



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

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Barailwiyyah, History and Aqeedah
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Preface

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

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

Sama' Mau'ta¹

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

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

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

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

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

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

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

² Bahaar Sharee'at by Amjad Ali p.58

³ ibid p.18-19

⁴ علم القرآن by Ahmadyaar p.189

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

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

⁷ Fataawa Razwiyyah v.4 p.22

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

⁹ Hakaayaat Razwiyyah p.58

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

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

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

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

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

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

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

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

¹¹ Fataawa Nooriyyah by Noorullaah Qadri p.527

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

¹³ Malfoozaat by Barailwee v.3 p.276

¹⁴ رسول الكلام by Deedaar Ali p.1

¹⁵ Hayaatun Nabi by Kaazmi p.3 published Multaan

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

¹⁷ Hayaatun Nabi p.104

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

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

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

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

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

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

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

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

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

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

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

²⁰ Hayaatun Nabi p.125

²¹ Fataawa Na’eemiyyah p.245

²² Fataawa Razwiyyah v.4 p.236

²³ Fataawa Na’eemiyyah p.245

²⁴ Hakaayaat Razwiyyah p.4

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

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

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

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

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

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

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

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

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

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

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

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

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

²⁹ ibid p.239

³⁰ Ahkaam Qaboor Mu'mineen p. 247

³¹ Hayaatun Nabi by Kaazmi Barailwi p.46

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

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

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

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

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

³² Malfoozaat p.307

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

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

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

Belief regarding Knowledge of Unseen

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

³⁸ Muwaaiz Na'eemiyyah Iqtidaar bin Ahmadyaar p.192

³⁹ الدولته المكتبه بالمادة الغيبية p.230

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

⁴¹ Khaalis al-'Itiqaad Barailwee p.38

He also writes, “

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

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

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

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

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

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

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

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

⁴² ibid p.38

⁴³ p.210 الدولتہ المکتہ بالمادۃ الغیبیہ

⁴⁴ Na’eemuddin Muraadabadi p.14 الکمة العیاء لاعلاء علم المصطفی

⁴⁵ ibid p. 52

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

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

⁴⁸ ibid p.364 - 365

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

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

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

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

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

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

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

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

⁴⁹ Khaalisul 'Itiqaad p.28

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

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

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

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

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

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

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

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

⁵⁰ Narrated by Bukhari

⁵¹ Bukhari, Muslim, Musnad Ahmad

⁵² Muslim

⁵³ Musnad Ahmad, ibn Katheer, Fathul Baari

⁵⁴ Khaalisul 'Itiqaad, Barailwee p.53

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

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

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

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

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

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

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

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

⁵⁵ Khaalisul 'Itiqaad p.54

⁵⁶ Jaa' al-Haq p.43

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

⁵⁸ Jaa' al-Haq 50-51

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

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

⁶¹ Khaalisul 'Itiqaad, Barailwee p.14

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

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

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

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

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

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

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

⁶² Khaalisul ‘Itiqaad, Barailwee p.14

⁶³ Taskeen alKhawatir , Kaazmi Barailwee p.52-53

⁶⁴ Khaalisul ‘Itiqaad p. 53-54

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

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

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

و ان او هن البيوت لبيت العنكبوت

Listen to another 'proof'.

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

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

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

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

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

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

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

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

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

⁶⁹ الكلمة العليا p. 94-95

⁷⁰ [Translators Footnote] Some Sufi Saint.

⁷¹ Barailwee p.164 الحولته المكتمه بالمادة الغييه

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

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

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

Another Barailwee follower says, "

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

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

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

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

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

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

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

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

⁷⁶ Khaalisul 'Itiqaad p.49

⁷⁷ Baaghe Firdaus, Ayoob Razvi Barailwee p.40

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

⁷⁹ Khaalisul 'Itiqaad: p.51

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

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

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

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

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

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

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

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

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

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

⁸⁰ ibid.

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

⁸² Khaalisul 'Itiqaad p.52

⁸³ Jaa' al-Haq p.85

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

⁸⁴ Wisaaya Barailwee p.7

⁸⁵ Ahmad, Baiheeqi

⁸⁶ Majmu'ul Fawaa'id

⁸⁷ ibn Maajah

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

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

The Issue of Humanness of the Messenger sallallaahu alaihi wasallam

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

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

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

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

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

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

⁸⁸ Bukhari, Kitaabat Tawheed.

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

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

The prophets recognizing their humanness refuted them.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

And it is also said, “

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

94

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

⁸⁹ Bukhari

⁹⁰ Shama'il Tirmidhi, Fathul Baari

⁹¹ Fataawa Afreeqah p.85 printed 1236 H.

⁹² Muwaaiz Na'eemiyyah, Ahmadyaar Barailwee p.14

⁹³ Fataawa Na'eemiyyah p.37

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

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

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

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

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

Which Ummah does Khan Sahib Barailwee intend by this Ummah?

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

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

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

⁹⁶ ibid p. 33

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

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

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

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

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

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

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

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

نیست او خدا لیکن از خدا جدا جدا ہم نیست
”مظہر صفات اللہ شاہ جال نواز آمد

At another place it is said, “

از تو پیدا دانش از تو پویدا عرش و کرسی
”از تو حوا از تو آدم صلی اللہ علیہ و سلم

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

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

⁹⁸ Deewaan Deedar Ali p.41

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

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

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

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

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

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

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

Listen to some of his couplets, "

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

¹⁰⁰ ibid p.20

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

¹⁰² ibid

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

¹⁰⁴ ibid p.202

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

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

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

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

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

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

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

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

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

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

May Allah preserve us from these deviant ideas. Aameen

The Issue of 'Haazir wa Naazir'

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

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

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

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

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

¹¹¹ The Hadeeth has preceded

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

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

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

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

Meaning that it is not an improbable matter that the Messenger sallallaahu alaihi wasallam can be present with his body at innumerable places at one time.

This 'Aqeedah is far from the Book and the Sunnah, Islamic Sharee'ah, the statements of Allaah and the Messenger, and intellect and understanding. Yes, it is a different matter if this may not be an 'improbable matter' in the Sharee'ah and the self invented philosophy of the Imaam of Barailwiyyah, Jenab Ahmad Raza Khan Sahib Barailwee.

Another Barailwee follower quotes, "The Awliyaa of Allaah can be present at many places in one time and they can have many bodies at the same time."¹¹⁵

Meaning if this is possible for the Awliyaa then how can it not be possible for the Prophet sallallaahu alaihi wasallam?

"The Messenger sallallaahu alaihi wasallam has the authority to roam around the world with the souls of his companions. Many Awliyaa of Allaah have seen him."¹¹⁶

¹¹² Taskeen al-Khawaatir in Mas'alah al-Haazir wal-Naazir, Ahmad Saeed Kaazmi p.85

¹¹³ ibid p.18

¹¹⁴ [Translators Footnote] This paragraph is approximate (but close) translation. (Some of) The words and language used in the quotation were a bit obscure, and could not be found in Urdu or Arabic dictionaries. Read the next paragraph by the Shaykh where he summarizes what is found in this quote.

¹¹⁵ Jaa' al-Haq p.150

¹¹⁶ ibid. p.154

The claim and proof have been mentioned together!

The claim is that the Prophet sallallaahu alaihi wasallam can be present at many places with his companions and the proof is that many Awliyaa have seen him!

“To supervise the actions of his Ummah, to seek forgiveness for their sins, to supplicate that calamities be removed from them, to travel in (all) directions of the earth, to bless it and if some righteous one dies from them, then to go to his funeral, these are his sallallaahu alaihi wasallam avocations (hobbies).”¹¹⁷

Now listen to what Ahmad Raza says about the righteous, “He was asked that, is it possible for the Awliyaa to be present at one time in a few places? He replied, ‘If they wish then they can accept the invitation from ten thousand places in ten thousand cities.’”¹¹⁸

He quotes about the Messenger of Allaah, “The blessed soul of the Messenger sallallaahu alaihi wasallam is present in every Muslims home in the world.”¹¹⁹

A disciple of Ahmad Raza writes, “The pure vision of the Messenger sallallaahu alaihi wasallam is on each and every minute thing in the world at all times, and he presents himself in the gatherings of Salaah, recitation of Qur'an, Milaad and Na'at Khwaani¹²⁰, and especially in the burials of the righteous, he is present with his body.”¹²¹

Who knows from where the Barailwees adopt these lowly teachings?

The same Barailwee disciple writes further down, “The Messenger sallallaahu alaihi wasallam witnessed the creation of Aadam alaihissalaam. Him being honored as well as him being removed from Jannah on his error and thereafter his repentance being accepted and all later incidents which occurred with him. He sallallaahu alaihi wasallam saw the creation of Iblees and whatever happened (or will happen) with him. And when the eternal attention of the soul of Muhammad diverted from Aadam then from him¹²² occurred forgetfulness and its results.”¹²³

Meaning the Messenger sallallaahu alaihi wasallam was Haazir and Naazir even before he was sent to this world!

¹¹⁷ Jaa' al-Haq, Gujraati Barailwee, p.154

¹¹⁸ Malfoozaat p.113

¹¹⁹ Khaalis al-'Itiqaad p.40

¹²⁰ [Translators Footnote] Na'at Khawani: a gathering where Anasheed are recited.

¹²¹ Ibid. p.156

¹²² [Translators Footnote] It is not clear to whom is this 'him' referring to.

¹²³ Jaa al-Haq p. 155

“The people of Allaah often observe (or see) the manifestation of the Messenger sallallaahu alaihi wasallam with their bodily eyes while they are awake.”¹²⁴

And in another place he writes, “People of insight see the Messenger sallallaahu alaihi wasallam even in their Salaah.”¹²⁵

Listen further. He quotes, “The Messenger sallallaahu alaihi wasallam is alive with his blessed body and holy soul. And no doubt, he roams around the corners of the earth and the worlds of the angels. And the Messenger is in the same form (or appearance) as he was before his death and nothing of him has changed. Indeed the Prophet sallallaahu alaihi wasallam is hidden from the apparent (or human) eyes like the angels are hidden, even though they all are alive along with their bodies. When Allaah wants to bestow honor and grace upon someone by showing him the manifestation of the Prophet sallallaahu alaihi wasallam then He removes the Hijaab from him, and that person sees the Prophet in the form in which he is now.”¹²⁶

Jenab Ahmad Raza Barailwee says, “That, Krishan Kanhaiyya¹²⁷ was a Kaafir and he would manifest himself at hundreds of places at once. What is the wonder if Fatah Muhammad¹²⁸ can appear at many places at one time! Do you wonder that the Shaykh was at one place and at other places were only examples? God forbid! But the Shaykh himself was present at (all) those places. Hidden secrets are beyond the apparent sense, comparison of meditation and deliberation is improper.”¹²⁹

Subhaan Allaah!

There is no proof or Aayah for the claim nor any Hadeeth. The proof is that if Krishan Kanhaiyya in spite of being a Kaafir can manifest himself at hundreds of places, then how is it not possible for the Awliyaa to manifest themselves at just a few?

This strange manner of arguing is a specialty of al-Barailwiyyah. Analyze this statement of the Imaam of al-Barailwiyyah also, “Hidden secrets are beyond the apparent understanding. Comparison of meditation and deliberation is improper.”

This is that fine argument that cannot be explained!?

¹²⁴ Taskeen al-Khawaatir p.18

¹²⁵ ibid. p.16

¹²⁶ Taskeen al-Khawaatir p.18

¹²⁷ [Translators Footnote] Krishan : One of mythological Hindu gods.

¹²⁸ Name of some unknown saint.

¹²⁹ Fataawa Razwiyyah v.6 p.142, ibid Malfoozaat p.114

A follower of the Imaam of al-Barailwiyyah is on record, "The Messenger sallallaahu alaihi wasallam was Haazir (present) from the time of Aadam alaihissalaam till his bodily existence."¹³⁰

Compare these 'Aqaa'id of Barailwees with the sayings of Allaah. Allaah says, "And you (O Muhammad) were not on the western side (of the Mount), when We made clear to Moosa the commandment, and you were not among those present." (Surah Al-Qasas 28:44)

"And you (O Muhammad) were not a dweller among the people of Madyan, reciting Our Verses to them. But it is We Who kept sending (Messengers)." (Surah Al-Qasas 28:45)

"And you (O Muhammad) were not at the side of the Toor (Mount) when We did call,[it is said that Allaah called the followers of Muhammad, and they answered His Call, or that Allaah called Moosa (Moses)]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition." (Surah Al-Qasas 28:46)

After narrating the story of Maryam, He said to the Prophet, "You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed." (Surah Aali Imran 3:44)

"This is of the news of the unseen which We reveal unto you (O Muhammad), neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the Muttaqoon." (Surah Hud 11:49)

"This is of the news of the Ghaib (unseen) which We reveal by Inspiration to you (O Muhammad). You were not (present) with them when they arranged their plan together, and (also, while) they were plotting." (Surah Yusuf 12:102)

Allaah, the Most High, says when he narrates the Messenger's sallallaahu alaihi wasallam journey from Masjidul Haram to Masjidul Aqsa, "Glorified (and Exalted) be He (Allaah) Who took His slave (Muhammad) for a journey by night from al-Masjid al-Haraam (at Makkah) to the

¹³⁰ Jaa' al-Haq p.163

farthest mosque (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muhammad) of Our Ayaat. Verily, He is the All-Hearer, the All-Seer.” (Surah Al-Isra 17:1)

Meaning, if the Messenger was Haazir and Naazir then what was the need for him to travel on Baraaq till Masjid al-Aqsa, he would have already been present there!?

Allaah, the Most High says, *“If you help him (Muhammad) not (it does not matter), for Allaah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad and Abu Bakr) were in the cave, and he (sallallaahu alaihi wasallam) said to his companion (Abu Bakr): ‘Be not sad (or afraid), surely Allaah is with us.’”* (Surah At-Tawbah 9:40)

“And Allaah has already made you victorious at Badr, when you were a weak little force. So fear Allaah much that you may be grateful.” (Surah Aali Imran 3:123)

“(And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you.” (Surah Al-Anfal 8:42)

“Indeed, Allaah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad) under the tree.” (Surah Al-Fath 48:18)

“Certainly, you shall enter al-Masjid al-Haraam; if Allaah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear.” (Surah Al-Fath 48:27)

These Aayaat prove that the Aqeedah of one being present at more than one place at one time is not correct. The meanings of the Qur'anic Aayaat conflict with these un-Islamic philosophies. The Messenger of Allaah sallallaahu alaihi wasallam and his companions used to have a single existence (i.e. at one time they could be present only at one place), and when they were present in Madinah they were not present in Badr, otherwise to travel towards Badr would not mean anything. Similarly until Makkah was not conquered they were not present in Makkah (while they were in Madinah as well).

In addition to these Aayaat, the facts and actual incidents also refute this belief. When the Messenger sallallaahu alaihi wasallam used to be in his chamber, his

companions used to wait for him in the Masjid. If he was Haazir and Naazir then his companions waiting for him holds no meaning?

Similarly when he sallallaahu alaihi wasallam was present in Madinah, he was not in Hunayn. When he was in Tabuk (at that time) he was not in Madinah, and when in Arafah, he was not in Makkah nor in Madinah.

But the Barailwees bypassing all these Aayaat and clear and explicit facts and incidents have the Aqeedah that the Messenger sallallaahu alaihi wasallam is present at all places at all times.¹³¹

He also says, "The Messenger sallallaahu alaihi wasallam knows Allaah and also he completely and perfectly knows all the conditions of all that exists and the creation. Nothing is hidden from the Messenger from the past conditions or the condition of anything in the future."¹³²

He writes in another place, "The Messenger sallallaahu alaihi wasallam sees all the world with his blessed eyes (or sight)."¹³³

Jenab Barailwee writes, "Neither is the Prophet sallallaahu alaihi wasallam far from anyone nor is he un-informed."¹³⁴

And he is also on record, "There is no difference between the life and death of the blessed Prophet sallallaahu alaihi wasallam in the fact that he is seeing his Ummah and he recognizes the conditions, intentions, plans and fears of their hearts, and all this is (bright and) clear to him and there is nothing concealed in it."¹³⁵

He writes in another place, "The Prophet sallallaahu alaihi wasallam is Haazir and Naazir, he is observing whatever has happened and whatever will happen in the world. He is present at all the places and he is seeing all things."¹³⁶

Not only are the prophets and Awliyaa partners in this divine attribute but the Imaam of al-Barailwiyyah, Ahmad Raza is also a partner in it. As one of his followers writes, "Ahmad Raza is present amongst us today also. He can come and help us."¹³⁷

These are the Barailwee Aqaaid and thoughts that have no relation with the religion or intellect.

¹³¹ Taskeen al-Khawatir fee Maslatal Haazir wal Naazir, Ahmad Sa'eed Kaazmi p.5

¹³² ibid. p.39

¹³³ ibid. p.90

¹³⁴ Khaalisul 'Itiqaad p.39

¹³⁵ ibid. p.46

¹³⁶ Khaalisul 'Itiqaad, Barailwee p.46

¹³⁷ Anwaar Raza p.246

The religion of Allaah is in complete agreement with the intellect and natural disposition. Allaah, the Most High says, *“Say (O Muhammad): ‘This is my way; I invite unto Allaah with sure knowledge, I and whosoever follows me (also must invite others to Allaah) with sure knowledge. And Glorified and Exalted be Allaah. And I am not of the Mushrikoon (polytheists).”* (Surah Yusuf 12:108)

“And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqoon (the pious - see V.2:2).” (Surah Al-An'am 6:153)

“Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)?” (Surah Muhammad 47:24)

Is there anyone who considers, who will think and ponder, and is there anyone who deliberates who will reflect!

After so much conflict and incompatibility between their beliefs and the Book and the Sunnah, there is no room left to deny that the Sharee'ah of Allaah and the Barailwee ways and standpoints are completely different. There is no likeness between them. May Allaah grant everyone the Tawfeeq to guidance. Aameen.

[In the next chapter the author will shed some light on the corrupt Barailwee teachings, inshaAllaah]