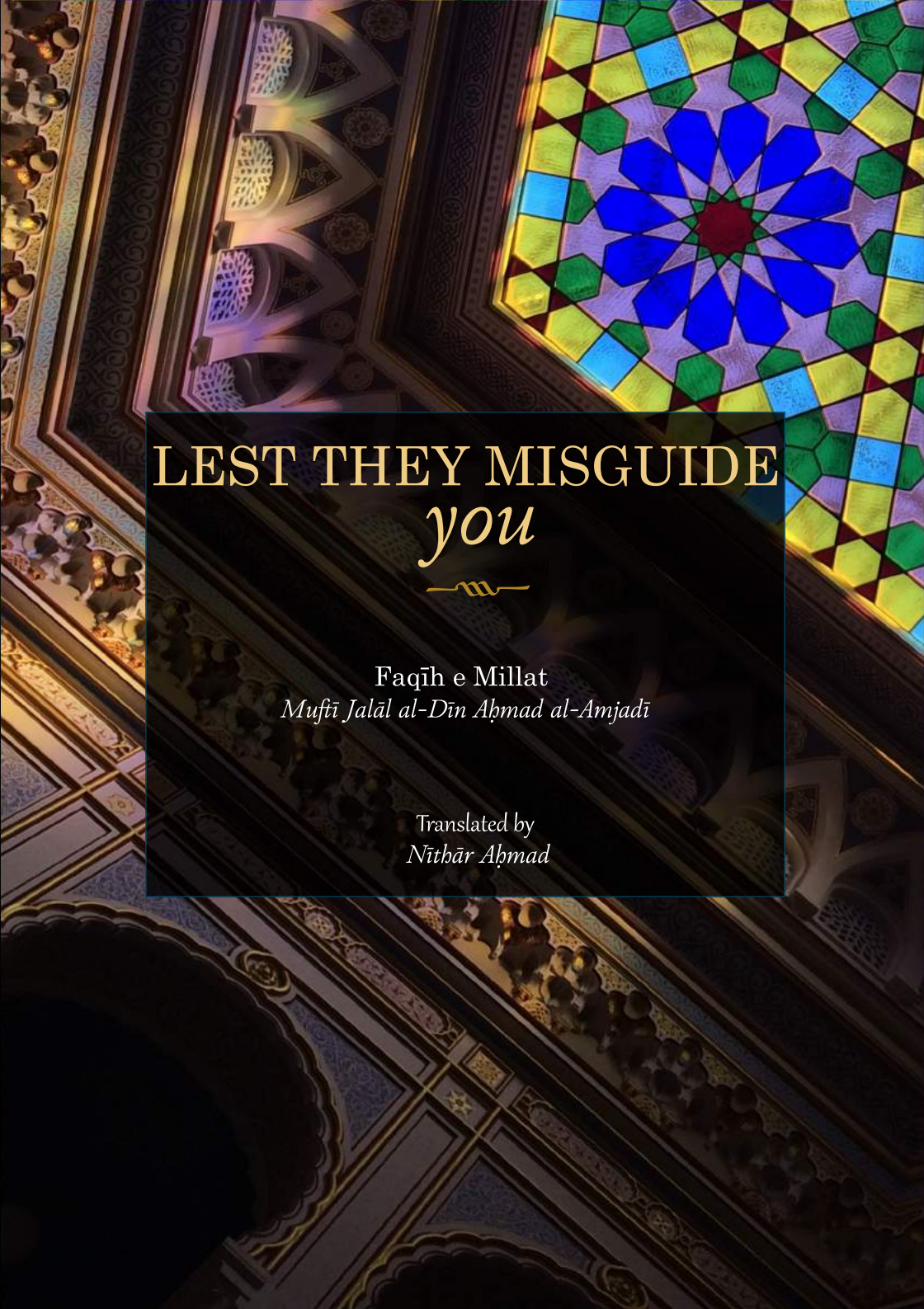

LEST THEY MISGUIDE *you*

Faqīh e Millat

Muftī Jalāl al-Dīn Aḥmad al-Amjadī

Translated by

Nīthār Aḥmad

Lest They Misguide You

Relationships with Heretics

Faqīh al-Millah
Muftī Jalāl al-Dīn Aḥmad al-Amjadī
رحمہ اللہ

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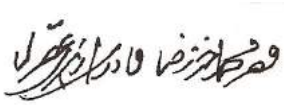
Endorsement

Al-Muftī al-Aʿẓam bi al-Hind Tāj al-Sharīʿah Sayyidī Muftī Muḥammad Akhtar Riḍā Khān al-Qādirī al-Azharī

Bismillāh! May peace and benedictions be upon our master Muḥammad ﷺ, upon his kin and his noble Companions.

It is of immense pleasure to find out that Nithār Aḥmad (Bolton, UK), with the help and assistance of TheSunniWay team and its scholars, has translated a book of ʿAllāmah Jalāl al-Dīn al-Amjadī رحمه الله called *Budmadhhabon Sey Rishtey* into English.

I have heard a few passages from this translation and found it to be very beneficial for the English readers. May Allāh ﷻ and His Beloved Prophet ﷺ bless this work with acceptance, bless the translator with great reward, and enable TheSunniWay and its team to continue its work for the propagation of the Maslak of Aʿlā Ḥaḍrat.



About The Author

Muftī Jalāl al-Dīn Aḥmad al-Amjadī was born in 1352 H.[1] (c. 1933) in Ojhaganj, India. He is from among the eminent and well-respected scholars of the Ahl al-Sunnah and is more famously known by his epithet of Faqīh al-Millah (Jurist of the Nation).

He completed the reading of the Qur'ān at the age of seven and the memorisation at the age of 10 under his father's teacher, Mawlānā Muḥammad Zakariyyā. He studied the introductory books of Persian under Mawlānā ʿAbd al-Ra'ūf and the rest of the Persian books along with the preliminary Arabic books under Mawlānā ʿAbd al-Bārī. His main teacher, under whom he completed the remaining books of Dars al-Niẓāmī, was ʿAllāmah Arshad al-Qādirī رحمه الله (d. 1423/2002).

During the initial stages of his studies, he underwent many troubles and hardships, which he endured in order to complete his studies. Firstly, his parents' house was burgled twice, with the burglars taking everything including even the utensils. Thereafter, his elder brother, Niẓām al-Dīn, passed away, and shortly afterwards his father was struck by lightning, leaving him close to disabled and unable to work.

In order to provide for himself and his parents, Faqīh al-Millah had to balance his studies with work whereby he would work for some hours during the day and study for the rest. He eventually travelled to Nagpur, where he worked throughout the day until Maghrib, and thereafter until midnight each day, he would attend

[1] According to the biography found in *Fātāwā Fayḍ al-Rasūl*, vol. 1 and autobiography found in *Khuṭbāt e Muḥarram*.

the classes of ʿAllāmah Arshad al-Qādirī in Madrasah Shams al-ʿUlūm (Nagpur) with 11 other classmates. He graduated as an *ʿālim* (religious scholar) on 24 Shaʿbān 1371 H. (19 May 1952).

After graduating as an *ʿālim* and *muftī*, Faqīh al-Millah taught in numerous institutes until the establishment of Dār al-ʿUlūm Fayḍ al-Rasūl by Ṣūfī Sayyid Muḥammad Yār ʿAlī, wherein he, upon the behest of Ṣūfī Ṣāḥib, remained as a teacher for 30 years. Most, if not all graduates of Dār al-ʿUlūm Fayḍ al-Rasūl are students of Faqīh al-Millah.

He pledged his *Bayʿah* (spiritual allegiance) on the hands of the *Khalīfah* (successor and representative) of Aʿlā Ḥaḍrat, the author of Bahār e Sharīʿat, Ṣadr al-Sharīʿah Muftī Amjad ʿAlī al-Aʿẓamī, in 1367 H. (1948).

During his time as a teacher, Faqīh al-Millah also issued *fatāwā* (edicts) and wrote numerous books on various topics. He wrote his first *fatwā* at the age of 24 and continued to write *fatāwā* for 25 years. His *fatāwā* collection, Fatāwā Fayḍ al-Rasūl was first published in 1991; with volume one containing 1012 *fatāwā*.[2] Volume two was published shortly afterwards in 1993.

[2] Of which 83 belong to other teachers at Dār al-ʿUlūm Fayḍ al-Rasūl.

The following are some of his works:

1. *Fatāwā Fayḍ al-Rasūl,* in two volumes: a compilation of *fatāwā* issued mainly by Faqīh al-Millah from the year 1377 H. (1957) to 1403 H. (1983) while teaching in Dār al-ʿUlūm Fayḍ al-Rasūl. This collection was published during Faqīh al-Millah's life.

2. *Fatāwā Faqīh e Millat,* in two volumes: a compilation of *fatāwā* issued from Markaz e Tarbiyat e Iftā', a department for issuing edicts and training aspiring *muftīs* established by Faqīh al-Millah in Dār al-ʿUlūm Amjadiyah Ahl e Sunnat Arshad al-ʿUlūm. The *fatāwā* therein are either written by Faqīh al-Millah himself or issued by students and verified by Faqīh al-Millah.

3. *Anwār al-Ḥadīth*: covering 113 different topics, with a total of 554 A*ḥādīth* (Prophetic traditions) and 474 rulings mentioned therein.

4. ʿ*Ajā'ib al-Fiqh*, also known as *Fiqhī Pehliyā*: containing 523 astutely phrased and thought-provoking questions and their possible answers, for improving one's understanding of *fiqh* (Islamic jurisprudence).

5. *Khuṭbāt e Muḥarram*: an authentic account of the Battle of Karbalā. It also includes chapters on the excellence of the four righteous *Khalifahs* and the Ahl al-Bayt (the family of the Messenger ﷺ).

6. *Anwār e Sharīʿat*: covering 77 topics related to matters faced by Muslims daily, such as basic matters of creed, cleanliness, *Ṣalāh*, *Ṣawm* (fasting), *Zakāh* and other similar matters.

7. *Tāʿẓīm e Nabī* ﷺ: a small treatise on the importance of respecting and revering the Messenger of Allāh ﷺ, adducing narrations and statements of pious predecessors to support this obligation.

8. *Ḥajj wa Ziyārat*: written in 1392 H. while Faqīh al-Millah was on *Ḥajj* (major pilgrimage). It covers rulings about *Ḥajj*, *ʿUmrah* (minor pilgrimage) and visiting the Messenger of Allāh ﷺ. It serves as a resourceful handbook for those travelling to the Holy Lands.

9. *Maʿārif al-Qur'ān*: a compilation of selected verses of the Qur'ān with commentary.

10. *ʿIlm aur ʿUlamā'*: on the excellence of knowledge, scholars and students of knowledge; expounded in light of the Qur'ān, *Ḥadīth* and sayings of the righteous.

11. *Badmadhhabon sey Rishtey*: a confutation of the despicable practice of mingling and associating with heretics and apostates.

12. *Buzurgo key ʿAqīdey*: a comprehensive book on the creed of the Ahl al-Sunnah proven with anecdotes and statements of the pious predecessors, particularly those who deviants also revere.

13. *Muḥaqqiqānah Fayṣlah*: containing proofs for eight commonly disputed matters and practices:

    i. *Bidʿah* (innovation)
    ii. *Ṣālāt* and *Salām* (salutations)
    iii. Kissing the thumbs upon hearing the name of the Messenger of Allāh ﷺ
    iv. *Niyāz*
    v. Remaining seated during the *Iqāmah*
    vi. The place from where the *Adhān* (call to *Ṣālāh*) should be called
    vii. Kissing the hands and feet of righteous scholars
    viii. *Īṣāl e Thawāb* and *Fatiḥah* (sending rewards to the deceased).

14. *Sayyid al-Awliyā'*: a biography of Sayyid Aḥmad Kabīr al-Rifāʿī ﷺ, covering his superiority, his inspirational dicta and his awe-inspiring *karāmāt* (miracles).

Faqīh al-Millah passed away at the age of 69 on 3 Jumād al-Thānī 1421 H. (23 August 2001). May Allāh ﷻ have mercy on him and reward him for his services to Islām.

Dedication

In the name of all of the Muslims who truly love Allāh ﷻ and His Messenger ﷺ and the Ṣaḥābah (companions) and the Pious ؓ, and refrain from marrying their enemies: heretics and apostates.

Jalāl al-Dīn Aḥmad al-Amjadī

الحمد لله رب العالمين والصلوة والسلام على رحمة للعالمين وعلى آله واصحابه
ومن تبعهم باحسان الى يوم الدين اما بعد

Sayyidunā Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said:

إن مَرِضُوا فَلَا تَعُودُوهُم وَإن مَاتُوا فَلَا تَشهَدُوهُم وَإن لَّقِيتُمُوهُم فَلَا تُسَلِّمُوا عَلَيهِم وَلَا تُجَالِسُوهُم
وَلَا تُشَارِبُوهُم وَلَا تُؤَاكِلُوهُم وَلَا تُنَاكِحُوهُم وَلَا تُصَلُّوا عَلَيهِم وَلَا تُصَلُّوا مَعَهُم

If they [heretics] fall ill, do not visit them, and if they die, do not join their funeral, and if you pass them, do not greet them, and do not sit with them and do not drink with them and do not eat with them and do not marry them and do not perform [*Janāzah*] *Ṣalāh* upon them and do not perform *Ṣalāh* with them.[3]

In another *Ḥadīth*, the Messenger of Allāh ﷺ has stated:

اِيَّاكُم وَاِيَّاهُم لَا يُضِلُّونَكُم وَلَا يُفتِنُونَكُم

Stay away from them and keep them away from yourselves, lest they misguide you, lest they throw you in *fitnah* (dissension).[4]

Some members of the Sunnī public seem to be ignorant of the warnings in the Qur'ān and the Sunnah (Prophetic traditions)

[3] Ṣaḥīḥ Muslim; Abū Dawūd from Sayyidunā Ibn ʿUmar; Ibn Mājah from Sayyidunā Jābir; ʿAqīl and Ibn Ḥibbān from Sayyidunā Anas ﷺ.
[4] Ṣaḥīḥ Muslim.

regarding the company of heretics. They therefore fail to abide by the laws mentioned in this work, in fact, even some scholars now not only elect silence but actually do these ill deeds themselves, bringing into question the legitimacy of their scholarship. The Messenger of Allāh ﷺ has said that the curse of Allāh ﷻ, the angels and all of mankind is upon scholars who choose merely to remain silent when *fitnah* appears, and Allāh ﷻ does not accept neither their *Farā'iḍ* (obligations) nor their *Nawāfil* (supererogatories);[5] one can only imagine the fate of those who take active part in these cursed acts—Allāh ﷻ protect us from such disgrace and wretchedness.

Bad-Madhhabon sey Rishtey has been translated to inform the Ahl al-Sunnah public of the sacred laws pertaining to the company of and marriage to heretics, in the hope that it protects them from falling into the traps of shayṭān and losing their *Īmān* (faith), particularly in such dangerous times. Those unfamiliar with transliterations should refer to the note at the end of this book.

My sincere thanks are due to those who helped in making this book, namely the honourable Mawlānā Shakeel al-Qādirī, Muḥammad Kalīm and Sayyid ʿAlī.

Allāh ﷻ complete this flawed effort and accept it with His infinite mercy, forgive this sinner his sins and transgressions and protect him and all Sunnīs from all heresy and heretics and kufr through this work, by the honour of the Messenger of Allāh ﷺ in His most august court, *āmīn*.

Nithār Aḥmad
Ramaḍān al-Karīm 1437 H.

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[5] Al-Ṣawāʿiq al-Muḥriqah p. 2; al-Malfūẓ vol. 4 p. 4.

Today, many deviants and heretics mix with the Ahl al-Sunnah and persevere to marry them into themselves so that they can make them of the same creed easily. And the uninformed public marry them in their ignorance. And then they become misguided and heretical in a matter of days and become disrespectful in the court of Allāh ﷻ, His Messenger ﷺ and the Ṣaḥābah and the Pious ؒ; we seek the refuge of Allāh ﷻ (al-ʿayādhu billāh)!

For this reason, I have written this treatise to show the Ahl al-Sunnah wa al-Jamāʿah the commands from the Qur'ān and the *Aḥādīth* regarding the company of and marriage to deviants, heretics and apostates, so that they stay away from them and do not put their *Īmān* at risk in forming relations with them.

I pray that Allāh ﷻ makes this treatise a guiding light for the Ahl al-Sunnah wa al-Jamāʿah and that He gives them the *tawfīq* (resolve) to stay far away from the enemies of the Anbiyā' (Prophets), the Ṣaḥābah and the Pious in every way, *āmīn*.

Jalāl al-Dīn Aḥmad al-Amjadī

Introduction

بسم الله الرحمن الرحيم

لك الحمد يا الله

والصلوة والسلام عليك يا رسول الله

There are two categories of humans:

1. Muslim
2. kāfir

There are then two sub-categories of kuffār:

2.a. kāfir-aṣlī
2.b. kāfir-murtadd

Kāfir-aṣlī is defined as a kāfir (non-Muslim) who has always denied Islām such as atheists, magians, polytheists, jews, christians, etc.

There are two further sub-categories of kāfir-murtadd:

2.b.i. murtadd-mujāhir
2.b.ii. murtadd-munāfiq

A murtadd-mujāhir is a person who was a Muslim before they left Islām openly and disbelieved in the *Kalimah*[6], changing their religion to something else, whatever that may be. A murtadd-munāfiq is a person who utters the *Kalimah* and claims to be a Muslim yet they insult Allāh ﷻ, the Prophet ﷺ or any other Prophet, or they deny any matter that is from the fundamental

[6] Statement affirming one's Muslim faith.

necessities of the religion (*Ḍarūriyāt al-Dīn*)—this type of kāfir is the worst of all: they appear as Muslim yet preach kufr and insult Allāh ﷻ and His Messenger ﷺ. (We seek the refuge of Allāh!)

There are also two sub-categories of Muslims:

1.a. Proper Muslims
1.b. Misguided Muslims

A proper Muslim is someone who accepts all of the fundamental necessities of the Ahl al-Sunnah as well as all of the necessities of the religion. A misguided Muslim is a heretic who denies something from the necessities of the Ahl al-Sunnah (*Ḍarūriyāt Ahl al-Sunnah)* but whose deviance has not reached the point of kufr.

Study the following *Aḥādīth* to understand the ruling of the Messenger of Allāh ﷺ regarding those Muslims who are heretics.

Sayyidunā Anas ؓ narrates that the Messenger of Allāh ﷺ said:

اِذَا رَأَيتُم صَاحِبَ بِدعَةٍ فَاكفَهِرُّوا فِي وَجهِه فَإِنَّ اللهَ يَبغُضُ كُلَّ مُبتَدِعٍ

When you see a heretic, then scowl in his face, for Allāh holds every heretic an enemy.[7]

Sayyidunā Hudhayfah ؓ narrates that the Messenger of Allāh ﷺ said:

لَا يَقبَلُ اللهُ لِصَاحِبِ بِدعَةٍ صَومًا وَّلَا صَلَاةً وَّلَا صَدَقَةً وَّلَا حَجًّا وَلَا عُمرَةً وَّلَا جِهَادًا وَّلَا صَرفًا وَّلَا عَدلًا يَخرُجُ مِنَ الإِسلَامِ كَمَا تَخرُجُ الشَّعرَةُ مِنَ العَجِينِ

Allāh does not accept the fast of a heretic, neither *Ṣalāh*, nor *Zakāh*, nor *Ḥajj*, nor *ʿUmrah*, nor *Jihād*, nor *Nafl* nor *Farḍ*. He comes out Islām like a hair comes out of dough.[8]

Sayyidunā Abū Umāmah ؓ narrates that the Messenger of Allāh ﷺ said:

اَهلُ البِدعِ كِلَابُ اَهلِ النَّارِ

Heretics are the dogs of the dwellers of Hell.[9]

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[7] Ibn ʿAsākir.
[8] Ibn Mājah.
[9] Al-Dār Quṭnī.

Sayyidunā Ibrāhīm ibn Maysarah ﷺ narrates that the Messenger of Allāh ﷺ said:

مَن وَّقَّرَ صَاحِبَ بِدعَةٍ فَقَد اَعَانَ عَلٰی هَدمِ الاِسلَامِ

He who honours a heretic has indeed helped in the destruction of Islām.[10]

How will honouring a heretic be destroying Islām?

Answering this question, Shaykh ʿAbd al-Ḥaqq Muḥaddith al-Dihlawī al-Bukhārī ﷺ writes:

در توقیر وے استخفاف واستہانت سنت ست وایں می کشد بو میراں کردن بنائے اسلام

Honouring a heretic is belittling and disparaging the Sunnah. And disparaging the Sunnah takes one to demolishing the foundation of Islām.[11]

Sayyidunā Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said:

إن مَرِضُوا فَلَا تَعُودُوهُم وَإن مَاتُوا فَلَا تَشهَدُوهُم وَإن لَّقِيتُمُوهُم فَلَا تُسَلِّمُوا عَلَيهِم وَلَا تُجَالِسُوهُم وَلَا تُشَارِبُوهُم وَلَا تُؤَاكِلُوهُم وَلَا تُنَاكِحُوهُم وَلَا تُصَلُّوا عَلَيهِم وَلَا تُصَلُّوا مَعَهُم

If they [heretics] fall ill, do not visit them, and if they die, do not join their funeral, and if you pass them, do not greet them, and do not sit with them and do not drink with them and do not eat with them and do not marry them and do not pray [*Janāzah*] *Ṣalāh* upon them and do not pray *Ṣalāh* with them.[12]

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[10] Mishkāt al-Maṣabīḥ.

[11] Ashiʿat al-Lamʿāt: vol. 1 p. 147.

[12] Ṣaḥīḥ Muslim; Abū Dawūd from Sayyidunā Ibn ʿUmar; Ibn Mājah from Sayyidunā Jābir; ʿAqīl and Ibn Ḥibbān from Sayyidunā Anas ﷺ.

Summary

Heretics are the worst of all of the Muslims. To approach them with good manners is not permitted. Allāh ﷻ holds them enemies and He does not accept any of their deeds, neither *Farḍ* nor *Nafl*. They are the dogs of the dwellers of Hell, and to honour them is to help in the destruction of Islām.

They shall be boycotted in every way, meaning no religious relationship with them is permitted. It is prohibited to greet them, to sit with them, to eat or drink with them and to marry them.

These commands of the Messenger of Allāh ﷺ pertain to those who are heretics but whose deviance has not reached the point of kufr. The ruling regarding those who are murtadds is stricter.

The ruling regarding a murtadd who has left Islām openly and rejected the *Kalimah* (ie a murtadd-mujāhir) is that the Muslim ruler imprisons them for three days. If they repent and accept Islām then they are left alone, otherwise the ruler executes them.[13]

Regarding those who claim to be Muslims and perform *Ṣalāh* and fast like us, yet they have become murtadds by insulting the Messenger of Allāh ﷺ or any other Prophet, then whether they claim to be Sunnī Barelwī or Wahhābī Deobandī, the Muslim ruler will not accept their repentance and will execute them. Al-Faqīh al-Aʿẓam bi al-Hind, Ṣadr al-Sharīʿah ﷺ writes:

> *If a murtadd repents from his irtidād (apostasy) then his repentance is accepted. However, there are some murtadds, such as someone who insults the Prophet ﷺ, whose repentance is not acceptable. Accepting repentance means that the Muslim ruler will not execute them after their repentance.*[14]

However, because executing someone who has insulted the Prophet ﷺ is the duty of a Muslim ruler, and that is not possible here, it is binding upon the Muslims that they implement a religious boycott of such people: do not eat their slaughter; do not marry them; do not perform their *Janāzah Ṣalāh,* and do not let them be buried in the Muslim cemeteries.

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[13] Al-Durr al-Mukhtār maʿa al-Shāmī: vol. 3 p. 286.

[14] Bahār e Sharīʿat: vol. 9 p. 127.

To boycott heretics, apostates and the enemies of Allāh ﷻ and His Messenger ﷺ and to stay away from them and to not marry them and to be harsh with them is not bad etiquette. In fact, it is from *great character*, as this is what Allāh ﷻ and His Messenger ﷺ have commanded us and what our pious predecessors have taught us, that stay away from heretics and apostates and, let alone marrying them, do not even sit with them.

Allāh ﷻ states:

وَاِمَّا يُنسِيَنَّكَ الشَّيطَانُ فَلَا تَقعُدْ بَعدَ الذِّكرٰى مَعَ القَومِ الظّٰلِمِينَ

And if shayṭān makes you forget then do not sit with the transgressive people after remembering.[15]

And Allāh ﷻ states:

وَلَا تَركَنُوا اِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ

And do not incline towards the oppressors, for the fire will touch you.[16]

Five *Aḥādīth* have been mentioned earlier regarding heretics. In another *Ḥadīth*, the Messenger of Allāh ﷺ has stated:

اِيَّاكُم وَاِيَّاهُم لَا يُضِلُّونَكُم وَلَا يُفتِنُونَكُم

Stay away from them and keep them away from yourselves, lest they misguide you, lest they throw you into fitnah.[17]

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[15] Qur'ān 6:68.
[16] Qur'ān 11:113.
[17] Ṣaḥīḥ Muslim.

Al-Imām al-Rabbānī Mujaddid al-Alf al-Thānī Shaykh Aḥmad Sirhindī ﵀ writes:

حق سبحانہ وتعالی حبیب خود را علیہ الصلاۃ والتحیۃ می فرماید وَاغلُظْ عَلَیہِم پس پیغمبر خود را کہ موصوف بخلق عظیم ست در غلظت بر ایشاں امر فرمود معلوم شد کہ غلظت بایشاں داخل خلق عظیم ست در رنگ سگاں ایشاں را دور باید داشت۔ دوستی والفت باد شمنان خدا منجر بد شمنی خدائے عزوجل ود شمنی پیغمبر او علیہ الصلاۃ والسلام می شود۔ شخصے گمان می کند کہ او از اہل اسلام است و تصدیق وایمان باللہ ورسولہ دارد۔ امانمی داند کہ ایں قسم اعمال شنیعہ دولت اسلام اور اپاک وصاف می برد نعوذ باللہ

Allāh ﷻ says to His Beloved ﷺ: “And be harsh with the kuffār”.

As the Messenger of Allāh ﷺ has been described as possessing great character, it is understood by the command to be harsh that to be harsh with kuffār is part of great character.

The enemies of Allāh ﷻ must be kept away like dogs. Friendship and affection for them takes one to the enmity of Allāh ﷻ and the Messenger ﷺ.

[By virtue of his *Kalimah* and his *Ṣalāh*,] one thinks he is a Muslim and he has faith in Allāh ﷻ and His Messenger ﷺ [and one forms a friendship and relationship with him] yet one does not know that such despicable behaviour ruins one’s Islām. We seek the refuge of Allāh.[18]

[18] Maktūb 163.

And Aʿlā Ḥaḍrat al-Imām Aḥmad Riḍā Khān Muḥaddith al-Barelwī ﷺ states:

> *Amīr al-Mu'minin Sayyidunā ʿUmar al-Fārūq al-Aʿẓam ﷺ found a hungry traveller in the Masjid of the Prophet ﷺ after Maghrib Ṣalāh. He took the traveller to his residence and requested food for him. When the traveller sat to eat, a sign of heresy appeared in him. Sayyidunā ʿUmar ﷺ commanded that the food be taken away and the man be kicked out immediately. The food was then taken away and the man was kicked out.*[19]

The reason for being commanded to stay away from heretics and apostates and to keep them away from oneself is that by mingling with them and sitting with them, there is a grave risk of falling into kufr.

Al-Imām al-Suyuṭī ﷺ writes in *Sharḥ al-Ṣudūr* that a man would sit with Rāfiḍīs. When the time of his death neared, people encouraged him to proclaim the *Kalimah*. He said: "I cannot say it." The people asked: "Why?" He replied: "There are two people standing here. They say: 'You used to sit with those who would speak ill of Abū Bakr and ʿUmar. Now you wish your soul to be lifted after reciting the *Kalimah*? We will not let you.'"

When this is the state of a person who would sit with those who spoke ill of Sayyidunā Abū Bakr ﷺ and Sayyidunā ʿUmar ﷺ, then it is more unlikely to be fortunate to recite the *Kalimah* for the one who sits with those who speak ill of Allāh ﷻ and the Messenger ﷺ and denigrate them and attribute all sorts of flaws to them.[20]

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[19] Al-Malfūẓ vol. 1 p. 94.

[20] Al-Fatāwā al-Riḍawiyyah vol. 10 p. 311.

And when it is so unlikely for people who sit with such people to be fortunate to recite the *Kalimah,* then it is even more unlikely for people who build fortresses of friendship and love by forming relationships with them. Allāh ﷻ grace such people with love for Īmān, *āmīn*.

A Misconception

A lot of people believe that someone who is born in a Muslim family and has a name like that of Muslims will remain a true and proper Muslim regardless of however his beliefs are, and whatever he utters in regards to the honour of Allāh ﷻ and the Messenger ﷺ, he will not be a heretic, a deviant or an apostate. This is a great misunderstanding.

Ibn Jarīr, al-Ṭabrānī, Abū al-Shaykh and Ibn Mardūyah narrate from the Ra'īs al-Mufassirīn (Leader of the Exegetes), Sayyidunā ʿAbd-Allāh ibn ʿAbbās ﷺ, that some people uttered words of disrespect about the Messenger ﷺ. The Prophet ﷺ asked them to explain themselves but they took oath saying they had not disrespected him ﷺ. Allāh ﷻ then revealed this *Āyah* (verse):

يَحلِفُونَ بِاللهِ مَا قَالُوا وَلَقَد قَالُوا كَلِمَةَ الكُفرِ وَكَفَرُوا بَعدَ اِسلَامِهِم

They swear by Allāh that they did not say it, whereas indeed they had certainly uttered words of disbelief, and they have disbelieved after entering Islām.[21]

Take heed! Allāh ﷻ has clearly stated: "And they have disbelieved after entering Islām", meaning they were Muslims, they were people who recited the *Kalimah* and performed *Ṣalāh* and kept fasts, however, they became apostates by uttering words of disrespect about the Prophet ﷺ—they did not remain Muslims.

[21] Qur'ān 9:74.

Ibn Abī Shaybah, Ibn al-Mundhir, Ibn Abi Ḥātim and Abū al-Shaykh narrate from Imām Mujāhid ﷺ, the notable student of Sayyidunā ʿAbd-Allāh ibn ʿAbbās ﷺ, that the Prophet ﷺ stated about a person's lost camel that it is in such and such a valley. One person said: "What does he know about the unseen (Ghayb)?" The Prophet ﷺ summoned him and asked him to explain himself. The man said they were merely joking. Allāh ﷻ revealed the following *Āyah* upon this:

وَلَـئِن سَأَلتَهُم لَيَقُولُنَّ اِنَّمَا كُنَّا نَخُوضُ وَنَلعَبُ قُل اَبِاللهِ وَاٰيَاتِهٖ وَرَسُولِهٖ كُنتُم تَستَهزِءُونَ لَا تَعتَذِرُوا قَد كَفَرتُم بَعدَ اِيمَانِكُم

> And if you ask them [o beloved], they will say: "We were only joking and playing." Say: "Is it Allāh and His verses and His Messenger that you were mocking?" Do not make excuses; you have become disbelievers after believing.[22]

Allāh ﷻ has clearly stated in this *Āyah* as well: "You have become disbelievers after believing", meaning that by uttering words of kufr, they became apostates after being believers.

Thus, to believe that a Muslim will remain a Muslim and not become a kāfir even after insulting Allāh and His Messenger ﷺ is great ignorance.

And after the Messenger ﷺ left this world, some people said: "We will proclaim the *Kalimah* and perform *Ṣalāh*, and we will do everything [Muslims do], however, we will not give *Zakāh*." Meaning they rejected the obligation of *Zakāh*, which is one of the

[22] Qur'ān 9:65-66.

fundamental necessities of the religion. Thus, the *Kalimah* and Ṣalāh came in no use to them and they became murtadds, as al-Muḥaqqiq ʿalā al-Iṭlaq Shaykh ʿAbd al-Ḥaqq Muḥaddiṯh al-Dihlawī al-Bukhārī ﷺ writes:

اصحاب مسیلمہ ومانعی الزکاۃ براہ ارتداد رفتند

Supporters of Mūsāylamah and those who rejected [the obligation of] Zakāh are murtadds[23]

And belief in the honour of the Messenger of Allāh ﷺ is from the important fundamental necessities of the religion. Therefore, those people who reject the honour of the Messenger ﷺ by insulting and disrespecting him ﷺ are more-so murtadds. Proclaiming the *Kalimah* and performing *Ṣalāh* will not save them from being murtadds.

Sayyidunā Abū Saʿīd al-Khudrī ﷺ narrates:

> We were in the service of the Messenger of Allāh ﷺ and he ﷺ was distributing the gains of battle when a man of the name of Dhū al-Khuwaysarah, who was from the Banū Tamīm, came and said: "O Messenger of Allāh, be just."
>
> The Messenger of Allāh ﷺ said: "Woe upon your audacity. If I am not just, who else is there then who is just? If I was not to be just, you would have been a loser and a failure already."
>
> Sayyidunā ʿUmar ﷺ then said: "O Messenger of Allāh, grant me permission to sever his head."

[23] Ashiʿat al-Lamʿāt vol. 1 p. 83.

The Messenger of Allāh ﷺ replied:

دَعهُ فَإِنَّ لَهُ اَصحَابًا يَحقِرُ اَحَدُكُم صَلَاتَهُ مَعَ صَلَاتِهِم وَصِيَامَهُ مَعَ صِيَامِهِم يَقرَؤُنَ القُرآنَ لَا يُجَاوِزُ تَرَاقِيَهُم يَمرُقُونَ مِنَ الدِّينِ كَمَا يَمرُقُ السَّهمُ مِنَ الرَّمِيَّةِ

Leave him. For he has a lot of companions whose *Ṣalāh* and fasts would make yours feel inferior. They will recite the Qur'ān yet it will not go down their throats [despite their apparent qualities]. They will exit the religion as an arrow comes out of game.[24]

Sayyidunā Abū Saʿīd al-Khudrī ﷺ and Sayyidunā Anas ibn Mālik ﷺ narrate that the Messenger of Allāh ﷺ said:

سَيَكُونُ فِي اُمَّتِي اِختِلَافٌ وَّفِرقَةٌ قَومٌ يُحسِنُونَ القِيلَ وَيُسِيئُونَ الفِعلَ يَقرَؤُنَ القُرآنَ لَا يُجَاوِزُ تَرَاقِيَهُم يَمرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهمِ مِنَ الرَّمِيَّةِ

Soon there will be dissension and division in my Ummah. One group will emerge that will speak well but their actions will be misguided and useless. They will recite the Qur'ān yet it will not go down their throats. They will exit the religion the way the arrow comes out of the prey.[25]

It is understood from these Aḥādīth as well that, in accordance with what the Messenger of Allāh ﷺ foretold, there will be many people who Muslims will feel their *Ṣalāh* and fasts are inferior to in comparison. They will recite the Qur'ān as well, however, despite this, they will be out of the religion. When they reject any one of the fundamental necessities of the Ahl al-Sunnah or the fundamental

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[24] Ṣaḥīḥ al-Bukhārī vol. 1 p. 509.

[25] Mishkāt al-Maṣabīḥ p. 308.

necessities of the religion, their *Ṣalāh*, fasts and recitation will not save them from being heretics or murtadds.

A murtadd who disrespects Allāh ﷻ and His Messenger ﷺ, and the *Awliyā'* and pious predecessors tries hard to marry into a Sunnī family as he will be successful in misguiding his relatives easily this way. And a so-called Sunnī who claims falsely to love Allāh and His Messenger ﷺ and the pious predecessors marries into their enemies; whereas to marry them is to open the door to adultery because marriage with a murtadd is not permissible, as it is written in Fatāwā ʿĀlamgīrī:

لَا يَجُوزُ لِلمرتَدِّ اَن يَتَزَوَّجَ مُرتَدَّةً وَلَا مُسلِمَةً وَلَا كَافِرَةً اَصلِيَّةً وَكَذلِكَ لَا يَجُوزُ نِكَاحُ الْمُرتَدَّةِ مَعَ اَحَدٍ كَذَا فِي الْمَبسُوطِ

It is not permissible for a murtadd to marry a murtadd woman or a Muslim or a kāfir-aṣlī. And similarly, the *Nikāḥ* of a murtadd woman is not valid with anyone. It is like this in *al-Mabsūṭ* [of Imām Muḥammad رحمه الله][26]

It is astounding that a Sunnī does not form relationships with the enemies of his ancestors yet does not sense any reluctance in marrying the enemies of Allāh ﷻ, His Messenger ﷺ and the pious predecessors. And when he is prohibited from marrying into them, he says: "The time of preventing people from marrying into them has gone now."

When such people progress further, they will not have an issue with marrying hindus, as certain so-called progressive Muslims have started marrying non-Muslims today.

[26] Fatāwā ʿĀlamgīrī vol. 1 p. 263 (Egypt).

And when such people then progress further, they will not have an issue with marrying their sisters or daughters. And when they will be prohibited, they will say the same: "That time has gone now." Just as people in certain progressive countries have begun marrying their sisters and daughters. We seek the refuge of Allāh ﷻ.

Some ignorant and unintelligent individuals say that there is no issue in bringing a [deviant] girl into one's family, however, to give a girl is wrong. Whereas the marriage of neither a boy nor a girl with them is permitted, as has been mentioned in *Fatāwā ʿĀlamgīrī*.

To give a girl is to hand only one individual to a murtadd; while bringing the daughter of a murtadd into the family is to stand one's son and his children on the path of *irtidād*. This is why it is often seen that when the wife of a Sunnī man is from a murtadd family, he starts to talk nonsense for a few days and his children let in the influence of their maternal grandparents: they consume the slaughter of a murtadd, they assume their ways until a few days go by and the entire household becomes misguided.

In summary, to bring the daughter of a murtadd is more disastrous than giving them a daughter—this causes more harm to the Ahl al-Sunnah.

When a so-called Sunnī wishes to marry into a murtadd family, a worldly molwī acts with satanic deception—he goes on his way after making him 'repent' and collecting his fee—and the murtadd who 'repents' remains as he was before.

This is why the rule of the Sharīʿah is that the Nikāḥ will not be conducted immediately after *tawbah* (repentance), rather he will be observed for some time to see if he is steadfast on his repentance or not, just as an open fasiq will not be made an imām immediately after repentance. It is written in *al-Fatāwā al-Riḍawiyyah* that it is stated in Fatāwā Qāḍī Khān and *Fatāwā ʿĀlamgīrī*:

اَلفَاسِقُ اِذَا تَابَ لَا يَقبَلُ شَهَادَتَهُ مَا لَم يَمضِ عَلَيهِ زَمَانٌ يَظهَرُ عَلَيهِ اَثَرُ التَّوبَةِ

> The testimony of a *fāsiq* (transgressor) will not be accepted when he repents for as long as a period of time does not pass in which the effect of the repentance becomes apparent in himself.[27]

And Aʿlā Ḥaḍrat Imām Ahl al-Sunnah ﷺ writes:

> *When Amīr al-Mu'minīn Sayyidunā ʿUmar ﷺ acquired the tawbah of Ṣubaygh—for whom there were suspicions of heresy due to his discussing the Mutashābahāt—after intense persuasion, he sent an order to Sayyidunā Abū Mūsā al-Ashʿarī ﷺ that Muslims must not sit with him; they must not do*

[27] Al-Fatāwā al-Riḍawiyyah vol. 3, p. 213, with reference to Fatāwā Qāḍī Khān and subsequently Fatāwā ʿĀlamgīrī.

> *business with him; they must not visit him should he fall ill; and they must not attend his Janāzah should he die.*
>
> *With the implementation of this most wise order, the situation remained for some time that if 100 people were sat and he came, they would all disperse. When Sayyidunā Abū Mūsā al-Ashʿarī sent a request [to Sayyidunā ʿUmar] that his state has become better now, then [Sayyidunā ʿUmar] granted permission.*[28]

Ṣubaygh would only discuss *Mutashābahāt*, meaning الـم حـم وجـه الله يـــد الله. He was not a murtadd, rather there was only a suspicion of heresy in him, however, Sayyidunā ʿUmar al-Fārūq al-Aʿẓam ﷺ enforced a strict boycott of him even after his repentance for as long as he did not become content.

Thus, a murtadd or heretic will be observed for a number of years after his repentance more-so. Only when it becomes properly assured by virtue of his behaviour and his ways that he is a man of Ahl al-Sunnah wa al-Jamāʿah will he be allowed to marry her, otherwise not. Thus, Muslims should implement a religious boycott upon an individual who marries his son or his daughter to a murtadd immediately after making him repent and also upon the molwī who conducts such a *Nikāḥ*—do not perform *Ṣalāh* behind such a worldly molwī.

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[28] Ibid. Aʿlā Ḥaḍrat recorded five Aḥādīth in proving the occurrence of this incident.

Sayyidunā Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said:

يَكُونُ فِي اخِرِ الزَّمَانِ دَجَّالُونَ كَذَّابُونَ يَأْتُونَكُم مِنَ الاَحَادِيثِ بِمَا لَم تَسمَعُوا اَنتُم وَلَا اٰبَاءُكُم فَاِيَّاكُم وَاِيَّاهُم لَا يُضِلُّونَكُم وَلَا يُفتِنُونَكُم

There will be in the end of time deceivers and liars; they will come to you with matters of which neither you nor your forefathers will have heard. So stay away from them and keep them away from yourselves, lest they misguide you, lest they throw you in *fitnah*.[29]

Shaykh ʿAbd al-Ḥaqq Muḥaddith al-Dihlawī al-Bukhārī ﷺ writes in the commentary of this *Ḥadīth*:

یعنی جماعہ باشند کہ خود را بمکر و تلبیس در صورت علما و مشائخ و صلحا از اہل نصیحت و صلاح نمایند تا در وغمائے خود را ترویج دہند و مردم را بمذہب باطلہ و آرائے فاسدہ بخوانند

Meaning there will be many people who, with their deception and trickery, will appear in the guise of ʿUlamā' (scholars), Mashā'ikh (spiritual guides) and the pious and will appear as well-wishers and reformers of the Muslims so that they may spread their fabrications and call people towards their false beliefs and corrupt ideologies.[30]

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[29] Ṣaḥīḥ Muslim; Mishkāt al-Maṣabīḥ p. 28.

[30] Ashiʿat al-Lamʿāt vol. 1 p. 133.

Various groups of the deceivers and liars mentioned by the Messenger of Allāh ﷺ to appear in the end of time in this *Ḥadīth* can be found today, who say to Muslims things that their forefathers have never heard of. These people are the heretics and apostates. We mention some briefly.

Quranists (Chakrālwī)

This sect calls itself Ahl e Qur'ān (the people of the Qur'ān). Their belief is that the Prophet ﷺ is simply a messenger, nothing more. They flagrantly deny all of the *Aḥādīth*, in other words, they do not accept to obey the Prophet ﷺ—these are things our forefathers never heard of. In fact, Allāh ﷻ commands:

يَا اَيُّهَا الَّذِينَ آمَنُوا اَطِيعُوا اللهَ وَاَطِيعُوا الرَّسُولَ

O believers, obey Allāh and obey the Messenger[31]

Qadiyānī

These people believe Mirzā Ghulām Aḥmad to be the Mahdī, a Prophet and a Messenger. They consider a new Prophet to come after the Prophet ﷺ to be possible—these are things our forefathers never heard of.

Allāh ﷻ says:

مَا كَانَ مُحَمَّدٌ اَبَا اَحَدٍ مِن رِّجَالِكُم وَلكِن رَّسُولَ اللهِ وَخَاتَمَ النَّبِيِّينَ

Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the last of all of the Prophets[32]

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[31] Qur'ān 4:59.

[32] Qur'ān 33:40.

And the Prophet ﷺ has said:

اَنَا خَاتَمُ النَّبِيِّنَ لَا نَبِيَّ بَعدِي

I am the Seal of the Prophets. There will be no Prophet after me.

The process of the coming of new Prophets has ended with the Prophet ﷺ. He ﷺ has placed his seal on the door of *Nubuwwah* (Prophethood). There will never be a Prophet after him now.

RĀFIḌĪ[33]

This sect refers to itself as shīʿah. These people talk ill and curse openly the greatest of men after the Anbiyā': Sayyidunā Abū Bakr al-Ṣiddīq, Sayyidunā ʿUmar al-Fārūq al-Aʿẓam, Sayyidunā ʿUthmān al-Ghanī and many other Ṣaḥābah ﷺ—these are things our forefathers never heard of.

The Qur'ān states:

وَكُلاًّ وَعَدَ اللهُ الحُسنى

And Allāh has promised all of the Ṣaḥābah goodness [Jannah][34]

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[33] According to the *Fuqahā'* (jurists), whoso curses or scorns Abū Bakr and ʿUmar, or rejects their *khilāfah* (successorship) is a kāfir. However, according to the *mutakallimīn* (theologians), such a person is not a kāfir but a deviant. In this respect, Imām Aḥmad Riḍā has taken the stance of the *mutakallimīn* and considers such people deviants and not kāfir. However, the Rāfiḍīs who consider the Qur'ān to be incomplete or consider ʿAlī to be superior to all the Prophets and Messengers prior to our Prophet are definitely kāfirs as they have rejected fundamental aspects of the religion. This is the stance adopted by Aʿlā Ḥaḍrat Imām Ahmad Riḍa; see also: *Radd al-Rifḍah*.

[34] Qur'ān 57:10.

And the Qur'ān further states:

رَضِيَ اللهُ عَنهُم وَرَضُوا عَنهُ وَاَعَدَّ لَهُم جَنّٰتٍ تَجرِي تَحتَهَا الاَنهَارُ خٰلِدِينَ فِيهَا اَبَدًا ذٰلِكَ الفَوزُ العَظِيمُ

Allāh is pleased with them and they are pleased with Him; and He has prepared for them gardens under which the rivers flow; they will reside therein forever—this is the greatest success.[35]

And the Prophet ﷺ commanded them:

اَكرِمُوا اَصحَابِي فَاِنَّهُم خِيَارُكُم

Honour my companions for they are the best of you.[36]

And the Prophet ﷺ said to them:

اَللهَ اَللهَ فِي اَصحَابِي لَا تَتَّخِذُوهُم عَرَضًا بَعدِي

Fear Allāh regarding my companions. Do not make them subjects of criticism after me.[37]

And the Prophet ﷺ commanded them:

لَا تَسُبُّوا اَصحَابِي

Do not curse my companions[38]

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[35] Qur'ān 9:100.

[36] Mishkāt al-Maṣabīḥ p. 554.

[37] Jāmiʿ al-Tirmiḏhī; Mishkāt al-Maṣabīḥ p. 554.

[38] Ṣaḥīḥ al-Bukhārī; Ṣaḥīḥ Muslim; Mishkāt al-Maṣabīḥ p. 553.

Rāfiḍīs hold many blasphemous beliefs apart from cursing the companions, up to the extent that some subgroups deify Sayyidunā ʿAlī ؓ. For more detail, refer to *Tuḥfah Ithnā ʿAshariyyah*.

Khārijī

This group is also known as Yazīdī. These people curse Sayyidunā ʿAlī ؓ, they believe the grandson of the Messenger ﷺ Sayyidunā Ḥusayn ؓ was a rebel and they insult and disrespect him; they believe Yazīd—who desecrated the Kaʿbah and the Rawḍah; who tied horses in al-Masjid al-Nabawī whose waste fell on the Minbar; who disgracefully martyred thousands of Ṣaḥābah and Tābiʿīn; who declared the chaste women of al-Madinah al-Munawwarah permissible for his army for three days; who deprived Sayyidunā Imām Ḥusayn ؓ of food and water for three days in the plain of Karbala before martyring him, and then had horses trample over his pure body up to the point that it became mangled[39]—to be a *Jannatī* (a dweller of Jannah) and say "Amīr al-Mu'minīn" (Commander of the Believers) and "Raḍiy-Allāhu ʿanhu" with his name.[40]

Wahhābī-Deobandī

This sect believes that children, lunatics and animals also possess knowledge like the Prophet ﷺ possesses, as the leader of the Deobandīs Molwī Ashraf ʿAlī Thānawī accepted partial knowledge of the Unseen while denying complete knowledge of the Unseen of the

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[39] See al-Fatāwā al-Riḍawiyyah vol. 6 p. 107.

[40] Refer to my work *Khuṭbāt e Muḥarram* p. 345 for a well-researched rebuttal of the khārijī attempt to prove Yazīd being a *Jannatī* using a *Ḥadīth* of Ṣaḥīḥ al-Bukhārī. (Author)

Prophet ﷺ, then wrote about partial knowledge of the Unseen thusly:

> *What speciality is there of the Prophet in this? Such knowledge is possessed by Zayd and ʿAmr, rather every child and lunatic, in fact, all of the animals and beasts.*[41]

This sect also believes that the Prophet ﷺ is not the last of the Prophets. They believe another Prophet can come after him, as Molwī Qāsim Nanotwī, the founder of Dār al-ʿUlūm Deoband writes:

> *According to the laity, the Messenger of Allāh being the final [Prophet] is with the meaning that his era is after the eras of the Anbiyā' who came before and he is the very last Prophet. However, it will be clear to those who have understanding that coming before or coming after has no intrinsic significance.*[42]

The gist of this passage is that to understand the meaning of "Seal of Prophethood" to be that he ﷺ is the last Prophet is the belief of the ignorant and village folk. He further writes:

> *If, hypothetically, a Prophet was born after the era of the Prophet ﷺ, even then it would not affect the khātimiyyah (finality) of the Prophet ﷺ.*[43]

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[41] Ḥifẓ al-Īmān, p. 8. The text has been altered somewhat in the new edition, however, all Wahhābī-Deobandīs believe the original text to be correct; thus, the kufr will not be removed by merely altering the text.

[42] Taḥdhīr al-Nās, p. 3.

[43] Taḥdhīr al-Nās, p. 28.

The gist of this statement is that another Prophet can be born after the Prophet ﷺ. We seek the refuge of Allāh ﷻ.

Another belief this sect has is that the knowledge of the Prophet ﷺ is less than that of Shayṭān and Malak al-Mawt (the Angel of Death); someone who believes vast knowledge for Shayṭān and Malak al-Mawt is a believer, however, the one who believes the knowledge of the Prophet ﷺ to be vast and greater is a mushrik (polytheist) and without Īmān; as Molwī Khalīl Aḥmad Ambethawī writes:

> *This vastness [of knowledge] is proven for Shayṭān and Malak al-Mawt by textual evidence; what decisive proof is there for the vastness of knowledge of the Prophet ﷺ which disproves all of the textual evidences and proves one matter of shirk?*[44]

This sect also believes that the Prophet ﷺ has mixed with the earth after passing away, as is written in Taqwiyat al-Īmān (p. 9).

In addition to what has been mentioned here, this group holds many other blasphemous beliefs. This is why hundreds of ʻUlamā' and Muftīs of Makkah al-Muʻaẓẓamah, al-Madīnah al-Munawwarah, India, Pakistan, Burma and Bangladesh have issued *Fatāwā* of these people being kāfirs and murtadds. For further detail, refer to *Ḥusām al-Ḥaramayn* and *al-Ṣawārim al-Hindiyyah*.

Wahhābī Ghayr-Muqallid

This group calls itself Ahl al-Ḥadīth (The People of the *Ḥadīth*). It is a branch of the Wahhābī-Deobandīs and with them in all of their

[44] Barāhīn e Qāṭiʻah, p. 51.

kufr. They speak ill of Sayyidunā al-Imām al-Aʿẓam Abū Ḥanīfah, al-Imām al-Shāfiʿī etc ﵉. One of their beliefs is also that all of the Pious Predecessors: Sayyidunā al-Ghawth al-Aʿẓam al-Shaykh ʿAbd al-Qādir al-Jīlānī, Khawājah Muʿīn al-Dīn al-Ajmerī, Shaykh Quṭb al-Dīn Bakhtyār al-Kākī, Shaykh Farīd al-Dīn Ganj-Shakar, Shaykh Maḥbūb e Ilāhī Niẓām al-Dīn Awliyā', Shaykh Makhdūm Ashraf Jahāngīr al-Simnāni al-Kichhochhawī, al-Imām al-Rabbānī Shaykh Aḥmad al-Sirhindī Mujaddid al-Alf al-Thānī, Shaykh ʿAbd al-Ḥaqq Muḥaddith al-Dihlawī, Shaykh Makhdūm al-Mahā'imī etc ﵉ were misguided and heretics as they were all Muqallids, and *taqlīd* of an Imām is misguidance and heresy according to them.

Tablīghī Jamāʿah

The beliefs of this group are the same as those of the Wahhābī-Deobandīs. However, to trick the Ahl al-Sunnah wa al-Jamāʿah into becoming people with the same beliefs as them by way of deception, they talk only of the *Kalimah* and Ṣalāh. And when a Sunnī joins them, being deceived, he becomes influenced by their seemingly [good] deeds and then they easily make him into a staunch Wahhābī-Deobandī, insolent in the honour of Allāh ﷻ and His Messenger ﷺ.

Mawdūdī Jamāʿah

This groups calls itself Jamāʿat e Islāmī. This too is an offshoot of the Wahhābī-Deobandīs, meaning they are fundamentally one and the same. Additionally, the founder, Abū al-Aʿlā al-Mawdūdī insulted and disrespected all of the Anbiyā' ﵈, particularly Sayyidunā Nūḥ ﵇, Sayyidunā Yūsuf ﵇, Sayyidunā Mūsā ﵇, Sayyidunā Dawūd

ﷺ, Sayyidunā Yūnus ﷺ and even Sayyid al-Anbiyā' Sayyidunā Muḥammad al-Muṣṭafā ﷺ.

And he also disrespected the Ṣaḥābah by trying to find faults in them, particularly Sayyidunā Abū Bakr al-Ṣiddīq, Sayyidunā ʿUmar al-Fārūq, Sayyidunā ʿUthmān al-Ghanī and Sayyidunā Khālid ibn al-Walīd ؓ. And to please the Rāfiḍīs, he made such accusations on the companion of the Messenger ﷺ and scribe of *waḥy* (revelation) Sayyidunā Amīr Muʿāwiyah ؓ that let alone a Muslim, even a kāfir would be ashamed. And he has said that the Mothers of the Believers Sayyidatunā ʿĀ'ishah al-Ṣiddīqah ؓ and Sayyidatunā Ḥafṣah ؓ were badly-spoken.

And he has disrespected noble Muḥaddiths, eminent Mujtahids, great Fuqahā', honourable Mujaddids and Imāms, especially al-Imām al-Ghazzalī, al-Imām al-Rabbānī Mujaddid al-Alf al-Thānī and Shaykh Shāh Wali-Allāh Muḥaddith al-Dihlawī ؒ by trying to find faults in them. He has written about the Qur'ān as well that it is not for salvation (najāh) but for guidance (hidāyah), meaning if someone wants salvation, he should look for another book. We seek the refuge of Allāh ﷻ.

Refer to *Jamāʿat e Islāmī* by ʿAllāmah Arshad al-Qādirī ؒ and *Do Bhai Mawdūdī aur Khumaynī* for all of Abū al-Aʿlā al-Mawdūdī's insolences and disrespect with their respective references.

The Curse of Allāh ﷻ & the Angels

Quranists, Qadiyānīs, Rāfiḍīs, Wahhābīs, Deobandīs, Ghayr-Muqallids, however many sects there are against the Ahl al-Sunnah wa al-Jamāʿah, are great tribulations in this time. It is incumbent upon informed people generally and upon ʻUlamā' and Shaykhs particularly that they make the Ahl al-Sunnah public aware of these tribulations, and stop the public from socialising with them and prohibit marrying into them, in accordance with the commands of the Messenger ﷺ. If they do not do so, and remain silent for some reason, then they will be worthy of the curse of Allāh ﷻ, the Angels and all of mankind, and none of their Farḍ or nafl deeds will be accepted, as the Messenger ﷺ stated:

اِذَا ظَهَرَتِ الفِتَنُ اَو قَالَ البِدعُ وَلَم يُظهِرِ العَالِمُ عِلمَهُ فَعَلَيهِ لَعنَةُ اللهِ وَالمَلَائِكَةِ وَالنَاسِ اَجمَعِينَ لَا يَقبَلُ اللهُ مِنهُ صَرفًا وَلَا عَدلًا

When tribulations appear and a scholar does not exhibit his knowledge then upon him is the curse of Allāh, the Angels and all of mankind. Allāh will not accept his Nawāfil and neither his Farā'iḍ.[45]

Not on the Path of the Prophet

Those people who see Muslims fall into *fitnah*—that they are becoming misguided and murtadds and insulting of Allāh ﷻ and His Messenger ﷺ after marrying into deviants and heretics—yet remain

[45] Al-Ṣawāʿiq al-Muḥriqah p. 2; al-Malfūẓ vol. 4 p. 4.

silent and do not prohibit such a grave evil, despite being capable of stopping it, for public acceptance or to earn as much as possible or for some other benefit, are certainly not on the path of the Prophet ﷺ, as is recorded in al-Tirmidhī from Sayyidunā Ibn ʿAbbās ؓ that the Messenger of Allāh ﷺ said:

لَيسَ مِنَّا مَن لَم يَرحَم صَغِيرَنَا وَلَم يُوَقِّر كَبِيرَنَا وَيَأمُر بِالمَعرُوفِ وَيَنهَ عَنِ المنكَرِ

Those who do not have compassion for our young; and do not honour our elders; and do not command good and do not stop evil are not from among us.[46]

And such people are not representatives of the Messenger ﷺ, they are merely scholars by name; because the Messenger ﷺ spent his days and nights saving people from deviance and heresy, and constantly conscious of walking people on the correct path. Thus, a scholar who walks in his footsteps and takes up his path is a representative of the Messenger ﷺ; otherwise, someone who wants to gain worldly benefit is simply a scholar by name.

Of the Weakest Faith

It is *wājib* (necessary) upon Muslims to enjoin good and prohibit evil, as Shaykh ʿAbd al-Ḥaqq Muḥaddith al-Dihlawī al-Bukhārī ؒ writes:

امر معروف ونہی منکر واجب است باجماع امت

Enjoining good and prohibiting evil is *wājib*, with consensus of the Ummah[47]

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[46] Mishkāt al-Maṣabīḥ p. 423.

[47] Ashiʿat al-Lamʿāt vol. 4 p. 173.

If a person cannot stop evil by hand or tongue and only considers it evil in his heart, he possesses the weakest faith.

Sayyidunā Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said:

مَن رَأى مِنكُم مُنكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِن لَّم يَستَطِع فَبِلِسَانِهِ فَإِن لَّم يَستَطِع فَبِقَلبِهِ
وَذَلِكَ اَضعَفُ الإِيمَانِ

He who sees something against the Sharīʿah must stop it with his hand. And if he is incapable of doing so then with his tongue. And if he is incapable of doing so then with his heart and this is the weakest of faith.[48]

[48] Mishkāt al-Maṣabīḥ p. 436.

A lot of Muslims are of the misunderstanding that if some people are committing sins, they will say: "What does it concern us?" And they remain silent thinking this. In fact, some people actually argue with the one who is prohibiting the sin and say: "What does it concern you?" Whereas prohibiting sin is the responsibility of every individual. If they do not stop it despite being capable of doing so, the punishment will befall all of them.

Ibn ʿAdī al-Kindī ﷺ narrates that the Messenger of Allāh ﷺ said:

اِنَّ اللهَ لَا يُعَذِّبُ العَامَّةَ بِعَمَلِ الخَاصَّةِ حَتّٰى يَرَوُا الْمُنكَرَ بَينَ ظَهرَانَيهِم وَهُم قَادِرُونَ اَن يُّنكِرُوهُ فَلَا يُنكِرُوا فَاِذَا فَعَلُوا ذٰلِكَ عَذَّبَ اللهُ العَامَّةَ وَالخَاصَّةَ

Indeed Allāh does not punish everyone for the actions of a few, unless they see evil being committed among themselves but they do not stop it despite being capable of stopping it. If they do this, Allāh will punish everyone.[49]

If a person commits a sin, Allāh does not punish other people because of it. However, remaining silent and not stopping an evil after seeing it being committed is such a sin that punishment befalls both the one who commits the evil and those who remain silent; the evildoer for committing the evil and those who remain silent for remaining silent.

[49] Mishkāt al-Maṣabīḥ p. 438.

Sayyidunā Hudhayfah ﷺ narrates that the Messenger of Allāh ﷺ said:

وَالَّذِي نَفسِي بِيَدِهِ لَتَأمُرُنَّ بِالمَعرُوفِ وَلَتَنهَوُنَّ عَنِ المُنكَرِ اَو لَيُوشِكَنَّ اللهُ اَن يَّبعَثَ عَلَيكُم عَذَابًا مِن عِندِهِ ثُمَّ لَتَدعُنَّهُ وَلَا يُستَجَابُ لَكُم

Oath on the one in whose control is my life, command good and forbid evil, otherwise Allāh will soon send down punishment upon you and you will pray for its relief but you will not be answered.[50]

Shaykh ʿAbd al-Ḥaqq Muḥaddith al-Dihlawī al-Bukhārī ﷺ writes in the explanation of this *Ḥadīth*:

یعنی عذابہا وبلاہائے دیگر بدعا احتمال دفع دارند اما عذابے کہ بر ترک امر معروف و نہی منکر نازل می گردد احتمال رفع نہ دارد و دعا دراں مستجاب نبود

Other punishments can be alleviated with *Duʿā* (supplication), however, the punishment that descends upon not commanding good and forbidding evil will not be lifted and Duʿās regarding it will not be accepted.[51]

Sayyidunā Abū Bakr al-Ṣiddīq ﷺ narrates that he heard the Messenger of Allāh ﷺ say:

اِنَّ النَّاسَ اِذَا رَأَوا مُنكَرًا فَلَم يُغَيِّرُوهُ يُوشِكُ اَن يَّعُمَّهُمُ اللهُ بِعِقَابِهِ

When the people see an evil but they do not correct it, Allāh will soon afflict them all with His punishment.[52]

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[50] Mishkāt al-Maṣabīḥ p. 436.
[51] Ashiʿat al-Lamʿāt vol. 4 p. 175.
[52] Mishkāt al-Maṣabīḥ p. 436.

Sayyidunā Jarīr ibn ʿAbd-Allāh ﷺ narrates that he heard the Messenger of Allāh ﷺ say:

مَا مِن رَّجُلٍ يَكُونُ فِي قَومٍ يَّعمَلُ فِيهِم بِالمَعَاصِي يَقدِرُونَ عَلى اَن يُّغَيِّرُوا عَلَيهِ وَلَا يُغَيِّرُونَ اِلَّا اَصَابَهُمُ اللهُ مِنهُ بِعِقَابٍ قَبلَ اَن يَّمُوتُوا

No man commits a sin among a people that is capable of stopping him yet they do not stop him except that Allāh punishes them before they die.[53]

Shaykh ʿAbd al-Ḥaqq Muḥaddith al-Dihlawī al-Bukhārī ﷺ writes under this *Ḥadīth*:

ازینجا معلوم می شود کہ بہ ترک دادن امر معروف و نہی منکر عذاب در دنیام ہم بر سد و عذاب آخرت باقی ست بخلاف گناہان دیگر کہ عقاب بر آں در دنیا لازم نیست

We understand from this *Ḥadīth* that one is punished for leaving enjoining good and forbidding evil in this world and in the *Ākhirah* (the hereafter), as opposed to other sins, for which one does not necessarily receive punishment in this world.[54]

Sayyidunā Jābir ﷺ narrates that the Messenger of Allāh ﷺ said:

اَوحَى اللهُ عَزَّ وَجَلَّ اِلى جِبرَئِيلَ عَلَيهِ السَّلَامُ اَنِ اقلِب مَدِينَةَ كَذَا وَكَذَا بِاَهلِهَا فَقَالَ يَا رَبِّ اِنَّ فِيهِم عَبدَكَ فُلَانًا لَّم يَعصِكَ طَرفَةَ عَينٍ قَالَ فَقَالَ اِقلِبهَا عَلَيهِ وَعَلَيهِم فَاِنَّ وَجهَهُ لَم يَتَمَعَّر فِيَّ سَاعَةً قَطُّ

[53] Mishkāt al-Maṣabīḥ p. 437.
[54] Ashiʿat al-Lamʿāt vol. 4 p. 177.

Allāh ﷻ commanded Jibrīl عليه السلام: "Turn such and such a city over upon its residents." He replied: "O my Lord, indeed there is your servant such and such a person; he has not disobeyed you even a blink of an eye." So He commanded again: "Turn it over upon him and upon them, for indeed his face did not express anything ever seeing the evils, for My pleasure."[55]

Shaykh ʿAbd al-Ḥaqq Muḥaddith al-Dihlawī al-Bukhārī رحمه الله writes in the explanation of this *Ḥadīth*:

ایں گناہ عظیم ست ولہذا تقدیم کرد عَلَیہِ را بر عَلَیہِم ۔

To not express displeasure for the pleasure of Allāh upon seeing evils is a grave sin. This is why Allāh ﷻ mentioned the servant before the others. Allāh ﷻ commanded for the pious servant to be punished first then for the sinners to be punished after that.[56]

And if people say upon the silence of an individual: "Such a person is such a great and pious scholar, however, he does not prohibit anybody. There is only you who prohibits and forbids. Is he not a scholar? If this is wrong, he would definitely forbid it." In this situation, those Shaykhs and scholars who remain silent and do not stop evils after seeing them are even more deserving of punishment.

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[55] Al-Bayhaqī; Mishkāt al-Maṣabīḥ p. 439.

[56] Ashiʿat al-Lamʿāt vol. 4 p. 183.

Today, there are many gatherings and conferences of the Ahl al-Sunnah wa al-Jamāʿah that take place, in which most of the speeches are dramatic and for show. They do not stem the way thieves of Īmān are raiding the houses of Sunnis, stealing their Īmān and causing great loss to the Ahl al-Sunnah. In other words, they do not prohibit associating with deviants or marrying into them, in fact, some scholars and Shaykhs marry them themselves, which the Sunnī public considers proof [for it not being wrong] and marries them, and then entire households become misguided in a matter of days.

In such circumstances, if a scholar speaks or writes against this evil then rather than accepting his advice, they bear enmity with him and eliminate the impact of his truthful words by various types of deception, misleading the people. Neither do they practise themselves nor do they allow others to practise.

Someone declares his truth-telling as finding faults and holds him to be sinful; whereas looking for hidden faults is fault-finding, and to speak against an evil that is committed openly is truth-telling, not fault-finding.

And some people say that this is *ghībah* (backbiting), whereas mentioning to people a sin a person commits openly is not *ghībah*. Al-Faqīh al-Aʿẓam Sayyidī Ṣadr al-Sharīʿah ﷺ writes:

> *If a person commits an evil act openly and he has no consideration as to what people will say to him, then to mention his evil act is not ghībah. Mentioning those aspects of him that*

are not apparent is ghībah. It is in a Ḥadīth that there is no ghībah of a person who has removed the veil of shame from his face.[57]

And then some people say: "Why are they unable to prevent women from attending ʻUrs gatherings?"[58] ie [they effectively say:] "When the scholar manages to stop women from attending ʻUrs gatherings, then we will stop forming relationships with heretics and murtadds." Otherwise they will continue to marry into them.

بریں دین ودانش بیاید گریست

One should cry upon this representation of the religion and this way of thinking.

And some people also say: "Such a scholar is a great speaker of truth. He should come and remove the women from the graves of the pious." If only these people understood the meaning of speaking the truth. And if they know, they would not be so ignorant [as to misunderstand that] speaking the truth is to *speak the truth*, not to remove women from shrines.

And some people say: "One can find such and such a flaw in him so he no longer has the right to stop others from evil acts." Such people should know that two things are wājib upon a person: to stay away from evils oneself and to persuade others to stay away. Not

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[57] Bahār e Sharīʻat vol. 16: Chapter on Ghībah (with reference to Al-Durr al-Mukhtār).

[58] Desirable gatherings held in remembrance and celebration of the pious on the anniversary of their departure from this world, attracting their special attention. They consist of recitals of the Qur'ān and al-Fātiḥah, Naʻt (poetry) recitals, religious lectures, and sending the reward to the Awliyā', free from all prohibited acts.

fulfilling one of the obligations does not negate the other obligation. Muḥaqqiq ʿalā al-Iṭlāq Shaykh ʿAbd al-Ḥaqq Muḥaddiṯh al-Dihlawī al-Bukhārī ﷺ writes:

در وجوب امر بمعروف شرط نیست که آمر خود نیز فاعل باشد۔ وبے آں نیز درست ست زیرا کہ امر کردن نفس خود را واجب ست۔ وامر کردن غیر واجبے دیگر۔ اگر یک واجب فوت شود ترک واجب دیگر جائز نباشد۔ وآنکہ واقع شدہ کہ لِمَ تَقُولُونَ مَا لَا تَفعَلُونَ بر تقدیر تسلیم کہ ورود آں در امر معروف ونہی منکر باشد مراد زجر ومنع از ناکردن ست نہ از گفتن

It is not a prerequisite for enjoining good being *wājib* (compulsory) that one practises [that action] oneself. Rather, enjoining good without practice is permissible because it is *wājib* to encourage oneself to do good and the other *wājib* is to encourage others to do good. If one *wājib* is not fulfilled, leaving the other *wājib* will never become permissible.

And what has been mentioned in the Qur'ān:

لِمَ تَقُولُونَ مَا لَا تَفعَلُونَ

Why do you say what you do not do?[59]

Even if it is accepted that this pertains to enjoining good and forbidding evil, then the reproach is regarding not practising, not regarding enjoining others to good and forbidding evil.[60]

He further writes:

دیگراں را امر ونہی کردن وخود بداں عمل ننمودن موجب عذاب ست۔ وایں بجہت امر ونہی کردن کہ اگر ایں را ہم نہ کند مستحق تر می گردد آنرا بترک دو واجب

[59] Qur'ān 61:2.

[60] Ashiʿat al-Lamʿāt vol. 4 p. 175.

Enjoining and forbidding others while not practising warrants punishment. However, this punishment is a result of not practising, it is not due to enjoining and forbidding. If one leaves enjoining and forbidding as well then two obligations will be left and one will be deserving of even greater punishment.[61]

An intelligent person will therefore never say: "I will not accept the truth because the one presenting it is not firmly upon it himself." An analogy of this is that a person teaches the principles of looking after one's health but those who are being taught see that the teacher is ruining his health by not acting upon the principles himself. The people being taught cannot say: "Seen as you are ruining your own health by not practising the principles, we will not accept these principles of looking after one's health." However, a person who is bereft of intellect may say such a thing.

Shaykh al-Saʿdī ﷺ writes:

گفت عالم بگوش جاں بشنو
باطل ست آنکہ مدعی گوید
مرد باید کہ گیرد اندر گوش

در نماند بگفتنش کردار
خفتہ را خفتہ کے کند بیدار
در نبشت ست پند بر دیوار

Listen to the scholar with an attentive soul
Even if his action may not appear to agree with his word

The stubborn disagree wrongly:
How can the sleeping wake the asleep?

Man must listen to advice
Even if it is written on a wall

[61] Ibid.

I pray that Allāh ﷻ grants every Muslim true love of His Beloved ﷺ, the Companions and the Pious, and that He grants them the ability to stay away from their enemies,

آمين بجاه حبيبك سيد المرسلين صلوات الله تعالى وسلامه عليه وعليهم اجمعين

Jalāl al-Dīn Aḥmad al-Amjadī
12 Rabīʿ al-Ākhir 1410 H.
12 November 1989

Note on Transliterations

Although transliteration in this book is standard and most people should be familiar with the various characters, there will be a proportion of readers whose fluency in reading may be disrupted due to their unfamiliarity. This note, and the table below, aims to help those people so that this book can reach as many people as possible.

The majority of the Arabic and Urdu alphabets have logical transliterations (bā'/bē - b, etc). Letters with dots or bars underneath and multiple characters underlined are for those letters that require some degree of distinction either from other letters within their respective alphabets or from English pronunciation. Vowels with bars denote elongation of the basic sound, representing wāw, alif and yā' with *jazm*. The *tashdīd* is represented by repetition of the same letter or letters.

ا/ء	Alif	a/‘	ض	Ḍād	ḍ
ب	Bā'	b	ط	Ṭā'	ṭ
ت	Tā'	t	ظ	Ẓā'	ẓ
ث	Thā'	th	ع	‘Ayn	‘
ج	Jīm	j	غ	Ghayn	gh
ح	Ḥā'	ḥ	ف	Fā'	f
خ	Khā'	kh	ق	Qāf	q
د	Dāl	d	ك	Kāf	k
ذ	Dhāl	dh	ل	Lām	l
ر	Rā'	r	م	Mīm	m
ز	Zāy	z	ن	Nūn	n
س	Sīn	s	ه	Hā'	h
ش	Shīn	sh	و	Wāw	w
ص	Ṣād	ṣ	ي	Yā'	y

LEST THEY MISGUIDE *you*

There have emerged many heretic sects since the advent of Islām, and as heretical ideologies become more common and prevalent now, the importance of protecting one's faith is greater than ever. In this era of tribulation and adversity, Muslims are warned about the dangers of associating with heretics, yet some opt to act contrary to that which is best for them and their faith. Laxity and leniency in this matter can only lead to deviation, and as such, it is a religious obligation upon Muslims to shun heretics in order to protect their faith in such dangerous times.

Lest They Misguide You is a translation of the Urdu work *Bad-Madhhabon sey Rishtey* by Faqīh al-Millah Mufti Jalāl al-Dīn Aḥmad al-Amjadī, which simply and coherently explains the prohibition of fraternising with heretics, and also details the prohibition and grave consequences of marrying into them.

"Stay away from them and keep them away from yourselves, lest they misguide you, lest they throw you in fitnah."
[Ṣaḥīḥ Muslim; Abū Dawūd; Ibn Mājah; Ibn Ḥibbān]

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