

THE BRELWIES

their Beliefs and Superstitious Concepts
And a Glimpse of the Founder

2nd Edition

Compiled by:
Muhammad Shakeel Khan

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Foreword

Verily all praise is due to Allaah. We seek his assistance, forgiveness and we seek refuge with Allaah from the evils of ourselves and our bad deeds. Whomsoever Allaah guides then none can lead him astray, and whomsoever Allaah leads astray, there is no guide for him. I bear witness that there is no deity worthy of worship except Allaah, and I bear witness that Muhammad (sallAllaahu alayhi wa sallam) is his slave and messenger.

To Proceed; Before you is a brief history on the Brelwies, a group that was supported by the British Raj and the Hindus of south Asia continent that originated from India in the mid 18th and early 19th century. This group has opposed the beliefs of the Qur'aan and Sunnah and of the early pious Muslims - the Companions may Allah be pleased with them; this resulted in them to distance them from the pure and clear Islam and sadly inventing a cult religion that is contrary to the way of Prophet Muhammad (sallAllaahu alayhi wa sallam).

This treatise is aimed to the general layman from the Indo-Pak community as most of them adhere or are influenced by the Brelwies teachings! It is obligatory in referencing back to the two sources - the Qur'aan and Sunnah if one is able for its pure guidance and not merely relying on blind following the *Molvies* and *Imams* of their local community. It is important to learn from the scholars of Ahlus-Sunnah, the scholars of sound and correct beliefs - just as Muhammad Ibn Sireen (died 110H) said: **"Indeed this knowledge is Religion, so look and investigate from whom you take your religion"**¹

Furthermore, many of their ceremonies are taken from the Hindus and Sikh religion such as their wedding celebrations, tomb worship and other superstitious beliefs. Such customs can be mirrored from the influential Hindi cinema – Bollywood that many ignorant Muslims have found amusing such as so-called "Muslims" who participate in these movies along with Hindu actors worshipping Idols and other evil customs, affecting many of those who adhere to the Islamic tenants of faith!²

¹Reported by Muslim in his Muqaddimah to his Saheeh (1/14).

²**An Example:** Is the Bollywood superstar "Shah Rukh Khan" or infamously known as "King Khan" who was born into a Muslim family and is married to Hindu-Gauri Khan. Khan's children follow both religions. In 2005, Producer Nasreen Munni Kabir produced a two-part documentary on Khan's life, titled "The Inner and Outer World of Shah Rukh Khan". **In his home, he has built a temple, Mr. Khan is to be seen encouraging his children in worshipping idols, with the Qur'an placed below the GODS!** Shah Rukh Khan States: **"The most important thing is that the children should know the value of God whether it be a Hindu God or a Muslim God"** See: <http://www.youtube.com/watch?v=Py7sFkIGi-k>

See the statement of Allah - (interpretation of the meaning is): **{And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress, etc.), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) Mushrik (idolater, etc.), even though he pleases you. Those (Al-Mushrikûn) invite you to the Fire, but Allâh invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.}** [Al-Baqarah 2:221] This verse makes clear the great wisdom behind this prohibition, which is to protect Muslim men and women from being influenced in religious matters.

Another Example: Superstar "Salman Khan" or infamously known as "Sallu" attended Ganesh puja (worship) at the infamous Lalbagh ka Raja Ganpati Mandal (temple) in Mumbai in 2008CE and participated in the religious rituals and worshipped the Ganesh idol at this event. Ref: <http://www.bharatwaves.com/news/Trouble-with-wax:-Fatwa-issued-against-Salman-11405.html> unfortunately, Salman Khan has a huge following from the indo-pak Muslim community!

See the statement of Allah - (interpretation of the meaning is): **{" Verily, whosoever sets up partners in worship with Allâh, then Allâh has forbidden Paradise for him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrongdoers) there are no helpers."}** [Soorah Al-Ma'idah 5:72]. So here the true Islam is free from such vile individuals!

Hence, the splitting of this Ummah and the appearance of many groups and callers attaching themselves to the Sunnah of Prophet Muhammad (sallAllaahu alayhi wa sallam) claiming to be of his sincere followers, blatantly opposing the many text and traditions that are recorded and are to be found in sacred scriptures of Islam. In reality what we see is the opposite of their claim. Furthermore, Allah has blessed those with knowledge and insight through the divine revelation that they can distinguish from right and wrong, from innovation and Sunnah and knowing the truth from falsehood. However, to analyze and understand these sad state of affairs and the splitting of this Ummah, He (sallAllaahu alayhi wa sallam) said:

“. . . this Ummah will split into seventy-three sects: seventy-two will be in the Fire and one in Paradise and that is the Jamaa'ah." [Reported by Abu Daawood - Sahih]

And in another narration **"And this Ummah will divide into seventy-three sects all of which except one will go to Hell and they (i.e. the Saved Sect) are those who are upon what I and My Companions are upon (i.e. those who follow my Way and the Way of my Companions.)"** [Reported by at-Tirmidhee - Hasan]

For centuries the Hindus accepted Sufi shrines as symbols of communal harmony. A large number of them have been offering prayers in Sufi shrines without any reservation. An attempt by the Barelvi is purifying Islam from the influences of Hindu customs and traditions,¹ this is why we see many indo-Pakistani Muslims having the same customs and traditions as their Hindu counterparts, as this was a calculated measure to destroy Islam and to weaken the Muslims of India from within, supported by the Hypocrites, Hindus and the British Raj.

The splitting-up and the trials associated with innovations and desires, which the Messenger of Allaah (sallAllaahu alayhi wa sallam) informed us - whose causes he explained, and the cure which he guided us to - struck the Islaamic Ummah and the nation of Muhammad (sallAllaahu alayhi wa sallam) to such an extent that the religion became divided and the Ummah split into sects and parties - each party rejoicing in that which it possessed. Then the sects multiplied and enmity was caused between the Muslims. These misguided sects caused the spread of weakness in this Ummah, opening the doors to the enemies and revealing to them suitable points of attack. This resulted in the pillars of unity of the Islamic Ummah and its strength to be destabilized. However, Allaah refused, except that His *Deen* be preserved and His Light perfected. So He planted a group of people and prepared them under His Eye, caused them to act in obedience to Him, and to seize the sword of knowledge, riding upon the truth. They expelled from the *Deen* the alterations of those going beyond bounds, the false claims of the liars and the false interpretation of the ignorant-ones.

When the false claimants became many, then establishment of the proofs to show the correctness of these claims was sought from them - and the proof for these claims varied. So it was said to them: Proof is not established, nor are claims affirmed, nor is truth established except with the witness of: **"That which I and my Companions are upon."**²

So there would always remain a people from the beginning to the end whom Allah will place on earth and they will defend his religion from those who would try to corrupt it.

¹Indian Islam by Murray T Titus, 1979, Page 186

²This latter part of the introduction was taken from Shaykh Saleem al-Hilaalee "Who is the Victorious Group"? Al-Ibaanah Issue No.2

The Brelwies and Ahmad Riza Khan

Then all of the creation stopped and fell back, and Allaah made from the brothers of the Messenger of Allah (sallAllaahu alayhi wa sallam), those who continued upon his way in all their affairs: in *'aqeedah* (beliefs), *sulook* (manners), *tarbiyah* (cultivation and education), *'ibaadah* (worship), *da'wah* (calling to Allaah) and *sijaasah* (taking care of the affairs of the Ummah). So they understood the two branches of Revelation - the Book and the Sunnah - with the understanding of the *Salaf* (Pious Predecessors) of this Ummah: the Companions and those who follow them until the Day of Resurrection.

And he (sallAllaahu alayhi wa sallam) said: **“There will not cease to be a group upon my Ummah upholding the affair of Allaah (defending his religion), not being harmed by those who oppose them, until Allah’s Command comes about and they are uppermost amongst the people.”**¹

And He (sallAllaahu alayhi wa sallam) said: **“Certainly, Islaam began as something strange (in the eyes of people). And (one day) it will return to being strange just as it began. So *Toobaa* (a special tree in Paradise) is for the ‘strangers’!”** So he was asked, **“O Messenger of Allah, who are these ‘strangers’?”** He replied: **They are those who will rectify the corruption & deviation of the people after me, with regards to my Sunnah.”**²

And on the authority of Ibn Umar (radiAllahu'anhu) from the Prophet (sallAllaahu alayhi wa sallam), who said: **“Verily my Ummah would not agree (or he said the Ummah of Muhammad) would not agree upon error (falsehood).”**³

Included in the hadeeth of splitting and sects the Messenger of Allah (sallAllaahu alayhi wa sallam) prophesied are no other than the Brelwies who are clearly contradicting the Islamic Belief, the Sunnah of Worship, and innovated Celebrations. What is presented in this treatise is a summary of their 'Characteristics' their 'Roots' and 'Fabricated Stories' for the sincere seeker of truth.

Compiled by: Muhammad Shakeel Khan

Edited by: Abu Bilaal Hanif

2nd Edition

Date: February 2011 CE / Corresponding with Safar 1432 AH

¹Hasan Saheeh” by At-Tirmidhi in his Sunan

²Imam al-Tirmidhi (4/2167) and see also Mishkat, 1/173

³Sahih Muslim

Note: The works and references to this Brelwie sect should not be referred to except to learn its refutation from its sources and by no-means a recommendation for any of the Brelwie scholars mentioned.

The Brelwies and Ahmad Riza Khan

ITS FOUNDER AND ITS ROOTS

Brelwiyah is a movement of "Sunni Islam"¹ originating in the Indian subcontinent. The Brelwie movement was started in 1880 to promote South Asia's distinctive Islamic practices, which are deeply influenced by Sufism.²

The movement in British India was greatly shaped by the writings and teachings of Ahmad Riza Khan³ (1856-1921), thus, the movement takes its name from Khan's home city of Bareilly, Uttar Pradesh INDIA. **Below is the Location and map of Bareilly in Uttar Pradesh.**



¹This is an ascription to this sect i.e."Sunnies" or infamously known as "Dawat-e-Islami" The movement is also known to its followers as Ahle-Sunnat ("People of the traditions of Muhammad sallAllaahu alayhi wa sallam"), However, the term Ahle-Sunnat or Ahlul-Sunnah wa 'Jamm'ah is also used by Sunnis in general, many of whom do not recognise an exclusive claim to the term by the Brelwie movement. The term Brelwie is also belittled by some orthodox Islamic groups which disapprove of the Brelwies adherence to their accepted practices, many of which are derived from *Sufism*. The name is also variously spelled as Barelwi, Barelavi, or Bareillwi and other than this. Hence, this group clearly contradicts the majority of the Sunnah of Prophet Muhammad (sallAllaahu alayhi wa sallam) and the way of the Companions (may Allah be pleased with them all).

²A deviated sect within Islam who have based their religion on mystics, singing and dancing, by doing so, they truly believe they are getting close to Allah azza wa jal. The *Sufis* have introduced many innovations into Islam in the name of *Tasawwuf* (a branch of Islamic knowledge which focuses on the spiritual development) and have justified such practices by fabricated statements and unsound arguments.

See: "**The Reality of Sufism**" by Shaykh Rabee Ibn Muhammad al-Madkhalee, published by al-Hidaayah-Birmingham-UK for more on *Sufism*, or visit: www.al-hidaayah.co.uk bookstore online.

³His mother named him Amman Miyan, his father named him Ahmad Miyan while his grandfather named him Ahmad Riza see; *Ala Hadhrat* by Bastawi, pg.2

AHMAD RIZA KHAN'S DATE OF BIRTH AND DEATH

10th of Shawwal 1272 AH / 14th June 1865 CE -Died 1339 AH / 1921CE¹

HIS TEACHERS

Amongst his teachers was 'Mirza Ghulam Qadir Baig', the brother of the false Prophet and liar 'Mirza Ghulam² Ahmad Qadiyani.'³

HIS FEATURES

Ahmad Riza Khan Bareilvi was deeply dark, having a murky colour. His opponents used to ridicule him on account of the darkness of his face. A scholar named Murtada Hasan produced a book in refutation of his vile ideas. He named this book, '*al-tin al-lazib a'la al-aswad al-kadhib*' (sticking clay on the dark liar). Ahmad Riza's nephew writes: "In his young age he had deep brown colour, but strenuous efforts changed his colour and removed the freshness from his face."⁴

HIS HEALTH

- He had Kidney and Chronic diseases and other chronic illnesses that he had suffered along with that.⁵
- He had constant back pains.⁶
- He suffered regularly from immense headaches and fever.⁷

HIS DEATH

Ahmad Riza Khan died from pleurisy (inflammation of the enclosing lungs)⁸

¹Hayat a'la Hadrat vol 1. Pg.1

²Mirza Ghulam Ahmad was a religious figure from India and founder of the Ahmadiyya movement. He claimed to be the *Mujaddid* (divine reformer) of the 14th Islamic century, the Promised Messiah ("Second Coming of Christ"), and the *Mahdi* awaited by the Muslims in the latter-days. He declared that Jesus (Isa) had in fact survived the crucifixion and later died a natural death, after having migrated towards Kashmir that he had appeared in the spirit and power of Jesus. In Africa and Europe the Qadiyanis style themselves as "Ahmadis" to mislead the simple-hearted Muslims. Ahmad, in fact, was another name for Muhammad sallAllaahu alayhi wa sallam. As for the Qadiyanee false Prophet is concerned, his name is Ghulam Ahmad and not Ahmad alone, that is why they are known as Qadiyanis in the indo-pak sub-continent. Ghulam Ahmad was aided in his mission by the British government, whose stated policy of "divide and rule" was expressed in their approval of Ahmad's introducing a dissident faction within Islam. See the Book "Qadiyaniat" by Shaykh Elaahi Zaheer (rahimahullah), published by Idarah Tarjuman al-Sunnah, Lahore, Pakistan, for more on this false Messiah.

³See also Al-Bastawi al-Bareilawi pg.36

⁴Al-Bastawi al-Bareilawi pg.20

⁵Al-Bastawi al-Bareilawi pg.20

⁶Al-Bastawi al-Bareilawi pg.28

⁷Malfusat Bareilawi pg. 64

⁸Al-Bastawi al-Bareilawi pg. 11

AHMAD RIZA KHAN THE INFALLIBLE “PROPHET”!

He was free from error equivalent to the level of the Prophets of Allah. One of his loyalists said: **"The pen of Ahmad Riza and his tongue were immune from a slip, even from a point, although it is an established fact that every scholar has a slip."**¹

Another loyalist with the name of Anwar Riza said in his book **"Since his childhood Ahmad Riza has been protected from straying and error, and adherence to the straight path was ingrained in his nature!"**²

HIS STRANGE REQUESTS

One of the most unusual and strange requests that he made to his followers is that he in direct opposition to the Prophet's (sallAllahu alayhi wa sallam) Sunnah, and the method of all the Companions (may Allah be pleased with them) and the vast majority of the scholars of Ahlul-Sunnah wa'l Jama'ah declared: **"After my death if possible read Soorah al-Fatiha to me twice or thrice a week and offer the following dishes: Iced rice pudding, even if it is made from of the Burharan type, Kebabs, Koftas, Tabaq, Cream, Beans, Samosa, Apple Juice, Pomegranate Juice, a bottle of Water and Iced Milk and if possible, you may present this offering everyday, even a dish of them, otherwise as you like."**³

HIS EXAGGERATED LAST WILL TO HIS BRELWIE FOLLOWERS

He exaggerated to the extent that he made a statement that his followers should strictly abide to his doctrines and ideologies, to the extent of that which we will expect from Prophet's in making a farewell statement to their own Nations before their departure from this world! His statements have been collated by a Brelwie by the name of Hasnain Rida in a book entitled: 'Wasaya Sharif'. Rida Khan said to his followers as recorded in the Wasaya (p. 10) as a farewell statement:

"Hold fast to my faith and doctrine which is apparent from my works. Hold fast to it and remain honest to it, for it is the most significant duty among the duties."

Shamefully, he is not commanding his followers to hold fast on to the book of Allah and the Sunnah of His Messenger (sallAllahu alayhi wa sallam), rather, he is making it obligatory to his followers to hold fast strictly to his own doctrines and unusual teachings!!!

HIS MEMORY

His memory⁴ was weak, absent minded and utterly forgetful. One of His students said: It was the habit of Brelwie (Ahmad Riza Khan) that he wore his spectacles for his eyes, when he wrote or read something, as his eyesight was weak. He could not read or write without his glasses, he usually placed them on his forehead. Then he became busy talking with his students. When he finished talking, he intended to write and started searching for his glasses as a result he became inactive. He suddenly wiped his face with his hands, suddenly his glasses dropped down to his nose. Therefore, he remembered that he had kept them on his forehead.⁵

¹See Abdal Hakim Sharaf's, Yadi Ala hadrat, p. 32

²Majmuah maqalat al-Barelviya p. 223

³Fr⁴ Hayat a'la Hadrat pg. 211

⁴He's not worthy of being someone referred to as having a strong memory, as this praiseworthy characteristic is generally for the true revivers and scholars of Islam.

⁵Hayat a'la hadrat . pg 64

HIS STRANGE HABBITS

He used to kiss the feet of people. One of his followers wrote he Ahmad Riza used to kiss the feet of Ashraf Miyan.¹

HOT TEMPERED

He was hot tempered.² He was quickly excitable, severely irascible, insolent, giving to cursing, reviling, obscene and lewd in his language. This was so deep rooted in him that even his friends were forced to say, "He was hard-hearted and callous to his opponents."³ He did not talk or take care as required by the Shari'ah.⁴

SELF HUMILIATION "I AM A DOG"

He said with respect to Shaykh Abdul Qadir al-Jilani: "I am the dog of Ghawth al-Azam, (i.e. the dog of Shaykh Abdul Qadir al-Jilani) and his necklace is in my neck."⁵ He also stated "We are the dogs of Madeena and we are to be proud of this," collaborating more on this he stated: "If the dogs of the Companions (may Allah be pleased with them) will entre Jannah than we are more worthy of being the dogs of Madeena, the dog of the Prophet (sallAllahu alayhi wa sallam) and the dog that roams around the streets" Authubillah. See video clips of the Brelwies barking in their ignorance and glorifying their DOG Ahmad Riza Khan, as shown on Youtube. See foot note 5 for evidence on their indecent vile beliefs.

SOME OF HIS LOYAL DISCIPLES

1. Amjad Ali was born in Khosi in Azangarth. He supported the Brelwie unconditionally and stayed with him at Bareilly for some time. He had written "Bahar i-Shariat" which is regarded the Brelwiyah encyclopedia of Fiqh of the Hanafi school of thought spreading over 20 volumes. He died in 1367 AH/September 1948 AD.⁶
2. Na'im al-Din Muradabadi was born on January 1883 AD. He was a contemporary of the Brelwie Ahmad Riza. (more on him will follow) He died 1948 AD⁷

¹ Adhkar, Habid Rida Lahore-Majils Rida pg 30 and "Hyat Ridwiyya" Ref: "Malfusat al-Bareilawi pg 63-64. See: for a strange kissing story.

² Hayat a'la Hadrat pg. 211

³ Anwar Rida pg. 358

⁴ A code of law

⁵ A poem in Hadaiq Bakhshish- Sharh al-Haqq pg 11 and Anwar Rida pg 238

See video 1, the Brelwie Movement barking like dogs:

http://www.youtube.com/watch?v=DFy_gZT3WEk&feature=player_embedded

See Video 2, Molana Haneef Qureshi Qadri Sahab Damat on glorifying the dog Ahmad Riza Khan Brelwie

<http://www.youtube.com/watch?v=SBpc78LPjE>

1. Narrated by **Salim's father**: Once Gabriel promised the Prophet (that he would visit him, but the angel did not come) and later the angel clarified why, "We, angels, do not enter a house which contains a picture or a **Dog**." Bukhaaree book of the beginning of the creation No. 3008
2. Narrated Abu Huraira: Allah's Apostle said, "If somebody keeps a **Dog**, he loses one **Qirat** (of the reward) of his good deeds everyday, except if he keeps it for the purpose of agriculture or for the protection of livestock. Bukhaaree book of the beginning of the creation No. 3099

So what is the case with the likes of Ahmad Riza Brelwie the dog who is proud to be filthiest of dogs of Madeenah? Except that he has deviated from the saying of Allah azza wa jal: "Verily, We created man of the best stature (mould), Soorah At-Tin 95:4

⁶ <http://www.ziaulmustafa.com>

⁷ Tadhkira Ulama ahl al-Sunnah, Sadr al-Afadil Hashiyat al-Istimaad

HIS STRONG LINKS WITH THE BRITISH AGENCY

Ahmad Riza Khan was also the "Chosen Scholar" for the British rule in India. In the book "Separatism among Indian Muslims: The Politics of the United Provinces' Muslims 1860 – 1923" By Francis Robinson who mentioned Ahmad Khan was the chosen 'Scholar' of the British rule or British Raj.¹ However, he justified and supported the agenda of the British and his frequent visits to England under their hospitality were to be seen as close allies of one another. Many believed he was an agent for the British as he would always favour their views and their propaganda in dividing the Muslims to be ruled over by the invading Empire. He wrote numerous pro-British books and against those who were striving against the British rule in *Jihad*² that *Jihad* should be abolished. He was on the same trend of Ghulam Ahmad Qadiyani in destroying the true Islam from within in favour of the British rule at that time.

Just like the Qadiyani unbelievers, the leader of this innovatory sect, Ahmad Riza Khan declared that in the time of British Imperialism in India, there was no Jihad against them! This led to his opponents to consider him to be a supporter of the British and some went to the level of accusing him to be funded by the British, just like the Qadiyani religion which emanated at the same time that Ahmad Riza Khan started his outbursts against all his major opponents from various parts of India. Ahmad Riza Khan said in his *al-Mahajjat al-Mu'tamana* (p. 208): "Jihad is not obligatory for us, the Muslims of India, on the basis of the Qur'an. He who holds that it is obligatory is an opponent to the Muslims and intends to harm them!"

Look to these words and see how it contradicts the brave decision by thousands of Ulama who fought along with ordinary Muslims against the British and their treacherous servants in India, in the year 1857 CE. This is well known as the Mutiny of 1857 - and thousands of Ulama were slaughtered by the occupiers. See how Riza Khan is at variance with these martyrs of Islam. He also said in his book: *Dawam al-Aish* (p. 46): "Jihad and fighting are not binding on the Muslims of India!"

¹The book can be viewed here by Francis Robinson: http://books.google.co.uk/books?id=QS7FmiBwt-QC&printsec=frontcover&dq=Separatism+among+Indian+Muslims:+The+Politics+of+the+United+Provinces%27+Muslims+1860+%E2%80%93+1923%E2%80%9D&source=bl&ots=C7a6Xc-c2_&sig=KnIkpILx4Cm8ILSEykyeMWak0Y&hl=en&ei=RKpETdaNL9CbhQfA5K3jAQ&sa=X&oi=book_result&ct=result&resnum=1&ved=0CBkQ6AEwAA#v=onepage&q&f=false

See for ref:

- The Revelations of Ghulam Ahmad, By Mansoor Qadiyani pg. 17
- Barakat ul-Khifat by Mahoom Ahmad pg. 65
- Review of Religions no. 1904
- Letters of Ghulam Ahmad to the British government published in "Review of Religions" no. 5, 1922

²The word *jihad* is a noun meaning "struggle." *Jihad* appears frequently in the *Qur'an* and common usage as the idiomatic expression "striving in the way of Allah (*al-jihad fi-sabilillah*)". A person engaged in *jihad* is called a *Mujahid*, (A warrior) the plural is *Mujahideen* (warriors). Never the less the western world misuses the term to mean "Holy War" only, the word *Jihad* has many branches and is not limited to fighting. There is:

- a) **Jihad of the heart** (*jihad bil qalb/nafs*) is concerned with combatting the devil and in the attempt to escape his persuasion to evil. This type of *Jihad* was regarded as the greater *jihad* (*al-jihad al-akbar*).
- b) **Jihad by the tongue** (*jihad bil lisan*) is concerned with speaking the truth and spreading the word of Islam with one's tongue.
- c) **Jihad by the hand** (*jihad bil yad*) refers to choosing to do what is right and to combat injustice and what is wrong with an action referred to as enjoining the good and forbidding the evil.
- d) **Jihad by the sword** (*jihad bis saif*) refers to *qital fi sabilillah* (armed fighting in the way of God, or holy war). See appendix-III of the Noble Quran pg. 845 published by Maktabah Dar-us-Salam, Riyadh, Saudi Arabia, translated by Dr. Muhsin Khan and Dr. Taqi-ud-Deen al-Hilali.

HIS HATRED FOR THE SAUDIS

Ahmad Yusuf the Imam of the big Masjid in Bombay gave reception to the scions of the late King Abdul Aziz Al-Saud to his visit to India in the early 19th century, Ahmad Riza hit out and said: **“Ahmad Yusuf the rejected one gave a reception to the member of Ibn Saud, praised the Najdi government which harbours impure and wicked beliefs of disbeliefs. He honoured the disbelievers and the apostates, gave reception to them and exalted the wicked people of Najd. Hence he (Ahmad Yusuf) became a disbeliever and apostate in doing so. He deserved the divine wrath and he demolished Islam and the Sunnah. If anyone doubts his disbelief, he too is a disbeliever”**.¹ Riza Khan's son even goes further by upholding these vile beliefs. He (“Mufti”) Mustafa Rida² wrote a verdict against the Najdi government in postponement of Hajj and traveling to Mecca and Medina. This fatawa was signed by fifty Bareilvi scholars. One of the signatories of this fatawa commented: **“By this verdict the sacred territory of Mecca and Medina have been purified from the devils of Najd”**.³ Furthermore, when asked whether the Wahhabis had existed during the (golden) age of the first four *Khaleefahs*, he responded “Yes”, he stated: “The Khawaarij⁴ who had seceded from Hazarat Ali's radiAllahu'anhu army had been the first.⁵ In the present time, they are known as the 'Wahhabis'⁶

Ahmad Riza Brelwie issued a fatwa (verdict) concerning the Hajjis, he stated: **“All Hajjis are disbelievers and Apostates”** this was following the visit of the Imam of the Haram of Mecca to India. So his ardent follower the learned Bareilvi scholar Nurani gave his following verdict to, **“Whoever believes that the Wahhabis of Najd are Muslims or prays behind them are disbelievers and Apostates.”**⁷

Dear reader, it is very clear that the modern day Brelwies, just like their elder leaders of the past have extreme hatred for the Saudis and those who adhere to the Quran and the way of Rasulallah (sallAllaahu alayhi wa sallam). They give them such nick names as “Wahhabis” as this was the influence of the British raj and the teachings of the founder “Ahmad Riza Khan Brelwie”!

¹Tajanub Ahl al-Sunnah pg 267-268

²Mustafa Raza Khan was born in Bareilly, Uttar Pradesh, India in 1892. His father, Ahmed Raza Khan (1856 - 1921) was the founder of the Bareilvi movement in South Asia. <http://www.razaacademy.com/muftiazam.html>

³A pamphlet titled “Tanwir-al-Hajjah li man Yujaurwiza iltiwa al-Hijjah”

⁴Name of the group – Khawaarij; Adherent to the group: - Khaarijee; plural – Khaarijyyoon: They were the first to rebel against the army of Ali radiAllahu'anhu and separated themselves from obedience to him. The Khawaarij are a sect which came to kill 'Alee bin Abee Taalib radiAllahu'anhu concerning the issue of ruling and leadership. Their chosen path was one of distancing themselves from 'Uthmaan ibn 'Affaan and 'Alee ibn Abee Taalib radiAllahu'anhum and condoning against the Imaam (leader) and seeking to overthrow him if he opposes the Sunnah. Likewise, they would render someone a disbeliever who commits a major sin and claim that he will forever abide in the Fire of Hell. Ref: www.fatwaonline.com

⁵The Ahle Sunnat Movement in British India 1880-1921, Edited by Prof. Dr. Allah Bukhsh, Islamic Propagation Centre Lahore, Pg 223

⁶The word "Wahabis" is in fact nothing but a meaningless appellation which is used: The term "Wahabism" is often used to describe those who closely stick to the verses of the Qur'an and the narrations of the Prophet Muhammad *sallAllaahu alayhi wa sallam* in all religious affairs. Consequently, instead of directly attacking Islam for those things that do not appeal to their desires, they call anyone who follows these texts as "Wahabis." Ref: www.Wahabimyth.com (See following page).

⁷Fatwa Sayid Shujaat Ali Al-Qadiri

WHAT IS A “WAHAABI” ?

The term ‘Wahhabi’ is a deeply contested and much debated one. It is derived from the name of the eighteenth century Najdi, Hanbali scholar Muhammad Ibn (son of) Abdul Wahhab rahimahullah ¹ although, interestingly enough, Abdul Wahhab was not his name but that of his fathers, his real name was “Muhammad”. That itself clearly indicates that the term is rather loosely used and is often employed to refer to different, sometimes mutually contradictory phenomena. It is instructive to note here that the term is not used by any Muslim group to define itself. Rather, it is used in a derogatory sense by critics of some Muslim groups that uphold a different, indeed opposed, understanding of Islam from theirs. Incidentally, not all these forms of Islam are associated with the particular vision of Muhammad bin Abdul Wahhab (may Allah have mercy on him). In the Indian context, broadly speaking, the term ‘Wahhabi’ is loosely used by the Brelwies and other defendants of the cults of the shrines of the Sufi saints who also claim to be “Sunnis”. So if it was said: direct your worship only to Allah and not to the graves and saints and follow the Quran and Sunnah etc, the ignorant response will be no other than: “he is a Wahhabi”!!

WHO FIRST USED THE TERM “WAHAABI” ?

It appears that the British were among the first westerners to take the interest in calling this Da’wah “Wahhabism”, the reason being the Da’wah of Shaykh Muhammad Ibn Abdul Wahhab rahimahullah reached the most prized colony under British control: **India**. Many scholars in India embraced and supported the Da’wah of Imam Ibn Abdul Wahhab rahimahullah. Also, the British witnessed the Da’wah flourish as its followers included an impressive group of scholars throughout the Muslim world. During that time Britain was also nurturing the Qadiyani sect, to replace the mainstream Islamic ideals. They wanted to extend their control over India relying on a sect of its own creation, the Qadiyanis, which was British created, British nurtured and British protected, a sect that did not call to Jihad against British colonial presence in India. Hence, When the Da’wah of Imam Ibn Abdul Wahhab started spreading in India, and with it came the slogans of Jihad against foreign occupiers, Britain became especially worried. They branded the Da’wah and its supports as “Wahhabis” to discourage Muslims in India from joining it. ² So one will know why Ahmad Riza Khan will often use the term “Wahhabi” whenever the pure Islam and Jihad was presented. Hence, he was a British agent and was supported by them as mentioned earlier! **Just to note here:** al-Wahhab is one of the beautiful names of Allah which means “The Liberal Bestower, The Giver of Gifts,” and this is something the one who attributes this to him (Muhammad Ibn (son of) Abdul Wahhaab) should reflect on!!

¹ **He was the Imam:** the Shaykh, the Mujaddid (reformer), Muhammad Ibn ‘Abdul Wahhaab Ibn Sulaymaan Ibn ‘Alee Ibn Muhammad Ibn Ahmed Ibn Raashid Ibn Burayd Ibn Muhammad Ibn Mushrif Ibn ‘Umar, from a branch of the tribe of Banoo Tameem.

His Birth: Sheikh-ul-Islam, Muhammad bin Abdul-Wahhab, was born in 1115 AH, in the city of Uyainah, seventy kilometers northwest of Riyadh, the capital of the Kingdom of Saudi Arabia.

Condition of Najd; In those days, the people of Najd were badly indulged in polytheistic deeds and un-Islamic practices. They were completely overwhelmed with polytheism. The graves, trees, stones, caves, evil spirits and insane persons were regarded as deities. The baseless stories and tales were ascribed to them to manifest their excellence. The worldly *Ulama* too had misguided them for the fulfillment of their materialistic lust. The soothsayers and magicians were having their influence over the society; none could dare challenge their holds on the commoners. The same condition was prevailing in both Makkah and Al-Madinah also; Yemen was also in the same line, polytheism, erection of structures on the graves, seeking refuge and assistance of the dead, saints and jinns were the common religious features.

Death: Sheikh dedicated his whole life for this *Da’wah* and *Jihad* with his utmost sincerity and with the help of Muhammad bin Saud and his son Abdul-Aziz, the rulers of Dar’iyah. He breathed his last on the last day of the month of Dhul-Q’adah in 1206 H (1792 A.C). Ref: Kitab-at-Tawheed, published by Darusslam-Riyadh-Saudi Arabia.

² Dr. Muhammad Ibn Sa’d ash-Shwai’ir Tas-heeh Khata’Tareekhi Hawl’al-Wahaabiyyah (correcting a historical Mistake about the Wahabis) [Riyadh:Dar ul-Habeeb, 2000 CE pg 55.] translated by: Abdul-Haqq al-Ashanti. See also for more understanding of the term “Wahabism” http://www.salafimanhaj.com/pdf/SalafiManhaj_TermWahhabi

SUPPLICATING TO OTHER THAN ALLAH

The Bareilawi Ahmad Riza invokes the dead:

1. **"O helper, [Shaykh Abdul al-Qadir jilani (rahimahullah)]¹ all the saints of the world go around the noble house of Allaah (i.e. the Kaabah) but the kaabah itself goes around your exalted gate."** (Al Bareilawi, Hadaiq Bakhshish) We seek refuge with Allaah from this statement.
2. Ahmad Riza Khan said: **"The order of the Helpers of the people (ghawth) and of those who are called for help begins from Ali, ending at al-Hasan al-Askari, the eleventh Imam of the Shia."** (See the Malfuzat of the Barelvi).
3. He said in al-Amn wal-ala (p. 12-13): **"Ali removes calamity and obliterates misery from him who recites the well known Saifi supplication, 7 or 3 times, or only once."** This supplication is as follows: 'Call Ali for help who is the manifestation of wonders; you will find him a helper to you at the calamities. Every calamity and misery will be gone by your protection, O Ali, O Ali.'

This is the same method that some of the most deviated groups like the Shia who are accustomed in asking help from Ali Ibn Talib, radiAllaah anhu – even though Ali is free from these vile lies attributed to him.

4. Many Brelwies follow the innovatory supplication made by Riza Khan, in his Hadaiq Bakhshish. He used to say (p. 186): **"O Shade of the deity of Shaykh Abdul Qadir, give me something for Allah's sake, Shaykh Abdal Qadir! Affection, affection, O affectionate Abdul Qadir. Remove from us the vicissitudes of time, O Abdal Qadir."**
5. The Brelwie used to avoid asking Allahu ta'ala for help! He said in his Malfuzat (p. 307): **"During my life I did not seek help from anyone, and I do not ask anyone for aid except Shaykh Abdal Qadir. Whenever I seek help, I seek it only from him. Whenever I ask for aid, I ask him alone. Once I tried to ask for aid and seek help from another saint (hadrat Mahbub Ilahi). When I intended to utter his name for seeking help, I did not utter the words but Ya Ghauthan (the one whose help is sought). My tongue refused to utter the words for seeking help from anyone except him!"**
6. He continued his lies against Shaykh Abdul Qadir al-Jilani by saying in his Hadaiq Bakhshish (p. 26): **"Shaykh Abdul Qadir has the power of disposition in the universe. He has been granted permission and he has the authority. He is the conductor of the affairs of the world."**
7. He said further in the same book (pp. 125-126): **"O Shade of Allah, Abdul Qadir. O place of refuge, Abdul Qadir. We are needy and indigent. You are the possessor of crown and integrity. Give me something for Allah's sake, O Shaykh Abdul Qadir!"**
8. On page 184 he lied further by saying: **"The cushion of Abdul Qadir has been spread on the Throne, and the Throne has been brought down on earth!"** On page 179 he claimed: **"Shaykh Abdul Qadir is the helper who has the power of the word Kun fa yakun (Be and It is)."**
9. A Brelwie by the name of Ayyub Ali said in his book-Bagh Firdaus (p. 26): **"Shaykh Jilani is the helper of the helpers. He has the right of consolidation in the guarded tablet. He has the power of turning a woman into a man."**

¹He is Abu Muhammad Abdul-Qadir bin Abee Saalih al-Jeelee [al-Jeelaanee], born in 470H, he heard hadeeth in Baghdad and gained fiqh, he was righteous, pious and benefited the people a great deal. The Soofees associate with him much, ascribing things to him that he is free of, for they are the greatest of opposers to his creed, which is a Sunni, Salafi creed.

The Brelwies and Ahmad Riza Khan

These above supplications by Ahmad Riza Brelwie are clear violations of the teachings of the beloved Prophet Muhammad (sallAllaahu alayhi wa sallam) and is clearly disbelief and Shirk¹ invoking and worshipping others besides Allah. The gravest sin in al-Islam is no other than setting rivals and partners along with the Creator. Many of the molvies and Imams of the Brelwies invoke the dead and specifically direct it to Shaykh Abdul Qadir Jilani (rahimahullah) in their supplications, as this is the teaching of their founder Ahmad Riza Khan Brelwie and many of their prayers of such are well established in their books. Authubillah!

Below are a few statements in Allah's Noble Book (the Qur'an) rebuking this evil! The statement of Allah azza wa jal: (interpretation of the meaning is):

1. {**"Say** (O Muhammad (Peace be upon him)): **"He is Allâh, (the) One."**} [Soorah Al-Ikhlâs 112:1]
2. {**"Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives that (anything else) to whom He pleases; and whoever sets up partners to Allah in worship, he indeed invented a tremendous sin."**} [Soorah An-Nisa 4: 48]
3. {**"And whoever invokes (or worships) besides Allah, any other ilah (god), of whom he has no proof, then his reckoning is only with his Lord,"**} [Soorah Al-Mu'minun 23: 117]
4. {**Say: (O Muhammad to those polytheists, pagans, etc.) "Call upon those whom you assert (to be associate gods) besides Allâh, 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.**} [Soorah Saba' 34:22]
5. **Such is Allah your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the datestone). 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 (O Muhammad) like Him Who is the All-Knower (of each and everything).** [Soorah Fatir 35: 13-14]
6. {**"And those whom you call upon besides Him (Allah) cannot help you nor can they help themselves."**} [Soorah Al-A'raf 7:197]
7. {**Verily, those whom you call upon besides Allah are slaves like you. So call upon them and let them answer you if you are truthful.**} [Soorah Al-A'raf 7: 194]

¹**Definition:** Shirk basically is polytheism, i.e., the worship of others along with Allah. It also implies attributing divine attributes to any other besides Allah. It particularly implies associating partners in worship with Allah or to believe that the source of power, harm or blessing is not from Allah.

Types: There are three types of Shirk, namely:

- **Ash-Shirk-al-Akbar**, i.e. major Shirk. This aspect implies invoking, supplication or praying to other deities besides Allah.
- **Ash-Shirk-al-Asghar**, i.e. minor Shirk. This aspect implies showing off (Ar-Riya) i.e. any act of worship or any religious deed done in order to gain praise, fame or worldly purposes falls under this category.
- **Ash-Shirk-al-Khafi**, i.e. inconspicuous *Shirk*. This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allah; conscientiously lamenting that had you done or not done such & such or had you approached such & such you would have had a better status. **See appendix-II "Ash-Shirk"** of the Noble Quran pg. 833 published by Maktabah Dar-us-Salam, Riyadh, Saudi Arabia, translated by Dr. Muhsin Khan and Dr. Taqi-ud-Deen al-Hilali.

BRELWIES DISTINCTIVE BELIEFS

1. Grave and Tomb worship of their scholars and righteous ones.
2. The wearing and Hanging of ambulates (taweez) on the walls and places to receive blessings and protections of evil omens.
3. The Prophet Muhammad (sallAllaahu alayhi wa sallam) is made out of noor (light).
4. The Prophet Muhammad (sallAllaahu alayhi wa sallam) is present; is at all places and at all times despite his physical death.
5. Muslim saints i.e. the Sufi awliyas or the Farsi pīrs are able to intercede to Allah on behalf of the living.
6. The belief that the Messenger sallAllaahu alayhi wa sallam is not a human.
7. They believe in "saints" and the dead in their graves, and they offer salaah at the graves requesting them for their needs to be met;
8. Their commendation of domes and lighting up of graves;
9. Their saying Yaa Rasool, Yaa Muhammad
10. They gather after the Salaat al-Jumu'ah standing and reciting anaasheeds and sending praises to the Prophet sallAllaahu alayhi wa sallam
11. They build *Masaajids* and seek much importance in decorating them, writing ((Yaa Muhammad)) above the *Mihraab* (standing place of the Imaam)
12. Calling upon the dead Shaykh Abdul Qadir Jilani (rahimahullah)

So these characteristics and attributes above are of kufr and innovation which negate the Tawheed (oneness) with which Allaah had sent His messenger and revealed in His Book, and that which conflicts with the Qur'aan, such as His saying: (interpretation of the meaning is):

1. {**And the Mosques are for Allaah (alone), so invoke not anyone along with Allaah**}, [Soorah al-Jinn, Aayah 18]

And the belief he (sallAllaahu alayhi wa sallam) is not a human, is made from the lights of the light of Allah, then this belief is to be rejected as Allah states that he is only mortal and will taste death just like other Messengers have tasted death previously. (Interpretation of the meaning is):

2. {**Verily, you (O Muhammad (Peace be upon him) will die, and verily, they (too) will die**"} [Soorah Al-Zumar 39:30]
3. {**And We granted not to any human being immortality before you (O Muhammad (Peace be upon him), then if you die, would they live forever?**"} [Soorah Al-Anbiya 21:34]
4. {**Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned**"} [Soorah Al-Anbiya 21:35]

And the proof from the Noble Quran that he (sallAllaahu alayhi wa sallam) was a human, similar to other humans beings on the surface of the earth:

5. {**Say (O Muhammad (Peace be upon him)): I am only a man like you. It has been revealed to me that your Ilaah (God) is One Ilaah (God-i.e. Allaah)**"} [Soorah al-Kahf 18:110]
6. {**We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals**"} [Soorah Al-Anbiya' 21:8]
7. {**They say: Why does this Messenger (Muhammad (Peace be upon him) eat food, and walk about in the markets (as we)...?**"} [Soorah Al-Furqaan 25:8]
8. {**Is it wonder for mankind that We have sent Our Inspiration to a man from among themselves (i.e. Prophet Muhammad (Peace be upon him) saying): Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allāh and in His Prophet Muhammad) that they**

shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad (Peace be upon him) and the Qur'ân!)" } [Soorah Yunus 10:2]

9. {Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."} [Soorah Al-Isra 17:95]

It is clear from the above verse had there been angels on earth, the angels would have been sent as Messengers. Humans are the chosen creation of Allah and He has chosen them above all other creatures on the earth, (they have the free will to do as they please, but will be questioned in the hereafter for their actions, either rewarded or punished for what they had done previously on earth.) Human Messengers were specifically sent to their people and nations in the past, with the exception of Prophet Muhammad (sallAllaahu alayhi wa sallam) as he was sent to convey the final Message to all those on earth (i.e. mankind and Jinn's). Furthermore, these verses refute the Brelwies false innovated beliefs.

To scrutinize this further, ironically, we find this similar to what the disbelievers of old would use as a proof - the Messengers were only Humans; due to this the call and message was rejected as in the case with Noah alayhi wa sallam when he called out to his people.

10. {"And indeed We sent Nûh (Noah) to his people, and he said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him (Islâmic Monotheism). Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him"?)} [Soorah Al-Mu'minin 23:23]

11. {"But the chiefs of those who disbelieved among his people said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allâh willed, He surely could have sent down angels; never did we hear such a thing among our fathers of old."} [Soorah Al-Mu'minin 23:24]

12. {"He is only a man in whom is madness, so wait for him a while."} [Soorah Al-Mu'minin 23:25]

Prophet Muhammad (sallAllaahu alayhi wa sallam) is the leader of all the sons of Adam, and he is a human being, and one of the sons of Adam. He was born from two parents, he ate food and married women, he got hungry and fell sick, he felt joy and sorrow. One of the clearest signs of his humanity is that Allaah caused him to die as He causes all souls to die, but what distinguishes the Prophet (sallAllaahu alayhi wa sallam) from others is Prophethood and Revelation.

It is not permissible to overstep the mark with regard to what the Qur'aan states about the message and humanity of the Prophet (sallAllaahu alayhi wa sallam). For example, it is not permissible to describe him (sallAllaahu alayhi wa sallam) as being noor (light) or as casting no shadow, or to say that he was created from light. Rather this is a kind of exaggeration which the Prophet (sallAllaahu alayhi wa sallam) forbade when he said: "Do not exaggerate about me as was exaggerated about 'Eesa ibn Maryam. Say: the slave of Allaah and His Messenger."¹

Moreover, it is proven that the angels are the ones who were created from light, not any of the sons of Adam. The Prophet (sallAllaahu alayhi wa sallam) said: "The angels were created from light, and Iblees was created from smokeless fire and Adam (peace be upon him) was created from what has been described to you."²

¹Narrated by al-Bukhaari, 6830

²Narrated by Muslim, 2996

BRELWIES DISTINCTIVE PRACTICES

- The recitation of Urdu and Arabic praise poems, such as *salat-o-salam*, *durood* and *naat*, after Fajr and Jumua and other obligatory prayers.
- The celebration of innovated "Islamic" holidays such as *Mawlid*, *Miraj*, *Shab-e-Barat*, and the death and birth anniversaries of various *Sufi* saints
- The excessive praise of Muhammad (sallAllaahu alayhi wa sallam) in poetry, especially during Milad
- The practice and celebration of *Gyarvi Sharif* on the eleventh of every lunar calendar.

These practises and beliefs are innovated ¹ (*Bid'ah*) and do not have any bases in the religion, as the hadeeth says in *al-Saheehayn* from Ayesha -radiAllaah anha that the Prophet (sallAllaahu alayhi wa sallam) said:

"Whoever introduces anything into this matter of ours that is not part of it will have it rejected." In a report narrated by Muslim it says: **"Whoever does any action that is not part of this matter of ours will have it rejected."**

¹The Messenger of Allah said: **"Stick to my Sunnah and the Sunnah of the rightly-guided Khaleefahs [who will come] after me. Bite onto it [the Sunnah] with your moral teeth and beware of newly invented matters. For indeed, every newly invented matter is an innovation and every innovation is a misguidance."** [Ahmad 4/126-127]

Linguistically, *Sunnah* means a way. In the religion it refers to that which the Prophet sallAllaahu alayhi wa sallam and his Companions were upon regards to belief and actions.

Linguistically, *Bid`ah* [innovation] means something that is recently invented. Religiously, it means that which was introduced into the religion in contradiction to what the Prophet sallAllaahu alayhi wa salaam and his companions were upon with regards to belief and action. Abdullaah bin Mas`ood (d 32H) said: **"Follow [the Sunnah] and do not innovate! For you have been sufficed"** [Ad-Daarimee no. 211].

Explanation of his statement: "Follow" Which means adhere to the way of the Prophet (sallAllaahu alayhi wa sallam) Sunnah, without adding to it or subtracting from it. **"And do not innovate"** meaning introduces a *Bid'ah* [innovation] into the Religion.

"For you have been sufficed" means that those that came before you [i.e. the Messenger and his Companions] have made sufficient for you the Religion. This was such that Allah completed the Religion for His Prophet sallAllaahu alayhi wa sallam and revealed his saying: **"This day I have perfected your Religion for you"** [Soorah Al-Ma`idah 5: 3]. So the Religion therefore is in no need of being completed by additional forms of worship and celebrations, since what was sufficient for the Companions radiAllahu`anhum is sufficient for those who would come after them.

1. The Messenger of Allaah sallAllaahu `alayhi wa sallam said: **"Whoever innovates or accommodates an innovator then upon him is the curse of Allaah, His Angels and the whole of mankind."** al-Bukhaaree (12/41) and Muslim (9/140)
2. Jaabir, radiAllahu`anhu, reports that the Prophet would say in his khutbah, "... **The most truthful speech is the Book of Allaah. The best way is the way of Muhammad. The worst of affairs are the newly invented matters (in the religion) and every newly invented matter is an innovation and every innovation is misguidance and every misguidance is in the Fire.**" Reported by an-Nasaa'ee (3/188).
3. Allaah, the Most High, did not only warn against opposing His Messenger sallAllaahu alayhi wa sallam, but also warned against the following of any way other than that of the first Believers: the Companions, radiAllaah 'an hum, amongst whom the Qur'aan was sent down and who learned directly from the Messenger sallAllaahu alayhi wa sallam. Allaah, the Most High says: **If anyone contends with the Messenger even after guidance has been plainly conveyed to him and follows a path other than that of the Believers (i.e. the Companions), We shall leave him in the path he has chosen and land him in Hell. What an evil refuge!** [Soorah an-Nisaa' (4):115]

So he who totally abandons their way and instead follows the way of the devils, like the extreme Raafidess (*Shia*), Baatinees and the extreme *Sufis* who worship others besides Allaah, then he has left the religion.

THE PROPHETS DEATH AND BURIAL

During the Prophet (sallAllaahu 'alayhi wa sallam's) last moments: Sudden sharp pains of death started, Aishah -radiAllaah anha 'leant him against her. She used to say: One of Allah's bounties upon me is that the Messenger of Allâh died in my house, while I am still alive. He died between my chest and neck while he was leaning against me. Allâh has mixed his saliva with mine at his death. For 'Abdur Rahman - the son of Abû Bakr - came in with a Siwak (i.e. the root of a desert plant used for brushing teeth) in his hand, while I was leaning the Messenger of Allâh against me. I noticed that he was looking at the Siwak, so I asked him - for I knew that he wanted it "Would you like me to take it for you?" He nodded in agreement. I took it and gave it to him. As it was too hard for him, I asked him "Shall I soften it for you?" He nodded in agreement. So I softened it with my saliva and he passed it (on his teeth). In another version it is said: "So he brushed (Istanna) his teeth as nice as he could." There was a water container (Rakwa) available in his hand with some water in. He put his hand in it and wiped his face with it and said: ¹ **"There is no god but Allah. Death is full of agonies."** As soon as he had finished his Siwak, brushing, he raised his hand or finger up, looked upwards to the ceiling and moved his lips. So Aishah -radiAllaah anha listened to him. She heard him say: **"With those on whom You have bestowed Your Grace with the Prophets and the Truthful ones (As-Siddeeqeen), the martyrs and the good doers. O Allah, forgive me and have mercy upon me and join me to the Companionship on high."**² Then at intervals he uttered these words: **"The most exalted Companionship on high. To Allâh we turn and to Him we turn back for help and the last abode."**

This event took place at in the morning time on Monday, the twelfth of Rabi' al-Awwal, in the eleventh year of Al-Hijrah, He was sixty-three years and four days old when he died (sallAllaahu alayhi wa sallam).

The Companions', radiAllahu'anhum concern over the Prophet's Death

The great (loss) news was soon known by everybody in Madinah. Dark grief spread on all areas and horizons of Madinah. Anas said: **"I have never witnessed a day better or brighter than that day on which the Messenger of Allâh sallAllaahu 'alayhi wa sallam came to us; and I have never witnessed a more awful or darker day than that one on which the Messenger of Allâh died on."**³

'Umar's Attitude, radiAllahu'anhu

'Umar, who was so stunned that he almost lost consciousness and stood before people addressing them: "Some of the hypocrites claim that the Messenger of Allâh (sallAllaahu 'alayhi wa sallam) died. The Messenger of Allâh did not die, but went to his Lord in the same way as Moses bin 'Imran did. He stayed away for forty nights, but finally came back though they said he had been dead. By Allah, the Messenger of Allâh will come back and he will cut off the hands and legs of those who claim his death."⁴

Abû Bakr's Attitude, radiAllahu'anhu

Abû Bakr left his house and came forth to the Mosque on a mare-back, at the Mosque, he dismounted and entered. He talked to nobody but went on till he entered Aishah's -radiAllaah anha abode, and went directly to where the Messenger of Allah sallAllaahu 'alayhi wa sallam was. The Prophet was covered with a Yemeni mantle. He uncovered his face and knelt down kissed him and cried. Then he said: "I sacrifice my father and mother for your sake. He Allah will not cause you to **die twice**. You have just experienced **the death that Allâh had ordained**." Then he went out and found 'Umar talking to people. He said: "'Umar, be seated." 'Umar refused to do so. People parted 'Umar and came towards Abû Bakr, who started a speech saying:

¹ Sahîh al-Bukhârî, 2/640

² ibid, 2/638-641

³ Mishkat-ul-Masabih, 2/547

⁴ Ibn Hisham, 2/655

"He who worships Muhammad (sallAllaahu 'alayhi wa sallam), Muhammad is dead now, but he who worships Allah, He is Ever Living and He never dies. Allâh says: 'Muhammad (sallAllaahu 'alayhi wa sallam) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh, and Allâh will give reward to those who are grateful.'¹

Ibn 'Abbas said: "By Allâh it sounded as if people had never heard such a Qur'anic verse till Abû Bakr recited it as a reminder. So people started reciting it till there was no man who did not recite it"

Ibn Al-Musaiyab said that 'Umar had said: "By Allâh as soon as I heard Abû Bakr say it, I fell down to the ground. I felt as if my legs had been unable to carry me so I collapsed when I heard him say it. Only then did I realize that Muhammad (sallAllaahu 'alayhi wa sallam) **had really died.**"²

Farewell Preparations to his Honourable Body

Dispute about who would succeed him broke out even before having the Messenger of Allah's body prepared for burial. Lots of arguments, discussions, and dialogues took place between the Helpers and Emigrants in the roofed passage (portico) of Banu Sa'ida. Finally they acknowledged Abû Bakr as a caliph. They spent the whole of Monday there till it was night. People were so busy with their arguments that it was late night (just about dawn of Tuesday) yet his blessed body was still lying on his bed covered with an inked-garment.

Burial in the room of Aishah -radiAllaah anha

On Tuesday, his body was washed with his clothes on. He was washed by Al-'Abbas, 'Alî, Al-Fadl and Qathm " the two sons of Al-'Abbas, as well as Shaqran " the Messenger's freed slave, Osamah bin Zaid and Aws bin Khauli. Al-'Abbas, Al-Fadi and Qathm turned his body around, whereas Osamah and Shaqran poured out water. 'Alî washed him and Aws leant him against his chest. They shrouded him in three white Sahooli cotton cloths which had neither a head cloth nor a casing and inserted him in.³

A sort of disagreement arose with regard to a burial place. Abû Bakr said: "I heard the Messenger of Allâh say: **"A dead Prophet is buried where he dies."** So Abû Talhah lifted the bed on which he died, dug underneath and cut the ground to make the grave. People entered the room ten by ten. They prayed for the Prophet (sallAllaahu 'alayhi wa sallam). The first to pray for him were people of his clan, then the Emigrants, then the Helpers. Women prayed for him after men. The young were the last to pray. This process took Tuesday and Wednesday night (i.e. the night which proceeds Wednesday morning). 'Aishah said: "We did not know that the Prophet (sallAllaahu 'alayhi wa sallam) was being buried till we heard the sound of tools digging the ground at the depth of Wednesday night."⁴

¹Soorah 3:144

²Sahîh al-Bukhârî, 2/640,641

³Sahîh al-Bukhârî, 1/169, Sahîh Muslim, 1/306

⁴Mukhtasar Seerat Ar-Rasool, p.471; Ibn Hisham, 2/649-665; Talqeeh Fuhood Ahl M-Athar, p. 38, 39; *Rahmat-ul-lil'alameen* 1/277-286] see: Shaykh Safi ur-Rahman Mubarakfoori Ar-Raheeq al-Makhtoom.

TOMB AND GRAVE WORSHIP

Brelwies worship Graves and Tombs of their scholars and righteous ones and Brelwieism-Sufism is largely responsible for the spread of saint-worship and grave-worship amongst the Muslims. The *Sufis*, in their teachings, greatly exaggerate in the position of their living and dead *Sheikhs*'. They claim that their *Sheikhs*' receive knowledge directly from Allah, and believe that even after death; the *Sufi* *Sheikhs*' can hear, see, communicate and help the living. They seek *Tawassul* (nearness to Allah) in their supplication by mentioning the names of these saints and preaching that worship at the tombs of these saints is more acceptable to Allah. Many Ahadeeth can be found on **"The prohibition of praying to graves, upon them and in the graveyards with the exception of the funeral prayer"** but we will only quote a few Ahadeeth for the sincere seeker of truth!

1. On the authority of Abdullaah bin Umar on the authority of the Prophet - sallAllaahu alayhi wa sallam - where he said: **'Pray some of your prayers in your houses, and do not take them as graves.'**¹
2. On the authority of Abu Huraira -radiAllaah anhu - that the Messenger of Allaah - sallAllaahu alayhi wa sallam - said: **'Do not make your houses into graveyards, verily Shaytaan runs away from the house in which Soorah al-Baqarah is recited.'**²
3. On the authority of Abu Murthid al-Ghanawee who said that the Messenger of Allaah - sallAllaahu alayhi wa sallam - said: **'Do not sit on graves and do not pray towards them.'**³
4. On the authority of Abu Sa'eed al-Khudree -radiAllaah anhu - who said: that the Messenger of Allaah - sallAllaahu alayhi wa sallam - said: **'The whole earth is a place in which to pray except for graveyards and bathing places.'**⁴
5. On the authority of Abu Huraira -radiAllaah anhu - who said: that the Messenger of Allaah - sallAllaahu alayhi wa sallam - said: **'Do not make your houses into graves, do not make my grave as a place of Eid (i.e. regularly visited),'**⁵

¹Narrated by Bukhaaree (v.2 p.75) & Muslim (v.6 p.68)

²Narrated by Muslim (v.6 p.568) what is deduced from these hadeeths, is that the Prophet - sallAllaahu alayhi wa sallam - ordered that some of the optional prayers should be prayed in homes, and prayer is not kept away from homes, as it is kept away from the graveyards.

³Narrated by Muslim (v.7 p.38) Abu Dawood (v.3 p. 210), Tirmidhee (v.2 p. 154) Nisae (v.2 p.53)

⁴Narrated by Abu Dawood (v.1 p.184), Tirmidhee (v.2 p.263) Ibn Majah (v.1 p.246) Ahmad (v.3 p.83) by way of Muhammad bin Ishaq on the authority of 'Amr bin Yahya bin 'Imarah on the authority of his father on the authority of Abu Sa'eed.

⁵Narrated by Abu Dawood and Ahmad (v.8 p.155) from the 'Tarteeb of al-Musnad'.

Now what is exempted from the prohibition of praying in a graveyard is the funeral prayer, due to the ahadeeth that follow:

1. On the authority of Ibn Abbas -radiAllaah anhu - that the Messenger of Allaah - sallAllaahu alayhi wa sallam - passed by a grave where someone was buried just that night and he said; **'when was this person buried?'** They said; **'last night.'** He said: **'Why did you not inform me?'** They said: **'He was buried in the dark of the night, and we disliked to wake you up.'** So the Messenger - sallAllaahu alayhi wa sallam -- stood for the funeral prayer and we stood in a row behind him. Ibn Abbas said: 'and I was among them, and we prayed over him.'¹
2. On the authority of Abu Huraira -radiAllaah anhu - that a black man or woman used to live in the Masjid, and he died. The Prophet - sallAllaahu alayhi wa sallam -did not know about his death. So that day the Messenger - sallAllaahu alayhi wa sallam -mentioned him and said: **'What happened to that person?'** They said: 'He died O Messenger of Allaah.' He said: **'Why did you not inform me?'** They said: Surely he was such and such, such is his story, and they belittled his matter. The Messenger - sallAllaahu alayhi wa sallam - said: **'Show me where his grave is.'** He came to his grave and prayed over him.²
3. On the authority of Anas bin Malik -radiAllaah anhu - a black man used to clean the masjid and he died, he was buried during the night, and when the Prophet - sallAllaahu alayhi wa sallam - came, he was informed about him. He said: **'Go to his grave.'** So they went to his grave and he said: **'Certainly these graves are full of darkness for the inhabitants, and indeed Allaah Azza wa Jaal illuminates them by my prayer over them.'** When he came to the grave and prayed over it, a man from the Ansaar said: 'O Messenger of Allaah! Indeed my brother died and he was not prayed over.' He asked: **'Where is his grave?'** So he told him, and the Messenger of Allaah went with the Ansaar.³
4. On the authority of Yazeed bin Thaabit -radiAllaah anhu - who said: We went out with the Messenger of Allaah - sallAllaahu alayhi wa sallam - and when we reached al-Baqee (the graveyard). He came across a new grave. He questioned us about it, so it was said it was such and such woman, and he knew her. He said: **'Why didn't you inform me about her.'** They said: 'O Messenger of Allaah you were sleeping and fasting, we disliked to wake you up.' He said: **'Don't do that. There is none amongst you who dies and I am here amongst you, except that you should inform me about that person. Verily my prayer over him is mercy for him.'** Yazeed said; then he came to the grave and we made rows behind him, he prayed the funeral prayer over it with four Takbirs.⁴ And there are many Ahadeeth like this.

¹Narrated by Bukhaaree (v.3 p.433), Muslim (v.6 p.24 & p.25), and Ahmad (v.7 p.226) with the tarteeb of Sa'aateeh.

²Narrated by Bukhaaree (v.3 p.448) and Muslim (v.6 p.25, 26), Ahmad (v.7 p.223, 224) from the tarteeb of Musnad.

³Narrated by Ahmad (v.7 p.225), Sa'ateeh mentions in his Takhreej: narrated by al-Bayhaaqi, ibn Mundah and Abu Dawood at-Tayalisee and al-Haythamee mentioned with his wording and said: a part of it is in as-Saheeh, it is narrated by Ahmad and its narrators are the narrators of As-Saheeh.

⁴Narrated by Ahmad (v.7 p.225) from the Tarteeb of al-Musnad. Sa'ateeh mentions: it was narrated by an-Nisa'ee, al-Bayhaqee and its Sanad is good.

As for those who argue with the saying of Allaah Azza Wa Jal: {“Then those who won their point said: **“We verily shall build a place of worship over them.”**”} Since it is from the greatest doubts of the Qubooreeyeen (grave worshippers), so we answer: The Qubooreeyeen have a doubt and it is regarding the saying of Allaah Ta'ala {“Then those who won their point said: **“We verily shall build a place of worship over them.”**”} They say: building Masaajids on graves was permitted in the *Sharia* for those before us, it is also permissible for us now, as long as there is no abrogation. The reply to this doubt is from the following angles:

Firstly: this action was the action of the people of the companions of the cave. The companions of the cave said, describing this nation: {“**These, our people, have taken for worship gods other than Him (Allaah)**”} Therefore whoever claims that the people of the companions of the cave accepted Islaam after the people of the cave isolated themselves, then he has certainly relied upon the stories of Banu Israeel. From the evidences showing that their people remained upon their disbelief is the saying of Allaah Ta'ala: {“**And thus We made their case known to the people, that they might know that the Promise of Allaah is true, and that there can be no doubt about the Hour**”} He who does not know that the promise of Allaah is true and that there is no doubting the final Hour, then he is not a Muslim.

Secondly: if we accept, for the sake of argument, that they were Muslims, then where do we find in their *Sharia* that building Masaajids on graves was permissible for them? Is it not possible that they arrived at an understanding and were mistaken?

Thirdly: if we accept for the sake of argument that it has been permitted in the *Sharia* for those before us, then now it has been abrogated with our *Sharia*. The Ahadeeth are *Mutaawatir* (recurring chains) from the Messenger of Allaah- sallAllaahu alayhi wa sallam -which prohibit the taking of the graves as places of worship. The curse of the Prophet - sallAllaahu alayhi wa sallam -is upon the one who does this, as is mentioned in Bukharee and Muslim from the hadeeth of 'Ayesha -radiAllaah anha.¹

¹See “The Ruling of the Dome Built upon the Grave of the Messenger of Allaah” - Chapter 11: By Shaykh, Muqbil bin Hadi al-Waadi'ee rahimahullah, translated by Abbas Abu Yahya.

JUSTIFYING THE TOMBS TO BE BUILT IN THE MASAAJIDS BY USING THE PROPHETS GRAVE AS A PROOF

There are statements and arguments justifying building graves in the Masaajids sighting proof of his (sallAllaahu alayhi wa sallam) – Abu Bakr and Umar radiAllahu'anhum Graves. This was something not known to the companions nor did they ever approve of the grave entering into the Masjid. The falseness of this argument can be rejected by referring to the Tabieen disapproval of it.

The place where the Messenger used to pray in his room was not his Masjid, rather he would leave his room to go into the masjid, but in the Khalafa of al-Waleed the Masjid was extended. He loved building Masaajids. He served the masjid al-Haram, the masjid in Damascus and other Masaajids. He ordered his deputy Umar bin AbdulAzeez to buy The rooms from those who inherited them, from the wives of the Prophet - sallAllaahu alayhi wa sallam – and extended them on to the masjid. So, since that time the rooms were entered into the Masjid, and after the death of the companions, after the death of Ibn Umar, Ibn Abbas, Abu Sa'eed al-Khudree, after the death of Ayesha, in fact after the death of the general Companions -radiAllaah anhum. None of them remained in Madina.

It has been narrated that Sa'eed ibn Musayib disliked it, and many of the Companions and Tabieen disliked it with what 'Uthmaan bin 'Affan - radiAllaah anhu - built the masjid with rocks, mahogany and teak. When al-Waleed did what he did the people disliked it. As for Umar bin al-Khattab - radiAllaah anhu - then he extended the Masjid, however he built it using dry bricks as it was built before. Its pillars were trunks of the date tree, and its ceiling was made from the leaves of the date tree. It has not been reported that anyone disliked what Umar did, whereas the disagreement fell upon what 'Uthmaan - radiAllaah anhu - did." Ibn Taymeeyah later continues by saying: "al-Waleed ibn Abdul Malik took over the rule after the death of his father Abdul Malik in the year eighty something after Hijra and that these Companions had all died by then. The Companions had generally all died, in different countries, except a small number of them like: Anas bin Maalik in Basra, who died during the Khalafah of al-Waleed in the year ninety something. Jaabir bin Abdullaah died in the year 78 in Madina, and he was the last Companion to die in Madina. Al-Waleed entered the room of the Prophet into the Masjid a long time after that, nearly ten years later, and he had built the Masjid after the death of Jaabir, therefore there was no-one in Madina from amongst the Companions."¹

So, what becomes clear to us is that al-Waleed -may Allaah have mercy on him - made a mistake in entering the rooms into the Prophet's Masjid and he fell into exactly what the Prophet - sallAllaahu alayhi wa sallam – had prohibited from, using graves as Masaajids and praying in them. Those who pray in the place where the ahl-ul-Suffa were, face the grave as is evident to see. Likewise the women face the grave in their prayer. What is obligatory upon the Muslims is to return the room of the Prophet towards the easterly direction of the Masjid like it was at the time of the Prophet - sallAllaahu alayhi wa sallam. The best guidance is the guidance of Muhammad- sallAllaahu alayhi wa sallam. 'Leave every saying for the saying of Muhammad' since the one who is secure in his religion is not like the one who takes chances.²

¹ Shaykh ul-Islam ibn Taymiyah also mentions something similar to this in his book: 'ar-Radd 'ala al-Iknaa'ee' (p.118), and in 'Iqtidaa Siraat-ul-Mustaqeeem' (p.367). The historians have mentioned something similar to this as is mentioned in the book 'Umdat-ul-ahkbaar'(p.108) and in 'Tahqeeq an-Nasraatu bi Talkhees Mu'aalim dar al-Hijra' by al-Muragee (p.49), also in 'Wafa al-Wafa' by as-Samoodee in one volume (p.513).

² See: 'The Ruling of the Dome Built upon the Grave of the Messenger of Allaah - sallAllaahu alayhi wa sallam' Chapter 5: By Shaykh, Muqbil bin Hadi al-Waadi'ee rahimahullah.

MORE OF THE BELIEFS OF THE BRELWIE-AHMAD RIZA KHAN

The Brelwies belong to a sect which is among the sects of the Indo-Pakistan subcontinent belonging to the Hanafi school of Islamic Jurisprudence. This name is applied to them for their attribution to their eponym, the promoter of their word, the founder of their bases, and expounder of their principles and foundations, Ahmad Riza, This sect is distinguished by this name from other Hanafi sects existing in the subcontinent, like the Deobandis and others.

EXAGGERATION OF THE BRELWIE FOLLOWERS

1. It was said: **'The Messenger of Allaah (sallAllaahu 'alayhi wa sallam) was sitting along with a group of his companions waiting for the coming of the Brelwie, for when he was asked about his silence and that of his companions, he said, we are waiting for the Brelwie till he comes.'**¹ Moreover the Messenger of Allaah (sallAllaahu 'alayhi wa sallam) sent the gift of perfume for the washing of the Brelwies²
2. The most disgracing exaggeration of this sect is their statement about him, is: **The seeing of the Brelwie Ahmad Riza Khan reduced the eagerness for visiting the companions of the Prophet (sallAllaahu 'alayhi wa sallam)**³
3. One person said, **'No versatile scholar like him is found in the last two centuries'**⁴
4. Another said, **'There is no parallel for him in respect of his academic supremacy and perfect action. The Bareilawi was unparallel in his academic power and soundness of opinion'**⁵
5. A third person said, **'The Bareilawi reviewed the religion by his teachings'**⁶
6. A fourth one said, **'The Fatawa Ridwiyya (i.e. his fatwas) contains a number of questions which did not strike the ears of the ulema'**⁷
7. A fifth one said, **'Had Abu Hanifa rahimahullah seen Fatawa Ridwiyya, he would have been pleased, and made him one of his companions'**⁸
8. A sixth one said, **'He was the Abu Hanifa of his time'**⁹

¹Al Bastawi al Bareilawi p 9-10

²Al Bastwai, p 121, Introduction to al Fatawa al Riwiyya p 13

³Wasaya al Bareilawi p 19

⁴Hasnain Rida, Wasaya al Bareilawi p 24

⁵Hasnain Rida, Wasaya al Bareilawi p 24

⁶Introduction to Sharh al Huquq p8

⁷Ibid p7

⁸Bahari Shariat Vol 1 p3

⁹Introduction to Fatawa Rodwiyya Vol XI p4

9. Another one thought that all this was not sufficient. So he said, 'The Brelwie possessed the intelligence of Abu Hanifa in ijtiḥad, light of Kashaf, the intellect of Razi, and memory of Qadi Khan'¹
10. Not only this but also, '...he was a reflection of Siddiq (i.e. Abu Bakr) in speaking the truth, manifestation of Faruq (i.e. Umar) in distinguishing the false, shape of Dhul-Nurain (i.e. Uthman) in generosity and mercy and sword of Ali in striking the false'²
11. A ninth one said, 'The Brelwie was a miracle among the miracles of the Prophet (sallAllaahu 'alayhi wa sallam)³
12. A tenth one said, 'Ahmad Riza is a proof of Allaah on earth'⁴
13. They also say, 'The scientist of Europe and philosopher of Asia used to shiver on account of fear of learning of the Brelwie. He memorised all the books, those in common use and those not, that were written or compiled during fourteen centuries. The lexicographers were unable to make a word which could express his academic position'⁵
14. On the other hand, they say, 'When the Bareilawi proceeded to perform hajj, he went to Masjid Khaif there and passed the night in it. He was given the glad news that he was granted salvation by Allaah.'⁶
15. "He was a renovator, chief, leader, spiritual guide, master, and intercessor. His house was the house of healing. It was he who gives eyes to the blind and gave ears to the deaf. He was the niche of the light of Allaah, the mirror of the beauty of Mustafa (i.e. Prophet Muhammad sallAllaahu 'alayhi wa sallam) and a lion from the lions of Allaah...", to the end of such absurd talks.⁷
16. "He is the fulfiller of needs, remover of calamities, obviator of the difficulties, supplier of the water of Kauthar (water fountain on the day of judgement), the master of the grave, resurrection and congregation. He is the helper, the pole of the saints, the successor of Mustafa, the khidr of the sea of guidance, the donator and the sustainer'⁸
17. There are a number of such exaggerated statements. The following are some statements which the Bareilawi has made in exaggeration of himself: 'I am the monarch of the domain of speech. The people should accept whatever I say'⁹
18. 'My breast is the bag of learning. Whenever I am asked about anything, I reply to it immediately, be it concerned with any science'¹⁰

¹Ibid vol 5

²Ibid p 210

³Anwar Rida p236

⁴Ibid

⁵Ibid p 303

⁶Ruhaun ki Dunya, p26

⁷Al Bihari, Hayat ala hadrat, p 12

⁸Ayyub Ali al Bareilawi, Nafkhatal Ruh, Bareilly, p 5

⁹Ibid pp 47-48

¹⁰Anwar Rida, p 319, Hadaiqi Bakhsijish

THE PROPHET POSSESSING KNOWLEDGE OF THE UNSEEN

One of the most significant beliefs the Brelwies have is that the prophets, the messengers of Allaah, His righteous servants and the saints possess the knowledge of the unseen and of the unseen of the heavens and the earth. This belief of theirs is contrary to the explicit texts of the Qur'aan: (interpretation of the meaning is):

1. {Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allâh, nor can they perceive when they shall be resurrected."} [Soorah An-Naml 27: 65]
2. {"Verily, Allâh is the All-Knower of the unseen of the heavens and the earth. Verily! He is the All-Knower of what is in the breasts."} [Soorah Fatir 35:3] ¹

The Brelwies hold views contrary to these verses and traditions: 'The Prophet (sallAllaahu alayhi wa sallam) knows, rather sees and watch over all that which happened and all that which will happen from the first day to the last' ² Another says, 'The Prophets know the unseen since their birth' ³ The Brelwie said, 'The knowledge of the Tablet, the knowledge of the pen and the knowledge of whatever existed and of whatever will exist are part of the knowledge of the Prophet' ⁴

Another says, 'If the Prophet places his foot on an animal, it will have the knowledge of the seen and the unseen.' ⁵ How does a saint on whom the Prophet puts his hand (on) not know the seen and the unseen'? ⁶

The Prophet (sallAllaahu alayhi wa sallam) said, 'The keys of the unseen are five and none knows them but Allah:

1. None knows what is in the womb, but Allah
2. None knows what will happen tomorrow, but Allah
3. None knows when it will rain, but Allah
4. None knows where he will die, but Allah (knows that)
5. And none knows when the Hour will be established, but Allah⁷

¹See also verses (49:18), (11:123), (10:20), (6:59), (31:34)

²Ahmad Rida, al Dawlat al Makkiya, Lahore, p58

³Ahmad Yar, Mawaiz Naimiya, p 192

⁴Ahmad Rida, Khalis al Itiqad, p 38

⁵Iqtidar, Mawaiz Naimiyya pp 364-365

⁶(For more proofs against these lies see verses, (31:34), (13:8-9), (20:15), (7:187), (33:63), (6:2), (43:85))

⁷Transmitted by Bukhaaree, Muslim, Ahmad

THE PROPHET IS PRESENT AT EVERY PLACE AND SEES EVERYTHING

One of the chief beliefs which the Bareilawis harbour is that which is repugnant to reason and tradition, it is that the Prophet (sallAllaahu alayhi wa sallam) is present at every place and sees everything. Bareilawi says, 'There is no place and there is no time in which the Messenger of Allaah is not present'¹ 'The Messenger of Allaah has the power to travel throughout the lands with the spirits of the companions, and many saints have seen him'² 'The saints are able to visit ten thousand cities in a single moment if they please and intend'³ 'The spirit of the Prophet is present in the homes of the people of Islam'⁴

'The messenger of Allaah is looking at every atom from the atoms of the world every moment. He visits the assembly of the recitation of the Qur'aan, recitation on account of his birthday, and recitation of the odes in his praise. Similarly, he attends the funeral procession of virtuous people with his holy body'⁵ 'The righteous men of Allaah see him (i.e. Muhammad sallAllaahu 'alayhi wa sallam) with their own tangible eyes in wakefulness many times'⁶ 'The people with insight see the Messenger of Allaah even in their prayers'⁷ The Bareilawi says, 'Krishna, the unbeliever, used to visit thousands of places in a single moment. This he did despite his unbelief. Why cannot the saints visit numerous places in a single moment?'⁸ Allaah subhanahu wa ta'ala says in the Quran: (interpretation of the meaning is):

“This is of the news of the unseen which We reveal unto you (O Muhammad), neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the Muttaqûn (pious)” [Soorah Hud 11:49]⁹

¹ Ahmad Said al Kazimi, Taskin al Khawatir fi Masalat al Hadir wal Nazir, pg 85

² Jaal Haqq pg 150

³ Al Bareilawi, Malfuzat, pg 113

⁴ Khalis al Itiqad pg 40

⁵ Jaal Haqq pg 155

⁶ Taskin al khawatir

⁷ Ibid pg 86

⁸ Al Fatawa al Ridwiyaa Vol VI p 142

⁹ See also, (28:44-46), (11:49), (12:102))

For more on this topic, see “The Brelwies” by Shaykh Elaahi Zaheer: Translated by Dr. Abdullah, Idara Tarjuman Al Sunnah, 4th Edition, 1986

THE INNOVATED CELEBRATION: THE NIGHT OF ISRA AND MIRA AJ

There is no doubt that the Isra' and Mi'raaj (the Prophet's Night Journey and Ascent into heaven) are two great signs of Allaah which point to the truthfulness of the Messenger Muhammad (sallAllaahu alayhi wa sallam) and the greatness of his status before Allaah. They are also signs of the great power of Allaah and of His exalted position above His creation. Allaah says (interpretation of the meaning):

“Glorified (and Exalted) be He (Allaah) [above all that (evil) they associate with Him] Who took His slave (Muhammad) for a journey by night from Al-Masjid Al-Haram (at Makkah) to Al-Masjid Al-Aqsa (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad) of Our Ayaat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer” [al-Isra' 17:1]

There are Mutawaatir reports from the Messenger of Allaah (sallAllaahu alayhi wa sallam) that he was taken up into the heavens, and their gates were opened for him, until he passed beyond the seventh heaven, where his Lord spoke to him as He willed, and enjoined the five daily prayers upon him. At first Allaah, may He be exalted, enjoined fifty prayers, but our Prophet Muhammad (sallAllaahu alayhi wa sallam) kept going back and asking Him to reduce it, until He made them five, so they are five obligatory prayers but fifty in reward, because each good deed is rewarded tenfold. To Allaah be praise and thanks for all His blessings.

With regard to this night on which the Isra' and Mi'raaj took place, there is nothing in the saheeh Ahadeeth to indicate that it is in Rajab or in any other month. Everything that has been narrated concerning a specific date for these events cannot be proven to have come from the Prophet (sallAllaahu alayhi wa sallam) according to the scholars of hadeeth. Allaah has wise reasons for causing the people to forget it. Even if the date were proven, it would not be permissible for the Muslims to single it out for particular acts of worship, and it is not permissible for them to celebrate it, because the Prophet (sallAllaahu alayhi wa sallam) and his companions radiAllahu'anhum did not celebrate it and they did not single it out in any way. If celebrating it was something that is prescribed in Islam, the Messenger would have told his Ummah about that, either in word or in deed. If any such thing had happened, it would have been well known, and his companions would have transmitted the information to us. They narrated from our Prophet (sallAllaahu alayhi wa sallam) everything that his Ummah needs to know, and they did not neglect any aspect of the religion, rather they were the first ones to do anything good. If celebrating this night had been prescribed in Islam, they would have been the first people to do so. The Prophet (sallAllaahu alayhi wa sallam) was the most sincere of people, and he conveyed the message to the people in full, and he fulfilled the trust. If venerating and celebrating this night were part of the religion of Allaah, then the Prophet (sallAllaahu alayhi wa sallam) would have done that and would not have concealed it. Since no such thing happened, it is known that celebrating it and venerating it, is not part of Islam at all. Allaah has perfected this Ummah's religion for it and has completed His favour upon them, and He condemns those who introduce things into the religion which Allaah has not ordained. Allaah says in His holy Book, in Soorat al-Maa'idah (interpretation of the meaning is):

1. **“This day, I have perfected your religion for you, completed My Favour upon you and have chosen for you Islam as your religion” [al-Maa'idah 5:3]**
2. **“Or have they partners with Allaah (false gods) who have instituted for them a religion which Allaah has not ordained?” [al-Shoora 42:21]**

In the saheeh Ahadeeth it is proven that the Messenger of Allaah (sallAllaahu alayhi wa sallam) warned against bid'ah (innovation) and stated clearly that it is misguidance, so as to show the Ummah how serious the matter is.

In Saheeh Muslim it is narrated that Jaabir radiAllahu'anhu said: The Messenger of Allaah (sallAllaahu alayhi wa sallam) used to say in his khutbah on Friday: **“The best of speech is the Book of Allaah and the best of guidance is the guidance of Muhammad (sallAllaahu alayhi wa sallam). The worst of matters are those which are newly-invented, and every innovation is a going astray.”** Al-Nasaa'i added with a jayyid isnaad: **“and every going astray will be in the Fire.”**

In al-Sunan it is narrated that al-'Irbaad ibn Saariyah radiAllahu'anhu said: The Messenger of Allaah (sallAllaahu alayhi wa sallam) delivered an eloquent speech to us which melted our hearts and caused our eyes to flow with tears. We said: O Messenger of Allaah, it is as if it is a farewell address, so advise us. He said: **“I advise you to fear Allaah, and to listen and obey, even if a slave is appointed over you. Whoever among you lives will see many differences, so I urge you to adhere to my Sunnah and the way of the rightly-guided caliphs who will come after me, and cling firmly to it. Beware of newly-invented matters, for every newly-invented matter is an innovation and every innovation is a going astray.** And there are many Ahadeeth with a similar meaning.

Warnings against innovation have been narrated from the companions of the Messenger of Allaah (sallAllaahu alayhi wa sallam) and from the righteous *salaf* after them, because this is no more than adding things to the religion and instituting a religion that Allaah has not ordained, and it is an imitation of the enemies of Allaah, the Jews and the Christians, in their additions to their religions and introducing into them things that Allaah had not ordained. It also implies that there is something lacking in Islam, and that it is not complete, and it is well known that this leads to great mischief and evil, and goes against the verse in which Allaah says (interpretation of the meaning):

1. **“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion”** [al-Maa'idah 5:3]

It also goes against the Ahadeeth of the Messenger sallAllaahu 'alayhi wa which warns against innovation (bid'ah)!

The evidence is sufficient to convince the seeker of truth that this innovation is wrong, i.e., the innovation of celebrating the night of the Isra' and Mi'raaj, and that it is not part of the religion of Islam at all. ¹

¹bin Baaz / Majmoo fatawaa wa Maqalaat Mutanawwi – Vol. 1 Pg. 188

THE INNOVATED CELEBRATION OF MILAD:

Among the reprehensible innovations that people have invented is the celebration of the birthday of the Prophet (sallAllaahu alayhi wa sallam) in the month of Rabī' al-Awwal. They celebrate this occasion in various ways:

- Some of them simply make it an occasion to gather and read the story of the Mawlid, then they present speeches and *qasidahs* (odes) for this occasion.
- Some of them make food and sweets etc., and offer them to the people present.
- Some of them hold these celebrations in the mosques, and some of them hold them in their houses.
- Some people do not limit themselves to the actions mentioned above; they include in these gatherings unlawful and reprehensible things, such as free mixing of men and women, dancing and singing, or committing actions of shirk such as seeking the help of the Prophet sallAllaahu 'alayhi wa sallam, calling upon him, seeking his support against their enemies and so on.

THE INNOVATED INVENTION OF THE PROPHETS BIRTHDAY

Whatever form it takes and whatever the intentions of those who do this are, there is no doubt whatsoever that it is an invented, unlawful innovation which was introduced after the three best centuries in order to corrupt the religion of the Muslims. The first person to do this after them was the King al-Muzaffar Abū Sa'īd Kawkabūri, the King of Irbil or spelt as Arbil, (is within Iraq, see map below) at the end of the sixth century or the beginning of the seventh century AH, as was mentioned by the historians such as Ibn Khalikān and others. Abū Shāmah said: the first person to do that in Mosul was Shaykh 'Umar ibn Muhammad al-Malā, one of the well-known righteous people. Then the ruler of Irbil and others followed his example.

Al-Hāfidh Ibn Kathīr said:¹ in his biography of Abū Sa'īd Kawkabūri: "He used to observe the Mawlid in Rabī' al-Awwal and hold a huge celebration on that occasion ... some of those who were present at the feast of al-Muzaffar on some occasions of the Mawlid said that he used to offer in the feast five thousand grilled heads of sheep, ten thousand chickens and one hundred thousand large dishes, and thirty trays of sweets ... he would let the *Sufis* sing from Dhuhr until Fajr, and he himself would dance with them."

Ibn Khalikān said:² "When it is the first of Safar they decorate those domes with various kinds of fancy adornments, and in every dome there sits a group of singers and a group of puppeteers and players of musical instruments, and they do not leave any one of those domes without setting up a group (of performers) there.

The people give up work during this period, and they do not work except going around and watching the entertainment. When there are two days to go until the Mawlid, they bring out a large number of camels, cows and sheep, more than can be described, and they accompany them with all the drums, songs and musical instruments that they have, until they bring them to the square... On the night of the Mawlid there are performances of Anaasheeds after Maghrib in the citadel." This is the origin of this celebration on the occasion of the Prophet's birthday. More recently idle entertainment, extravagance, and wasting of money and time have become associated with an innovation for which Allah has not sent down any authority.

What Muslims should do is to revive the Sunnah and put an end to the bid'ah (innovation); they should not do any action until they know the ruling of Allah concerning it.

¹In al-Bidāyah wa'l-Nihāyah (13/137),

²In Wafiyāt al-A'yān (3/274):

Arbil



CELEBRATING THE PROPHETS BIRTHDAY

Celebrating the occasion of the birthday of the Prophet (sallAllaahu 'alayhi wa sallam) is forbidden and is to be rejected for a number of reasons:

1 – It is not part of the Sunnah of the Messenger (sallAllaahu 'alayhi wa sallam) or of the *Khaleefahs* who succeeded him. Since this is the case, then it is a forbidden innovation, because the Prophet (sallAllaahu 'alayhi wa sallam) said: **"I urge you to follow my Sunnah and the way of the rightly-guided Khaleefahs after me; adhere to it and cling to it firmly. Beware of newly-invented things, for every newly-invented thing is an innovation (bid'ah) and every innovation is a going-astray."**¹

Celebrating the Mawlid is an innovation introduced after the three best centuries in order to corrupt the religion of the Muslims. If a person does anything in order to draw closer to Allâh which was not done by the Messenger (sallAllaahu alayhi wa sallam) or enjoined by him, and was not done by the khalifahs who succeeded him, this action implies that he is accusing the Messenger of not explaining the religion to the people, and that he disbelieves in the words of Allâh (interpretation of the meaning is):

- **"This day, I have perfected your religion for you, completed My Favour upon you and have chosen for you Islam as your religion"**} [Soorah Al-Ma'idah 5:3]

Because he is adding something extra and claiming that it is a part of the religion, but the Messenger sallAllaahu 'alayhi wa sallam did not bring this.

2 – Celebrating the birthday of the Prophet (sallAllaahu 'alayhi wa sallam) is an imitation of the Christians, because they celebrate the birth of the Messiah alayhi salaam. Imitating them is extremely unlawful. The hadeeth tells us that it is forbidden to imitate the disbelievers, and we are commanded to differ from them. The Prophet (sallAllaahu alayhi wa sallam) said: **"Whoever imitates a people is one of them."**² And he said, **"Be different from the Mushrikin (Idol worshippers)"**³ – Especially with regard to things that are the symbols or rituals of their religion.

3 – Besides being *bid'ah* and an imitation of the Christians, both of which are unlawful, celebrating the birthday of the Prophet sallAllaahu 'alayhi wa sallam is also a means that leads to exaggeration and excess in venerating him, which even goes as far as calling upon him (making supplication to him) and seeking his help, instead of calling upon Allah, as happens now among many of those who observe the *bid'ah* of the Mawlid, when they call upon the Messenger instead of Allâh, and ask him for support, and sing *qasidahs* (odes) of shirk praising him, like *Qasidat al-Burdah* etc.

¹Narrated by Ahmad, 4/126; at-Tirmidhî no. 2676

²Narrated by Ahmad, 2/50; Abû Dâwûd, 4/314

³Narrated by Muslim, 1/222, no. 259

The Brelwies and Ahmad Riza Khan

The Prophet (sallAllaahu 'alayhi wa sallam) forbade going to extremes in praising him, as he said: **"Do not extol as the Christians extolled the son of Maryam, for I am just His slave, so say, the slave of Allâh and His Messenger."**¹ i.e., do not exaggerate in praising me as the Christians exaggerated in praising the Messiah and venerated him until they worshipped him instead of Allâh. Allâh forbade them to do that when he said (interpretation of the meaning is):

{**"O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah 'Iesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Rûh) created by Him"**} [Soorah An-Nisa 4:171]

And He (sallAllaahu alayhi wa sallam) forbade us to exaggerate concerning him lest the same thing happen to us as happened to them, so he said: **'Beware of exaggeration, for those who came before you were destroyed because of exaggeration.'**²

¹Narrated by al-Bukhârî, 4/142, no. 3445; al-Fath, 6/551

²Narrated by an-Nasâ'î, 5/268; classed as sahih by al-Albânî in Sahîh Sunan al-Nasâ'î, no. 2863
See Shaykh Sâlih ibn Fawzân al-Fawzân Member of the Committee of Senior Scholars, Saudi Arabia *Huqûq an-Nabî bayna al-Ijlâl wa'l-Ikhlâl*, pg. 139

SOME OF THE BRELWIES EARLY SCHOLARS

- Mustafa Raza Khan ¹
- Hamid Raza Khan ²
- Fazl-e-Haq Khairabadi ³
- Abdul Aleem Siddiqi ⁴
- Syed Abdullah Shah Naqshbandi ⁵
- Shah Ahmad Noorani Siddiqi ⁶ — Jamiat Ulema-e-Pakistan and World Islamic Mission
- Abdul Wahab Siddiqi ⁷ — United Kingdom
- Muhammad Karam Shah al-Azhari ⁸
- Arshadul Qaudri ⁹ -Jamia Hazrat Nizamuddin Auliya
- Sarfraz Ahmed Naeemi ¹⁰ – Lahore

¹**Maulana Mustapha Raza Khan**, commonly known among the Barelvi Muslims of the Indian sub-continent as "Mufti-e-Azam Hind" was born in Bareilly (India) in 1892. Also his father is, Ahmed Raza Khan (1856 - 1921), and grandfather, Moulana Naqi Ali Khan (d. 1880).

<http://www.sunnirazvi.org/masters/masters/mustapha.htm>

² **Hamid Raza Khan Qaaderi**: was a Barelvi scholar and mystic of the Barelvi movement. Qaaderi was born in 1875 (Rabi' al-awwal 1292 Hijri), in the city of Bareilly, India.

<http://www.taajushshariah.com/familyhistory/hujjatulislam.html>

³**Maulana Fazl-e-Haq Khairabadi** (1797–1861) was one of the main figures of the Indian Rebellion of 1857. He was a philosopher, a poet, and a brelvi religious scholar.

<http://ier.sagepub.com/cgi/content/abstract/43/1/77>

⁴**Maulana Shah Muhammad Abdul Aleem Siddique** was born, on 3rd of April 1892 CE-1310 AH, in Meerut, India.

<http://www.wimmauritius.org/manoorani.html>

⁵**Abul Hasanat Sayyid Abdullah Shah Naqshbandi Qadiri** was popularly known as Hadrat Abdullah Shah Sahib was of the Saint scholars among the masses of South India, particularly Hyderabad. More info here:

<http://ziaislamic.com/English/default.php>

⁶**Mawlana Shah Ahmad Noorani al-Siddiqi** was the spiritual head of the Qadiri and Chishti Sufi orders and was born in Meerut, India. <http://www.wimnet.org/msan.htm>

⁷**Hazrat Pir Muhammad Abdul Wahab Siddiqi** was born in Lahore, Pakistan (1942-1994) was a Barelvi Muslim religious scholar and Sufi Master. He founded or co-founded a number of Barelvi Institutions in the UK and established the Hijazi Sufi Order. The *Sufis of Britain* by Ron Geaves, Cardiff Academic Press, 1999 ISBN 978-1899025077

⁸**Hazrat Mawlana Muhammad Karam Shah al-Azhari** (1918-1998) was a Spiritual Master of tariqa Chistiyya and an Brelvi scholar from Pakistan who served as a Judge at the Federal Shariat Court of Pakistan and Shariat Appellate Bench of the Supreme Court of Pakistan. <http://www.zia-ul-ummat.com/>

⁹**Arshadul Qadri** was born on 5 March, 1925 in Syed Pura District Balia of eastern Uttar Pradesh. His father, Abdul Latif was a noted graduate from Darul Uloom Hanafia, Jaunpur.

<http://www.milligazette.com/Archives/01062002/0106200226.htm>

¹⁰**Sarfraz Ahmed Naeemi**, (February 16, 1948 - 12 June, 2009) was killed while leading an anti-Taliban campaign. He was a Barelvi cleric from Pakistan who was killed in a suicide bomb in Lahore, Pakistan on June the 12th of 2009.

http://dailytimes.com.pk/default.asp?page=2009\06\13\story_13-6-2009_pg13_2

SOME OF THE BRELWIES PRESENT DAY SCHOLARS

- Muhammad Akhtar Raza Khan,¹ Grand Mufti of India Aal e-Gaus - India
- Muhammad Imdad Hussain Pirzada,²
- Ilyas Attar Qadri,³ Dawat-e-Islami
- Tahir ul Qadri,⁴ founder of Minhaj ul-Quran International
- Turab-Ul-Haq Qadri⁵
- Ameen Mian Qaudri,⁶ Barkatiya Silsila
- Ahmad Saeed Kazmi⁷
- Aboo backer Ahmad⁸, All India Sunni Jamiatul Ulma, Kerala
- Mukarram Ahmad⁹ Fatehpuri Masjid Delhi,

¹**Akhtar Raza** is a Brelvi jurist, and currently Mufti of India. Raza was born on 23 November, 1943 (24 of Dhu al-Qi'dah 1362 Hijri), in the district of Saudagran in the city of Bareilly Shareef, India Ref: Beeswee'n Sadi Me Ulama-e-Ahlesunnat ki Adabi Aur Deeni Khidmaat Page 510. See also: <http://www.taajushshariah.com/lifehistorycontents.html>

²**Muhammad Imdad Hussain Pirzada**, was born in 1946 in Jhang, Pakistan. He is a shaykh in the Chishti Nizami Sufi Order. <http://www.mihpirzada.com/>

³**Maulana Muhammed Ilyas Attar Qadri** was born in 1369 A.H. (1950 A.D.) in Karachi, Pakistan. His forefathers lived in the village of Kutyana in Junagarh, India. His parents migrated to Pakistan, after Pakistan's independence from the British rule. They initially lived in Hyderabad, Sindh province, Pakistan but later moved to Karachi. His father Abdur-Rahmān was a disciple [Murīd] in the Qādirīyyah Sufi Order. Ref: *Tazkira e Ameer AhleSunnat* and *Ibtidayi Halaat*.

⁴**Muhammad Tahir ul-Qadri** (born February 19, 1951) is a Barelvi Scholar from Pakistan. Tahir ul Qadri is the founding leader of Minhaj ul-Qur'an International, a worldwide organisation whose stated aim is the establishment of unity (upon brelvism) and understanding between communities. <http://www.islamicresearcher.com/shaykh-ul-islam>

⁵**Syed Shah Turab-ul-Haq Qadri** is a scholar of the Barelvi school. Qadri was born in Hyderabad, India, and his family moved to Pakistan following the Partition of India. www.alahazrat.net www.rehmani.net

⁶**Ameen Mian Qaudri** is the present caretaker of the Khankah-e-Marehra Sharif of Barkatiya Silsila. Qaudri is the son of the Sufi Ahsanul'ulema the sufi of Marehra town in western Uttar Pradesh, India. <http://www.aulia-e-hind.com/dargah/Marehra.htm>

⁷**Hazrat Allama Syed Ahmed Saeed Kazmi** was born at Mohalla Katkoi, Amroha (India) on Thursday, 13 March, 1913 (04 Rabi-us-Sani 1331 Hijri). Ahmad Saeed Kazmi is a Barelvi scholar and Sufi of international fame, living in Multan. <http://www.alahazrat.net/home.html>

⁸**Aboo bakacker bin Ahmed** is the General Secretary of the All India Sunni Jum Iyyathul Barelvi Ulema. He is a highly influential person among the Barelvi/Sunnis of the Kerala. <http://www.sheikhaboobacker.com/>

⁹**Mufti Mukarram Ahmed**, is an Indian Barelvi, Muslim, religious and literary scholar. Maulana Mukarram Ahmed is Imam of the grand royal mosque at Fatehpuri, Delhi India. He subscribes to Sunni Barelvi ideology. He is well versed in Arabic and Urdu languages and represents Barelvi Muslims on issues such as moon sighting and Eid celebration. The Moon Sighting committee of Fateh Puri Masjid is most reputed in India and is recognized and followed by the majority of Barelvi/Sunnis. <http://www.almazhar.com/index.php>

CONCLUSION

TO SUMMARIZE THE BARELVI-SUFI ISLAM: IT IS BASED UPON THE FOLLOWING FACTS:

- Calling upon and invoking Muhammad (sallAllaahu alayhi wa sallam)
- Calling upon and invoking Ali ibn Talib radiAllahu'anhu (This is interlinked with the Shia beliefs)
- Calling upon and invoking Shaykh Abdul Qadir Jilani (rahimahullah)
- Calling upon and invoking the dead Saints
- Comparing Allah's power and authority to that of Prophet Muhammad (sallAllaahu alayhi wa sallam)
- Tomb worship
- Saint worship
- Decoration of the Mosques' and Graves on special events
- Superstitious beliefs
- Religious innovation in many different forms
- Hinduism culture interlinked with celebrations, weddings and other festivals
- Extreme Blind following
- Extreme dhiker sessions until one faints and loses conscious
- Excessive praise of the creation and going beyond the limits set by Allah

The above leads to minor and is to be major Shirk - Joining partners with Allah that is totally forbidden. We seek Allah's protection.

IT'S FOUNDER, SUPPORTERS AND BIRTH PLACE

- Ahmad Riza Khan
- Mustafa Riza Khan (Ahmad Riza son)
- His disciples: Amjad Ali, Na'im al-Din Muradabadi and others
- Hypocrites
- The Hindus –journalist, thinkers and so-called intellectuals
- The British Raj
- This sect was born and was created in the city of Bareilly, Uttar Pradesh, India. Approx 150 years ago

STATED POLICY AND AIM

- To destroy the pure Islam and to weaken the Muslims
- To abolish Jihad against the invading forces (the British)
- Hatred to those who adhere purely to the Quran and Sunnah
- Helping the British Raj in taking full control of India
- To paint an unjust image against the Saudis
- Calling and giving false nick names to anyone who treads upon a Path of the Qur'an and Sunnah a "Wahhabi" even though the one who is "Wahhabi" is attributed to is called 'Muhammad' and not "Wahhab". Had they called him "Muhammadi" their argument would have been void, as it is attributed to the Prophet (sallAllaahu alayhi wa sallam) and his call.

Those who adhere to this sect are many, India Today estimates that the majority of Muslims in India adhere to the Barelvi movement, and The Times (London) writes that a majority of Muslims in the United Kingdom adhere to the movement as well. Similarly, the conservative think tank The Heritage Foundation gives such estimates for the majority of Muslims in Pakistan. See: Ww4report.com.

Unfortunately, most Muslims are Ignorant of the correct interpretation of Islam; it is a duty to clarify its linguistic meaning and the foundation that Islam was built upon. The accurate meaning of Islam is to **“Submit to Allah alone upon His Oneness, Fulfilling His commandments, Keeping away from shirk (setting up rivals to Allah) and the people of shirk (and those people who commit the Shirk)”** and that’s the correct understanding of its meaning¹

The statement of Allah azza wa jal: (with the interpretation of the meaning):

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ
Soorah al-Imraan 3:85

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.

Allah rebukes those who prefer a religion other than the true religion that He sent His Messengers and books with, which is the worship of Allah Alone without partners.

And He azza wa jal says:

فَلَنْ مِنْ رَبِّ السَّمَوَاتِ وَالْأَرْضِ قُلِّ اللَّهُ قُلِّ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَخْلُقُونَ لِنَفْسِهِمْ نَفْعًا وَلَا ضَرًّا
Soorah al-Ra'd 13:15

Say (O Muhammad): **“Who is the Lord of the heavens and the earth?”** Say: **“(It is) Allāh.”** Say: **“Have you then taken (for worship) Auliyâ’ (protectors, etc.) other than Him, such as have no power either for benefit or for harm to themselves?”**

And

وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَفْقَهُمْ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذَكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ
Soorah Yunus 10: 71

And recite to them the news of Noah. When he said to his people **“O my people, if my stay (with you), and my reminding (you) of the Ayat of Allah is hard on you, then I put my trust in Allah.**

Meaning, if you find that it is too much of an offence that I should live among you and preach to you the revelation of Allah and His signs and proofs, and then I do not care what you think, and I will not stop inviting you.

When Allah sent Adam down on to earth they used to worship Allah alone for ten generations till Satan fooled them by worshipping others along with Allah. Then Allah sent Noah to correct their worship, and to bring them back to the true guidance.

¹Al-Qulu Mufeed fee Adillatit-Tawheed. The statement of Allah azza wa jal: (interpretation of the meaning is):

{“Truly, the religion with Allāh is Islām.”} [Soorah Aali Imran 3:19]

{“I have chosen for you Islām as your religion”} [SoorahAl-Ma'idah 5:3]

{“And die not except in a state of Islām (as Muslims) with complete submission to Allāh.”} [Soorah Aali Imran 3:102]

{“Do they seek other than the religion of Allāh (the true Islāmīc Monotheism worshipping none but Allāh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.”}

[Soorah Aali Imran 3:83]

It has been authentically narrated that he (sallAllaahu alayhi wa sallam) sent Mu'adh Ibn jabal radiAllaah anhu to Yemen saying **'Indeed you are going to the people of the book, so let the first thing that you invite them to is the Tawheed (Oneness) of Allah'** (Bukhari 1/13) and these are some of its proofs for its meaning, which is to uphold Tawheed.

سَأَلْتُمْ مِّنْ أَجْرٍ

Then no reward have I asked of you? I have not asked you anything for my advice.

إِنَّ أَجْرِي إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

My reward is only from Allah. And I have been commanded to be of the Muslims

Meaning: I submit to Islam. Islam is the religion of all of the Prophets from the first to the last. Their laws and their rules may be different types but the religion is the same. Allah says

إِنْ تَوَلَّوْا فَاَعْلَمُ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ
Soorah al-Ma'idah 5:48

To each among you, we have prescribed a law and clear way

Ibn Abbas said: **"A way and a Sunnah."** [At-Tabari 10:388] Here Noah is saying: **And I have been commanded to be of the Muslims 10:72**

Allah the Most High has promised the Prophets and the Believers the reward of victory in this world against their opponents and the highest reward in paradise in the Hereafter. And He Subhana wata'ala said regarding Yusuf alayhi wa sallam:

رَبِّ فَذَعَانِي مِنَ الْمَلِكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحَقْنِي
بِالصَّالِحِينَ
Soorah Yusuf 12:101

"My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams; the (only) creator of the heavens and the earth cause me to die as a Muslim and join me with the righteous.

Meaning Yusuf was begging Allah the Most Merciful to die as a Muslim and to join Him with the righteous in the Hereafter. And

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبْتَهُ لُجَّةً وَكَشَفْتُ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّنْ قَوَارِيرٍ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي
وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ
Soorah an-Naml 27:44

She said (Bilqis) "My Lord! Verily, I have wronged myself, and I submit (in Islam), together with Sulayman, to Allah, the Lord of the Alamin (Mankind, jinns and all that exist)."

Meaning, by her previous disbelief and shirk and by the fact she and her people had worshipped the sun instead of Allah that we submit following the religion of Sulayman, worshipping Allah alone with no partner or associate, who created everything and measured it exactly according to its due measurements.

And Allah mentioned what Musa alayhi wa sallam said:

وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنتُمْ ءَامَنتم بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ
Soorah Yunus 10: 84

And Moses said “O my people! If you have believed in Allah, then put your trust in Him if you are Muslims (those who submit to Allah’s will)

Allah says in another Ayah:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ
Soorah az-Zumar 39:36

Is not Allah sufficient for His servants?

The two magicians at the time of Musa submitted to the will of Allah when the truth was manifested to them.

Allah says:

فَأَلْفَى السَّحْرَةَ سَجْدًا قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ
Soorah Ta-Ha 20: 70

So the Magicians fell down prostrate. They said: “We believe in the Lord of Aaron and Moses.”

And in another Ayah Allah says:

فَأَلْفَى السَّحْرَةَ سَلْجِدِينَ (٤٦) قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ (٤٧)
Soorah al-Shurah 26: 46.47]

And the sorcerer’s fell down prostrate. Saying “We believe in the Lord of the Alamin” (mankind, jinns and all that exists).

And in Soorah al-Shurah Ayah 49-51 Allah says:

قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السَّحْرَ فَلَسَوْفَ نَعْلَمُونَ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خِلْفٍ وَأَلْصَقَنَّاكُمْ
أَجْمَعِينَ (٤٩) قَالُوا لَا صَبِيرًا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ (٥٠) إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا أَن كُنَّا أَوَّلَ الْمُؤْمِنِينَ

He said: (Fir awn) “You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily you shall come to know. Verily, I will cut off your hands and feet on opposite sides, and I will crucify you all. They said: “No harm! Surely, to our Lord we are to return. “Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers.

Allah mentioned what Isa bin Maryam (may Allah be pleased with them both) said:

فَلَمَّا أَحَسَّ عَيْسَىٰ مِنْهُمْ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ
Soorah Al-Imran: 3: 52

Then when Jesus came to know of their disbelief, he said: “Who will be my helpers in Allah’s cause?” The (Al-Hawariyyun) disciples said, “We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)

Meaning, Isa (Jesus) felt that they were adamant in disbelief and continuing in misguidance. He said to them **[Who will be my helpers in Allah’s cause?]** Meaning who would help me convey the message of Allah.

The above numerous verses mentioned clearly show the Messengers relied surely on Allah in fear, need and in assistance. The Prophets had awe of Allah Azza wa Jal and only trusted and called upon Him without directing any form of worship to other than Him Alone. This is different from the likes of the Mystic Sufis, Peers and so-called Awliyas of Allah who are directing their followers and referring there *mureeds* to dead saints and tombs in times of calamities and needs. So how could it be the best and most perfect (Prophets) invoked Allah directly and we are being directed to the dead and tombs by the *Molvies* and ignorant ones???

Finally, some Ahadeeth forbidding building Masaajids on Graves and Decorating them:

'A'isha reported: Umm Habiba and Umm Salama made a mention before the Messenger of Allah (sallAllaahu alayhi wa sallam) of a church which they had seen in Abyssinia and which had pictures in it. The Messenger of Allah (sallAllaahu alayhi wa sallam) said: **“When a pious person amongst them (among the religious groups) dies they build a place of worship on his grave, and then decorate it with such pictures. They would be the worst of creatures on the Day of judgment in the sight of Allah.”** (Sahih Muslim, Book 004, Number 1076)

'A'isha reported: The Messenger of Allah (sallAllaahu alayhi wa sallam) said during his illness from which he never recovered: **“Allah cursed the Jews and the Christians that they took the graves of their prophets as mosques.”** She ('A'isha) reported: Had it not been so, his (Prophet's) grave would have been in an open place, but it could not be due to the fear that it may not be taken as a mosque. (Sahih Muslim, Book 004, Number 1079)

Abu Huraira reported: The Messenger of Allah (sallAllaahu alayhi wa sallam) said: **“Let Allah destroy the Jews for they have taken the graves of their Prophets as places of worship.”** (Sahih Muslim, Book 004, Number 1080)

Abu Huraira reported: The Messenger of Allah (sallAllaahu alayhi wa sallam) said: **“Let there be curse of Allah upon the Jews and the Christians for they have taken the graves of their apostles as places of worship.”** (Sahih Muslim, Book 004, Number 1081)

'A'isha and Abdullah reported: As the Messenger of Allah (sallAllaahu alayhi wa sallam) was about to breathe his last, he drew his sheet upon his face and when he felt uneasy, he uncovered his face and said in that very state: **“Let there be curse upon the Jews and the Christians that they have taken the graves of their apostles as places of worship.”** He in fact warned (his men) against what they (the Jews and the Christians) did. (Sahih Muslim, Book 004, Number 1082)

Jundub reported: I heard from the Apostle of Allah (sallAllaahu alayhi wa sallam) five days before his death and he said: I stand acquitted before Allah that I took any one of you as a friend, for Allah has taken me as His friend, as he took Ibrahim as His friend. Had I taken any one of my Ummah as a friend, I would have taken Abu Bakr as a friend. **“Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that.”** (Sahih Muslim, Book 004, Number 1083)

Commandment in regard to the leveling of the Graves:

Thumama b. Shafayy reported: When we were with Fadala b. 'Ubaid in the country of the Romans at a place (known as) Rudis, a friend of ours died. Fadala b. 'Ubaid ordered to prepare a grave for him and then it was levelled; and then he said: **“I heard the Messenger of Allah (sallAllaahu alayhi wa sallam) commanding (us) to level the grave.”** (Sahih Muslim, Book 004, Number 2114)

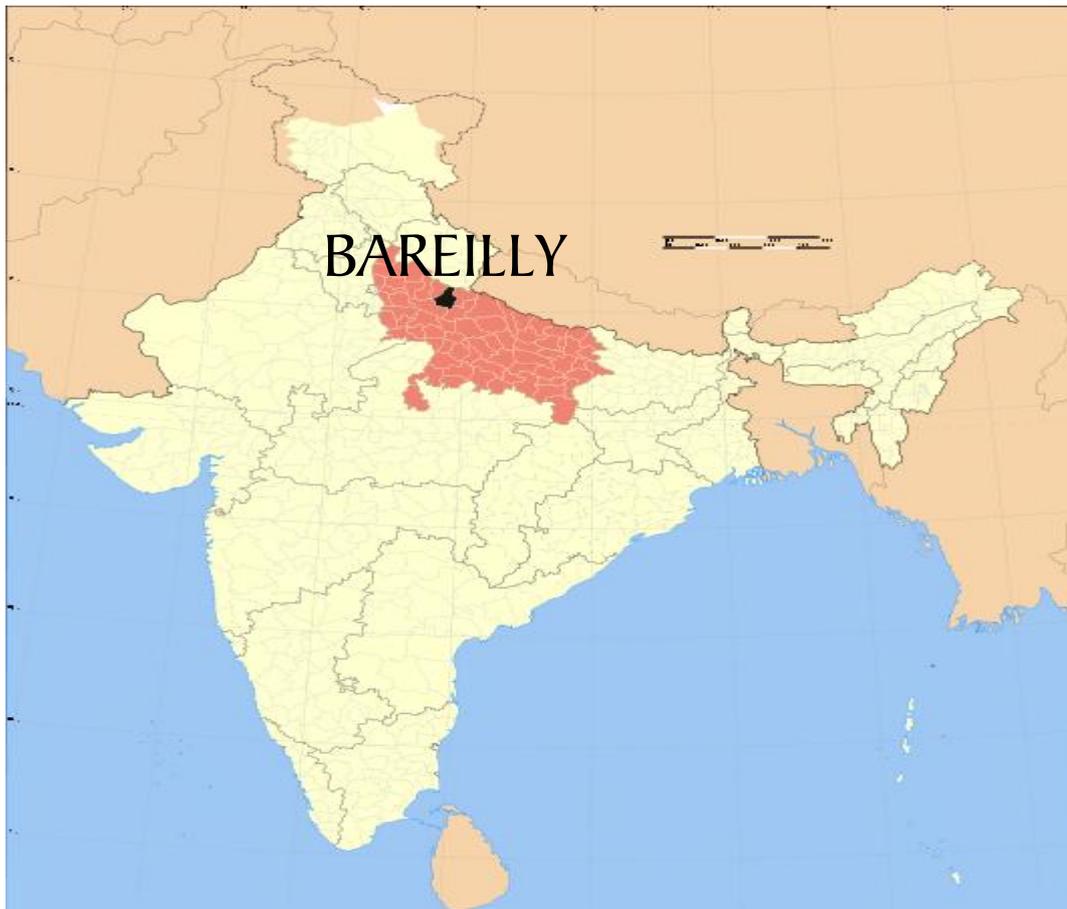
Abu'l-Hayyaj al-Asadi said that 'Ali (b. Abu Talib) said to him: Should I not send you on the same mission as Allah's Messenger (sallAllaahu alayhi wa sallam) sent me? **“Do not leave an image without obliterating it, or a high grave without levelling it.”** This hadith has been reported by Habib with the same chain of transmitters and he said: (Do not leave) a picture without obliterating it. (Sahih Muslim, Book 004, Number 2115)

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance

THE BRELWIE MOVEMENT

Brelwiyah is a movement of “Sunni Islam” originating in the Indian subcontinent. The Brelwie movement was started in 1880 to promote South Asia's distinctive Islamic practices, which are deeply influenced by Sufism.²

The movement in British India was greatly shaped by the writings and teachings of Ahmad Riza Khan³ (1856-1921), thus, the movement takes its name from Khan's home city of Bareilly, Uttar Pradesh **INDIA**. Below is the map of Bareilly in Uttar Pradesh.



This treatise is aimed to the general layman from the Indo-Pak community as most of them adhere or are influenced by the Brelwies teachings! It is obligatory in referencing back to the two sources - the Qur'aan and Sunnah if one is able for its pure guidance and not merely relying on blind following the *Molvies* and *Imams* of their local community. It is important to learn from the scholars of Ahlus-Sunnah, the scholars of sound and correct beliefs - just as Muhammad Ibn Sireen (died 110H) said: **“Indeed this knowledge is Religion, so look and investigate from whom you take your religion”** Reported by Muslim in his Muqaddimah to his Saheeh (1/14)