

HONOUR
FOR OUR
Ulamâ &
ASLÂF

OF OUR PREDECESSORS

Title:

Honour for our Ulamâ and Aslâf - (Pious
Predecessors)

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Our road to success **Honour for the Sahâbah , Aslâf & Ulamâ**

Hadrat Maulânâ AbdullHamîd Ishâq Sâhib

باسمہ تعالیٰ

نحمدہ و نصلى على رسولہ الکریم

Dîn, a complete way of life including our aqâid (beliefs) and a'mâl (practices) have been given by Allâh Jalla Jalâluhû through Jibrâîl  and Nabî-e Karîm  and then through the corridor of the history of Islam through our great Ulamâ, Muhadithîn, Mufasserîn, Fuqahâ, Mutakallimîn and the, Auliya. This is our true Dîn, brought to us by a great chain of great people. This is the Dîn that we must stick to very rigidly and firmly.

Dîn is not only what is found in the Qur'ân, Hadîth and Kitâbs but also the practical Dîn found in the lives of our aslâf (pious predecessors).

وَذَلِكَ دِينُ الْقِيَمَةِ

This is the perfect Dîn,

الصِّرَاطُ الْمُسْتَقِيمَ

The Middle Path, free from extremities of both ends.

Those who have deviated from this straight path, are people who went to the either of the extremes - either they chose the path of the shîas, bid'atîs, qâdiânî's who brought in new things, which are not part of this chain or the other extreme of the salafî's, modernists, so called "Muhaqqiqîn" who discard the practical lives of the Ulamâ and

Sulahâ, who make claims like we must only follow Nabî ﷺ and the Hadîth of Nabî ﷺ and the Sahâbah . These claims outwardly look very correct and beautiful, but how do we get to the Sahâbah  and Nabî ﷺ.

The minute we remove one link from the chain, our chain to Nabî ﷺ breaks (forget removing many links in the chain)!

The true Dîn will always be learnt taught and preserved by the Ulamâ-e-Haq the true Ulamâ whom Allâh Jalla Jalâluhû will always keep to see to the true light of Islam that guides to Jannah and Allâh .

These Dârul Ulûms are those places where this great effort takes place continuously!

The message for the general Ulamâ and public is clear from Qur'ân Sharîf:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

When you don't know, ask those who know
(and follow them).

This is the simple, straight forward, true Dîn. May Allâh  give us tawfiq to follow it and reach Jannah and Allâh Jalla Jalâluhû.

INTRODUCTION

“An orphan is not one who has no parents,
but an orphan is he who is deprived of knowledge and respect.”
This is an Arabic statement which very concisely describes the importance of respect in a person. Indeed, when one is deprived of respect and etiquette, one can stoop to a level that any normal human being would consider unthinkable, let alone any person with Îmân. The Qur’ân Karîm and Ahâdîth strongly emphasise the aspect of respect. Allâh ﷻ states, “And those who honour the distinguishing signs of Allâh ﷻ, verily it (this respect) stems from the piety of the heart.”

Just as respect is very important, the consequences of disrespect are dire. To disrespect even a grain of food or a drop of water is detrimental. It could result in one being deprived of many bounties of Allâh ﷻ. However the greater the bounty, the more severe are the consequences of disrespect towards it. From amongst the greatest bounties are the Sahâbah ﷺ, pious predecessors and Ulamâ. By honouring them, we will be honoured. If on the other hand, we show disrespect to them, the results can be disastrous.

Rasûlullâh ﷺ said, “When my Ummah begins to do these fifteen things, calamities will descend on them...” After mentioning 14, Nabî ﷺ said, “When the latter of the Ummah will curse and criticize their predecessors (Sahâbah ﷺ, Tâbi’în and the great Imâms), then await red dust storms, earthquakes, caving in of the earth, transfiguration and the raining of stones from the heavens.” (Al-Ishâ’at)

Today unfortunately we find ourselves in such times. People with no or limited knowledge deem it appropriate to speak ill of our elders who had spent their entire lives in spreading Dîn. Even worse, the honour and respect of the Sahâbah ﷺ are not spared. Since respect, honour and love has been removed from the hearts of people, very little goodness, piety and blessings remain. Since the Sahâbah ﷺ,

the Imâms of Fiqh and the Imams of Hadîth as well as our present day Ulamâ are our benefactors, it is of vital importance that we appreciate their efforts, have love for them, overlook their lapses and follow their path. The only link which people have with Dîn is the Ulamâ and our pious predecessors. Once this link is severed, it will become very easy for the masses and general people to be lead astray. Therefore it is necessary for us to understand the status of the Sahâbah رضي الله عنهم, our pious predecessors and the Ulamâ, to understand their rights and the harms of being disrespectful to them. May Allâh سبحانه accept this weak effort, overlook our shortcomings, and make it a means of our forgiveness.

THE SAHÂBAH – COMPANIONS OF NABÎ ﷺ

The Sahâbah are all those who met Nabî ﷺ and died as Muslims. Scholars have said that they were approximately 114,000 in number (as stated by Abû Zur'ah رحمته الله, the teacher of Imam Muslim رحمته الله, and recorded by Allâmah Suyûtî رحمته الله).

Allâh سبحانه has praised them in many Qur'ânic verses:

- ✓ "You are the best of nations ever raised for mankind, you enjoin good and forbid evil, and you believe in Allâh." (Âl-Imrân: 110)
- ✓ "And the first believers i.e. the Muhâjirîn (the emigrants from Makkah Mukarramah), the Ansâr (the citizens of Madînah Munawwarah who helped the Muhâjirîn) and also those who followed them sincerely, Allâh سبحانه is pleased with them and they are pleased with Him. He has prepared for them Gardens under which rivers flow, to dwell therein forever. That is the supreme success." (Taubah: 100).
- ✓ When the Tâbi'î, Muhammad ibn Ka'b al-Qurdh رحمته الله was asked regarding his opinion of the Sahâbah رضي الله عنهم, he replied that they will all without exception, enter Jannah. When further asked to substantiate, he cited the above verse. "Indeed, Allâh سبحانه was pleased with the believers when they gave their pledge to you (O Muhammad ﷺ) under the tree. He knew what was in their

hearts, thus He sent down calmness and tranquillity upon them..." (Fath: 18)

Rasûlullâh ﷺ said regarding them:

- ✓ The best amongst my Ummah is my generation, thereafter those that will succeed them and thereafter those that will succeed them. (Bukhârî)
- ✓ Honour my companions because they are the best among you. (Mishkât)
- ✓ The fire will not touch any Muslim who saw me or saw a person who saw me. (Tirmidhî)
- ✓ Fear Allâh ﷻ! Fear Allâh ﷻ regarding my companions. Do not make them a target after me because he who loves them, has loved them due to his love for me, and he who hates them, has hated them due to his hatred for me. He who harms them, has harmed me and he who harms me, has harmed Allâh ﷻ. Thus Allâh ﷻ will soon take them to task. (Tirmidhî)
- ✓ Hadrat Abdullâh ibn Mas'ûd ؓ said, "Allâh ﷻ looked into the hearts of the people and chose Muhammad ﷺ. He then deputed him with His message and chose him for His knowledge. Allâh ﷻ then looked into the hearts of the rest of people and chose companions for him (i.e. Nabîﷺ). Allâh ﷻ thus made them the assistants of his Dîn and the companions of His Nabî ﷺ. That which the believers (Sahâbah ؓ) regard as good is definitely good and that which they regard as evil will definitely be evil in the eyes of Allâh ﷻ." (Hayâtus - Sahâbah)

OUR ATTITUDE TOWARDS THEM

Our attitude towards the Sahâbah ؓ should be that of love, respect, peace and purity of our hearts and tongues. Allâh has described this in this verse: "And those who come after them say: 'Our Rabb! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred for those who have believed.'" [59:10]

Nabî ﷺ said, "The sign of faith is love of the Ansâr and the sign of hypocrisy is the hatred of Ansâr." (Bukhârî, Muslim) Why should we not be thankful to those who believed in Nabî ﷺ, assisted him, strove with their lives and wealth to make the Word of Allâh supreme, preserved and transmitted to us our religion? Who is more deserving that we pray for them and speak of them in the best manner and think of them with the best of thoughts?

Nabî ﷺ advised us:

- ✓ "When my Sahâbah ﷺ are mentioned then withhold." (Tabrânî)
- ✓ "Do not abuse my Sahâbah ﷺ, for if any of you were to spend gold equal to (the mountain of) Uhud in charity, it would not equal a handful of one of them or even half of that" (Bukhârî, Muslim)
- ✓ "Whoever abuses my Sahâbah, upon them is the curse of Allâh ﷻ, the angels and all the people." (Tabrânî).
- ✓ Muslim scholars have also been very strict in regard to the issue of speaking and thinking mistrustfully of the Sahâbah. Abu Urwah Zubairi رضى الله عنه says that once mention was made in the gathering of Imam Malik رضى الله عنه of a person who used to speak ill of the Sahâbah ﷺ. Imam Malik رضى الله عنه recited the 29th verse of Sûrah Fath until the words "li-yagheedha bihim ul kuffar" (that He may enrage the disbelievers with them, i.e. the Sahâbah ﷺ) and thereafter said, "The person who has anger in his heart for Rasûlullâh ﷺ or any of the Sahâbah ﷺ is the opposite of those mentioned in this verse. (i.e. such a person's Îmân is at stake because this verse has regarded getting angry with the Sahâbah as a sign of disbelief.) (Maqâme Sahâbah page 40, The Rank of the Sahâbah ﷺ page 6)
- ✓ Allâh ﷻ described them: "Amongst the believers are men who have been true to their covenant with Allâh ﷻ (and showed not their backs to the disbelievers), of them some have fulfilled their obligations and some of them are still waiting, but they never changed (i.e. they never proved treacherous to their covenant which they concluded with Allâh) in the least." (Ahzâb : 23)

- ✓ Hujjat ul Islam, Sufyân ibn `Uyainah رحمته الله said: "He who speaks a single word against the Companions of Allâh's Messenger ﷺ is an innovator."
- ✓ Imam Ahmad رحمته الله said: "If you see anyone speaking ill of the Companions of the Messenger of Allâh ﷺ, doubt his Islam."
- ✓ Imam Muslim's Ustâdh, Imam Abu Zur'ah Iraqi رحمته الله said, "The person who speaks ill of the Sahâbah رضي الله عنهم should be regarded as a *zindîq* (disbeliever) because he is attempting to spoil the Ummah's confidence in the Qur'ân and Sunnah." (Maqâmus-Sahâbah pg. 118, The Rank of the Sahâbah pg. 119)
- ✓ Allâmah Dhahabî رحمته الله said, "Anyone who criticizes them or insults them has left this religion and has segregated himself from the Muslim Ummah. He has disbelieved in what Allâh the Most High says concerning them in His Book, and what Allâh's Messenger has said concerning their noble qualities and their merits... It is incumbent upon the Muslims to love Allâh; to love His Messenger, to love what the messenger brought as guidance and his practises; to love his descendants, his Companions, his wives, his children, his servants, and to love those who love them and hate those who hate them, as this is the meaning of loving for Allâh's sake and hating for Allâh's sake, and that is the most excellent kind of faith."
- ✓ In al-Kaba'ir, Allâmah Dhahabî رحمته الله also writes, "The one who loves Nabî ﷺ loves and respects each and all of his Companions. To hate any of them is to hate Nabî ﷺ"
- ✓ Fudayl ibn `Iyyadh رحمته الله spoke similarly when he said, "Indeed, I love those whom Allâh loves. They are those from whom the Companions of Muhammad ﷺ are safe. I hate those whom Allâh ﷻ hates. They are the people of the deviant sects and innovation."
- ✓ Barbaharî رحمته الله said, "Know that anyone who tries to attack the Companions of Muhammad ﷺ really seeks to attack Muhammad ﷺ."

THE BEST OF THE COMPANIONS

The Ulamâ have arranged the Sahâbah ﷺ in the following categories in decreasing order of excellency:

- a) We should note that the best of the Ummah, after Nabî ﷺ were Abu Bakr ﷺ, then 'Umar ﷺ, then 'Uthman ﷺ, then 'Ali ﷺ.
- b) The remaining six of the ten Sahâbah who were promised Jannah i.e. Talha ﷺ, Zubair ﷺ, Abdur Rahman ibn Awf ﷺ, Sa'd ibn Abi Waqqâs ﷺ, Sa'îd ibn Zaid ﷺ and Abu Ubaydah ibn Jarrah ﷺ
- c) The participants of Badr
- d) The participants of Uhud
- e) Those who pledged allegiance to Rasûlullâh ﷺ under the tree in Hudaibiyah
- f) Those who accepted Islam in the period between Hudaibiyah and the conquest of Makkah
- g) Those who accepted Islam after the conquest of Makkah

'Abdul-'Azîz al-Qari رَحِمَهُ اللهُ said that Imam Abû Hanîfah رَحِمَهُ اللهُ declared anyone who doubts the caliphate of Abû Bakr ﷺ and 'Umar ﷺ as a disbeliever. He also declared anyone who slanders the Mother of the Believers 'Âishah ﷺ to be a disbeliever. And he stated that the prayer behind a Rafidî [extremist Shî'ah who curses and abuses the Companions] is invalid.

THE NOBLE DEEDS OF THE SAHÂBAH ﷺ

The deeds and virtues of the Sahâbah ﷺ, may Allâh be pleased with them all, should be what every Muslim should strive to emulate to the best of one's ability. Their behaviour and sincerity were praised by Allâh ﷻ and His Messenger ﷺ, and that suffices as proof.

The Sahâbah ﷺ were undoubtedly the best in terms of understanding religious obligations, the Sunnah of Rasûlullâh ﷺ and the way of establishing the Islamic teachings. Their belief is an example for us, as Allâh ﷻ says in the Qur'an: "So if they believe in the like of that which you believe, they are rightly guided, but if they turn away, then they are only in opposition. So Allâh will suffice you against them. And He is the All-Hearer, the All-Knower."

[2:137]

FOLLOWING THEIR FOOTSTEPS

Nabî ﷺ said, "The best of my people are my generation, then those who come after them, then those who come after them, then there will come a people in whom there will be no good." (Tabrânî)

Nabî ﷺ said, "The Bani Israel broke into seventy- two sects. My Ummah shall break up into seventy-three sects. All of them will be in the Fire, except one: the path upon which I and my Companions are on." (Tirmidhî)

All this should suffice as evidence that the correct understanding of Islam is that of the Sahâbah ؓ and all those that follow their path, in truth. They are the best generation of Islam and they understood Qur'an and Sunnah the best.

To follow the Sahâbah ؓ does not only mean to have the same understanding of the precepts of belief as they did. This belief has to be manifested in our actions. To follow the Sahâbah ؓ also means to possess their other characteristics, some of which have been identified by our scholars as:

- ✓ The full acceptance of the Revelation
- ✓ The deep influence of the faith and the revelation on one's life
- ✓ The application of this knowledge to the individual and collective life
- ✓ Inviting others to do good deeds
- ✓ Enjoining what is right and forbidding what is wrong
- ✓ Giving advice to every Muslim
- ✓ Striving for the Sake of Allâh ﷻ
- ✓ Also, the Sahâbah ؓ carried out every action according to the scales of the Sharī'ah, they used to remember and think a lot about death, they were forgiving to those who wronged them in any way, they had great respect for the honour of other Muslims for whom they desired only good, they were mindful of their prayers, they used to put the Hereafter before this worldly life, they realized that they could not thank Allâh enough and they stayed away from the sinful and their gatherings. Allâh,

The Exalted, most appropriately describes them: "Muhammad is the Messenger of Allâh, and those who are with him (the Companions) are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. Their distinguishing mark (i.e. of their faith) is found on their faces (foreheads) from the traces of (their) prostration (during prayers)." [48:29]. We ask Allâh to enable us to learn about the lives of the Sahâbah and to make our lives resemble theirs. A scholar has so beautifully stated, "Whoever will read their biographies with understanding and insight, and will come to know the rewards bestowed by Allâh upon them, he will certainly realize that these are the best among humans after the Messengers. Neither has there been anyone like them nor will there be."

THE ERRORS OF THE SAHÂBAH ﷺ

We believe that the Sahâbah ﷺ were not innocent from minor or major sins, but their qualities and deeds were so virtuous and superior that they caused the errors committed by them to be forgiven. We believe that if any of the Sahâbah committed a mistake, he either repented or performed such virtuous deeds which resulted in them being pardoned or will be interceded for by Nabî ﷺ as they are most deserving of his intercession. Their struggle, Hijrah, knowledge, deeds and support for Nabî ﷺ, will be a means of attaining pardon for their few mistakes. As for their Ijtihad(verdicts which they extracted from Quraan or hadith), they are to be rewarded twice had their verdict been correct, and once had their exertion to find the truth resulted in a wrong conclusion. Imam Shafi'î said, "I have allegiance for them and I seek Allâh's forgiveness for them, and for the people who participated in the battles of Jamal and Siffin, those who killed and those who were killed, and all the companions of the Rasulullah ﷺ in entirety."

Hadrat Maulânâ Masîhullâh Khân Sâhib رَحْمَةُ اللهِ عَلَيْهِ has written in his book entitled Shûrâ, "It is quite evident from the foregoing discussion that while it is possible for seniors to commit errors of judgement, it is obligatory to refrain from castigating them and publicizing their errors. From this should be realized the grave error of some writers who revile and baselessly criticize a Sahâbî ﷺ without any Shar'î justification, merely by reliance on historical reports. In their writings and discourses they transgress all limits and with shameless audacity fix the Sahâbah as a target for their criticism. They have become incapable of discerning the evil of their attitude. Rasûlullâh ﷺ spoke of the virtues and excellences of all the Sahâbah ﷺ in general, and he related certain special and significant attributes of excellence about particular Sahâbah ﷺ. Criticizing those who disrespect the Sahâbah, Rasûlullâh ﷺ said, "Verily the vilest of my Ummah are those who are the most audacious (in the criticism) of my Sahâbah ﷺ" (Ibne-Adî). " Allâh ﷻ curses the one who abuses my Sahâbah." (Tabrânî)

"Verily Allâh ﷻ chose me and chose companions for me. From among them, Allâh ﷻ has appointed ministers and helpers. The curse of Allâh ﷻ, the angels and mankind be on those who abuse them (my Sahâbah ﷺ). Allâh ﷻ neither accepts their fard nor nafl acts. (Mazâhirul-Haq)

There exists a large volume of Ahâdîth which severely reprimands and warns gravely those who criticize and vilify the Sahâbah.

The awe-inspiring accomplishments and lofty attributes of virtue and excellence of the Sahâbah are of such a noble calibre and so manifest that, assuming the Qur'ân and Hadîth were silent in this regard, then too we would have been constrained to acknowledge their reality. The deeds and accomplishments of the Sahâbah are unforgettable. In the truest sense of the term, they sacrificed all they possessed – their wealth, their homes, their families, and their lives – for the sake of Nabî ﷺ and the Dîn of Islam. Their sacrifice and devotion are incomparable and unique in the annals of history.

Their goal in every act here on earth was to cultivate the pleasure of Allâh ﷻ and His Messenger ﷺ. Their hearts radiated with love for Rasûlullâh ﷺ. When on rare occasions they fell prey to error, they were overwhelmed with regret and the fear of Allâh ﷻ. They hastened towards repentance and presented themselves for punishment to be executed against them. Indeed, history cannot show the likes of men such as the Sahâbahؓ who came forward of their own free will, driven by the fear of Allâh ﷻ and the vivid reality of the hereafter, insisting for even the execution of capital punishment against them for sins they had committed. Such episodes are well known in the Hadîth literature and this is not hidden from men of knowledge.

Suffering under intolerable circumstances of hardship and persecution, they happily volunteered to be with Rasûlullâh ﷺ in the most difficult mission of establishing the Dîn and aiding Islam. There is no parallel for this group among the nations of the world. In this regard, Allâmah Safarîni رحمه الله states, "Assuming that Allâh ﷻ and His Rasûl ﷺ were silent regarding the excellence of the Sahâbahؓ, nothing being mentioned about their significance, then too, their unique condition would have made it obligatory to believe in their righteousness, their purity of souls and that they are the best of the Ummah after their Nabî. This, in fact, is the belief of the entire Ummah. Among their virtuous deeds were their migration (in the path of Allâh ﷻ, giving up their homeplaces permanently), jihad, aiding the Dîn, sacrificing their wealth, lives, their fathers and children. They adopted the way of mutual admonition and advice among themselves and they developed strength of Îmân and conviction (yaqîn)." (Aqîdah Safarîni)

Allâh ﷻ had chosen them to be the companions of His Nabî ﷺ. He established them as the medium and transmitters of the Dîn. Already here on earth, the divine announcement pardoning their errors and proclaiming their attainment of Allâh's ﷻ pleasure was made. The Divine promise of Jannah for them is stated in the

Qur'ân. Thus Allâh ﷻ announces in Sûrah Tawbah, "For those who believe, migrated, waged jihad in the path of Allâh ﷻ with their wealth and lives, there is a great rank by Allâh ﷻ. They indeed are the successful ones. Their Rabb gives them glad tidings of His mercy, His pleasure and of such gardens for them in which are everlasting bounties."

Similarly, the Qur'ân states in Sûrah Anfâl, " And those who believed, migrated (i.e. to Madînah) and waged jihad in the path of Allâh, and those who gave the Muhâjirîn refuge and assisted them, indeed they are the true believers. For them is Allâh's pardon and a gracious sustenance." This verse lauds praises on the Muhâjirîn and the Ansâr. The verse bears testimony to the lofty status of Îmân of the Sahâbah ؓ and promises the high and everlasting rewards of the hereafter for them.

The verse "The first among the Muhâjirîn and Ansâr, and those who sincerely follow them (the Sahâbah ؓ), Allâh ﷻ is pleased with them and they are pleased with Him" announces the mutual bond of pleasure which has been confirmed and solidified between Allâh ﷻ and the Sahâbah ؓ. Allâh ﷻ, the possessor of eternal knowledge, by announcing His pleasure, in fact guarantees that the end of the Sahâbah ؓ in this world and their ultimate goal will be virtue and victory.

The Qur'ânic announcement of Divine Pleasure for the Sahâbah ؓ confirms that these august persons will not become deliberate participants in any activity which contradicts Allâh's ﷻ pleasure.

In Sûrah Hujurât, Allâh ﷻ states, "But in fact, Allâh ﷻ has endeared Îmân to you. He has adorned Îmân in your hearts and has made kufr (disbelief), fusûq (evil, immorality) and sin detestable to you. Indeed, these (Sahâbah ؓ) are the rightly-guided." This verse comprehensively refers to all Sahâbah ؓ.

It is not the aim to enumerate all the verses which mention the virtues of the Sahâbah. The few verses cited here are ample to illustrate the lofty rank of the Sahâbah. These verses clearly indicate that the Sahâbah have achieved Divine Acceptance.

The Qur'ânic verses which announce the lofty status of the Sahâbah ﷺ and their acceptance by Allâh ﷻ, are the statements of the All-Knowing Creator, The One of eternal knowledge. He was therefore fully aware of every condition which would occur to every Sahâbî ﷺ during the age of Risâlah (i.e. the age of Rasûlullâh ﷺ) and thereafter. Despite the commission by the Sahâbah of such acts which are criticized by audacious persons, Allâh ﷻ announces the treasure of His pleasure for them. He announces that He is pleased with them for all time and they are well-pleased with Him. It is precisely for this reason that the honour, respect and love for the Sahâbah ﷺ are so profoundly ingrained in the hearts of the righteous scholars.

According to Hakîmul Ummat Hadrat Maulânâ Ashraf Ali Thânwî رحمه الله، the highest virtue of the Sahâbah ﷺ is their act of having witnessed with their own eyes the glorious and majestic countenance of Rasûlullâh ﷺ in his physical form. There is none who can equal them in this great fortune. Neither Umar Ibne Abdul Aziz رحمه الله، the Mujaddid and Qutub of his age, known as the fifth of the righteous Khulafâ by virtue of his total adherence to the Sunnah, nor Uwais Qarnî رحمه الله، the noblest of the Tâbi'în, about whom the Ulamâ of the Ummah have ventured the opinion that despite him not being a Sahâbî ﷺ, he approximates them in the attainment of reward in the hereafter. Despite the superior ranks of such august personalities of Islam, they cannot be equated to the Sahâbah ﷺ. Hadrat Uwais Qarnî رحمه الله was not the possessor of such eyes which had beheld the glorious face of Rasûlullâh ﷺ. His excellences and virtues are innumerable. Rasûlullâh ﷺ himself instructed Hadrat Umar ﷺ and other Sahâbah ﷺ, "There will come to you a man from Yemen by the name of Uwais Qarnî رحمه الله. If you

meet him, convey my salâms to him and request him to make du'â for you."

Allâhu Akbar! Even a man of this lofty status is not the equal of the Sahâbah. He remains as Afdhalut-Tâbi'în (the noblest of the Tâbi'în). Once Hadrat Ghauth-e-A'zam, Sayyid Abdul Qadir Jilânî رحمۃ اللہ علیہ spoke on the virtues of Hadrat Umar Ibne Abdul Aziz رحمۃ اللہ علیہ and Hadrat Uwais Qarnî رحمۃ اللہ علیہ. A man enquired, "How does Amîr Mu'âwiyah رضی اللہ عنہ compare with these two?" This question set Hadrat Ghauth-e-A'zam ablaze. He replied, "If Amîr Mu'âwiyah رضی اللہ عنہ is seated on a horse which he is riding in the path of Allâh ﷻ, then the dust which gathers on the mucus in the horse's nostrils is superior to thousands of men of the calibre of Umar Ibne Abdul Aziz رحمۃ اللہ علیہ and Uwais Qarnî رحمۃ اللہ علیہ."

Hadrat Maulânâ Ashraf Ali Thânwî رحمۃ اللہ علیہ, commenting on this statement, said, "Truly the vision of Rasûlullâh ﷺ conferred on the Sahâbah رضی اللہ عنہم such a lofty status which the greatest Auliya and even Imam Mahdi عجی اللہ عنہ are unable to attain. In fact, they are not able to aspire to the rank of the lowest among the Sahâbah رضی اللہ عنہم."

Indeed it is a very great favour and kindness of Allâh ﷻ on the Ummah of Muhammed ﷺ, that in His infinite mercy, He has revealed with the greatest clarity the excellence and rank of the Sahâbah to our illustrious forbearers. With complete unanimity, the Salaf-e-Sâlihîn have declared, "All of them (the Sahâbah) are righteous and just. The noblest of creation after the Ambiyâ are the Sahâbah of Nabî ﷺ."

The revelation and recognition of this lofty status of the Sahâbah رضی اللہ عنہم had the effect of assuring the safety of the Dîn. The attitude of the Salaf-e-Sâlihîn confirmed the protection of Islam for all times. Besides this effect, a great benefit was the acquisition of the love of Rasûlullâh ﷺ. Acceptance of the lofty rank and superiority of the Sahâbah رضی اللہ عنہم led to increase in love for Nabî ﷺ. An increase in love for the Sahâbah رضی اللہ عنہم results in a corresponding increase in love for

Rasûlullâh ﷺ. This is an established rule, and the converse is also true, viz. the degree of the lack of love for Rasûlullâh ﷺ is proportionate to the degree of distrust one has for the Sahâbah ؓ. The greater one's distrust for the Sahâbah ؓ, the less one will love Rasûlullâh ﷺ.

Thus the Sahâbah ؓ had the great fortune of seeing Rasûlullâh ﷺ and dedicating themselves to his obedience – a fortune which no one can ever aspire to attain even after a thousand years of struggle and striving. The Qur'ân, Hadîth and the categorical assertions of the authorities of Islam establish the extremely lofty status of the Sahâbah ؓ. Hence no one has the right of criticizing or belittling the Sahâbah ؓ. No one has the right to give discourses and write articles publicizing the faults or errors of the Sahâbah ؓ. Such an action constitutes the gravest degree of disrespect and misbehaviour which are intolerable.

Honour and love for the Sahâbah ؓ are of fundamental importance for the establishment and protection of Îmân and Islam. Therefore, it is not permissible to make a public issue of any error of judgement of the Sahâbah ؓ. Such an action will be negatory of their high rank and honour as well as detrimental to the followers of Islam.

A Necessary Warning! - While an ijtihâdî error (of those qualified in this respect) is not abominable in Shari' terms, nevertheless, laymen are unable to distinguish the subtle difference in an ijtihâdî error. They understand such an 'error' to be just as errors of all persons. Making a public issue of this subject only creates disrespectful audacity in laymen, which leads to great corruption. It is therefore essential to refrain from public entertainment of this delicate subject because a gateway to belittling, criticizing and dishonouring the Sahâbah ؓ is opened up and the beliefs of the public are corrupted and destroyed.

Maintaining the honour and authority of the Sahâbah is the pivot of the mechanism safeguarding this glorious Dîn. If a flaw had to develop in the integrity of the Sahâbah ﷺ, the Dîn will become exposed to the gravest perils. This is quite apparent in the case of groups which have shed the authority of the Sahâbah ﷺ and have wrought changes in the Dîn on the basis of their opinion. O Allâh ﷻ protect us from this!" (Shûrâ by Hadrat Maulânâ Masîhullâh Khân Sâhib ﷺ.)

Those who possess love for Allâh ﷻ will definitely love Rasûlullâh ﷺ, and those who love Rasûlullâh ﷺ will definitely love the Sahâbah ﷺ. The converse is also true. Thus a person who does not love any of the Sahâbah ﷺ does not love Rasûlullâh ﷺ and thus, does not love Allâh ﷻ. Since the Sahâbah ﷺ are the greatest of Auliya, whoever has enmity with them actually declares war with Allâh ﷻ, as will be mentioned later on in detail.

Hereunder are some incidents mentioning the severe punishment for those who were insulting, disrespectful and insolent to the Sahâbah ﷺ. Many a time, Allâh ﷻ punishes people in this worldly life so that it could be a lesson to those who witness and hear such incidents.

INCIDENTS

1.1) Hayyân Jabarî ﷺ relates, "I was acquainted with a person who always insulted Abu Bakr ﷺ and Umar ﷺ. Whenever I stopped him, he would curse them more and I would leave his company. Once, as usual, he started cursing them. I stood up in disgust and left. I was very angry and upset that I had not been harsher to him. I fell asleep that night and saw a dream of Nabî ﷺ, with Abu Bakr ﷺ and Umar ﷺ sitting on his flanks. I said to Nabî ﷺ, "I know a person who always grieves me regarding Abu Bakr ﷺ and Umar ﷺ. I stop him yet this incites him even more." In the dream, Nabî ﷺ ordered a person sitting nearby, "Go to that person and kill him." The man stood up and left. When I woke up in the morning, I decided to meet him and tell him my dream, hoping that perhaps he would change his ways. When I reached his house, I heard loud wailing and crying. The body of this man was on the ground. (In shock) I asked the people, "Who

is this man?" The people said, "This is so and so. Somebody murdered him last night. (Târîkh-Madînah pg.204 v.30)

1.2) A person relates, "We were once on a journey and were accompanied by a man who swore at Abu Bakr ؓ and Umar ؓ. He left the caravan for some purpose and suddenly a swarm of hornets covered him from all sides. He yelled for help. When we ran to help him, the hornets attacked us. We left him and moved back. The swarm of hornets continued their attack until he died." (Sa'âdatud Dârayn pg. 153) Another incident is mentioned of Abul Hujjaj who would insult and curse Abu Bakr ؓ. Hornets attacked and killed him, but did not harm any of the Mujâhidîn he was with. When they tried to dig a grave, they found the crust of the earth unusually hard. Eventually they gathered leaves and stones and placed them over his body, and departed from that island. (Târîkh-Madînah pg.490 vol.44)

1.3) Once, a man by the name of Abul Hasan passed by a gathering in which a man was cursing Abu Bakr ؓ and Umar ؓ. Even though he had the ability, he did not stop him. That night he saw Hadrat Ali ؓ in a dream who said, "Why didn't you do something against that person who cursed Abu Bakr ؓ and Umar ؓ when it was within your capacity to do so?" He said this and hit me with a mace; the next morning I woke up blind. (Manâqib Umar ibne Khattâb pg.256/257)

1.4) The superintendent of the Haram was once bribed by some shîas to allow them to exhume the bodies of Hadrat Abu Bakr ؓ and Hadrat Umar ؓ. He called one of the workers, Shamsuddin and ordered him to open the doors for them that night and not to obstruct them. Shamsuddin was distressed and he spent the day crying by the chamber of Nabî ﷺ. That night, he heard a knock. He opened the door and 40 men entered with shovels, spades, candles, etc. Whilst walking to the chamber, before even reaching the pulpit from where Nabî ﷺ delivered his khutbas, the earth swallowed them whole with all their tools. No trace was left of them. When the superintendent asked me what had happened and I informed him, he ordered me to keep it to myself or else he would get me

executed. Later, he contracted a disease. His flesh began to fall off piece by piece and he eventually died a painful death. When the shîas found out what had happened, they slipped into Madînah Munawwarah quietly, kidnapped one of the workers of the Haram and took him to an abandoned building. They beat him, cut his tongue and hacked off his limbs. They then threw him near the blessed chamber. Nabî ﷺ appeared to him in a dream and stroked his blessed hands over his tongue and limbs which had been hacked off. The next morning, the worker found himself healthy as before. The shîas repeated their action two more times, the last time locking him in an abandoned building. On each occasion, Nabî ﷺ appeared and he was healed. (Latâiful-Minan al Kubrâ pg.82 vol.2)

1.5) Imam Mustaghfiri رحمه الله relates in his book, Dalâilun Nubuwwah, from a reliable person who said, "We were three men on a journey to Yemen. One of us was from Kûfa and he used to curse Hadrat Abu Bakr ؓ and Hadrat Umar ؓ. We would rebuke him and try to stop him, but he would not listen. One day we camped at a place near our destination. We woke up early next morning and told him to wake up. On awakening, he said, "Too bad I cannot accompany you on this journey any longer. I will have to stay here because I saw Nabî ﷺ in my dream; he was standing at my bedside saying, "O wretched one, you will be morphed in this very place." We urged him to get up and perform wudû. Instead he pulled his feet up and we witnessed the transformation begin from his toes. Within a short time, his feet resembled that of a monkey. The transformation then slowly moved up to his knees, then back, then chest, then head, and finally the entire face, he had completely transformed into a monkey. We picked him up and tied him to one of the camels. We departed immediately and by sunset reached the edges of a thick jungle. There, when he saw a troop of monkeys, he broke open the ropes and joined the troop.

1.6) Allâmah Ibne Abid Dunyâ رحمه الله in his masterpiece من عاش بعد الموت has written the incidents of many people who began screaming

'Fire, fire!' at the time of death. When they were asked to recite the kalimah, they answered, "We cannot recite the kalimah because we were influenced by a group who used to revile and speak ill of Hadrat Abu Bakr ؓ and Hadrat Umar ؓ. (Mausû'at'ur Rasaail li ibne Abid Dunyâ pg. 23 quoted in Allâh se Sharm Kîjiye)

2.) Yazid ibne Abi Habib رحمہ اللہ علیہ says, "I heard that all the men involved in the assassination of Uthmaan ؓ went insane." Abdullah ibne Mubarak رحمہ اللہ علیہ said, "Insanity is a light punishment for their inequity." A man vowed to slap Hadrat Uthman ؓ if he had the opportunity. When he was martyred and his body was lying in the room, this man went there, removed the cloth, and slapped him. Thereafter his hand became paralyzed. (Târîkh Madînah pg.446 vol.39)

Abu Nazara رحمہ اللہ علیہ relates, "We were in Madînah Munawwarah. We met a man there who cursed Uthmaan ؓ. We scolded him and told him to repent, but he refused. Not a second had passed before we heard the skies thunder; a flash of lightning struck him and he died. (Târîkh Madînah pg.511 vol.39)

3.) Ali ibne Zayd رحمہ اللہ علیہ (who was born blind) says, "Once I was sitting with Sa'îd ibne Musayyab رحمہ اللہ علیہ. He said to me, "Tell your guide to go and see this person, then I will tell you his story." My guide went and returned to tell me that he saw a man whose face was dark black while the rest of the skin on his body was of a light hue. Sa'îd ibne Musayyab رحمہ اللہ علیہ said, "This man used to insult Hadrat Ali ؓ, Uthmaan ؓ, Talha ؓ and Zubair ؓ." I said to Allâh ﷻ, "O Allâh ﷻ, blacken his face if he is a liar." By the power of Allâh ﷻ, a blister formed on his face and it turned black thereafter." (Târîkh Madînah pg.511 vol.39)

4.) Sa'd ibne Abi Waqqâs ؓ was the governor of Kufa. Once some people conspired against him and sent complaints to Hadrat Umar ؓ. An investigative group were sent to see the reality. They found the accusations to be false. Only in one Masjid, a man by the name of Abu Sa'da accused him, "I swear by Allâh ﷻ he is not fair in the distribution of wealth, nor just in decision-making in the courts,

and he does not go out in the path of Allâh ﷻ against the disbelievers.”

Sa’d ﷺ replied, “O Allâh, if he is a liar, give him a long life, increase his poverty, and put him in fitna.” The narrator says that he saw this man so old that his eyebrows hung over his eyes. He was poverty stricken and at this age he would flirt with the girls passing him. When asked why this was happening, he would reply, “I am senile, stricken by fitna. The curse of Sa’d has fallen upon me.” (Bukhârî, Muslim). Likewise, once a man swore at him. He ﷺ supplicated, “O Allâh, as You wish, save me from his tongue and hands.” In the battle of Qâdisiyyah, this man was injured; his hands and tongue were cut off and until death he was deprived of these two blessings of Allâh ﷻ. (Tabrânî, Ibn Asâkir)

5.) Imam Zuhri رحمه الله says, “Of the men involved in the murder of Husain ﷺ, none of them passed away before receiving a terrible punishment in this world. Some were killed, the faces of others were distorted or blackened, or their property was usurped. Of course this is not the real punishment for their evil, but merely a sign to learn a lesson from.” Allâh ﷻ afflicted the person who shot an arrow at Husain ﷺ with an unquenchable thirst. He would drink endless amounts of water, yet remain thirsty. Thus, once he drank so much that his stomach burst and he died. One of the killers went blind after seeing a dream wherein Nabî ﷺ scolded him and ran a needle from the blood of Husain ﷺ through his eyes. Another man’s clothing caught on fire and he burnt to death.

Sufyân رحمه الله says, “Two men from the Ju’fi tribe were amongst the killers of Husain ﷺ. The genitals of one became so long that he would have to wrap it up around his body; the other would drink an entire water-skin full of water and would still suffer from thirst. I saw the son of one of them go insane.” (Târîkh Madînah pg.234 vol.14) One man defecated on the grave of Husain ﷺ and went insane. He would bark like a dog and continued to do so until he died. After he died, people heard sounds of barking and screaming coming from

the grave. (Ibid pg.305 vol.13) (Extracted from Shahîde-Karbala by Muftî Muhammad Shafî' Sâhib (رحمۃ اللہ علیہ))

6.) One of the most revered Shite scholars, Muhaqiq Tusi, included an appendage, a tabarru'¹ of the Sahâbah (رضی اللہ عنہم), at the end of his book, Tajrîdul-Aqâid. On his deathbed, he coughed up faeces as happened with the false Prophet Mirzâ Ghulam Qâdiyânî. He pointed towards the faeces in shock and asked, "What is this?" A scholar of righteous belief sitting nearby said, "This is the filth you ate at the end of your Tajrîd book." (Ikhtilâful Ummat Wa-Sirâtul Mustaqîm 144)

ASLÂF- AULIYÂ-ALLÂH

Allâh (ﷻ) states, "Behold! There shall be no fear upon the friends of Allâh (ﷻ), nor shall they grieve. (The friends of Allâh (ﷻ) are) those who believe and have the quality of taqwâ (Allâh-consciousness). For them are glad tidings in this life and in the hereafter. There can be no change in the words of Allâh (ﷻ). That is indeed the supreme success." (Sûrah Yunus)

Maulânâ Muhammad Zakariyya Sâhib (رحمۃ اللہ علیہ) was emphatic about loving the Auliya, staying in their company, avoiding hurting or deriding them, and avoiding creating discontent in their hearts. He carried this theme throughout all his books. At one point, he says regarding this, "This is one of the most sensitive and frightening of issues. Whether they are Ulamâ, Muhadithîn, Fuqahâ or Sufiyâ, deriding them or lashing out at them is blasphemy."

Since our Dîn has reached us via all of these groups of people, it is of utmost importance that we show honour, respect, love and admiration for these people. They are all the friends of Allâh (ﷻ). Shaikh Kirmânî (رحمۃ اللہ علیہ) has stated, "There is nothing more virtuous

¹ Tabarru is one of the ten pillars of Shite faith. It is a belief which obligates a repudiation of all Sahâbah (رضی اللہ عنہم) because of their supposed reversion to kufr and their rejection of Hadrat Ali (رضی اللہ عنہ) as the first Khalifâ after Nabî (ﷺ) (May Allâh (ﷻ) save us from such beliefs!)

than loving the Auliya-Allâh because love for them is a sign of love for Allâh ﷻ.”

In his last book, Shariat and Tariqat, Hadrat Shaikh رحمہ اللہ wrote emphatically, “Loving the Auliya is the biggest panacea, and hating them is the most harmful poison. The advice I give to all my friends and which I try to act on myself (to the best of my abilities) is that Dîn has many aspects. To act upon each and every one of them is very difficult: being a Muhaddith, a Faqih, a Mujâhid, a Muttaqî (Allâh-conscious person), a person continuously engaged in nafl salâh, fasting, etc. and so forth; however, if a person loves the Auliya, the ruling, “a man will be with whom he loves” will apply to him and he will gain a sufficient portion from each of these aspects.”

MALFÛZÂT OF HADRAT THÂNWI رحمہ اللہ

- ❖ Disrespect is more harmful than sinning.
- ❖ Disrespect is the effect of pride and arrogance. The wrath of Allâh ﷻ descends because of pride. Juniors should keep in mind the rank of the elders. They should not hold any opinion of their own rank and greatness. Self-esteem is the greatest proof of defective intellect, more so when seniors are present.
- ❖ Annihilation and submission are best in front of seniors. In their presence, abandon your opinion, intelligence, experience and rank. Annihilation means to consider oneself as one of no significance. This is in fact adab (respect).

BENEFITS OF HONOURING AND LOVING THE AULIYÂ

1.) Honouring Allâh ﷻ

Nabî ﷺ said, “The honouring of the following people is actually honouring Allâh ﷻ. 1) An elderly Muslim 2) The bearer of the Qur’ân who avoids extremities in Dîn and does not neglect it 3) The just ruler

2.) Honour in this world

Rasûlullâh ﷺ said, "There is no youngster who honours an old person except that Allâh ﷻ will create for him those who will honour him in his old age." (Tirmidhî). Nabî ﷺ said, "Treat your parents kindly, your children will treat you kindly. Keep yourself chaste from other women; your women will remain chaste." (Tabranî) In another narration, Nabî ﷺ said, "good actions do not become old. Sin is not forgiven. The Being who grants recompense will not die. Do as you wish. As you do, so will you be dealt with." (Abu Nuaym) As one treats his physical parents, so will he be treated. Similarly, if one honours and respects his spiritual parents, Allâh ﷻ will create such people who will honour and respect him.

3.) Attaining of Allâh's ﷻ love

Nabî ﷺ said, "Allâh ﷻ says, "My love becomes binding on those who love another for My sake." (Mu'atta)

4.) Attaining of Rasûlullâh's ﷺ love

Anas Ibne Malik ؓ says that Nabî ﷺ told him, "O my son, if it is within your discretion to avoid begrudging anyone, then do so. This is my Sunnah and whoever loves my Sunnah loves me, and whoever loves me will be with me in Jannah." (Mishkât)

5.) Reality of one's religion

Rasûlullâh ﷺ said, "A man is on the Dîn of his bosom friend. Therefore every one of you should see who he befriends." (Abû Dâwûd, Tirmidhî)

6.) Perfection of Îmân and Sharhe – Sadr

Nabî ﷺ said, "He who loves for Allâh ﷻ's sake, hates for Allâh ﷻ's sake, gives for Allâh ﷻ's sake and keeps back for Allâh ﷻ's sake, he has perfected his Îmân." (Mishkât). Hadrat Thânwî رحمہ اللہ said, "Taqwâ (piety) has its role in the attainment of sharhe-sadr. In this regard, âdâb (respect) too plays a vital role (i.e. showing respect to the Auliâyâ)." (Sharhe-sadr is the heart's state of firm conviction. The

mind opens up to fully comprehend the subject. All doubt is eliminated in this state.) (Âdâbul-Mu'âsharât pg. 91)

7.) Noor in the heart - Hadrat Thânwî رحمۃ اللہ علیہ said, "Noor (spiritual light) is created by having true respect in the heart for the Auliya. Îmân is strengthened and one's Dîn becomes firmly grounded thereby. I greatly fear disrespect shown to Mashâikh and Ulamâ because the consequences are most dangerous to Îmân." (Âdâbul-Mu'âsharât pg. 90)

8.) Forgiveness – Once a man was sitting on the river bank making wudû. He observed that on his left side on a lower level, Imâm Ahmad ibne Hambal رحمۃ اللہ علیہ was seated, also making wudû. Thinking that it was disrespectful to allow his used water to flow in the direction of the imam, he got up and seated himself at a distance on the left side of the Imam. After his death, Allâh ﷻ pardoned him on account of this act of respect. Respect indeed is a great asset. (Âdâbul-Mu'âsharât page 91)

9.) Togetherness on the Day of Judgement

A Sahâbî رضی اللہ عنہ asked Rasûlullâh ﷺ, "O messenger of Allâh ﷻ, a man loves a group of people, but cannot reach their level (or cannot meet them)." Rasûlullâh ﷺ replied, "A man will be with whom he loves." (Bukhârî, Muslim)

10.) Under the shade of the Arsh (Throne)

Rasûlullâh ﷺ said, "There are seven groups of people that Allâh ﷻ will place under His shade on the day when there will be no other shade besides His shade.....Two men who love one another for Allâh's sake. They gather for His sake and separate for His sake." (Bukhârî, Muslim). In a Hadîthe-Qudsi, Allâh ﷻ will say on the day of Judgement, "Where are those who love one another due to my grandeur? Today I will grant them shade in My shade, the day in which there is no other shade save My shade." (Muslim)

11.) Pulpits of Light

Nabî ﷺ said, "Those who love one another for My grandeur will have pulpits of light which the Ambiyâ and martyrs will envy." (Tirmidhî)

ULAMÂ - RANK AND STATUS OF ULAMÂ

Rasûlullâh ﷺ said, "The example of the Ulamâ on earth is like the stars in the heavens, whereby a person finds the way in the darkness of the jungles and at sea. When the stars become devoid of light, the possibility is strong indeed that the leaders of the nation go astray." (Targhîb)

Rasûlullâh ﷺ also said, "The nearest to the rank of nabuwwat is the party of Ulamâ and then the Mujâhidîn, the warriors in the path of Allâh ﷻ. The Ulamâ show the path leading towards that which the Messenger of Allâh ﷺ brought and taught and the Mujâhidîn with their swords (and weapons) call the attention of others towards that path." (Ihyâ)

Rasûlullâh ﷺ also said, "Upon him who teaches righteous things, Allâh ﷻ sends His merciful grace, for his welfare the angels pray, and so does everything that lies in the heavens and on earth and even the ants in their holes and the fish in the sea." (Tirmidhî)

Sayyidunâ Ali ؑ is reported to have said, "When an Âlim passes away such a vacuum is created which can only be filled by a successor or substitute of his." (Ihyâ)

Sayyidunâ Umar ؓ said, "The death of 1000 devoted worshippers of Allâh ﷻ who continued in prayer throughout the night and fasted during the day is lighter upon the Ummah than the death of one Âlim who is acquainted with what is lawful and unlawful in the Shar'ah." (Ihyâ)

Someone asked Nabî ﷺ, "Who is the best company for us?" Nabî ﷺ replied, "The one who reminds one of Allâh ﷻ, whose spoken word increases one in knowledge, and from whose actions one remembers the hereafter." (Targhîb)

In another narration, he ﷺ said, "Luqmânؑ advised his son, "Oblige yourself to sit with the Ulamâ and listen carefully to the sayings of the wise ones, for it is through the light of wisdom that Allâhﷻ illuminates the darkened hearts like rain replenishes infertile land. And it is none other than the wise ones who are enlightened with the Dîn." (Targhib)

"Such a time will dawn over men when the leadership of the Ulamâ will not be followed, and neither will any respect be shown to men of wisdom, nor will elders be honoured, and no sympathy will be shown to the young ones. For the sake of acquiring any worldly gain, fighting and murder will take place. It will be such a time when that which is permissible will not be considered as such and when that which is prohibited will not be looked upon as such. The saintly ones will wander around in fear and the men of that time will be the worst of creation. And on the Day of Judgement Allâhﷻ will not look towards such people with mercy at all." (Ishâ'at)

ERRORS OF THE ULAMÂ

Hadrat Amr ibne-Awf al-Muzani ؓ narrates that Rasûlullâh ﷺ said, "Beware of the lapse of an Âlim. Do not break off ties with him and await his return." (Âlim here refers to that person who Allâh ﷻ has granted knowledge of Dîn, Qur'an, Hadîth and Fiqh). (Kanzul-Ummâl)

The first thing learnt in this Hadîth is that if you see him involved in a sin, then do not use it as a justification to do the same wrong. At times, people are stopped from a certain wrong, they blurt out, and "So-and-so Âlim also does this." The Ulamâ have stated regarding an Âlim in the true sense of the word that his fatwa should be accepted and not his actions.

The second thing is that when people see an Âlim involved in any sin, they break off ties with him. At times, they start speaking ill of him and even backbite about him. At times this leads to criticizing

and condemning all Ulamâ. We should remember that an Âlim is human like all others. The same desires within others are also within him. Nafs and shaytân are also behind him. He is neither a Nabî nor an angel who are sinless. He is also a resident of this world. The same conditions overcoming others also overcome him. He will thus err and even commit sin, due to the human frailties and weaknesses within himself. Thus to break off one's ties with him or to have evil thoughts regarding him are not correct. For this reason, Nabî ﷺ in this Hadîth has urged us not to sever ties immediately but to await his return to righteousness, since he possesses correct knowledge. Thus there is hope that at any time he will repent. On the other hand, if we then make du'â for this Âlim, "O Allâh ﷻ! This person is a bearer of your Dîn. By him, we have attained knowledge of Dîn. This person has unfortunately become involved in a certain sin. O Allâh ﷻ, remove him from this sin due to Your mercy." By doing so, you will attain double benefit: 1.) Reward of making du'â 2.) Reward of well-wishing for a Muslim brother. If this du'â is accepted, you would have been a cause for the reformation of this Âlim. Whatever good actions he does thereafter will also be written in your book of deeds. No benefit will be attained in the least bit by backbiting, censuring or disparaging this Âlim.

Hadrat Maulânâ Ashraf Ali Thânwî رحمہ اللہ has stated, "An Âlim should be one who practises. However, even if any Âlim does not practise, then too, he should be honoured on account of his knowledge." Allâh ﷻ has granted him knowledge due to which he possesses a certain rank. Due to this rank, he is worthy of honour. This is similar to one's parents. Even if they are polytheists, they cannot be disrespected or shown insolence. They are worthy of honour and respect. Hadrat Thânwî رحمہ اللہ used to also say, "My habit is that whenever any Âlim comes to me, I honour and respect him due to his knowledge, even though I know that he is involved in a certain wrong."

The irreligious people have understood that as long as they do not revile the Ulamâ, thus severing the people's contact with them, they will not be able to lead them astray. A sheep which separates itself from its flock is an easy prey for the wolf. This is thus the work of irreligious people. However, today it has become fashion for even 'pious' people to discuss and show contempt to the Ulamâ. The gatherings of such people are filled with statements like "O, the condition of the Ulamâ is like this." There is no benefit at all in this except creating evil thoughts in the minds of people about Ulamâ. Then there will be none to show them the masâil of Dîn except shaytân and their desires. They will thus become misguided.

(Condensed from Islâhî khutubaat of Mufti Taqî Uthmânî Ṣāhib)

Hadrat Thânwî رحمۃ اللہ علیہ states, "This does not mean that the general people should despise or degrade a non-practising Âlim. They should regard him to be like a doctor who does not abstain from wrong types of food. If he does not abstain, he will die. However the ill person should practise on whatever he prescribes. If the parties practise accordingly, then they will definitely attain cure. The doctor in all conditions is worthy of respect. A non-practising Âlim is also like a lawyer who goes against the laws of the country. However since he is acquainted with the law, there is benefit in taking his opinion for a court case. Thus the general masses should ask the Ulamâ and practise accordingly. However one should stay away from that Âlim who gives wrong masâil and who answers fatwas according to the desires of the people for his worldly benefit. He is a fraudulent doctor, deceitful lawyer and a highway robber. If a non-practising Âlim shows the correct masâil, then listen to him and practise accordingly. However do not sit in his company. For suhbat (companionship), choose a practising Âlim who follows the Sunnah so that desire for the hereafter and good deeds is created in one. (Tuhfatul-Ulamâ page 147)

OUR DUTIES TO THE ULAMÂ AND ELDERS

- 1.) Regard the Ulamâ as your masters
- 2.) Respect and honour them

- 3.) Financially assist those involved in the matters of din which require money, without the Ulamâ even asking
- 4.) Whatever question you ask, ask with respect
- 5.) Do not ask for proofs
- 6.) If any doubt remains, do not ask in a hostile manner, but in a manner showing that you are seeking benefit
- 7.) If they err, then do not censure them. They are also human beings and err. In this condition also, they are sufficient for your guidance and benefit. Practice on their statements. Do not look at their actions.
- 8.) If your doubt is not removed by one Âlim, then solve it by another Âlim. Do not narrate the view of one Âlim in front of the other.

(Ahkame Tabligh by Maulana Abrârul-Haq Sâhib quoting from the teachings of Hadrat Thânwî رحمۃ اللہ علیہ)

9.) Make du'â for them

10.) If you follow one scholar's view or you are bay'at to one Sheikh, then never degrade other scholars or any other Mashâikh. Never try to prove your scholar or sheikh to be better than another, since Allâh ﷻ is fully aware of each person's rank. One should however regard his Ustâdh and sheikh to be best for himself.

Hadrat Shaikh Ml. Muhammad Zakariyya رحمۃ اللہ علیہ writes, "In my class there had to be the utmost respect and reverence for the mujtahid imams and never should anyone raise objections against them, nor in word nor in the heart. There were some people who in their enthusiasm to promote the Hanafî ideals, used some unflattering words and criticism against certain imams and Ulamâ of Hadîth. This was something I loathed and detested. Hadrat Gangohî رحمۃ اللہ علیہ once gave an amazing lesson in favour of the Hanafî Mazhab. One of the students remarked, "If Imâm Shâfi'î رحمۃ اللہ علیہ had been present to hear this he would have withdrawn his opinion. Hadrat Gangohî رحمۃ اللہ علیہ replied, "Towbah! Towbah! Astaghfirullâh! If the great mujtahid Imâm had been present, this lecture of mine would have been a mere doubt expressed against his Mazhab, and he would have answered me. It is only because he is not here and

only his words and opinions are before us, that we endeavour to prove that Imâm Abu Hanîfah's رحمۃ اللہ علیہ opinions are nearer to the Qur'ân and Hadîth. Had any of those mujtahids been present, we would have no other way out, except to follow him." (Aap-Beeti Vol.6)

As for the rights of our elders who have already passed away, we should:

1.) Make du'â – This is the teaching of the Qur'ân Karim that the people of latter times should make du'â for their predecessors

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا
رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ

"O our Rabb, forgive us and our brothers who have preceded us with Îmân, and do not place in our hearts malice for the believers, O our Rabb verily you are the Most Compassionate, the Most Merciful."

2.) Refer to them with respectable titles – We should use titles of respect when addressing them like Hadrat, Imam, Maulânâ, etc. Similarly we should make du'â for them by saying, for example, 'radiallâhu anhu', 'rahimahullâh' and 'dâmat barakâtuhum', etc.

3.) Respect their family members – We have been taught in our Dîn that we must love the family members of Rasûlullâh ﷺ. This is due to our love for him and our connection (nisbat) to him. Maulânâ Qâsim Nânôtwî used to have great respect for the family of Nabî ﷺ. If even a little child descendant from Rasûlullâh ﷺ were to come in his presence and he was sitting at the head-side of a bed, he used to vacate that place, sit at the leg side and say, "The world respects and honours the children of leaders. This is the child of the leader of the entire universe. Respect for him is binding on the entire universe." Just as the family of Nabî ﷺ are honoured because of our link to him, similarly we should respect the descendants of the Sahâbah رضي الله عنهم, our elders and Ulamâ. Once, Maulânâ Qâsim Nânôtwî رحمۃ اللہ علیہ was in Murâdabâd. According to his programme, he was supposed to have spent one night there. When the common people insisted that he prolong his stay, he refused. Thereafter the

Ulamâ requested and finally the wealthy people. When he refused, one individual remarked, "There is only one way in which Hadrat's hand can be twisted into staying. A certain young man serving as a clerk in a particular office needs to be called for; in spite of his tender years, he is the only one who will be able to make Hadrat stay on." When the young man approached, Hadrat respectfully left his seat of honour and stood up. Stooping down he shook hands and made him sit on the seat reserved for Hadrat. With great respect Hadrat sat before him. The young man said, "Hadrat, my heart's desire is that you extend your stay here." In reply, Hadrat said, "Very well." He then extended his stay to the extent that he spent a whole week in Murâdabâd. People realized that he would not leave until that young man does not tell him to. He then came and gave him permission to depart. Who was this youngster? The fact of the matter is that he was the maternal grandson of Hadrat Mianjee Noor Muhammad رحمۃ اللہ علیہ, the Sheikh of Haji Imdadullâh رحمۃ اللہ علیہ, the Shaikh of Maulânâ Nânotwî. So much of respect was afforded to the nisbat of his sheikh that merely on the suggestion of this young man did he prolong his stay in spite of having refused all the learned and influential people of the city. This was in consequence of adab, of respect for nisbat. This respect was not for his own Shaikh's family but of his Shaikh's Shaikh's رحمۃ اللہ علیہ descendant. (Respect and the Differences of Opinion by Qâri Tayyib Sâhib رحمۃ اللہ علیہ)

4.) Defend their honour – Rasûlullâh ﷺ said, "That man who refuses to help a Muslim, at such a time when he is being humiliated and insulted, Allâh ﷻ will leave him helpless and unaided when he is greatly in need of a helper. As for him who comes to the support of a Muslim at such a time when he is being humiliated and insulted, Allâh ﷻ will come to his aid at such a time when he is greatly in need of a helper." (Mishkât)

5.) Convey rewards to them – It is the practise of some of our elders to recite Sûrah Ikhâlâs thrice daily and convey the rewards to the Sahâbah, Fuqahâ, Muhadithîn, Mashâikh and Asâtidha (teachers). Some do so whenever they read any book. They immediately

convey these rewards to them. This is to show their appreciation for the favours bestowed on them by their elders. Hadrat Shaikh رحمۃ اللہ علیہ used to make Qurbânî on behalf of some Sahâbah sometimes, the different Imâms of Fiqh sometimes, the different Imâms of Hadîth sometimes, etc.

DEGRADING ULAMÂ, MASHÂIKH AND SERVANTS OF DIN

Hadrat Shaikhul-Hadîth Maulânâ Muhammad Zakariyya Sâhib رحمۃ اللہ علیہ has written in Al-I'tidâl: "It is certain that those who continuously look for faults in the true Ulamâ, who take a special pride in showering abuse and insults at them, are doing themselves great harm. There is no doubt about that. All the harm they can cause the Ulamâ is this that they may suffer somewhat, through material losses. And this too only if it had been predestined that by their doing, some harm may be inflicted. Then also they can cause the Ulamâ some loss of respect, honour or dignity in the world – and this worldly respect and dignity are worthless and passing possessions. But as for the insulters and abusers, they are causing themselves tremendous religious harm.

Rasûlullâh ﷺ said, "That man is not from among us who does not respect our elders, neither shows mercy to our young ones nor appreciates the Âlim (Targhîb). Having heard this saying of Rasûlullâh ﷺ, let those who openly abuse the Ulamâ in general and who swear at them, continue to count themselves as members of the Ummat of Sayyidunâ Muhammad ﷺ, however the leader and chief of this Ummah himself is not prepared to accept them as such.

Rasûlullâh ﷺ said, "There are three persons whom none but hypocrites can look upon as being insignificant and low. The first is the man who reaches a ripe old age in Islam, the second is a man of knowledge (an Âlim) and the third is a just king." (Targhîb)

Rasûlullâh ﷺ said, "Be an Âlim or a student or a listener of discourses of knowledge or one who loves the men of knowledge. And be not a fifth one for then you will meet with destruction."

Hadrat Abdul Barr رحمہ اللہ علیہ said, "The 'fifth' type of person referred to here, are those who bear hatred and animosity against the Ulamâ." Rasûlullâh ﷺ is also reported to have said, "Be an Âlim or a student. And if you are unable to do so, then love the Ulamâ and do not bear hatred and malice against them." (Majma)

It is also narrated, "Those who carry the Qur'ân Karîm within themselves are the friends of Allâh ﷻ. Whoever bears enmity against them has shown enmity to Allâh ﷻ. And whoever befriends them befriends Allâh ﷻ."

In a Hadîthe-Qudsi, Allâh ﷻ says, "Against anyone who harasses any saint (friend) of mine, I declare war." Khateeb Baghdadi quotes Imam Shaff' رحمہ اللہ علیہ and Imâm Abu Hanîfah رحمہ اللہ علیہ as saying, "If the Ulamâ of Islamic law are not the saintly friends of Allâh ﷻ, then none will be."

Sayyidunâ Abdullah ibne Abbâs رضی اللہ عنہ says, "Whoever harasses any Âlim of Islamic law has caused pain and trouble to Rasûlullâh ﷺ, and the one who causes trouble to Rasûlullâh ﷺ has caused trouble to Allâh ﷻ."

Hafiz Abu Qâsim ibne Asâkir رحمہ اللہ علیہ writes, "My dear brother, listen carefully! May Allâh ﷻ grant to you and to me the provisions to seek His pleasure and make us of those who fear Him and guard us against evil! Note that the flesh of the Ulamâ is poisonous. (Thus it is completely forbidden to backbite about them.) The general law of Allâh ﷻ in unmasking those who attack the Ulamâ is well-known. (He exposes the faults of those who attack the honour and dignity of the Ulamâ.) For the one who uses his tongue in attacking them, Allâh ﷻ will cause his heart to die even before his death."

Imam Abdul Wahhab Sha'rânî رحمہ اللہ علیہ, one of the greats among the sufis wrote a book regarding the covenants Nabî ﷺ took from his Ummah. In that book, he writes, "Rasûlullâh ﷺ made a covenant with us wherein he ﷺ made it compulsory on us to treat the Ulamâ with respect and honour. We are not in the position to ever repay

them for their favours upon us, not even if we grant to them all our possessions and serve them throughout our lives. Many students and murîds fail to live up to this covenant, so much so that not one person is found who discharges the stipulated injunctions towards his master (Ustâdh). This is indeed a great disease eating at our Dîn, which is indicative of our insult towards knowledge. And it is indicative of our indifference towards the commands of that personality (Rasûlullâh ﷺ) who commanded this."

In this same book, he writes, "A covenant was made with us (Muslims) on behalf of Rasûlullâh ﷺ that we respect the Ulamâ, the saintly and the elders, whether they themselves act according to their knowledge or not. And that we shall continue to discharge their necessary rights and entrust their personal matter to Allâh ﷻ. Whosoever fails to discharge the Ulamâ's rights and fails to show them the necessary respect and honour is indeed guilty of sin towards Allâh and His Rasûl ﷺ, for the Ulamâ are the successors of the Ambiyâ ﷺ, the heirs of Rasûlullâh ﷺ, the bearers of the Sharî'ah and they are His servants. When anyone insults them, the insults set forth a chain reaction which reaches Rasûlullâh ﷺ. This is kufr. Now think for yourself: The king appoints someone as his ambassador. The king will with attention listen to this ambassador and debar the insulter from his court. On the other hand, the king will make a favourite out of that man who showed respect and honour to his ambassador and who discharged the rights due to his emissary" (Al-I'tidâl of Hadrat Shaikh رحمہ اللہ)

Rasûlullâh ﷺ said: "In a certain house of Banî Isrâîl, there was a dog that was about to give birth to puppies. A guest arrived at the house. The dog decided that she would not bark at the guest that night (so as to cause him trouble). However from inside the womb of the dog, the puppies began to bark. Then Allâh Ta'âlâ revealed: This is the example of that Ummah which will come after you. The foolish ones of that Ummah will overcome and subdue its Ulamâ" (Al-I'tidâl of Hadrat Shaikh رحمہ اللہ)

BEWARE! RULINGS OF KUFR

Maulânâ Abdul Hayy رحمۃ اللہ علیہ writes in his "Fatâwâ": "If the object of one who humiliates and causes pain to the Ulamâ is because of their knowledge of Dîn, then the Fuqahâ have passed a verdict of Kufr against him. If however, he has any other object, then too there is no doubt in that person being a fâsiq, sinful person, worthy of Allâh's anger and deserving of His punishment in this world and the Hereafter"

Fatâwâ Âlamgîrî states: "There is fear of kufr against that person who harbours hatred against any Âlim without any acceptable, clear reason" (Al-I'tidâl)

In Fadhâil Tablîgh, Hadrat Shaikh Muhammad Zakariyya Sahib رحمۃ اللہ علیہ advises, "I wish to draw your attention towards a specific issue which is that, in this age, a stigma has been attached to the Ulamâ. They are ignored and their authority is being questioned and rejected. From a religious perspective, this is extremely dangerous.

There is no question that every group has its good and bad. This includes scholars; amongst whom there are good and bad. In fact, it is more likely that there are more fake scholars than there are genuine ones. The Ulamâ-soo (evil scholars) are mixed in with the Ulamâ-rushd (good scholars). Despite this, two matters are of importance in this discussion. First, until one is completely sure of a scholar being amongst the Ulamâ-soo, no judgement should be made against him. Allâh ﷻ states in the Qur'ân, "And do not pursue that of which you have no knowledge. Indeed, the hearing, sight and the heart – about all those (one) will be questioned (by Allâh ﷻ)." (Isrâ: 36)

To reject a scholar on the probability of him being amongst the Ulamâ-soo is even worse. Nabî ﷺ was very careful in this matter. The Jews would translate the Torah into Arabic and read it to him ﷺ. Rasûlullâh ﷺ said, "Do not reject what they say nor accept it, but say

that we have faith in whatever Allâh ﷻ has revealed.” This illustrates that Nabî ﷺ instructed the Sahâbah ﷺ neither to accept nor reject the translations made by the Jews. But our ways are different from this. When a scholar says something that contradicts our opinion, we spear him with abuse to relegate his status even though he may be amongst the Ulamâ-rushd.

Secondly, even the Ulamâ-rushd and Ulamâ-khair (pious scholars) are not without human weaknesses. Only the Ambiyâ ﷺ are innocent and sinless. Whatever weakness manifests itself or mistake is made, they are responsible and it is between them and Allâh ﷻ. He may forgive them or punish them, although it is largely anticipated that they will be forgiven, Inshâ-Allâh.

This is because when a servant leaves his own work to serve his master and works with all his heart, the master forgives and pardons the servant when he makes a mistake. Allâh ﷻ is Karîm (Gracious), He is the master, and it is most likely that He will forgive. However, if He punishes a person to bring him to justice, that is His prerogative. To discredit a scholar, disgrace Him, and keep people away from him through propaganda are ways to turn people away from the Dîn. The one who vilifies him in this way is condemned to a terrible punishment.

Hadhrat Thânwî رحمۃ اللہ علیہ said, “Even if an Âlim is such that he is involved in these evils (jealousy and hatred), then this will be harmful to himself or other weak-minded people. The example of this Âlim is of a doctor who is not abstinent from wrong types of food. Will this action of his make his prescriptions non-beneficial which he has prescribed for some sick person due to his expertise and proficiency in his field? In this condition, will he not be asked for a prescription? If he is an expert, he will definitely show you a beneficial prescription. Similarly, if any Âlim (May Allâh ﷻ save us!) is involved in such sins like jealousy or stubbornness, he will still show the correct mas’alah.” (Tuhfatul-Ulamâ pg. 279)

In another place he states, "The demand of Dînî benefit is that one should assist the Ulamâ, even if they are non-practising. If the honour and respect of the Ulamâ is removed from the hearts of the general people, then their Dîn will come to an end, since they will harbour ill feelings against all Ulamâ and will not listen to any of them." (Tuhfatul-Ulamâ pg. 94)

"When any common person objects to a certain Âlim, then even if the objection is correct, I desire to aid the Ulamâ which outwardly is bigotry. However my intention is that the common masses should not lose conviction in the Ulamâ, or else it will be difficult to protect their Îmân and Dîn." (Tuhfatul-Ulamâ pg. 94)

"The conviction of the general people for the Ulamâ should never emerge from their hearts, because this will be very dangerous. If the belief of the general people regarding the Ulamâ becomes incorrect, then there is no other path for them, they will become misguided." (Tuhfatul-Ulamâ pg. 95)

TAKING CAUTION WHEN SPEAKING OF ULAMÂ

Most of the words and expressions used when speaking of the Ulamâ today, according to Fatâwâ Âlamgîrî, have un-Islamic connotations, although the word itself may not expressly be a word of kufr. Most people today are unaware of this frightening decree, therefore, it is important to be cautious when speaking of the Ulamâ. Some people claim that there are no genuine Ulamâ or Ulamâ-haqq remaining, and that today's Ulamâ are amongst the Ulamâ-soo.

Even if one accepts this argument, it does not lift the burden off one's shoulders of being cautious when speaking of the Ulamâ. However, if it is true that none of the Ulamâ-haqq exist anymore, it is the responsibility of the Ummah to produce a party of Ulamâ-haqq and to teach them the necessary knowledge because the existence of the Ulamâ-haqq is compulsory. If a party is formed for

this purpose, then the people are relieved from the responsibility, otherwise everyone is sinful.

DIFFERENCES AMONGST THE ULAMÂ

People often argue that disagreements amongst the scholars have created anarchy and chaos within the Ummah. This may be true to a certain extent, but the fact is that these differences of opinions amongst scholars are not of this age or even the last century. These were present in the best of eras (the first three eras) and even in the lifetime of Nabîﷺ.

Once, Nabîﷺ sent Abu Hurairahؓ with his leather socks and a message to announce to everyone he meets, that whoever recites the kalimah receives the glad tidings of Jannah. On the way, Abu Hurairahؓ met Umarؓ and gave him the message. Umarؓ placed his hands on Abu Hurairah'sؓ chest and pushed him so hard that Abu Hurairahؓ fell to the ground on his back. Although Umarؓ showed a difference of opinion, no one protested or passed a resolution against him.

Likewise, the Sahâbahؓ disagreed on thousands of issues. In Fiqh (Islamic jurisprudence), there are but a few issues that the four Mazhabs agree upon. In subsidiary matters, there is a constant source of disagreement. For example, in the four rak'ât of salâh, beginning from making the intention to ending the salaam, there exists over 200 issues of disagreement amongst the Fuqahâ (and this is to the best of my knowledge).

Most people are not aware of anything more than the disagreement over raising the hands and reciting Âmîn aloud. Even in these issues, there were no rallies held, nor were there protests or posters to sway public opinion one way or another. The fact is that the public has no knowledge of all these disagreements in Fiqh. Disagreements amongst the scholars are actually a blessing. It is only natural that when one scholar decrees something based on his

knowledge of the Qur'ân and Sunnah, it is expected of another scholar, who disagrees with the decree (based on his evidence from the Qur'ân and Sunnah), to show disagreement. If he does not show disagreement, he will be accountable on the Day of Judgement for hiding the truth.

The fact is that people make lame and perfidious excuses to avoid following Dîn. In worldly matters, there are disagreements amongst physicians and amongst lawyers, yet people still go to their doctors for treatment and hire lawyers to win their cases. Why is it that in Dîn people find disagreement so troubling that it excuses them from following Islam? They should choose one scholar whom they trust for his piety and adherence to the Sunnah, and at the same time they should avoid finding faults or criticizing other scholars whom they do not follow.

Nabî ﷺ said, "To pass on knowledge to people who are not worthy of it is like wasting the knowledge." Nowadays, everybody feels it is his right to comment on the Ahâdîth and opine as he pleases. Who is really going to value the Ulamâ in such times and who is going to follow them? In fact the more they slander, the less they feel they are doing to the Ulamâ.

Shaikhul-Hadîth رحمه الله adds, "I make one request to all my readers, and that is to keep company with the Auliya and visit them as often as possible. This is the way to strengthen one's Îmân and attain barakah (blessings in one's life)."

HARMS OF DISRESPECT TO SAHÂBAH ﷺ, AULIYÂ AND ULAMÂ

A) Waging war with Allâh ﷻ: Rasûlullâh ﷺ said, "Allâh ﷻ declares, "Whoever bears enmity to any walî of Mine, I declare war upon him." (Bukhârî). Hadhrat Shaikh رحمه الله writes, "Ponder upon the words "Whoever bears enmity to any walî of Mine, I declare war upon him." Would anyone who gears himself for war against Allâh ﷻ be successful in this world, let alone in the hereafter?

The message of this Hadîth has been narrated with various wordings, which tell us that Nabîﷺ relayed this message to us in different times or circumstances with different wordings. This Hadîth is narrated by Hadrat Abu Hurairahؓ, Âishahؓ, Anas ibne Mâlikؓ, Usâmah ibne Zaydؓ and Wahab ibne Munabahؓ. In Durre-Manthûr, Rasûlullâhﷺ is reported to have stated, “Jibrâîlؑ relates that Allâhﷻ said, “Whoever ridicules My walî, challenges Me to a war. My anger in this matter is like a furious lion.” Wahab relates, “I read in the Zaboor the words of Allâhﷻ, “I swear by My honour and greatness, whoever ridicules My walî has come down (or dismounted as if in a duel) to face Me (fight with Me). (Durre-Manthûr)

Another Hadîth regarding Allâhﷻ states, “I exact revenge for My walî like that of an angry lion, because they (the Auliya) believe in Allâhﷻ, establish friendship in Him, love that which He loves, and hate that which he hates, and are happy with whatever makes Him happy, are angry with whatever makes Him angry, order whatever He orders, and refrain from that which Heﷻ prohibited them from.”

The author of Mazâhir-Haqq writes, “The declaration of war indicates an unfavourable death. It is the utmost wish of every Muslim to die a favourable death (as a Muslim) which is an eternal blessing from Allâhﷻ. You could only imagine how destructive such a thing could be which causes a bad death.”

Ahmad ibne Athîrؒ writes in Jâmiul-Usool, “To be contemptuous of the Sufia who follow the Sunnah, destroy innovations, especially those who possess knowledge of Dîn and are pious in their actions, and who are the bearers of the deeper meanings, is murderous and a disaster. The dire threat, in Islam, issued against one who does this is serious and the dangers of this are severe. What a dangerous position to be in war with Allâhﷻ! It is bearable if one’s arms are cut or legs and arms broken in punishment for this heinous crime, because the difficulties and pains of this world will end. If this occurs, the doors of repentance are still open, but what if this corrupts someone in their Dîn, then what is one to do? The scholars

say that aside from these two (i.e. interest and bearing malice towards the Auliya), no other sin has been related which brings about war with Allâh ﷻ. It indicates the graveness of these two sins and that a person involved in them may die an unfavourable death (as a disbeliever)" (Mirqât)

Allâmah Saqrati راجعہ اللہ عنہ writes in Tabaqâtul-Kubrâ, "Imam Abu Turab Nahshabi راجعہ اللہ عنہ, who was one of the head of the sufia says, "When any person becomes defiant of Allâh ﷻ, objections and accusations against the Auliya becomes their companion. This means that any person who loses touch and affiliation with Allâh ﷻ becomes accustomed to raising objections against the Auliya." (Shar'ah aur tariqat kâ talâzum pg.226)

2.) Slander and open sin

Allâh ﷻ declares, "And those who trouble believing men and women undeservedly, bear on themselves the crime of slander and open sin."

3.) Under curse and wrath of Allâh ﷻ

Shaikh Ali Khawâs راجعہ اللہ عنہ, amongst the well known Mashâikh, said, "Save yourself from lending an ear to one who raises (without reasons) objections against the Ulamâ and Mashâikh. Lending an ear to such a person will cause you to fall from the watchful eye of Allâh ﷻ, and the wrath and curse of Allâh ﷻ will be on you."

4.) Face turned away from Qiblah

Moulana Rashid Ahmad Gangohi راجعہ اللہ عنہ said, "Those people who debase the Ulamâ and criticize them, their faces are turned away from the Qiblah in the grave." He used to also say, "Whoever wishes may check for himself." (Malfûzât Kamâlâte Ashrafiyyah pg. 54)

"Whoever criticizes any of the Aimmah (Imams of Fiqh and Ahâdîth), in the grave his face is turned away from the Qiblah. I am seeing that his face is turned away from the Qiblah."

5.) Intellect undergoes metamorphosis

Hadhrat Thânwî رحمۃ اللہ علیہ said, "The person who is disrespectful towards the accepted servants of Allâh ﷻ or one's benefactor, his intellect will become stunted. Maulwî Ishaq Sâhib had a student who was very disrespectful to him. Someone said to this student, "He is your benefactor. Do not do such actions." He answered, "He can only be a benefactor if I can remember what he taught me. I don't remember anything." As he was uttering these disrespectful remarks, the termination of his intellect began." (Tuhfatul-Ulamâ pg. 363)

6.) Loss of goodness

Hadhrat Thânwî رحمۃ اللہ علیہ said, "Never be disrespectful to seniors. Since juniors no longer respect their seniors, goodness and blessings have become effaced. Bounties come in the wake of respect." (Âdâbul-Mu'âsharât pg. 85)

INCIDENTS OF THOSE WHO TROUBLED THE BELOVEDS OF ALLÂH ﷻ

1.1) People caused lot of trouble to Imam Abu Hanîfah. Once a person came to his house and mockingly said, "I want to marry your mother." Imam Sâhib said, "My brother, you must understand that my mother is mature and possesses intellect. I do not have the authority to enforce marriage on her. I will find out from her. If she grants permission, then I will perform the nikâh, otherwise not." Thereafter he went inside. When he came out after a while, he found the person lying dead. It came to be known that a sword had emerged from the unseen and killed him. Imam Sâhib said, "My patience killed him." (Malfûzât Faqîhul Ummah)

Even after his demise, people continued trying to diminish his status. Even till today, from all the great imams of Dîn, the one most criticized and denounced is Imam Sâhib. However Allâh ﷻ will keep alive the light of His Auliya, no matter how much antagonists try to extinguish it. Study the following incidents:

1.2) Maulânâ Dawud Ghaznawi رحمہ اللہ علیہ (who passed away in 1318 hijri 1962) writes, "Once during the lessons of Bukhârî Sharîf of my father (Maulânâ Abdul Jabbar Ghaznawi رحمہ اللہ علیہ), one student remarked, "Imam Abu Hanîfah knew 15 Ahâdîth. I know more Ahâdîth than him." My father's face changed colour and became red with rage. He expelled this student from his lessons and said, "This person's death will not be on the correct Dîn." This was due to his intuition as Nabî ﷺ said, "Beware of the intuition of the believer, for verily he sees with the light of Allâh ﷻ." Not even a week had passed before we found out that he had reneged from Islam. (Jawâhir Pâre page 52, vol.1)

1.3) Mir Ibrâhim Siyaalkoti رحمہ اللہ علیہ writes, "When I took out the necessary books from the shelf to write this mas'alah (against Imam Sâhib) and I began to do research, after studying a few books, my heart began to feel uneasy as though dust had settled on it. The outward effect of it was that at midday, when the sun was completely bright, darkness enveloped me. It was as though this was a spectacle of darkness upon darkness (ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ). At the same time, Allâh ﷻ placed this thought in my heart that this is due to disrespect of Imam Sâhib and that I should seek forgiveness. I began making istighfâr and this darkness immediately was removed. In place of this, such a light radiated which subdued the light of the day. From that time, my faith in Imam Sâhib increased. I say to those who have no faith and good thoughts of Imam Sâhib that my and your example is like that of the verse wherein Allâh ﷻ addresses Nabî ﷺ regarding the deniers of Me'râj مَا يَرَى أَفْتَمَارُونَهُ عَلَى that it is of no benefit that you argue with me in those matters which I have seen in a state of wakefulness. (Târikhe-Ahle-Hadîth by Mir Ibrâhim Siyâlkotî pg. 72 quoted in Jawâhir Pâre pg. 53, vl.1)

2.) Allâmah Haithami رحمہ اللہ علیہ in Fatâwâ Hadîthiya has narrated the incident of one scholar by the name of Ibnus-Saqqa who had attained expertise in Islamic knowledge and was gifted with the art

of debating with sects of incorrect beliefs. Due to his intellectual abilities, he had attained a close position with the Khalîfah of the Muslims. Placing trust in him, the Khalîfah sent him as his ambassador to the king of Rome. In his honour, the Roman king enacted a huge gathering in which he called great leaders, priests and religious men. In this gathering, whilst discussing beliefs, Ibnus-Saqqa spoke with such substantiated speech that all those present were dumbfounded. No one was able to answer him. The king was utterly displeased on seeing the happenings. He called Ibnus-Saqqa in solitude, and presented before him his beautiful daughter. On seeing her beauty, he was enamoured. He requested the king to hand her over in marriage to him. The king agreed on condition that he accepts the Christian religion. Thus the same Ibnus-Saqqa who had silenced and made speechless the bearers of the Christian religion and had struck at the foundations of Christianity now accepted this same religion only because of infatuation for a non-Muslim woman. (May Allâh ﷻ save us!) It has been mentioned that in the beginning of his student days, he was disrespectful to a very pious person and he tried to disgrace him. On that occasion, the pious person remarked, "I can see you burning in Jahannam." (Fatâwâ Hadîthiya pg. 415, quoted in the book Allâh se sharm kijiye)

3.) Hadhrat Nânotwî رحمۃ اللہ علیہ went to Shâhjahânpur for a debate. Some poor Sunnis living in a nearby village, who were subdued under the local Shias, who happened to be the landowners, wrote to Hadrat requesting him to come to their village so that it could be a means of strengthening and fortification. Hadhrat happily accepted this invitation as was his habit to accept the invites of poor and downtrodden people. The Shias on hearing this became perplexed. They feared that it should not happen that the other Shias became affected by his advices, thus weakening their hold. To destroy these effects, they called four mujtahid Shias from Lucknow on the appointed date. They seated these four Mujtahids in the four corners of the Masjid. They selected forty objections and divided them amongst these four Mujtahids. The aim was that one should make ten objections. If they were answered, then the second one

should commence, then the third and finally the fourth. In this way, the lecture would not take place. The time would be wasted in questions and answers. Now see divine assistance and Hadhrat's miracle. All the Shias of the town had gathered to listen. He began his lecture answering all the questions according to the order which these Shias were supposed to ask. In this way he completed his lecture calmly and together with this he answered all the objections of the Shias. The majority of Shias were quite affected, thus they repented and became Sunnis. The Mujtahids and Shia leaders of the community were embarrassed and humiliated. To lessen this humiliation and efface the effects of Maulânâ, they told one youngster to pretend that he is dead. They then proceeded to Maulânâ saying, "Hadhrat, lead the Janâzah salâh." Their object was that when Hadhrat would utter the second takbîr, then the youngster would jump up suddenly, and in this way, they would humiliate and mock him. Hadhrat excused himself, "You are Shiah and I am Sunni. Our manner of salâh is different. How will it be permissible for me to read the Janâzah salâh of one of you?" The Shias said, "The pious are pious of every group. You lead the salâh." Hadhrat then agreed. The Janâzah arrived. There was a huge gathering. Standing one side, the effects of anger could be discerned on his face and his eyes were red. When told to perform salâh, he proceeded forward and began the salâh. After the two takbîrs, when the person did not rise up, someone from the back made a noise to prompt him. However no movement was seen. After the salâh, in an angry voice, Hadhrat retorted, "Now this person will not awaken till the morning of Qiyâmah." It was seen that he was dead. The Shias began crying and wailing. These people were utterly disgraced. On seeing this, many of the remaining Shias repented and became Sunnis. (Sawânihi Qâsimi vl.2, pg. 70 quoted in Jawaahir Pâre vl.1, pg. 59)

4.1) Maulânâ Husain Madanî رحمۃ اللہ علیہ was the epitome of humility. Despite the hardships he suffered, he never cursed his enemies. In fact, he would forgive them for the insults and hardships they heaped on him. Once, a few months before the partition of India, he

was travelling from Punjab to Deoband, stopping at many places in between. On his return journey, the train stopped at a place called Jalandhar. The supporters of the Muslim League (ML), who were opposed to Maulânâ's views in politics (as he was part of the Congress), were waiting at the station to meet one member of the ML. whose trip had however been cancelled. The guard deviously informed them that Maulânâ was in another coach. They managed to enter the coach and assault him. The viciousness of the assault was compounded by the cruel verbal and physical abuse of three people: Fadl Muhammad, Shamsul Haqq and Fath Muhammad. They swore at him, threw trash at him, knocked off his hat, pulled the cushion from underneath him, grabbed his beard and one even slapped him. Maulânâ tolerated this with his normal composure. One of Maulânâ's helpers became enraged and stood up to fight. However Maulânâ restrained and reprimanded him. As the train was leaving, the rioters jumped off and returned home. The repercussions of their evil manifested immediately. That night as he reached home, Fadl Muhammad had a high fever. When he woke up in the morning, two large abscesses, no less than three inches in diameter, had formed in his lower back. Parasites grew out of his wounds and began feeding off his body. The doctors advised that the abscesses be filled daily with beef to stop the parasites from feeding on his body. Thereafter, everyday beef was inserted into his abscesses, which the parasites devoured before the next day. After partition, he managed to arrive at a refugee camp in Jalandhar cantonment. His sickness had drained him and he would beg to be saved from the disease or be killed. He wished that someone would kill him, but Allâhﷻ wished that he remain alive as a warning to others. He finally settled down near Lahore. Every day was a day of agony and unendurable pain. He never slept and wore only a simple unsown cloth wrapped around the lower portion of his body. In mid-October, he moved to Faisalabad. His sickness had become terminal and a few months later he passed away. His body was so putrid that no one was willing to bathe it. People wrapped cloth around their faces (to avoid the stench), quickly poured water over

his body, rushed the funeral to the cemetery, and buried it thereafter.

As for Fath Muhammad, whilst seeking asylum during partition, he and his whole family were massacred by a band of armed Sikhs. Shamsul-Haqq moved to Faisalabad where he continued political preoccupations with the ML. (He had been the one who had slapped Maulânâ and pulled his beard. When one Âlim from the ML heard this, he began shivering and remarked, "If this is true, then the body of the one who placed his hand on Maulânâ's beard will not be found and the earth will not accept his body.") He remained in the front line of their activities, attending all conventions and delivering fiery speeches. He even started a magazine called *Insâf*. Despite all this, he lived in a constant state of depression and sadness. He became raucous and extremely ill-tempered. He one day suddenly disappeared after being seen last at a courthouse where he went to register his magazine. Since he was a well-known political figure, a nationwide search was conducted and even a reward was offered for information of his whereabouts. However the reality of what happened to him never came to light. This is the result of those who humiliated a family member of Rasûlullâh ﷺ and a great scholar of Islam. (Abridged from 'Consequences of debasing the Auliya-Allâh' pg. 135 to 143)

4.2) Once, a blind man came up to Maulânâ Madanî and said, "Shaikh, I am the same person who waved a black flag, swore, and threw stones at you when you came here a long time ago while the ML was still around. Before I even returned home, I lost my eyesight. I went to the Masjid to repent, but I felt as if somebody was pushing me out of the Masjid. Shaikh, my worldly life is ruined; please forgive me for the sake of my hereafter." He bemoaned his fate in such a way that whoever was present at that time cringed. Maulânâ Madanî sat the man next to himself and then collectively asked Allâh ﷻ to forgive him. May Allâh ﷻ forgive him! ('Consequences of debasing the Auliya-Allâh' pg. 157)

4.3) Once, some person danced naked in front of Maulânâ to mock and ridicule him. A few years later, during the partition, the Sikhs caught hold of him and his family. In front of all the people, they removed the clothing of his family and made them dance naked. The man realised that this was the punishment he was receiving for his action. (Jawâhir-Pâre pg.60, vol.1)

5.) Maulânâ Ashraf Ali Thânwî رحمه الله once said something to a man which he could not bear. He returned home and wrote a letter stating, "You have humiliated me. If it was not for my respect for your knowledge, I would have definitely taken revenge on you." After a while, he wrote a second letter stating, "My eyesight has deteriorated ever since I wrote to you that first letter and is steadily getting worse every day. I fear I will go blind if you do not forgive me." Hadhrat wrote back in reply, "I forgive you and supplicate for you." ('Consequences of debasing the Auliya-Allâh' pg. 159)

CONCLUDING REMARKS

There are many organizations working today for the benefit of Dîn and for its upliftment. We should therefore participate in those efforts which we have some affinity with, and we should make du'â for each other. We should never censure, criticize and humiliate any servants of Dîn, because this could lead to disastrous consequences. May Allâh ﷻ accept this booklet and make it a means of acting correctly and having respect, love and honour for all the Sahâbahؓ, our elders and our Ulamâ.

Moosa Kajee
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Madrasah Arabia Islamia