

Dars-e-Tauheed

By
Al-Haaj Maulana Muhammad Shafee Sahib Okarvi

Preface

A detailed explanation of why, how and when, I went to the Khateeb-e-Rabbani, al-Haaj Moulana Muhammad Shafee Okarvi, is of no benefit to the reader, but, if I mentioned about what transpired upon my reaching the Moulana would probably be of interest to the reader.

Anyhow, the first thing that I encountered at the eminent Moulana's place was a booklet "Dars-e-Tauheed". As I turned a page, I found a hand-written letter attached to the book. Review the letter first, after which, I will elaborate: - The pride of the Ahle - Sunnat wa-Jamaat, Khateeb

Al-Haaj Maulana Muhammad Shafee Sahib Okarvi. As-salaam-Alaikum-wa-rahmatul-lahi-wa-barakaatuhu. After Salaam and dua. I am bringing to your notice a book entitled "Dars-e-Tauheed" which outlines the code of conduct of the Deobandi Jamaat according to the Hanafi doctrine. This book has virtually butchered every belief of the Bareilly school of thought? Branding it as blasphemy (Kufr), Shirk or absurd (basil). This is an atom bomb for the sect of religious thieves. If you are acclaimed to be a preacher, jurist? Etc. then, it is incumbent (fard) upon you to reply to every page of this book. (Signed... Muhammad Ramadan Mayman, Karachi). There is no need to criticise or review the writer's motive because he has merely prompted me. However, it is important that a few excerpts from the original booklet be quoted, so that the literary capability (skill) of the Author of Dars-e-Tauheed may be exhibited.

Thus examine the followings

- (1) "To believe that anyone other than Allahu Ta'ala possesses the power to benefit and harm, be it of one's own accord or granted by God is shirk."
- (2) "The chief of the Prophets (*Sallal Laahu Alaiehi wa Sallam*) neither had power to benefit nor inflict harm, either of his own accord or by being granted by God, so how could any other Prophet, Wali, Peer (Spiritual guide), Shaheed (martyr), Ghous or Qutb be entitled to fulfil the want of anyone in distress?"
- (3) "Had Imaam Husain have any power' why would he have been suppressed in the encounter against the enemy? Why would he be helpless?"

This is Dars-e-Tauheed or, be enlightened that this is the excellent, wise advice and opinion of the author of Dars-e-Tauheed, Siraj-ud-deen Sahib. Now, the fundamental question worthy of consideration is that, Even if, a childish condition had befallen Siraj Sahib, why did Molvi Ihtishamul Haq 1 Thanwi together with Muhammad Mateen, lecturer at the Karachi Darul Uloom, by testifying, become party to this "Childish play"? Your own Alim will most certainly lead you astray. The time has come for the fulfilment of the Prophet's (*Sallal Laahu Alaiehi wa Sallam*) prophecy, or else, sensible men like Ihtishamul Haq Thanwi and Mateen Sahib would not have assisted in the compilation, publication and style of a pathetic and tormenting book like Dars-e-Tauheed. I beseech Allah for forgiveness! Since we are on this subject, I feel it pertinent to also point out that about a year ago I came across a printed booklet in which Ihtishamul Haq Sahib Thanwi testified that "going to the cinema is permissible". Pardon me for saying that does Molvi Ihtishamul Haq Sahib wish to curry favour with the opulent and the common folk by such tales? I wish to ask, what is his motive by such stupid discourses? Why does he not take the trouble of reflecting that one-day he has to face God and His Messenger? Why does he not bear in mind that there is an abode beyond this world, where only the Iman of a person will come to his

rescue? Why does he not perceive that I am an Alim and that an Alim is a heir to the Prophet? The errings of the Ulema that I am generally witnessing is probably due to what the noble Prophet, on whom be greetings and peace, has said, "You cannot attain the world without cheating". This was the impression that inundated me after perusing through "Dars-e-Tauheed" and I felt compelled to prompt Al - Haj Moulana Shafee Sahib Okarvi into answering Dars-e-Tauheed in detail. I am indeed grateful that the eminent Moulana has accepted my request. The reply is at the beckoning of the readers.

Signed: Hakeem Anjum Fauqi Badayuni G/544, Korangi, Karachi. 25 September 1962

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
تَحِيَّاتُهُ وَتَسْلِيمُهُ عَلَى رَسُولِهِ الْكَرِيمِ
وَعَلَى آلِهِ وَاصْحَابِهِ أَجْمَعِينَ

Dars-e-Tauheed, compiled by Allama Siraj-ud-deen Sahib, is a booklet completed in ten pages. It had been published a few times in the Urdu and Gujerati languages and had been, and is still, distributed gratis. This booklet bears the counter and supportive signatures of Molvi Ihtishamul Haq Sahib Thanwi and Molvi Muhammad Mateen Sahib Khatib. It is extremely astonishing how these dignitaries have attested to and supported it, even though, it has butchered both justice and equity to such an extent that there is none second to it.

By the insistence of friends, a few lines are presented to the readers and the beauty is that in these lines the answer to the present day Deoband Code of conduct is given by citing examples from the reputable books written by the Ulema of Deoband.

Readers, it is humbly requested. Especially for the attention of Molvi Ihtishamul Haq Sahib Thanwi, Molvi Mateen Sahib Khatib. And all those subscribing to the Deobandi school of thought, that if shirk and kufr is really that which Dars-e-Tauheed brands as shirk and kufr, then, what is your opinion regarding those eminent Ulema of Deoband whose works you are about to encounter. Were they mushriks or Muslims?

Essence of the content of Dars-e-Tauheed

(1) None. Besides Allahu Ta'ala, be he a Prophet, a saint, Jin or angel, has the power of benefit or harm or good and evil. So much so, that, to even believe and accept that Allah has granted these powers makes a person a mushrik. (Dars-e-Tauheed. p. 21)

(2) If any person thinks that a Prophet, saint, leader, martyr or head of the saint also has the power of granting means either on their own accord or by the granting of such power by Allahu Ta'ala becomes a mushrik' according to the Fools of Allah and the Health of the Prophet (*Sallal Laahu Alaiehi wa Sallam*) (Dars- e-Tauhid p. 7)

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

It is an astonishing fact how one becomes a mushrik if he believes and accepts that the various powers of benefit and harm' and good and bad are endowed by God? It is evident from this that the author and confirmers of Dars-e-Tauheed themselves do not understand the definition of Infidelity. If they do understand' then a humble request is made that they should please tell us whether the power of God comes from within Him or is it bestowed upon Him, If it is endowed upon Him (God forbid)' then, by whom? If the various powers abound from Himself, then, how does one become a mushrik by

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accepting and believing that Allah has granted these powers to the Prophets, saints, Jins and angels?

A Muslim with limited intelligence also acknowledges the fact that Allahu Ta'ala has granted powers and authorities to the Prophets, saints, angels, jins and men according to their- status. Who can deny that the Prophets and saints have brought back to life the dead treated the sick and guided thousands from going astray. And who dares to deny that the Angel of Death takes the life of all the living and that different angels are assigned the duties of management and catering of the world. For example! One angel is responsible for rain, another for wind, etc. Likewise none can dispute the fact that evens man has been granted the power to exercise good and evil and to cause others benefit or harm. And it is on this choice of action, he is either rewarded or punished, or else, how can reward of punishment be meted out? But in the opinion of the author and supporters of Dars-e-Tauheed the aforementioned aspects are those of infidelity. The least that sliest people could do is to consider the practices of their noble leaders Consider the following:

His eminence Anwar Shah Sahib: Kashmiri Sabiq the chief of the Maderssa Darul Uloom Deoband says:

That Hazrat Moosa (Alaih-is-Salam) had such power and strength that with a blow (slap) he could break the seven heavens to bits. (Faizul Bari - vol. 11 p. 476).

Moulana Muhammad Qasim Nanotwi, founder of Maderssa Deoband says:

The Prophet (Sallal Laahu Alaiehi wa Sallam) is by virtue of himself a Prophet while the other prophets are prophets as a result of the bounty of our Prophet (*Sallal Laahu Alaiehi wa Sallam*) but his own Prophethood is not the bounty of the others. (Tahzirun - Naas p. 4).

The same Nanotwi Sahib elsewhere says: that other prophets take bounty from the Prophet (Sallal Laahu Alaiehi wa Sallam) and confer these favours upon their communities. (Tahzirun – Naas. p. 29).

In a third place he says:

The other prophets are nothing but the projection and reflection of Muhammad (*Sallal Laahu Alaiehi wa Sallam*) they have no excellence of their own. (Tahzirun -Naas p. 29).

Moulana Shabbier Ahmad Sahib Usmani says:

According to great scholars, the eminent Prophets, even in their covenants (Promises) used to benefit from the Spirit of the last Prophet (*Sallal Laahu Alaiehi wa Sallam*)

Moulana Zulfiqar Ali Sahib of Deoband says:

The Prophet (Sallal Laahu Alaiehi wa Sallam) is the sun of bounty and perfection while all the other prophets are the moons and stars of that sun. Thus, as the moon brightens the night after the sun has set, with the light of the sun, these prophets. Before the advent of the Prophet (*Sallal Laahu Alaiehi wa Sallam*) benefited from the Spirit of the Prophet (Sallal Laahu Alaiehi wa Sallam). And guided their peoples, but when the Prophet (*Sallal Laahu Alaiehi wa Sallam*) came into being all of them became subservient to the sun (i.e. the Prophet (*Sallal Laahu Alaiehi wa Sallam*)). In another place he states that the Prophet (*Sallal Laahu Alaiehi wa Sallam*) is like an ocean of bounty and benefit to the creation. Elsewhere he says that the Prophet (*Sallal Laahu Alaiehi wa Sallam*) elevates man in perfection to such degrees that man supersedes the angels. (Itarul Warda Fi Sharhil Burda -p. 29).

Hazrat Hajee Imdadullah Muhajir Makki (Rahmat-Allah) one of the chiefs of Deoband and its guide says: that a dervesh does not die. He merely passes from one place to another and benefit can be derived from the grave of such a dervesh in the same manner as when the dervesh was alive. And in support he states that he (Imdadullah) used to derive benefit from the grave of his peer in the same way as he benefited when his peer was alive. (Imdadul Mushtaq p.113).

In another instance, he states that my peer had a much-liked disciple who came to the tomb of the peer and pleaded that "O peer I am greatly perturbed and in dire need of bread, please oblige". A voice from the grave instructs him that everyday he will receive 2 Anas or 1/2 an Ana. One day Imdadullah Muhajir went to pay his tributes to the same tomb and there he met the same disciple who explained the entire details of the promise made by the dead peer. (Imdadul Mushtaq p. 113).

Looking at the various incidents mentioned above. Are not these great Ulema Mushriks according to the prescriptions of the author and confirmers of Dars-e-Tauheed And if they are, then aren't those who accept these learned men as Muslims, also Mushriks?

To call on and ask a Prophet or Wali for help

Such a practice is also labelled as Shirk in Dars-e-Tauheed although to indulge in such an act, keeping in mind that a Prophet is only a Prophet and a Wali is only a Wali, is in no way Shirk. This act only becomes a Shirk if one gives the Prophet or Wali a Godly status. Thus, consider the following incidents: -

وَصَلَّى عَلَيْكَ اللَّهُ يَا خَيْرَ خَلْقِهِ
وَمَا خَيْرَ مَنْ يُرْبِحُ لِكُفْنِ رِزْيَتِهِ
وَيَا خَيْرَ مَا مَوْلَى وَيَا خَيْرَ وَاهِبٍ
وَمَنْ جُودُهُ فَاقَ جُودَ السَّحَابِ

Shah Waliullah Sahib Muhaddith Dehlawi (Rahmat-Allah) makes the following invocations to the Prophet (*Sallal Laahu Alaiehi wa Sallam*)

O, the best of all creations, the blessing of Allah be on you,

O, restorer of hope and the best of all granters,

O, you who is the best repeller of difficulties and,

O, you who is more generous than the rain clouds,

(Atyabun Naghm Fi Madahi Sayyidil Arab wal - Ajam - p. 22)

قُلْتُ يَا رَسُولَ اللَّهِ افِضْ عَلَيْنَا مِمَّا آفَاضَ اللَّهُ عَلَيْكَ حَتَّى نَرَ عَيْنَيْنِ فِي
خَيْرِكَ وَأَنْتَ رَحْمَةٌ لِلْعَالَمِينَ فَانْبَسَطْ إِلَى إِنْسِاطٍ عَظِيمًا حَتَّى تَخْتَلِكَ بِكَانَ
عَطَافَةً رَدَائِيهِ لِقَدْتِي وَعَشِيَّتِي ثُمَّ عَطَيْتِي عَطَاةً وَتَبَدَّى لِي وَأَظْهَرَ لِي
الْأَسْرَارَ وَعَرَفْتِي بِنَفْسِهِ وَأَمَدَّنِي أَسْتَمِدُّ بِهِ فِي حَوَائِجِي وَكَيْفَ يَرُدُّهُوَ
إِلَى مَنْ يُصَلِّي عَلَيْهِ وَكَيْفَ مُنْبَسَطًا إِلَى مَنْ أَظْهَرَ فِي مَدْحِهِ أَوْ أَلْحَ عَلَيْهِ

The same gentleman says in another place that when he presented himself at the Tomb of the Prophet (*Sallal Laahu Alaiehi wa Sallam*) he proclaimed the Following:

"O Prophet of Allah, whatever Allah has granted you with, grant a little of it to me. I have come a long way for the love of you. You are a Mercy unto the worlds. Then there was a radiation and I experienced a bounty, which shrouded me in such a way that I became completely covered. And the Prophet (*Sallal Laahu Alaiehi wa Sallam*) made clear to me the secrets, elevated me and helped me and showed me the method of seeking aid when I needed it and he explained me how he answers when anybody sends Du'ood upon him and how happy he becomes when anybody praises him.

It was the practice of the Shah Waliullah to emulate and remember daily the practices of Shaikh Muhammad Ghous Glawalyary (Rahmat-Allah Alahy) after seeking permission from his teachers

Moulana Abu Tahir Madani shaikh and Shaikh Muhammad Saeed Lahori (Rahmat-Allah-Alahy). In this (practice) is recorded the following.

تَادِعَلِيَا مَظْهَرُ الْعَجَائِبِ تَجِدُهُ
عَوْنًا لَكَ فِي الشَّوَابِ كُلِّ هُوَ وَعَمِّ
سَيِّدِ جَلِي بَوْلَايَتِكَ يَا عَلِيَّ يَا عَلِيَّ يَا عَلِيَّ

"Call on Ali whose life is an open miracle. When you invoke him, he will help dispense all your difficulties." (al - Intibah Fi Salasil Awliya – Allah. P. 138)

Hazrat Moulana Shah Abdul Aziz Sahib Muhaddith Dehlawi (Rahmat-Allah-Alahy) says:

That if one knows that although all help comes from Allah, to call upon another for help is allowed. He says that Aulia and Prophets also sought help in this way. Thus if one asks for help from another, he is infect, asking for help from Allah. (Tafseer Azizi p. 10).

In Qasaid-e-Qasim page.6. Molvi Qasim Nanotwi invokes the Prophet (*Sallal Laahu Alaiehi wa Sallam*) to render help and assistance and he says that there is none better than the Prophet to ask help from.

Ashraf Ali Thanwi in an Arabic quartet says:

يَا شَفِيعَ الْعِبَادِ خُذْ بِيَدِي
أَنْتَ فِي الْأَضْطِرِّارِ مَعْتَمِدِي
لَيْسَ لِي مَلْجَأٌ سِوَاكَ أَعِثْ
مَسْنِي الْقُرْسِيَّ سَيِّدِي وَسَيِّدِي

O intercessor of the servants (of Allah) help me, you (*Sallal Laahu Alaiehi wa Sallam*) are my last hope. Besides you there is none to listen to my complaints,

O my Master listen to my complaints, I am encompassed by difficulties"

(Nasharut Teeb p 232).

Yet in another place he (Ashraf Ali Thanwi) states:

أَعِشْنِي يَا رَسُولَ اللَّهِ إِنِّي
لَنَبُونَ وَقَنْطَرِي الْبِطَامِ
تَرْحَمُ يَا ابْنَ أَمْنَةَ تَرْحَمُ
فِي حُوبِي رِصَاعِي وَالْفِطَامِ
بِكَ اسْتَشْفَعْتُ فِي قَلْبِي وَكَثْرِي
بِكَ اسْتَشْفَعْتُ أَنْ عَرَضَ السَّقَامِ

O Messenger of Allah helps me, for I am in great loss, I have become despondent after being to higher authority and now I am calling on you.

O beloved son of Amina have mercy upon me' for I have spent my entire life span in sin, in all my deeds, small or big, I seek your intercession and even in the state of illness I seek your intercession." (Munajat-e-Maqbool Qurbat indallahi wa-Salawatir-Rasool - p.230).

Hazrat Haji Imdadullah Sahib Muhajir says:

یا محمد مصطفیٰ فریاد ہے
اے حبیبِ کبریا فریاد ہے
سخت مشکل میں پھنسا ہوں آج کل
اے مرے مشکل کشا فریاد ہے

O Muhammad Mustapha (Sallal Laahu Alaiehi wa Sallam) I have a complaint,

O Beloved of the Grandeur, I have a complaint. I am caught up in great calamities,

O solver of my troubles, I have a complaint."

(Nala-e-Imdad Gharib - p. 26).

And in his book Gulzar-e-Ma'rifat on page 4. Haji Imdadullah says

یضع عاصیاں تم ہو وسیلہ بے کساں تم ہو
تہیں چھوڑا اب کدھر جاؤں بتاؤ یا رسول اللہ
جہازِ اُمت کا حق نے کر دیا ہے آپ کے ہاتھوں
بس اب چاہو ڈیاؤ یا تراؤ یا رسول اللہ
پھنسا کر اپنے دامِ عشق میں امداد عاجز کو
بس اب قیدِ دو عالم سے چھڑاؤ یا رسول اللہ

"You are the intercessor of the sinners-whither shall I go if I leave you, O Messenger of Allah?"

"The stern of the ship of the Ummat is in your hands, thus, if you wish, sink or steer to safety this ship, O Messenger of Allah"

"Imdad is caught in the snares of your love, so please set me free from the prison of both worlds, O Messenger of Allah."

Now, according to the author of Dars-e-Tauheed and those subscribing to it, are not the above mentioned personal mushriks? If they are mushriks, then are not those who follow these learned men also mushriks?

(NOTE: See "Ra-e-Haq" for a complete explanation with proof).

Gifts and Oblation for a Nabi or Wali

This aspect or practice is also condemned as shirk by the author of Dars-e-Tauheed. In fact those who partake in such a practice do so merely with the intention of sending blessings to the soul (ruh) of the Nabi or Wali. And do not at any time associate the Wali or Nabi as partners to Allah. Therefore, such a practice is in no way shirk. Consider the following:

Hazrat Shah Waliullah Muhaddith Dehlawi (Rahmat-Allah-Alahy) states that my father Hazrat Shah Abdur Rahim Sahib visited the tomb of Maghdum Shaikh Allah Diya (Rahmat-Allah-Alahy). There came a time in the night that Maghdum Sahib asked those present to remain and have something (food) before going. Thus, Shah Abdur Rahim Sahib and his friends stopped at the tomb while the others went away. Witnessing this, his (Shah Abdur Rahim's) friends became displeased. At that moment a woman carrying a tray of rice and sweetmeat on her head came and said that I vowed that when my husband returns home! Will immediately entertain those folks sitting at the tomb of Maghdum Allah Diya with this food. So my husband has returned and I am fulfilling my vow. I wished that there be some one at the tomb who could partake from this food. (Thus they all ate). (Anfasul Arifin p. 45)

This same Shah Waliullah Sahib (Rahmat-Allah-Alahy) says in another place:

There is nothing wrong in preparing milk or rice (Kheer) when offering dua for the ruh (soul) of a great person, with the intention of sending reward (Sawab) to that person and it is permissible to eat such food. This food is also permissible for the rich to eat. (Zubdatul - Masaih p. 132)

In another instance he says: That if a person is in need of something, then he should recite Surah Alam Nashra 360 times and the same surah another 360 times and then recite Durood Shareef 10 times and end off with a little sweets on the name of Khwajagan Chisht. And state your needs to Allah. If you practice this act daily. Then Insha Allah you will achieve your purposed within a few days. (Intibabu Fi Salasili Auliya-Allah. p. 100).

Hazrat Shah Abdul Aziz Sahib Dehlawi (Rahmat-Allah-Alahy) says:

The food that is cooked for the niaz (offering) of Imam Hasan and Husain becomes a blessing if Surah Fatiha, Qul and Durood are read upon it. To eat such food is very meritorious.

(Fatawa Aziziya p. 75).

Molvi Ismail Dehlawi, who is regarded by the Deobandi as a martyr says:

Student should first perform ablution (Wudu') and sit on his legs as in Namaaz and should offer fatiha for the founders of the Chishtiya school, Hazrat Kwaja Muenuddin Sanjari (Rahmat-Allah-Alahy.) and Hazrat Khwaja Qutbuddin Bakhtiyar Kaaki (Rahmat-Allah-Alahy) and others. Then with great humility and sincerity he should with the intercession of these Auliya ask Allah to solve his problems. Thereafter, he should make Zikr with force (vigour). (Sirat Mustaqeem p. 111).

Elsewhere he states that when Sa'ad bin Mu'az's (Rahmat-Allah-Alahy) mother passed away, he told the Prophet (*Sallal Laahu Alaiehi wa Sallam*) that his mother did not have the opportunity of telling him (Muaz) anything before dying. If she had the opportunity, she would have requested something for me to do. If I now did anything, would it be beneficial to her? The prophet (*Sallal Laahu Alaiehi wa Sallam*) asked him to dig a well and say "This is for Sa'ad's mother". (Sirat Mustaqeem. p. 55).

Ashraf Ali Thanwi says: That some people in Asia bought a piece of land and built upon it. And made an offering to

Haji Imdadullah. (Imdadul Mushtaq p. 33).

When Molvi Sadiqul Yaqeen had completed the reading of the Masnawi Shareef, Haji Imdadullah Sahib ordered that sweetened milk (Sharbat) be prepared and dedicated to Moulana Rum' by reciting surah Ikhlaoos 11 (eleven) times. He explained that offerings could be of two types, one that is only for Allah to show our weakness and gratitude and the other is to convey blessings to the servants of Allah. Such an act is permissible, why should people brand it as prohibited? (Imdadul Mushtaq p. 92).

In another place he says that the practice of offering jgpts and oblations is an old act. The people now - a - day prohibit it. (Imdadul Mushtaq p. 92).

Molvi Rashid Ahmad Gangohi says: That to offer blessings to great people as a jpgt is permitted and if offerings are made to dead Auliya with the intention of sending blessings to their souls, then, it is sadaqah - it is permitted. (Fatawa Rashidya. p. 51).

Keeping the foregoing incidents in view what do the author and supporters of Dars-e-Tauheed, have to say about these great men? Are they not, according to Dars-e-Tauheed, Mushriks? Then, if they are, are not those who accept these Mushriks as Muslims also Mushriks?

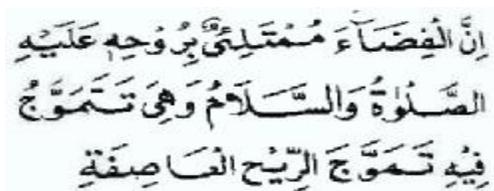
To accept the Prophet (SallalLaahu Alaiehi wa Sallam) As Omnipresent and Omniscient,

This aspect is also classified as Shirk in Dars-e-Tauheed though it is not because no Muslim believes that the Prophet (Sallal Laahu Alaiehi wa Sallam) has the same attributes of Divinity as Allah. The meaning of "present and seeing this context means that the Prophet (Sallal Laahu Alaiehi wa Sallam) " in Is present and seeing in a spiritual and resplendent (nur) form. With these qualities the Prophet (Sallal Laahu Alaiehi wa Sallam) bears witness to everything.

Shah Abdul Aziz Sahib says: in Tafseer-e-Azizi that the Prophet (Sallal Laahu Alaiehi wa Sallam) by the light of his Prophethood knows the entire conditions of man. What religion he belongs to, to what degree he has reached in religion what is the reality of his Iman. What are his hindrances and progress. In short, the Prophet (Sallal Laahu Alaiehi wa Sallam) knows your deeds and actions the good and the bad. Thus within the law, the Prophet (Sallal Laahu Alaiehi wa Sallam) has been granted the right to be a witness of the world and it is of utmost importance

(Tafseer Azizi. p. 636).

Hazrat Shah Waliallah Muhaddith Dhelwi (Rahmat-Allah-Alahy) says:



"Certainly all the blooming flowers are filled with the spirit of the Prophet (Sallal Laahu Alaiehi wa Sallam) and the blessed spirit blows through them like a wind". (Fuyuzul Haramain p. 28)

Molvi Muhammad Qasim Sahib says that in the ayat:

الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

If you consider **مِنْ أَنفُسِهِمْ** the words it becomes clear that the Prophet (*Sallal Laahu Alaiehi wa Sallam*) is closer to the Muslims than their own souls. (Tahzirun Nass p.10)

Molvi Shabbier Ahmad Sahib Usmani says regarding the same ayat. If a Believer's Iman is considered seriously, then it is like a ray from the light of the Prophet (*Sallal Laahu Alaiehi wa Sallam*). On this account, if a believer ponders about his own reality then before he understands the state of his own Iman. He has to first understand the wisdom of the Prophet (*Sallal Laahu Alaiehi wa Sallam*) On this point it is true that the august presence of the Prophet (*Sallal Laahu Alaiehi wa Sallam*) is closer to us than our own souls. (Marginal note in the Quran).

Molvi Rashid Ahmad Gangohi says: The disciple must accept that the soul of his Shaikh (Spiritual head) is not imprisoned in one particular place. Wherever, the disciple is far or near, the Shaikh's spirituality is not far. If this is accented then the disciple should always remember his Shaikh and keel, a cordial link with him and thereby derive benefits at all times. (Imdadul - Suiuk p. 10).

What do the Author and supporters of Dars-e-Tauheed have to say regarding these men? Are they Mushriks or not? According to Dars-e-Tauheed they definitely are. So those who accept these great men as Muslims, are they not also Mushrik?

(Note: To get a detailed account of Omnipresent and Omniscient see Zikr -e- Jameel).

To believe that a Wali or Prophet has knowledge of the Unseen.

This is also branded as Shirk in Dars-e-Tauheed, although it is not. Every Muslim acknowledges that the Wali or Prophet is granted knowledge of the Unseen by God's permission. If, after accepting it as God – given. It is still Shirk, then consider the following:

Hazrat Shah Abdul Aziz Sahib Muhaddith Dehlawi (Rahmat-Allah-Alahy) says: There are certain things that are kept totally secret from all creation, such as, the Day of Judgement. the existence of Allah, the actual creative powers of God etc. these are the absolute secrets of Allah. He does not manifest these to anyone, except him, whom He desires, for example, the Prophet (*Sallal Laahu Alaiehi wa Sallam*) Then He unfolds His special secrets to him. (Tafseer Azizi).

Molvi Ismail Dehlawi Sahib says: in Taqwiyyatul-Iman. The Prophet (*Sallal Laahu Alaiehi wa Sallam*) was made to tour and visit the 'Preserved Tablets (lawh Mahfus). Heaven and Hell and the Earth and the skies so that he could expound or, the state and positions of the souls and angels. (Sirat. Mustaqeem p. 117).

Haji Imdadullah Sahib Muhajir Makki says: that people say that the Prophets and Auliya don't have knowledge of the Unseen, but I say that whichever side the righteous people look they have perception of the Unseen. (Imdadul Mushtaq p. 76).

Molvi Shabbir Ahmad Usmani explains that the Ayat

وَمَا هُوَ عَلَىٰ الْغَيْبِ بِضَنِينٍ

Dars-e-Tauheed

Means that the Prophet (*Sallal Laahu Alaiehi wa Sallam*) has and gives knowledge (information) of all sorts of the Unseen - be it past or future, the attributes of God or the commandments of the Shari'a, the conditions of Paradise or Hell or the happenings after death. (Qur'anic Marginal note).

Molvi Muhammad Qasim Sahib Nanotwi chief of the Deoband Maderssa says: Whether it be knowledge of past times or the modern, the Prophet (*Sallal Laahu Alaiehi wa Sallam*) had knowledge of both. (Tahzirun Naas p. 4)

The same Nanotwi Sahib mentions in another place: God had granted all His qualities to the Prophet (*Sallal Laahu Alaiehi wa Sallam*) Amongst them God also granted the Prophet (*Sallal Laahu Alaiehi wa Sallam*) with complete knowledge. Thus the Qur'anic Ayat.

Sura. An-Najam.53. Aayat. 3 & 4

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِن هُوَ إِلَّا وَحْيٌ يُوحَىٰ

"And He speaks not of His own desire. That is not but the revelation that is revealed to Him"

Supports this argument that the Prophet's (*Sallal Laahu Alaiehi wa Sallam*) knowledge is the knowledge of God and whatever he uttered was the utterance of God. (Fuyuz Qasimiyah p. 42).

Molvi Ashraf Ali Thanwi says: that knowledge of the Unseen, which is without cause (connection) is only with Allah and that, which is related, can be known by the creation. (Sabatul Banan p. 2).

Molvi. Zulfiqar Ali Sahib says: in the explanation of Qasida Burda: — Amongst all others the Prophet's knowledge encompasses the 'Tablet and the Pen' (Lawh wa Qalam). (Itarul Warda p. 103).

Now. What do the author and supporters of Dars-e-Tauheed have to say regarding these enlightened men? Are they not Mushriks to have such beliefs? By the criterion used in Dars-e-Tauheed, these men are definitely Mushriks Then by accepting them as Muslims are you not also Mushriks? (See also Zikr -e-Jameel).

To stand with folded arms out of respect for a Wali or Nabi.

This is also classified as Shirk in Dars-e-Tauheed, although it is not. It will become Shirk only if a person stands up in this manner holding the Prophet or Wali worthy of worship. If this practice is shirk, then consider the following:

Molvi Ashraf Ali Sahib Thanwi says: That the Ulema have unanimously agreed, that the practice of standing out of respect is allowed. And substantiates by saying that whenever the Prophet (*Sallal Laahu Alaiehi wa Sallam*) visited Fatima (Razi-Allah-Anha), she stood respectfully and whenever Fatima (Razi-Allah-Anha) visited the Prophet (*Sallal Laahu Alaiehi wa Sallam*) he stood up respectfully for her. (Al - Ifadatul Yaumiya p. 254).

Haji Imdadullah Sahib Muhajir Makki says: To reject such a practice is to be denied a great deal of good. If one stands for respect when the sacred name art the Prophet (SAW.) is mentioned in a Moulood Shareef what harm is there? When someone (an ordinary person) appears we stand up for him so if we stand up for our Master to show respects what wrong is there? (Imdadul Mushtaq p 88).

Are these men not Mushrik? Why do the author and supporters of Dars-e-Tauheed accept them as Muslims? (See

Visit the Tombs of Prophets and Auliya, Be they near or far

Such a practice is deemed as Shirk in Tauhid although this is also not Shirk. If it is, then consider the following:

Molvi Muhammad Qasim Sahib Nanotwi of Deoband Maderssa says: The hearing power of the Ambiya is greater after their death. And it is for this reason that' visiting their tombs after their death is just like visiting them during their actual existence and it is wrong to say that visiting the Prophet (*Sallal Laahu Alaiehi wa Sallam*) is likened only to visiting his Musjid. So, to journey with this intention is strictly forbidden, for, such a visit does not mean visiting the place. Instead, it is visiting the Master (of the place). (Jamal-e-Qasimi. p. 10)

Everyone of the Deoband Ulema is unanimous that in our and our readers' opinion, to undertake a visit to the Prophet's (*Sallal Laahu Alaiehi wa Sallam*) grave is not only an act signifying the highest relationship, having great reward and being a tremendous achievement, but it is very close to a Wajib act. If during the journey one makes an intention of only visiting the grave of the Prophet (*Sallal Laahu Alaiehi wa Sallam*) and presents oneself there, then one would also receive the rewards of visiting the Prophet's Musjid. Such a visit raises the respectability of the Prophet (*Sallal Laahu Alaiehi wa Sallam*) very much and this opinion is based on the Hadith of the Prophet (*Sallal Laahu Alaiehi wa Sallam*) that. Whosoever comes to visit me, without being compelled by any needs, then it becomes incumbent upon me to plead on his behalf on the Day of Judgement. (Al-Muhind. p. 11).

Ashraf Ali Thanwi says: regarding Haji Imdadullah Sahib that he used to go with the intention of ziyarat to Kalyari to the tomb of Piran Kalyar and to Delhi to the tomb of Qutbuddeen Bakhtiyar Kaki, as well as the tombs of other saints in Delhi. He also went to Panipat to the tomb of Shaikh Shamsuddeen Panipati and Jalaluddeen Panipati.

Shah Waliullah Sahib Muhaddith Dehlawi (Rahmat-Allah-Alahy) in describing his father says, He (Waliullah's father) said that, I went to the grave of Khwaja Qutbuddeen, Khwaja Sahib's soul appeared and said that there will be a son born to you (i.e. Waliullah's father) and you must name him Qutbuddeen Ahmad. Since my wife was old I thought that a grandson would be born. Khwaja Sahib became aware of this thought and said, this is not what I said (i.e. a grandson will be born), that child will be your offspring. After some time, I (i.e. Waliullah's father) remarried and this child (Waliullah) was born. In the beginning my father had forgotten this incident and, therefore, named the child (me) as Waliullah. After some time he remembered and gave me the second name of Qutbuddeen Ahmad. (Anfasul Arifin p 45).

Molvi Ashraf Ali Sahib Thanwi says: that I committed an act as a result of which I had to experience an unworthy frustration and I was greatly perturbed. Then I desired a mean of overcoming this darkness. After much pondering, I concluded that the remedy is to find the company of the learned (enlightened). At that time there was no such person living nearby, so I went to visit the tombs of great men. Thus, at a distance of about 6-Miles, I found the tomb of a great person and the darkness (frustration) was repelled. (Adapted from Al - Afaatul Yaurniya. p. 34)

So, what do the author and supporters of Dars-e-Tauheed have to say regarding these Ulema of Deoband who subscribe to such beliefs? Are they not Mushriks? By the criterion used in Dars-e-Tauheed they are Mushriks. Then are not those who accept these Ulema as Muslims also Mushriks? (For more information see - "Rah - e - Aqeedat").

To Stand at the Doorway of the Tombs of the Ambiya and ask for supplication

This too, is classed as shirk in Dars-e-Tauheed, though it is not shirk because whenever one makes a dua, one makes the dua to Allah? So how can this be shirking? Duas can be made anywhere but when made at the tombs of the Ambiya and Auliya, they are answered more quickly. Consider the following:

Molvi Muhammad Qasim Sahib Nanotwi, chief of the Deoband Maderssa says:

Surah.An-Nisaa.Aayat.64

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ

The Prophet (*Sallal Laahu Alaiehi wa Sallam*) was not meant for a specific period. Just as people during his (*Sallal Laahu Alaiehi wa Sallam*) lifetime came to him to plead their cause with Allah. We are also granted the same privilege, since the Prophet (*Sallal Laahu Alaiehi wa Sallam*) is a mercy unto the whole world and the fact is that the Prophet (*Sallal Laahu Alaiehi wa Sallam*) is alive in his grave. (Aab-e-Hayath - p. 40).

Molvi Sayyid Hasan Sahib, a teacher at the Deoband Maderssa says:

The son of a merchant of Balakh acquired three 3-of the blessed hair of the Prophet (*Sallal Laahu Alaiehi wa Sallam*) After spending a substantial amount of money and wealth. This young man used to pay homage to the hair and used to recite Durood Shareef excessively. When the lad died, a pious (saintly) person of that time was honoured with the audience of the Prophet (*Sallal Laahu Alaiehi wa Sallam*) in his dream. Wherein, the Prophet (*Sallal Laahu Alaiehi wa Sallam*) advised the saint to proclaim to the people that if they had any needs from Allah, they should visit the grave of the deceased lad and make due at his grave side - all their needs will be fulfilled. (Mulkhasan Azhabun Naseem - p. 32).

So what do the author and associates of Dars-e-Tauheed have to say with regard to Molvi Muhammad Qasim Sahib Nanotwi who says that when we have wronged ourselves we should present ourselves at the tomb of the Prophet (*Sallal Laahu Alaiehi wa Sallam*) and ask the Prophet (*Sallal Laahu Alaiehi wa Sallam*) to plead on our behalf? And what do they have to say about Molvi Sayyid Hasan Sahib? Are they not Mushriks by subscribing to such beliefs? Then, are not those Muslims, who accept these men, as Muslims, also, Mushriks?

To accept anyone as the Solver of Problems

Though it is not Shirk to accept the Prophet (*Sallal Laahu Alaiehi wa Sallam*) and Hazrat Ali (Karam-Allah Wajhy) as problem solvers, this belief is also condemned by Dars-e-Tauheed as Shirk. If it is shirk then consider the following:

Shah Wali Allah Sahib Muhaddith Dehlawi (Rahmat-Allah-Alahy) states:

وَيَا خَيْرَ مَنْ يُرَى لِكَشْفِ رِزِيَّةٍ وَمَنْ جُودُهُ فَاقَ جُودَ السَّعَابِ
وَأَنْتَ مُجِيبُ مَنْ مِنْ هُجُومِ مَلْتَةٍ إِذَا نَشَبَتْ فِي الْقَلْبِ شُرَّ النَّالِبِ

O the Best in the world, who could be looked upon to eradicate (expel) difficulties and hardships. And

O you whose generosity is far more than the rain from rainclouds.

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You are the protector of the multitude (of people) who is in great distress.

when the worst calamities befall them.

(Atyabun -Naghm p. 22).

Molvi Ashraf Ali Sahib Thanwi says:

يَا شَفِيعَ الْعِبَادِ خُذْ يَدِي
لَيْسَ لِي مَلْجَأٌ سِوَاكَ أَغِيثُ
أَنْتَ فِي الْأَضْطِرَارِ مُغْتَمِدِي
مُسْتَسْنِي الْمُسْتَسْنِيْدِي وَسَكْنَدِي

"O interceders for the creation, help me, for you are my hope in times of difficulties. None besides you can grant me refuge and shelter. O my Master listen to me, I am steeped in difficulties and misfortunes." (Nasharut - Teeb p. 232).

The same Thanwi says at another occasion: "O guide of the world, for the sake of Ali, the dispenser of difficulties. (Shajra Tayyibah Chishtiya Sabiriya p. 2).

Haji Imdadullah Sahib Muhajir Makki says:

يَا مُحَمَّدَ مُنْصَافِ الْفَرَادِيهِ
سَخْتِ مَشْكَالٍ فِي مِمْسَاةٍ هَوْنِ الْجَلِ
أَيْ حَبِيبِ كَبْرِيَا فَرِيَادِيهِ
أَيْ مِيرِ مَشْكَالِ كَثَا فَرِيَادِيهِ

"O Muhammad Mustapha (*Sallal Laahu Alaiehi wa Sallam*) I have a complaint O beloved of the Magnificent I have a complaint. I am caught up in grate difficulty these days, O dispenser of difficulties I am crying out for assistance." (Nala - e - Imdad Gharib p. 32).

Now, what do the author and supporters of Dars-e-Tauheed have to say in respect of these great scholars' who proclaim that both the Prophet (*Sallal Laahu Alaiehi wa Sallam*) and Ali (Karam-Allah Wajhy) are despoilers of difficulties? Are they not Mushriks? According to the teachings of Dars-e-Tauheed, they definitely are. Then, are not all the Deobandis who accept them, also Mushriks?

The following is one of the verses of Dars-e-Tauheed.

"What is that (thing) which is not obtainable from God, that you ask from the Auliya?

Answer 1. It is the intercession that we get from the Auliya, which cannot be obtained from Allah.

Answer 2. It is donations that cannot be got from God that we ask from the rich.

To make Supplication (Dua) with the Support of a Nabi or Wali

Dars-e-Tauheed classifies this as haraam (totally forbidden) and it is discussed under the subject of Shirk. It is indeed

astonishing how the act of making supplication with a support becomes shirk: The reality is that the author, supporters and corroborators of Tauhid do not understand the attributes (meaning) of the word shirk, or else, they would not have classed this act as shirk. Although they are regarded as very learned, on the very first page of Dars-e-Tauheed, we encounter the name of his eminence Sirajuddin Sahib. If this is the state of the very learned of a sect, what would. Then be. The state of the ignorant ones in that sect? "Where ignorance is bliss it is folly to be wise."

(1) *The present subscribers have changed this couplet - the words "Dispenser of difficulties have been repealed*

Molvi Ismail Dehlawi Sahib in Taqwiyyatul Iman says: In respect of Hazrat Ali (Karam-Allah-Wajhy) The status of Qutb (religious mendicant), Ghous (Saint), Abdal (devotee) etc. And the other ranks, from the blessed times of Hazrat Ali. Until the termination of the world, are all due to the mediation and agency of Hazrat Ali (Karam-Allah-Wajhy) He has such access to the sovereignty of the kingdoms and lordship of the rulers (princes) that; it is manifest to the pilgrims of the spiritual worlds. (Sirat Mustaqeem. p. 58).

Molvi Muhammad Qasim Sahib Nanotwi principal of the Deoband Maderssa says: (O Allah fulfil my desire). By the intervention of the Nabi (*Sallal Laahu Alaiehi wa Sallam*) who is the life of the world and upon whose splendid tomb the heavens and the earth are sacrificed That Nabi (*Sallal Laahu Alaiehi wa Sallam*) who is a mercy unto the worlds and an intercessor for the sinners in Your Royal Court. By his intercession, who is the Commander and best of the world, Hazrat Muhammad (*Sallal Laahu Alaiehi wa Sallam*). By him whose sacred soul is the root of the entire universe and through whom loftiness and approval is established. And, by the intercession of the lion of Allah, the king of men (Hazrat Ali) who is endowed with inspired knowledge and is the door of the bounty of the Merciful. And by the intercession of Khwaja Maudud Chishti, whose generosity makes even a dog worthy of paradise. And by his intercession. who is the king of the Auliya and whose tomb is the kissing place for the Auliya, none other than, Hazrat Khwaja Muenuddin Hasan Sanjari, who has no second to him in those lands. (Qasaide Qasimi. p.6).

Molvi Ashraf Ali Sahib Thanwi has written a treatise "Nail-ush-shifa-bi-na'lil -Mustapha", in respect of the portrait of the blessed shoe of the Prophet (*Sallal Laahu Alaiehi wa Sallam*) and in this treatise he has also included the picture (portrait) of the blessed shoe. Accordingly, Thanwi Sahib says: The portrait of the blessed shoe of the Prophet (*Sallal Laahu Alaiehi wa Sallam*) has been found to be of very great blessings and swift in taking effect. Thus it gives reason for Islamic reverence because the picture of the blessed shoe of the Prophet (*Sallal Laahu Alaiehi wa Sallam*) should be revered by the Muslims. So that they could gain blessings by keeping it with them and they could use it to fulfil their needs and petitions in the audience of the Almighty. After this account, he went further to explain the procedure: -

The best way is to get up on the last night, perform ablution and perform Tahajjud prayer to whatever degree is possible. And after that, recite Durood Shareef 11 (eleven) times. Kalima Tayyib 11 times. Istighfar 11 times. And then place the picture, with obedience, on the head and with humility request to the Al-Mighty by saying. "O God, by the blessing of the Blessed Prophet (*Sallal Laahu Alaiehi wa Sallam*) the portrait of whose blessed shoe I am carrying upon my head, and being the lowest amongst his servants, O God, fulfil my so and so needs." (Be mindful not to supplicate contrary to this procedure). Then remove the portrait from the head and rub it on the face and with great love kiss it and then recite the verses (poem) with great delight and joy with the intention of increasing the love for the Prophet (*Sallal Laahu Alaiehi wa Sallam*) Insha Allah you will have a marvellous experience. (Zadal - Sa'eed p. 20 and Nailush - Shifa p. 2).

This same Thanwi Sahib says: At another occasion. In the treatise Nailush -Shifa the author says: The blessings and specialities of the portrait of the shoe of the Prophet (*Sallal Laahu Alaiehi wa Sallam*) are well known. In that, even only the words which are an explanation and praise of the Prophet (*Sallal Laahu Alaiehi wa Sallam*) those pictures in which these words are kept, those clothes in which the Prophet's shoe portrait is kept and those pictures (paintings) which have the resemblance of the shoes are all blessed. This wealth has no decline (does not diminish) and its bounty has no similarity. Hence by means of the Perfect Soul and the attributes of complete blessings and by his intercession, what is there that cannot be achieved? If so much could be obtained only from the name of the Prophet (*Sallal Laahu Alaiehi wa Sallam*) how much more could be got from his real being? "The name of Ahmad (*Sallal Laahu Alaiehi wa Sallam*) is like a

strong wall and he himself is the protector of the soul." (Nasharut - Teeb p. 385)

Molvi Husain Ahmad Sahib Madari says: The great men (of Deoband) always use the mediation of the Auliya and Ambiya and advice (teach) their close friends about this (intercession). (Ash—Shahabul Saqib p. 56).

So what do the Author, supporters and corroborators of Dars-e-Tauheed have to say regarding these men and their teachings and beliefs? Are they Mushriks? According to the teachings of Dars-e-Tauheed they definitely are. So, are not those who regard these men as Muslims also Mushriks? It is hoped that the Author, supporters and corroborators of Dars-e-Tauheed will substantiate logically and with evidences their charges against us. Moreover, that they will explain, why things done by their leaders are permissible, whereas, when we commit the very same acts, we are labelled as Mushriks and bid'atis?

Tombs and Mosques

The author, supporters and corroborators of Dars-e-Tauheed are of the opinion and consider it Wajib (obligatory) to break down and demolish the tombs of the Auliya and Ambiya, as well as, the mosques near these tombs. Thus they write that any building on the grave must be razed to the ground even if it is a mosque. Especially because the building of domes is injurious, and even more detrimental than the burning down of Musjid -e-Dirar. (Dars-e-Tauheed P. 37)

This author, in his own treatise, Dars-e-Tauheed, a few pages before, has said that none besides Allah has the power to benefit or harm, good or evil. And, here himself says that Musjid-e-Dirar was capable of afflicting harm, and that, domes are capable of greater harm than Musjid-e-Dirar. Readers! Judge for yourselves. That the one who attests to the truth does not become enslaved to that which he himself has dismissed as shirk. So now, an earnest appeal is made to the author, supporters and corroborators of Dars-e-Tauheed that. Are the graves of Molvi Shabbier Ahmad Sahib Usmani, which was made of high quality stones imported from other countries, and the tomb of Qaide- Azam Muhammad Ali Jinnah, together with the magnificent Musjid and Islamic College, permissible or not? Is it not Wajib to break Down these structures or should we applaud such stoned foundations? If you are indeed the preacher of truth and the teacher of the Unity of then make public your opinion, or else, be like the Shaitan, who knowingly conceals the truth. With regard to the building of mosques and tombs at the blessed graves of the Ambiya and Auliya it would have been wise for the author of Dars-e-Tauheed to have at least looked at (consulted) the teachings of their great mufassir. Molvi Shabbier Ahmad Sahib Usmani, and the sage of the nation Molvi Ashraf Ali Sahib Thanwi. Thus, Usmani Sahib says regarding the Ayat.

Sura. Al Kahf. 18 Aayat. 21.

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا

"Then they said, build over their cave any building. Their Lord knows well about them. Those who prevailed in their affair said, we swear that we shall erect over them a mosque"

The city folk having become aware of their (the People of the Cave) marvellous and strange conditions, desired as a result of deep devotion, to construct a building near the cave (in which they were), as a reminiscence of them so that it will be easy for the pilgrims. Yet, those laden with grief and those with competent power, decided upon the building of a place of worship (Musjid) near the cave. (Tafsir-e-Usmani Matbu'a Bijnor p. 383)

And with regard to the same ayat, Allama Qazi Sana-ullah Panipati says:

هَذِهِ آيَةُ تَدُلُّ جَوَانَ بِنَاءِ الْمَسْجِدِ
لِيُصَلِّيَ فِيهِ عِنْدَ مَقَابِرِ أَوْلِيَاءِ اللَّهِ
قَصْدًا لِلتَّبَرُّكِ بِهِمْ

This Ayat is the proof of the permissibility of building mosques at the shrines of the Auliya - Allah, so that Namaaz may be offered in them, with the intention of attaining the blessings of the Auliya - Allah. (Tafseer Mazhari p. 23 vol. 11).

Similar explanations are to be found in Madarak - Ruhul Bayan and Kabir, etc. It is established that it is an ancient practice of the Believers to build mosques at the shrines of the saints and. the fact that the Qur'an mentions it and does not prohibit it, is the strongest proof confirming this practice.

Now' regarding the Hadith which forbids the building of shrines, let us consider the explanation Of Thanwi Sahib. He says:-My dear friend, Nawab Jamshed Ali Khan asked the question that he knows that the Hadith forbids the building of tombs on the grave. So, in the light of this Hadith, is it not Wajib to break down the dome of the tomb of the Prophet (Sallal Laahu Alaiehi wa Sallam) At first I was confounded as to how to answer this question and I was very perturbed and found my mind pounding at the mere thought of passing a ruling (fatwa) for the breaking of the Prophets' tomb in

the light of the Hadith ^{بنار على القبر} Forbidding any building on the grave. I could, however, never endure this (i.e. the breaking of the Prophets tomb), but with the existence of the Hadith, there was undoubtedly this confusion as to what the implication of the Hadith was. While I was in this perplexed state, Allahu Ta'ala came to my aid. And at once I

understood the implications of the Hadith - that the Hadith forbade all buildings on the Grave ^{بنار على القبر} but did not

forbid a grave in the building. ^{قبرني البناء} Since the grave of the Prophet (Sallal Laahu Alaiehi wa Sallam). Was from the outset within the room of Hazrat Ayesha (Razi-Allah-Anha). Which had been built long before the demise of the Prophet (Sallal Laahu Alaiehi wa Sallam). And not after the burial of the Prophet (Sallal Laahu Alaiehi wa Sallam). Therefore, this Hadith can in no way be linked to the Prophet's tomb nor is it included in this prohibition. (Al- Izafatul Yaumiya p. 191/ 7)

Well sir, have you understood what your sage of the nation has to say? Remember that, what he has said has been as the result of Allahu Ta'ala's help. Look especially at the work "Kasheeda - tul Faz which states that the Hadith forbids only "building on the grave"! That is, do not construct a building exactly over a grave' it does not forbid "a grave in the building', that is, it does not forbid making a grave within a building. It is manifest that in the case of every shrine, the latter version applies.

So what do the author and supporters of Dars-e-Tauheed say regarding Janab Thanwi Sahib? Is his explanation the truth or absurd? And if Allahu Ta'ala helps anyone, is that person's comprehension the truth or absurd;

The Literary Masterpiece of the Author of Dars-e-Tauheed

banished from his country. Lost his beloved tooth. Was wounded on his blessed forehead. His very pure body was profusely soaked in blood from pelting. Was called by names such as Magician, Soothsayer, Liar, insane, etc. Was reproached by the disbeliever's, was taunted and cursed, was driven out of the community, traded, ate and drank, rested, married, was isolated from his family and tied stones on his stomach from the pangs of hunger, throw light upon and are proof that the Prophet (Sallal Laahu Alaiehi wa Sallam) was powerless. (May God forbid).

Similarly, in front of Imam Husain's eyes the Euphrates was flowing, from which horses, asses mules, and camels were quenching their thirst, but the entire family of Imam Husain remained thirsty for three days and were longing even for one drop of water. 1 hen, he his brothers' nephews, nieces and sons were battered to death with spears arrows and swords. Imam Husain presented his child to make the enemy feel compassion and says that probably we have wronged you (the enemy) but what wrong did this child commits Instead, a merciless enemy's arrow pierced the child and the child dies on the lap of the father. It is evident from this that Imam Husain did not possess any power? For whosoever has complete power, cannot be suppressed by any enemy and if it was possible for anyone besides Allah to have that power, then, the enemy would never have humbled Imam Husain. (God forbid).

This is that literary masterpiece of the author of Dars-e-Tauheed, which he has presented with great vigour and zeal. The truth (reality) is that in both the aforementioned passages there is manifest defamation of the Prophet (*Sallal Laahu Alaiehi wa Sallam*) and Imam Husain (Razi-Allah-Anho) because in places where the Prophet's (*Sallal Laahu Alaiehi wa Sallam*) and Husain's (Razi-Allah-Anho) weaknesses have been proven, the power of the enemy (disbelievers) and the followers of Yazid have been established.

Therefore, since the latter had power they became victorious and the former (i.e. the Prophet and Husain) being powerless became victims (God forbid).

At this point there are a few questions to be asked to the author and supporters of Dars-e-Tauheed:

Allahu Ta'ala says'

إِنَّا لَنَنْصُرُ رُسُلَنَا

"Undoubtedly absolutely I help my Rassol"

So verify whether the Prophet (*Sallal Laahu Alaiehi wa Sallam*) is the messenger of Allah or not? If he is, and without daubs he is, did Allah help the Prophet (*Sallal Laahu Alaiehi wa Sallam*) or not, when he confronted the disbelievers? If He (Allah) did not then it follows (God forbid) that Allahu Ta'ala and his words are liars. Alternatively, if He did help, then why were the disbelievers successful in inflicting such persecution in the presence of Allah who is the source (King) of all power? Even if the Prophet (*Sallal Laahu Alaiehi wa Sallam*) had no powers, Allah has power over everything, so why did such things happen?

As Allahu Ta'ala says:

Sura. Al-i'Imran 3. Ayat.181.

كَمَا قَالَ اللَّهُ تَعَالَى وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ

Likewise, the disbelievers unduly martyred the Ambiya -e- Kiram-Assalam

When Allahu Ta'ala is rightfully the master of all power and their (Prophets) Protector, then why were the enemy successful in killing the Prophets with such tyranny? Likewise, Allah says:

Sura. Ar-rum 30. Ayat. 47

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

"And it is on our grace binding to help the Muslim"

So, justify whether Imam Husain (Rahmat-Allah-Alahy) was a perfect Believer or not? Certainly he was, so then, did Allah help him or not? If you say that Allah Did not help him, then, it again follows (God forbid) that Allah and the Quran are liars. If you say that Allah did help, then explain, why were the Yazidis successful in shutting off the water supply and killing Husain (Rahmat-Allah-Alahy) and his family in the Omnipresence of Allah who has power over everything and is triumphant over all?

The enjoyment will be revealed when the author and supporters of Dars-e-Tauheed will, with their ability, try to deny that Allah did help, so that it will settle the issue, otherwise, they will have to substantiate, why even with the presence of Allah's help. The Prophets and Believers suffered.

Allah Tala says!

Sura. Al-maida 5. Ayat. 56

أَمْ نُوَفِّئُ فَانَ حَرْبِ اللَّهِ هُمْ الْغَالِبُونَ

"Undoubtedly the party of Allah only is dominant"

So, explain whether the Prophet (*Sallal Laahu Alaiehi wa Sallam*) and Hazrat Husain (Rahmat-Allah-Alahy) were in the "party of Allah" or not? Certainly they were, so being victorious, why were they persecuted?

The Author of Dars-e-Tauhid

The author of (Dars-e-Tauheed) does not understand the absolute truth (reality). since in his opinion oppression and tyranny are same as victory and superiority, and together with God - given power and strength, to live firm and steadfast on Iman, Islam, truth and sincerity and to sacrifice one's life, wealth and even children, shows powerlessness (submissiveness).

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Allahu Ta'ala says:

Sura. Muhammed 47. Ayat.7

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

"O believers! If you will help the religion of Allah. Allah will help you and will make your Feet firm"

By God

He who attains victory and strength with oppression, tyranny and crime (sin) is in reality deprived of victory - he is the victim. A victor and conqueror is he who upholds justice, equity and virtue (good) in contradiction to oppression, tyranny and crime, and faces his enemy boldly. The enemy's oppressive strength and power collides against his determination and resolution and becomes shattered and, he thereby, establishes by his deed that no evil, earthly power can snatch from him his Iman, to such an extent, that he becomes martyred at the hands of oppression and tyranny. By God! This is not weakness (submissiveness) nor is it defeating (failure), but this is proof of a very great victory and success. It is for this reason that his death actually marks the beginning of his existence (life). Allahu Ta'ala says:

Sura. Al- i'Imran 3. Aayat 169.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ
فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ.

"And do not consider those who are killed in the path of Allah as dead, instead' they are alive in the sight of their Lord and they are sustained and are happy with what Allah has granted them from His bounty."

By God, these God-chosen people can destroy the world with their God granted power. And strength, but they do not. Not to do is one thing, and to do be unable to do is something else. These people, inspite of having power and strength endure sufferings and afflictions. So that they may become a model for others. And their consecrated circumstances may, become a cornerstone to their progeny, and their patience and endurance may assist the impatient ones.

Allahu Ta'ala says:

Sura. Al-Munafiqun 63. Aayat-8.

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

"And honour belongs to Allah and His Messenger and to the Believers, but the hypocrites do not know."

Lastly: A humble request is made to those gentlemen belonging to the Deoband school of thought, that they peruse critically with tranquility and composure, these few pages and then think carefully and explain whether those issues (matters), on the basis of which you (Deobandis) repeatedly brand other Muslims as Mushriks and Bid'atis (Inovators), were not the very issues expressly confirmed by your leaders? Do you not see them also steeped in shirk and bid'at?

So, how do you justify the fact that when any of your eminent or dear ones says anything you consider him as a Believer, a Muslim and a righteous one, whereas, when another Muslim says the same thing you consider him a Mushrik, bid'ati and fictitious? After all why is this so? What is the cause of this division?

Either you also brand them (the Deobandi leaders) as Mushriks, bid'atis and fictitious, or else, be kind enough to display justice and equity by abandoning the habit of branding other Muslims as Mushriks bid'atis, fictitious, etc.

It is hoped that the God - conscious and equitable will reflect and will be instrumental in mutually forming a union and friendship, which is of paramount importance in these days.

وماعلينا الالبلاغ

Lastly, I wish to present a few Qur'anic Ayat for the benefit of the readers which if pondered upon carefully, will be self-explanatory concerning all misunderstandings:

Aayat Qurran

إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ

1. Verily Allah is very kind and merciful to human beings. (Sura.Al-Baqra 2. A.143)

وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

2. He is merciful to the Muslims. (Momin). (Sura.Al-Ahzab 33. A.43)

These two Ayat confirm that Allah is Most Kind and Merciful.

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رءُوفٌ رَحِيمٌ

3. Certainly a Messenger has come to you from amongst yourselves? It grieves him that you should perish, he is anxious about you. He is Most Kind and Merciful to the Believers (Sura At-tuba 9. A.128)

This ayat establishes that the Prophet (Sallal Laahu Alaiehi wa Sallam) is most kind and merciful.

4. Allah is the Protector of those who Believe. (Suara-Al-Baqra 2. A.257)

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا

5. Our (real) friends are Allah, His Apostle and those who believe. (Suara.Al-maida 5.A. 55).

In the former Ayat, Allah alone is the friend Wali but in the latter ayat. it is established that Allah together with His Prophet (Sallal Laahu Alaiehi wa Sallam) and the Believers are friends.

وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

6. And Allah guides whom He wills to the straight path." (Sura .An-Nur 24.A.46).

وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

7. And certainly you (O Prophet) show the straight path'. (Sura. Ash-Shura 42.A.52)

In the first of these two ayat, Allah is the Guide onto the Straight Path and in the second the Prophet (Sallal Laahu Alaiehi wa Sallam) is the guide.

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

8. Allah is the Friend of those who believe, He leads them from the depths of darkness into light.' (Sura. Al- Baqra 2 A. 257).

الرَّكِّتِبَ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

9. A Book which we have revealed to you, in order that you Might lead mankind out of the depths of darkness into light." (Sura. Ibrahim 14 A.1)

From one Ayat. Allah to be bringing out from darkness to light and in second Ayat Huzoor (Sallallah-O-Alaih-i-Wasallam) is to be confirming to bring out from darkness to light.

فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

10. Certainly all honour belongs to Allah! (Sura. An-Nisaa 4. A.139)

وَاللَّهُ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

11. And honour belongs to Allah, and His Messenger and to the Believers". (Sura An- Munafiqun 63 A. 8).

The first Ayat asserts that all dignity (honour) belongs to Allah and the second confirms that dignity belongs to Allah, the Prophet (Sallal Laahu Alaiehi wa Sallam) and the Believers.

وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ

12. But Allah purifies whom He pleases. (Sura. An-Nur 24 A. 21)

وَيُزَكِّيهِمْ

13. And he (the Prophet) purifies them. (Sura. Al-Baqra 2. A.129)

The first ayat states that Allah is the Purifier while the second states that the Prophet (Sallal Laahu Alaiehi wa Sallam) is the Purifier.

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِن فَضْلِهِ وَرَسُولُهُ

14. If only they had been content with what Allah and His Apostle gave them, and had said. Allah is sufficient for us' Allah and His Apostle will soon give us from His bounty.

(Sura. At-Tuba 9. A.59)

This Ayat establishes that both Allah and His Prophet (*Sallal Laahu Alaiehi wa Sallam*) are granters. The words Inni (he gave) and Yaowni (he gives) are attributes referring to Allah, as well as, the Prophet (*Sallal Laahu Alaiehi wa Sallam*).

وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ

15. This revenge of theirs was (their) only return for the bounty with which Allah and His Apostle had enriched them." (Sura. At-Tuba 9. A.74)

This ayat states that both Allah and the Prophet (*Sallal Laahu Alaiehi wa Sallam*) grant wealth. In this context the word (Agni) is reflexive, referring to both Allah and the Prophet (*Sallal Laahu Alaiehi wa Sallam*).

أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ

16. On whom Allah bestowed favour and on whom you (O Prophet) (*Sallal Laahu Alaiehi wa Sallam*) Has bestowed favour. (Sura. Al-Ahzab 33.A.37)

This Ayat confirms that Allah and the Prophet (*Sallal Laahu Alaiehi wa Sallam*) bestow favour (Reward).

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا

17. It is Allah that takes the souls (of men) at death". (Sura. Az.zumer 39 A.42)

قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ

18. Say, the Angel of Death, put in charge of you, and will (duly) take your souls. (Surah As-Sajda 32. A.11)

In the former Ayat, Allah confiscates the souls while in the latter, the Angel of Death is said to be the snatcher of the souls.

وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ إِذْ بَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ

19. So also was Lut among those sent (by Us) Behold. We saved him and all his family. (Sura. As-Saffat 37 A. 33-134)

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ

20. Then We saved him and his family, except his wife". (Sura. Al-Araf 7 A. 83).

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ
قَالَ إِن فِيهَا لُوطٌ فَأُولَئِكَ نَعْلَمُ مَنْ فِيهَا لَنَنْجِيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ

21. When Our Messengers (Angels) came to Ibrahim (Alahy-Assalam) with the good news, they said, we are indeed going to destroy the people of this township, for truly they are (addicted to) crime He said, but Lut is in it, they said, we very well know who is in there. We will certainly save him and his family except his wife". (Sura. Al-ankabut 29A. 31 and 32).

The former 2 Ayat establishes that Allah saved Lut (Alahy-Assalam) and his family except his wife and the 3rd Ayat states that the Angels saved them.

These verses are but a few of the examples presented to the readers, who can well deduce from the above examples that, the qualities. Excellences and deeds which are attributed to Allah have also been attributed to the Prophet (*Sallal Laahu Alaiehi wa Sallam*) As well as the Angels.

So, do these convey the idea of Shirk? Definitely not! Because it is the firm belief of every Muslim that Allah is one? He has no partner, all His qualities, perfection's and jurisdictions are intrinsic, ancient, non- created (natural) and boundless (unlimited). And Allah grants the qualities, perfection and jurisdictions of, not only, the Prophet (*Sallal Laahu Alaiehi wa Sallam*) and the Angels, but also the entire creation. They are created, recent, and limited. Thus there is no question about Shirk. It becomes Shirk only when one perceives the Prophet (*Sallal Laahu Alaiehi wa Sallam*) or the Angels or any other creation, or believes that their perfection's, etc' are intrinsic, ancient, limitless and equal to Allah. Can personal and granted, ancient and recent, creator and creator, ' or unlimited and limited, be equal? Definitely not' thus, if they are. Not alike, so there is no Shirk. Thus it can be concluded that merely by applying the words one does not commit Shirk.

If anyone says that the polytheist Arabs did not equate their idols to Allah, the fact that Allah called them polytheists, I will also say that without doubt they equated their idols with Allah, because on the Day of Judgement they will confess by saying:

قَالَ اللَّهُ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ إِذْ نَسُوا لَكُمْ رَبَّ الْعَالَمِينَ

By Allah, we were indeed in a Manifest error when we held you (idols) as equals with the Lord of the Worlds". (Sura. Ash-shu-araa 26 A. 97 and 98)

Similarly, they considered the idols worthy of worship and they worshipped them and to worship anyone other than Allah is Shirk. Thus, keeping in mind the belief and view point of this personal and granted, ancient and recent, creator and creation, unlimited and limited, ponder upon the following ayat:

لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ

1. None in the heavens or on earth, except Allah, knows what is hidden" (Sura. An-nabi 27, A.65).

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

2. He (alone) knows the Unseen, nor does He make anyone acquainted with His Mysteries except an Apostle whom He has chosen. (Sura. Al-Jin 72 A.26-27)

وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُسُلِهِ

3. Nor will He disclose to you the secrets of the Unseen. But He chooses from His Apostles (for the purpose) whom He pleases. (Sura. Al-i'Imran 3 A. 179)

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

4. And he (the Prophet (Sallal Laahu Alaiehi wa Sallam) does not withhold grudgingly the knowledge of the Unseen". (Sura. At-Takwir 81 A. 24)

In one ayat knowledge of the Unseen is denied to others while in the other 3 ayat that knowledge is granted. So both negation and affirmation are true. Knowledge of the Unseen of a personal nature is withheld; that is, no one understands it if not granted by God. Knowledge of the Unseen which is revealed. Is God granted, i.e. only with Allahu Ta'ala's permission His chosen Prophet is made aware.

قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا

5. Say, To Allah belongs exclusively (the right to grant) intercession. (Sura. Az-zumar 39A.44)

مَا لَكُمْ مِّن دُونِهِ ۚ مِن وَلِيٍّ وَلَا شَفِيعٍ

6. It will find no protector or intercessor except Allah. (Sura. As-sajda 32 A. 4)

لَا يَمْلِكُونَ الشَّفَعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

7. None shall have the power of intercession, except him who has received permission from the Most Gracious". (Sura. Maryam 19 A. 87)

يَوْمَئِذٍ لَا نَنْفَعُ الشَّفَعَةَ إِلَّا مَنِ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا

8. On that Day no intercession will be accepted, except him who the Merciful had granted permission and whose word is acceptable to Him." (20/109).

فَمَا نَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ

9. Then will no intercession of (any) intercessors profit them." (Sura. Al-mudaththir 74.A 28)

In the first 2 Ayat intercession is denied to others, while it is granted in the remaining 3 ayat. So both negation and affirmation are true. Personal intercession is denied, that is, on a personal capacity none has the right and power to intercede, but it is proven that the power of intercession may be granted (by God that is, by the permission of Allahu—Ta'ala, His chosen Messenger (Sallal Laahu Alaiehi wa Sallam) and other chosen servants are empowered to intercede.

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ

10. Say: I have no power over any good or harm to myself except what Allah wills. (Sura. Al-Araf A.188)

The author of Dars-e-Tauhid and its subscribers base their arguments on this ayat and say that no one besides Allahu

Ta'ala is capable of causing benefit and harm. Though, even here the implication is the same - i.e. on a personal capacity none has the power to benefit or inflict harm, but if such powers are granted (by God) they can.

Consider the following:

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ

11. But teach (your message) for teaching benefits the Believers. (Sura. Az-zaryat 51. A. 55)

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ

12. And we sent down iron in which is mighty power, as well as many benefits for mankind. (Sura. Al-Hadid 57. A.25).

وَلَكُمْ فِيهَا مَنْفَعٌ كَثِيرَةٌ

13. And in them are many benefits for you." (Sura. Al-Muminum 23. A. 21).

يَوْمَ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ

14. A day on which the Truthful will profit from their truth." (Sura. Al-Maida 5.A.119).

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا

15. On that day no intercession will be accepted, except him who the Merciful had granted permission and whose word is acceptable to Him." (Sura. Ta-ha 20 A.109)

فَمَا تَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ

16. Then will no intercession of (any) intercessors profit them." (Sura. Al-Muddaththir 74. A 48) .

وَيَنْتَعِمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ

17. And they learned what harmed them, not what profited them". (Sura. Al-Baqra 2 A.102)

Thus it is established that many things have been granted the power and effect of causing benefit and harm. Therefore, the chosen and chaste servants of Allah can inflict benefit and good fortune, while the repulsed and accursed Shaitan and his disciples have the power and effect of causing destruction (damage)

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

And on us is not but clear deliverance.

(Sura. Y-Sin 36 A.17)

O! Lord give us well in the world and give us well in the here after a save us from the, Torment of the hel.

(Sura. Al-Baqra. 2 A.201)

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