

Against Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi RAH. the Allegation is made that he wrote the following in his book Hifzul Imaan: "The knowledge of the unseen that Rasulullaah (SAW.) has is just as much as any child madman or any animal has." (Allaah forbid!)

This is also a false allegation against Hadhrat Thanwi RAH. and he was asked about the very same allegation. His reply has been printed in the book Bastul Banaan and As Sahaabul Midraar. It is appropriate to quote some part of the reply here.

Q: Imaan-26 : To the honourable Hadhrat Moulana Haafidh Haaj Shah Ashraf Ali Sahib Thanwi (daamat barkaathu)

Molvi Ahmad Riza Khan Berelvi has written in his Husaamul Haramain that your book Hifzul Imaan clearly states that the knowledge of the unseen that Rasulullaah (SAW.) has is as much as any child, madman or any animal has. We therefore wish to clarify the following:

1. Have you clearly stated this in Hifzul Imaan or in any of your other works?
2. If you have not stated it clearly, could anything you wrote perhaps be understood to imply this in any way?
3. Have you ever intended this (in any passage)?
4. If you have neither stated this in clear words or implied it in any way, then do you regard a person as a Muslim who believes or implies that the knowledge of the unseen that Rasulullaah (SAW.) has is as much as any child" madman or any animal has?

Muhammad Murtadha Hasan

REPLY:

As Salaamu Alaykum

1. In response to your letter, I must make it clear that I have never made such a filthy statement in any book of mine (that the knowledge of the unseen that Rasulullaah (SAW.) has is as much as any child, madman or any animal has). Let alone stating such a thing, such a thought has never even crossed my mind.
2. This belief has never been implied in any of my works. I shall elaborate on this later.
3. How can I intend such a thing when I have already mentioned that I regard this as a filthy belief and the thought has never crossed my mind?
4. If a person actually believes this or does not believe this but states it either clearly or by insinuation, then I would regard him as being outside the fold of Islaam because he opposes

clear proofs (Nusoos Qat'iyyah. and undermines the status of Rasulullaah (SAW.)

These are the answers to your questions ... The beliefs and statements of all my seniors have always maintained that Rasulullaah (SAW.) is the best of creation in all fields of perfection and knowledge. (A Persian couplet states To cut a long story short, you (O Rasulullaah SAW.) are second best only to Allaah" . (Bastul Banaan with Hifzul Imaan Pg.109)

Molvi Nazeer Ahmad Khan Raampuri misquoted a few passages of Baraaheene Qaati'ah and wrote a letter to Hadhrat Haaji Imdaadullaah Muhaajir Makki RAH. citing his objections. The letter contained much abusive language and statements that the author (Hadhrat Moulana Khaleel Ahmad RAH.) was astray and a Kaafir. We shall forthwith quote a few of these objections with the replies that Hadhrat Haaji Sahib RAH. gave:

Molvi Nazeer Ahmad wrote:

First Objection:? Baraaheene Qaati'ah states that Allaah can speak lies. This creates the possibility of Allaah's Book being false, giving opponents the opportunity to say that the Qur'aan and its commands are wrong. Many people have already been misled by Baraaheene Qaati'ah.

Second Objection:? Referring to Rasulullaah (SAW.) as a human being Baraaheene Qaati'ah has equated Rasulullaah (SAW.) with all other humans, making him an equal to people like Haamaan and Fir'oun. This is a statement of Kufr.

Third Objection:? Baraaheene Qaati'ah states that the Meelaad is a Bid'ah and refers to those who celebrate the occasions of Faatiha and Meelaad as Hindus and Rawaafidh ...

Hadhrat Haaji Sahib RAH. wrote:

Form Imdaadullaah Chisti Faarooqi to Molvi Nazeer Ahmad Khan Sahib

After greeting you with the greeting of Islaam, I wish to say that I have received your letter and noted the contents. For certain reasons. I deed not intend to reply, but it was in the interests of rectification and to clarify the intent of Baraaheene Qaati'ah that I have written the following in brief. May Allaah give benefit through this. "All that I intend is reformation as far as I am able to effect and the inspiration comes only from Allaah."

First Reply: It is apparent that the meaning of lying that you have understood is unanimously revolting to all. It is absurd to say that Allaah speaks lies and clear verses of the Qur'aan oppose such a claim, such as who can be more truthful in speech than Allaah" and "Verily Allaah does not break a promise". Several other verses also make it clear that Allaah is Free of even being doubted of having any deficiencies or being a liar.

Baraaheene Qaati'ah has however explained the difference amongst the Ulema concerning the possibility or non-possibility of a promise being Broken. The subject is a lengthy one, the gist of which is that the possibility of lying refers to lying being within the capability of Allaah. The question therefore is whether or noi Allaah is capable of breaking a promise or not carrying out

a threat. even though Allaah will ever do so in reality. The possibility of doing something in no way means that it has been or will be done. It is no secret to anyone who sees the truth of things that very often there are things that are possible but never materialise for some reason or another.

It is the belief of all the Islaamic researchers, Soofiyya and great Ulema that It is within the capability of Allaah. The doubt you have expressed about Allaah actually lying has therefore been clarified because no one believes That Allaah does actually lie

Hadhrat Abdul Qadir Jaylaani RAH. has written to the same effect when He says: "Obedience earns Jannah while disobedience earns Jahannam. Thereafter, the decision rests with Allaah. If He wills, he may reward a person without the person doing any good deeds. The prerogative is His because He does as He pleases. While people will be questioned about their deeds. He will not be questioned. Similarly, should He enter any one of the Ambiyaa (alayhissalaam) or saints into Jahannam, he will be acting justly and He will be acting within His right to do so. (Just as when an absolute sovereign acts in his sovereignty) It will be compulsory for us to say, 'The ruler is right.' We not ask 'Why?' or 'How come?' This is all possible and should it occur, it would be perfectly just and correct. It will, however, never happen because Allaah will never do such a thing."

He also says, "This is all because Allaah owes no right to anyone and it is not compulsory for Him to fulfil any promise. He may do as He pleases. He may punish who ever He pleases, He may forgive whoever He pleases, He may shower His mercy on whoever He pleases and He may bestow His favours question whoever He pleases. He will do as He intends and while people will be questioned about their deeds, He will not be quationed.

Second Reply: The fact that Rasulullaah (SAW.) was a human being just like other humans is proven by the Qur'aan and refuting this will mean refuting the clear verses of the Qur'aan. This does not however mean that sharing one likeness necessitates sharing all likenesses. No one claims that the likeness is the same in every aspect. In fact, where Baraaheene Qaati'ah quotes the verse (in which Rasulullaah SAW. says). "Verily I am a human like yourselves" it adds afterwards the next part of the verse which state, "Revelation is sent to me". Thereafter, it is clearly stated that this sets Rasulullaah (SAW.) apart from other human beings and highlights his much higher status. You have perhaps not seen the previous passage of Baraaheene Qaati'ah with fairness and should therefore never be hasty to classify Ulema and pious people as Kuffaar. Criticising this is tantamount to criticising Rasulullaah (SAW.) and, in fact, Allaah Himself because the statement "Verily I am u human like yourselues"2? was stated by Rasululiaah (SAW.) and inspired by Allaah.

Third Reply: The author of Baraaheene Qaati'ah did not explicitly state that Meelaad in itself is a Bid'ah, but when it is coupled with the various Haraam and Makrooh practices. Similarly, he has also not stated that those who engage in Dhikr and Qiyaam are like Hindus and Rawaafidh, but has declared them Haraam when coupled with their wrong beliefs and resemblance with the Hindus and Rawaafidh. Janaab Molvi Ahmad Ali Sahib and Molvi Rasheed Ahmad Sahib have both issued the Fatwa that while the Dhikr in the Meelaad is in itself a source of good and blessings, the condition is that it is done properly. This has been repeated several times in

Baraaheene Q aati'ah. (Afsaana' e Ibrat Pgs. 56-59)

As far as the question about what the Arab Ulema have to say, it should be remembered that the books that Molvi Ahmad Riza Khan presented to the Arab Ulema were all in Urdu (Tahdheerun Naas, Baraaheene Qaati'ah, Hifzul Imaan). These Ulema do not understand Urdu, as they have pointed out in the introduction to the twenty- six questions they posed to the Ulema of Deoband. They state: "O respected Ulema and honourable leaders. Some people have accused you of holding Wahabi beliefs and have brought some documents and booklets which we do not understand because it is different from our language. We hope that you would inform us about the truth of the situation. . . "

This tells us that the Arab Ulema relied only on what Molvi Ahmad Riza Khan told them but when they realised the truth, they regretted their stance And withdrew their Fataawaa. It was the great Muhaddith Hadhrat Moulana Kaleel ahmad Muhaajir Madni RAH. (author of Badhlul Majhood the commentary of Abu Dawood) who replied to the twenty six questions that the Arab Ulema posed to the Ulema of Deoband. His reply was endorsed by leading Ulema of India and presented before the Arab Ulema. They then sanctioned it and declared that the beliefs of the Ulema of Deoband are correct.

Some of the comments they wrote were:

* "Whatever Moulana Khaleel Ahmad has written is correct without a shadow of doubt"

* "We have found everything written here to conform perfectly with the beliefs of the Ahlus Sunnah and there is no scope for further discussion."

These twenty six questions and their replies together with the endorsements from the Arab Ulema has been printed in Urdu under the name Al Muhannad Ata Mufannad, otherwise famously known as Tasdeeqaat Lidaf' it Talbeesaaat. Do study it for further details.

It was appropriate at this juncture to quote Sheikhul Arab wal Ajam Moulana haaji Shah Imdaadullaah Chishti Faarooqi Muhaajir Makki RAH.. Even the followers of Molvi Ahmad Riza Khan regard Hadhrat Haaji Sahib as their elder, as the Riza Khani Molvi Abdus Samee of Raampur in Shaaranpur writes in is book Anwaare Saati'ah: "My mentor and leader Hadhrat Haaji Shah Indaadullaah (may his blessings be widespread)". Here follows the letter of Hadhrat Haaji Sahib, detailing that the Ulema in question are true, that their status is high and that they truly love Rasulullaah (SAW.)

He writes:

From the slave Imdaadullaah to all my friends. I have been receiving several latters from India lately telling me that many people have an unfavourable Opinion of Molvi Rasheed Ahmad Sahib. They ask me what I think of him. You should therefore spread the word that according to me Molvi Rasheed Ahmad Sahib is an Aalim attached to Allaah, a scholar of truth, a model of the pious predecessors, one who superbly combines Shari'ah with Tareeqah and who is involved day and night in deeds that please Allaah and His Rasool (SAW.) He teaches the

Ahadeeth of Rasulullaah (SAW.) He is one of a kind in India and difficult questions and intricate matters of belief are solved through his expertise.

Aproximately fifty people study Ahadeeth under him each Vear and take their degrees from him. He is deeply engrossed with following the sunnah and is immersed in the love for Allaah and His Rasool SAW.). He is an embodiment of the verse that states "When it concerns Allaah, they do not fear the criticism of those who criticise',. He is one who pins his trust only in Allaah and who stays far away from any acts of Bid'ah. His forts is promulgation of the Sunnah, converting false beliefs into good beliefs is his speciality and staying in his company is like a form of alchemy for Muslims Sitting with him reminds one of Allaah, which is a sign of those who fear Allaah, who abstain from the pleasures of this world, who aspire for the Aakhirah and who have reached perfection in Tasawwuf and Sulook In addition to all of this, the rich and the poor are equal in his sight and they both receive equal attention from him, indicating that he has no greed whatever accolades I have stated in Diyaa'ul Quloob is the truth.

(The text of Diyaa'ul Quloob states: "The high ranks that both Molvi Rashee Ahmad Sahib and Molvi Muhammad Qaasim Sahib enjoy in terms of their perfect inner and outer knowledge is higher than my own. Even though matters seem the reverse, they ought to be in my place (with me as the follower and they the mentors). Such men are rare in these times and people should take advantage of their company." pg.60)

Compared to what it used to be, my attachment and love for him is now much greater and I view him as a means for my salvation. I state in no uncertain terms that whoever speaks ill of him causes me great pain. My two arms have always been the deceased Molvi Qaasim and Molvi Rasheed Ahmad Sahib, who is now the only one left. Molvi Rasheed Ahmad Sahib and I share the same beliefs and I am also strongly opposed to Bid'ah practices. Whoever opposes him in matters of Deen opposes me as well as the Rasool of Allaah (SAW.).

It is only because of their lack of understanding that some foolish people say that Shari'ah and Tareeqah are two different things. Tareeqah is unacceptable to Allaah without the Shari'ah because even the Kuffaar are capable of attaining pure hearts. Hearts are like mirrors and a dirty mirror can be cleaned with urine as well as with rose water. The difference is purity and impurity . Adherence to the Sunnah is a yardstick for determining whether or not a person is a Wali of Allaah. While a person following the Sunnah can be regarded as a friend of Allaah, while there is no worth in one who practises acts of Bid'ah. Allaah says, "Say (to the people, o Rasulullsah SAW.), 'If you love Allaah, then follow me,'. A person who does not follow Rasulullaah (SAW.) and who practises acts of Bid'ah can never be Allaah's friend.

Molvi Rasheed Ahmad Sahib will not be harmed by anyone's opposition. He is a person from whom people must derive benefit and must regard his company as a tremendous good. I would not like to hear any word of disrespect or see any such words written against Hadhrat Moulana because this will cause me great pain. It is indeed tragic that people regard themselves as my friend when they hurt my most beloved friend. This can never be. Molvi Sahib is a true Hanafi, a Soofi and an accomplished Wali of Allaah whose visit must be highly valued.

Imdaadullaah Faarooqi

25 Dhul Qa'dah 1310 A.H. 1

Also relevant to the discussion is the Fatwa that the former Mufti of Daarul Uloom Deoband Hadhrat Moulana Mufti Azeezur Rahmaan Uthmaani RAH. wrote and which was endorsed by the great Muhaddith Allaama Muhammad Anwar Shah Kashmeeri (RAH.) and several other leading Ulema.

Fatawa Rahimiyyah Vol.1

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