

Taqwiyat al-Īmān: Strengthening of the Faith

by Shāh Ismā‘īl Dihlawī (1193-1246)

Translated by Unknown.

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Book review

by GF Haddad

Muḥammad Ismā‘īl Dihlawī (1193-1246) was the son of Shāh ‘Abd al-Ghānī (d. 1203) the son of Shāh Walī Allāh Muḥaddith Dihlawī (d. 1176/1762) the son of Shah ‘Abd al-Raḥīm (d. 1131/1719). He eventually strayed so far from the Sunnī and Naqshbandī Sūfī path of his illustrious forefathers that he became what the Indian Hanafī and Mātūrīdī Shaykh, Faḍl al-Rasūl al-Badaywānī (1213-1289) in his *al-Mu‘taqad al-Muntaqad* (1270) calls “the chief Najdī” (*kabīr al-najdiyya*) of India and “their patron” (*mawlāhum*). Al-Badaywānī is among the earliest Indian Ulema to refute Ismā‘īl’s books that form the basis of Wahhābism in that country such as *Taqwiyat al-Īmān* (1240), *Īdāḥ al-Ḥaqq*, *al-Ṣirāt al-Mustaqīm*, etc.

Those Who Affirm that Allāh Can Lie

Ismā‘īl Dihlawī was the first of the Wahhābīs of India to forward the heresy of *imkān kadhib* or “the possibility of lying” (on the part of Allāh Most High!)¹ and was imitated in this belief by the Deobandīs Shaykhs Ahmad Rashīd Gangohī (d. 1323/1905) in his *Fatawa-e-Rashidia* and his apologist Khalīl al-Saharanfūrī (d. 1927) in his *al-Barāhīn al-Qāṭi‘a*. Among others, refutations were published by Mullā Ṣāhib Baghdādī, Mawlānā Faḍl al-Ḥaqq Kayrābādī, and Imām Ahmad Riḍā Khān (1272-1340) who wrote:

Lying is a defect and the latter, by Consensus, cannot possibly be attributed to Allāh ﷻ. I have discussed this question in detail in my book *Subḥān al-Subbūḥ ‘an ‘Aybi Kadhibin Maqbūḥ* (“Glorified is the Glorious One Far Above the Ugly Attribution of Mendacity”) in which I quoted many texts from the Imāms of *Kalām* and *Tafsīr*, among other authorities, stipulating such impossibility for Allāh and stating Consensus on the matter.²

Al-Badaywānī said the following on the issue:

Lying is impossible for Him – exalted is He! – as are all defective characteristics. In this respect the Najdiyya parted with the people of Islām. Their elder said: “His lying and the attribution to Him – exalted is He! – of that defect is not an impossibility in itself [or: is not precluded from the Essence] nor does it lie outside Divine power. If it did, then we would have to conclude that human power exceeds Divine power.”

Note that Ibn Hazm used the same spurious logic to assert in *al-Fiṣal fī al-Milal wa al-Niḥal* – in violation of the Consensus of the Ṣālaf and Khalaf – that having a mate and child is necessarily within the Divine power also, because, otherwise, He would be powerless (*‘ājiz*) and creatures would possess a power which the Creator does not!³

In the same way as the proponents of *imkān kadhib* defended their belief with the pretext that Allāh can do anything, they also held the belief – as in Chapter Five of the English translation of *Taqwiyat al-Īmān* [p. 85] – that “He [Allāh] may bring into existence millions of Prophets, saints, jinns, angels, and entities equal to Gabriel and the Prophet Muḥammad ﷺ in terms of status.” When Ismā‘īl al-Dihlawī was taken to task for this statement (by Mawlānā Faḍl al-Ḥaqq al-Khayrābādī), he argued in his *Yak Rozi* (“One-Dayer”) that he was referring not to the Will of Allāh “but to His Capability to bring something into existence,” adding, by way of a further example, that the birth of a person of the stature of the Holy Prophet ﷺ was a distinct possibility!⁴

Al-Baydawānī continues:

One of his [Shah Ismā‘īl al-Dihlawī’s] followers went on in this disgraceful manner with words that are of no avail to him and shall lead him straight to Hell to the point that he had to admit the possibility of attributing to Him ignorance, impotence, and the generality of defects, shameful traits, indecencies, and disgraceful aspects, laying himself and his camp bare with all kinds of scandals....

Imam Ibn al-Humām said in *al-Musāyara*: ‘Defective traits are impossible for Him – exalted is He! – such as ignorance and lying.’

[Kamāl al-Din Muḥammad ibn Muḥammad] Ibn Abī al-Sharīf [al-Shāfi‘ī d. 905] said in his commentary [*al-Musāmara fī Sharḥ al-Musāyara*]: “More than that, it is impossible for Him – exalted is He! – to be attributed any trait

¹In his book *Yak Rozi* (p. 145 according to the URL http://members.tripod.com/okarvi/W_B.html).

²Ahmad Riḍā Khān, *Fatāwā al-Haramayn bi Rajf Nadwat al-Mayn* (Waqf Ikhlās offset repr. p. 11-12).

³Ibn Hazm, *al-Fiṣal* (2:138).

⁴*Yak Rozi* (and p. 151).

that consists in neither-perfection-nor-imperfection, because each and every single Divine Attribute is an Attribute of perfection.... Nor is there any difference in this respect between the Ash‘arīs and the rest, in that all that denotes imperfection with respect to creatures, the Most High Creator is transcendent beyond and absolutely exempt of, such an attribute being an impossibility for him – exalted is He! And lying denotes imperfection with respect to creatures.

It was also stated in [al-Taftazānī’s] *Sharḥ al-Maqāṣid*: “If it were permissible to describe Him as contingent (*ḥādith*) then imperfection would be possible for Him and this is false and rejected by Consensus.”

And in [al-Jurjānī’s 2,300-page] *Sharḥ al-Mawāqif*: “Lying is precluded from Him by agreement [of both Sunnīs and Mu‘tazilīs].... for three reasons according to us [Sunnīs], the first being that lying is a defect and any defect is absolutely impossible for Allāh by Consensus.” ...

And in *Kanz al-Fawā‘id*: “All these opposites are impossible for the Lord of creatures as we have exposed before, ... as He is transcendent beyond and exempt of lying both according to the letter of the Law and according to the light of reason.”

And in al-Dāwānī’s *Sharḥ al-‘Aqā‘id*: “Lying is a defect and so cannot be counted among the possibilities (*mumkināt*) nor does Divine power include it, and the same applies to all the different kinds of imperfections in relation Him – exalted is He! – such as ignorance and powerlessness... It is incorrect to attribute to Him movement, displacement, ignorance, or lying because those are imperfections and imperfections are impossible for the Most High.”

And in *Sharḥ al-Sanūsiyya* [= *Ṭālī‘ al-Bushrā ‘alā al-‘Aqīdat al-Sanūsiyya al-Suḡhrā* by Ibrāhīm ibn Aḥmad al-Mārighnī al-Mālikī]: “As for the demonstration of the obligatoriness of their [Prophets’] truthfulness – upon them blessings and peace – it is because if they were not considered truthful, then His Report – exalted is He! – [about them] would by necessity be deemed a lie, and lying is an impossibility for Allāh because it denotes lowliness.”⁵

Those Who Disparage the Prophet ﷺ

Ismā‘īl Dihlawī is also notorious for affirming in his purported “Straight Path” (*al-Ṣirāt al-Mustaqīm*) – apparently co-authored with his close associate Sayyid Aḥmad Barelwī⁶ that “Becoming absorbed (*ṣarf-e-himmat*) in the Prophet Muḥammad ﷺ, were it to occur during *Ṣalāt*, is much worse than to become absorbed in the thought of an ox or a donkey.”⁷ It goes without saying that such a statement constitutes clear disparagement of the Prophet ﷺ, which is passible of death in all four Sunnī Schools.

The Condemnation of *Taqwiyat al-Īmān*

Ismā‘īl Dihlawī wrote *Taqwiyat al-Īmān* in the wake of his Ḥijāz years (1236-1239), at which time he had come under the tutelage of Wahhābī missionaries. Ostensibly a work on Islamic monotheism (*tawḥīd*), it relies on an original understanding of some of the Qur’anic verses and Prophetic narrations that pertain to *Tawḥīd* in studied or forced omission of any of the previous works authored by the established authorities in the field, much in the same way as Muḥammad ibn ‘Abd al-Wahhāb produced his *Kitāb al-Tawḥīd*. The two books show equal ignorance of the two Sunnī Schools of Islamic doctrine, simplistic and largely cursory treatment of the Qur’ān and Sunna, harping on specific themes that are obviously problematic to the authors, and committing doctrinal errors the like of only one of which is enough to characterize its author as heretical.

Just as Muḥammad ibn ‘Abd al-Wahhāb raised a storm of controversy and was refuted by a host of Sunnī Ulema from the Ḥijāz and elsewhere beginning with his own brother Sulaymān ibn ‘Abd al-Wahhāb, Ismā‘īl Dihlawī was also immediately opposed by a host of Indian Sunnī Ulema beginning with his own family and the Ulema of Delhi such as his two paternal uncles Shāh ‘Abd al-‘Azīz Muḥaddith Dihlawī (d. 1239/1834) (the son of Shāh Walī Allāh and one of those considered a Renewer of the thirteenth Hijrī century) and Shāh Rafī‘ al-Dīn Muḥaddith Dihlawī in his *Fatāwā*, Shāh Aḥmad Sa‘īd Dihlawī, Mawlānā Ṣadr al-Dīn the Grand Mufti of Delhi, Mawlānā Faḍl al-Rasūl al-Badaywānī in *al-Mu‘taqqad al-Muntaqqad* and *Sayf al-Jabbār*, Mawlānā Faḍl al-Ḥaqq Kayrābādī, Mawlānā ‘Ināyat Aḥmad Kākūrūwī

⁵ Al-Badaywānī, *al-Mu‘taqqad al-Muntaqqad* (Waḥf Iḥlas offset repr. p. 64-66).

⁶ Sayyid Aḥmad Barelwī had declared a jihād against the Sikh rulers of the Punjab. He and his followers were eventually betrayed by their Afghān allies and defeated by Ranjit Singh, the Sikh ruler of Northern India, and killed in 1246/1831 in Balakot. The *Tawārīkh-e-‘Ajībāh* (p. 182) states: “In this biography and by his letters it is clearly evident that Mr. Sayyid [Aḥmad] had no intention to wage a war against the British. He thought of their government as his government. Undoubtedly, if the [British] government was against him he would not have received any [financial] aid [from them]. But the government wished to break the strength of the Sikh [rebels].” The *Ḥayāt-e-Tayyibāh* (p. 302) states that one day, as Ismā‘īl Dihlawī was lecturing on jihād against the Sikhs in Calcutta, a person asked: “Why do you not give a fatwa to wage jihād against the English?” He replied: “It is not *wājib* in any case to fight against the British. First, because we are their subjects; second, they do not interfere in our religious affairs and we have all kinds of freedom under their rule. In fact, if any one attacks the British, it is the religious duty of Muslims to fight against them and protect our (British) government.”

⁷ *Siraat-e-Mustaqeem* (p. 86=p. 150).

(author of *‘Ilm al-Sīgha*), Shāh Ra’ūf Aḥmad Naqshbandī Mujaddidī, and others. Mawlānā Hashmat ‘Alī Khān adduced the names of 268 Ulema verifying the fatwa of the *taḳfīr* or the author of *Taqwīyat al-Īmān* and his supporters in work titled *al-Sawārim al-Hindiyya* (Murādābād, 1345/1926) while *Husām al-Ḥaramayn* lists the endorsements of 301 Ulema from the Arab world and the Sub-Continent, all in utter disregard of the desperate fatwa that “The one saying *kāfir* to Mawlāwī Ismā‘īl Dihlawī, the writer of *Taqwīyat al-Īmān*, is himself a *kāfir*!”⁸

Taqwīyat al-Īmān contains the following aberrations among others:

– The attribution of *shirk* to the majority of the *Umma* in the first lines of Chapter One [p. 42-43] and the statement in Chapter Six [p. 109]: “Presently, all kinds of *shirk* (both the ancient and news ones) are rampant among Muslims. What the Prophet ﷺ prophesied earlier seems to be coming true now. For instance, the Muslims are treating Prophets, saints, *Imam* and martyrs, etc. polytheistically.”

The attribution of *shirk* to the majority of the *Umma* is an unmistakable signature of the heresy of the *Khawārij*, who did not hesitate to brand as *mushrik* the rank and file of the Muslims including the Rightly-Guided Caliphs. As for the prophecies related to polytheism at the end of time, they pertain to the very last phase of the Major Signs (*al-‘alāmāt al-kubrā*) before the rising of the Hour. Such does not occur until after the killing of the *Dajjāl* at the hands of ‘Īsā ﷺ, followed by his death and the disappearance of all believers from the face of the earth. The author of *Taqwīyat al-Īmān* knows this full well since he cites a ḥadīth from *Ṣaḥīḥ Muslim* to that effect at the end of his Chapter Six [p. 110-111]! Until then, the Prophet ﷺ said that his *Umma* was protected against error and that his greatest fear for us was not *shirk* but worldly competition and scholarly impostors. Thus the charge that “the Muslims are treating Prophets, saints, *Imam* and martyrs, etc. polytheistically” is supported by inapplicable evidence and is overwhelmingly false. In fact, this charge is only a camouflage of the very real disrespect of Prophets and Saints for which Wahhābism and its sectarian offshoots stand.

– The statement in Chapter Two [p. 50-51] that “If a person calls upon someone (by invoking his name) other than Allāh, while doing his everyday routine chores, so that the one called upon may help him obviate his distress, or attacks an enemy by invoking his name, or keeps pronouncing his name on the beads of a rosary.... All the above things and acts prove the presence of the elements of *Shirk*.... By nursing this kind of faith, a man undoubtedly turns into a *Mushrik*.”

This drivel aims at blurring the line between calling for help (*istighātha*) and worshipping (*‘ibāda*) and reveals ignorance of the Qur’ān and Sunna. The licitness of *istighātha* or calling for the help of a qualified creature is patently established in the Qur’ān and Sunna, as shown by [1] the verse of *istighātha* cited below; [2] al-Bukhārī’s narration that our mother Hājar, when she was running in search of water between Ṣafā and Marwa, heard a voice and said: “O you whose voice you have made me hear! If there is a *ghawth* (help/helper) with you (then help me!)” and an angel appeared at the spot of the spring of Zamzam; [3] al-Bukhārī’s narration of the Prophet ﷺ from Ibn ‘Umar ؓ: “Truly the sun shall draw so near on the Day of Resurrection that sweat shall reach to the mid-ear, whereupon they shall ask (*istaghāthū*) help from Ādam ؑ, then from Mūsā ؑ, then from Muḥammad ﷺ who will intercede.” [4] The narration from Anas in al-Bukhārī explicitly states that all the Prophets say, “I am not fit for this” except the Prophet Muḥammad, who says: “I am fit for this [intercession].” Even Muḥammad ibn Abd al-Wahhāb concedes: “We do not deny nor reject the invocation of help from the creature insofar as the creature can help, as Allāh ﷻ said in the story of Mūsā ؑ: **‘And his countryman sought his help (*istaghāthahu*) against his enemy’** (28:15).”⁹

Further examples from the Sunna for calling upon someone to obviate distress are [4] in the authentic ḥadīth in which the Prophet ﷺ taught a blind man to say, in his *du‘ā*: “O Allāh, I am asking you and turning to you with your Prophet Muḥammad, the Prophet of mercy. O Muḥammad (*yā Muḥammad*)! I am turning with you to my Lord regarding my present need [another version has: “I am asking my Lord with your intercession concerning the return of my sight”] so that He will fulfill my need. O Allāh! Allow him to intercede (with you) for me.”¹⁰ [5] This supplication was later taught by the Companion ‘Uthmān ibn Hunayf to a man who was seeking the ‘Uthmān ibn ‘Affān’s help in a certain matter, after the Prophet’s ﷺ death.¹¹ [6] In the authentic ḥadīth in which the Prophet ﷺ says: “Allāh has angels on earth – other than the Record-Keepers – who keep a record of the leaves that falls on the ground. Therefore, if one of you is crippled in a deserted land where no one is in sight, let him cry out: ‘Help, O servants of Allāh!’ (*yā ‘ibād Allāh aghūthū*).”¹² [6a] It is also related from ‘Abd Allāh ibn al-Imām Aḥmad Ibn Ḥanbal that he said: “I heard my father say: ‘I performed pilgri-

⁸Rashīd Gangohī, *Fatāwā Rashīdiyya* (3:16).

⁹In *Majmū‘at al-Tawḥīd* (p. 232).

¹⁰Narrated by Ahmad, al-Tirmidhī (*ḥasan ṣaḥīḥ gharīb – Da‘awat* Ch. 119), Ibn Mājah (Book of *Iqāmat al-salāt wal-sunnat*, Ch. on *Salāt al-hāja* #1385), al-Nasā‘ī in *‘Amal al-yawm wa al-layla* (p. 417-418 #658-660), al-Hākim (1:313, 1:526), al-Tabarānī in *al-Kabīr*, and rigorously authenticated as sound (*ṣaḥīḥ*) by nearly fifteen ḥadīth Masters including Ibn Hajar, al-Dhahabī, al-Shawkānī, and Ibn Taymiyya as stated in *The Reliance of the Traveller*.

¹¹Narrated by al-Bayhaqī in *Dalā‘il al-Nubuwwa* (6:166-168) with a sound chain according to al-Ghumārī in his *Juz’ fī al-Radd ‘alā al-Albānī* (Beirut, 1996), Abū Nu‘aym in *Ma‘rifat al-Sahāba*, al-Mundhirī (1:473-476=1:272-273=1:353-354), al-Haythamī (2:279), and al-Tabarānī who declared it *ṣaḥīḥ* in *al-Kabīr* (9:17-18=9:30-31), *al-Ṣaḥīḥ* (1:184/201-202=1:306), and *al-Du‘ā* (p. 320-321), as did al-Shawkānī in *Tuḥfat al-Dhākirīn* (Beirut 1970 ed. p. 37). See also al-Mubārakfūrī, *Tuḥfat al-Aḥwadhī* (10:25) and al-Ghumārī’s *Ḥisbāh al-Zujāja fī Salāt al-Hāja*.

¹²Narrated from Ibn ‘Abbās by al-Tabarānī in *al-Kabīr* with a fair chain (according to Ibn Hajar in *al-Amālī*) of trustworthy narrators according to al-Haythamī (10:132) and by al-Bazzār with a fair chain according to Ibn Hajar in *Mukhtasar Zawā‘id Musnad al-Bazzār* (2:419-420 #2128) cf. al-Shawkānī in *Tuḥfat al-Dhākirīn* (p. 219=p. 155-156); Ibn Abī Shayba (7:103); and al-Bayhaqī in *al-Adab* (p. 436) and *Shu‘ab al-Īmān* (1:183 #167; 6:128 #7697).

mage five times and once I got lost on the way. I walked and began to say: O servants of Allāh, show us the way! I continued to say this until I got on the right way.”¹³ [7] Al-Haytham ibn Ḥanash [al-Nakha‘ī] said: “We were in ‘Abd Allāh ibn ‘Umar’s house when he felt a cramp in his leg, whereupon one man said to him: ‘Remember (or mention) the dearest of people to you,’ so he said: ‘O Muḥammad!’ (*yā Muḥammad*) ﷺ and he seemed relieved of his cramp.”¹⁴ This narration is confirmed by [8] the sound (*ṣahīḥ*) report of this event narrated by al-Bukhārī in *al-Adab al-Mufrad* from ‘Abd al-Rahmān ibn Sa’d who said: “Ibn ‘Umar had a cramp in his leg, whereupon a man said to him: ‘Remember (or mention) the dearest of people to you,’ so he said: ‘Muḥammad!’”¹⁵

Examples from the *Sīra* for attacking an enemy by invoking the name of a blessed person: [1] in the fighting of the Muslim armies under the command of Khālīd ibn al-Walīd in the devastating battle of al-Yamāma against Musaylima the Arch-Liar during the caliphate of Abū Bakr al-Ṣiddīq, the rallying-cry of the Muslims was “*Yā Muḥammadāh!*”¹⁶ [2] The same took place in the battle of Aleppo (*Ḥalab*) under the command of Ka‘b ibn Ḍamra.¹⁷

An example from the Sunna for keeping pronouncing the name of a blessed person a number of times for the fulfillment of one’s needs is in the report of Ibn Abī Fudayk (d. 200), one of the early Scholars of Madīna and one of al-Shāfi‘ī’s and al-Bukhārī’s Shaykhs, that “whoever stands at the Prophet’s ﷺ grave and recites **Allāh and His angels send blessings on the Prophet...** (33:56) and then says: ‘Allāh bless you, O Muḥammad!’ (*ṣallallāhu ‘alayka yā Muḥammad*) seventy times, an angel will call him saying: ‘Allāh bless you, O So-and-so! None of your needs will be left unfulfilled.’”¹⁸

– The phrase [p. 51]: “whether such a knowledge which is attributed to him, happens to be a personal one or granted by Allāh.”

This phrase shows that Ismā‘īl Dihlawī believes there are two types of knowledges, one that Allāh grants and one that lies beyond His ability to grant – Exalted is Allāh above what they associate to Him!

– The statement in Chapter Two [p. 52-53]: “If a person makes a bow or prostration before the grave of a Prophet [or] saint... stands in front of them with folded hands... kisses a grave or undertakes a long journey to visit graves and other places; lights earthen lamps there or makes arrangements for illuminating them; or puts coverings on their walls or offers a sheet as a covering on the grave... asks for the fulfillment of wishes there... anyone doing any of the above acts commits a clear and manifest *shirk*.”

The above statement shows the extent of irresponsibility of the book, its authors, and those who translate it or propagate it today. There is Consensus in Islām that travel to visit the Prophet ﷺ is a desirable act of worship (*qurba*) as stipulated in Qāḍī ‘Iyād’s *al-Shifā’*. No less than Imām Aḥmad ᷺ declared there was no harm in kissing the Prophet’s ﷺ grave.¹⁹ And it is authentically related from Imām al-Shāfi‘ī ᷺ that he used to pray next to Imām Abū Ḥanīfa’s ﷺ grave in Baghdād in order to ask for the fulfillment of his wishes there.²⁰ Al-Dhahabī relates that Imām Aḥmad used to seek blessings from the relics of the Prophet ﷺ. He then lambasts whoever dares fault the practice of *tabarruk* or seeking blessings from blessed objects:

‘Abd Allāh ibn Aḥmad said: “I saw my father take a hair that belonged to the Prophet ﷺ, put it on his mouth, and kiss it. I believe I saw him put it on his eyes. He also dipped it in water and drank the water to obtain cure. I saw him take the Prophet’s ﷺ bowl (*qaṣ‘a*), wash it in water, and drink from it. I saw him drink Zamzam water in order to seek cure with it, and he wiped his hands and face with it.” I say: Where is the quibbling critic of Imām Aḥmad now? It is also authentically established that ‘Abd Allāh asked his father about those who touch the pommel of the Prophet’s ﷺ pulpit and touch the wall of the Prophet’s ﷺ room, and he said: “I do not see any harm in it.” May Allāh protect us and you from the opinion of the *Khawārij* and from innovations!²¹

– The statement in Chapter Three [p. 58]: “We must understand that anyone whether one of the most eminent human beings or any of the angels dearest and nearest to Allāh does not carry the status of even a shoe-maker in terms of frivolity and disgrace, while facing the magnificence of the Divinity.”

This kind of coarse disparagement of the Prophets and angels is *kufr* passible of death according to most of the *Salaf* – whether uttered ostensibly in the cause of *Tawḥīd* or in that of atheism – and further lies in blatant contradiction of

¹³ Narrated by Ibn Muflīh al-Hanbalī in *al-Ādāb al-Shar‘iyya*.

¹⁴ Narrated by al-Nawawī in *al-Adhkār* (1970 Riyadh ed. p. 271, 1988 Tā‘if edition p. 383, 1992 Makka edition p. 370), Ibn al-Qayyim – without the interjection *yā* – in *al-Wābil al-Sayyib* (1952 ed. 180=p. 195) and al-Shawkānī’s *Tuhfat al-Dhākirīn* (Cairo ed. p. 291-292=1970 Beirut ed. p. 206-207). This report is narrated by Ibn al-Sunnī through Muhammad ibn Muṣ‘ab al-Qurqasānī who was declared weak by several Imāms but Imām Aḥmad considered him *thiqa* cf. al-Arna‘ūt, *Tahrīr al-Taqrīb* (3:318 #6302). At any rate, the narration is confirmed by the hadīth of al-Bukhārī in *al-Adab al-Mufrad*.

¹⁵ Narrated by al-Bukhārī, *al-Adab al-Mufrad* (1990 ‘Abd al-Bāqī Beirut ed. p. 286): “Abū Nu‘aym [al-Fadl ibn Dukayn] narrated to us and said: Sufyān [ibn ‘Uyayna] narrated to us: From Abū Ishāq [Sa’d ibn Ibrāhīm]: From ‘Abd al-Rahmān ibn Sa’d [al-Makhzūmī al-Muq‘ad] – al-Dhahabī said of him in *Mīzān al-I‘tidāl* (2:566 #4875), “This narrator is trustworthy (*dhā thiqā*).” This is a chain of sound narrators despite the contrary claim of al-Albānī in the book he titled *Da‘if al-Adab al-Mufrad* (p. 87).

¹⁶ Narrated by al-Tabarī in his *Tārīkh* (2:281), Ibn Kathīr in in *al-Bidāya wa al-Nihāya* (Dār Ihyā’ al-Turāth ed. 6:324).

¹⁷ Narrated by al-Wāqīdī in *Futūḥ al-Shām* (1:248).

¹⁸ Narrated by Ibn Abī al-Dunyā, al-Bayhaqī in *Shu‘ab al-Īmān* (3:492 #4169) and Qāḍī ‘Iyād in *al-Shifā’* cf. al-Jurjānī in *Tārīkh Jurjān* (p. 220), Ibn Jamā‘a in *Hidāyat al-Sālik* (3:1382-1383), Ibn al-Jawzī in *Muthīr al-Gharām* (p. 487), and al-Suyūtī in *al-Durr al-Manthūr* (1:570).

¹⁹ Narrated by ‘Abd Allāh ibn Aḥmad ibn Hanbal in *al-‘Ilal fī Ma‘rifat al-Rijāl* (2:492).

²⁰ Narrated by al-Khaṭīb in *Tārīkh Baghdād* (1:123) and Ibn Abī al-Wafā’ in *Tabaqāt al-Ḥanafīyya* (p. 519).

²¹ Al-Dhahabī, *Siyar* (9:457). Ch. on Imām Aḥmad, section entitled *Min ādābih*.

countless verses of the Glorious Qur’ān extolling the high rank of the Prophets and angels in the Divine Presence. Similar to this is the statement in Chapter Five [p. 85] that “He [Allāh] may bring into existence millions of Prophets, saints, jinns, angels, and entities equal to Gabriel and the Prophet Muḥammad ﷺ in terms of status, merely by uttering a word ‘Be.’” One of the prominent Ulema of Delhi at the time, Mawlānā Faḍl al-Ḥaqq al-Khayrābādī, rightly denounced this statement as heretical since these words do not denote the greatness of the Creator as much as stress disparagement (*tanqīs*) of the Prophet ﷺ, Gibrīl ؑ, and the rest of the Prophets, angels, and saints. Likewise, the despicable statement in Chapter Seven [p. 145] that “In terms of the first implied meaning [of the word ‘master’ (*sayyid*) in the sense of the independent ‘master of all who is not governed by anyone’], we shouldn’t even consider him ﷺ a master of an ant, because he himself is not empowered to exercise an authority even over an ant.”

– The statement in Chapter Four [p. 70-71]: “In case someone recognizes a Prophet... to be as such (having the knowledge of the unknown), such a person becomes a *Mushrik*.” This mad fatwa makes idolaters of the entire *Umma* since a Muslim necessarily confesses the Prophet’s ﷺ knowledge of the unknown, beginning with the Companions such as ‘Abd Allāh ibn Rawāḥa who said ؑ:

*Among us is the Messenger of Allāh reciting His Book
As the radiant light cleaves the true dawn’s sky.
He showed us guidance after blindness and our hearts
Now firmly know that all he says will take place.*²²

and Ḥassān ibn Thābit who said ؑ:

*A Prophet who sees around him what others do not
And recites the Book of Allāh in every assembly!
If he says something of a day which he has not yet seen
What he says is confirmed on the morrow or the next day.*²³

Rashīd Gangohī similarly attempts to defend the charge of *shirk* for whoever would attribute the Prophet ﷺ – as do the Ulema of *Ahl al-Sunna* – a notion of knowledge of the unseen (*‘ilm al-ghayb*): “Knowledge of the unseen belongs exclusively to Allāh ﷻ. To use this word in any way for anyone else, I feel, is not free of *shirk*.” (*‘ilm ghayb khās Haqq Ta ‘ālā kā hey is lafz ko kisī tāwīl se dusre par itlāq kar nā ayhām shirk se khālī nahī*).²⁴ “Hence, on this, all of the four Imāms of the Schools and the Ulema agree that the Prophets do not have knowledge of the unseen” (*pas is me har chār a’imma madhāhib o jumla ‘ulama’ muttafiq hey ke anbiyā ‘alayhimus-salām ghayb par mutla’ nahī hey*).²⁵

Gangohī’s student Khalīl al-Saharanfūrī followed in his wake, asserting that the Prophet ﷺ “was not aware of his ultimate fate and of things beyond a wall,” and that there are clear textual proofs establishing the vast knowledge of the unseen possessed by Shayṭān and the Angel of Death but that no such *naṣṣ* exists that such knowledge is also possessed by the Holy Prophet ﷺ.²⁶ In contrast, Ḥājī Imdādullāh Muḥājir Makkī (d. 1317) said: “[Some] people say that the Prophets and *Awliyā* do not have knowledge of the unseen. I say, whichever direction the People of Truth look, the unseen unveils itself to them. This knowledge is true!”²⁷ The head of the Deobandi School himself, Muḥammad Qāsim Nānotwī stated: “Knowledge of the first, for example, is one thing and knowledge of the last another, but all of these knowledges are gathered in the Messenger of Allāh ﷺ!”²⁸ Mawlānā Manzūr Aḥmad Sanbhīlī similarly writes: “We and all of our great Scholars believe that the way he ﷺ has been given honourable knowledge, this was not given even to the pure groups of the Angels brought near and Prophet-Messengers.”²⁹

The greatest and most definitive answers on this chapter were presented in the masterpiece of Imām Aḥmad Riḍā Khān, *al-Dawla al-Makkiyya fīl-Mādda al-Ghaybiyya* (written in 1323 and expanded with footnotes through later years) although he wrote no less than eight other works on the topic: *Saltanatu al-Muṣṭafā fī Malakūt kullī al-Warā* (1297/1880 “The Supremacy of the Elect One in the Kingdom of All Creation”); *Mil’ al-Jayb bi ‘Ilm al-Ghayb* (1318/1900 “Fullness of the Heart with the Knowledge of the Unseen”); *Inbā’ al-Muṣṭafā Hāla Sirri wa Akhfā* (1318/1900 “The Disclosure by the Elect One of the Secrets and of Things More Hidden”); *al-Lu’lu’ al-Maknūn fī ‘Ilm al-Bashīr mā Kāna wamā Yakūn* (1318/1900 “The Concealed Pearl: The Knowledge of the Bringer of Good Tidings in What Was and What Shall Be”); *Ibrā’ al-Majnūn* (1323/1905 “The Cure of the Mad”); *al-Jalā’ al-Kāmil* (1326/1908 “The Complete Unveiling”); *Izāhat al-Ghayb* (1330/1911 “The Removal of Invisibility”); and *Ḥabl al-Warā* (“The Rope of Creatures”).

²²Narrated from Abū Hurayra by al-Bukhārī in *al-Tārīkh al-Saghīr* (1:23) and Ibn Abī ‘Āsim in *al-Āḥād wa al-Mathānī* (4:38). Al-Qurtubī (14:100) and Ibn Kathīr (3:460) cite it in their *Tafsīrs*.

²³Narrated from Hishām ibn Ḥubaysh by al-Tabarānī in *al-Kabīr* (4:48-50), al-Hākim (3:9-10 *Isnād ṣaḥīh*), Ibn ‘Abd al-Barr in *al-Isṭī‘āb* (4:1958-1962), al-Taymī in the *Dalā’il* (p. 59-60), and al-Lālikā’ī in his *I’tiqād Ahl al-Sunna* (4:780). Cf. al-Tabarī in his *Tafsīr* (1:447-448) Ibn Hibbān in *al-Thiqāt* (1:128) and al-Kilā’ī in *al-Iktifā’* (1:343). Also narrated from Abū Ma‘bad al-Khuzā’ī by Ibn Sa’d (1:230-232) but this is *mursal* and Abū Ma‘bad is a *Tābi’* as stated by Ibn Ḥajar in *al-Isāba* (#10545).

²⁴*Fatāwā Rashīdiyya* (1:20, 3:32 cf. 3:90, 2:141).

²⁵*Mas’ala dar ‘Ilm Ghayb* (p. 4).

²⁶*Barāhīn-e-Qāti’a* (Matbū‘āt Sād-hūra p. 51=Kutub Khana Imdadiyah, Deoband p. 55). Yet, in *al-Muḥannad*, the same al-Saharanfūrī states (p. 38) that no creature ever received what the Prophet ﷺ has received in the knowledge of the first and the last, whether angel brought near or Prophet-Messenger! But, he adds, this does not necessarily entail knowledge of every specific detail of the lower world. These flip-flops were examined by Na‘īm al-Dīn Murādābādī (d. 1367) in *al-Taḥqīqāt li Daf’ al-Talbīsāt* (Lahore).

²⁷*Shamā’im Imdādiyya* (p. 115); *Imdādul-Mushtāq* (p. 76).

²⁸*Tahzīrun-Nās* (p. 4).

²⁹*Sayf Yamānī* (p. 8).

– The claims in Chapter Four [p. 76] that “The Prophets do not enjoy the distinction of having been awarded the keys to the unseen to the effect that they may have a cognizance of someone’s innermost feelings or could make predictions about whether or not someone is going to be blessed with a child, whether one’s business is going to yield profit or incur a loss, or whether someone is going to emerge victorious in a battle or face a defeat.”

The following authentic reports prove beyond doubt the falsehood and great ignorance of the above claims. **First**, there are countless reports on the Prophet ﷺ cognizance of someone’s innermost feelings. Among them: [1] After the conquest of Makka while Abū Sufyān was sitting near the Ka’ba and thinking to himself, “I have no idea how Muḥammad beat us” whereupon the Prophet ﷺ came up to him, slapped him in the chest and said: “With Allāh he is beating you!”³⁰ [2] The Prophet ﷺ announced to ‘Amr ibn Wahb al-Jumahlī that he had come to kill him on contract by Safwān ibn Umayya. ‘Umayr was startled and asked, “What did I contract with him?” “You let him task you with killing me in exchange for taking charge of your dependents and paying off your debt, but Allāh put an obstacle between you and your plan!” ‘Umayr said: “I bear witness that you are the Messenger of Allāh!” Then he returned to Makka and began to call the people to Islām.³¹ [3] Similarly the would-be assassin Faḍāla ibn ‘Umayr ibn al-Mulawwih al-Laythī was slowly approaching the Prophet ﷺ during circumambulation the year of the conquest of Makka when the Prophet ﷺ suddenly said: “Is this Faḍāla?” He said, “Yes, Faḍāla, Messenger of Allāh!” The Prophet ﷺ said: “What were you saying to yourself?” He said: “Nothing! I was remembering Allāh!” The Prophet ﷺ smiled then he said: “Ask forgiveness of Allāh!” Then he placed his hand on Faḍāla’s chest. Faḍāla said: “I swear by Allāh that he did not lift his hand before he had become the dearest and most beloved of all creatures on the face of the earth to me.”³² (The Prophet ﷺ recommended to Faḍāla in particular: “Never neglect the two ‘Aṣṣ: the prayer before sunrise and that before sunset.”³³) [4] Similarly with the would-be assassin Shayba ibn ‘Uthmān in the battle of Hunayn: “I drew my sword and approached to carry out my intent against him ﷺ. I raised my sword and was almost standing over him when he put up, in front of me, a blaze of fire like a lightning bolt, which almost charred me! I put up my hand before my eyes, fearing to lose my sight, then I turned towards the Messenger of Allāh ﷺ. At that time he called me: ‘Shayba, come here!’ I went near him and he wiped my breast then said: ‘O Allāh, protect him from the devil!’ I swear it by Allāh! – at that very moment, he became more beloved to me than my hearing, my sight, and my own life! Allāh took away everything that was in me.” Then Shayba began to fight on the side of the Prophet ﷺ.³⁴ [5] When the Prophet ﷺ took a ransom from al-‘Abbās in exchange for his release when he was captured after the battle of Badr, the latter said, “You have made me the poor man of Quraysh for the rest of my life!” The Prophet ﷺ replied: “How can you be the poor man of Quraysh when you deposited gold nuggets with Umm al-Faḍl and told her, ‘If I am killed, I have left you rich for the rest of your life?’” Hearing this, he said, “I bear witness that none but she and I know this, and truly I know that you are the Messenger of Allāh!”³⁵ [5a] Ibn Kathir mentions another version in which al-‘Abbās said to the Messenger of Allāh ﷺ: “I do not have enough to pay my ransom.” The Prophet ﷺ replied: “Then where is the money you and Umm al-Faḍl buried before you told her, ‘If anything happens to me during my trip, use this money for my two sons al-Faḍl and Qutham?’” Al-‘Abbās said: “By Allāh, I swear I know you are the Messenger of Allāh! None knows this other than myself and Umm al-Faḍl.”³⁶ [6] Similarly, when Nawfal ibn al-Hārith was captured at Badr, the Messenger of Allāh ﷺ said to him: “Ransom yourself, Nawfal!” He replied: “I have nothing with which to ransom myself!” The Prophet ﷺ said: “Ransom yourself with your property in Jeddah.” Nawfal said: “I bear witness you are the Messenger of Allāh!” Then he ransomed himself with it.³⁷ [7] The Prophet ﷺ sent ‘Ā’isha to a woman he was proposing to so that she may take a look at her. [When she came back] she said, “I saw nothing to talk about.” He replied: “You saw a mole on her cheek that made every little hair of yours stand on end!” She said, “There is nothing secret to you! Who can hide anything from you?”³⁸ [8] To some of his companions who came in to see him after having looked at a woman on their way ‘Uthmān ibn ‘Affān ﷺ said: “Each of you comes in with fornicating eyes.” They said: “What! Is there revelation after the

³⁰ Narrated from ‘Abd Allāh ibn Abī Bakr ibn Hazm by Ibn ‘Asākir (23:458-459) cf. *Isāba* (3:414) and Dahlān’s *Sīra* (2:84). Also from Ibn ‘Abbās by Ibn ‘Asākir (23:457-458) and others cf. *Isāba* (3:413), *Bidāya* (4:304), *Khaṣā’is* (1:441), and Dahlān’s *Sīra* (2:84).

³¹ Narrated *mursal* through (1) Mūsā ibn ‘Uqba (in his *Maghāzī*) from al-Zuhrī by al-Tabarānī in *al-Kabīr* (17:59-60) and al-Taymī in *Dalā’il al-Nubuwwa* (p. 140-141 #153); (2) Abū al-Aswad from ‘Urwa (in his *Maghāzī*) also in *al-Kabīr* (17:56-57) and in Ibn Hishām (3:212-215) cf. al-Dhahabī, *Tārīkh (Maghāzī)* p. 71-73; and (3) through Ibn Ishāq (in his *Sīra*) from Muḥammad ibn Ja’far ibn al-Zubayr, also in *al-Kabīr* (17:58). Ibn Hajar cites all three chains in *al-Isāba* (4:726) then says: “It came to us through another, *muttasil* chain narrated by Ibn Mandah through Ibn al-Azhar, from ‘Abd al-Razzāq, from Ja’far ibn Sulaymān, from Abū ‘Imrān al-Jawnī [‘Abd al-Malik ibn Habīb], from Anas or another. [Cf. al-Dhahabī, *Tārīkh (Maghāzī)* p. 99-100.] Ibn Mandah said, ‘This is a single-chained report (*gharīb*), we do not know it to be from Abū ‘Imrān except this way.’ Al-Tabarānī narrated it from ‘Abd al-Razzāq and said, ‘I do not know it to be narrated except from Anas ibn Mālik.’” Cf. also Ibn Sayyid al-Nās, *Uyūn al-Athar* (1:270).

³² Narrated by Ibn Hishām (5:80) cf. al-Kilā’ī, *Iktifā’* (2:230), *Sīra Ḥalabiyya* (3:56), Ibn Kathīr, *Bidāya* (4:308), Ibn al-Qayyim, *Zād* (3:412), and Ibn Hajar, *Isāba* (5:372).

³³ Narrated by al-Bukhārī in *al-Tārīkh al-Kabīr* (7:124).

³⁴ Narrated through al-Wāqidi by Ibn ‘Asākir (23:255-256) and Ibn al-Jawzī in *Sifat al-Safwa* (1:727-728).

³⁵ Narrated from Ibn ‘Abbās by Abū Nu’aym in *Dalā’il al-Nubuwwa* (p. 476-477 #409-410) with two good chains cf. Ibn Hajar, *Fath* (7:322).

³⁶ Cited by Ibn Kathīr in his *Tafsīr* (2:328) Sūrat 8:70 and *al-Bidāya*, chapter on the prisoners of Badr.

³⁷ Narrated by Ibn Sa’d (4:46), al-Hākim (3:246=1990 ed. 3:274), Ibn ‘Abd al-Barr, *al-Istī’āb* (4:1512 #2642), and Ibn Hajar, *al-Isāba* (6:479). The property consisted of spears and the ransom was 1,000 of them.

³⁸ *Mā dūnaka sirru waman yastaṭī’u an yaktumak*. Narrated from (1) Ibn Abī Mulaika, from ‘Ā’isha by al-Tabarānī and Abū Nu’aym as cited by Ibn Hajar in *al-Isāba* (7:726 s.v. Sharāf) from Abū Mūsā al-Ashbahānī’s *Dhayl Asmā’ al-Ṣahāba* and (2) ‘Abd al-Rahmān ibn Sābit, from ‘Ā’isha by Ibn Sa’d (8:160) through al-Wāqidi, Abū Nu’aym in *Tārīkh Asbahān* (2:188), al-Khatīb (1:301 #165) from the latter, and Ibn ‘Asākir in *Tārīkh Dimashq* (51:36) from the latter, all through Jābir ibn Yazīd al-Ju’fī who is weak. Cf. Ahmad, *al-‘Ilal* (2:570 #3695), *Kanz* (#35460), al-Ahdab, *Zawā’id* (1:318-320 #77), and al-Haythamī (9:254). ‘Ā’isha’s very last phrase (“Who...”) is only in Abū Nu’aym, al-Khatīb, and Ibn ‘Asākir.

Prophet?” He replied: “Not revelation, but truthful insight” (*lā wa lākin firāsa ṣādiqa*).³⁹ [9] At one time a young Christian asked al-Junayd al-Baghdādī: “What is the meaning of the Prophet’s ḥadīth: ‘Beware the vision of the believer for he sees with the light of Allāh?’”⁴⁰ Al-Junayd remained immersed in thought then lifted his head and said: “Submit, for the time has come for you to accept Islām.” The young man embraced Islām on the spot.⁴¹

Al-Qaḍī ‘Iyād wrote in *al-Shifā’*, chapter on the Prophet’s ﷺ knowledge of the unseen:

He ﷺ also told his Companions about their secrets and inward thoughts. He told them about the secrets of the hypocrites and their rejection and what they said about him and the believers, so that one of the hypocrites would say to his friend: “Be quiet! By Allāh, if he does not have someone to inform him, the very stones of the plain would inform him.”⁴²

Second, on the Prophet’s ﷺ prediction whether or not someone is going to be blessed with a child: [1] Ibn ‘Abbās رضي الله عنهما said: “Umm al-Faḍl – his mother – narrated to me that as she passed by the Prophet ﷺ while he was sitting in the Chamber (*al-Hijr*) he said to her: ‘You are pregnant with a boy. When you give birth, bring him to me.’ She said that when she gave birth she brought her child to him and he raised the call to prayer in his right ear and the start of prayer in his left. Then he blew some moist air into his mouth (*alba’ahu min rīqih*) and named him ‘Abd Allāh.’”⁴³ [2] ‘Alī ﷺ said: “The Prophet ﷺ told me: ‘A boy shall be born to you after me whom I am giving my name and cognomen (*kunya*)’” – meaning Muḥammad ibn al-Ḥanafīyya.⁴⁴ [3] Sa’d ibn Abī Waqqāṣ ﷺ lay ill in Makka and was on the brink of death. He had no children but for one daughter so he said: “Messenger of Allāh, shall I give away all my possessions as charity?” The Prophet ﷺ said no. And so forth until the Prophet ﷺ said: “Give away one third, and one third is a lot.” The Messenger of Allāh ﷺ then said to him: “It may be that you will live on so that people will benefit from you and others will be harmed by you.”⁴⁵ Subsequently, Allāh cured him of his illness, gave him many sons – five of whom narrated ḥadīth from him, – conquered Iraq at his hands, guided through him the throngs who entered Islām at his hands and shared in the spoils, and harmed through him the throngs of the idolaters against whom he fought, killing some and capturing others. He lived on after that illness for fifty years. Imām al-Nawawī said that this ḥadīth was among the stunning miracles (*mu’jizāt*) and that what he ﷺ had said came true.⁴⁶ [4] Abū Bakr also predicted to ‘Ā’isha, shortly before his death, that his wife was bearing a female child and that she would therefore have to share her inheritance with two sisters instead of just Asmā’; later, his daughter Umm Kulthūm was born.⁴⁷

Third, on the Prophet’s ﷺ prediction of the outcome of battles: [1] Salama ibn ‘Amr ibn al-Akwa’ ﷺ said: “‘Alī stayed behind because of ophthalmia when the Messenger of Allāh ﷺ was in Khaybar. He said: ‘How can I stay behind and not go with the Messenger of Allāh ﷺ?’ So he went out and caught up with him. On the eve of the victory granted by Allāh the Messenger of Allāh ﷺ said: ‘I swear that tomorrow I shall give the standard to a man whom both Allāh and His Messenger love, through whom Allāh shall grant victory.’ Then, lo and behold! There was ‘Alī among us unexpectedly. They said, ‘Here is ‘Alī!’ so he gave him the standard and Allāh granted victory through him.”⁴⁸ [2] “The Prophet ﷺ mentioned that one of the Mothers of the Believers would go to war, hearing which ‘Ā’isha laughed, whereupon he said: ‘Wait, fair little one (*ḥumayrā*), lest it be you!’ Then he turned to ‘Alī, saying: ‘If you have her in your power, treat her kindly!’”⁴⁹ [3] A man among the idolaters came out on his camel the day of Uḥud and issued a challenge to duel. The people kept back three times. Then al-Zubayr ﷺ went to fight him and jumped so he was with him on the camel. They fought on top of the camel. The Prophet ﷺ said: “The one that is bottom-side is a dead man.” Then the

³⁹ Cited by al-Qurtubī in his *Tafsīr* (10:44) and al-Qārī in *Sharḥ Musnad Abī Ḥanīfa*, ḥadīth *ittaḳū firāsat al-mu’min*.

⁴⁰ Narrated from Abū Umāma al-Bāhilī by al-Ṭabarānī in *al-Mu’jam al-Kabīr* (8:121) and *Musnad al-Shāmiyyīn* (2:407) with a fair (*ḥasan*) chain according to al-Haythamī in *Majma’ al-Zawā’id* (10:268); Ibn ‘Abd al-Barr in *Jāmi’ Bayān al-’Ilm* (1:677 #1197) with a fair chain according to al-Zuhayrī, Abū Nu’aym in *Hilyat al-Awliyā’* (6:118) and *al-Arba’īn ‘alā Madhhab al-Mutahaqqiqīn min al-Sūfiyya* (p. 104); al-Khatīb in *al-Tārīkh* (5:99); al-Bayhaqī in *al-Zuhd al-Kabīr* (p. 159-160 #358); al-Suyūṭī who declared it fair (*ḥasan*) in *al-La’ālī al-Maṣnū’a* (2:329-330) as did al-Shawkānī in *al-Fawā’id al-Majmū’a* (p. 243-244). The ḥadīth is also narrated from Abū Sa’īd al-Khudrī by al-Tirmidhī (*gharīb*); al-Bukhārī in his *Tārīkh* (7:354); al-Ṭabarī and Ibn Kathīr in their *Tafsīrs* (14:31-32 and 2:556); Abū Nu’aym in *al-Hilya* (10:281-282); al-’Uḡaylī in *al-Du’afā’* (4:129); Abū al-Shaykh in *al-Amthāl* (p. 78); al-Sulamī in *Tabaqāt al-Sūfiyya* (p. 156) and *al-Arba’īn*; al-Khatīb in *Tārīkh Baghdād* (3:191, 7:242); al-Qushayrī in his *Risāla* (2:480); al-Qudā’ī in *Musnad al-Shihāb* (1:387); al-Mālīnī on *al-Arba’īn* (p. 91), and Ibn al-Subkī in *Tabaqāt al-Shāfi’iyya al-Kubrā* (2:268). Also narrated from Thawbān, Ibn ‘Umar, and Abū Hurayra by al-Ṭabarī, Abū al-Shaykh, Abū Nu’aym, Ibn Abī Ḥātim, and Ibn Kathīr in their commentaries of the verse **‘Therein lie portents for those who read the signs’** (15:75); and from other Companions. Shaykh Mahmūd Mamdūh in his monograph *Bishārat al-Mu’min* grades the ḥadīth *ṣaḥīḥ*.

⁴¹ Al-Qushayrī, *Risāla* cf. Ibn Kathīr, *Bidāya* (11:114); Ibn Khallikān, *Wafayāt* (1:374).

⁴² Spoken by Abū Sufyān ibn Harb to ‘Attāb ibn Asīd and al-Ḥārith ibn Hishām outside the Ka’ba on the conquest of Makka as the Prophet ﷺ was inside with Bilāl, all three of whom became Muslims when the Prophet ﷺ subsequently reported their words back to them. Narrated by ‘Umar ibn Shayba as stated by Ibn Ḥajar in *al-Iṣāba* (4:429) cf. al-Kilā’ī, *al-Iktifā’* (2:230) and al-Māwardī, *A’lām al-Nubuwwa* (p. 165).

⁴³ Narrated from Ibn ‘Abbās by al-Ṭabarānī in *al-Kabīr* (10:289-290 #10580), Abū Nu’aym in the *Dalā’il* (p. 550-551 #487), and al-Khatīb in *Tārīkh Baghdād* (1:63) cf. *al-Silsila al-Sahīha* (3:34-35).

⁴⁴ I.e. Muḥammad ibn ‘Alī ibn Abī Ṭālib. Narrated *mursal* from al-Mundhir ibn Ya’lā al-Thawrī by Ibn Sa’d (5:91-92), Ibn ‘Asākir (38:308, 54:327, 54:330) with the latter’s and two other chains, and al-Bayhaqī in the *Dalā’il* as well as from al-Mundhir, from Ibn al-Ḥanafīyya by Ahmad and Ibn Sa’d (same page), both with a chain of trustworthy narrators per al-Bukhārī’s criterion but a different wording in which ‘Alī asks permission to use the name if a boy is born. Cf. *Kanz* (#34330, #37854, #37858).

⁴⁵ Narrated as part of a longer narration from Sa’d by al-Bukhārī and Muslim.

⁴⁶ Al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim* (11:77-78).

⁴⁷ Narrated from ‘Ā’isha by Mālik in his *Muwatta’a*, al-Bayhaqī in *al-Sunan al-Kubrā* (6:170), ‘Abd al-Razzāq (9:101), Ibn al-Jawzī in *Sifat al-Saḥāba* (1:265), and Muḥibb al-Dīn al-Ṭabarī in *al-Riyād al-Nadira* (2:122-123 #576).

⁴⁸ Narrated from Salama ibn al-Akwa’, Sahl ibn Sa’d and Abū Hurayra by al-Bukhārī, Muslim, and Ahmad.

⁴⁹ Narrated from Umm Salama by al-Ḥākim (3:119=1990 ed. 3:129) with a strong chain, cf. al-Suyūṭī *et al.*, *Sharḥ Sunan Ibn Mājah* (1:178).

idolater fell and al-Zubayr ﷺ fell on top of him and slew him.⁵⁰ [4] The Prophet ﷺ also predicted to ‘Abd al-Rahmān ibn ‘Awf before the expedition against Kalb in Dūma (Syria) that he would be victorious and marry the daughter of their king.⁵¹ There are countless similar reports. Al-Qāḍī ‘Iyāḍ wrote in *al-Shifā’*, chapter on the Prophet’s knowledge of the unseen:

The compilers of the *Ṣaḥīḥ* and the Imāms have related what he taught his Companions and family about regarding his promises to them of victory over his enemies, the conquests of Makka, al-Qudus, Yemen, *Shām* and Iraq, and the establishment of security so that a woman could go from Ḥīra in Iraq to Makka fearing none but Allāh.

He said that Madīna would be raided and Khaybar would be conquered by ‘Alī the next day. He foretold those parts of the world that Allāh was going to open up to his Community and what they would be given of its flowers and fruits, such as the treasures of Chosroes and Caesar. He told about what would happen among them with regard to sedition, disputes and sectarianism, acting as those before them had done, their splitting into seventy-three sects, only one of which would be saved, that they would spread out in the earth, that people would come would wear one garment in the morning and another in the evening, and dish after dish would be placed before them. They would embellish their houses as the Ka‘ba is embellished. Then he said at the end of the hadith: “Today you are better than you will be on that day.”

He said that they would strut about on the earth and that the girls of Persia and Byzantium would serve them. Allāh would withdraw their strength from them and the evil ones would overcome the good. They would fight the Turks and the Khazars and Byzantium. Chosroes and Persia would be obliterated so that there would be no Chosroes or Persia afterwards. Caesar would pass away and there would be no Caesar after him. He mentioned that Byzantium would continue generation after generation until the end of time. The noblest and best people would be taken away. When the time grew near, knowledge would be taken away, and sedition and bloodshed would appear. He said: “Woe to the Arabs for an evil that draws near!”

– The claim in Chapter Four [p. 77] that the Prophet ﷺ did not know what would happen on the next day on the grounds that he said, “Avoid saying this” to the slave-girl reciting poetry when she said, “Among us is a Prophet that knows what happens tomorrow.”⁵²

The reason for this order is not because he ﷺ did not know. It is established that Allāh ﷻ is **﴿the knower of the Unseen, and He reveals unto none His secret save unto every messenger whom He has chosen﴾** (72:26-27) and He revealed to the Prophet ﷺ knowledge of the future until the Day of Judgment and much of the Hereafter as well. He only objected because knowledge of the unseen was attributed to him ﷺ in absolute terms when only Allāh knows the unseen in absolute terms.⁵³ Coming from the mouth of a child not yet qualified to pray,⁵⁴ such an assertion was reminiscent of the popular belief unbecoming of a Prophet but typical of the false claims of seers, oracles, astrologers etc. that they could, of their own devices, know the future, to which Allāh ﷻ said **﴿No soul knows what it will earn tomorrow﴾** (31:34). Hence, the Prophet ﷺ, in one version, added by way of explanation, “Only Allāh knows what happens tomorrow”⁵⁵ i.e. independently of anyone and with an absolute knowledge.

– The claim in Chapter Four [p. 77] that “The poets, who keep eulogising the Prophet ﷺ by writing panegyric and laudatory poems extolling him to the skies and thereby justifying their uncalled for eloquence under the pretext of a mere exaggeration, is [*sic*] absolutely incorrect. So long as the Prophet ﷺ did not even allow the young girls to recite verses in his praise, how could it be justifiable for an intellectual poet to verbalise or listen to such verses.”

This garbled prose only serves to further illustrate Ismā‘īl Dihlawī’s ignorance of the *Sīra*, of which panegyric and laudatory poetry in praise of the Prophet ﷺ is an integral part. The ḥadīth Master Ibn Sayyid al-Nās in his compendium *Minah al-Madh* (“The Gifts of Laud [of the Prophet ﷺ]”) lists the names of over 180 male and female Companions who composed and recited poetry in praise of the Prophet ﷺ. Among them Ḥassān ibn Thābit who said:

*I say, and none can find fault with me
But one who lost all sense and is kept afar:
My love shall never cease to praise him!
It may be for so doing I shall be forever in Paradise
With al-Muṣṭafā for whose support in that I hope.
And to attain to that day I devote all my efforts.*⁵⁶

– The statement at the end of Chapter Four [p. 78] concerning the ḥadīth in al-Bukhārī: “Even though I am the Messenger of Allāh, I swear by Allāh that I do not know what is going to happen to me or to you”: “It implies that the

⁵⁰In al-Dhahabī, *Tārīkh al-Islām (Maghāzī* p. 172-173) and al-Sāliḥī, *Subul al-Hudā* (4:287). Al-Zubayr was upset because the Prophet ﷺ had given a sword to Abū Dujāna al-Anṣārī instead of him – his ﷺ cousin.

⁵¹Narrated by al-Wāqidi in *al-Maghāzī*, Ibn Sa‘d (2:89), Ibn Hishām (4:242), and al-Tabarī in his *Tārīkh* (3:158), cf. al-Nuwayrī in *Nihāyat al-Arab* (17:209-210), al-Sāliḥī, *Subul al-Hudā* (6:150), al-Nawawī, *Tahdhīb al-Asmā’* (1:280), al-Dhahabī, *Tārīkh (Maghāzī* p. 355-356), Ibn Kathīr, *Bidāya* (4:179) as well as al-Dāraquṭnī in *al-Afrād* cited by Ibn Hajar in *al-Iṣāba* under al-Aṣḥab and Ṭamādūr bint al-Asbagh.

⁵²Narrated from al-Rubayyī‘ bint Mu‘awwidh in al-Bukhārī, the *Sunan*, and Ahmad.

⁵³As stated by Ibn Hajar in his commentary of this narration in *Fath al-Bārī*.

⁵⁴As stated by Ibn al-Qayyim in his marginalia on Abū Dāwūd’ *Sunan*.

⁵⁵In Ibn Mājah with a fair chain.

⁵⁶Narrated by Ibn Hishām (6:91) cf. al-Kilā‘ī, *al-Ikifā’* (2:465) and Ibn Kathīr, *al-Bidāya* (5:281). We documented this aspect of the Sunna in a series of posts on the Internet in June and July 2000 under the title “*Ṣaḥāba’s* Celebration of *Mawlid*.”

kind of treatment Allāh is going to mete out to His slaves in this world, in their graves, or in the Hereafter is neither known by a Prophet, nor a sage. They neither know about themselves nor about the others.”

However, the Ulema said that this ḥadīth was abrogated by the Madanī Sūrat al-Faḥ which states: **«Verily We have granted you a manifest Victory that Allah may forgive you your faults of the past and those to come»** (48:1-2).⁵⁷ One who does not know the difference between valid rulings and abrogated ones in Islām is not qualified to teach others about the sub-headings of the Law, much less *Tawhīd!* The Prophet ﷺ is related to say: “Whoever gives fatwa without knowledge, the angels of the heaven and the earth curse him.”⁵⁸ Hudhayfa ibn al-Yamān said: “Only a man who can tell the abrogating verses of the Qur’ān from the abrogated may give fatwās to people. Others are only overreaching fools.”⁵⁹

– The statement in Chapter Five [p. 84]: “An intercession by someone, enjoying a high-ranking status and the one who is dear and near to Allāh, is utterly impossible. A person who recognises an entity (other than Allāh) to be such kind of mediator, is definitely a polytheist and undoubtedly an ignorant person. He has not understood the meaning of *Ilāh* (God) and has not appreciated the status of the King of kings at all.”

This is precisely the doctrine of the *Mu‘tazilīs* with regard to intercession. Its inevitable conclusion is that either the Prophet ﷺ does not intercede, or he does not enjoy a high-ranking status and is not dear nor beloved to Allāh! All this is precluded by many proofs in the Qur’ān and the Sunna. Allāh ﷻ preferred the Prophets above all creatures: **«Each one of them did We prefer above Our creatures»** (6:86). He said of Mūsā ﷺ **«and he was well esteemed in the sight of Allāh»** (33:69); He said of ‘Isā ﷺ that he was **«illustrious in the world and the Hereafter, and one of those brought near (unto Allāh)»** (3:45); and He made our Master the Prophet Muḥammad ﷺ the Best of Creation and said, **«And (have we not) exalted your fame?»** (94:4) and **«It may be that your Lord will raise you to a praised estate»** (17:79), meaning the Praiseworthy Station (*al-Maqām al-Mahmūd*) and the Means (*al-Wasīla*) which the Prophet ﷺ said none but he would receive among all humankind, jinn, and angels, and this is the Station of Intercession by Consensus, at the right of or on the Glorious Throne as described elsewhere.⁶⁰

– The statement that Allāh is “like a king who is unable to contravene the law of his kingdom and needs a good reason to allow his minister to intercede for a thief.”

This is Mu‘tazilī belief. Sunnī belief is that Allāh is never for a moment bound by His own Law but is free to place believers in Hell and disbelievers in Paradise if He so wishes, and may do so without the least injustice on His part.

– The statement in Chapter Six [p. 97]: “If someone maintains that making a prostration to a creature was permissible in the earlier religions, for instance, the angels prostrated to Ādam and Prophet Jacob ﷺ prostrated to Prophet Joseph ﷺ and hence there is no harm if we make a prostration to a saint as a token of showing our respect to him. We must remember that such a thing proves and confirms one’s *Shirk* and thoroughly deprives him of faith” and in Chapter Seven [p. 138-139] on the narration “Worship your Lord and respect your brother”⁶¹: “It means that all the human beings are brothers to one another. The one who is the most elderly and the most pious is an elder brother. We should respect such a person just like our elder brother. Allāh is the *Rabb* of all and therefore, we should worship none but Him alone. Thus we understand that all the people who are close to Allāh, regardless of whether they are Messengers or saints, are none but the helpless slaves of Allāh, and are our brothers, and as long as Allāh has bestowed on them marks of greatness, they are like our brothers and we are instructed to obey them.” Such comments contain numerous grave errors of which the gist is that neither does the prostration of respect necessarily denote *shirk* nor does Islamic *adab* allow us to call the Prophets “our elder brothers.” Al-Saharanfūrī states in *al-Muḥannad*: “He who believes that the Holy Prophet ﷺ is only as much distinguished from us as an elder brother is from the younger one goes, in our view, out of the pale of Islām.”⁶²

Furthermore, the “brother” narration is problematic as shown by its documentation. Secondly, Ibn Mājah’s and Ibn Abi Shayba’s narration of the same ḥadīth with the same chain does not contain the clause “Worship your Lord and respect your brother.” Lastly, ‘Affān ibn Muslim, Aḥmad’s Shaykh together with ‘Abd al-Samad al-Tannūrī, states “*akhbaranā al-ma‘nā*” – “he narrated to us the meaning,” warning that this ḥadīth was conveyed to them (by Hammād ibn Salama) paraphrased and not in its actual wording. Yes, every clause of this ḥadīth is confirmed or strengthened separately by other narrations; but not the clause from which the author of *Taqwiyat al-Īmān* attempts to infer a ruling or an appellation pertaining to the Prophet ﷺ or to Prophets in general.

Nevertheless, even if we were to consider the chain strong and the wording authentic, it would not have the meaning that he claims, due to many reasons:

- (1) The Prophet ﷺ said “your brother” and neither used the plural nor said “your big brother.”

⁵⁷ Ibn Hajar, *Faḥ al-Bārī* (3:115-116) cf. al-Ṭabarī, *Tafsīr* (26:6-7).

⁵⁸ Narrated by Ibn ‘Asākir cf. al-Suyūṭī, *Habā’ik* (p. 187 #694).

⁵⁹ Narrated from Muḥammad ibn Sīrīn by al-Dārimī in his *Sunan* with a chain of sound narrators.

⁶⁰ See our Internet postings titled, “The Prophet’s ﷺ Seating on the Throne” and “The Prophetic Title, ‘Best of Creation.’”

⁶¹ See note 67.

⁶² *Al-Muḥannad ‘alā al-Mufannad* (p. 28=p. 36 of the Karachi Dār al-Ishā‘at edition). Note that the exact opposite statement is found in the *Barāhīn Sāti‘a*, attributed to the same al-Saharanfūrī!

- (2) The Prophet ﷺ is not only referring to Prophets and Saints. Rather, he is saying: worship belongs to Allāh while all human beings are as one nation of brothers in the sense established by the ḥadīths: “You are all the children of Ādam”⁶³ and “Be servants of Allāh and brothers.”⁶⁴
- (3) There is no actual prohibition of prostrating to him ﷺ in this particular ḥadīth. He only says to “worship Allāh and respect our brother,” alluding to the fact that prostration can denote both worship and respect, although human beings are too honorable to prostrate to other than Allāh Most High.
- (4) Even if it were authentic, the sentence “Worship your Lord and respect your brother” would actually be a Prophetic *naṣṣ* distinguishing between the two types of prostration: the prostration of worship and the prostration of respect, not a stipulation that we are permitted to call the Prophet our brother or our big brother; even less a proof that the prostration of respect is *shirk*.
- (5) In the more authentic version of this ḥadīth he ﷺ merely states: “It is not appropriate (*la yaṣluḥ*) that any human being should prostrate to another human being.” If it were *shirk* he would have emphasized it and not used the understatement “it is not appropriate.”
- (6) In yet another authentic ḥadīth where Mu‘ādh prostrates to him ﷺ, he says: “What is this, Mu‘ādh?” Then after hearing the latter’s explanation he simply orders: “Do not,” neither calling it *shirk* nor asking Mu‘ādh to reiterate the testimony of faith, contrary to the irresponsible claim that such a prostration “confirms one’s *Shirk* and thoroughly deprives him of faith.”
- (7) Nor did the Prophet ﷺ call it *shirk* when Qays ibn Sa’d affirmed his desire to prostrate to him as narrated by Abū Dāwūd in the “satrap” ḥadīth⁶⁵ nor did he ﷺ ask him to reiterate the *shahāda*!
- (8) In a highly authentic ḥadīth he ﷺ referred to himself as “the Master (*Sayyid*) of all human beings”⁶⁶ and Allāh ﷻ in His Book forbids us to call him in the same way as we call one another: **﴿Make not the calling of the messenger among you as your calling one of another﴾** (24:63) *i.e.* calling him merely “Muḥammad” or “Abū al-Qāsim.” Similarly, we should not refer to him as “our elder Brother.”
- (9) We must call the wives of the Prophet ﷺ “our mothers” and so it would be impious to call him “our brother.” Similarly, we call *Sayyidinā* Ibrāhīm ؑ “our father” and also *Sayyidinā* Ādam ؑ, whereas *Sayyidinā* Muḥammad ﷺ deserves not less, but more respect.
- (10) The full wording states that the Messenger of Allāh ﷺ was in the midst of a group of the *Muhājirīn* and *Anṣār* when a camel came over to him and prostrated before him. Seeing this, his Companions said, “Messenger of Allāh! the beasts and trees prostrate to you, and it is even more right that we should prostrate to you.” He replied, “Worship your Lord, respect your brother, and <if I were to order anyone to prostrate to anyone, I would order woman to prostrate to her husband; and if he were to command her to heave rocks from a yellow mountain to a black mountain and from a black mountain to a white mountain, she should do it.>”⁶⁷ The gist of this narration is to stress that men are custodians over creation deserving of its respect beginning with their wives, but due to their cruelty have become unworthy of this recognition from their wives and even their beasts of burden, although the Prophet ﷺ has stressed that it would not be excessive for a wife to give her husband the respect that a prostration connotes, even an undeserving wrongdoer. In fact, a view of the entirety of the narrations in this chapter indicates that the main issue stressed by the Prophet ﷺ here is the respect of wives for their husbands, not the status of the prostration to other than Allāh Most High.
- (11) Al-Dhahabī said in the compendium of his Shaykhs, in the entry devoted to his Shaykh Aḥmad ibn ‘Abd al-Mun‘im al-Qazwīnī: “If he [the Prophet ﷺ] had allowed them, they would have prostrated to him as a mark of utter veneration and respect, not as a mark of worship, just as the Prophet Yūsuf’s brothers prostrated to Yūsuf ؑ. Similarly, the prostration of the Muslim to the grave of the Prophet ﷺ is for the intention of magnification and reverence. One is not imputed disbelief because of it at all (*lā yukaffaru aṣlan*), but he is being disobedient.”⁶⁸ And Allāh knows best.

– On the same theme of prostration, the statement in commentary of the “satrap” ḥadīth narrated from Qays ibn Sa’d in Abū Dāwūd’s *Sunan* in which the Prophet ﷺ said: “If you were to pass by my grave, would you prostrate before it?” [Qays] said No. He continued, “Therefore, do not do so [while I am alive]!” The English *Taqwiya* [p. 140] comments: “By this the Prophet ﷺ meant to convey it to the people that the day would come when he ﷺ would pass away and have an eternal sleep in the grave and then he ﷺ would not be worthy of such prostrations.” Apart from its crass disrespect, this statement shows *Mu‘tazilī*-like disbelief in the life of the Prophets in the grave, of which the most explicit proof is

⁶³ Narrated from Abū Hurayra by Abū Dāwūd, al-Tirmidhī (*hasan*), and Aḥmad.

⁶⁴ Narrated from Abū Hurayra and Anas by al-Bukhārī and Muslim.

⁶⁵ Qays ibn Sa’d ibn ‘Ubāda said: “I went to al-Hīra and saw them prostrating before a satrap (*marzubān*) of theirs, so I said, ‘The Messenger of Allāh ﷺ is more deserving of prostration.’ Then I came to the Prophet ﷺ and said, ‘I went to al-Hīra and saw them prostrate before a satrap of theirs, but you are more deserving, Messenger of Allāh, to have people prostrate before you.’ He said, ‘Tell me, if you were to pass by my grave, would you prostrate before it?’ I said No. He continued, ‘Therefore, do not do so. If I were to command anyone to prostrate before another I would command women to prostrate to their husbands, due to the special right Allāh gave to husbands over them.’”

⁶⁶ Near-*mutawātir*, narrated from Abū Hurayra by al-Bukhārī and Muslim, Hudhayfa, Abū Sa‘īd al-Khudrī, Anas, Ibn ‘Abbās, ‘Ubāda ibn al-Sāmit, Ibn Mas‘ūd, ‘Abd Allāh ibn Salām, and Jābir ibn ‘Abd Allāh.

⁶⁷ Narrated from ‘Ā’isha by Aḥmad and (bracketed segment only) Ibn Mājah and Ibn Abī Shayba (3:558), all with a weak chain because of ‘Alī ibn Zayd ibn Jud‘ān as stated by al-Būṣīrī in *Misbāh al-Zujāja* (2:95), while al-Dhahabī said he was too weak to accept a ruling of *ḥalāl* and *ḥarām* on the basis of something narrated only through him – let alone ‘*aqīda* or *īmān* – although al-Tirmidhī considers him “truthful” (*sadūq*), al-Haythamī (4:310) declares his narrations “fair”, and Ibn Kathīr in *al-Bidāya* accepts this narration as meeting the authenticity criteria of the *Sunan*. Furthermore, it is generally strengthened by other narrations as indicated by al-Būṣīrī. Cf. also al-Daylamī in *al-Firdaws* (3:344 #5038).

⁶⁸ Al-Dhahabī, *Mu‘jam al-Shuyūkh* (1:73 #58).

in the ḥadīth of the Prophet ﷺ narrated from Anas in *Ṣaḥīḥ Muslim*: “I saw Mūsā standing in his grave, praying.” The original Urdu text for this passage is worse yet and has the words “I will become dust” (*mitti me milne wālā hū*) so that the English translation should more correctly read: “The day would come when he ﷺ would die and turn to dust and then he ﷺ would not be worthy of such prostrations” whereas the Prophet ﷺ said: “Allāh ﷻ forbade the earth to consume the bodies of Prophets!”⁶⁹ Some went into verbal contortions to justify the use of this expression and said that what was meant was “die and lay on top of the dust” but this is hardly less objectionable even if it were correct in the first place. Furthermore, the Prophet ﷺ himself asked Mu‘ādh to visit him after his death.⁷⁰ this – together with the numerous narrations encouraging the visitation of the Prophet ﷺ in his grave – shows that the state of the Holy Prophet ﷺ there is far worthier of respect and veneration than this misguided author and his defenders attempt to suggest.

– The statement, found in several places [cf. p. 42, p. 54, p. 141], that to name oneself ‘Abd al-Rasūl/al-Nabī or Ghulām al-Rasūl/al-Nabī is *shirk*.

As for us let us not only say that we are the slave of the Prophet ﷺ but also, like Qāḍī Yūsuf al-Nabhānī, the slave of his slave. It is ironic that the preface to the English edition of this book is signed precisely by one Ghulam Rasool Mehr!

– This Ghulam Rasool Mehr was aware that the book was rejected by the *Umma*. He writes [p. 30-31]:

Today, the scope of this book’s potential fruitfulness [*sic*] has widened immensely. Instead of being branded as a flag-bearer of *Wahabism* in the common parlance, he [Ismā‘īl Dihlawī] is today recognised as a proponent of the great Islamic revival, who raised a banner of *Jihad* on the vast land of the Indian subcontinent.... [I]t is a tremendous service to render *Taqwiyat-ul-Imān* more attractive and worth reading for a joe-public. This is also an undeniable reality that whatever pronouncements Shah Shaheed had made a hundred and thirty years ago, could not be thoroughly understood and appreciated in terms of its importance and qualitative superiority in all the previous ages as much as much as it could be realised and appreciated during the present time of ours.

Nothing could be further from the truth as this unislamic concept of progress towards a brighter future and the slight of the past as comparatively backward and obscurantist. The Prophet ﷺ said, as narrated from Anas in Aḥmad’s *Musnad* and *Ṣaḥīḥ al-Bukhārī*: “No year comes to pass for you nor even a single day except the one that follows it is worse [than the present one], and so until you meet your Lord.” It is also a remarkable revision of history to represent Ismā‘īl Dihlawī as a reviver of jihād. In reality, he was a rebel *bāghī* who opposed the jihād against the British declared by the last Mughāl Sultan of India – whom he and his followers considered a *mubtadi*! – and supported the British instead. To Allāh we belong and to Him we shall return.

⁶⁹ Narrated from Aws ibn Aws al-Thaqafī by Abū Dāwūd, al-Nasā‘ī, Ibn Mājah, Ahmad, and others, all with a sound chain meeting Muslim’s criterion cf. Ibn Hajar in *Fath al-Bārī* (1989 ed. 6:379= 1959 ed. 6:488) and al-Nawawī as in Ibn ‘Allān’s *al-Futūḥāt al-Rabbāniyya* (3:309).

⁷⁰ At the time the Messenger of Allāh ﷺ sent Mu‘ādh ibn Jabal to Yemen, the Messenger of Allāh ﷺ went out with him to give him his last recommendations. Mu‘ādh was mounted while the Messenger of Allāh ﷺ was walking by Mu‘ādh’s mount. When he finished he said: “Mu‘ādh! It may be that (*‘asā an*) you shall not meet me again after this year in which I find myself. Perhaps you will (*la’ allaka*) pass by my mosque here, and my grave [i.e. to visit me]?” At this Mu‘ādh wept uninterruptedly at the thought of parting with the Messenger of Allāh ﷺ. Then he [the Prophet] turned and, facing Madīna, said: “Those closest to me are those who guard themselves from Allāh (*al-muttaqūn*), whoever they are and wherever they are.” Another version adds: “Do not weep, O Mu‘ādh! Weeping is from Shaytan.” Both versions are narrated by Imām Ahmad in his *Musnad* with two sound chains as stated by al-Haythamī, al-Bazzār (7:91), al-Tabarānī in *al-Kabīr* (20:121) and *Musnad al-Shāmiyyīn* (2:102), Ibn Abī ‘Āsim in *al-Āḥād wal-Mathānī* (3:420) and *al-Sunna* Ibn Hibbān (2:414), al-Bayhaqī in *al-Sunan al-Kubrā* (10:86).