

A Detailed Reply to the Slender Molvi Ahmad Rizq Khan Hurls at Senior Ulema of Deoband

Q: Imaan-24 : The Imaam of our Masjid is one who subscribes to Bida'ah and also propagates them in his words and deeds. Just like the other Riza Khan Ulema, he hurls abuse at the senior Ulema of Deoband such as Hadhrat Naanotwi RAH. Hadhrat Gangohi RAH. Hadhrat Sahaaranpuri RAH. and Hadhrat Thanwi RAH. and accuses them of leaving the fold of Islaam (Allaah forbid!). Because he is so adamant. A conflict has erupted in our Masjid and there are now two camps.

The question is: What is the truth of the statements they attribute to our senior Ulema, because of which they accuse them of being Kuffaar? It appears that the senior Ulema of Deoband have absolved themselves of these allegations. If this is so, please furnish a detailed explanation of the same so that many Muslims may be saved from the lies and deceit and so that the truth may dawn on them.

In addition to this. they claim that even the Arab Ulema have declared the Ulema of Deoband as Kuffaar. Is this true? It is hoped that you will provide a detailed answer.

Answer: The beliefs attributed to the senior Ulema of Deoband are fallacious and baseless. Not only are the Ulema in question innocent of holding such beliefs, they have also stated this in word and in writing. That have made it clear that the beliefs that the followers of Riza Khan attribute to them are not their beliefs and that they would regard anyone who subscribes to such beliefs as Kuffaar. To still accuse them of holding these beliefs and to regard such saintly people as Kuffaar does not behave any person who recites the Kalimah, let alone an Imaam of a Masjid.

The truth of the matter is that much deceit and fraud has been employed in both quoting and explaining the statement of these Ulema. It is because of this that objections have been levelled at them and they have been labelled as Kuffaar (Allaah forbid!). Such people seem to have forgotten the verse of the Qur'aan which declares that Allaah's curse shall befall liars.

In the interests of brevity, we shall illustrate this treachery only from the dishonesty in quoting from the work of Hadhrat Naanotwi RAH. Tahdheerun Naas.

Here we shall quote the extract from Hadhrat Naanotwi RAH. book and explain the meaning. As for the statements of the other two Ulema, we shall merely quote what they have to say.

The slander hurled at Hujjatul Islaam Hadhrat Moulana Muhammad Qaasim Nanotwi RAH. is that he (Allaah forbid!) refutes the fact that Rasulullaah (SAW.) was the final Nabi to come in time. Molvi Ahmad Riza writes in his Husaamul Haramain: "Qaasim Naanotwi who has written Tahdheerun Naas writes in his booklet, 'However, if it is assumed that there had been any other prophet during the time of Rasulullaah (SAW.) then too the finality of Rasulullaah (SAW.) prophethood would remain intact. In fact, even if it is Assumed that there comes any other prophet after the time of Rasulullaah (SAW.) then too there would be no difference in the finality of Rasulullaah (SAW.) prophethood. The notion that the masses have about the finality of prophethood is that Rasulullaah (SAW.) is the last prophet to come. However, it is apparent to people of understanding that in essence there is no difference between being positioned earlier

in time or later." (Husaamul Haramain with Tamheede Imaani Pg.101)

Blatant fraud has been committed in this quotation from Tahdheerun Naas. The quotation stated above is really taken from three passages of the book And cited as one passage. The passages are really as follows:

1. However, if it is assumed that there had been any other Nabi during the time of Rasulullaah (SAW.) then too the finality of Rasulullaah (SAW.) prophethood would remain intact." This passage appears on lines 15, 16 and 17 of page 14. (Tahdheerun Naas, printed by Qaasimi Press, Deoband)

2. In fact, even if it is assumed that there comes any other Nabi after the time of Rasulullaah (SAW.) then too there would be no difference in the finality of Rasulullaah (SAW.) prophethood." This passage appears in lines 7 and 8 on page 28.

3. The notion that the masses have about the finality of Nabuwwaat is that Rasulullaah (SAW.) is the last Nabi to come. However, it is apparent to people of understanding that in essence there is no difference between beeing positioned earlier in time or later." This passage appears on lines 4 and 5 of page 3.

One can easily see the extent of deceit employed here without considering The verse of the Qur'aan which declares that Aliaah's curse shall befall liars. To accuse Hadhrat Naanotwi RAH. of Kufr, three passages have been Strung together to appear as if they are a single statement from Tahdheerun Naas whereas they really are not. To add to the treachery, the sequence of The three passages have also been juggled. The passage from page 14 therefore appears first, followed by the passage from page 28 and then the passage from page 3. What Mujaddid can this be to do such a thing? Innaa Liilaahi wa Innaa Ilayhi Raaji'oon" By' doing such a thing, a person can (Allaah forbid!) even misquote verses of the Qur'aan. For example, a passage of the Qur'aan may be quoted as (Allaah forbid!):

"Verily those who have Imaan and who do good deeds shall be the dwellers of Jahannam where they shall live forever" (Allaah forbid!)

What Hujjatul Islaam Hadhrat Moulana Muhammad Qaasim Naanotwi RAH. was explaining was that there are three aspects to the finality of Rasulullaah (SAW.) Nabuwwaat. These are the finality in time, the finality in place and the finality essence.

Finality in time: This means that in this world before our eyes, Rasulullaah (SAW.) was the last of the Ambiyaa to come in the passage of time and there shall come no Nabi after him. Even when Hadhrat Isa alayhissalaam. comes, he will follow the Shari'ah of Rasulullaah (SAW.) and this will therefore not affect that fact that Rasulullaah (SAW.) is the final Nabi of all times. It is a unanimous and accepted belief that Rasulullaah (SAW.) is the final Nabi and whoever refutes this is, without doubt, a Kaafir.

Finality in Place: This means that on the earth upon which Rasulullaah (SAW.) appeared is above all other earths and there are none above it Rasulullaah (SAW.) therefore remains the final prophet as far as place is concerned as well.

Finality in Essence: This is also referred to as finality in status and means that the attributes of being a Nabi is intrinsically part of Rasulullaah (SAW.) being, whereas it is only an acquired attribute in the case of the other Ambiyaa (alayhissalaam.) This means that whereas the other Ambiyaa (alayhissalaam.) became Ambiyaa because of the Nabuwwaat of Rasulullaah (SAW.) Nabuwwaat was not there because of any of theirs.

This actually tells us that the high qualities and proximity to Allaah that were found in Rasulullaah (SAW.) were intrinsically part of his being, whereas those found in the other Ambiyaa (alayhissalaam.) and in all other creation were as result of those within Rasulullaah (SAW.) In this way, Rasulullaah (SAW.) was the final Nabi in that all noble qualities and levels of proximity to Allaah (ta'aala) ended with him (SAW.)

It was the words of Moulana Room RAH. that Hadhrat Naanotwi RAH. was really echoing. Hadhrat Moulana Room RAH. said (a persian couplet which means), "You (O Rasulullaah SAW.) are the final one in that the Blessings and knowledge given to you has never before been given to any And will never again be given to any other." This tells us that Rasulullaah (SAW.) not only the final Nabi with regard to time but that his finality was comprehensive, including both time and perfection of qualities.

What Hadhrat Nanotwi RAH. stated in his Tahdheerun Noos is exactly what Moulana Room RAH. says in this couplet and in the one that follows it. It is to this that the people of Bid'ah have raised objections against him and are making all the fuss. It appears that Hadhrat Naanotwi RAH. never came across these couplets, otherwise he could have easily responded to the allegations against him by saying that he was not alone in propounding this explanation of the finality of Nabuwwaat. Hadhrat Moulana Room RAH. also said the same when he stated (a second Persian couplet which means): when a teacher masters a profession. do you not say that he is the ultimate in the profession??

Noble qualities have similarly been finalised with Rasulullaah (SAW.) meaning that none can compare with him in any of them. This is the meaning of finality in essence, telling us that together with Rasulullaah (SAW.) being the final Nabi in time. he was also the r-ultimate in terms of perfection.

One it has been established that finality of Nabuwwaat is an intrinsic quality of Rasulullaah (SAW.) it follows that Rasulullaah (SAW.) was a Nabi even before Hadhrat Aadam (alayhissalaam.) was created. Consequently, Rasulullaah (SAW.) himself Said. I was a Nabi when Aadam (alayhissalaam.) was still between water and sand." It Also follows that there shall not come any Nabi after Rasulullaah (SAW.) either. Rasulullaah (SAW.) said, "There shall be no Nabi after me" Now if it is assumed that there was a Nabi during the time of Rasulullaah (SAW.) or one afterwards, this would not affect Rasulullaah (SAW.) status as the final Nabi. This statement does in no way imply that Rasulullaah (SAW.) was not the final Nabi in time. because this fact has been established by the Qur'aan. The Ahadeeth and consensus of the Ummah. All that was intended by the statement was to prove that since Rasulullaah (SAW.) was definitely the fountainhead of spiritual perfection. This attribute cannot be taken away from him even if it is hypothetically assumed that the impossible takes place and another Nabi appears.

There is no harm in stating a hypothesis as Hadhrat Naanotwi RAH. has done because even Allaah uses such terms for explanation in the Qur'aan. Allaah says: "say (O Rasulullaah SAW.), 'If Ar Rahmaan had to have Any child, then I shall be the first to worship."

The verse is explained in Fawaa'id Uthmaani as: "What injustice can be greater than attributing sons and daughters to Allaah? Tell them, O Rasulullaah (SAW.) 'if it be assumed that Allaah has any children, I shall be the first person then to worship these children.'" This has been said even though Allaah clearly declares: "He has no children and is not the child of anyone." Hadhrat Naanotwi RAH. uses the same explanatory style that the above verse of the Qur'aan does.

The above is an explanation of how Hadhrat Naanotwi RAH. proved the finality in essence in his Tahdheerun Naas. This clarifies what he means when he says: "In fact, even if it is assumed that there comes any other Nabi after the time of Rasulullaah (SAW.) then too there would be no difference in the finality of Rasulullaah (SAW.) Nabuwwaat." It is evident that by this he was referring to the finality in essence and does not at all imply that he refuted the fact that Rasulullaah (SAW.) was the final prophet in time. It was the firm belief of Hadhrat Naanotwi (saw.) that Rasulullaah (SAW.) was the final prophet and he declared every person to be a Kaafir who rejected this belief and who believed that the possibility existed for a Nabi to appear after Rasulullaah (SAW.)

You will therefore not find a single passage in Tahdheerun Naas that refutes the belief that Rasulullaah (SAW.) was the final Nabi in time. In fact, the book was written with the express motive of defending the belief that Rasulullaah (SAW.) was the final Nabi in essence, time and place. There are explicit statements in the book to underline the fact that Rasulullaah (SAW.) was the final Nabi in time. In fact, such statements are to be found in several of Hadhrat Naanotwi RAH. other works. In the interests of brevity, we shall cite passages only from his book Munaazara'e Ajeebah. He writes:

1. "All accept the fact that Rasulullaah (SAW.) was the final Nabi in time and all also accept the fact that he was the first of creation as well (Munaazara' e Ajeebah Pg.39)
2. "The fact that Rasulullaah t#CI was the final Nabi in time is part of our Deen and Imaan. There is however no cure for those who level unwarranted slander." (Munaazara' e Ajeebah pg.39)
3. "I do not deny the fact that Rasulullaah (SAW.) was the final Nabi in time but have rather left no leeway for those who do. Not only do I confirm that Rasulullaah (SAW.) was the best, but I have strengthened the stance of those who also confirm this. I believe in the prophethood of all the Ambiyaa (alayhissalaam.) and regard none equal to Rasulullaah (SAW.) (M unaazara' e Ajeebah Pg.50)
4. "Yes, it is an accepted fact that the belief that Rasululla ah ffiW was the final Nabi in time is a unanimous belief." (Munaazera'e Ajeebah Pg.69)
5. "There is no possibility of any Nabi coming after Rasulullaah (SAW.) and I regard one who

doubts this to be a Kaafir." (Munaazara'e Ajeebah Pg 103)

Ponder over all the above statements and think whether it can ever be right attribute such false beliefs to such a person?

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