



صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

LOVE THE BELOVED

& Shun The Deviants

The Meelad e Mustafa Series - Book 6

***A Discourse By Huzoor
Sayyidi Muhad'dith e Kabeer***

A Noori Publication

LOVE THE BELOVED ﷺ & SHUN THE DEVIANTS

THE MEELAD E MUSTAFA SERIES BOOK 6

Transcribed & Translated From a Discourse by

**Huzoor Sayyidi Muhad'dith e Kabeer
Hazrat Allama Zia ul Mustafa Qadiri Amjadi**

Through the Blessings of

**Ghaus ul Waqt Huzoor Sayyidi Mufti e Azam Hind
Ash Shah Imam Mustafa Raza Khan Qadiri ﷺ**

By a humble servant of Allah

Muhammad Afthab Cassim Qadiri Razvi Noori

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A Discourse by: **Huzoor Sayyidi Muhad'dith e Kabeer**

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Compiler's Note

All Praise is due to Allah, Durood and Salaams upon our Beloved Rasool ﷺ and upon his Noble family, and Illustrious Companions, and upon the Ulama e Haq Ahle Sunnat Wal Jama'at, and all those who will follow the path of righteousness until the last day.

By the Grace of Allah, The Mercy of Sayyiduna Rasoolullah ﷺ and blessings of the Awliyah and Masha'ikh, especially my Beloved Shaykh e Kaamil Huzoor Sayyidi Taajush Shariah رضى الله عنه and my mentor Huzoor Sayyidi Muhad'dith e Kabeer رحمہ اللہ, and the Duas of Qa'id e Millat Huzoor Asjad Raza Khan رحمہ اللہ, and the blessings of my Beloved Parents, you have before you the booklet '**Love The Beloved & Shun The Deviants**'. This is the translation of a discourse delivered in Urdu by Mumtaz ul Fuqaha Huzoor Sayyidi Muhad'dith e Kabeer Allama Mufti Zia ul Mustafa Qaadiri Amjadi رحمہ اللہ.

This is the **Sixth Book** in '**The Meelad e Mustafa ﷺ Series**'. Our aim during this blessed month of Rabi un Noor, i.e. Rabi ul Awwal Shareef, which is the month of the birth of the greatest of Allah's Creation, The Soul of our Imaan Hazrat Muhammad Mustafa ﷺ is to, In'sha Allah, present a book a day for the twelve days of Rabi un Noor Shareef. Each book will deal with a discussion related to the Beloved Nabi Hazrat Muhammad e Arabi ﷺ. The objective behind this series is to share important Sacred Knowledge, which will aid us in attaining closeness in the Court of The Beloved Rasool ﷺ by which we may reach closeness in the Exalted Court of Almighty

Allah, and so that our love for Almighty Allah and His Nabi ﷺ may increase.

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Last but not least, I must thank my wife and children for their support and patience, during the lengthy hours I spend working. It is my sincere Dua that Almighty Allah, through the Wasila of Nabi Kareem ﷺ blesses us all with firmness in Imaan and sincerity in A'maal. Aameen.

Sag e Mufti e Azam

-Muhammad Afthab Cassim Qaadiri Razvi Noori

Imam Mustafa Raza Research Centre

This Book is Dedicated To

The Great Aashiq e Mustafa ﷺ Sayyiduna

Uwais e Qarani

[Allah Shower Rains of Mercy upon His Holy Mazaar]

In The Love of Our Murshid e Kaamil

**The Qutb ul Aqtaab of The Era
Sayyidi Taajush Shariah Hazrat Allama Mufti**

MOHAMMED AKHTAR RAZA KHAN

QAADIRI AZHARI ﷺ

For The Esaal e Sawaab of My Beloved Mother

SAYYIDAH KHADIJA GOOLAM RASOOL

& All The Marhooms of The Ahle Sunnat

**Allah Exalt Them and all Marhooms of The Ahle
Sunnat with an Exalted Place in Holy Paradise. Aameen.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

After reciting the Khutbah, the Imam ul Muhad'ditheen of this era Huzoor Sayyidi Muhad'dith e Kabeer Hazrat Allama Mufti Zia ul Mustafa Qaadiri Amjadi ﷺ commences the discourse reciting the verse of the Holy Qur'an:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

'O Beloved! Say you, O People! If you (truly) love Allah, then become obedient to Me, Allah will make you His Beloved, and (He) will forgive your sins; And Allah is Most Forgiving, Most Merciful.' [Surah Aal e Imraan (3), Verse 31]

After reciting this verse and some formalities, the Great Imam of Hadith, Huzoor Sayyidi Muhad'dith e Kabeer ﷺ says, My Dear Friends! It is the countless Blessings of Allah, that He has created us as humans, and placed upon our heads the crown of dignity. This is why Almighty Allah says:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

And Verily We Blessed The Children of Adam (Mankind) With Dignity. [Surah Bani Isra'eel (17), Verse 70]

This is why from amongst the entire creation, you will not find a single person who does not regard himself as dignified and honoured, and this is established based on his existence in creation, because every human is dignified and honourable in his actual form, i.e. in essence. As for whether he goes on to keep this dignity and respect (afforded to him) intact or not, is something else altogether.

Hence, it has been mentioned in the Hadith e Paak that Rasool e Akram ﷺ said,

ما من مولد الا يولد على الفطرة فابواه يهودانه او ينصرانه او يمجسانه

Every child who is born, is born on the intrinsic nature of Islam. His creation is based on the same intrinsic nature and temperament, which Almighty Allah has blessed the servants in their actual essence. Then, it is his parents who thereafter make him a Jew, a Christian, or a fire-worshipper, i.e. a Majusi.

In this narration, the mention which has been made about them, i.e. his parents making him a Jew or Christian etc. is an example which is being given (and is not specific to this alone), as he can become anything. However, if the parents nurture him correctly, then he will remain on his initial characteristics, and he will live in accordance with the natural Islamic manner.

From this, we have understood that the environment (a person lives in) is what ruins him. For as long as a human remains on his original Fitrata and characteristics, he will be given honour and dignity, but when the same human changes his Fitrata, i.e. inherent nature, and characteristics, and adopts a corrupt and obscene society, he is pushed from honour to disgrace. Referring to this, the Holy Qur'an says,

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾
ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

Undoubtedly, We have created man (humans) in the best of forms. Then we returned him to the lowest of low conditions. [Surah At-Teen (95) Verse 4-5]

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

But for those who believed, and performed virtuous deeds, for them there is endless reward. [Surah At-Teen (95) Verse 6]

It has now been clarified (in these verses), that only the dignity and the honour of those remain established, who are adorned with Imaan and virtuous deeds, while all others are left aside. No matter how much such people regard themselves as honourable, before Almighty Allah, they are not regarded as honourable.

The Majesty of Allah is such that if He wills to grant honour to someone, then He (even) allows him to grow up in the lap of the enemy, and if He wills to disgrace someone, then He destroys a tyrant like Namrud with a handful of dust. Almighty Allah did not keep the criteria for honour in wealth, kingship, and power, but the criteria for honour in the Court of Almighty Allah is based on Taqwa, i.e. piety and true devotion. Hence, the most important thing for a person is to perform virtuous deeds and to keep his Imaan in order.

Remember! Almighty Allah blessed all the humans with countless favours, i.e. blessings, be he a wealthy person or a poor person, be he healthy or ill, or be he a weak or a strong person, all of them have been blessed with the favours of Almighty Allah, and so great are these favours of Almighty Allah, that if they wish to count these favours, they would be impossible to compute them.

Almighty Allah says,

وَأِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا

And if you (attempt to) count the Blessings of Allah, you will not be able to compute them. [Surah Ibrahim (14), Verse 34]

If one wishes to count them, he will not be able to do so, for in every blessing and favour, there are so many more blessings. The maxim of Sa'adi is very well-known and you must have heard it many times.

Breath is a great blessing of Almighty Allah, and in every breath there are two special blessings of Almighty Allah. One, is in inhaling, and the other is in exhaling. If one inhales and is unable to exhale, he will ultimately die, and if one exhales, but is unable to inhale, then too he will ultimately die. Hence, there are two special blessings in a breath.

Now, calculate how many times a person breathes in a minute, and you will realise how many blessings of Allah are present in one minute? How many blessings will there then be in an hour? And how many will there be in twenty-four hours? How many blessings based on this are there in a week, and in this way, if one computes this for his entire life, he will start to realise how many blessings and favours there are in breathing, which is only one favour and blessing of Almighty Allah. Look at how difficult it is to compute this, so how then will we calculate and count all the Blessings and Favours of Almighty Allah? This is why Almighty Allah says in the Holy Qur'an:

وَأِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا

And if you (attempt to) count the Blessings of Allah, you will not be able to compute them. [Surah Ibrahim (14), Verse 34]

From all the Ne'mats, i.e. favours and blessings, which Almighty Allah bestowed upon us, the greatest favour and blessing is Imaan.

Almighty Allah says in the Holy Qur'an:

يُمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُلْ لَا تَمْنُونَا عَلَىٰ إِسْلَامِكُمْ
بَلِ اللَّهِ يُمْنٌ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَنِ

(O Beloved) They feel that they have done you a huge favour, that they have become Muslims. Say you, Think not that you have done a favour upon Me, but it is Allah, Who has done a favour upon you, that He guided you towards Islam. [Surah Al Hujuraat (49), Verse 17]

In other words, (the people of the time) were told that none should think that because the Meccans (i.e. the kuffar e Makkah) rejected the word of Nabi ﷺ so those who brought Imaan in the Beloved Rasool ﷺ have done a favour upon Him ﷺ, and due to this, the truth became apparent, and the Nabi became respected and honoured. They should not think that the people there used to slander Him ﷺ so we raised our swords for Rasoolullah ﷺ and sacrificed our lives and our wealth, and our children for Him ﷺ. (Almighty Allah is saying) that none should think all of this, and thereby feel that they have done any favour to Him ﷺ but rather, Allah did a great favour upon them, that He guided them, and they became Muslims. So none has done any favour upon Rasoolullah ﷺ, but it is His ﷺ favour which is upon you, that He ﷺ guided you (towards Allah).

It is His ﷺ favour upon you that He ﷺ allowed you to serve Him ﷺ and He ﷺ accepted your service, otherwise there are also many who gave their lives, but Rasoolullah ﷺ said regarding them, that which is quoted in the Hadith of Bukhari Shareef,

When the Beloved Rasool ﷺ returned from Khaybar, there was a slave by the name of Mid'am, who had at one stop-over removed and kept the saddle of Rasoolullah ﷺ. All of a sudden out of nowhere a stray arrow struck him, and he died. The Sahaba e Kiraam said,

هنيأله الشهادة

Glad-tidings upon the martyrdom of this slave

The Beloved Rasool ﷺ said,

فقال رسول الله ﷺ بلى والذي نفسى بيده ان الشيلة التي اصابها يوم خيبر من البغان لم

تصبها البقاسم لتشتعل عليه نارا

In other words, most certainly not! By Him in Whose Divine Control is My Life! i.e. By Allah! That shawl which he snatched from the spoils of war on the day of Khaybar, is forming flames of Hell over him. His martyrdom has not been accepted.

From this we understand that the one whose service Rasool e Paak ﷺ accepts, is the one whose shahaadat, i.e. martyrdom, is accepted, and as for one whom He ﷺ rejects, then the Shahaadat of such a person is doomed.

Similarly, a Hadith is narrated in the second volume of Bukhari Shareef in Kitaabul Maghazi, under the chapter of Ghazwa e Khaybar, from Hazrat Abu Hurairah رضي الله عنه.

I will present here the gist of the narration which is from Hazrat Sahl ibn Sa'ad رضي الله عنه.

Rasool e Paak ﷺ went out for a Ghazwa, i.e. a battle, and this battle against the Mushrikeen, i.e. the polytheists, was intense. At night, when it became very dark and when the armies from either side retired for the night, the Muslim soldiers were praising the bravery of a person, and they said in the presence of Rasool e Paak ﷺ,

ما اجزا من اليوم احد كما اجزا فلان

None from amongst the Mujahideen will attain as much reward and blessings, like such and such Mujahid will receive.

فقال رسول الله ﷺ امانه من اهل النار

So the Beloved Rasool ﷺ said, The Mujahid whose bravery and reward you are praising is destined for Hell.

In other words, no matter how much he strives in Jihad, he is still a Jahannami. So, one Sahabi made a firm intention in his heart, that he will watch him closely (during the battle), and observe the reason for him being destined for Hell.

The Sahabi e Rasool says that, when I would see him running on the battle field, then I too would run behind him, and when he would stand firmly and fight against anyone, I too would be there near him. This continued happening and he killed whoever he confronted, but while fighting, he was badly injured, and he could not bear the pain any longer, and when the pain became completely unbearable, he wished that death should come to him swiftly, but death was not overtaking him, so he removed his sword and placed the handle on the ground and the tip of the sword to his chest, and he then pressed his entire body against it, committing suicide. He then dropped dead on it. When the Sahabi e Rasool who was following him all the way, saw this scenario, he rushed to the Beloved Rasool ﷺ and said,

اشهد انك رسول الله

I bear witness that You are indeed Allah's Rasool

Rasoolullah ﷺ said, Why are you announcing this testimony now? He said, Ya Rasool'Allah ﷺ! The brave soldier whom you had mentioned about, that he is destined for hell, I have seen with the eyes of my head that most certainly he is a Jahannami.

The other Sahaba e Kiraam were astonished at this. They asked his reason for saying this, so he mentioned to them whatever he observed, and he took them with him to the said spot and showed them the condition of that soldier, and explained how he had committed suicide.

The question here is, did he commit suicide by regarding it as Halaal? No! But the Beloved Rasool ﷺ knew from before, that this person was a Munafiq, i.e. a hypocrite, because Almighty Allah has unveiled before Rasoolullah ﷺ the condition of the entire creation. Almighty Allah has not kept any Ghayb, i.e. anything from the Unseen, hidden from Him ﷻ. This is why my Aaqā ﷺ knew that this person was in fact a Munafiq, no matter what he portrayed himself to be.

This is why I said, that it is His ﷻ kindness if he accepts your service in His ﷻ Court, because the service of one whom He ﷻ does not accept is destined for Hell. This is why the Holy Qur'an said, that none should think that they have done any favour to the Beloved Rasool ﷺ by accepting Islam, but it is Allah Who has done a great favour unto them by giving them Hidayat, i.e. guidance, towards the righteous path. In other words, Imaan is not by your effort or striving, but it is by the Grace of Allah. Hence, it has become clear that Imaan is a Blessing and Gift from the Court of Allah, and this is why Almighty Allah reminded us of His Favour when it came to Imaan. Almighty Allah did not say, I have given you two eyes, hence I am reminding you of My favour, I gave you a nose, so I am reminding you of My favour, I gave you two hands, so I am reminding you of My

favours, I have given you five fingers on each hand, so I am reminding you of My favours, I gave you legs and the strength to walk on them, so I am reminding you of My favours, I have given you beauty and good looks, so I am reminding you of My favours, or I have instilled such and such splendours and capabilities in you, so I am reminding you of My favours.

Nowhere has Almighty Allah said this or reminded us of this, or spoke about His favours directly, but when Almighty Allah spoke about His favours and reminded us about it, it was for the most valuable favour, and that is Imaan.

From this we learn that of all the blessings and favours of Almighty Allah upon us, no matter how great blessings they may be, but by Him mentioning His favour, He has informed us, that Imaan is such a great Ne'mat, i.e. blessing and favour, that before it, all the other blessings are nothing, and all the other blessings and favours are due to this.

It has now become clear and evident that our most valuable belonging and the most valuable Ne'mat is neither our lives, nor our health, nor our strength, nor our beauty, nor our capabilities, nor our wealth, nor our honour, nor our relatives and family, but the most valuable Ne'mat and our greatest wealth is our Imaan.

(Always remember) the more valuable and greater the wealth, the more danger there is to it, and the more one needs to strive to protect it.

Hence, O Muslims! Become completely conscious and aware of the fact, that there is always a risk and danger to your Imaan, and one has to make special arrangements for its protection. There is need to be cautious on every step that you take. You have to clear your way before you take every step, observing carefully.

My Aaqa Sarwar e Ka'inaat ﷺ says, That which is between both the jaws of a human, i.e. the tongue, is such a thing that moving it just once, can either take a person to the highest of heights, or it can plunge him into the lowest of depths.

This is why people become kaafir, i.e. they lose their Imaan (sometimes) by just joking, and there are so many people, that because of having no control over their tongues, they are plunged into sin and transgression, and there also many people who listen to things being said against the Shari'at and become restless and anxious, due to their sincere Imaan.

Think for a moment! From where to where this tongue has taken you. It is thus of utmost importance for a person to carefully observe all his gestures and movements, making sure that due to its obscenities and unprincipled manners, one does not go from Jannat into Jahannam, because this, i.e. Imaan, is our greatest valuable in this world, and there are many thieves of Imaan out there.

This is why in every era there have been plots to suppress and destroy Islam. Do not think that America has only got this sudden desire today to destroy Islam and Muslims, but this desire and aspiration of theirs is an old one.

**Sataiza Kaar Raha He Azal Se Ta Amroz
Charagh e Mustafavi Se Sharaar e Bu Lahbi**

**The Battle has Continued, From The Beginning, Up to This Day
Between The Shining Lamp of Mustafa ﷺ and The Sparks of Abu Lahab**

It is the same message which the Holy Qur'an has given:

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ
وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾

They (i.e. the unbelievers) want to extinguish the Light of Allah with their mouths. And Allah will Complete His Light, even though the unbelievers become infuriated. [Surah As-Saff (61), Verse 8]

In other words, their blowing from their mouths is exactly like that of a snake. This is why they falsely publicise in the media that Islam is wrong and evil, and the teachings of Islam are evil. Allah Forbid.

However, what I am trying to say is that the unbelievers have always tried and will continue to try and extinguish the radiant lamp of Islam, but Almighty Allah promised to complete His Noor, even though the unbelievers are infuriated and annoyed by this. If there was no danger to Islam in the era of Huzoor ﷺ would the Holy Qur'an have mentioned this? Thorns were placed in the path of my Aaqa ﷺ, He ﷺ was sworn at, stones were rained down upon Him ﷺ, He ﷺ was injured and caused to bleed, and evil schemes to execute Him ﷺ were hatched but Almighty Allah protected His Noor, i.e. His Light, and took it to the heights of perfection. In this way, Almighty Allah perfected and took the Noor of Islam to its completion, that its radiance and light spread throughout the world. All the glitter and glamour of the world became nothing before the perfect and complete light of Islam, and the brightness of Islam spread to the four corners of the world.

This is why the world plotted to cause internal differences and infighting amongst the Muslims, so that they may weaken the Muslims. Based on this same scheme, the book 'Taqwiyatul Imaan' was written. In this book blasphemous statements were explicitly made against the excellence of the Ambia and the Awliyah.

Isma'eel Delhvi wrote in this book, **No matter how great or how small any creation may be, they are all more disgraced than cobblers before Almighty Allah.** Allah Forbid.

Huzoor Sayyidi Muhad'dith e Kabeer ﷺ refuting the wahabis and deobandis and all deviants says, If I turn the very same statement and say, No matter how big or how small any wahabi may be, they are all more disgraced than cobblers before Almighty Allah. Will the wahabis feel offended or not? So when such statements are made about Rasool e Paak ﷺ and the other pious predecessors, will the Muslims not be offended? Indeed, they will be offended!

This is the demand of Imaan, and such statements are also offensive to Almighty Allah and His Beloved Rasool ﷺ. Regarding those who offend Allah and His Rasool ﷺ the Holy Qur'an says,

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا
وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا ﴿٥٧﴾

Verily those who offend Allah and His Rasool, upon them is the curse of Allah in (this) world, and in the hereafter, and Allah has kept ready for them, a humiliating torment. [Surah As-Saff (33), Verse 57]

He, i.e. Isma'eel Delhvi, also wrote in Taqwiyatul Imaan; **If someone asks how many stars are in the sky or how many fruits are on the trees, then we will not reply by saying that Allah and His Rasool Know, but we will say only Allah Knows, for what does the Rasool know?** (Allah Forbid).

Think for a moment that even if you climb a tree, it is possible that in one day, that you will be able to count and gather all the leaves on the tree, and he says, what does the Rasool know? (Allah Forbid).

Their beliefs are completely baseless and corrupt. They have such constriction and animosity in their hearts when it comes to the Ambia and the Awliyah, that in the same book it is written, **'The One whose name is Muhammad or Ali has no authority, i.e. choice over anything'**.

It must be noted that here he did not write that Muhammad and Ali have no authority over anything, but rather he wrote, 'The One whose name is Muhammad or Ali has no authority over anything'. This immediately spells out animosity and annoyance. To say that, they have no authority over anything is totally incorrect, because even the ordinary layman has some authority, i.e. some choice or the other. Allah has given us so much of choice and authority in making decisions. Whenever we want, a person has the choice to either strangle someone or to help a person who has fallen, (but according to them), Nabi and Ali have no choice or authority to do anything.

Let me tell you, that our Nabi ﷺ has such authority, choice and legislative powers, that he made Halaal what He ﷺ wished, and He ﷺ made Haraam whatever He ﷺ wished. The Nabi ﷺ has this authority that he made the poorest person, the richest person in the world. The Nabi ﷺ has such authority that before a battle he marked the battlefield saying, Abul Jahl will die here, Utbah will die here, Shaybah will die here, Umayyah will die here, and when they died,

neither did they die one inch ahead of it or one inch behind it, yet these (deviants) say that the Nabis are like ordinary humans, and they should be respected just like ordinary people are respected, but try to make even less effort in that. In other words, this means that when you meet with ordinary Muslims, you should stand up and greet them, but when you wish to make Salaam to the Nabi, then you should not stand, but you should remain seated, so that it is a bit less. In the same way (they are saying) that when you go to the grave of an ordinary Muslim, then say,

السلام عليكم يا اهل القبور

As Salaamu Alaikum Ya Ahlal Quboor

But when you go to the Sacred Grave of Rasoolullah ﷺ then you should not say, As Salaatu Was Salaamu Alaika Ya Rasool'Allah ﷺ. This is why their Shaykh ibn Taymiyyah writes that, **What do the people go to do under that Dome. What is there except for a heap of sand.** (Allah Forbid).

Look at where they end up and what they end up uttering in the desire to make the Nabi seem less significant than the ordinary people! They know that the entire Ummat goes there to present their Salaams, and to beg for intercession, and to present their wishes and hopes in the Court of the Nabi ﷺ, but they have said that (Allah Forbid) there is nothing there but a heap of sand, i.e. they have said this to stop the people from going there.

This is why they wrote that you should make a lesser effort when respecting the Prophet, in other words, you should do so much lesser, that He ﷺ should not even be regarded as equal to the ordinary people.

Do you now realise what their objective is? (According to them) if somebody has this Aqida that the Nabi can be of assistance to them in their difficulties, then he has become a Mushrik, and in committing Shirk, i.e. polytheism, he is regarded (by them) as equal to Abu Jahl. According to them if you believe that The Beloved Rasool ﷺ has this authority by Himself, or even if you believe He ﷺ has been granted this by Almighty Allah, then in both cases it is shirk.

Can you understand what they are doing? In other words, even if you accept and believe that this authority is that which Allah has given Him ﷺ, it is still shirk. You may come and go as you please, eat and drink as you please, you can look and hear, bully whom you want, drop whom you want, and pick up one who has fallen, and you have the power and ability to do all of this, and it is not shirk, but the Nabi has no power or authority, and if we accept that He has even some authority and power or ability then it is shirk, even if we believe Allah gave Him ﷺ this. In other words, (according to them) the Nabi is even less capable than ordinary people. Now, from this can we not realise why such a book was written? It was written to cause division and strife amongst the Muslims, and it was written on the order of the British (then).

If you read the history regarding this, the truth and reality will dawn upon you. You will realise that this book was first printed by the British with their own funds from the East India Company in Calcutta, and they had it distributed in the entire India free of charge. Now, think for a moment did the British East India Company ever print the Qur'an and distribute it in the entire India for free? No! Did they print the Bukhari Shareef and distribute it? No! So why was Taqwiyyatul Imaan so celebrated that it needed to be published and distributed free of charge?

Now tell me, according to Rashid Ahmed Gangohi, Taqwiyyatul Imaan is a second to none handbook in refutation of polytheism, i.e. shirk, so how is it that the British, who are themselves Mushriks, because they believe in the trinity, were so pleased to publish and distribute free of charge this book which is against shirk? Why did they take this responsibility? It is clear that this was only to cause strife amongst the Muslims, and this is why this book was written and printed. The very same British, in order to weaken the tribal strengths in Sarhad, hatched a plan, and gave Isma'eel Dehlvi, and his peer Sayed Ahmed Rai Bareilvi and his counterparts, bombs, guns and rifles, and throughout the road going there, the British made arrangements for their food and water, and they assisted them in every way possible, so that the people in the Sarhad Province are weakened. The deobandis say that these people went out to do Jihad. Read the statement of Molvi Rashid Ahmed Gangohi in Tazkiratur Rashid. He writes, **'Sayed Saaheb, in other words, the peer of Isma'eel Dehlvi was the first to make the announcement of Jihad against Yaar Muhammad Khan, the Governor of Yaghistan'**.

Now tell me! Is Yaar Muhammad Khan the name of a British? Is Yaar Muhammad Khan the name of a Jew? Is Yaar Muhammad Khan the name of a Hindu? Is Yaar Muhammad Khan the name of a Sikh? Yaar Muhammad Khan and his people were Afghani Pathans and Sunni Muslims. Is it Jihad to fight against Muslims? Whom did they really go to do Jihad against? Are you realising what happened or not? This was only the drama, i.e. pretence of Jihad. The real objective was to break the ranks of the Muslims.

Their objective was to attack their belief system and their practices, and to cause them to fight against one another, and in doing so, they paid the dues of their loyalty to the British.

Their aim was to make those who recite the Kalima fight amongst themselves, so that the British would become pleased and shower them with gifts (of money). This was all done for the sake of lining their pockets.

Now, it has become clear as to who are the loyal ones to the British. It is they who are the slaves of Europe and the slaves of the British. They have always done this, and today these bearded ones who are roaming around from street to street and city to city, are the products of the same slaves.

This is why when the plot of the naicharis (i.e. another deviant sect) was born, then the government also included them in the list of Muslims.

Once there was a survey done in India regarding all the different sects, as to who has connection with foreign countries, and which sects receive funding from foreign countries.

In this report which was prepared in Delhi at that time, it was mentioned that there are numerous sects in the Muslim society of India, and the biggest group amongst all are the Bareilvis.

It was further mentioned that they (Bareilvis) in fact have no connection to politics etc. and in their Madrassahs there are only proper study facilities (i.e. there are no dubious activities there), and they do not receive foreign funding, but as for the deobandis and the ghayr muqallids, i.e. non-conformist, who call themselves Ahle Hadith, and the Maududi sect who call themselves Jama'at e Islami; are all from amongst those groups who receive foreign funding, and the list of their duties also come from outside the country.

This is what was mentioned in the report in them days. This is why today this has been used as the basis to raid their Madrassahs. Have you ever heard of any such raid on Sunni Madrassahs? No! But every so often such raids happen at the deobandi Madrassahs, and people are being arrested.

The real issue is that all these Jama'ats are the conception of the same countries (who fund them), and they have been formed on the order of these countries, and they are funded with their money. This is why those countries are aware of their reality.

The Jama'at e Islami was the conception of America, and they gave them huge funding, and they did so until they wished to. They used (corrupt individuals like) Osama bin Laden and Mullah Umar, and when their work was done, they were removed like a fly is removed from milk.

Until such time that they needed them to fight on their behalf, they did so, and when they saw that their work was done, and there was no need for them, then they used whatever excuse was needed to exterminate them, and they were presented as terrorists to the entire world, and they were attacked and destroyed. Have you understood what I am saying?

Hence, my Sunni Brothers! This politics is of no use. The only thing which is of true benefit is the love of the Beloved Nabi ﷺ, and if you have the love of the Nabi ﷺ in your heart, then you will be respected in this world and in the hereafter. None will be able to harm you in any way. Almighty Allah has taken us in His Divine Responsibility.

Almighty Allah says,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

'O Beloved! Say you, O People! If you (truly) love Allah, then become obedient to Me, [Surah Aal e Imraan (3), Verse 31]

If you become true slaves of the Beloved Nabi ﷺ you will become beloved to Almighty Allah, and you will thus become honourable and respected.

Remember! The beloveds are never humiliated, and the beloveds are never brought to disgrace. However, love is certainly something which is tested, but one is not humiliated.

This is why you should become the loyal slaves of Rasoolullah ﷺ. The Protection of your Imaan is in remaining the slave of Rasoolullah ﷺ. It is this which is your true success. The Beloved Rasool ﷺ said,

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَاَلِدَيْهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

You will not become perfect Believers, until such time that you love me in your hearts, more than your parents, your children, and all the people. [Bukhari]

**Jaan e Ishq e Mustafa,
Roz Fazoon Kare Khuda**

**Jisko Ho Dard Ka Maza,
Naaz e Dawa Utha-e Kyun**

**Our Soul is The Love For Mustafa ﷺ
Daily O Allah, Allow it To Mature,**

**For Him Who Loves, In This Pain To Endure
Why Should He Strive, To Attain Any Cure**