

**Shaykh Ul Islam
Imam Muhammad
Anwaarullah
Farooqui**

(May Allah sanctify his secret)

LIFE AND TEACHINGS

Author:

Mufti Syed Ziauddin Naqshbandi Qadri
[Shaykh Ul Fiqh, Jamia Nizamia; Founder-Director, Abul
Hasanaat Islamic Research Center]



Publisher: Abul Hasanaat Islamic Research Center

[Tadban X-Road, Hyderabad, 040-24469996; 040-64534568]

All rights reserved.

Name of the book: Shaykh Ul Islam Imam Muhammad Anwaarullah
Farooqui – Life and teachings
Author: Mufti Syed Ziauddin Naqshbandi Qadri
Year published: 2015
Number: 1000
Price:
Publisher: Abul Hasanaat Islamic Research Center
Composing: Abul Barakaat Computer Center

Available at:

Abul Hasanaat Islamic Research Center, Tadban X-Road

Deccan Traders, Sardar Mahal Road, Charminar, Hyderabad.

Arshi Kitab Ghar, Mir Alam Mandi, Hyderabad

Maktaba Faizane Abul Hasanaat, Misri Gunj

Maktaba Rifaahe Aam, Gulbarga

Tasaneef Hazrat Bandanawaz, Gyaarah Seedi, Gulbarga

Haashmi Mahboob Kutub Khana, Tazeem Turk Masjid, Bijapur

Other book sellers in and around the city

Introduction

Almighty Allah has made His Beloved Prophet (Sallallahu alaihi wa sallam) the chief of all Prophets. His sacred personage has also been made the Seal of all Prophets. Now no prophet of any kind can come. His Prophethood will remain until the Day of Judgment.

To propagate and revive Islam, to spread the rules of Islam and to revive the Sunnah of the Holy Prophet (Sallallahu alaihi wa sallam), Almighty Allah sends such scholars in the Ummah of the Holy Prophet (Sallallahu alaihi wa sallam) who spread the teachings of Islam. Almighty Allah guides these scholars to propagate Islam so much so that they don't fear any king or army. No worldly force can shake their firm intentions. Except Allah, they don't fear anyone.

In the Holy Quran, Almighty Allah says the following about such pious people:

Those (previous) people would communicate the messages of Allah, and fear Him, and they were afraid of none but Allah. And Allah is Sufficient as a Reckoner. Surah Ahzaab (33:39)

In these 2 verses of the Holy Quran, Almighty Allah has expressed the greatness of the Holy Prophet (Sallallahu alaihi wa sallam) that He is the Great Prophet of Allah and is the Seal of all Prophets. Almighty Allah also mentions His beloved servants. The Lord Almighty reveals their fervor and zeal for Islam, their eagerness for propagation of Islam, that they pass on the message of Islam to others and that they don't fear anybody except Almighty Allah. Nothing can stand in the way of their dissemination of the message of Islam.

Shaykh Ul Islam – A multi-faceted personality

One among these great personalities is Shaykh Ul Islam A'arif Billah Imam Abul Barakaat Hafidh Muhammad Anwarullah Farooqui, the founder of Jamia Nizamia (May Allah shower His Mercy on him).

He enjoyed the excellence of piety and virtue. He was granted superb intelligence, knowledge and spiritual foresight. Almighty Allah had made him a veritable ocean of outward and inward knowledge and an epitome of innumerable virtues. He is the Imam of the sciences of the Shariah and the leader of the spiritual sciences. He is not only a great propagator of Islam, but also an outstanding expert in logic, exegesis of the Holy Quran, Hadith and Islamic jurisprudence. Hadhrat Shaykh Ul Islam had bequeathed his whole life for the service of Islam and he used all his knowledge and accomplishments to reform and guide the Ummah.

It is a fact that he shone like a sun on the horizon of knowledge, the light of which illuminated the whole of India, more particularly Deccan. His knowledge spread all over the world and by virtue of his company many people were turned into scholars, Sufis, experts of Hadith and Fiqh. The kings of the time studied under him.

In his writings, which are full of proofs from the Holy Quran and Hadith and are imbued with the love of Almighty Allah and His Prophet (Sallallahu alaihi wa sallam), Hadhrat Shaykh ul Islam (May Allah shower His Mercy on him) has instructed the Ummah to remain steadfast on the beliefs of the Ahle Sunnah. He made the populace aware of the deviousness of the misguided sects and gave convincing answers to their objections. In light of all this, the writings of Hadhrat Shaykh ul Islam (May Allah shower His Mercy on him) are looked upon with exceptional respect and admiration in the whole world.

For propagation of Islamic knowledge, Hadhrat Shaykh ul Islam (May Allah shower His Mercy on him) established a great institution by the name of Jamia Nizamia and for research work, he established Daairatul Ma'arif. He established many associations and committees. He was the in-charge of religious affairs and the *Sadr us Sudoor* in the Asafjahi rule. To reform and purify the society, he made great efforts. In this regard, he left no stone unturned and like a great reformer and reviver of the faith, he reformed every aspect of the society.

Thus, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) is such a reformed of the nation, whose efforts can never be forgotten. His services to the nation are obvious to one and all. In particular, each and every grain of sand of Deccan is a witness to his services and is thakful to him as well.

Hadhrat Maulana Mufti Muhammad Abdul Hameed Siddiqui (May Allah shower His Mercy on him), former Shaykh Ul Jamia, Jamia Nizamia, and one of the founding members of the Muslim Personal Law Board, writes about Hadhrat Shaykh Ul Islam in the foreword of *Maqaasid ul Islam*, Vol. 1:

....Among these men of Allah who enjoy closeness to Almighty Allah is *A'arif Billah* Shaykh Ul Islam Imam Muhammad Anwaarullah Farooqui, the founder of Jamia Nizamia, whom the Lord of all worlds made peerless in knowledge and piety, whom He granted leadership in both Shariah and Tariqa and selected him for the service of His religion. Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) stepped forward in such an era when the Britishers in an effort to consolidate their occupation of India were making efforts to lead astray Muslims, specially of India, and too keep their unaware of Islamic teachings had made some writers to side with them. Apart from this, some libertines were using their writing skills to oppose the rules of Islam and were misinterpreting and even altering Islamic teachings in the name of logical thinking. This was a dire situation for Muslims. In such dangerous times, it was necessary to delineate what the truth is and to save Muslims from going astray.

Religious fervor, sense of social responsibility and the blood of 'Umar al Farooq that was in him, moved Hadhrat Shaykh ul Islam (May Allah shower His Mercy on him) and he refuted all such misguided sects with irrefutable proofs in the light of the Holy Quran and Hadith and thus defended the Ahle Sunnah and aided the true faith.

[Excerpted from *Muqaddima*, Maqaasid ul Islam, Vol. 1 by Mufti Abdul Hameed (May Allah shower His Mercy on him), former Shaykh ul Jamia, Jamia Nizamia]

The glad tidings of his birth

It is seen in nature that before the dawning of the sun, everything from the littlest buds to the biggest waterfalls prepares to welcome the dawning of the sun. The same thing happened before the birth of Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him). His mother was a saintly lady. She relates:

After my marriage, I did not have any children for a long time. I sent some fruit as a gift to Hadhrat Yateem Shah and asked him whether I would have any children or not. Hadhrat Yateem Shah (May Allah shower His Mercy on him) accepted the gift and said: Go and tell her that she will have a son who will be a memorizer of the Holy Quran and a propounder of the sciences of the Holy Quran. After this the signs and indications of pregnancy were felt. In these days I saw in my dream the Holy Prophet (Sallallahu alaihi wa sallam) reciting the Holy Quran.

What better interpretation of this dream can be there than the fact that the Holy Prophet (Sallallahu alaihi wa sallam) is giving glad tidings that the son to be born will not be an ordinary person, but the work of propagation of the sciences of the Holy Quran and defending the faith. We can understand the

stature of Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) with this dream.

Eventually Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) was born on 4th Rab'ee Ul Aakhir 1264 Hijri in Nanded in India.

Family background

He is a descendent of Hadhrat 'Umar Farooq (May Allah be well pleased with him) of 39 generations through his father. Through his mother, he is a descendent of Hadhrat Ahmed Kabeer Rifa'ee Hussaini (May Allah shower His Mercy on him).

His forefather, Hadhrat Shihabuddin Farkh Shah Kabuli (May Allah shower His Mercy on him) had come to India from Afghanistan. Hadhrat Farkh Shah (May Allah shower His Mercy on him) is that great person from whom Hadhrat Baba Fareeduddin Ganj Shakar (dec. 664 Hijri) and Imam Rabbani Mujaddi Alf Thaani (dec. 1034 Hijri) (May Allah shower His Mercy on them) and were his descendents. Most of the ancestors of Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) were associated with Judgeship (Qazaa't). (Ma'arif Ul Anwaar, Pg. No. 2)

Many elders of his family were Justices and Chief Justices. They accomplished many great tasks in their lives. It was the blessing of this that Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) was granted deep insight into all Islamic sciences and especially in jurisprudence which was so great that each and every person sang his praises.

Education and teachers

After reaching the age of 5, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) started reciting the Holy Quran under the tutelage of Hadhrat Syed Shah Bad'iuddin Rifa'ee Qandahari (May Allah shower His Mercy on him). At the age of 11, he completed his memorization of the Holy Quran under Hafidh Amjed Ali Sahab (May Allah shower His Mercy on him), who was a blind saint.

Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) received his introductory education from his illustrious father Hadhrat Qazi Abu Muhammad Shuj'auddin Qandahari (May Allah shower His Mercy on him). He studied exegesis of the Holy Quran, Hadith and Jurisprudence under erudite scholars like Hadhrat Fayyazuddin Aurangabadi, Hadhrat 'Abdul Haleem Firangi Mahalli and Hadhrat 'Abdul Hayy Firangi Mahalli and Hadhrat Shaykh 'Abdullah Yemeni (May Allah shower His Mercy on them) and mastered all the sciences.

Almighty Allah granted him such status that he became the Imam of the scholars and savants of his time. He had absolute mastery over all Islamic sciences like Tafseer (exegesis of the Holy Quran), Hadith, Fiqh (jurisprudence), history, logic and philosophy, etc. Along with all this, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) had a deep understanding of modern sciences as well.

The knowledge and erudition of Hadhrat Shaykh Ul Islam – In the opinion of the scholars of the world

What can we say about the erudition of Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) when his own teachers and his spiritual mentor is acknowledging the mastery of Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) over the Islamic sciences.

One of Hadhrat Shaykh Ul Islam's (May Allah shower His Mercy on him) teachers is Hadhrat 'Abdul Hayy Firangi Mahalli (May Allah shower His Mercy on him). He is considered an Imam of jurisprudence. He has written explanatory notes on classic tomes of jurisprudence like Sharh Waqaya and Muatta Imam Muhammad. These notes are enough proof of his acumen. He is also considered the leader in logic and has written many books/booklets about various sciences as well. He mentions Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) in one of his books in these words:

Translation: I have written this booklet when intelligent, one with glowing heart and illuminated mind Maulvi Anwaarullah bin Maulvi Shujauddin of Hyderabad used to study with me. (Matla' Ul Anwaar, pg. no. 13)

His spiritual mentor Hadhrat Haji Imdaadullah Muhajir Makki (May Allah shower His Mercy on him) was among the saints and greatest lovers of the Holy Prophet (Sallallahu alaihi wa sallam). He writes in the foreword of *Anwaare Ahmadi*, a famous book of Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him): (Translation) The scholar of the world, the most unique one of this age...the one in whom the outward and inward sciences have been combined, the gnostic of Almighty Allah Maulvi Muhammad Anwaarullah Hanafi Chishti...".

Hadhrat Haji Imdaadullah Muhajir Makki (May Allah shower His Mercy on him) wrote the foreword to a Persian booklet of Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) and he praised him a lot in this booklet. He indicated that there is nothing objectionable in this book and that

“Anwaarullah” is enough for the seekers of the Shariah and the Tariqah and whoever traverses the spiritual path in the shade of his illuminations will surely reach the desired destination with the help of Almighty Allah. (Anwaar Ut Tamjeed, pg. no. 140; published in 1341 Hijri, Shamsul Islam Press, Hyderabad, Deccan).

The praise that these elders have showered on Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) is in fact divinely inspired and is very comprehensive. If we try to explain a single word from them, it will require a different book in and of itself.

The disdain of Shaykh Ul Islam for worldly employment

After his marriage, for almost 1½ years, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) worked in a government office. However, the will of Almighty Allah was something else entirely. Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) was not to remain a government servant and work under somebody, but he had to lead the Muslims and guide them. Conditions took such a turn that he resigned from his post.

It is written in *Matla' Ul Anwaar* about this:

In 1285 Hijri, he got appointed in the department of revenue. He resigned from this job in 1287 Hijri. The incident of his resignation is also strange although people think that a government job is a means to respect and happiness. Hadhrat Shaykh Ul Islam left his job only on the issue that a usury-based transaction was given to him so that he could make an entry regarding it. His Islamic fervor did not allow him to do so and he wrote his resignation and presented it to his superior officer. The superior officer did not want to accept the resignation and promised that he would never be asked to do so again. But Hadhrat Shaykh Ul Islam said: This leniency is only until you are

here. I cannot expect everyone to be so lenient and this is a job, so I will have to obey whatever the superior says. And he left his job. (Matla' Ul Anwaar, pg. no. 14)

On one hand this incident shows that Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) was very meticulous in observing the rules of the Shariah and on the other hand this shows that Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) completely relied on Almighty Allah. Many relatives and friends all tried to talk him out of doing so, but he did not relent. People advised him to restart his job. However, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) didn't accept this advice and busied himself in teaching and instruction of Islamic sciences. He focused all his energies on this task. Those with the thirst for Islamic knowledge would come to him and quench their scholarly and spiritual thirst with oceans of knowledge and gnosis.

Teaching and instruction of kings

Very soon, the fame of Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) spread and he was selected to teach the 6th Nizam, Mir Mahboob Ali Khan. When Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) was shown the royal edict, he didn't accept it and said: Service to people is much greater than service to kings. I can't accept this. However, Hadhrat Maulana Maseeh Uz Zamaan (May Allah shower His Mercy on him) who was then the teacher of Mir Mahboob Ali, insistently requested Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) to accept this responsibility. Then Shaykh Ul Islam said: Unless and until I do *Istikhara*, I cannot take any final decision regarding this. When he received a divine go-ahead, only then did he accept this post.

Almighty Allah willed that to reform the community, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) should reform the kings as well. Thus,

Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) would always be anxious that the reformation of the Ummah should be undertaken. Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) accepted this post so that if kings are reformed, then the reformation of the populace becomes easy. If the kings are educated and instructed properly, then the worldly progress of the community and their religious progress can be easily intertwined.

Thus, this went on without any interruption, Mir Mahboob Ali Pasha, Nawab Mir Osman Ali Khan and both of his sons, Nawab Mir Hidayat Ali Khan Azam Jah Bahadur and Nawab Mir Shujaat Ali Khan Moazzam Jah Bahadur all were students of Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him).

Stay in Madina

Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) traveled to the blessed cities of Makkah and Madina four times. The first was in 1294 Hijri. It was in this journey that he gave his spiritual pledge to Hadhrat Haji Imdaadullah Muhajir Makki (May Allah shower His Mercy on him) and was awarded the authorization to accept and instruct disciples without asking for it.

The second journey was in 1301 Hijri. The third was in 1305 Hijri with the intention to stay there for forever. After Hajj, he took up residence in Madina and stayed there, in the presence of the Holy Prophet (Sallallahu alaihi wa sallam) for 3 years. It was during this stay that he composed his fabulous work, "Anwaar-e-Ahmad" in which he wrote soul-stirring articles about the greatness and excellence of the Holy Prophet (Sallallahu alaihi wa sallam). Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) himself writes about this book:

Translation: In the period, when the Master of both worlds had accepted my coming to Madina, the best of all cities, some days passed in which there were

no educational responsibilities. As human intellect doesn't stay idle, I got the thought that I should select some details about the Mawlid, about the excellence and miracles of the Holy Prophet (Sallallahu alaihi wa sallam) from the canons of Hadith and the biographies of the Holy Prophet (Sallallahu alaihi wa sallam) and compose them in poetical forms.

Neither have I learnt poetry under anyone nor do I claim mastery in it, Nor do I know the similes and allegories of the people of India. However, this is only because this service suits this place (i.e. Madina). It shouldn't be a wonder if Muslims derive some benefit from this as well. I had composed some couplets and had not yet reached my destination that I got the thought of explaining and interpreting those couplets because until and unless the origin of those details as not mentioned, they wouldn't be considered reliable. Thus, in that period, the interpretation of some couplets was written.....(Foreword, Anwaar-e-Ahmadî)

Returning to Deccan on the orders of the Holy Prophet (Sallallahu alaihi wa sallam)

Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) had migrated from Hyderabad, Deccan, to Madina with the intention of staying in Madina for the rest of his life. However, he received the order to come back to Deccan from the Holy Prophet (Sallallahu alaihi wa sallam). Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) was worried that he had become restless in the longing of the Holy Prophet (Sallallahu alaihi wa sallam) and wanted to settle in Madina. He thought that if he goes back to Deccan, then he will again be separated from the Beloved (Sallallahu alaihi wa sallam). He immediately went to Makkah and presented this matter to his spiritual guide and mentor Hadhrat Imdaadullah Muhajir Makki (May Allah shower His Mercy on him). Hadhrat Imdaadullah (May Allah shower His Mercy on him) told him that the

prosperity of both worlds lies in following the order of the Holy Prophet (Sallallahu alaihi wa sallam). It is compulsory to obey the order and there can be no hesitation. (Ma'aarif Ul Anwaar, Pg. No. 5/6)

It was the desire of Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) to settle in Madina and the will of the Holy Prophet (Sallallahu alaihi wa sallam) was that he should serve Islam in Deccan. Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) sacrificed his own desire on the wish of the Holy Prophet (Sallallahu alaihi wa sallam) and returned to Hyderabad, Deccan. In effect, this was a declaration that the task of Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) was not only to live in Madina but to bring the populace close to the Holy Prophet (Sallallahu alaihi wa sallam) and to ignite the fire of love of the Holy Prophet (Sallallahu alaihi wa sallam) in their souls and beings.

Establishment of Jamia Nizamia and its aims and objectives

Jamia Nizamia which is a great Islamic university was established by Hadhrat Shaykh Ul Islam Imam Muhammad Anwaarullah Farooqui (May Allah shower His Mercy on him). The aim behind this was to reawaken the spirit of religiousness and piety in the populace, to adorn them with Islamic education, to propagate Islam, to raise and train the youth of the community for these purposes, to train them in writing and speaking so as to make them able enough to defend the Ahle Sunnah and to propagate the true tenets of faith. (Matla 'Ul Anwaar, Pg. No. 70, Anwaar Ul Anwaar, Pg. No. 135/134)

By the Grace of Allah, Jamia Nizamia has absorbed this from its founder and is continuously progressing along these lines. It is a fact that the graduates of this university are serving Islam in India and abroad. On one hand, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) shouldered the responsibility of

training a new generation of scholars and on the other hand, the task of benefiting his disciples was also going on.

Establishing Daairatul Ma'arif

After returning to Hyderabad, Deccan, in 1308 Hijri, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) founded a research organization of international repute, "Daairatul Ma'arif" to publish Arabic books of Islamic sciences. To manage these tasks, he set up a committee and made them responsible for all affairs of the organization. Many books and manuscripts were published through this organization. Those pearls and diamonds which this organization cut, polished and presented to the world can never be forgotten by the world of scholarship. Even today, this organization enjoys international repute and has become a great mark of recognition for Hyderabad.

Propagation of 100,000 Hadith through the efforts of Hadhrat Shaykh Ul Islam

During his stay in Madina, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) had spent his own money and had obtained copies of various books of Hadith like Kanz Ul Ummaal, Al Jawahir An Naqi 'Ala Sunanil Baihaqui, Jame' Masaneed Al Imam Azam Lil Khwarizimi. Among them, the most important was Kanz Ul 'Ummaal. This is such a great book of Hadith that it is regarded as a compendium of 70 other books of Hadith. It was 46,624 Hadith and Traditions. This is nothing but the blessing of Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) that this book got published through Daairatul Ma'arif. Then the world realized this greatness of this book and it has become a source of benefit for the entire world.

Also Mustadarak 'Alas Sahihain which has 8956 Hadith was also published from this organization.

A special student of Hadhrat Shaykh Ul Islam, Hadhrat Muhaddith-e-Deccan Abul Hasanaat Syed 'Abdullah Shah Naqshbandi Mujaddidi Qadri authored a classic on the Hanafi School of jurisprudence whose name is Zujaajatul Masabeeh, which has 6634 Hadith in 5 volumes.

Musannaf Ibn Abi Shaiba was first published with the efforts of a great son of Jamia Nizamia, Hadhrat Aziz Baig (May Allah shower His Mercy on him). Now this book is being published from the Arab world as well. This book has 37943 Hadith.

Thus, through the efforts of Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him), 100157 Hadith have been presented to the world at large.

Stengthening the means of reforming the Ummah

After returning from Hijaz, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) again busied himself in teaching and other educational pursuits, so that the true message of Islam could be propagated, the actual tenets of belief are spread, the beliefs and deeds of the Ummah are reformed and the populace could gain guidance and stride forward on the path of progress.

Establishing State Central Library

Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) used all possible means to reform the Ummah. On one hand, he wrote scholarly books. On the other hand, he established the Asafiya Central Library (now famous as State

Central Library) to preserve and provide books. The establishment of this library is only due to the result of his efforts only, which has proved to be a source of great benefit for scholars and populace alike. (Matla 'Ul Anwaar, Pg. No. 68)

Establishment of Dar Ul Ifta

For the guidance of the Ummah, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) founded the Dar Ul Ifta (Center for Shariah rulings) in Jamia Nizamia under his personal supervision. From that day till date, millions of Fatawa (Shariah edicts) have been given. The rulings given by Jamia Nizamia are valued and accepted by all courts on the country. (Matla 'Ul Anwaar, Pg. No. 76)

Establishment of Ishaat Ul Uloom

Likewise, for the publication of Islamic scholarly works, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) founded "Ishaat Uloom." From this organization, 100s of books about tenets of faith, performance of worship, daily affairs have been printed and even today, this is going on. (Matla 'Ul Anwaar, Pg. No. 60)

Lessons of Futuhaat Al Makkiya

On one hand Hadhrat Shaykh Ul Islam was training large number of people to be scholars and on the other hand, he had provided opportunities for gaining spiritual blessings for his disciples and for the Shaykhs. It is a historical fact that Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) would give lessons of the famous classic of Tasawwuf, "Futuhaat Al Makkiya" after Salaat

Ul 'Isha and they would go on until the time for Tahajjud started. (Matla 'Ul Anwaar, Pg. No. 33)

In this lesson, selected students of Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him), his caliphs and disciples would attend. Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) has also written explanatory notes on this book as well. This book is preserved in the library of Jamia Nizamia.

A female disciple of Hadhrat Shaykh Ul Islam, Hadhrat Najeeba Begum (May Allah shower His Mercy on her) would also be present in these lessons (in a separate room). She says: Once while the lessons were in progress I saw the Holy Prophet (Sallallahu alaihi wa sallam) seated in another room. He is also giving lessons as Hadhrat Shaykh Ul Islam is. Once, Hadhrat Shaykh Ul Islam was unable to explain an important point in the book. He would stop again and again. Then I saw that there is a clear path from here to the blessed city of Makkah. The Holy Prophet (Sallallahu alaihi wa sallam) is seated in the Hateem of the Ka'aba and is giving lessons. When Hadhrat Shaykh Ul Islam stopped in his own lesson, the Holy Prophet (Sallallahu alaihi wa sallam) said to His students: You please wait for a moment. My child Anwaarullah is unable to explain something. He then cast His blessed attention on Hadhrat Shaykh Ul Islam. Shaykh Ul Islam explained the point flawlessly. The Holy Prophet (Sallallahu alaihi wa sallam) became very happy and turned back to His lessons. (Matla' Ul Anwaar, pg. no. 82)

Appointment as "Shaykh Ul Islam"

As Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) had educated and trained the kings of the Asafiya dynasty as a result of which they were at the forefront of the patronage of Islam and expressed their special desire to propagate Islam. When Nawab Mir Osman Ali Khan became the 7th Nizam, on 19th Jamadi Ul Awwal, 1330 Hijri, he appointed Hadhrat Shaykh

Ul Islam (May Allah shower His Mercy on him) as the Chief (Nazim) of all religious affairs and the "Sadr Us Sudoor" of the Kingdom of Deccan. However, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) refused by saying that the maximum limit for government service is 55 years and he was already 66 years old. However, the king declared, "In these times, there is no one better than you in the country to handle these affairs." (Matla 'Ul Anwaar, Pg. No. 24; Anwaar Ul Anwaar, Pg. No. 80-82)

Eventually Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) accepted the said post and his reforms started to be implemented at the governmental level. He carried on his services regardless of caste or creed. Within a short space of 2 years, the post of Minister of religious affairs was handed over to Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) and he was made, "Shaykh Ul Islam" (the highest scholar of the land) and he remained so until his demise. In this tenure, there was no aspect of the Ummah in which reforms and revival were not carried out by Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him).

Shaykh Ul Islam – The reviver of faith

It is a fact that Almighty Allah sends a great person in every century to eradicate the evils that seep into Islam. These great personalities fulfill the intent of Allah, safeguard Islam and fulfill the responsibility of reforming the Ummah as mentioned in this Hadith of Sunan Abu Dawood:

Translation: It is narrated on the authority of Hadhrat Abu Hurairah (May Allah be well pleased with him), he says: As far as I know, the Holy Prophet (Sallallahu alaihi wa sallam) said: Verily, Almighty Allah sends (a great

personality) at the beginning of every century for this Ummah who revive their religion for them. (Sunan Abu Dawood, Hadith No. 4293)

The whole life of Hadhrat Shaykh Ul Islam was a living and breathing explanation of this Hadith. He spent his whole life in removing the reprehensible innovations which had crept into Islam. All his days and nights were spent in guidance of the Ummah. The people of Deccan are especially indebted to his multi-faceted personality. Hadhrat Shaykh Ul Islam accomplished great tasks on all fronts, be it religious, scholarly, social, political or any other front. The good seen in the life of the people of Deccan is all the blessings of our master Hadhrat Shaykh Ul Islam, the founder of Jamia Nizamia.

Construction and restoration of mosques

As the first step in safeguarding the tenets of Islam, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) got mosques constructed all over the world. The mosques in Australia and in Basra are to be specially mentioned here. Those mosques which had fallen into disrepair in and around the city were restored. Those mosques which had fallen into disuse were revived. Imam, muezzin and other staff was appointed for these mosques. (Matla 'Ul Anwaar, Pg. No. 50, Anwaar Ul Anwaar, Pg. No. 100)

Establishment of Madarsas

It is a historical fact that the Holy Prophet (Sallallahu alaihi wa sallam) established a Madarsa in the house of Arqam before mosques were constructed. When the lanes of Madina were illuminated with the radiance of Islam, then the Teacher of the whole universe (Sallallahu alaihi wa sallam) sent Hadhrat Mus'ab bin Umair (May Allah be well pleased with him) as a teacher there and he instructed the people of Madina in the Holy Quran and Hadith.

Due to this excellence, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) paid special attention to establishment of Madarsas and their progress. He spent huge amounts for this purpose. (Matla 'Ul Anwaar, Pg. No. 48)

He did all this so that the next generation of Muslims could be educated there and adorned with true Islamic teachings and culture so that they could lead the Ummah and become true stalwarts of the Ummah.

For the guidance of the community

An acute need was felt for a standard syllabus for Imams, muezzins, etc .so that they could perform their duties properly. Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) ordered that a model syllabus be prepared for it. This work was assigned to a student of his, Maulana Qazi Ghulam Mohiuddin (May Allah shower His Mercy on him). He fulfilled this work and it has since become famous as "Ahle Khidmaat Shariah" and even today this is considered the standard text for teaching the basics of Islam to anyone. By the grace of Allah, to enable each and everyone to gain benefit, this book has been translated into English and published.

Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) paid special attention to conserving and protecting the shrines and monasteries of the saints. He paid special attention to the education and training of the *Sajjada Nasheen* of the various shrines and made a special syllabus for them. This was named "Hidayaat Ush Shuyukh" which was put together by his student Hadhrat Syed Shah Abul Qasim Shuttari (May Allah shower His Mercy on him). (Anwaar Ul Anwaar, Pg. No. 96)

Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) made (basic) Islamic education compulsory in all schools of his time. He distributed Islamic literature free among poor and needy people. He appointed preachers in the city, surrounding districts and various other villages to ensure that the Islamic fervor of the people remained alive. He instituted a training program for those whose job was to give the deceased their final bath before burial so that they could do it as per the injunctions of the Shariah. He got a book wrote, "Nisaab Ghassalaan" and had it distributed. (Matla 'Ul Anwaar, Pg. No. 58; Anwaar Ul Anwaar, Pg. No. 107)

He appointed educated persons for slaughtering animals as per the directives of the Shariah, which still continues by the grace of Allah. (Matla 'Ul Anwaar, Pg. No. 55, Anwaar Ul Anwaar, Pg. No. 98)

Other steps for the reformation of the Ummah

The Holy Quran and the Hadith have given commands at various places to guide people on to the right path. It has been declared that Muslims should worry about the reformation of the whole of humanity. It is mentioned in Surah Nahl:

Invite towards the path of your Lord with wisdom and refined exhortation and (also) argue with them in a most decent manner. Surely, your Lord knows well the one who strayed away from His path, and He also knows well the rightly guided. Surah Nahl (16:125)

Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) founded "Anjuman Islahe Musalmaanan" to improve the manners and etiquette of Muslims. (Matla 'Ul Anwaar, Pg. No. 52; Anwaar Ul Anwaar, Pg. No. 88)

He declared usage of wine, drugs, etc. as a punishable offence. He gave orders that all wine shops be transferred to the outskirts of the city. It was forbidden

to open wine shops on religious and auspicious occasions. (Matla 'Ul Anwaar, Pg. No. 52, Anwaar Ul Anwaar, Pg. No. 88)

Even in Ramadhan, functions would go on during the daytime. Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) forbade that. Hotels would be open during the day. Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) gave orders that they should be curtailed during the day. (Matla 'Ul Anwaar, Pg. No. 100; Ma'arif Ul Anwaar, Pg. No. 14)

In the days of the Nizam, the weight measures were not identical in the whole kingdom. Thus, at the time of buying or selling, there would some discrepancy in the weight demanded and in the weight delivered, although the Shariah declares this as a serious sin. The Ummah of Hadhrat Shu'aib (May peace be upon him) was punished because of this only. Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) arranged for the weights to be standardized and thus checked the evils that were taking root because of this. (Matla 'Ul Anwaar, Pg. No. 58; Anwaar Ul Anwaar, Pg. No. 106)

Founding of Anjuman Tahaffuze Awraaqe Mutabarrika

People would use the stray pages of Islamic books for packing, etc. To save the community from this disrespect, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) founded "Anjuman Tahaffuz Auroaq Mutabarrika." He assigned to them the responsibility of preserving stray pages of Islamic books, especially the stray pages of the Holy Quran. (Anwaar 'Ul Anwaar, Pg. No. 107)

During his stay in Madina, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) was informed that a certain person was subsisting on soil mixed in water and wasn't letting anyone know that he was needful. On hearing this, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) was so

profoundly affected that he immediately founded an organization for the assistance of the poor folk of Madina. He supervised it as long he stayed in Madina. (Matla 'Ul Anwaar, Pg. No. 41)

Establishing Ruyat-e-Hilal Committee

The lunar calendar depends on the sighting of the moon and usually, there is confusion as to whether the moon has been sighted or not. This confusion and anxiety is most palpable at the time of Ramadhan and 'Eid Ul Fitr. To quell this anxiety, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) founded a committee "Ruyat-e-Hilal Committee". He included erudite scholars and astronomers in this committee and would also personally supervise it. This committee is still serving the populace in Hyderabad, Deccan and surrounding areas. (Matla 'Ul Anwaar, Pg. No. 56; Anwaar Ul Anwaar, Pg. No. 112-115)

Syaahnaama for marriages

To gain properties, people would make false claims about marriages. It would be very difficult to provide proof of marriage when disputes arose as everything would be done by word of mouth. Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) also streamlined the offices of *Qazaath* (office of Islamic rulings). He issued directives for the Qazi. The "Syahnama" that we see today in Deccan is an achievement of Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him). It is nothing but a favor of Shaykh Ul Islam that he anticipated the problems of marriage, divorce, etc. and took steps to prevent them whose importance we can realize in today's times. (Matla 'Ul Anwaar, Pg. No. 52)

Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) was the minister of religious affairs of the kingdom and as such he would tour various

places, inspect the work done there and make necessary corrections and reforms. In 1325 Hijri, he toured Aurangabad and its surrounding areas. In this tour, he inspected 94 places, which included 28 mosques, 7 Madarsas, 29 shrines of the saints and other offices, graveyards, endowment properties, etc.

Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) not only toured these places, but gave directives and guidelines to the officers who handled those responsibilities.

Earlier in 1322 Hijri, the responsibility of the shrine of Hadhrat Khwaja Banda Nawaz (May Allah shower His Mercy on him) were assigned to him. He made special arrangements for the education of the family of the Khwaja. He also took up reparation and renovation work of the shrine itself and accomplished many other public works. He founded "Madarsa Deeniya" in Gulbarga. He also started a clinic for the populace and made all arrangements for it. (Anwaar Ul Anwaar, Pg. No. 102/101)

As Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) was the minister of religious affairs, the affairs of non-Muslims were also his responsibility. He fulfilled this responsibility without any discrimination or bias. (Anwaar Ul Anwaar, Pg. No. 118/119)

Thus, the whole life of Hadhrat Shaykh Ul Islam was spent in revival of Islam, in the reformation of the Ummah and in welfare of the community. He has left deep, lasting and illuminating impressions on all aspects of religious service. All the different classes of Muslims drew benefit from him. The world can never forget his services to the Ummah. His achievements will always be a beacon of guidance for Muslims. The scholars and the laymen will keep drawing benefit from his erudite works.

Refutation of false tenets of faith

The false sects were continuously attacking the true beliefs of Islam and the Muslims had become careless about this. Thus, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) put his pen to paper and wrote whatever was the need of the hour. In those times, the attributes of the Lord Almighty were being explained figuratively, which led to the denial of the Creator's power of creation. In his famous classic, *Maqaasid ul Islam*, Vol. 3., Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) refuted the book, "Al Kalaam" which had started all this.

The finality of the Prophethood of the Holy Prophet (Sallallahu alaihi wa sallam) was being attacked from various quarters and doubts were being sown in the minds of the populace. Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) answered all facets of this topic and refuted Mirza Qadiani and his ilk in a detailed and sober manner in his books, *Izaalat Ul Auhaam*, *Ifaadat Ul Afhaam* (2 volumes), *Tayeed Ul Haq* and *Anwaar Ul Haq*. He thus fulfilled his duty as a scholar.

The false sects were trying to encourage people to be disrespectful about the Holy Prophet (Sallallahu alaihi wa sallam) in the name of monotheism. Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) turned his attentions to this topic and checked this tribulation through his writings. Especially, "Anwaar-e-Ahmadi" written during his stay in Madina and the 11th volume of *Maqaasid ul Islam* revealed the status and greatness of the Holy Prophet (Sallallahu alaihi wa sallam) in light of the Holy Quran and Hadith.

When following any of the 4 great Imams was being dubbed as misguidance, Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) wrote "Haqueeqat Ul Fiqh" in 2 volumes on this topic and answered all the objections that were raised on this topic.

Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) wrote about the "Rawafidh" sect in volumes 5th and 6th of Maqaasid ul Islam and refuted them in light of the Holy Quran and Hadith.

A sect by the name of "Ahle Quran" was taking root. Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) stopped them and established the authority of the Hadith in light of the Holy Quran and Hadith.

Passing away of Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him)

Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him) had given his whole life for the the cause of Almighty Allah and His Holy Prophet (Sallallahu alaihi wa sallam). He kept spreading the light of the Holy Quran and the Sunnah and propagating the various sciences and disciplines of Islam until his last breath.

Thus, as the crescent announced the arrival of Jamaadi Uth Thaani of 1336 Hijri, this veritable sun of guidance and knowledge passed away into the presence of Almighty Allah. His blessed grave and the organizations and institutions that he founded are still a source of guidance and blessings for the times to come.

May Allah guide us to be steadfast on the teachings of Hadhrat Shaykh Ul Islam (May Allah shower His Mercy on him), and bless and illuminate us through him.

Shaykh Ul Islam's ruefulness at the spread of the false sects

What is to be considered is that whoever dissents, it affects our Sunnis only. Qadiani, Nechri, etc. gave an open invitation to irreligiousness and were

propagating it, but neither any European accepted their invitation, neither any Hindu, nor any other Islamic faction. May Allah protect our group, that they are very generous and fulfill everybody's hopes.

From time to time, they join them and create a new faction. If they are bereft of intellect, then let it be; they are so nondiscriminatory and so "just" that they will listen to anybody's talk with utmost attention and if they cannot answer it with their ignorance and foolishness, they will name that itself as justice so that everybody believes it.

On the other hand, those people have hit upon tricks to prey upon the ignorant. They spread such nets that willy-nilly people get stuck in them. If they had knowledge, they would have answered to their tricks, but still they are proud of their brains that they can understand everything. If they had bought faith (Imaan) after paying something, they would have had some sorrow on losing it. It was the earning of their forefathers; they spent it extravagantly like inheritance without any problem. If somebody cheats them out of even a rupee, then it is remembered for the whole life, but they are not worried if somebody steals away their faith. Now tell me what relation do they have with faith? What is the benefit of such people in Islam? Separation of such people is itself reasonable: The world is freed of filth. However, what is really grievous is that a faithful person has turned into an unfaithful one. It should not come as a surprise if the Holy Prophet (Sallallahu alaihi wa sallam) has gestured towards this in this Hadith that the trials that will arise in the last era of the world. Nonetheless, we should pray that May Almighty Allah grant steadfastness to the Muslims so that they stay safe from the trials in the last era of the world. (Maqaasid ul Islam, Vol. 4, Pg No. 68, 69)

Defending the Ahle Sunnah and the Feelings of Shaykh Ul Islam about It

The number of the lawless factions was increasing day by day. The supporters of these libertine factions were not from any other religion but from the Muslims. Hadhrat Shaykh Ul Islam writes about the infirm nature of the Ahle Sunnah people and instructs them to be steadfast:

Translation: Just have a look at this: The people of India and Deccan were all Ahle Sunnah and in the space of only 40, 50 years, how many libertine factions have sprung up. All the factions among these, who are called by different names, are all born out of Ahle Sunnah; because neither Hindus joined these factions, neither Christians or Jews, nor the Shia. This shows that the number of men in these factions is the number of people who have exited the Ahle Sunnah. Day by day, their number is increasing and the number of Sunnis is decreasing. If our community of such large numbers had paid attention, do you think these minute factions would have dared to snatch away our friends and relatives?" Maqaasid ul Islam, Vol 4, Pg No. 14

If Iman Had Been Bought After Paying Something, Then There Would Have Been Some Sorrow On Losing It

Steadfastness upon the true faith till the last breath of life is the only basis for deliverance. Even a hair-breadth's swerving from Iman brings destruction and loss. Hadhrat Shaykh ul Islam emphasizes that we should not be unmindful about Iman and gives heartfelt advice to the Ahle Sunnah, thus:

Translation: What is to be considered is that whoever dissents, it affects our Sunnis only. Qadiani, Nechri, etc. gave an open invitation to irreligiousness and were propagating it, but neither any European accepted their invitation,

neither any Hindu, nor any other Islamic faction. May Allah protect our group, that they are very generous and fulfill everybody's hopes. From time to time, they join them and create a new faction. If they are bereft of intellect, then let it be; they are so nondiscriminatory and so just that they will listen to anybody's talk with utmost attention and if they cannot answer it with their ignorance and foolishness, they will name that itself as justice so that everybody believes it. On the other hand, those people have hit upon tricks to prey upon the ignorant. They spread such nets that willy-nilly people get stuck in them. If they had knowledge, they would have answered to their tricks, but still they are proud of their brains that they can understand everything. If they had bought Iman after paying something, they would have had some sorrow on losing it. It was the earning of their forefathers; they spent it extravagantly like inheritance without any problem. If somebody cheats them out of even a rupee, then it is remembered for the whole life, but they are not worried if somebody rifles their Iman. Now tell me what relation do they have with Iman? What is the benefit of such people in Islam? Separation of such people is itself reasonable: the world is freed of dirt. However, this is really grievous that a faithful person has turned into an unfaithful one. It should not come as a surprise if the Holy Prophet (Sallallahu alaihi wa sallam) has gestured towards this in this Hadith that the trials that will arise in the last era of the world. Nonetheless, we should pray that May Almighty Allah grant steadfastness to the Muslims so that they stay safe from the trials in the last era of the world. (Maqaasid ul Islam, Vol 4, Pg No. 68, 69)

Shaykh Ul Islam comments upon the Hadith, which talks about the misguided sect, the Khawarij

Translation: This Hadith shows that that person was a great worshipper (A'abid). His forehead had the marks of Salaat, so after considering these Hadith any person can understand that the reason that person and his

supporters, who were declared as liable to be killed and as the worst creatures, in spite of their great worship, is not other than their inherent disrespect.

Defending Tauheed and Eliminating Shirk

Hadhrat Shaykh Ul Islam writes after describing the signs and the Wahhabi ordeal in the light of the Hadith:

Translation: It can't be doubted that this faction is suffering from some deep-seated deprivation because of which the True Prophet (Sallallahu alaihi wa sallam) said that they will never return to the religion; but one reason which seems obvious is that in their zeal for defending Tauheed, eliminating shirk and Bida'a (innovations), they not only disrespect the beloved of Almighty Allah, but also learn it and teach it to others as if they are teaching the principles of Deen, which Allah's sense of honor cannot bear and it destroys them. (Anwaar-e-Ahmadi, 324, 325)

Shaykh Ul Islam instructs the Wahhabis to give up disrespect and to follow the manners of the Companions

Translation: The Wahhabis should fear Almighty Allah that they see the grandeur and superiority of the Holy Prophet (Sallallahu alaihi wa sallam) in the Holy Quran and the Hadith, they hear it from the Muslims but ignore them and search for such Hadith, which outwardly diminish the superiority of the Holy Prophet (Sallallahu alaihi wa sallam). Will such Salaat, such fasts and such belief in the Holy Prophet (Sallallahu alaihi wa sallam) be of any benefit? We have an example of a large group of people that these things will not benefit; so we give them well-meaning advice to leave this way and adopt the manners of the Companions. (Maqaasid ul Islam, Vol 11, Pg No. 23)

Protection of Iman, the Advice of Shaykh Ul Islam

Hadhrat Shaykh Ul Islam advises the Muslims about the protection of their Iman and their beliefs in the following words:

Translation: Nowadays, at least this much the Muslims need to do that they should not read such Tafseer nor even listen to them, which create doubts in their mind. Instead, they should pray to Almighty Allah to guide us and them and grant us that Islam and Iman which will ensure our eternal deliverance. (Maqaasid ul Islam Vol 1, Pg No: 137-140)

Using Double-Meaning Words To Address The Holy Prophet (Sallallahu Alaihi Wa Sallam) Is Not Correct Even If It Is Done With A Good Intention

In the Tafseer of a verse of the Holy Quran, Hadhrat Shaykh Ul Islam writes:

Translation: The substance of this is that even though the Companions used this word in the presence of the Holy Prophet (Sallallahu alaihi wa sallam) with the intent and purport of respect, but because this word was used as an abuse in another language, Almighty Allah decreed against its use. Now every person can understand that when a word does not even suggest disrespect, but only because of being so another language, the usage of that word was prohibited, then how can these insolent words, which directly intend the diminishing of the glory of the Holy Prophet (Sallallahu alaihi wa sallam), be allowed? If somebody says that the Jews were not allowed to use this word, then we will say maybe, but the prohibition is for Muslims expressly, those with whom this word was used as form of respect. Also, here neither the Jews are mentioned, nor their language. If only this was intended, then like their other mischief, this also would have been mentioned here itself. That the prohibition is for the Muslims expressly shows that using such words even with good intention is also not correct. Then the punishment for this was decreed that that person should be

executed. If a Muslim had used this word, then because this order was for all, undoubtedly would have been killed. Nobody would have asked him/her what did you intend by this word. (Anwaar-e-Ahmadi- Pg No: 222)

After writing this Hadhrat Shaykh Ul Islam writes in a moving and thought-provoking way:

Translation: We should think that how much worse it is to use such words for the Holy Prophet (Sallallahu alaihi wa sallam) which mean only disrespect regardless of whether they express it or intend it. Would the Companions, before whom the one who said think whether he would be worthy of being executed, delay the execution of such people? Would their useless explanations be of any use? No never. But what can happen now? What can we do now except to recall those times and cry on our powerlessness! Where will those firm people be found whose fervor fixed the flags of Islam in the east and the west! This age and time could not see those beacons of guidance. Thus, whoever sees that the stage is vacant says whatever comes to his mind with terrific courage. Then have a look at their courage that Iman is being based on those acts which would make a person liable to be executed. If this is Iman, then we need to think carefully what lack of Iman would be. (Anwaar-e-Ahmadi, Pg No: 222-224)

The Commandment Of Salaat And Salaam In Namaaz

In Namaaz, which is a worship in itself, it is Wajib (compulsory) to recite the Tashahud, in which the Muslims send greetings (Salaam) to the Holy Prophet (Sallallahu alaihi wa sallam). Here a doubt might arise that should we send the Salaam, by directing our attention to the Holy Prophet (Sallallahu alaihi wa sallam) or not? Is it Shirk (associating with Almighty Allah) during an act of worship to direct our attention to the Holy Prophet (Sallallahu alaihi wa

sallam). Hadhrat Shaykh Ul Islam makes a detailed case for this and establishes the ruling itself and the etiquette of following it. Then he writes:

Translation: No Muslim should think that directing one's attention to the Holy Prophet (Sallallahu alaihi wa sallam) during the Namaaz is Shirk of worship, because when the commandment for this has been given by the Law-Giver, then all thoughts against are wrong and ridiculous. To try to explain them away would be similar to the attempts of Iblis when asked to prostrate to Hadhrat Adam (May peace be upon him).

Now we should understand that if Salaam is so important, that one section of Namaaz has been kept entirely for that, then how much more should we not practice at other times, although granting that these things are not binding on the populace. For them only what the Law-Giver decrees as enough is enough, but those blessed with intellect should think about this for as even an indication is enough for an intelligent person. All in all, when one wants to convey Salaam to the Holy Prophet (Sallallahu alaihi wa sallam) at a particular time, then one should stand up and with utmost humility say:

Assalamalaikum Ya Sayyidina Rasoolallah

Assalamalaikum Ya Sayyidina Sayyidal Awwaleen Wal Aakhareen

and other such words and phrases which express the greatness and grandeur of the Holy Prophet (Sallallahu alaihi wa sallam) should be used. Here somebody may raise the objection that standing up is similar to worship and that is not allowed; if Salaam is allowed in worship itself, then why should it not be allowed if it similar to worship. If it is said that the Holy Quran says that standing up is specifically only for Almighty Allah, then we would say, truly standing in Salaat is only for Almighty Allah. If it meant all kinds of standing, then why would (the word) Almighty Allah be mentioned in the verse. To sum

up, this verse means that the standing in Namaaz is obligatory and not every standing. In the opinion of the majority of Fuqaha (Islamic Law experts), standing up by way of respect for anybody is also correct. (Anwar-e-Ahmadi, Pg No: 175, 176)

Kissing Thumbs on Listening to the Name of the Holy Prophet (Sallallahu Alaihi Wa Sallam)

Hadhrat Shaykh Ul Islam piles heaps upon heaps of proofs that kissing the thumbs on listening to the Holy Prophet (Sallallahu alaihi wa sallam) is Mustahab and Masnoon (commendable and established by the Sunnah). Then he advises us:

Translation: Even after this if we do not kiss out thumbs on listening to the blessed name of the Holy Prophet (Sallallahu alaihi wa sallam), then we should supplicate to Almighty Allah to guide us to do so. If the grace of Almighty Allah holds our hands and we start kissing out thumbs then we may gain the reward of both the worlds. (Anwar-e-Ahmadi Pg No: 281, 282)

The Holy Prophet (Sallallahu Alaihi Wa Sallam) Hears From Both Far And Near

In the discussion on Durood and Salaam, Hadhrat Shaykh Ul Islam writes about the hearing of the Holy Prophet (Sallallahu alaihi wa sallam):

Translation: When so many Hadith prove that distance does not mean anything for some angels and at the same moment, they listen to each and every person, then what is the reason for Muslims to doubt the limits of the knowledge of the Holy Prophet (Sallallahu alaihi wa sallam); the reason for doubting it and denying it is that this might mean Shirk Fis Sifat i. e. equality with Almighty

Allah, so when this ability is proved in the attendants of the Holy Prophet (Sallallahu alaihi wa sallam) without doubt, then it should be present all the more and even more in the Master. (Anwar-e-Ahmadi Pg No: 75)

Getting Our Wishes Through The Auliya Allah

Asking for Auliya's help and asking them to fulfill our wishes is considered wrong and it is considered Shirk, Hadhrat Shaykh Ul Islam writes about that:

Translation: Maybe that at this point, people would think going to pay respects to Auliya Allah and asking them for fulfilling our wishes is shirk, then the answer for this is that asking for intercession (*Shafa'at*) through those who fulfill our wishes can never be wrong. When it is well established that Almighty Allah gives them the knowledge of both the worlds, as given in the Hadith, then what is there to be surprised if the same Lord gives them the knowledge of what is going in the heart of the one far away.....when the intent of Almighty Allah is that these Auliya should be famous, as shown just now, then what if Almighty Allah Himself fulfils the wishes of those who ask for their help? For this reason, even though centuries have passed, but still people crowd at the shrines of the Auliya. If people did not get their wishes through them, then why would anyone take the trouble to go to their doors and why would anyone spend thousands of rupees as *Isaal-E-Thawab*? (Maqaasid ul Islam, Vol. 4, Pg No: 84)

An Analysis Of Thinking About The Holy Prophet (Sallallahu Alaihi Wa Sallam)
In Namaaz

The Holy Prophet (Sallallahu alaihi wa sallam) went inside the Ka'aba and saw that they had made images of the Prophets (May peace be upon them), so He (Sallallahu alaihi wa sallam) washed them away with saffron-mixed water. From this Hadith, Hadhrat Shaykh Ul Islam draws the conclusion that the vision of the Holy Prophet (Sallallahu alaihi wa sallam) which comes to our mind when

we think about the Holy Prophet (Sallallahu alaihi wa sallam) ought to be respected as it is related to the Holy Prophet (Sallallahu alaihi wa sallam):

Translation: See! Those images all come under idols, their respect was not necessary, neither according to the Shariah and neither according to logic, but only because they had a certain relationship with the Prophets and it was said that this is image of this Prophet and this of that, the Holy Prophet (Sallallahu alaihi wa sallam) showed some consideration for them and when He (Sallallahu alaihi wa sallam) wiped them out, He (Sallallahu alaihi wa sallam) wiped them out with saffron-mixed water and did not allow any disrespect of them. If some of present days' harsh people were present, then their nature shows us that they would have dirtied their hands only for this and would have considered this as a proof of Tauhid. Accordingly, some of these people have clearly written that thinking about something worse is better than thinking about the Holy Prophet (Sallallahu alaihi wa sallam).

Now consider! The vision of the Holy Prophet (Sallallahu alaihi wa sallam) which develops in our mind when we think about the Holy Prophet (Sallallahu alaihi wa sallam) has a certain relationship with the Holy Prophet (Sallallahu alaihi wa sallam) and will any person with Iman say that it is worse than the worse animals? Those people will surely explain this in some way or the other, but all those are not to be talked about. What we say is this. The vision which had certain relationship with the person of the Holy Prophet (Sallallahu alaihi wa sallam) has been insulted.

In light of the respect of the Companions, these people should themselves think, if they had said such a thing about the Companions, then how they would have treated them. "(Maqaasid ul Islam Vol. 10, Pg No: 163, 164)

The Holy Prophet (Sallallahu Alaihi Wa Sallam) Is Always Immersed In The Vision Of The Almighty Allah (Subhanahu Wa Ta'ala)

While discussing asking for help from somebody other than Almighty Allah, Hadhrat Shaykh Ul Islam unravels the secrets of Tashahud (At Tahiyat...):

Translation: This calling out (Ya) is because the Holy Prophet (Sallallahu alaihi wa sallam) is always immersed in the vision of Almighty Allah. Who has the courage to call Him then? But look at His benevolence! Call out to us, whenever you want, we will listen to you, especially when you are in the presence of the Lord Almighty Allah, then think about us and send your Salaam to us. This is the secret of Salaam in Tashahud. (Maqaasid ul Islam, Vol. 10 Pg No: 163)

The Attention and Grace of the Holy Prophet (Sallallahu Alaihi Wa Sallam) is Directed Towards Everybody At The Same Moment

Hadhrat Shaykh Ul Islam answers to the logic-based arguments on this in a beautiful manner:

Translation: Now the talk that among philosophers, it is not considered valid that the Holy Prophet (Sallallahu alaihi wa sallam) can pay attention to each and every person at the same time, then this discussion is for some other time. With such thoughts, the philosophers have suspended the Powers of the Lord Almighty also and have clearly and explicitly said that Almighty Allah does not know the details of His creation. But Muslims consider such thoughts to be whisperings from Satan. They know that Almighty Allah is attentive towards every grain of sand present in universe and that He can give the Holy Prophet (Sallallahu alaihi wa sallam) such power when some follower (Ummati) of His calls out to Him, He (Sallallahu alaihi wa sallam) directs His attention to that Ummati and can direct His attention towards all of them also at the same

time. If this were impossible, then Almighty Allah would never have allowed the Holy Prophet (Sallallahu alaihi wa sallam) to order all Muslims to say and ask for His attention:

“Assalamalaika Ayyuhan Nabiyyu”

This shows that we ask, we request the Holy Prophet (Sallallahu alaihi wa sallam) that as per command, we present ourselves at the door of the Almighty, but neither do we have the ability to present ourselves to Him nor is our worship of such standard that the Lord may accept it. Your help is required that this worship, this supplication reaches the door of acceptance. In the same way, the Companions, the Tabi'en would call out to the Holy Prophet (Sallallahu alaihi wa sallam) in times of need as they knew that the Holy Prophet (Sallallahu alaihi wa sallam) is given power over this universe.”
(Maqaasid ul Islam Vol. 10, Pg No: 98, 99)

Difference Between Worship and Respect

Hadhrat 'Uthman (May Allah be well pleased with him) told the Holy Prophet (Sallallahu alaihi wa sallam): O Prophet of Almighty Allah! From the day when I pledged my allegiance to You (i. e. from the day when he performed the Ba'yah), I have never touched my private organs with my right hand. On this Hadhrat Shaykh Ul Islam writes and separates worship and respect. He writes:

Translation: The reason for this must be that overdoing in worship of Almighty Allah is more than what is required as has been said: Do this. It is enough. But not in matters of respect of the Holy Prophet (Sallallahu alaihi wa sallam) as it raises the status, so the Holy Prophet (Sallallahu alaihi wa sallam) did not stop from it. A special reason for this is also that the Holy Prophet (Sallallahu alaihi wa sallam) is the beloved of the Almighty Allah and the more we respect and

love the Beloved, the more the One who loves will be pleased with us. This shows that such practices invented by the Mashaiqeen are not against the wishes of the Law-Giver (Sallallahu alaihi wa sallam). Instead, they raise the status of those who follow them. Now calling them as innovators (Bida'ati) for this is without a reason. May Almighty Allah grant us insight into religion, through which we can separate the commendable from what is not liked. (Maqaasid ul Islam Vol. 10, Pg No: 166, 167)

Starting Good Practices Is Also Good

After a detailed discussion showing that the Shariah allows Salaam, standing, feeding people on the occasion of Eid Milad, Hadhrat Shaykh Ul Islam invites those against to think and reflect:

Translation: Regardless of that starting of these new practices is allowed by the Shariah, as given in Hadith which means whoever starts a good practice will be rewarded for his task and will also be given the reward for those who follow it and on the one who starts bad things will be the sin of himself and of those who follow him.

Look carefully, there is no restriction that this will happen only in the blessed era (of the Companions, the Tabi'en and the Tabe Tabi'en), but it is an open command. If this is restricted to the blessed era, then those who start evil will get a very good help, they will say that the way the reward for starting good things is restricted to the blessed era, in the same way the punishment for starting something bad is also restricted to the blessed era. Thus, only one interpretation can be accepted for this Hadith. In this case, this Hadith will mean that all the evil things started after the blessed era will not be considered evil, although this is wrong. This shows that the way evil started in whatever era is to be condemned, in the same way starting good started in any era is to

be praised. To sum up, if Maulood is a Bida'at, even then it is a Bida'at-E-Hasana, (a good innovation) whose permission is granted by the Shariah.

The Belief in the Termination of Prophethood

It is the belief of Muslims that the Holy Prophet (Sallallahu alaihi wa sallam) is the Final Prophet. Almighty Allah has ended the galaxy of Prophethood on Him. Now, no new Prophet will come. Near the Day of Judgment, Hadhrat 'Isa (May peace be upon him) will come, not as a Prophet, but as a follower of the Holy Prophet (Sallallahu alaihi wa sallam) and he will follow the Shariah of the Holy Prophet (Sallallahu alaihi wa sallam). From some quarters, filthy attempts are being made to create doubts in the minds of this belief. Using logic and philosophy, attempts have been made. This belief is established by the verses of the Holy Quran and the frequently-occurring Hadith (Mutawatir). Hadhrat Shaykh Ul Islam has refuted the philosophical arguments presented by the author of Tahzeerunnas. He writes:

Translation: Now we ask those people, where are those thoughts now that kept dragging the whole world into hell by reciting "Kullu bid'atin Dhalala," (i.e. every new thing is a misguidance) is there any such philosophical argument in the Holy Quran or the Hadith? Or did anyone in the blessed era ever present such an argument, then what do you deserve by starting such a filthy argument and who will be sinner as long as the arguments rage back and forth? (Anwar-e-Ahmadi, Pg No: 54)

After this Hadhrat Shaykh Ul Islam mentions the Hadith of Hadhrat Umar (May Allah be well pleased with him) in which Hadhrat Umar started reciting from a copy of Talmud in the presence of the Holy Prophet (Sallallahu alaihi wa sallam). The Holy Prophet (Sallallahu alaihi wa sallam) expressed His anger and said: If Moosa (May peace be upon him) was present here, he would have no

choice but to follow Me. Hadhrat Shaykh Ul Islam writes after mentioning this Hadith:

Translation: Now everybody can understand when such a small act of a sincere companion like Hadhrat 'Umar's (May Allah be well pleased with him) agitated the Prophet(Sallallahu alaihi wa sallam) to such an extent then what about the speech of somebody and anybody which shakes the very belief of the Termination of Prophethood? How much do you think it would agitate the Prophet? Will it be forgiven? No, Never. Almighty Allah says in the Holy Quran: "Lo! Those who malign Allah and His messenger, Allah hath cursed them in the world and the hereafter, and hath prepared for them the doom of the disdained." Surah Ahzab, Verse-57. (Anwar-e-Ahmadi, Pg. No. 55)

