



Chapter 3: Barailwee Teachings

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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.

Barailwee Teachings

Barailwees have certain special teachings as they have certain special beliefs, which circulate around the intellect, earning of livelihood, and eating and drinking. In the Barailwee Madh'hab, many Masaa'il have been laid down only for the purpose of entrapping the common masses and establishing their business of eating and drinking. The Barailwee Mulla's have laid down newly innovated Masaa'il and new Bid'aat and have made the religion such a profitable trade that does not even require any initial investment.

Barailwees ordered the building of tombs and made themselves their custodians. In the name of Nazar and Niyaaaz¹ the ignorant masses have given up hoards of wealth (to them). They started collecting it and came to be known amongst the wealthy and the rich.

These people, who suck the blood from the poor, and who live on the wealth given as Nazar and Niyaaaz, are the traders of religion and devotees of the world. No community can be called an Islamic community until they are aware of the Tawheed of Allaah. Up until there are present in Pakistan² these centers of Shirk and Bid'aat and their custodians, devoid of sense of modesty and honor, the dream of establishing an Islamic system cannot be interpreted.

Up until these, who have their eyes on the pockets of their followers, the greedy Peers and Mashaykh, will continue to preach the slavery of a man to a man, our society will not get acquainted with the glory of Tawheed, and up until the demands of Tawheed are not established on a society, the challenge of atheism and lack of religious awareness³...

To stop the flood of atheism and lack of religious awareness, the chains of slavery of mankind will have to be smashed and Tawheed will have to be preached to the people of the society.

O Allaah! Alas! To dance at the tap of drums in the name of Qawwali⁴, beseeching while dancing and making immoral actions, and asking while holding the corners of a green sheets and offering it to graves, naming ludicrous stories and fables as Karamaat⁵, and inventing customs for (gatherings of) eating and drinking.

When the young generation thinks that this is religion then they become the target of the web of disbelief and lack of religious awareness.

¹[Translators Footnote] Nazar: Vows, Niyaaaz: offering

²[Translators Footnote] as well as in India, Sri Lanka, Bangladesh and surrounding areas.

³[Translators Footnote] A word seems to be missing here.

⁴[Translators Footnote] Qawwali: singing, normally religion related songs very famous in Pakistan and Indian subcontinent

⁵[Translators Footnote] Karamat: p. Karamaat, an unusual feat, something like but less than a miracle.

(May) these Mullas and Peers be forsaken, who busy themselves in the worldly business in the name of religion and breach the limits of Allaah. This disgrace of grave worshipping, these yearly anniversaries and fairs, these eleventh (day mourning)⁶, Qul and Fortieth (day mourning), these (actions) have no relation with Islaam. These are only lowly means to collect the wealth of this world, but who will make these mystic Mashaykh and Peers understand!

These people blindfold the common masses and disgrace themselves in this world as well as spoil their hereafter. They insult those who stop them or restrain them from these actions and call them names like 'Wahhabi' and 'those who insult 'Awliyaa '. They criminalize looking into their books⁷ and sitting with them⁸. Such that people may not be affected by their speeches and advices and come to realize the correct path and their business may come under harm!

Let us now analyze the teachings of Barailwiyyah and try to balance them with the Book and the Sunnah, as well as with the teachings of Hanafi Fiqh, such that it may be known that their ideas and teachings do not have any link with the Book and the Sunnah nor with the Hanafi Fiqh.

Ahmadyar Gujrati writes, "In honor of the dead it is permissible in Sharee'ah to build their graves."⁹

Also, "It is permissible to build buildings over the graves of scholars, 'Awliyaa and the righteous if their intent is to raise their honor and excellence with people and such that people do not consider the person in the grave as someone worthless."¹⁰

Whereas there is clarity in the Hadeeth, "*The Messenger of Allaah forbade marking the graves, and to cement them and to build tombs over them.*"¹¹

Similarly the Messenger of Allaah sallallaahu alaihi wasallam commanded Ali radiallaahu anhu to level all tall graves.¹²

Amr bin al-Haarith radiallaahu anhu narrates from Thamamah radiallaahu anhu that he said, '*One of our companions died in Rome so Fudhalah bin Ubaid radiallaahu anhu commanded to level the grave with the ground and said that he heard the Messenger of Allaah commanding with that command.*'¹³

⁶[Translators Footnote] Eleventh: as in mourning on the 3rd, 4th, 7th or 11th day of someone's death.

⁷Refer to Fataawa Razwiyyah v.4 p.54

⁸Refer Maahee adh-Dhalaalah in Fataawa Razwiyyah v.5, p.89

⁹Jaa' al-Haq by Ahmadyar p.282

¹⁰Ibid p.285

¹¹Narrated by Muslim, Tirmidhi, Nisaa'ee, Ahmad, Haakim and Baihaakee

¹²Ibid.

¹³Narrated by Muslim

Now analyze the texts from Hanafi Fiqh.

“It is prohibited to strengthen (or cement, reinforce) the graves.”¹⁴

Imaam Muhammad bin al-Hasan was asked if it was disapproved to strengthen the graves? So he replied in affirmative.¹⁵

Imaam Sarkhasi says in al-Masboot, “Do not reinforce the graves because its forbiddance is proven from the Messenger of Allaah sallallaahu alaihi wasallam.”¹⁶

Qadhi Khan says in his Fataawa, “The graves should not be strengthened and neither should tombs and structures be built over them because its negation has been related from Abu Haneefah.”¹⁷

Imaam Kasaani says, “It is detestable to strengthen the graves and Imaam Abu Haneefah considered it detestable to build tombs and similar structures over the graves. It contains wastage of wealth. Whereas there is no harm in sprinkling of water over the grave but it is related from Imaam Yusuf that even sprinkling of water is detestable because the grave cements due to it.”¹⁸

Similar texts are recorded in many estimable Hanafi Fiqh books. For example, Bahr ar-Raiq¹⁹, Badai' as-Sinaai²⁰, Fat'hul Qadeer²¹, Radul Muhtar Ala Darrul Mukhtar²², Fataawa Hindiya²³, Fataawa Bazaaziyyah²⁴, and Kanzad Daqaiq²⁵, and others.

Qadhi Ibrahim Hanafi says, “It is mandatory to level those tombs that have been constructed over the graves, because they have been constructed in opposition and disobedience of the Messenger of Allaah sallallaahu alaihi wasallam. And that structure that has been built upon disobedience of the Messenger of Allaah then its leveling is more important than leveling of Masjid Diraar.”²⁶

The Messenger of Allaah sallallaahu alaihi wasallam has said, “*May Allaah's curse be upon the Jews and the Christians, they made the graves of their*

¹⁴Kitaab al-Athaar by Imaam Muhammad

¹⁵Kitaab al-Asl v.1 p.422 by Imaam Muhammad

¹⁶Al-Masboot by Imaam Sarkhasi v.2, p.26

¹⁷Fataawa Qadhi Khan, v.1 p.194

¹⁸Badai' as-Sinaai' by Imaam Kasaani v.1 p.320

¹⁹v.2, p.209

²⁰v.1, p.320

²¹v.1, p.472

²²v.1, p.201

²³v.1 p.122

²⁴v.4, p.81

²⁵p.50

²⁶Majaalis al-Abraar by Qadhi Ibrahim p.129

prophets places of worship.”

These are the clear texts from the Book and the Sunnah and the Hanafi Fiqh but the Barailwees insist that to cement the graves and to build tombs over the graves is necessary.

Jenab Ahmad Raza Khan Barailwee says, “Building tombs and similar structures is necessary such that the blessed graves are distinguished from the common graves and people develop greatness and magnificence towards them.”²⁷

(They consider it) permissible to offer Chadar²⁸ and light candles.

“If people see cloth or turbans on a grave, then the people should consider it a grave of a Walee and refrain from being in its contempt, such that humility and respect appears in the hearts of the unmindful visitors of the grave, and we have already mentioned that the souls of the Awliyaa are present near these graves.”²⁹

He also writes, “It is permissible to light up candles in honor of the graves such that people know that the grave belongs to some righteous one and can receive some blessing from it.”³⁰

Another Barailwee scholar is on record, “If there is a grave of a Wali, then for the honor of his soul and for announcing the fact that the grave belongs to a Wali, such that the people can benefit from its blessings, it is permissible to light lamps (near it).”³¹

These are the Fataawa of the Barailwee seniors, but the Ahaadeeth have come with its clear prohibition. It is narrated from Abdullaah bin Abbaas radiallaahu anhu, that the Messenger of Allaah cursed the women who visit the graves, those who build the structures over the graves and those who light up lamps or candles upon the graves.³²

Mulla Ali Qari al-Hanafi writes, “The prohibition of lighting up lamps upon the graves has come because it is from the wastage of wealth, and because in them are the signs of Hellfire and because it contains glorification of the graves.”³³

Qadhi Ibrahim writes mentioning the foundations of those who worship graves, “Nowadays some deviant people have started making Hajj of the graves and have

²⁷Majaalis al-Abraar by Qadhi Ibrahim p.129

²⁸[Translators Footnote] Chadar: literally 'a sheet'. Here a sheet, normally made of shiny green, red and golden cloth, with Qur'anic Aayaat written or embroidered on them, or made of flowers or other decoration. This Sheet is then laid over the grave as an offering.

²⁹Majaalis al-Abraar by Qadhi Ibrahim p.71

³⁰Bareeq al Minaar baShamu'ul Mazaar, Fataawa Razwiyyah v.4 p.144

³¹Jaa' al-Haq by Ahmadyar Gujrati

³²Narrated by Abu Dawood, Tirmidhi and Nisaa'ee

³³Marqaah by Mulla Ali Qari v.1 p.470

established manners (or rituals) for it. And from those matters that oppose the religion and Sharee'ah is that people express helplessness and humility near the graves, and light lamps upon them. To offer Chadar upon the graves, to assign a guard for them, to kiss them and to seek provision and children near them, all these matters have no proof from the Sharee'ah Islamiyyah.”³⁴

Ahmadyar himself has quoted in Fataawa Aalamgeeri that, “It is an innovation to light candles upon the graves.”

Similarly it is mentioned in Fataawa Bazaaziyyah, “Taking lamps to the graveyards is an innovation. It does not have any basis.”³⁵

Ibn Aabideen says, “To take vows of oil (lamps) or candles upon the graves is falsehood.”³⁶

Allamah Haskafi al-Hanafi says, “Those offerings and vows that are taken by the masses upon the graves, be they in the form of cash or oil, then upon consensus it is falsehood and forbidden.”³⁷

It is mentioned in Fataawa Aalamgeeri, “Lighting of the graves is from the customs of Jaahiliyyah.”³⁸

Allaamah Aaloosi al-Hanafi says, “It is necessary to remove the lamps and candles from the graves. No such offering is permissible.”³⁹

Similarly, “It is not correct to cover the graves with Chadar or its likes.”⁴⁰

Also, “All this is falsehood. One should stay away from such things.”⁴¹

Also, “Lighting of the lamps and offering of the Chadar is forbidden.”⁴²

The scholars of Hanafiyyah say regarding Ali radiallaahu anhu, “that whenever he passed by any grave that was covered with any cloth or its like, he forbade it.”⁴³

All these innovations have no basis in Sharee'ah nor is it proven from the first generations. If there were any religious benefit in them then we would have found the companions and the Taabi'een acting upon it. Rather the Messenger of Allaah

³⁴Majaalis al-Abraar p.118

³⁵Jaa' al-Haq p.302

³⁶Rad al-Mahtaar by ibn Aabideen Shaami v.2, p.139

³⁷Darral Mukhtar by Haskafi v.2, p.139

³⁸Fataawa Aalamgeeri v.1, p.178

³⁹Ruh al-Ma'aani v.15, p.219

⁴⁰Fataawa Mataalib al-Mumineen

⁴¹Fataawa Azeziyyah p.9

⁴²Fataawa Shah Rafeeuddeen p.14

⁴³Mataalib al-Mumineen

sallallaahu alaihi wasallam had supplicated, “O Allaah, do not make my grave a gathering place such that it is worshipped.”⁴⁴

Barailwees have invented many innovated customs like Urs⁴⁵, gatherings of Milaad⁴⁶, the vows of Faatiha, Eleventh⁴⁷ and Fortieth⁴⁸, and others such that they can make arrangements for their continuing supply of food. So they write, “Awliyaa are the doors of Allaah's Mercy. Mercy is received from doors. In Qur'an it is said, 'At that time Zakariyaa invoked his Lord..'’⁴⁹. So it is known that Zakariyaa supplicated for a child in front of Maryam⁵⁰, meaning to supplicate in front of a Waliyyah is acceptable.”⁵¹

Also, “Urs at the graves is from the means to serving the Awliyaa, and it is respecting the signs of Allaah and it contains enormous benefit.”⁵²

Another devotee of Ahmad Raza Sahib says, “To have Urs and to recite Faatiha at the grave of the Awliyaa are from means of blessings. Indeed the Awliyaa of Allaah are alive in their graves and their strength increases after they die.”⁵³

Na'eemuddeen Muraad'aabaadi writes, “To celebrate Urs, and to light up at this celebration, to arrange food is proven from Sharee'ah⁵⁴ and is a Sunnah of the Messenger of Allaah sallallaahu alaihi wasallam.”⁵⁵

And, “To offer Salaah at the graves of Awliyaa and to seek help from their souls is

⁴⁴Mishkah al-Masabeeh, chapter Masaajid

⁴⁵[Translators Footnote] Urs: a yearly gathering and celebration, normally held at a tomb of a saint.

⁴⁶[Translators Footnote] Milaad: Birthday, normally the Prophets' birthday.

⁴⁷[Translators Footnote] Eleventh: marking the eleventh day of someone's death, normally a feast is kept for those who are invited to recite Qur'an or perform other innovated acts.

⁴⁸[Translators Footnote] Fortieth: marking the fortieth day of someone's death.

⁴⁹ [Translators Footnote] Allaah says in Qur'an, “*So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zachariya). Every time he entered Al-Mihraab to (visit) her , he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allaah." Verily, Allâh provides sustenance to whom He wills, without limit." At that time Zakariyaa invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."*” (Surah Aali Imran 3:37-38)

⁵⁰See how they distort the meaning of the Qur'an and are insulting the honor of Prophethood. What can be implied here is that Wilaayah is more excellent than prophethood, and this is the belief of the deviant ibn Arabi as-Soofi. Ahmadyar Gujrati has degraded the status of Zakariyaa alaihis salaam than that of Maryam alaihis salaam. And refuge is sought with Allaah.

⁵¹Jaa' al Haq p.335

⁵²Muwa'iz Na'eemiyyah by Gujrati p.224

⁵³Bahaar Sharee'at v.1, p.54

⁵⁴(Maybe) it is proven in Barailwee Sharee'ah. It is not proven in Islamic Sharee'ah.

⁵⁵Risaalah al-Mu'jizah al-Azme al-Muhamadiyyah in DarFataawa Sadrul Faadhil, Na'eemuddeen Muraad'aabaadi p.160

a means of blessing.”⁵⁶

“The saying of Wahhabis that kissing the graves is Shrik, then it is from their exaggeration.”⁵⁷

Also, “One does not become a Mushrik for vows for other than Allaah.”⁵⁸

In Barailwee Sharee'ah it is even permissible to make Tawaaf around the graves.

“If for seeking blessings one makes Tawaaf around the graves then there is no problem in it.”⁵⁹

And that is because, “The graves of Awliyaa are from the signs of Allaah and there is a command to respect them.”⁶⁰

Also, “Declaring Tawaaf (around the graves) is mere Wahhabi supposition and exaggeration and falsehood.”⁶¹

The naming of Urs. “Urs is called Urs because it is the day of seeing Uroos⁶², meaning Muhammad sallallaahu alaihi wasallam as a groom.”⁶³

The Fatwaa of Ahmadyar Gujrati, “Salaah is valid only behind someone who participates in Urs, and the one who opposes it then Salaah is not permissible behind him.”⁶⁴

Eid Mawlidun Nabi, The Celebration of birthday of Nabi sallallaahu alaihi wassallam, is an un-Islamic celebration. There is no existence of this celebration in the first generations (of this ummah). Deedar Ali himself acknowledged that Eid Mawlid did not exist in the times of the Salaf as-Saalih (pious predecessors), rather this was invented later in time. ⁶⁵ Even after acknowledging this their aqeedah is that “To establish the gathering and celebration of the birthday of the Messenger sallallaahu alaihi wassallam, to apply scents and oils on oneself on this day, to sprinkle rosewater, to distribute Shireeni (sweets), to show happiness on this day in any permissible manner is Mustahab (liked), and there are many blessings in it. Even today the Christians celebrate Sunday, as the feast (i.e. passover meal) was sent down on that day, and the coming of the Messenger sallallaahu alaihi wassallam is a better blessing, and accordingly his birthday is a

⁵⁶Risaalah Haajiz al-Bahrain by Brailwee in Fataawa Razwiyyah v.2, p.333

⁵⁷Fataawa Razwiyyah v.10, p.22

⁵⁸Ibid. p.210

⁵⁹Bahaar Sharee'at by Majd Ali Rizwi v.4, p.133

⁶⁰Ilmul Qur'an by Ahmadyar p.36

⁶¹Hakaayaat Razwiyyah p.46

⁶²[Translators Footnote] Uroos: literally: bride, Adj. Bridal, wedding

⁶³Jaa' al-Haq p.146

⁶⁴Al-Haq al-Maiyn by Ahmad Sa'eed Kaazmi p.74

⁶⁵Rasoolul Kalaam fee Bayaanil Mawlid walQiyaam p. 15– Deedar Ali

day of Eid (celebration).”⁶⁶

Also, “Mawlid is proven from Qur’an, Hadeeth and the Prophets.”⁶⁷ Also, “Mawlid is a Sunnah of the Angels and the Shaytaan runs away from it.”⁶⁸

Deedar Ali writes, “Mawlid is a Sunnah and is Waajib.”⁶⁹ Also, “It is established in the Qur’an⁷⁰ that one should stand up (in respect) when the Mawlid is mentioned.”⁷¹ And this is the same Deedar Ali who before had mentioned that the Eid Mawlid did not exist in the times of the Salaf as-Saalih.

Ahmad Raza Barailwee says, “To mention stories or incidents that may cause one to cry is not permissible on the day of Mawlid.”⁷² The deviant Sufi Barailwee sect has brought into this religion of al-Islaam that which has not been legislated so that they may gain an occasion in which they can indulge themselves in food and drink. And for this evil intention they have gone to the extent of using the respected name of our Messenger sallallaahu alaihi wassallam so that they may keep their mouths and stomachs busy with food and drink, even though the Messenger of Allaah sallallaahu alaihi wassallam has said : *"He who innovates something in this matter of ours that is not of it will have it rejected."*⁷³

The Messenger of Allaah sallallaahu alaihi wassallam said, *"Beware of newly invented matters (in the religion), for every newly innovated matters is an innovation, and every innovation is going astray."*⁷⁴

And the Messenger of Allaah sallallaahu alaihi wassallam never in his life celebrated any birthday nor conducted rites like recitation of the Qur’an after the death of someone . His sons and daughters, his righteous wife, Khadijah radiallaah anhaa, his paternal uncle, Hamza radiallaah anhu all passed away in his lifetime, yet he did not celebrate any ritual from the rituals found today (amongst these Barailwees). If there was any benefit in these rituals or there could be any gaining of good deeds in them then he surely would have done them and he also would have commanded his companions to do them If there was any benefit to be achieved by going for Urs or any blessing to be achieved from this then the rightly guided Khulafaa with surety would have surpassed us in performing them. Who is there who can claim to love the Messenger of Allaah sallallaahu alaihi wassallam more than them yet we find no proof of these actions from them. Now it is known that all these rituals and celebrations are only done for mere worldly profit and the mention of blessings and good deeds is just a

⁶⁶Jaa ul Haq v. 1 p. 231

⁶⁷Jaa ul Haq v. 1 p. 231

⁶⁸Jaa ul Haq v. 1 p. 231

⁶⁹Rasoolul Kalaam fee Bayaanil Mawlid walQiyaam p.58

⁷⁰“Which Qur’an??” says the Author

⁷¹Rasoolul Kalaam fee Bayaanil Mawlid walQiyaam p.60

⁷²Ahkaame Shar’iat p.145

⁷³Bukhari & Muslim

⁷⁴Muslim, Nisaa'ee

hoax.

Shah Walee'ullah ad-Dehlawee said, "The Messenger of Allaah sallallaahu alaihi wassallam has forbidden one to travel specifically to a grave and these innovations that take place at the graves are of evil nature. The Messenger of Allaah sallallaahu alaihi wassallam himself prayed that his grave does not become a place of pilgrimage."⁷⁵

The famous Hanafi Mufassir, Qadhee Sanaa'ullah Paanipati says, "Nowadays some ignorant individuals have started some unlegislated innovated actions around the graves. They have no proof for it. Urs and lighting up these places are all innovations."⁷⁶

Ibn Najeem al-Hanafi says about the performing of Tawaaf of the graves, "It is Kufir to perform Tawaff around anything other than the Kaa'ba."⁷⁷

Mulla Ali Qaari says, "To perform Tawaaf of the grave of the Messenger of Allaah sallallaahu alaihi wassallam is not permissible because this is degradation and humiliation of the House of Allaah. Nowadays some ignorant people have disguised themselves as scholars and started these ignorant acts. There is no place for such actions, and these actions are built upon nothing but ignorance."⁷⁸

As far as Mawlid Nabi is concerned then it is an invention of a king, Muzaffar ud-Deen, from Seventh Century who used to indulge in innovations.

"He was a king who spent his wealth freely and he used to celebrate the Mawlidun Nabi. He was the first person to start this celebration."⁷⁹

Also, "He used to spend almost three hundred thousand Deenar on this innovation every year."⁸⁰

Also, "With him (i.e. the King) was a deviant scholar, Umar bin Waheeyah who joined him in this action. So the king gave him thousand Deenaar as a reward."⁸¹

It has come in al-Bidaayah wan-Nihaayah about Umar bin Waheeyah, "He was a liar, people had abandoned to act on his narrations and lowered him in the eyes of the people."⁸²

Imaam ibn Hajar rahimahullaah has mentioned about him, "He was a severe liar.

⁷⁵Hujjatullaahi al-Baaligah v. 2 p.77

⁷⁶Tafseer MadhHari v. 2 p.65

⁷⁷al-Jar ar-Raa'iq

⁷⁸Sharh'hul Manaasiq

⁷⁹al-Qawlul Mu'atamil fee Amalil Mawlid by Ahmad bin Muhammad Misree

⁸⁰Dawalal Islaam by Imaam ad-Dhahabi

⁸¹al-Bidaayah wan-Nihaayah v. 13 p.144 by Imaam ibn Katheer

⁸²al-Bidaayah wan-Nihaayah v. 13 p.145 by Imaam ibn Katheer

He used to fabricate Ahaadeeth and then attribute them to the Messenger of Allaah sallallaahu alaihi wassallam, he used to revile the Salafus Saalih. Imaam Asbahaani has related this incedent about him, “One day he came to my father and in his hand was a prayer rug. He kissed it and rubbed it on his eyes and said, ‘This Mussallah is very blessed. I have prayed many Nawaafil (voluntary prayers) on this and finished the Qur’an many times while sitting on it in the House of Allaah.’ It so happened that on the same day a merchant also visited my father, and said that your guest has purchased an expensive prayer rug from me. My father showed him the prayer rug which was brought by Umar bin Waheeyah, and he said that it was the same prayer rug which he (i.e. Umar) bought from him. Upon this my father rebuked Umar bin Waheeyah and expelled him from his abode.”⁸³

It was this type of man who accompanied the king in this innovation of the Mawlid. The celebration of the Mawlid has only been started in imitation of the Christians and there is no connection between it and the legislation of Islaam. In the gathering of Mawlid the Barailwees stand while reciting Anasheed⁸⁴ about the Messenger of Allaah sallallaahu alaihi wassallam because from their Aqeedah , and we seek refuge with Allaah, is that the Messenger of Allaah sallallaahu alaihi wassallam is present in these gatherings. The Barailwees on many occasions recite this line of poetry:

“With each breath recite the Durood Rasool is here with us Moujood (present).”

One Barailwee writes, “At the chanting of Anasheed about the Messenger sallallaahu alaihi wassallam it is obligatory to stand.”⁸⁵

Whereas the Messenger of Allaah used to say: “*One who likes that people stand up for him in reverence then his destination is Hellfire.*”⁸⁶

That is why the companions did not to stand when they used to see the Prophet sallallaahu alaihi wassallam because they knew that he sallallaahu alaihi wassallam used to dislike it.⁸⁷

It is amazing that these Barailwees celebrate the Prophets day of Mawlid on the day that he sallallaahu alaihi wassallam passed away because he sallallaahu alaihi wassallam died on 12 th Rabee'ul Awwal. His sallallaahu alaihi wassallam date of birth is 9 Rabee'ul Awwal and which is proven by the new almanac. It is even more amazing that just a few years before they (the Barialwees) used to call this

⁸³Lisaanul Meezaan v. 4p. 296– Imaam ibn Hajar

⁸⁴[Translators Footnote] Anasheed: (Naat) or melodious chanting or singing which has become a well known innovation amongst many people.

⁸⁵al-Anwaar as-Saatihah p.250 by Abdus Samee' Barailwee

⁸⁶Tirmidhi & Abu Dawood

⁸⁷Tirmidhi, and He said Hadeeth Hasan

day “Twelve Wafaat”, but now they’ve changed it to “Eid Milaad” (or Mawlidun Nabi).

As far as “Qul”⁸⁸, Seventh, Tenth and Fortieth⁸⁹ etc. are concerned then they by themselves are innovations. Neither is there any proof for them from the Messenger of Allaah sallallaahu alaihi wassallam nor is there any proof from the companions, nor from the Hanafi Fiqh. Actually these people (i.e. the Barailwees) are not Hanafees because they do not follow the Hanafi Fiqh. They have their own Fiqh which they follow.

The imaam of Hanafi Fiqh, Mulla Ali Qaree rahimullah said, “There is an agreement amongst the scholars of our Madh’hab that Third and Tenth⁹⁰ are not permissible.”⁹¹

Ibn Bazaaz al-Hanafi says, “The Third and Seventh etc. are detestable. Similarly it is detestable to appoint some days for food and drink and Khatm⁹² for the purpose of gaining good deeds etc.”⁹³

But, the Barailwee's consider it obligatory to observe the Qul and other than that and for the sake of reward (for a good deed), they arrange food and drink for themselves.

The Aqeedah of Barailwee's regarding the Eleventh is, “If on the Eleventh day Faatiha ceremony is established for a fixed amount (of money), then there will be blessings in the house. It is written in the book Yazidah Majaalis that Hadhrat Gauth radiallaahu anhu was a constant observant of the twelfth date of the Messenger alaihis salaam, meaning, the twelfth date of Milaad. One day the master⁹⁴ said in a dream, 'O Abdul Qadir! You have remembered me by the twelfth, I give you the Eleventh. Meaning, people will remember you with the Eleventh.' This is a gift from the master.”⁹⁵

This is the Eleventh and the 'illustrious' proof from Yazidah Majaalis. Who knows how many days they have established for blessings. Amongst the Barailwee's the bread of Thursday is also prevalent, because, “On Thursday the souls of the righteous come to their homes, and stand on the doorsteps and cry with a wailing cry that, 'O people of my household! O my beloved! Do a favor on us by charity.' So the soul of the dead comes to his house on Thursday and sees that if charity

⁸⁸[Translators Footnote] recitation of Qur’an by hiring some people in a group

⁸⁹[Translators Footnote] marking the seventh, tenth or fortieth day of someone's death.

Henceforth there will not be any footnotes for days marking the death fo someone like , Third, Seventh, etc. etc. .

⁹⁰[Translators Footnote] marking the third or tenth day of someone's death.

⁹¹MirQaah Sharh Mishkuh al Misaabeeh v. 5 p.486

⁹²[Translators Footnote] recitation of Qur’an in full by hiring some people

⁹³Fataawaa Bazaazyiah v. 4 p.81

⁹⁴[Translators Footnote] The author is referring to the Messenger sallallaahu alaihi wasallam here.

⁹⁵Jaa' al-Haq v.1 p.270

was given on his behalf or not.”⁹⁶

The souls do not come and demand for charity only on Thursdays, rather, “The souls come and demand for charity on the day of Eid, the blessed Friday, Aashurah and the night of Baraat as well.”⁹⁷

The custom of 'Khatam Shareef'⁹⁸, invented for the sake of food and drink by the Barailwees is famous amongst the ignorant ones. Their Mulla's have discredited the Sharee'ah of Islaam by inventing and propagating this custom such that they can make continual arrangement for their stomachs. This custom has caused many jolts to the dignity of the scholars, and with us (or in our area) this custom is being considered a malediction for the scholars. As far as these Mulla's have a supply of food and drink, they do not care about anything else.

So they get together at some wealthy one's home and finish (reciting) the Qur'an, and then gift the reward to the dead. The rich person is happy that after spending some money the dead person (for whom the ceremony was held) is free (or has achieved salvation), and these people are happy that after spending some time they get different kinds of dishes and foods and their pockets also get filled. Whereas the Hanafi jurists have clarified that, “The reward does not reach the one who finishes reciting the Qur'an for a fee, so how can it reach the one who has died (for whom it was recited)?”⁹⁹

Imaam 'Ainee says, “The one who takes the fee and the one who gives it for finishing the Qur'an in this manner, then both are sinners. It is not permissible like this.”¹⁰⁰

“It is not permissible to do this in any Madh'hab. There is no reward for this action.”¹⁰¹

Imaam Shafi'ee quotes, “Reciting the Qur'an for a fee and gifting its reward for someone dead is not proven from anyone. When someone recites for a fee, then he does not get its reward so how can he gift it to someone dead?”¹⁰²

Allaah has said, “*buy not My verses for a small price.*”¹⁰³

The Mufasssireen say, “Meaning, do not ask a fee for it.”

⁹⁶Risaalah Ityaan al-Arwaah Dar Majmu'ah v.2, p.29, also Jaa' al-Haq v.1 p.262

⁹⁷Ityaan al-Arwaah p.70

⁹⁸[Translators Footnote] Khatam Shareef: The custom of hiring people to recite the Qur'an in full.

This is normally accompanied with food, drink, and money for those invited.

⁹⁹Sharh ad-Daraayah by Mahmood bin Ahmad al-Hanafi

¹⁰⁰Al-Binaayah Sharh al-Hidaayah v.3, p.255

¹⁰¹Majmu'ah Risa'il by Ibn Aabideen v., p.173-174

¹⁰²Ibid p.175

¹⁰³Surah Bakarah 2:41

It is mentioned in Sharh Aqeedah at-Tahaawiyah, “It is not proven from anyone from the Salaf that some people take a fee to finish reciting the Qur'an and then gifting its reward to dead nor can reward reach the dead in this manner. This is similar to a person paying someone else to offer superogatory prayers and gift its reward for someone who has died. There is no benefit in it. If someone makes a will that a portion of his wealth be taken and paid as wages to some people who will gift the reward of their recitation of the Qur'an to him, then that will is invalid.”¹⁰⁴

In any case, this Bid'ah may have a relation with the fulfilment of personal desires but it has no relation with the religion and the Sharee'ah. The Barailwees have also invented an innovation of 'Tabarrakaat'¹⁰⁵ as a means of collecting wealth, such that by displaying the gowns and turbans the worldly wealth can be collected.

The Barailwee 'Alaa Hadhrat says, “The Tabarrakaat of Awliyaa are from the signs of Allaah. Their respect is obligatory.”¹⁰⁶

Also, “The one who rejects the blessed Tabarrakaat then he is the rejector of Qur'an and Hadeeth and is a severe ignorant, loser, deviant and a sinner.”¹⁰⁷

And, “A part of respecting the Messenger of Allaah sallallaahu alaihi wasallam is magnifying whatever is known to belong to him.”¹⁰⁸

So, anything can be attributed to the Messenger of Allaah sallallaahu alaihi wasallam, and then it can be traveled to and charity is collected, and alms and (offerings given in) vows. There is no need to investigate that if that 'Tabarruk' really has any relation to the Messenger or not? Jenab Barailwee clarifies, “There is no need of a chain for this, but anything that is acclaimed to belong to the Messenger sallallaahu alaihi wasallam then its magnification is from the signs of the religion.”¹⁰⁹

What is the manner of respect and magnification? Jenab Ahmad Raza says, “To wipe over with hands, and to kiss the door, the walls and the Tabarrakaat, even if these structures were not present in the sacred time ... and its proof? A saying of a Majnoon ... what a fine saying of someone ...

I roam around in the cities of Layla and sometimes kiss this wall and sometimes
kiss that wall

And this is not from the love of the city, rather it is from the love of the people of

¹⁰⁴Sharh Aqeedatut Tahaawiyah p.517

¹⁰⁵[Translators Footnote] Tabarrakaat: s. Tabarruk: left over food or gift from a saint, even relics or left over clothes and belongings.

¹⁰⁶Muqaddimah Risaalah Badrul Anwaar in Majmu'ah Risa'il Alaa Hadhrat v.2, p.8

¹⁰⁷Badrul Anwaar by Ahmad Raza p.12

¹⁰⁸Ibid. p.21

¹⁰⁹Ibid. Chapter four, p.43

the city.”¹¹⁰

And, “It is even permissible to kiss the door sill when visiting the grave of the righteous.”¹¹¹

With the Barailwees it is not only kissing the (grave of the Prophet at) Madinah and the graves of the righteous, but kissing the pictures of the graves and tombs is necessary as well. Barailwee Sahib says, “The scholars of the religion order with drawing the images of the pure feet (or shoes) and the grave of the Syedul Bashar, (i.e. the Messenger of Allaah sallallaahu alaihi wasallam) upon him be praise and blessings, on paper and to kiss them, touch them to eyes and to keep it on the heads.”¹¹²

And, “The scholars of the religion seek intercession by these images for riddance of the ailments and for fulfilment of the needs.”¹¹³

The Barailwee 'Alaa Hadhrat explains the benefits of the imaginary image of the feet of the Messenger of Allaah sallallaahu alaihi wasallam, and writes, “One who will have this blessed illustration will be safe from the oppressors and accidents, a woman in labor pains should keep it in her right hand, it will get easy. One who keeps it with himself at all times will be respected and may he be granted a Ziyaarah of the grave of the Messenger sallallaahu alaihi wasallam. The army that carries it, will not run, the caravan that carries it, will not be looted, the ship that carries it, will not sink, the wealth that contains it, will not be stolen. Intercession if seeked by it for whatever need, will be given, and if kept for whatever wish then it will be granted.”¹¹⁴¹¹⁵

There is no difference in this filth and the filth of the Jahiliyyah. The Messenger of Allaah sallallaahu alaihi wasallam had put an end to all this kind of filth, and these people are reviving it again. Khan Sahib relates, “If it is possible then kiss that dirt that was dampened due to the effect of the blessed feet, otherwise kiss its (illustrated) picture.”¹¹⁶

And, “One of the benefits in drawing this illustration is that if someone is not

¹¹⁰Risaalah Ibrul Makaan in Majmu'ah Rasa'il v.2, p.141

¹¹¹Ibid. p. 159

¹¹²Abrul Maqaam in Qiblatul Jalaal by Barailwee p.143

¹¹³Badrul Anwaar in Adaabal Athaar p.39

¹¹⁴[Translators Footnote] This section could be translated in this form as well: One who will have this blessed illustration, then may he be safe from the oppressors and accidents, a woman in labor pains should keep it in her right hand, it will get easy. One who keeps it with himself all the time, may he be respected and may he be granted a Ziyaarah of the grave of the Messenger sallallaahu alaihi wasallam. The army that carries it, may it not run, the caravan that carries it, may it not be looted, the ship that carries it, may it not sink, the wealth that contains it, may it not be stolen. Intercession is seeked by it for whatever, may it be given, and if kept for whatever wish then may it be granted.

¹¹⁵Ibid. p.40

¹¹⁶Abrul Maqaam by Barailwee p.147

fortunate to visit the actual grave (of the Messenger) then he can kiss it and it is equal in similitude to its original.”¹¹⁷

And, “On the blessed Hazoor's grave, the illustration of the Light, the master of the worlds sallallaahu alaihi wasallam is from the correct greatness of the religion. Its respect and reverence according to the Sharee'ah, it is from the demands of Imaan upon all the Muslims of correct Imaan.”¹¹⁸¹¹⁹

He writes from the manners of Ziyaarah of images, “At the time of their Ziyaarah one should envision the image of the the Messenger sallallaahu alaihi wasallam in his mind and increase in reciting Durood.”¹²⁰

He writes at another place, “The one who wipes over the illustration of the feet (or shoes) of the Messenger sallallaahu alaihi wasallam will have excess reward on the day of Judgment and indeed he will have bliss, glory, honor, and joy in this world. One should kiss it with the intention of success on the day of Judgment, one who rubs his face with it will have many strange blessings.”¹²¹

Now you can analyze what difference remains between these actions of Barailwees and idol worshippers? They draw an image with their own hands and then envision the image of the Messenger of Allaah in their minds and then kiss it, put it upon their eyes and rub it over their faces and have an expectation of reward and blessings.

On one side they have such respect and reverence for their pictures and graven images and on the other side they are insolent and rude towards the honor of Allaah and say, “There is no problem in writing 'Bismillaah' on the blessed engraven image of the shoe.”¹²²

Jenab Ahmad Raza Sahib comes to the real reason and extremes in these customs of Shirk, “The pilgrim should give something as a vow such that the Muslims are facilitated. This way both, the person who is making the Ziyaarah, and the one who helps him, get the reward. One helped them by felicity and blessing, and the other benefited them with some goods (or stock). It has come in a Hadeeth, 'One who is capable then he should benefit his Muslim brother as much as he can.', so he should benefit (his Muslim brother).(Notice the manner of reasoning¹²³). It is in the Hadeeth, 'Allaah helps his slaves as long as he helps his brother.' Especially, 'When these people of Tabarrakaat are from the descendants of the Prophet sallallaahu alaihi wasallam then serving them is from the finest quality of

¹¹⁷Ibid. p.147

¹¹⁸[Translators Footnote] The translation of this quote is approximate.

¹¹⁹Badrul Anwaar p.53

¹²⁰Ibid. p.54

¹²¹Majmu'ah Rasa'il by Ahmad Raza p.144

¹²²Ibid. 304

¹²³[Translators Footnote] The comment in brackets here is by the author himself.

blessing and felicity.”¹²⁴

This is the Barailwee religion and Sharee'ah and these are their basic foundations and regulations. How do they fool the masses and run their business and fill their treasures.

Can it be imagined that Islaam orders with reverence of images and statues? That it is a means of achieving blessing by kissing and touching them, and then incite for offerings upon them?

Of course not!

Making the religion a profit based business, some leaders of Barailwiyyah have invented Bid'aat such that they loot the common (people's) wealth with both their hands, that are in complete opposition to the Book and the Sunnah and are an open revolt against them. Barailwee's have the belief if someone has not prayed his whole life, neither fasted his whole life, he can be saved (from Hellfire) by spending from his wealth after his death. And they name it 'Hilah¹²⁵ Isqaat'. See its manner and then 'commend' the Barailwee thinking, “An estimation should be made of the one who has died and for a man twelve years and for a woman nine years should be subtracted. Then it should be estimated how many obligatory actions he did not do, nor their Qadhaa. Then for each (missed) prayer an amount of Sadaqah of Fitr should be given in charity as Fidyaa', the amount of Sadaqah Fitr is half Saa' wheat or one Saa' barley. So for a day including Witr, the Fidyaa for six prayers is twelve S'er¹²⁶, for a month it is nine Man¹²⁷ and for a lunar year it will be one hundred and eight Man.”¹²⁸

“Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!” (Surah Nisa 4 :10)

And it is in Qur'an, *“That no burdened person (with sins) shall bear the burden (sins) of another.”* (Surah Najm53 :38)

And, *“And that man can have nothing but what he does (good or bad).”* (Surah Najm53 :39)

But who knows from where from these Barailwee's have adopted these 'Hilah's'? Their source can be a religion other than Islaam, they do not have any origin from

¹²⁴Badrul Anwaar in Majmu'ah Rasa'il p.50

¹²⁵[Translators Footnote] Hilah: literally trick, ruse, means, prevarication

¹²⁶[Translators Footnote] S'er: a unit of weight equalling approximately 2lb.

¹²⁷[Translators Footnote] Man: a unit of weight

¹²⁸Gha(*) al-Ihtiyaat fee Jawaaz Hilatul Isqaat in al-Jawaiz p.34, published in Lahore (*: word illegible)

Islaamic Sharee'ah.

They say that it is unlikely that anyone will spend such wealth for his beloved's forgiveness. Then provide many other 'Hilah's' as a reduction in this, such that people do not give it up thinking it is beyond their means.

Those people who cannot afford these types of 'Hilah's' then they say for them, "The Wahhabi's have no well wishes for those who pass away nor do they have a soft heart towards the Fuqaraa and Ghurabaa (Barailwee Mulla's). If anyone would give in Fidyaa according to his means then how nice it is."¹²⁹

If all people of a community start implementing these Hilah's such that their loved ones would achieve salvation then they have hit a goldmine.

By these Hilah's there can be an increase in those who abandon Salaah and give up Sawm, and the treasure chests of the Barailwee Mulla's will get filled but those dead who deserve punishment (from Allaah) cannot be granted salvation. Because these Hilah's are neither mentioned in the Qur'an nor in the Sunnah. What one earns in this world will receive it in the hereafter. If he was righteous then he does not need these Hilah's and if he was from the sinners then he will not gain anything from them.

Kissing the thumbs is also a Bid'ah that is not proven from any Hadeeth. Barailwee's use self-concocted stories and fabricated Ahaadeeth to prove this Bid'ah. Jenab Barailwee says, "It is narrated from Hadhrat Khidr alaihis salaam that one who kisses his thumbs and then applies them to his eyes when he hears 'Ash'hadu anna Muhammadur Rasoolullaah' (I testify that Muhammad is the Messenger of Allaah) then his eyes will never suffer (from any ailment)."¹³⁰

Jenab Ahmad Raza has quoted this narration from Imaam Sakhawi. Whereas Imaam Sakhawi wrote after mentioning this Hadeeth, "Some Sufi has quoted this Hadeeth in his book. Those narrators that are named in its chain are Maj'hool and unknown with the Muhadditheen, meaning this is a self-concocted chain. And there is no mention of who heard it from Hadhrat Khidr."¹³¹

Meaning, the narration that Imaam Sakhawi is using against the Sufi's, the narration that he is criticizing and declaring a fabricated narration, Jenab Ahmad Raza proving his complete scholarly incompetence argues with it so as to propagate an un-Islamic Bid'ah.

Imaam Suyooti writes, "All the narrations that mention the kissing of the thumbs then they are fabricated or self-concocted."¹³²

¹²⁹Hilatul Isqaat p.35

¹³⁰Muneerul 'Ain fee Hukm Taqeel alBahaameen - Fataawaa Razwiyyah p.383

¹³¹Al-Maqaasid al-Husnah by Sakhawi

¹³²Tayseerul Makaal by Imaam Suyooti

Similarly Imaam Sakhawi, Mulla Ali Qari, Muhammad Tahir al-Fatni, Allaamah Shawkaani, and other than them have declared all these narrations fabricated.¹³³

But Jenab Ahmad Raza Sahib insists that, “Rejection of kissing the thumbs is in opposition to the consensus of the Ummah (that is the Barailwee Ummah!).”¹³⁴

And, “Only that person will consider it impermissible who is jealous of the name of the Messenger sallallaahu alaihi wasallam.”¹³⁵

From the filth of the Barailwiyyah is that they say, “One who writes and keeps the complete Dua', 'Laa ilaaha illallaah wahdahu laaShareekallaah..', in the coffin of one who has died, then he will remain safeguarded from the shrinking of the grave and Munkar and Nakeer will not come to him (for questioning).”¹³⁶

Similarly the Barailwee's have adopted a Dua' by the name 'Ahed Naamah' which has no basis. They believe regarding it, “Allaah will forgive all the sins of a person in whose coffin it is kept.”¹³⁷

Ahmadyar writes, “The one who has died will remember what to answer Munkar and Nakeer when he sees this 'Ahed Naamah’”¹³⁸

Barailwee's perpetrate so many Bid'aat in opposition to the Book and the Sunnah, as well the Hanafi Fiqh for which no proof is found from the pious predecessors. From them is giving the Adhaan on the grave. Khan Sahib Barailwee writes, “It is preferred to call for Adhaan on a grave. This benefits the dead.”¹³⁹

And, “The devil run and the blessings descend from the call of Adhaan on a grave”¹⁴⁰

Whereas even in Hanafi Fiqh, clear opposition to it is found. Allaamah ibn Hamaam says, “To call the Adhaan and commit other Bid'aat on a grave is not correct. The Sunnah only proves that, when the Prophet sallallaahu alaihi wasallam used to visit Jannatul Baqi, he used to say, 'Assalaamualaikum o believing nation... .. till end'. There is nothing proven other than this. One should stay away from these Bid'aat.”¹⁴¹

¹³³Refer to al-Mawdoo'at by al-Fatni, Mawdoo'at Mulla Ali Qari, al-Fawaid al-Majmu'ah by Imaam Shawkaani.

¹³⁴Muneerul 'Ain in Fataawa Razwiyyah v.2, p.488

¹³⁵Ibid. 494

¹³⁶Fataawa Razwiyyah v.4 p.127

¹³⁷Ibid p.129

¹³⁸Jaa' al-Haq p.340

¹³⁹Fataawa Razwiyyah v.4, p.54

¹⁴⁰Jaa' al-Haq v.1 p.315

¹⁴¹Ibrul Maqaal feeQiblatul Jalaal p.143

Imaam Shaami says, “Nowadays there is a custom of calling Adhaan on the graves. There is no proof for it, this is a Bid'ah.”¹⁴²

Mahmood Balkhi has written, “There is no basis for calling of Adhaan on graves.”¹⁴³

So, these are (some of) those Barailwee teachings that not only are against the Book and the Sunnah, but are against the Hanafi Fiqh as well. Whereas the Barailwee's claim to be upon the Hanafi Fiqh.

I pray to Allaah that He grants us Tawfeeq to make us stedfast upon Sunnah and make us stay away from Bid'aat. Ameen.

¹⁴²Badrul Anwaar fee Adaabal Athaar p.38

¹⁴³Ibid p.40