



Chapter 2: Barailwee Aqaa'id (Part 1 of 2)

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Barailwiyyah, History and Aqeedah
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 Shayk 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.

Barailwee Beliefs and Creed

Barailwees have certain distinct beliefs that generally distinguish them from other Hanafee sects in the Indian subcontinent. Many of their Aqaa'id¹ have resemblance to those of Shia. It will not be unreasonable to say that Barailwiyyah is closer to Shiaism than to Ahlus Sunnah but it cannot be said that who is affected by whom! Before we narrate their Aqaa'id we would like to point out two issues to the noble readers.

1. These particular Aqaa'id that have been adopted by the Barailwees and which are being propagated in the Indian subcontinent, they are based on such mythical and blind following and superstitious and fanciful beliefs that were famous in different times amongst the Sufis and the people of superstitious and credulous beliefs that had no relation with the Islamic legislation but that had crept amongst Muslims from the Jews and Christians and the Kuffaar and the Mushrikeen.

The scholars and the Mujtahidoon in all those times stood in ranks as warriors against these false beliefs. And among them are beliefs that are related to the time of Jahilliyah² before Islam and their refutation can be found in Qur'an and the statements of the Messenger (sallallaahu alaihi wasallam).

It is regretful that some people have started to believe that these un-Islamic beliefs and beliefs of Jahilliyah are among the obligations and fundamental beliefs of Islaam. Whereas Allaah (ta'aalaa) and His Messenger (sallallaahu alaihi wasallam) have declared them false. For example, to beseech or complain to someone other than Allaah, to deny the humanness of the prophets and messengers, the belief that someone has the knowledge of Ghaib (unseen) and to associate the prophets and Awliyaa³ with Allaah in abilities that are exclusive to Allaah alone and other such beliefs that we will mention in coming paragraphs. What is meant here is that these corrupt, blasphemous and fictitious stories have been named as beliefs. Even though this corruption and these Bid'aat⁴, customs of Mushrikeen and the superstitions and ideas and beliefs of Jahilliyah were present before Jenab Ahmad Raza Barailwee and his assistants but they gave a single form to all these and with the help of distorting the meanings of Qur'an and Sunnah and using weak and fabricated narrations they tried to establish (and organize) them.

2. The second point that we want to explain here is we will mention only those Barailwee Aqaa'id in this chapter that Jenab Ahmad Raza Khan Barailwee and his helpers and the known personalities from his group have written in their books. As far as those people are concerned who are not considered respected or

¹ [Translators Footnote] Aqaa'id: pl. Aqeedah : Belief or Creed.

² [Translators Footnote] time of Jahilliyah: time of ignorance, usually the time before Islam in Arabia.

³ [Translators Footnote] Awliyaa: friends of Allaah.

⁴ [Translators Footnote] Bid'aat: pl. Bid'ah : Innovation in Religion.

trustworthy from them or those whose personality is controversial then even though their writings are excessive, we would not quote from them, so that no weakness can creep into our position.

Beseeching other than Allaah

Barailwees consider beseeching and asking (someone) other than Allaah as a part of their Aqeedah as opposed to Tawheed provided by Islaam. Their Aqeedah is, "Allaah has some slaves whom Allaah has chosen specially for relieving the ills and problems of the creation. People take their problems and issues to them."⁵

Ahmad Raza Sahib writes, "To seek help from 'Awliyaa and to call on them and to make Tawassul thru them is a lawful matter and a desired thing and no-one will oppose it other than an arrogant or an enemy of justice."⁶

It is not necessary that Awliyaa who are alive be asked for help, but with them they do not distinguish in this matter. A Prophet or a Messenger or a Walee or someone righteous, be he alive or dead, can be called upon, because they are owners of all abilities, means to the order of the worlds and the ones who can relieve from the difficulties and ordeals.

Accordingly Jenab Barailwee writes, "It is permissible to seek aid or to call upon the Prophets, the Messengers, the Awliyaa, the scholars and the righteous. The Awliyaa visit (and use) this world even after they have died."⁷

He writes at another place, "Hazoor⁸ is the one who helps in all troubles, Hazoor alaihissalaam is the one who gives better; In helplessness call upon Hazoor; Hazoor is a safety from all evils."⁹

He also writes, "Jibreel alaihissalaam is the reliever of difficulties; Then who will hesitate to accept Hazoor-e-Aqdas¹⁰ (sallallaahu alaihi wasallam) as remover of ordeals, curer of afflictions; he (i.e. the Messenger) is Jibreel's reliever of difficulties as well."¹¹

Not only is the Messenger of Allaah (sallallaahu alaihi wasallam) a possessor of divine abilities, but Ali (radiallaahu anhu) is the one who possesses them as well. Jenab Barailwee reasons this with Arabic poetry, "

⁵ Al-Amn wal 'Alaa by Ahmad Raza Barailwee p.29 – daarat Tableegh, Lahore

⁶ Risaalah Hayaat al-Mawt by Ahmad Raza Barailwee in Fataawa Razwiyyah v.4 p.300, Pakistan

⁷ ibid.

⁸ [Translators Footnote] Hazoor: a Word used for someone respected, it is apparent here, that, it is used in reference to the Messenger of Allaah (sallallaahu alaihi wasallam).

⁹ Al-Aman wal'Alaa by Barailwee p.10

¹⁰ [Translators Footnote] i.e. the Messenger of Allaah (sallallaahu alaihi wasallam)

¹¹ Malfoozaat p.99, Lahore

تجدد عوائلك في النوائب
بولا ينك يا على يا على

نا دعليا مظهر العجائب
كل هم و غم سينجلى

Meaning, “

Call upon Ali Murtaza – (the) manifestation of wonders you will find him the
one who helps in ordeals

All the worries and woes will vanish By his Wilaayah O Ali O Ali”¹²

Shaykh Abdul Qadir Jeelaani (rahimahullaah) is also described with similar qualities. Lying and slandering upon him the Barailwee gentlemen quote from him, “Anyone who calls upon me in grief and sorrow, his grief and sorrow will go away, and the one who calls upon me by my name in difficulty then that difficulty will fade away, and the one who asks from his Lord and makes me the Waseela for any need then his needs will be fulfilled.”¹³

They even have a ‘Salaatul Gaothia’ for ‘Qaza-e-Hajaat’ and its sequence is, “One should recite Surah Ikhlās eleven times in each Raka’ah, recite ‘Salawat and Salaam’¹⁴ eleven times, then take eleven ‘Jenab Shemaali’ steps in the direction of Bagdaad, and on each step call upon my name and say his need and recite this couplet :

..ايدر كنى ضيم و انت ذخير تى و اظلم فى الدنيا وانت نصيرى

(Meaning) Can any difficulty reach me when you are the cause of my courage?!
and Can any harm reach me in this world when you are my helper?!”¹⁵

After writing this, Jenab Ahmadyaar Gujrati writes that now it is known that to seek help from those who have passed away is permissible as well as beneficial.

Jenab Barailwee (i.e. Ahmad Raza) occasionally used to recite these couplets, “

ياظل الہ شیخ عبدالقادر	شیخاً للہ شیخ عبدالقادر
عطفا عطفا عطوف عبدالقادر	اصرف عنا الصروف عبدالقادر
اے ظل الہ شیخ عبدالقادر	اے بندہ پناہ شیخ عبدالقادر
محتاج و گدا تم تو ذوالتاج و کرم	شیخاً للہ شیخ عبدالقادر
عطفا عطفا عطوف عبدالقادر	روفاء راروف عبدالقادر
اے آنکہ بدسب قست تصرف امور اصرف عنا الصرف عبدالقادر	اے پناہ گاہ بندگان شیخ عبدالقادر
اے ظل خدا شیخ عبدالقادر	میں محتاج و گدا ہوں تو سخی و کرم ہے
	اللہ کے نام پر کچھ عطا کر دیجئے

¹² alAman wal Alaa p.13

¹³ Barkaatul Istimraad by Barailwee recorded in Risaalah Razwiyyah v.1 p.181 and Fataawaa Afreekah by Barailwee.

¹⁴ [Translators Footnote] Salawat and Salaam : Benediction for the Messenger of Allaah (sallallaahu alaihi wasallam), Duood.

¹⁵ Jaa' al-Haq by Mufti Barailwi Ahmadyaar. P.200

اے شفقت کرنے والے عبدالقادر مجھ پر شفقت فرمائے اور میرے ساتھ
مہربانی کا سلوک کیجیے - تیرے ہاتھ میں تمام اختیارات و تصرفات ہیں
میرے مصائب و مشکلات دور کیجیے¹⁶

Similarly he writes, „اہل دین رامغیث عبدالقار“¹⁷

Jenab Barailwee is on record, “Whenever I called for help, ‘Ya Gauth’ is the only thing I said. Once I wished to call upon another Wali (Hazrat Mehboob Ilaahi) but my tongue could not utter his name, but only ‘Ya Gauth’ would emanate from my tongue.”¹⁸

This means that (he) did not even call upon Allaah! He did not say ‘Ya Allaah - help me’ but always said, ‘Ya Gauth – help me’ !.

(With them) Ahmad Zarooq is also capable of removing ills. Accordingly Barailwee scholars relate this Arabic poetry in their books, “

انا مُرِيدِي جَامِعَ نَشَاتِهِ
اِذَا مَا سَطَا جَوْرًا الزَّمَانِ
وَإِنْ كُنْتُ فِي ضَيْقٍ وَكَرْبٍ وَوَحْشَةٍ
فَنَا دِيَارُ رُوقٍ أَتِ بِسُرْعَتِهِ

(Meaning), I am the collector of my Mureed's¹⁹ dispersions when the difficulties of the world are troubling him. If in distress he calls ‘O Zarooq’, I'll come without ado.”²⁰

Similarly ibn Alwaan is also the owner of these powers, and accordingly it is said, “Whoever loses anything and wishes that Allaah returns it to him, then let him go to any high place and face the Qiblah²¹, then recite Surah Faatihah and gift its reward to the Prophet (sallallaahu alaihi wasallam) and then to Syed Ahmad bin ‘Alwaan and then supplicate with this Du'a ‘O my master, Ahmad bin Alwaan, if you do not return my (lost) thing then I'll remove you from the office of ‘Awliyaa.”²²

Syed Muhammad Hanafi is also someone who can alleviate difficulties. Jenab Barailwee writes, “Sayidee Muhammad Shamsuddin Muhammad Hanafi radiallaahuAnhu was performing Wudhu²³ in his private chamber. Suddenly he picked up one of his sandals and threw it in air and it vanished, even though there was no way for it to go anywhere in that chamber. He gave the second sandal to his servant and asked him to keep it (safe) till the first one comes back.

¹⁶ Hadaiq Bakshish p.184

¹⁷ ibid p.181

¹⁸ Malfoozaat p.307

¹⁹ [Translators Footnote] Mureed: disciple

²⁰ Hayaat almaat by Barailwee recorded in Fataawaa Razwiyyah v.4 p.300 and Jaa' al-Haq p.199

²¹ [Translators Footnote] Qiblah: direction to K'abah in Makkah, Saudi Arabia.

²² Jaa' al-Haq p.199

²³ [Translators Footnote] Wudhu: Ablution

After a long time a person brought that sandal from Shaam²⁴ along with some gifts and said , 'May Allah reward Hazrat (i.e. Muhammad Hanafi) with good. When a thief was on my chest about to kill me, I said in my heart, 'O Sayidee Muhammad Hanafi', and right at that time this sandal came from nowhere and hit his chest and he fell down with shock."²⁵

Syed Badawi also helps people and relieves their problems and difficulties. Whenever anyone finds himself in a predicament then he should say, "O my master Ahmad Badawi, care for (or help) me"²⁶.

(It is) narrated from Syed Ahmad Badawi (by him) that he said, "Whoever has any need then he should approach my grave and ask from me his need then I will fulfill his need."²⁷

Also Abu Imraan Musa, "When his disciple calls on him then he replies even if he is a years distance away or even more."²⁸

Then Jenab Barailwee expresses his creed in this matter and writes, "Whosoever is associated with any Prophet, a Messenger or a Wali then he (i.e. the Prophet or a Messenger or a Wali) will appear (or present himself to him) on his call and will help him in easing his needs."²⁹

Those scholars who are associated with Sufism also have abilities to ease difficulties. Jenab Ahmad Raza writes, "The scholars of Sufiyyah watch over their followers and disciples in their good and difficult times."³⁰

While mentioning the belief of beseeching those in graves Jenab Barailwee is on record, " When you find yourself Mehtir in your works, then seek help from the 'Awliyaa of the graves."³¹

One of the followers of Ahmad Raza while describing the excellence of visiting the graves writes, "There is benefit in visiting the graves, help can be sought from pious dead."³²

He also says, "The purpose of visiting the graves is to gain benefit from the people of graves."³³

²⁴ [Translators Footnote] Shaam: geographical area in middle east, currently Jordan, Syria, Iraq and surrounding areas.

²⁵ انوار الانتباه فى حل نداء يا رسول الله mentioned in Majmu'a Risaail Razwiyyah v.1 p.180

²⁶ ibid.

²⁷ انوار الانتباه فى حل نداء يا رسول الله mentioned in Majmu'a Risaail Razwiyyah v.1 p.181

²⁸ Majmoo' Risaa'il Razviyyah by Barailwee v.1 p.182, Karachi

²⁹ فتاوى افريقيه by Barailwee p.135

³⁰ Hayaat alMawaat Darj Fatawaa Razwiyyah v.4, p.289

³¹ al-Aman wal-'Alaa p.44

³² كشف قیوض by Muhammad Uthmaan Barailwee p.39

³³ ibid p.43

He mentions about the grave of Musa Kaazim, "Hazrat Musa Kaazim's grave is an antidote."³⁴

Ahmad Raza Barailwee himself quotes Muhammad bin Fargal that he used to say, "I am from those who possess their graves. Whosoever has any need should come to me near my face and ask me of his need, I will fulfill it."³⁵

After quoting from Syed Badawi he writes that he said, "Between me and you there is just this handful of earth that intervenes, and for the man which hides him from his companions with this earth then it is for this man (words unclear...)"³⁶

On one side are these beliefs of Barailwees and on the other side are the teachings of Qur'aan and sayings (of the Messenger (sallallaahu alaihi wasallam)). You can compare them so that the truth can be manifested that what is understood by the Tawheed in Qur'an and what are their beliefs?

Accordingly Allaah says that the pious say addressing their Lord, "*You (Alone) we worship, and You (Alone) we ask for help (for each and everything).*" (Surah al-Fatihah 1:5)

And then Allaah says refuting the 'Aqeedah of Mushrikeen and admonishing them, "*Say: (O Muhammad to those polytheists, pagans, etc.) 'Call upon those whom you assert (to be associate gods) besides Allaah, they possess not even the weight of an atom (or a small ant), 'either' in the heavens 'or' on the earth, 'nor' have they any share in either, nor there is for Him any supporter from among them.*" (Surah Saba' 34:22)

And Allaah says, "*Such is Allaah your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmeer (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him Who is the All-Knower (of each and everything).*" (Surah Fatir 35:14)

³⁴ ibid p.5

³⁵ انوار الانتباه p.182

³⁶ ibid p.181

Also, "Say (O Muhammad SAW): "Tell me or inform me (what) do you think about your (so-called) partner-gods to whom you call upon besides Allaah, show me, what they have created of the earth? Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the Zaalimun (polytheists and wrong-doers, etc.) promise one another nothing but delusions." (Surah Faatir 35:40)

And He also said, "And those whom you call upon besides Him (Allaah) cannot help you nor can they help themselves." (Surah al-A'raf 7:197)

And He said, "And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not.." (Surah Ra'd)

"and besides Allaah you have neither any Wali (guardian or a protector) nor any helper." (Surah ash-Shura 42:31)

Allaah ta'aalaa asked the Prophet (sallallaahu alaihi wasallam) that he ask the Mushrikeen and those who beseech others than Allaah so that they may answer.

"Say: "Tell me then, the things that you invoke besides Allaah, if Allaah intended some harm for me, could they remove His harm, or if He (Allaah) intended some mercy for me, could they withhold His Mercy?" (Surah Az-Zumar 39:38)

"Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any ilaah (god) with Allaah?" (Surah an-Naml 27:62)

Then explaining to them He says, "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." (Surah al-A'raf 7:194)

And He also said, "Say: "Have you then taken (for worship) Awliyaa' (protectors, etc.) other than Him, such as have no power either for benefit or for harm to themselves?" (Surah Ra'd 13:16)

Also, *“They (all those who worship others than Allaah) invoke nothing but female deities besides Him, and they invoke nothing but Shaitaan (Satan), a persistent rebel!”* (Surah an-Nisa 4:117)

And, *“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)

It is clear from these 'Aayah that Allaah alone can help his slaves who are in need and difficulty and can ease their matters and can remove their ailments and tribulations. The boundary of possession and ability is limited to Allaah alone and the order of this whole creation is under His control and domination. And all the Messengers and Prophets beseeched Him alone for their needs and difficulties and prostrated in front of Him alone. It is in complete contradiction to the clear and explicit 'Aayaat of the Qur'an, to have a belief that it is permissible to beseech and complain to them (those other than Allaah).

The seeking of forgiveness of Aadam (alaihissalaam) from Allaah, Nooh's (alaihissalaam) beseeching his Lord to save his son from drowning, Ibrahim (alaihissalaam) pleading Allaah alone for a son, Moosa (alaihissalaam), who was surrounded by difficulties and hardship, his calling to Allaah alone for help, seeking deliverance from Allaah by asking for forgiveness and repentance from the belly of a fish by Yunus (alaihissalaam), Ayoob's (alaihissalaam) asking from his Lord alone for Shafaa' (cure), all these incidents are clear and sound proof that there is none who has ability other than Allaah, one who can deliver from difficulties.

But in opposition to these witnesses and proofs the belief of the Barailwees is that if anyone is associated with any Prophet or a Messenger or a Wali then he comes to his help.³⁷

One of Ahmad Raza's followers is on record that, “All the 'Awliyaa gather together at one place and look at the world like (they look) at the palms of their hands, and hear (sounds) from near and far or in one moment travel all over the world and at great distances (and) relieve the needs of those in need.”³⁸

On one side this is their 'Aqeedah and on the other, the Messenger of Allaah (sallallaahu alaihi wasallam) is saying to his cousin, Abdullaah bin Abbaas (radiallaahu anhu), that, seek your needs only from your Lord, call upon Him alone. The pens have dried, the whole creation gathered together can neither benefit you nor harm you.³⁹

³⁷ Fataawa Afreeqah by Barailwee p.135

³⁸ Jaa' al-Haq p.138-139

³⁹ Sunnan at-Tirmidhi

But Jenab Barailwee says, "When you are confronted with difficulty then seek help from the people of graves."⁴⁰

On top of all this, not only does Jenab Barailwee oppose the 'Aayaah of Qur'an but those who stand in ranks against Shirk and Bid'ah with the vigor of Mujaahids, and those who follow on these clear 'Aayaah and have the belief that it is Allaah alone who hears the calls of those who are distressed and in need and fulfills their need, and that He alone is the one capable of relieving ones needs and difficulties, this Khan Sahib (i.e. Ahmad Raza Barailwee) goes in opposition to them, and mocks and reviles them and with resentment writes, "In our times there are a few those who disbelieve in seeking help from 'Awliyaa, and say, whatever they say they have no knowledge of it, they just guess and speculate with themselves."⁴¹

It is for such people that Allaah has said, "*When it is said to them: "Follow what Allaah has sent down." They say: "Nay! We shall follow what we found our fathers following." Even though their fathers did not understand anything nor were they guided?"*" (Surah Al-Baqarah 2:170)

"And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright." (Surah Al-Baqarah 2:186)

"And your Lord said: "Invoke Me, [i.e. believe in My Oneness] (and ask Me for anything) I will respond to your (invocation)." (Surah Ghafir 40:60)

ہے مریدوں کو تو حق بات گوارا لیکن
شیخ و ملا کو بری لگتی ہے درویش کی بات

The Abilities of Prophets and 'Awliyaa

In view of Islaam Tawheed is understood that Allaah alone delivers all His creation from difficulties and tribulations. He alone is the creator, owner, provider, and master over His creation. All might is with Him alone. He alone is the owner of all blessings. So one should turn to Him alone for one's needs, call Him alone, and beseech and ask from Him alone, but the Barailwiyyah beliefs are something other than this. They believe that Allaah has delegated powers and

⁴⁰ al-Aman wal 'Aalaa p.46

⁴¹ Risaalah al-Hayaat al-Mawaat recorded in Fataawah Razwiyyah v.4 p.301-302

authority for (running) the affairs of creation to some of His slaves, and with which they fulfill the needs of those in need and alleviate the difficulties of those who are in difficulty. Based on this they call upon them when they are in any predicament, plead and ask from them and make vows and give offerings in their names.

According to their 'Aqaaid, Allaah has delegated all authority and all the management of the creation to some of His selected slaves, and Allaah's Dhaat (self), معاذ الله, is rendered ineffective and dethroned. Now, in times of hardship and quandary one can plead to these slaves (of Allaah), ask them for help, ask cure (for ailments) from them as they are the deputies of Allaah. All powers rest with them. They are the masters of the earth and the heavens, and whosoever they want they give, and whosoever they want to withhold, they withhold from. Lives, death, provision, cure, what is meant is, that all divine abilities have been directed (i.e. delegated) to them.

In this regard, before quoting from their books and works, the readers should understand that the 'Aqaaid of Mushrikeen of Makkah were no different from these beliefs. The Messenger of Allaah (sallallaahu alaihi wasallam) refuted these beliefs, and these people (i.e. the Barailwees) with all their claims of love towards the Messenger (sallallaahu alaihi wasallam) have adopted these beliefs again.

Now in this regard listen to what Allaah says and then balance them with their beliefs.

Allaah says, "*Laa ilaha illa Huwa (none has the right to be worshipped but He (i.e. Allaah)). It is He Who gives life and causes death.*" (Surah Ad-Dukhan 44:8)

"Blessed is He in Whose Hand is the dominion, and He is Able to do all things." (Surah Al-Mulk 67:1)

"In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector,.."(Surah Al-Mu'mininun 23:88)

"So Glorified is He and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned."(Surah Ya-Sin 36:83)

"Verily, Allaah is the All-Provider, Owner of Power, the Most Strong." (Surah Adh-Dhariyat 51:58)

“And no (moving) living creature is there on earth but its provision is due from Allaah.”(Surah Hud 11:6)

“And so many a moving (living) creature there is, that carries not its own provision! Allaah provides for it and for you. And He is the All-Hearer, the All-Knower.” (Surah Al-'Ankabut 29:60)

“Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him.” (Surah Saba' 34:39)

“O Allaah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.” (Surah Aali Imran 3:26)

The Qur'an has done a big favor on mankind by acquainting them with Tawheed. The Messenger of Allaah (sallallahu alaihi wasallam) in his thirteen years in Makkah was establishing this thought in people's minds. Islam freed people from the slavery to people and destroyed the collars and chains that were in between people and their Lord and placed them directly in front of the doorstep of Allaah, but the Barailwee's are collecting (and joining together) these broken pieces of chains and are making man a dependant on another man and are preaching slavery of creation to creation.

“Not alike are the blind and the seeing.” (Surah Fatir 35:19)

They cannot be like those people who are blessed with the understanding of Tawheed. Without the (correct) comprehension of Tawheed there cannot be unity in the Islamic Ummah. To sideline Tawheed and to preach ideas and notions of Shirk is synonymous to sowing the seeds of differences (as the Barailwees are doing).

“Mankind were one community and Allaah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allaah by His Leave guided those who believed to the truth of that wherein they differed. And Allaah guides whom He wills to a Straight Path.” (Surah Al-Baqarah 2:213)

The condition (of this time) is that there is a flood of Shirk, worshipping of Graves, Bid'aat⁴² and unlegislated customs and Muslims are flowing (and drowning) in it. The Shaytaan has overcome their minds and hearts and they think that his obedience is a means to deliverance.

Allaah says regarding such people, *"Say: "Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!"*" (Surah Al-Kahf 18:103-104)

And He says, *"(To) Those whose eyes had been under a covering from My Reminder (this Qur'aan), and who could not bear to hear (it). Do then those who disbelieve think that they can take My slaves [i.e., the angels, Allaah's Messengers, 'Iesa (Jesus), son of Maryam (Mary), etc.] as Awliyaa' (lords, gods, protectors, etc.) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allaah)."* (Surah Al-Kahf 18:101-102)

Now in this regard analyze their statements.

Disregarding the teachings of the Messenger of Allaah (sallallaahu alaihi wasallam) and exaggerating in praise of him, Ahmad Raza Barailwee says, "

Great deputy of the Almighty	he shows the colors of "Qun" ⁴³
In your hands are all the keys	You are known as master of all."

Ahmad Raza's son following in his father's footsteps writes in the Sharh (explanation) of this couplet, "Whatever blessing comes into existence anywhere in the world is provided by Muhammad (sallallaahu alaihi wasallam). He has all the keys in his hands. Nothing is taken from the treasures of Allaah except through his hands. Whatever the Messenger (sallallaahu alaihi wasallam) wishes happens, and nothing happens against it. There is none who can change what he wishes."⁴⁴

Analyze some more couplets from Jenab Barailwee's same ode, "

He floats the sinking ships	He stabilizes the shaking ships
He extinguishes the burning selves	You make the crying eyes laugh
Shafi' (Intercessor) Naafi' (Beneficial) Raafi'(Elevator) Daafi'(one who Repels)	
What blessings he brings	
Daafi meaning Haafiz (Preserver) and Haami (Protector)	

⁴² [Translators Footnote] Bid'ah : pl. Bid'aat : Innovation in religion.

⁴³ [Translators Footnote] Qun: Be: as in Qun fa-ya Qoon (Be and it comes into being).

⁴⁴ الاستمداد علم، اقبال، الارنداد p.32-33

He repels the harms
Sacrifice by his name by which we live... He revives
His command is established in worlds He has command on all”⁴⁵

Jenab Ahmad Raza says at another place, “No command is established except from Hazoor’s (i.e. the Messenger (sallallaahu alaihi wasallam)) court. No one receives any blessings except from Hazoor’s governance.”⁴⁶

He writes in his Fataawa, “All things, all blessings, all wishes, all wealth, in the religion, in the hereafter, from the first day till today, from today till forever, has received or will ever receive, has received from the holy hand of Hazoor-e-Aqdas, Sayyid-e-‘Alam (sallallaahu alaihi wasallam).”⁴⁷

Another leader of Barailwee sect writes, “Master of the two worlds is a generous Daata (giver) and we are in need of him (sallallaahu alaihi wasallam) so why is it that one should not ask from him.”⁴⁸

He writes at another place, “Creator of Kul (all) has made you (i.e. Muhammad (sallallaahu alaihi wasallam)) a master of all. You have command and authority in both the worlds. That is why Aadam (alaihissalaam) saw your holy name written on ‘Arsh so that he knows (or it is known) that you are the Maalik (master) of ‘Arsh.”⁴⁹

He quotes at another places, “Hazoor (sallallaahu alaihi wasallam) is observing each and every minute thing from Madinah Munawwarah and he (i.e. the Messenger) is in control everywhere.”⁵⁰

The guide of Barailwiyyah, Ahmad Raza Barailwee says, “Hazoor (sallallaahu alaihi wasallam), Khaleefa-e-‘Azam is in control of (or has at his disposal) the earth and the heaven.”⁵¹

One of Jenab Ahmad Raza’s followers quotes from his mentor and leader, “that the Messenger of Allaah (sallallaahu alaihi wasallam) is the master of lands and people, and the master of all creation, and Hazoor-e-Akram (i.e. the Messenger) has the keys of aid and help, and he possesses the keys of Heaven and Hell, and he is the one who will bestow honor on the day of Judgment, and Hazoor-e-Akram delivers from hardships and difficulties and he is the preserver and protector of his Ummah.”⁵²

⁴⁵ الاستمداد على اجيال، الارشاد p.29-30

⁴⁶ al-Aman wal ‘Alaa p.105

⁴⁷ Fataawa Rizwiyyah v.1 p.577

⁴⁸ Muwa’iz Na’eemiyyah p.67, from Pakistan

⁴⁹ Muwa’iz Na’eemiyyah p.41

⁵⁰ Muwa’iz Na’eemiyyah p.33

⁵¹ al-Fataawa ar-Razwiyyah v.6, p.155

⁵² Anwaar Raza p.240 Muqaalah ‘Ijaaz alBarailwee

Another of Barailwee mentors is on record, "Hazoor-e-Aqdas (i.e. the Messenger of Allaah) (sallallaahu alaihi wasallam) is Allaah's absolute Na'ib (deputy), all worlds have been delegated under him, whosoever he wishes, he gives and whosoever he wishes, he withholds."⁵³

And he says, "All earth is his (i.e. the Messenger of Allaah (sallallaahu alaihi wasallam)) dominion, all heavens are his estate, angels in the heavens and earth are under his command, the keys of Heaven and Hell have been placed in his holy hand. Provision, Food and all bounties are distributed from Hazoor's court. The world and hereafter are a part from one of his bounty."⁵⁴

The Mufti of Barailwee troupe, Ahmadyaar Gujrati demonstrates his (this) 'Aqeedah as, "All matters are in Hazoor's (i.e. the Messenger of Allaah (sallallaahu alaihi wasallam)) generous hands, whatever he wishes, he gives to whomever he wishes."⁵⁵

Hazoor-e-Aqdam (sallallaahu alaihi wasallam) is not the only one who is the master of all and absolute authority, but other 'Anbiyaa (prophets) know the creations' inner matters and help them, and they have authority and might to help (or interfere) the creation."⁵⁶

In addition to 'Anbiyaa, even the Sahaaba (the companions) are also masters of Heaven and Hell.

Seeking aid from Mawdoo'⁵⁷ narrations, the Imaam of Barailwiyyah, Ahmad Raza Sahib is on record, "On the day of Judgment Allaah (subhanawata'laa) will gather all who came before and after, and two pulpits of light will be brought and established on each side of the 'Arsh. Two men (angels) will climb them, the one on right will call, O group from the creation, one who has recognized me has recognized me and, the one who has not recognized me then I am Ridhwaan, in-charge of Paradise. Allaah has ordered me that I hand over the keys of Heaven to Muhammad (sallallaahu alaihi wasallam), and Muhammad (sallallaahu alaihi wasallam) has ordered me to hand them over to Abu Bakr (radiallaahuAnhu) and Umar (radiallaahuAnhu) so that they admit their friends to Heaven. Hear me and be my witness.

Then the one on left will call, O group from the creation, the one who has recognized me has recognized me, and the one who has not recognized me then I am Maalik, in-charge of Hell. Allaah has ordered me that I hand over the keys of Hell to Muhammad (sallallaahu alaihi wasallam), and Muhammad (sallallaahu

⁵³ Bahaar Sharee'at , Amjad Ali v.1 p.15

⁵⁴ Bahaar Sharee'at , Amjad Ali v.1 p.15

⁵⁵ Jaa' al-Haq, Ahmadyaar Barailwee p.195

⁵⁶ Jaa' al-Haq, Ahmadyaar Barailwee p.195,196

⁵⁷ Mawdoo' : fabricated

alaihi wasallam) has ordered me to hand them over to Abu Bakr and Umar (radiallaahuanhum) so that they admit their enemies to Hell.”⁵⁸

Then proving his attachment with Shia 'Aqaaid and removing his covering of Taqiyyah he mentions regarding Ali (radiallaahuAnhu), “Ali is the distributor of Hell, meaning he will admit his friends in Heaven and his opponents in Hell.”⁵⁹

Jenab Ahmad Raza Barailwee explains the 'Aqeedah of Shirk while exaggerating in honor of Shaykh Abdul Qadir Jeelani, “

(He) is (the one) possessing authority and Mazoon and (the one with) power (is) in-charge of affairs of worlds ... Abdul Qadir”⁶⁰

And he says, “

جلا دے جلا دے کفر و الحاد
کہ تو محی ہے تو قاتل ہے
خدا سے لیں لڑائی وہ ہے معطی
61، نبی قاسم ہے موصل ہے یا غوث

And he says later on, “

اے ظل الہ شیخ عبد القادر
اے بندہ پناہ شیخ عبد القادر
محتاج و گداگم تو ذوالتاج و کریم
62، شیخ اللہ شیخ عبد القادر

At another place he writes, “O Abdul Qadir, O one who can bless, one who generously gives without asking, O master of rewards and bounties you are high and great. Do a favor on us and listen to the one who is calling. O Abdul Qadir, fulfill our desires.”⁶³

Ahmad Raza writes at another place, “Abdul Qadir has spread his bed on 'Arsh, and he brings the 'Arsh to the earth(ground).”⁶⁴

And he writes at another place, “اہل دین رامغیث عبد القادر،”⁶⁵

⁵⁸ al-Aman wal-'Alaa by Ahmad Raza p.57

⁵⁹ al-Aman wal-'Alaa by Ahmad p.58

⁶⁰ Hidaaiq Bakhshish by Barailwee, p.27

⁶¹ ibid p. 125,126

⁶² ibid p.186

⁶³ Hidaaiq Bakhshish by Barailwee, 179

⁶⁴ ibid. p.184

⁶⁵ ibid p.179

And, "From Ahad to Ahmad and from Ahmad to you. You have all 'Kun fa ya Koon', O Abdul Qadir."⁶⁶

To prove their 'Aqaaid of Shirk, these Barailwees attribute lies to Shaykh Abdul Qadir, and write that the Shaykh said, "Allaah has made me the chief of all Qutb's. My command is established in all circumstances. O my disciple! Do not be afraid of the enemy. I am the one who kills the opponents. There is my reign in the heavens and earth. I hold a very high status (rank). Allaah's entire kingdom is at my disposal. My entire position is free from any kind of defect. The whole of world is in my sight at all times. I am Jeelani, Muhiuddeen is my name, my signs are at the tops of mountains."⁶⁷

Analyze another slander, "All the reigns of the people of the world are in my possession, whosoever I wish I give or I withhold."⁶⁸

Jenab Barailwee attributing a lie to Shaykh Jeelani says that he said, "The hearts of the people are in my hand. If I wish I turn them towards me and if I wish I turn them away."⁶⁹

Consider this 'Aqeedah of one of the followers of Barailwee, "

The right of Tashbiyyah (likening) is preserved in Lauh al-Mahfooz
Gauth al-Gauth (i.e. Shaykh Jeelani) can turn a man into a woman."

Listen to the explanation of this couplet from a Barailwee, "Shaykh Shahaabuddeen Sheharwardi radiallaahu anhu, who is an Imaam in the Sheharwardi succession, his mother presented herself to the father of Hazoor Gauth ath-Thaqalain radiallaahu anhu, and said, Hazoor, pray that I have a son. He saw in the Lauh Mahfooz and saw that a girl was written and said that you will have a girl. She heard that and returned. On her way back she met Hazoor Gauth-e-Aazam (i.e. Shaykh Jeelani) radiallaahu anhu. On his inquiring she related the whole incident. Hazoor said, go you will have a boy. But at the time of delivery a girl was born. She came to the court of Gauth with this pleading and said, Hazoor I ask for a boy and I get a girl? He said, bring him here, and after removing the cloth he said, See! Is this a boy or a girl? When she saw, it was a boy! And he (i.e. the boy) is the same Shaykh Sheharwardi alaihi Rahmah. It has come in his blessed descriptions that his breasts resembled like women."⁷⁰

⁶⁶ ibid p.179

⁶⁷ الزمزمته القمرية في الزب عن الخمر p. 35

⁶⁸ Khaalisul 'Itiqaad by Barailwee. P.49

⁶⁹ Hakaayaat Razwiyyah by Barkaati reported in Malfoozaat by Barailwee p.120

⁷⁰ Baag-e-Firdaus Ayyoob Ali Rizwi Barailwee p.27, published India.

And the same follower of Barailwiyyah relates another incident which can be summarized as that one person had death written in his Qadr, and Shaykh Jeelani changed his Qadr and saved him from dying at his appointed time.⁷¹

Jenab Ahmad Raza Barailwee quotes in his book, "Our Shaykh Syedna Abdul Qadir radiallaahuAnhu used to sit raised in air above ground in Masti⁷² in his gatherings and say: The sun does not rise until it does not give Salaam to me. When a new year comes it gives Salaams to me and informs me of what will happen in it. When a new week comes it gives Salaams to me and informs me of what will happen in it. And when a new day comes it gives me Salaams and informs me of what is going to happen in it."⁷³

And such powers and abilities are not limited just to Shaykh Jeelani, but other 'Awliyaa and the Shaykhs of Sufism are shareholders in these divine attributes. They are described by these attributes and are owners of them as well. Accordingly Ahmad Raza's son says, "Indeed (without doubt), all priests, 'Awliyaa, scholars interceed for their followers, and when their followers' soul is taken out (i.e. when they die), when Munkar and Nakeer⁷⁴ question them (in their graves), when he is resurrected (on the day of Judgment), when his books of deeds are opened, when he is questioned and accounted for, when his deeds are weighed, when he walks (and crosses) the bridge of Siraat, at each instant and all the while they guide them. At no place are they un-mindful of him and all the Imaams interceed for their followers, and in the world, grave and the hereafter, at all times they watch over them and preserve them from harms until they cross over the bridge of Siraat."⁷⁵

"From the heavens to the earth is the dominion of Abdaal⁷⁶ and the dominion of 'Aarif⁷⁷ is from 'Arsh till 'Farsh (ground, earth)."⁷⁸

And Jenab Barailwee himself says, "The order of creation is established by the means (or mediation) of 'Awliyaa."⁷⁹

And, "The respected 'Awliyaa can bring the dead to life, cure the those who are born blind and the lepers, and are capable of crossing the whole earth in one step."⁸⁰

⁷¹ Ibid. 27

⁷² [Translators Footnote] Masti: comes from Mast: meaning drunk or intoxicated. But here may mean "intoxicated in divine love" as this usage is common amongst Sufi's.

⁷³ al-Aman wal 'Alaa by Barailwee

⁷⁴ [Translators Footnote] Munkar & Nakeer: they are the names of two angels who will visit the dead in their graves soon after they die and question them about their Lord, Religion and the Messenger (sallallaahu alaihi wasallam).

⁷⁵ الاستمداد (الهوامش) p.35-36

⁷⁶ [Translators Footnote] Abdaal: an order of Saints (sufi), or Saints

⁷⁷ [Translators Footnote] 'Aarif: a mystic

⁷⁸ ibid p.34

⁷⁹ al-Aman wal 'Alaa p.34

“A Gauth⁸¹ is present in all times, without him the earth and the heavens cannot be established.”⁸²

One of the followers of Barailwee Sahib writes, “The ‘Awliyaa help their devotees and destroy their(i.e. the ‘Awliyaa’s) enemies.”⁸³

The famous Mufti of Barailwiyyah, Ahmadyaar Gujrati writes, “The ‘Awliyaa have received this ability from their Lord that they can return an arrow which has been shot.”⁸⁴

And the same Mufti is on record, “ ‘Awliyaa not only have the ability to remove the flies of the graves, but to turn over the worlds, but they do not give much attention (to them).”⁸⁵

Another leader of Barailwiyyah writes, “Many ‘Awliyaa are aware of the obvious imminent death.”⁸⁶

Another Barailwee Sahib says, “The abilities and control of the ‘Awliyaa increase after their death.”⁸⁷

These are their ‘Aqaaid regarding other than Allaah. They have included others as partners in their Du’aa and pleadings and have distributed Allaah’s attributes and abilities amongst some of His creation, whereas in Islamic Sharee’ah self-sufficiency and giving of all help is limited to Allaah alone.

Barailwee’s have delegated all those abilities to their ‘Awliyaa that the Christians have given to ‘Eesa (alaihissalaam), the Jews have given to ‘Uzair (alaihissalaam) and the Mushrikeen of Makkah had given to Laat, Habal, ‘Uzaa, Manaat and others.

اف لكم و لماتعبدون

Do not understand that the Imaam of Barailwiyyah, Jenab Ahmad Raza Barailwee did not have any share in these divine abilities. Like other ‘Awliyaa he himself was a provider, giver, curer, Gauth, having absolute ability, redresser of needs and remover of difficulties. Consider his attributes.

⁸⁰ al-Hakaayaat ar-Razwiyyah p.44

⁸¹ [Translators Footnote] Gauth: literally: one who redresses anothers’ grievances, one who comes to someones help

⁸² Rasool al-Kalaam , Deedaar ‘Ali Barailwee p.29, published Lahore

⁸³ ibid p.129

⁸⁴ Jaa’ al-Haq by Ahmadyaar

⁸⁵ ibid. p. 2-3

⁸⁶ Bahaar-e-Sharee’at v.1 p.6

⁸⁷ Fataawa Na’eemiyyah p.249

One follower of Barailwiyyah writes in praise of his mentor and spiritual guide in his book Madaa'eh 'Alaa Hazrat, “

Yaa Sayyidee Ya Murshidee Yaa Maalikee Yaa Shafi'ee
O Dastageer guide Yaa Sayyidee Ahmad Raza
(You) gave sight to Blind (You) made the deaf hear
Gave life to prophets' religion O! Syyidee Ahmad Raza
For the ills of souls and selves of the Ummah
Your door is the door of cure O! Syedee Ahmad Raza”⁸⁸

The same devotee pleading in front of Ahmad Raza and spreading his cloak in front of (i.e. asking) him, calls to him like, “

O my Master O my Daata (giver) (hope) I get a piece
This dog of yours is hoping since long
O beloved, accept him from your mercy
This debased has brought a Chaadar⁸⁹ as an offering
Have a look of mercy on this Razwi slave
(even if he is) bad, a thief (afterall) he is your dog.”⁹⁰

Another of Barailwee's devotee says, “

On the Day of Judgment what way out for asylum have you thought?
(when) there will be the wielding whip of Imaam of Ahlus-Sunnah”⁹¹

“ Whom should I petition? heavenly Lord and Master.. I ask (you)
Who is our Helper other than you Sunnat 'Alaa Hazrat
Always got what I begged for why is there delay this time
O my generous bountiful, provider of provision Sunnat 'Alaa Hazrat
Since when am I standing with open hands your begger in need
Now have some mercy O Helper Sunnat 'Alaa Hazrat “⁹²

He is the one who listens to the helpless
He delivers those who have a need
Why should not my stars be on the zenith
Here is my Master and there is Ahmad Raza
Why should I fear the weight of my deeds
In my defense my Protector is weighed.”⁹³

⁸⁸ Madaa'eh 'Alaa Hazrat by Ayoob Razwi (or Rizvi) p.5

⁸⁹ Chaadar: literally a cloth sheet, Customarily, in Indian subcontinent, when some people who visit graves, beseeching them or honoring them, they offer a Chaadar as a wreath.

⁹⁰ Madaa'eh 'Alaa Hazrat by Ayoob Razwi (or Rizvi) p.4-5

⁹¹ Baag-e-Firdaus by Ayyob Razwi (or Rizvi) p.4

⁹² Madaa'eh 'Alaa Hazrat p. 23

⁹³ ibid p.54

The belief of another Barailwee poet, “

My ship is in trouble
Give me some support Ahmad Raza
Difficulties are coming form all four sides together
O my reliever of difficulties Ahmad Raza
Protect the honor of my spread hands
O my deliverer of needs Ahmad Raza
Fill my bags (with riches) O my giver (Daata)
I am the beggar of your door Ahmad Raza”⁹⁴

After quoting some more couplets we will complete our discussion.

Another of Barailwee poets is demonstrating his 'Aqeedah with this poem, “

O Gauth and Qutb of 'Awliyaa Ahmad Raza
You are the reliever of my difficulties Ahmad Raza
Your hope is in both the worlds
Yes. Help me Shah Ahmad Raza
You are the Daata(giver) and I am the one who is asking
I am yours and you are mine Ahmad Raza.”⁹⁵

O Readers! Analyze this. Are not these beliefs synonymous to mocking the clear verses of Qur'an? Is there any similarity between them and the Book and the Sunnah? Is it not clear from this that their purpose is to propagate the beliefs of Shirk and the pre-Islamic ideas? Were the beliefs of the Mushrikeen of Makkah any worse than these?

In this regard we feel it appropriate to mention a passage from the Tafseer Fathul Bayaan of Yakta-e-Asr (the unique one of (our) time, Fareed Dhura (peerless) the Mufasssir and Muhaddith of Bar-Sageer (Indian sub-continent), Nawaab Siddiq Hassan Khan.

Nawaab Siddiq Hassan Khan (rahimahullaah) writes in Tafseer of the Aayah of Allaah, “*Say (O Muhammad): “I have no power over any harm or profit to myself except what Allaah may will.”*”(Surah Yunus 10:49), “In this blessed 'Aayah is a severe threat for such people; those who have adopted the 'Aqeedah to call upon the Messenger (sallallaahu alaihi wasallam) in times of hardship as Qur'an has eloquently mentioned that Allaah alone has the ability to help in times of hardship and difficulty. He was the One who helps the Messengers and the righteous. In this 'Aayah as well, Allaah ordered his Messenger (sallallaahu alaihi wasallam) to say to his Ummah in clear words that he has no authority to bring any benefit or harm even to his own self. Qur'an is saying that even the Messenger (sallallaahu alaihi wasallam) has no authority to

⁹⁴ Maghmatur Rooh by Isma'eel Rizvi p.44-45

⁹⁵ ibid. Noor Ahmad 'Azmi p.47-48

bring any good or harm then how can he (sallallaahu alaihi wasallam) be a Mukhtaar-e-Kul (one who represents all)?

And if the last of the Messengers (sallallaahu alaihi wasallam) has no such divine abilities then how can others from the creation be considered one who delivers from difficulties and needs?

Then one wonders on such people who spread their arms in front of them and ask and call upon them for their difficulties when they are under a ton of earth (in their graves)!

Why don't they give up this Shirk and why don't they ponder over the teachings of Allaah and His Messenger?

When will they know the correct Tafseer of "Say (O Muhammad): "He is Allaah, (the) One." "? (Surah al-Ikhlās 112:1)

When will they understand the correct meaning of **Laa ilaaha illallaah** (none has the right to be worshipped but Allaah)?

And on top of that those who claim knowledge and understanding, their speakers and scholars, those whom the people have taken to be their leaders, why do not they stop them from these beliefs of Shirk and ideas of days of Ignorance?

Why have they sealed their tongues?

Their 'Aqaaid (beliefs) are even worse than those that were present in the days of Ignorance. They just used to consider their Ma'bood (those who they used to call upon) only as intercessors in front of Allaah but these people have given all the divine abilities to their 'Awliyaa instead of Allaah. These people do not fear even a bit when they directly ask help and assistance from their elders. The Shaytaan has planted his ideas in their minds. They continually are following the Shaytaan and they do not even know it. They think they are upon the path of good whereas they are just cooling the eyes of Shaytaan and are collecting the goods for his (i.e. Shaytaan) happiness. ⁹⁶انا لله وانا اليه راجعون

[Translators Note: Rest of this chapter will be released as Part 2, inshaAllaah]

⁹⁶ Fathhul Bayaan by Nawaab Siddiq Hassan Khan v.4 p.225