rather the Messenger of Allaah

³⁴Majaalis al-Abraar p.118

³⁵Jaa' al-Haq p.302

³⁶Rad al-Mahtaar by ibn Aabideen Shaami v.2, p.139

³⁷Darral Mukhtar by Haskafi v.2, p.139

³⁸Fataawa Aalamgeeri v.1, p.178

³⁹Ruh al-Ma'aani v.15, p.219

⁴⁰Fataawa Mataalib al-Mumineen

⁴¹Fataawa Azeziyyah p.9

⁴²Fataawa Shah Rafeeddeen p.14

⁴³Mataalib al-Mumineen

sallallaahu alaihi wasallam had supplicated, “O Allaah, do not make my grave a gathering place such that it is worshipped.”⁴⁴

Barailwees have invented many innovated customs like Urs⁴⁵, gatherings of Milaad⁴⁶, the vows of Faatiha, Eleventh⁴⁷ and Fortieth⁴⁸, and others such that they can make arrangements for their continuing supply of food. So they write, “Awliyaa are the doors of Allaah's Mercy. Mercy is received from doors. In Qur'an it is said, 'At that time Zakariyaa invoked his Lord..'’⁴⁹. So it is known that Zakariyaa supplicated for a child in front of Maryam⁵⁰, meaning to supplicate in front of a Waliyyah is acceptable.”⁵¹

Also, “Urs at the graves is from the means to serving the Awliyaa, and it is respecting the signs of Allaah and it contains enormous benefit.”⁵²

Another devotee of Ahmad Raza Sahib says, “To have Urs and to recite Faatiha at the grave of the Awliyaa are from means of blessings. Indeed the Awliyaa of Allaah are alive in their graves and their strength increases after they die.”⁵³

Na'eemuddeen Muraad'aabaadi writes, “To celebrate Urs, and to light up at this celebration, to arrange food is proven from Sharee'ah⁵⁴ and is a Sunnah of the Messenger of Allaah sallallaahu alaihi wasallam.”⁵⁵

And, “To offer Salaah at the graves of Awliyaa and to seek help from their souls is

⁴⁴Mishkah al-Masabeeh, chapter Masaajid

⁴⁵[Translators Footnote] Urs: a yearly gathering and celebration, normally held at a tomb of a saint.

⁴⁶[Translators Footnote] Milaad: Birthday, normally the Prophets' birthday.

⁴⁷[Translators Footnote] Eleventh: marking the eleventh day of someone's death, normally a feast is kept for those who are invited to recite Qur'an or perform other innovated acts.

⁴⁸[Translators Footnote] Fortieth: marking the fortieth day of someone's death.

⁴⁹ [Translators Footnote] Allaah says in Qur'an, “*So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zachariya). Every time he entered Al-Mihraab to (visit) her , he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allaah." Verily, Allâh provides sustenance to whom He wills, without limit." At that time Zakariyaa invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."*” (Surah Aali Imran 3:37-38)

⁵⁰See how they distort the meaning of the Qur'an and are insulting the honor of Prophethood. What can be implied here is that Wilaayah is more excellent than prophethood, and this is the belief of the deviant ibn Arabi as-Soofi. Ahmadyar Gujrati has degraded the status of Zakariyaa alaihis salaam than that of Maryam alaihis salaam. And refuge is sought with Allaah.

⁵¹Jaa' al Haq p.335

⁵²Muwa'iz Na'eemiyyah by Gujrati p.224

⁵³Bahaar Sharee'at v.1, p.54

⁵⁴(Maybe) it is proven in Barailwee Sharee'ah. It is not proven in Islamic Sharee'ah.

⁵⁵Risaalah al-Mu'jizah al-Azme al-Muhamadiyyah in DarFataawa Sadrul Faadhil, Na'eemuddeen Muraad'aabaadi p.160

a means of blessing.”⁵⁶

“The saying of Wahhabis that kissing the graves is Shrik, then it is from their exaggeration.”⁵⁷

Also, “One does not become a Mushrik for vows for other than Allaah.”⁵⁸

In Barailwee Sharee'ah it is even permissible to make Tawaaf around the graves.

“If for seeking blessings one makes Tawaaf around the graves then there is no problem in it.”⁵⁹

And that is because, “The graves of Awliyaa are from the signs of Allaah and there is a command to respect them.”⁶⁰

Also, “Declaring Tawaaf (around the graves) is mere Wahhabi supposition and exaggeration and falsehood.”⁶¹

The naming of Urs. “Urs is called Urs because it is the day of seeing Uroos⁶², meaning Muhammad sallallaahu alaihi wasallam as a groom.”⁶³

The Fatwaa of Ahmadyar Gujrati, “Salaah is valid only behind someone who participates in Urs, and the one who opposes it then Salaah is not permissible behind him.”⁶⁴

Eid Mawlidun Nabi, The Celebration of birthday of Nabi sallallaahu alaihi wassallam, is an un-Islamic celebration. There is no existence of this celebration in the first generations (of this ummah). Deedar Ali himself acknowledged that Eid Mawlid did not exist in the times of the Salaf as-Saalih (pious predecessors), rather this was invented later in time. ⁶⁵ Even after acknowledging this their aqeedah is that “To establish the gathering and celebration of the birthday of the Messenger sallallaahu alaihi wassallam, to apply scents and oils on oneself on this day, to sprinkle rosewater, to distribute Shireeni (sweets), to show happiness on this day in any permissible manner is Mustahab (liked), and there are many blessings in it. Even today the Christians celebrate Sunday, as the feast (i.e. passover meal) was sent down on that day, and the coming of the Messenger sallallaahu alaihi wassallam is a better blessing, and accordingly his birthday is a

⁵⁶Risaalah Haajiz al-Bahrain by Brailwee in Fataawa Razwiyyah v.2, p.333

⁵⁷Fataawa Razwiyyah v.10, p.22

⁵⁸Ibid. p.210

⁵⁹Bahaar Sharee'at by Majd Ali Rizwi v.4, p.133

⁶⁰Ilmul Qur'an by Ahmadyar p.36

⁶¹Hakaayaat Razwiyyah p.46

⁶²[Translators Footnote] Uroos: literally: bride, Adj. Bridal, wedding

⁶³Jaa' al-Haq p.146

⁶⁴Al-Haq al-Maiyn by Ahmad Sa'eed Kaazmi p.74

⁶⁵Rasoolul Kalaam fee Bayaanil Mawlid walQiyaam p. 15– Deedar Ali

day of Eid (celebration).”⁶⁶

Also, “Mawlid is proven from Qur’an, Hadeeth and the Prophets.”⁶⁷ Also, “Mawlid is a Sunnah of the Angels and the Shaytaan runs away from it.”⁶⁸

Deedar Ali writes, “Mawlid is a Sunnah and is Waajib.”⁶⁹ Also, “It is established in the Qur’an⁷⁰ that one should stand up (in respect) when the Mawlid is mentioned.”⁷¹ And this is the same Deedar Ali who before had mentioned that the Eid Mawlid did not exist in the times of the Salaf as-Saalih.

Ahmad Raza Barailwee says, “To mention stories or incidents that may cause one to cry is not permissible on the day of Mawlid.”⁷² The deviant Sufi Barailwee sect has brought into this religion of al-Islaam that which has not been legislated so that they may gain an occasion in which they can indulge themselves in food and drink. And for this evil intention they have gone to the extent of using the respected name of our Messenger sallallaahu alaihi wassallam so that they may keep their mouths and stomachs busy with food and drink, even though the Messenger of Allaah sallallaahu alaihi wassallam has said : “*He who innovates something in this matter of ours that is not of it will have it rejected.*”⁷³

The Messenger of Allaah sallallaahu alaihi wassallam said, “*Beware of newly invented matters (in the religion), for every newly innovated matters is an innovation, and every innovation is going astray.*”⁷⁴

And the Messenger of Allaah sallallaahu alaihi wassallam never in his life celebrated any birthday nor conducted rites like recitation of the Qur’an after the death of someone . His sons and daughters, his righteous wife, Khadijah radiallaah anhaa, his paternal uncle, Hamza radiallaah anhu all passed away in his lifetime, yet he did not celebrate any ritual from the rituals found today (amongst these Barailwees). If there was any benefit in these rituals or there could be any gaining of good deeds in them then he surely would have done them and he also would have commanded his companions to do them If there was any benefit to be achieved by going for Urs or any blessing to be achieved from this then the rightly guided Khulafaa with surety would have surpassed us in performing them. Who is there who can claim to love the Messenger of Allaah sallallaahu alaihi wassallam more than them yet we find no proof of these actions from them. Now it is known that all these rituals and celebrations are only done for mere worldly profit and the mention of blessings and good deeds is just a

⁶⁶Jaa ul Haq v. 1 p. 231

⁶⁷Jaa ul Haq v. 1 p. 231

⁶⁸Jaa ul Haq v. 1 p. 231

⁶⁹Rasoolul Kalaam fee Bayaanil Mawlid walQiyaam p.58

⁷⁰“Which Qur’an??” says the Author

⁷¹Rasoolul Kalaam fee Bayaanil Mawlid walQiyaam p.60

⁷²Ahkaame Shar’iat p.145

⁷³Bukhari & Muslim

⁷⁴Muslim, Nisaa’ee

hoax.

Shah Walee'ullah ad-Dehlawee said, "The Messenger of Allaah sallallaahu alaihi wassallam has forbidden one to travel specifically to a grave and these innovations that take place at the graves are of evil nature. The Messenger of Allaah sallallaahu alaihi wassallam himself prayed that his grave does not become a place of pilgrimage."⁷⁵

The famous Hanafi Mufasssir, Qadhee Sanaa'ullah Paanipati says, "Nowadays some ignorant individuals have started some unlegislated innovated actions around the graves. They have no proof for it. Urs and lighting up these places are all innovations."⁷⁶

Ibn Najeem al-Hanafi says about the performing of Tawaaf of the graves, "It is Kufir to perform Tawaff around anything other than the Kaa'ba."⁷⁷

Mulla Ali Qaari says, "To perform Tawaaf of the grave of the Messenger of Allaah sallallaahu alaihi wassallam is not permissible because this is degradation and humiliation of the House of Allaah. Nowadays some ignorant people have disguised themselves as scholars and started these ignorant acts. There is no place for such actions, and these actions are built upon nothing but ignorance."⁷⁸

As far as Mawlid Nabi is concerned then it is an invention of a king, Muzaffar ud-Deen, from Seventh Century who used to indulge in innovations.

"He was a king who spent his wealth freely and he used to celebrate the Mawlidun Nabi. He was the first person to start this celebration."⁷⁹

Also, "He used to spend almost three hundred thousand Deenar on this innovation every year."⁸⁰

Also, "With him (i.e. the King) was a deviant scholar, Umar bin Waheeyah who joined him in this action. So the king gave him thousand Deenaar as a reward."⁸¹

It has come in al-Bidaayah wan-Nihaayah about Umar bin Waheeyah, "He was a liar, people had abandoned to act on his narrations and lowered him in the eyes of the people."⁸²

Imaam ibn Hajar rahimahullaah has mentioned about him, "He was a severe liar.

⁷⁵Hujjatullaahi al-Baaligah v. 2 p.77

⁷⁶Tafseer MadhHari v. 2 p.65

⁷⁷al-Jar ar-Raa'iq

⁷⁸Sharh'hul Manaasiq

⁷⁹al-Qawlul Mu'atamil fee Amalil Mawlid by Ahmad bin Muhammad Misree

⁸⁰Dawalal Islaam by Imaam ad-Dhahabi

⁸¹al-Bidaayah wan-Nihaayah v. 13 p.144 by Imaam ibn Katheer

⁸²al-Bidaayah wan-Nihaayah v. 13 p.145 by Imaam ibn Katheer

He used to fabricate Ahaadeeth and then attribute them to the Messenger of Allaah sallallaahu alaihi wassallam, he used to revile the Salafus Saalih. Imaam Asbahaani has related this incedent about him, “One day he came to my father and in his hand was a prayer rug. He kissed it and rubbed it on his eyes and said, ‘This Mussallah is very blessed. I have prayed many Nawaafil (voluntary prayers) on this and finished the Qur’an many times while sitting on it in the House of Allaah.’ It so happened that on the same day a merchant also visited my father, and said that your guest has purchased an expensive prayer rug from me. My father showed him the prayer rug which was brought by Umar bin Waheeyah, and he said that it was the same prayer rug which he (i.e. Umar) bought from him. Upon this my father rebuked Umar bin Waheeyah and expelled him from his abode.”⁸³

It was this type of man who accompanied the king in this innovation of the Mawlid. The celebration of the Mawlid has only been started in imitation of the Christians and there is no connection between it and the legislation of Islaam. In the gathering of Mawlid the Barailwees stand while reciting Anasheed⁸⁴ about the Messenger of Allaah sallallaahu alaihi wassallam because from their Aqeedah , and we seek refuge with Allaah, is that the Messenger of Allaah sallallaahu alaihi wassallam is present in these gatherings. The Barailwees on many occasions recite this line of poetry:

“With each breath recite the Durood Rasool is here with us Moujood (present).”

One Barailwee writes, “At the chanting of Anasheed about the Messenger sallallaahu alaihi wassallam it is obligatory to stand.”⁸⁵

Whereas the Messenger of Allaah used to say: “*One who likes that people stand up for him in reverence then his destination is Hellfire.*”⁸⁶

That is why the companions did not to stand when they used to see the Prophet sallallaahu alaihi wassallam because they knew that he sallallaahu alaihi wassallam used to dislike it.⁸⁷

It is amazing that these Barailwees celebrate the Prophets day of Mawlid on the day that he sallallaahu alaihi wassallam passed away because he sallallaahu alaihi wassallam died on 12 th Rabee'ul Awwal. His sallallaahu alaihi wassallam date of birth is 9 Rabee'ul Awwal and which is proven by the new almanac. It is even more amazing that just a few years before they (the Barialwees) used to call this

⁸³Lisaanul Meezaan v. 4p. 296– Imaam ibn Hajar

⁸⁴[Translators Footnote] Anasheed: (Naat) or melodious chanting or singing which has become a well known innovation amongst many people.

⁸⁵al-Anwaar as-Saatihah p.250 by Abdus Samee' Barailwee

⁸⁶Tirmidhi & Abu Dawood

⁸⁷Tirmidhi, and He said Hadeeth Hasan

day “Twelve Wafaat”, but now they’ve changed it to “Eid Milaad” (or Mawlidun Nabi).

As far as “Qul”⁸⁸, Seventh, Tenth and Fortieth⁸⁹ etc. are concerned then they by themselves are innovations. Neither is there any proof for them from the Messenger of Allaah sallallaahu alaihi wassallam nor is there any proof from the companions, nor from the Hanafi Fiqh. Actually these people (i.e. the Barailwees) are not Hanafees because they do not follow the Hanafi Fiqh. They have their own Fiqh which they follow.

The imaam of Hanafi Fiqh, Mulla Ali Qaree rahimullah said, “There is an agreement amongst the scholars of our Madh’hab that Third and Tenth⁹⁰ are not permissible.”⁹¹

Ibn Bazaaz al-Hanafi says, “The Third and Seventh etc. are detestable. Similarly it is detestable to appoint some days for food and drink and Khatm⁹² for the purpose of gaining good deeds etc.”⁹³

But, the Barailwee's consider it obligatory to observe the Qul and other than that and for the sake of reward (for a good deed), they arrange food and drink for themselves.

The Aqeedah of Barailwee's regarding the Eleventh is, “If on the Eleventh day Faatiha ceremony is established for a fixed amount (of money), then there will be blessings in the house. It is written in the book Yazidah Majaalis that Hadhrat Gauth radiallaahu anhu was a constant observant of the twelfth date of the Messenger alaihis salaam, meaning, the twelfth date of Milaad. One day the master⁹⁴ said in a dream, 'O Abdul Qadir! You have remembered me by the twelfth, I give you the Eleventh. Meaning, people will remember you with the Eleventh.' This is a gift from the master.”⁹⁵

This is the Eleventh and the 'illustrious' proof from Yazidah Majaalis. Who knows how many days they have established for blessings. Amongst the Barailwee's the bread of Thursday is also prevalent, because, “On Thursday the souls of the righteous come to their homes, and stand on the doorsteps and cry with a wailing cry that, 'O people of my household! O my beloved! Do a favor on us by charity.' So the soul of the dead comes to his house on Thursday and sees that if charity

⁸⁸[Translators Footnote] recitation of Qur’an by hiring some people in a group

⁸⁹[Translators Footnote] marking the seventh, tenth or fortieth day of someone's death.

Henceforth there will not be any footnotes for days marking the death fo someone like , Third, Seventh, etc. etc. .

⁹⁰[Translators Footnote] marking the third or tenth day of someone's death.

⁹¹MirQaah Sharh Mishkuh al Misaabeeh v. 5 p.486

⁹²[Translators Footnote] recitation of Qur’an in full by hiring some people

⁹³Fataawaa Bazaazyiah v. 4 p.81

⁹⁴[Translators Footnote] The author is referring to the Messenger sallallaahu alaihi wasallam here.

⁹⁵Jaa' al-Haq v.1 p.270

was given on his behalf or not.”⁹⁶

The souls do not come and demand for charity only on Thursdays, rather, “The souls come and demand for charity on the day of Eid, the blessed Friday, Aashurah and the night of Baraat as well.”⁹⁷

The custom of 'Khatam Shareef'⁹⁸, invented for the sake of food and drink by the Barailwees is famous amongst the ignorant ones. Their Mulla's have discredited the Sharee'ah of Islaam by inventing and propagating this custom such that they can make continual arrangement for their stomachs. This custom has caused many jolts to the dignity of the scholars, and with us (or in our area) this custom is being considered a malediction for the scholars. As far as these Mulla's have a supply of food and drink, they do not care about anything else.

So they get together at some wealthy one's home and finish (reciting) the Qur'an, and then gift the reward to the dead. The rich person is happy that after spending some money the dead person (for whom the ceremony was held) is free (or has achieved salvation), and these people are happy that after spending some time they get different kinds of dishes and foods and their pockets also get filled. Whereas the Hanafi jurists have clarified that, “The reward does not reach the one who finishes reciting the Qur'an for a fee, so how can it reach the one who has died (for whom it was recited)?”⁹⁹

Imaam 'Ainee says, “The one who takes the fee and the one who gives it for finishing the Qur'an in this manner, then both are sinners. It is not permissible like this.”¹⁰⁰

“It is not permissible to do this in any Madh'hab. There is no reward for this action.”¹⁰¹

Imaam Shafi'ee quotes, “Reciting the Qur'an for a fee and gifting its reward for someone dead is not proven from anyone. When someone recites for a fee, then he does not get its reward so how can he gift it to someone dead?”¹⁰²

Allaah has said, “*buy not My verses for a small price.*”¹⁰³

The Mufasssireen say, “Meaning, do not ask a fee for it.”

⁹⁶Risaalah Ityaan al-Arwaah Dar Majmu'ah v.2, p.29, also Jaa' al-Haq v.1 p.262

⁹⁷Ityaan al-Arwaah p.70

⁹⁸[Translators Footnote] Khatam Shareef: The custom of hiring people to recite the Qur'an in full.

This is normally accompanied with food, drink, and money for those invited.

⁹⁹Sharh ad-Daraayah by Mahmood bin Ahmad al-Hanafi

¹⁰⁰Al-Binaayah Sharh al-Hidaayah v.3, p.255

¹⁰¹Majmu'ah Risa'il by Ibn Aabideen v., p.173-174

¹⁰²Ibid p.175

¹⁰³Surah Bakarah 2:41

It is mentioned in Sharh Aqeedah at-Tahaawiyah, “It is not proven from anyone from the Salaf that some people take a fee to finish reciting the Qur'an and then gifting its reward to dead nor can reward reach the dead in this manner. This is similar to a person paying someone else to offer superogatory prayers and gift its reward for someone who has died. There is no benefit in it. If someone makes a will that a portion of his wealth be taken and paid as wages to some people who will gift the reward of their recitation of the Qur'an to him, then that will is invalid.”¹⁰⁴

In any case, this Bid'ah may have a relation with the fulfilment of personal desires but it has no relation with the religion and the Sharee'ah. The Barailwees have also invented an innovation of 'Tabarrakaat'¹⁰⁵ as a means of collecting wealth, such that by displaying the gowns and turbans the worldly wealth can be collected.

The Barailwee 'Alaa Hadhrat says, “The Tabarrakaat of Awliyaa are from the signs of Allaah. Their respect is obligatory.”¹⁰⁶

Also, “The one who rejects the blessed Tabarrakaat then he is the rejector of Qur'an and Hadeeth and is a severe ignorant, loser, deviant and a sinner.”¹⁰⁷

And, “A part of respecting the Messenger of Allaah sallallaahu alaihi wasallam is magnifying whatever is known to belong to him.”¹⁰⁸

So, anything can be attributed to the Messenger of Allaah sallallaahu alaihi wasallam, and then it can be traveled to and charity is collected, and alms and (offerings given in) vows. There is no need to investigate that if that 'Tabarruk' really has any relation to the Messenger or not? Jenab Barailwee clarifies, “There is no need of a chain for this, but anything that is acclaimed to belong to the Messenger sallallaahu alaihi wasallam then its magnification is from the signs of the religion.”¹⁰⁹

What is the manner of respect and magnification? Jenab Ahmad Raza says, “To wipe over with hands, and to kiss the door, the walls and the Tabarrakaat, even if these structures were not present in the sacred time ... and its proof? A saying of a Majnoon ... what a fine saying of someone ...

I roam around in the cities of Layla and sometimes kiss this wall and sometimes
kiss that wall

And this is not from the love of the city, rather it is from the love of the people of

¹⁰⁴Sharh Aqeedatut Tahaawiyah p.517

¹⁰⁵[Translators Footnote] Tabarrakaat: s. Tabarruk: left over food or gift from a saint, even relics or left over clothes and belongings.

¹⁰⁶Muqaddimah Risaalah Badrul Anwaar in Majmu'ah Risa'il Alaa Hadhrat v.2, p.8

¹⁰⁷Badrul Anwaar by Ahmad Raza p.12

¹⁰⁸Ibid. p.21

¹⁰⁹Ibid. Chapter four, p.43

the city.”¹¹⁰

And, “It is even permissible to kiss the door sill when visiting the grave of the righteous.”¹¹¹

With the Barailwees it is not only kissing the (grave of the Prophet at) Madinah and the graves of the righteous, but kissing the pictures of the graves and tombs is necessary as well. Barailwee Sahib says, “The scholars of the religion order with drawing the images of the pure feet (or shoes) and the grave of the Syedul Bashar, (i.e. the Messenger of Allaah sallallaahu alaihi wasallam) upon him be praise and blessings, on paper and to kiss them, touch them to eyes and to keep it on the heads.”¹¹²

And, “The scholars of the religion seek intercession by these images for riddance of the ailments and for fulfilment of the needs.”¹¹³

The Barailwee 'Alaa Hadhrat explains the benefits of the imaginary image of the feet of the Messenger of Allaah sallallaahu alaihi wasallam, and writes, “One who will have this blessed illustration will be safe from the oppressors and accidents, a woman in labor pains should keep it in her right hand, it will get easy. One who keeps it with himself at all times will be respected and may he be granted a Ziyaarah of the grave of the Messenger sallallaahu alaihi wasallam. The army that carries it, will not run, the caravan that carries it, will not be looted, the ship that carries it, will not sink, the wealth that contains it, will not be stolen. Intercession if seeked by it for whatever need, will be given, and if kept for whatever wish then it will be granted.”¹¹⁴¹¹⁵

There is no difference in this filth and the filth of the Jahiliyyah. The Messenger of Allaah sallallaahu alaihi wasallam had put an end to all this kind of filth, and these people are reviving it again. Khan Sahib relates, “If it is possible then kiss that dirt that was dampened due to the effect of the blessed feet, otherwise kiss its (illustrated) picture.”¹¹⁶

And, “One of the benefits in drawing this illustration is that if someone is not

¹¹⁰Risaalah Ibrul Makaan in Majmu'ah Rasa'il v.2, p.141

¹¹¹Ibid. p. 159

¹¹²Abrul Maqaam in Qiblatul Jalaal by Barailwee p.143

¹¹³Badrul Anwaar in Adaabal Athaar p.39

¹¹⁴[Translators Footnote] This section could be translated in this form as well: One who will have this blessed illustration, then may he be safe from the oppressors and accidents, a woman in labor pains should keep it in her right hand, it will get easy. One who keeps it with himself all the time, may he be respected and may he be granted a Ziyaarah of the grave of the Messenger sallallaahu alaihi wasallam. The army that carries it, may it not run, the caravan that carries it, may it not be looted, the ship that carries it, may it not sink, the wealth that contains it, may it not be stolen. Intercession is seeked by it for whatever, may it be given, and if kept for whatever wish then may it be granted.

¹¹⁵Ibid. p.40

¹¹⁶Abrul Maqaam by Barailwee p.147

fortunate to visit the actual grave (of the Messenger) then he can kiss it and it is equal in similitude to its original.”¹¹⁷

And, “On the blessed Hazoor's grave, the illustration of the Light, the master of the worlds sallallaahu alaihi wasallam is from the correct greatness of the religion. Its respect and reverence according to the Sharee'ah, it is from the demands of Imaan upon all the Muslims of correct Imaan.”¹¹⁸¹¹⁹

He writes from the manners of Ziyaarah of images, “At the time of their Ziyaarah one should envision the image of the the Messenger sallallaahu alaihi wasallam in his mind and increase in reciting Durood.”¹²⁰

He writes at another place, “The one who wipes over the illustration of the feet (or shoes) of the Messenger sallallaahu alaihi wasallam will have excess reward on the day of Judgment and indeed he will have bliss, glory, honor, and joy in this world. One should kiss it with the intention of success on the day of Judgment, one who rubs his face with it will have many strange blessings.”¹²¹

Now you can analyze what difference remains between these actions of Barailwees and idol worshippers? They draw an image with their own hands and then envision the image of the Messenger of Allaah in their minds and then kiss it, put it upon their eyes and rub it over their faces and have an expectation of reward and blessings.

On one side they have such respect and reverence for their pictures and graven images and on the other side they are insolent and rude towards the honor of Allaah and say, “There is no problem in writing 'Bismillaah' on the blessed engraven image of the shoe.”¹²²

Jenab Ahmad Raza Sahib comes to the real reason and extremes in these customs of Shirk, “The pilgrim should give something as a vow such that the Muslims are facilitated. This way both, the person who is making the Ziyaarah, and the one who helps him, get the reward. One helped them by felicity and blessing, and the other benefited them with some goods (or stock). It has come in a Hadeeth, 'One who is capable then he should benefit his Muslim brother as much as he can.', so he should benefit (his Muslim brother).(Notice the manner of reasoning¹²³). It is in the Hadeeth, 'Allaah helps his slaves as long as he helps his brother.' Especially, 'When these people of Tabarrakaat are from the descendants of the Prophet sallallaahu alaihi wasallam then serving them is from the finest quality of

¹¹⁷Ibid. p.147

¹¹⁸[Translators Footnote] The translation of this quote is approximate.

¹¹⁹Badrul Anwaar p.53

¹²⁰Ibid. p.54

¹²¹Majmu'ah Rasa'il by Ahmad Raza p.144

¹²²Ibid. 304

¹²³[Translators Footnote] The comment in brackets here is by the author himself.

blessing and felicity.”¹²⁴

This is the Barailwee religion and Sharee'ah and these are their basic foundations and regulations. How do they fool the masses and run their business and fill their treasures.

Can it be imagined that Islaam orders with reverence of images and statues? That it is a means of achieving blessing by kissing and touching them, and then incite for offerings upon them?

Of course not!

Making the religion a profit based business, some leaders of Barailwiyyah have invented Bid'aat such that they loot the common (people's) wealth with both their hands, that are in complete opposition to the Book and the Sunnah and are an open revolt against them. Barailwee's have the belief if someone has not prayed his whole life, neither fasted his whole life, he can be saved (from Hellfire) by spending from his wealth after his death. And they name it 'Hilah¹²⁵ Isqaat'. See its manner and then 'commend' the Barailwee thinking, “An estimation should be made of the one who has died and for a man twelve years and for a woman nine years should be subtracted. Then it should be estimated how many obligatory actions he did not do, nor their Qadhaa. Then for each (missed) prayer an amount of Sadaqah of Fitr should be given in charity as Fidyaa', the amount of Sadaqah Fitr is half Saa' wheat or one Saa' barley. So for a day including Witr, the Fidyaa for six prayers is twelve S'er¹²⁶, for a month it is nine Man¹²⁷ and for a lunar year it will be one hundred and eight Man.”¹²⁸

“Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!” (Surah Nisa 4 :10)

And it is in Qur'an, *“That no burdened person (with sins) shall bear the burden (sins) of another.”* (Surah Najm53 :38)

And, *“And that man can have nothing but what he does (good or bad).”* (Surah Najm53 :39)

But who knows from where from these Barailwee's have adopted these 'Hilah's'? Their source can be a religion other than Islaam, they do not have any origin from

¹²⁴Badrul Anwaar in Majmu'ah Rasa'il p.50

¹²⁵[Translators Footnote] Hilah: literally trick, ruse, means, prevarication

¹²⁶[Translators Footnote] S'er: a unit of weight equalling approximately 2lb.

¹²⁷[Translators Footnote] Man: a unit of weight

¹²⁸Gha(*) al-Ihtiyaat fee Jawaaz Hilatul Isqaat in al-Jawaiz p.34, published in Lahore (*: word illegible)

Islaamic Sharee'ah.

They say that it is unlikely that anyone will spend such wealth for his beloved's forgiveness. Then provide many other 'Hilah's' as a reduction in this, such that people do not give it up thinking it is beyond their means.

Those people who cannot afford these types of 'Hilah's' then they say for them, "The Wahhabi's have no well wishes for those who pass away nor do they have a soft heart towards the Fuqaraa and Ghurabaa (Barailwee Mulla's). If anyone would give in Fidyaa according to his means then how nice it is."¹²⁹

If all people of a community start implementing these Hilah's such that their loved ones would achieve salvation then they have hit a goldmine.

By these Hilah's there can be an increase in those who abandon Salaah and give up Sawm, and the treasure chests of the Barailwee Mulla's will get filled but those dead who deserve punishment (from Allaah) cannot be granted salvation. Because these Hilah's are neither mentioned in the Qur'an nor in the Sunnah. What one earns in this world will receive it in the hereafter. If he was righteous then he does not need these Hilah's and if he was from the sinners then he will not gain anything from them.

Kissing the thumbs is also a Bid'ah that is not proven from any Hadeeth. Barailwee's use self-concocted stories and fabricated Ahaadeeth to prove this Bid'ah. Jenab Barailwee says, "It is narrated from Hadhrat Khidr alaihis salaam that one who kisses his thumbs and then applies them to his eyes when he hears 'Ash'hadu anna Muhammadur Rasoolullaah' (I testify that Muhammad is the Messenger of Allaah) then his eyes will never suffer (from any ailment)."¹³⁰

Jenab Ahmad Raza has quoted this narration from Imaam Sakhawi. Whereas Imaam Sakhawi wrote after mentioning this Hadeeth, "Some Sufi has quoted this Hadeeth in his book. Those narrators that are named in its chain are Maj'hool and unknown with the Muhadditheen, meaning this is a self-concocted chain. And there is no mention of who heard it from Hadhrat Khidr."¹³¹

Meaning, the narration that Imaam Sakhawi is using against the Sufi's, the narration that he is criticizing and declaring a fabricated narration, Jenab Ahmad Raza proving his complete scholarly incompetence argues with it so as to propagate an un-Islamic Bid'ah.

Imaam Suyooti writes, "All the narrations that mention the kissing of the thumbs then they are fabricated or self-concocted."¹³²

¹²⁹Hilatul Isqaat p.35

¹³⁰Muneerul 'Ain fee Hukm Taqeel alBahaameen - Fataawaa Razwiyyah p.383

¹³¹Al-Maqaasid al-Husnah by Sakhawi

¹³²Tayseerul Makaal by Imaam Suyooti

Similarly Imaam Sakhawi, Mulla Ali Qari, Muhammad Tahir al-Fatni, Allaamah Shawkaani, and other than them have declared all these narrations fabricated.¹³³

But Jenab Ahmad Raza Sahib insists that, “Rejection of kissing the thumbs is in opposition to the consensus of the Ummah (that is the Barailwee Ummah!).”¹³⁴

And, “Only that person will consider it impermissible who is jealous of the name of the Messenger sallallaahu alaihi wasallam.”¹³⁵

From the filth of the Barailwiyyah is that they say, “One who writes and keeps the complete Dua', 'Laa ilaaha illallaah wahdahu laaShareekallaah..', in the coffin of one who has died, then he will remain safeguarded from the shrinking of the grave and Munkar and Nakeer will not come to him (for questioning).”¹³⁶

Similarly the Barailwee's have adopted a Dua' by the name 'Ahed Naamah' which has no basis. They believe regarding it, “Allaah will forgive all the sins of a person in whose coffin it is kept.”¹³⁷

Ahmadyar writes, “The one who has died will remember what to answer Munkar and Nakeer when he sees this 'Ahed Naamah’”¹³⁸

Barailwee's perpetrate so many Bid'aat in opposition to the Book and the Sunnah, as well the Hanafi Fiqh for which no proof is found from the pious predecessors. From them is giving the Adhaan on the grave. Khan Sahib Barailwee writes, “It is preferred to call for Adhaan on a grave. This benefits the dead.”¹³⁹

And, “The devil run and the blessings descend from the call of Adhaan on a grave”¹⁴⁰

Whereas even in Hanafi Fiqh, clear opposition to it is found. Allaamah ibn Hamaam says, “To call the Adhaan and commit other Bid'aat on a grave is not correct. The Sunnah only proves that, when the Prophet sallallaahu alaihi wasallam used to visit Jannatul Baqi, he used to say, 'Assalaamualaikum o believing nation... .. till end'. There is nothing proven other than this. One should stay away from these Bid'aat.”¹⁴¹

¹³³Refer to al-Mawdoo'at by al-Fatni, Mawdoo'at Mulla Ali Qari, al-Fawaid al-Majmu'ah by Imaam Shawkaani.

¹³⁴Muneerul 'Ain in Fataawa Razwiyyah v.2, p.488

¹³⁵Ibid. 494

¹³⁶Fataawa Razwiyyah v.4 p.127

¹³⁷Ibid p.129

¹³⁸Jaa' al-Haq p.340

¹³⁹Fataawa Razwiyyah v.4, p.54

¹⁴⁰Jaa' al-Haq v.1 p.315

¹⁴¹Ibrul Maqaal feeQiblatul Jalaal p.143

Imaam Shaami says, “Nowadays there is a custom of calling Adhaan on the graves. There is no proof for it, this is a Bid'ah.”¹⁴²

Mahmood Balkhi has written, “There is no basis for calling of Adhaan on graves.”¹⁴³

So, these are (some of) those Barailwee teachings that not only are against the Book and the Sunnah, but are against the Hanafi Fiqh as well. Whereas the Barailwee's claim to be upon the Hanafi Fiqh.

I pray to Allaah that He grants us Tawfeeq to make us stedfast upon Sunnah and make us stay away from Bid'aat. Ameen.

¹⁴²Badrul Anwaar fee Adaabal Athaar p.38

¹⁴³Ibid p.40