

A Satisfying Response to the Flagrant Manner in which the People of Bid'ah Label Others as Kaafir.

Q: Imaan-2 :? Some Molvis label people like Moulana Rasheed Ahmad Gangohi RAH, Moulana Qaasim Nanotwi RAH, Moulana Khaleel Ahmad Ambetwi RAH. and Moulana Ashraf Ali Thanwi RAH. as Kaafir. They say that these personalities have left the fold of Islaam, have no Imaan, have wrong beliefs, are headed for Jahannam, are accursed, etc. Apart from saying this. They also inskuct people to curse these men and further claim that a person is not a Muslim if he does not regard these men as being Kuffaar and evil people. Please grace us with a detailed reply substantiated by the Quraan and Ahadeeth.

Answer: The vile and impermissible act of vilifying the men of truth and creating hatred for them is nothing new. This has always been the practice of those people who follow falsehood and the dictates of their carnal selves. People accused Hadhrat Nooh alayhissalaam. of being misguided and called for him to be stoned to death. Hadhrat Hood alayhissalaam was labelled as a fool and a liar, while Hadhrat Saalih alayhissalaam was regarded as a bringer of ill fortune. Hadhrat Loot alayhissalaam. was threatened with banishment and Hadhrat Shu'ayb alayhissalaam was given the ultimatum of either forsaking his religion or facing expulsion. Hadhrat Ibraheem alayhissalaam. was declared to be a criminal and cast in the fire. while Hadhrat Moosa alayhissalaam. was called a conjurer and madman. Hadhrat Isa alayhissalaam was called a liar and deemed fit for execution, his mother Hadhrat Maryam RADI. ANHA. was accused of fornication and his disciples were regarded as bringers of bad luck and threatened with stoning. Hadhrat Zakariyyah alayhissalaam was also labelled as an insane man and as a liar and was harassed most inhumanely. Rasulullaah (S.A.W.) said that no other had been harmed and harassed as much as he (S.A.W.) had been. Because the Ulema attached to Allaah jalle jalaal hu are the true heirs of the Ambiyaa Alayhissalaam they are most entitled to receive their shares of the everlasting rewards of the'Aakhirah. Rasulullaan (S.A.W.) said that those who faced the severest of trials in this world were the Ambiyaa alayhissalaam. followed by those closest to them and then those thereafter in proximity. This is exactly how it transpired to be. While the Rawaafidh declared the first three Khulafaa to be enemies of Rasulullaah (S.A.W.)'s family, the Khawaarij declared Hadhrat Ali RADI. to be a Kaafir. There were then those who attributed their erroneous interpretations of the Qur'aan to Hadhrat Abdullaah bin Abbaas RADI.

In a like manner, some people accused Hadhrat Zaynul Aabideen RAH. of making statements akin to those of idol worshippers and others labelled Hadhrat Abdullaah bin Zubay RADI. as an anarchist and hypocrite. Hadhrat Hasan Basri RAH. was branded as one who refuted predestination and Hadhrat Imaam A'zam Abu Haneefan RAH. was called a deviant, an enemy of the Ummah and the Shaytaan of the Ummah (Allaah forbid). Some even went to the extent of saying that killing him is better than waging Jihaad seventy times.

Under the oppression of some, Imaam Maalik RAH. was not allowed to leave his home to perform salaah and Jumu'ah salaah in the Masjid for a very long time (25 years). At the end, he was also brutally assaulted. Some people said about Hadhrat Imaam Shaafi'ee RAH. that he was more harmful than Shaytaan and so much slander was levelled against him that people

would curse and swear him. For standing by the truth, Hadhrat Imaam Ahmad bin Hanbal RAH. was imprisoned and lashed so much every day that he would fall unconscious. At the same time, people would slap his face and spit at him. Hadhrat Dhun Noon Misri RAH. was made to wear a yoke about his neck and had shackles around his feet when he was exiled from Egypt and when Hadhrat Muhammad Balkhi RAH. was exiled a rope was bound around his neck.

Hadhrat Imaam Nasa'ee RAH. was martyred at the Kabah by those who supported acts of Bid'ah and the teachings and talks of Hadhrat Bayazeed Bistaami RAH. were referred to as contradicting the Shari'ah. The books of Imam Ghazaali RAH. were burnt and it was said that people would be rewarded for cursing him. Hadhrat Imaam Abu Bakr Nablusi RAH. actually had his skin peeled off.

In a like manner, Hadhrat Junayd Baghdad RAH. Hadhrat Taajud Deen RAH. Hadhrat Imaam Bukhaari RAH. Hadhrat Mujaddid Alf thani RAH. and Hadhrat Shibli RAH. were all labelled as Kuffaar and it was regarded as a sin to associate with them. In fact, it was said about Hadhrat Sheikh Muhiyyud Deen Arabi RAH. that his Kufr was worse than that of the Jews and Christians. In no uncertain terms it was declared that the Imaam of the Ahlus sunnah Hadhrat Abul Hasan Ash'ari RAH. was a Kafir and one who opposed the Deen. In fact, it was tyranny from some quarters that forced Hadhrat Shah Wali'ullaah Dehlawi RAH. to migrate.

It is herefore just another link in the chain that the people of Bid'ah in this fourteenth century are targeting certain propagators of the Deen, declaring that these personalities who follow the Sunnah and who hold upright beliefs are kuffaar. Their targets include luminaries such as Moulana Rasheed Ahmad Gangohi RAH. Moulana Qaasim Nanotwi RAH. Moulana Khaleel Ahmad Muhaajir Madani RAH. and Hadhrat Shah Moulana Ashraf Ali Thanwi RAH.

By the grace of Allaah, all the above mentioned personalities believe in Towheed, Risaalah, resurrection, Jannah, Jahannam, the seal of Nabuwwaat and the various other fundamentals of Deen. They belong to the Ahlus Sunnah wal Jamaa'ah and follow the principles of belief as propounded by Hadhrat Abul Hasan Ash'ari RAH. and Hadhrat Imaam Abu Mansoor Maatureedi RAH. In the secondary branches of Islaamic faith and Practise they were all followers of Hadhrat Imaam A'zam Abu Haneefah RAH. and they were all linked to the Chistiyyah, Nakhshbandiyyah, Qadiriyyah and Suharwardiyyah chains. They were all accomplished scholars and saints whose feats were miraculous, who meticulously followed the Sunnah and who truly loved Rasulullaah (S.A.W.) This can be verified by their Fataawaa, their books and by the actions of their followers. Thousands of proficient Ulema and other Muslims followed them and there are hundreds of thousands in India and abroad who have taken them as guides and leaders in their religious lives.

A Hadith states that when a deceased person is remembered as an Allaah-fearing and good person, this is testimony to his Imaan. It then becomes necessary for him to enter Jannah.

The men in question were truly the heirs of the saints and Ambiyaa RAH. and accurately personified the saying that states: "A saint amongst his people is like a Nabi amongst his nation." Their lives were devoted to propagating what Allaah and Rasulullaah (S.A.W.) said and in serving the Deen of Allaah. According to the words of the Hadith, the ink they used when

writing their Fataawaa holds more weight than the blood of martyrs. A person will be destroying his Akhirah if he regards such great luminaries as (Allaah forbid!) Kuffaar, inmates of Jahannam or accursed.

A Hadith, states that when a person labels another as a Kaafir and the person really is not, the title returns to the speaker, meaning that he becomes a Kaafir himself. Rasuulullaah (S.A.W.) also said that when your brother says anything, you must never try to interpret it negatively as long as there is scope of presenting a positive interpretation.³ It is for this reason that the Fuqahaa state that when there are ninety nine possibilities of interpreting something as (an act or word of) Kufr and only one possibility of interpreting it otherwise, the Mufti or Qaadhi should assume the one possibility and not issue a ruling of Kufr.

The personalities in question have repeatedly made the declaration in word and in print that they do not subscribe to the beliefs that the people of Bid'ah attribute to them. They have stated that they regard people holding such beliefs to be Kuffaar. Here are quotations from the works of these men. With references:

1. Hadhrat Moulana Gangohi RAH. Someone asked: "What do the Ulema of Deen and the Muftis say about lying being a trait of Allaah (Jallejalahu.) Does Allaah RAH. lie or not? What is the condition of a person who says that Allaah RAH. lies?"

Hadhrat Gangohi RAH. replies:

"Allaah Jallejalahu is pure and free from being linked with the trait of lying. (Allaah forbid!) There is no possibility of Allaah's speech even having the possibility of a lie. The Qur'aan states: 'And who can be more Truthful in speech than Allaah'. Any person who believes or states that Allaah lies is a Kaafir in no uncertain terms. He is an accursed person and opposes the Qur'aan and Ahadeeth. There is consensus amongst the Ummah that such a person can never be a Mu'min. (Fataawaa Rasheediyyah Vol.1 Pg.18)

2. Hadhrat Moulana Qaasim Nanotwi RAH.:

There is no possibility of another Nabi coming after Rasulullaah (S.A.W.) and I regard as a Kaafir any person who doubts this." (Munaazarah Ajeebiyyah Pg. 103)

3. Hadhrat Moulana Khaleel Ahmad Ambetwi RAH.:

My teachers and I regard such a person as being a Kaafir. Murtad and accursed who claims that Shaytaan or any other creation has more knowledge than Rasulullaah (S.A.W.) (sahaabul Midraar Pg.49)

4. Hadhrat Moulana Ashraf Ali Thanwi RAH. has the following to say about an excerpt from the book Hifzul Imaan: "I have never written these foul words in any book. Let alone (aside) writing them' such a thought has never even crossed my mind.?"

I regard such a person as having exited the fold of Islaam who holds such a belief, who states it in clear words or even indicates towards it." (Bastul Banaan Pg. 10)

Despite all of this, it is to fill their own bellies that the people of Bid'ah still go about proclaiming

what they believe are the beliefs of these illustrious men and presenting their own corrupted interpretations of the writings of these man.

A Hadith states that when Hadhrat Usaam RADI. attacked a Kaafir on the Battlefield, the man immediately recited the Kalimah ('Laa Ilaaha illaah'). However, Hadhrat Usaama RADI. still killed him. When Rasulullaah S.A.W. was

informed of this, he asked Hadhrat Usaama RADI. Why he killed the man even after he had recited the Kalimah. Hadhrat Usaama RADI. replied that the man had killed a particular Muslim and when he was attacked, he recited the Kalimah merely to save himself Hadhrat Usaama RADI. therefore believed that the man did not recite the Kalimah

with sincerity. "Did you cut open his heart (to see whether he was reciting with sincerity or out of fear)?" Rasulullaah(S.A.W.) asked. "What reply will you give." Rasulullaah (S.A.W.) asked, "When the Kalimah stands up in his defence on the Day of Qiyaamah?" Hadhrat Usaama RADI. then begged Rasulullaah(S.A.W.) to seek forgiveness on his behalf, but Rasulullaah (S.A.W.) kept repeating these words. Hadhrat Usaama RADI. then said that he hoped he had accepted Islaam only that day so that all his sins would be forgiven. (Bukhaari and Muslim)

The people of Bid'ah should take heed to this Hadith and stop their vile efforts to label Muslims as Kuffaar and Murtad. Verbally abusing people is the trait of the Munaafiqeen, using foul language is the hallmark of the

Rawaafidh and harassing and killing religious leaders has always been the trademark of the Jews. These are not the practices of Muslims. The people of Bid'ah clearly are opposing the teachings of Islaanr as are attested to by the Ahadeeth and fiqn In a single morning, the Bani Israa'eel martyred forty three Ambiyaa (alayhissalaam) and then another eighty in the evening together with a hundred and twelve pious worshippers.

Fataawaa Hadithiyyah (pg.231) states that it is forbidden to curse a Muslim as well as a non-Muslim (when it is not known wether he died as a Kaafir), it is for this reason that in the opinion of the research scholars, it is best to remain silent about people like Yazeed and Hajjaaj. They may not be cursed.

When people once started discussing Bilaal bin Abi Burda, many of them began to curse and vilify him. When Ibn Aun remained silent, the people asked him why he did not curse as well. He replied, "There will be two things written in my record of deeds, one will be the Kalimah and the other will be that someone had cursed another. I prefer that only the Kalimah be written and not that Allaah had cursed someone ." (Ihya'ul uloom Vol.3 pg.122)

Hadhrat Raabiya Basriy RAH. would not even curse Shaytaan, saying that the time spent in such a futile effort could better be employed to engage in Dhikr.

Rasulullaah (S.A.W.) said, "When any of you passes away, leave him alone and do not speak ill of him." Rasulullaah (S.A.W.) also said, "Speak about the good of your deceased and hold your tongue against mentioning their wrongs." Another narration states that Rasulullaah (S.A.W.)?

said, "Never speak ill of the dead because they have already reached that which they have sent ahead."

A narration of Ihyaa'ul uloom states that the dead should be spoken about in good terms because if they are headed for Jannah, you will only be sinning for speaking evil of them and if they are headed for Jahannam, their own sins are enough for them. Rasulullaah (S.A.W.) also instructed us never to speak ill of the dead because this will only hurt the living (members of the deceased's family).

A man was in the habit of constantly reciting Surah Lahab, which curses Abu Lahab. Although Abu Lahab was a Kaafir, he was also the uncle of Rasulullaah (S.A.W.) This did not appeal to Rasulullaah (S.A.W.)? who rebuked the man by saying, "Don't you know any other Surah besides this?"

Rasulullaah (S.A.W.) also forbade the Sahabah RADI. from cursing the Mushrikeen who were killed during the Battle of Badr. Rasulullaah (S.A.W.) said, Do not curse these people because while your words cannot reach them, it harms those who are alive. Remember that foul language is a sign of wretchedness."

Abdullaah bin Ubay was the leader of the Munaafiqeen in Madinah. His hypocrisy was apparent to all and the harm he caused was no secret. However, despite all of that, Rasulullaah (S.A.W.) gave his blessed upper garment To be used as a burial shroud for him. Furthermore. Rasulullaah (S.A.W.) led his funeral prayer and even took his head on his knee to place some of his blessed saliva in his mouth. In this manner, Rasulullaah (S.A.W.) did all he could to save the man from Jahannam and also to please his relatives. Much on the contrary, today's Molvis belonging to the people of Bid'ah claim that great saints and religious leaders are Kuffaar, Murtad, inmates of Jahannam. accursed, etc. In this way, they cause untold harm and hurt to the many followers and devotees of these people.

May Allaah guide these people so that instead of making Kuffaar out of true Muslims, they may rather engage in saving Muslims with weak Imaan from leaving the fold of Islaam. Aameen. And Allaah knows best what is most correct.

Fatawa Rahimiyyah vol.1

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