

**SAHIH IMAN  
VS  
WRONG IMAN**

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SAHIH IMAN SERIES

SHAIKH MIR ASEDULLAH QUADRI

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**VS**

**WRONG IMAN**

Written By

**SHAIKH MIR ASEDULLAH QUADRI**

**Sahih Iman Publication**

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## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

Muslim community in the world is divided into 73 major sects and innumerable subgroups; out of which only one group is on the right path of Islam. This division is based on the belief, not deeds. The followers of all these groups claim that they follow the right path of Islam and they are the only Naji (saved) group among Muslims. This is a strange phenomenon. People do not understand that with so many divergent beliefs, how can each one of them claim that they are on the right path of Islam who will receive salvation on the Day of Judgement?

We have identified in this book what is Sahih Iman (the straight path of Islam) and what is wrong Iman (the deviant path away from Islam). It is an important read for all Muslims of the world.

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## 1. SAHIH IMAN (صحيح ايمان)

Oral recitation of Shahada is not enough for a person to be a Muslim, unless he knows the true meanings of Islamic Testimony and believes in his heart.

There are three conditions of Islamic Testimony; (a) knowing its true meanings and believing them in heart, (b) confirming by mouth, and (c) trying to represent these beliefs by actions in letter and spirit, as far as possible.

People belonging to various religions in the world accept that there is one God or one absolute reality, and they all, in one way or other, concede to the fact that Mohammad (صلى الله عليه و آله وسلم) is the Prophet of Islam. Does this acceptance make them Muslims? No, for the simple reason that the perception and comprehension of belief in Allah (عَزَّ وَجَلَّ) and believe in Mohammad (صلى الله عليه و آله وسلم) is different from its generic understanding. To understand it in its proper perspective, and believe in it, makes a person Muslim.

## 2. BELIEF IN ALLAH (عَزَّ وَجَلَّ)

There are two aspects of Islamic Testimony/Shahadah (شهاده) - (a) belief in Allah - لا إِلَهَ إِلَّا اللَّهُ [There is no god except Allah], and (b) belief in Prophet - مُحَمَّدٌ رَسُولُ اللَّهِ [Mohammad (صلى الله عليه و آله وسلم) is the Apostle of Allah.]

The word god is used by different people in different meanings. A Muslim must believe in Allah (عَزَّ وَجَلَّ) as the creator of this Cosmos and only He can be worshiped. Allah (عَزَّ وَجَلَّ) is free from the considerations of body, form, shape, etc. Everything in this cosmos is His creation. Allah's (عَزَّ وَجَلَّ) creations are appearing in the cosmos in specific shapes/forms/characteristics as per their facts.

**It is in Quran - هُوَ الظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ [He is the Manifest (apparent) and the Immanent (hidden - but actually present throughout the material world) and He is the knower of all things'] (Al-Hadid - 3).**

**It is in Quran** - وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ [And We are nearer to him than his jugular vein.] (Qaaf - 16)

**It is in Quran** - وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ [ And His signs are in your own self, will you not then see.] (Adh-Dhariyaat - 21)

**It is in Quran** - وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ [ Wherever you are, He is with you.] (Al-Hadid - 4).

**It is in Quran** - فَأَيُّهَا تَوَلَّوْا فَتَمَّ وَجْهُ اللَّهِ - [ Whichever side you turn, you will find Allah.] (Al-Baqara - 115)

**It is in Hadith** - Abdullah (رضى الله تعالى عنه) narrated that the Prophet (صلى الله عليه وآله وسلم) said: 'Allah (عَزَّ وَجَلَّ) is not hidden from you'. (Bukhari)

**It is in Hadith** - Allah's Apostle (صلى الله عليه وآله وسلم) was asked 'What is Ihsan?' He (the Prophet ﷺ) replied, 'Ihsan is to pray seeing Allah (عَزَّ وَجَلَّ), and if you are unable to see Him (unable to focus your attention towards Him because of your focus on worldly things), know it well that He is seeing you.' (Bukhari, Muslim and others, part of the Hadith).

How can we realize Allah (عَزَّ وَجَلَّ) is everywhere, in our physical world, in heavens, and all other worlds, and not sitting as a big Idol in his physical body over the sky as Salafis, Deobandis and other groups believe?

One who considers the Unity of Allah (ذاتِ الهى) as the source of all manifestation, and considers the real source to be the Unity of Allah (ذاتِ الهى) and gains Allah's (عَزَّ وَجَلَّ) visualization in such a way that he considers himself a place of manifestation/bestowal of the Being and sees the reflection of His Being (وجود الهى) on the facts of creatures; certainly he recognizes his Sustainer (رب). The one who recognizes Allah (عَزَّ وَجَلَّ), his physical eyes get suspended, and the eyes of his heart get activated and he sees and realizes his Lord all the time. [Read more.](#)

**The beliefs contrary to Islamic monotheism (التوحيد الإسلامي) are as follows.**

(a) Some people associate divinity (ألوبيت) with some human beings and call them Godmen or Avatar. Some people believe different gods for different works in this cosmos and make pictures and mud/metallic idols of these gods and worship them. Some people believe that god has a son and angels are god's daughters. All these beliefs are contrary to the Islamic belief of Monotheism. (التوحيد الإسلامي)

(b) Some Muslim groups (Wahhabis/Salafis/Deobandis/Ahle Hadith and their likeminded groups) believe that their God is a planetary size God, with a huge body and human like physical features (face, hands, legs, fingers, etc). He is sitting over the skies separated from his creatures. He cannot come near his creatures and only watches them from his eyes. This belief is polytheism (شرك). They have created a huge planetary size like idol of a sky God in their minds and worship this idol claiming it to be Allah. Why do they call it Allah? Because God is translated in Arabic as Allah. When you question them about this believe, they misinterpret certain Quranic verses and Ahadith to support their claim.

(c) Some Muslim groups (Devbandis and their likeminded) believe that God can commit sinful acts. They believe that Allah (عَزَّ وَجَلَّ) can lie, and to lie is within His powers. They argue that when people can lie and it is in their power to lie, then to deny this power for Allah (عَزَّ وَجَلَّ) is apostasy. They claim that there is a difference between saying - 'Allah (عَزَّ وَجَلَّ) lies' or Allah (عَزَّ وَجَلَّ) can lie, and they believe that Allah (عَزَّ وَجَلَّ) can lie.

The above belief is Kufr because it sows the seed of suspicion about Allah's (عَزَّ وَجَلَّ) perfection. Allah's (عَزَّ وَجَلَّ) omnipotence (قدرتِ الہی) is relevant to His knowledge. Allah's (عَزَّ وَجَلَّ) 'Will' is the result of His wisdom, which in turn is dependent upon His knowledge. A thing which is contrary to his 'Wisdom' will not appear. To believe Allah (عَزَّ وَجَلَّ) can perform unwise/sinful acts is equal to not believing Him Wise. (Astaghfirullahal Azeem)

The omnipotence (قدرت) of insane and mad is not subordinated to knowledge and wisdom. The omnipotence of sensible, intelligent and wise is subordinated to 'knowledge and wisdom'.



The irrelevance of 'omnipotence' of Allah (عَزَّ وَجَلَّ) to baseless things (مُستحيلات) and forbidden things (مُمتنعات) does not indicate Allah's (عَزَّ وَجَلَّ) powerlessness. The powerlessness is indicated when the thing was possible in the first place.

Can Allah create a 'resemble alike'? This question is meaningless as a look-alike God is impossible and has no relevance to omnipotence. Can Allah commit suicide the way human beings do? This question is also meaningless. Divine non-existence is impossible. Can Allah (عَزَّ وَجَلَّ) create deficiency in Himself? No, never. Can Allah (عَزَّ وَجَلَّ) lie? No. Never.

The creatures are subordinated to His omnipotence. Allah's omnipotence is related to His creatures. Allah's unity (ذاتِ الهى), is not subjected to His omnipotence. His being is so essential and so exalted that He is beyond His own omnipotence.

(d) Polytheism and Idol worship in any format is contrary to Islamic monotheism (التوحيد الإسلامى).

If a person recites Kalima Tayyiba orally/publicly and claims himself to be a Muslim, but at the same time visits Hindu temples, Sikh Gurdwaras, Jew Synagogues, Christian Churches and participates in their functions and does not mind standing along with them in their worship in the name of Inter-faith, is a Muslim just for the namesake. There is a difference between the person who is a real Muslim and a person who is claiming to be a Muslims. The person who claims to be a Muslim but acts like non-Muslims, is surely a hypocrite. Since these claimants of Islam are involved in or participate/join in worship other than Allah (عَزَّ وَجَلَّ), their Islamic faith is only a lip service that will neither benefit them in this world, nor will be helpful in Hereafter. Rather they will be regarded as hypocrites.

When these people are questioned about their actions, they say that they are doing it for peace and harmony among different sections of society. Indeed, it is a deception on their part. They are fooling people for the sake of some political/material gains.

**It is in Quran - لا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ - [Make no excuse; you have done Kufr after your Iman.] (At-Tauba - 66).**

As far as working for peace and harmony in a multi-cultural society is concerned, this can be achieved in hundreds of other ways, without sacrificing your Iman.

We are discussing the essential requirement of Islamic faith. It is important to note that we cannot hate people based on their sect, faith, or ethnicity. Faith is a choice of every individual on this planet. They can choose any faith. To keep good relations with everyone is part of Islamic teachings.

**It is in Hadith** - Ibn Abbas (رضي الله تعالى عنه) reported, the Prophet (صلى الله عليه وآله وسلم) said 'He is not a believer whose stomach is filled while the neighbor to his side is hungry' ( **Baihaqi, Sunan al-Kubra**).

In the above Hadith there is no mention that your neighbor should be a true Muslim in order to help him/her in any manner needed. He/She can be anyone, belonging to any sect, faith and ethnicity.

### 3. BELIEF IN PROPHET MOHAMMAD (صلى الله عليه وآله وسلم)

A Muslim must believe in Prophet Mohammad (صلى الله عليه وآله وسلم) as the Servant and Apostle of Allah and seal of Prophet-hood. Meaning, he is the last and final Prophet to humanity. After him no one will come as a Prophet. Claim of Prophet-hood by anyone after Mohammad (صلى الله عليه وآله وسلم) is Apostasy.

Prophet Mohammad's (صلى الله عليه وآله وسلم), respect in the Cosmos is next only to Allah (عَزَّ وَجَلَّ). He has a special status awarded to him by Allah (عَزَّ وَجَلَّ). He cannot be equated or treated as a normal (sinful) human being under any circumstance.

**It is in Quran** - لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا [ Indeed, in the Apostle of Allah (صلى الله عليه وآله وسلم) you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often.] (Al-Ahzaab - 21)

**It is in Quran** - وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا [And obey Allah and obey the Apostle (صلى الله عليه و آله وسلم) and be cautious (about his status and respect in this cosmos)]. **(Al-Ma'ida - 92)**.

**It is in Hadith** - Narrated by Ibn Omer and Abu Huraira (رضى الله تعالى عنهما), the Prophet (صلى الله عليه و آله وسلم) told his companions, 'I am not like you. I live with my Sustainer (رب) who feeds and provides me with drink. **(Bukhari and Muslim)**.

Disrespect of Prophet Mohammad (صلى الله عليه و آله وسلم) and his blasphemy in any form takes a person out of the fold of Islam. The entire Muslim Ummah has consensus in this regard.

In this context, some of the Salafi/Deobandi blasphemous beliefs about Prophet Mohammad (صلى الله عليه و آله وسلم), taken from their books which are continuously been printed, distributed and taught by them even today in their schools, colleges, Jama 'at gatherings and online, are provided below which are against the teachings of Islam. When you question them about it, they will try to mislead people by trivial explanations.

**(i)** "To accept Khaatimun Nabiyeen (the last and final Prophet) to mean that Mohammad (صلى الله عليه و آله وسلم) is the final Apostle and Prophet is wrong. Rather it means that he is the original and permanent Prophet and all others are temporary. Thus, if another Prophet appears after the Apostle (صلى الله عليه و آله وسلم), still there will be no difference in him being the final Prophet." **(Tahzeerun Naas, Pg. 18 and 34 by Qasim Nanautwi)**

The above Deobandi belief is wrong. "Khaatimun-Nabiyeen" means the Prophet (صلى الله عليه و آله وسلم) is the Final Prophet. It is impossible for a person to become a Prophet either during the time of Prophet Mohammad (صلى الله عليه و آله وسلم) or after it. This is the meaning upon which the entire Muslim Ummah has agreed upon and is also the meaning explained in various Ahadith. Those who reject it, and deviate from it, surely have gone astray.

(ii) "If knowledge of the Unseen refers to partial knowledge, then what specialty is there in Nabi (صلى الله عليه و آله وسلم). Such knowledge is possessed by Zayd and Amr (Tom, Dick and Harry), every child, insane people and all types of animals. The type of knowledge of Unseen given by Allah to Prophet Mohammad (صلى الله عليه و آله وسلم) is also given to animals, lunatic humans and kids." Reference - **Ashraf Ali Thanvi - Hifzul Iman**, Page 7, published by Shaikh Jan Mohammad Publication, Allah Baksh, Uloom-e-Mashriqiya, Kashmir Bazar, Lahore, Pakistan.

The above Deobandi belief is unpardonable blasphemy. When you compare something with a respectable thing, you mean respect. When you compare something with derogatory things, it is obvious that you mean to humiliate and bring disgrace to the person. There cannot be two opinions in this context. Like when you say a person, 'you are tiger', you mean to respect him for his bravery. If you say to a person 'you are dog', it means that you mean to disgrace him for his greediness. Comparing the Prophet's (صلى الله عليه و آله وسلم) knowledge with the knowledge of lunatic person and animals, you mean to disgrace the noble Apostle (صلى الله عليه و آله وسلم). You cannot mislead people with your evil rhetoric.

(iii) "The word 'Rahmatul-lil-Aalameen' is not a specialty of the Apostle (صلى الله عليه و آله وسلم). But other Prophets, great Ulema and saints are also the cause of mercy unto the worlds, even though Apostle (صلى الله عليه و آله وسلم) is the highest of them all. Therefore, to use this word Rahmatul lil Aalameen for others is permissible and is not exclusive attribute of the Apostle (صلى الله عليه و آله وسلم)." (**Fatawa Rasheediya**, page 12, Volume 2, 1352 H, Raheemiya Kutub Khana, Sunehri Masjid, Delhi, Publication.)

The scholars and followers of these sects should know that the title of 'Rahmatul lil Aalameen' has been given to Prophet Mohammad (صلى الله عليه و آله وسلم) by Allah (عَزَّ وَجَلَّ).

**It is in Quran -** [ (O' Prophet ﷺ) 'We have not sent you except for the Mercy upon all worlds (in the cosmos).] (**Al-Anbiya - 107**).

You cannot address others with the same title. It will be blasphemy of the Prophet (صلى الله عليه و آله وسلم) and everyone knows the punishment for the blasphemy of the Prophet (صلى الله عليه و آله وسلم) in Hereafter.

(iv) "If Allah wishes billions of people will be born equal to Prophet Mohammad (صلى الله عليه و آله وسلم)." (Ismail Dehelwi in *Taqwiatul Iman*, page 16 & 30, Faize Aam, Sadar Bazar Delhi Publication.)

(v) "The status of a Prophet in his Ummah (nation) is equal to the status of a Landlord in a village." (Ismail Dehelwi, *Taqwiatul Iman*, page 61)

(vi) "Prophets are superior to their followers only in knowledge, but in good deeds, followers sometimes seem equal and occasionally become superior to them." (Qasim Nanotvi, *Book 'Tahzeerannas*, page 5, published in Maktaba Fayz Nazd Jami Masjid, Deoband and also published from Kutub Khana Qasimi, Deoband publication.)

(vii) Deobandis claim that even if a person says all Sahabah were Kafir, he still remains a Muslim. Similarly, Wahhabis/Ahle Hadith/Salafis claim that all Sahabah were Biddatees/innovators because they prayed 20 Raka' Taraweeh. Shias claim that after Prophet Mohammad (صلى الله عليه و آله وسلم), most of the Sahabah deviated from the path of Islam. (استغفر الله العظيم). Ammanis claim that followers of all Muslims sects and their subgroups are Muslims. They also claim that anyone who believes in one god, irrespective of his perception, is believer like Muslims. With this logic they claim, Jews, Christians, Buddhists, Hindus and everyone else who beliefs in one god is believer like Muslims. All these are misleading beliefs that take the person to only one place after death which is known to everyone.

(viii) If a person who claims that he is Ahle Sunnah Wa Al-Jam'a, but he keeps blasphemous beliefs of the deviant groups, Allah's appointed angels watching him will surely write him a non-Muslim.

**It is in Quran** - إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ - [ Allah is aware of the secrets of the hearts.] (Aal -i-Imran - 119)

There are hundreds of such beliefs of deviant groups which can be read from the books of their well-known scholars. [Read more.](#)

(ix) To impose all Quranic verses meant for the Mushrikeen on Prophet Mohammad (صلى الله عليه و آله وسلم), Sahabah and Awliya Allah is the Hallmark of Kharijis and their likeminded groups in our times. They equate the Prophet (صلى الله عليه و آله وسلم) with unbelievers and claim that both cannot hear, see and talk after death. With this logic, Wahhabis/Salafis have destroyed all pious graves of Sahabah, Ahle Bait-e-At-haar in Hijaz and attempted to destroy the pious dome and grave of Prophet Mohammad (صلى الله عليه و آله وسلم) in Madina several times during their rule. They claim that the pious graves of the dignitaries of Islam are places of polytheism. Deobandis support these actions of Wahhabis, in letter and spirit. **Astaghfirullahal Azeem.**

**It is in Hadith** - وكان ابن عمر يراهم شرار خلق الله وقال إنهم انطلقوا إلى (رضي الله تعالى عنه) - Ibn Umar considered the Khawarij (and their likeminded groups) and the heretics as the worst beings in creation, and he said : 'They went to verses which were revealed about the disbelievers (the pagans of Makka) and applied them to the Believers (Prophets, Sahabah, Awliya Allah and Muslims). **(Bukhari)**

## 4. THE PEOPLE OF SAHIH IMAN

The people of Sahih Iman have been described in the Quran.

**It is in Quran -** اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ [ Lead us (help us walk) on the straight path. The path (of Sahih Iman), of those on whom You have awarded Your bestowal; not the path of those who have been subjected to Your Wrath and the path of those who have gone astray.] (Al-Fatiha - 6-7)

Prophet Mohammad (صلى الله عليه و آله وسلم) has shown us the straight path of Islam and all Muslims follow this straight path. Then why this prayer - اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ [ Lead us (help us walk) on the straight path]?

It is because Allah (عَزَّ وَجَلَّ) knew that after the Prophet (صلى الله عليه و آله وسلم) and his rightly guided Caliphs (خلفائے راشدین), many new sects will emerge who will misguide Muslims and lead them astray. Allah (عَزَّ وَجَلَّ) also knew that individual Muslims and Muslim Ummah may face difficulties, and infliction may befall on them from several directions. This is the reason we are commanded to supplicate O' Our Lord, Lead us and help us walk on the straight path of Islam throughout our lives. The supplication looks abstract, but it is a very comprehensive supplication.

What is the meaning of the verse - صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ [ The path (of Sahih Iman), of those on whom You have awarded Your bestowal; not the path of those who have been subjected to Your Wrath and the path of those who have gone astray]?

The above Quranic verse indicates that there are two major paths, one is the straight path that belongs to the people on whom Allah (عَزَّ وَجَلَّ) has showered His bounties. The other is the deviated path which belongs to the people who are subjected to Allah's (عَزَّ وَجَلَّ) wrath and who have gone astray.

**Who are the people who have been referred to in verse - الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ [ On whom Allah has showered His bounties]?**

The Quran answers this question.

**It is in Quran -** فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا [These are the people upon whom Allah has bestowed favors. They are among the prophets, truthful people, the martyrs, and the righteous, and what a majestic company they are!] (An-Nisa - 69)

The above is a straightforward commandment and it is important that, if we want to be on the straight path of Islam, we need to follow and be in the company of the people described in the above verse.

**(i) Prophets (النَّبِيِّينَ).** We follow Prophet Mohammad (صلى الله عليه و آله وسلم) and all the other prophets.

**(ii) Truthful people (الصِّدِّيقِينَ).** We follow Hadhrat Abu Bakr Siddique (رضي الله تعالى عنه) who is the most truthful of all in Muslim Ummah and all others who follow his example.

**(iii) Martyrs (الشُّهَدَاءِ).** We follow Hadhrat Umar, Hadhrat Uthman and Hadhrat Ali (رضي الله تعالى عنهم اجمعين) as they were rightly guided Caliphs (خلفائے راشدین) martyred in the way of Islam.

**(iv) Righteous people (الصَّالِحِينَ)** - We follow Imam Abu Hanifa, Imam Shafii, Imam Malik, and Imam Ahmad bin Hambal (رضي الله تعالى عنهم اجمعين). We also follow Shaikh Abdul Qadir Jeelani, Khaja Moinuddin Chishti, Ahmad Kabir Rafea'i, Bahauddin Naqshand, Abul Hasan Ali Shazli and others (رحمة الله عليهم اجمعين). Our teachers/Shuyookh in religion are also included among the righteous people. The righteous scholars of Tafseer al-Quran, Ahadith, Fiqh and other Islamic subjects are also included in this category.

Since the supreme evidences of the verse (أَنْعَمْتَ عَلَيْهِمْ) are the Companions of Prophet Mohammad (صلى الله عليه و آله وسلم) and his pupils, no one is allowed to downgrade or disrespect them and claim that they were innovators, deviants or apostates.



As we have described above, Deobandis claim that even if a person says all Sahabah were Kafir, he still remains a Muslim. Similarly, Wahhabis/Ahle Hadith/Salafis claim that all Sahabah were Biddatees/innovators because they prayed 20 Raka' Taraweeh. Shias claim that after Prophet Mohammad (صلى الله عليه و آله وسلم), most of the Sahabah deviated from the path of Islam. Ammanis claim that followers of all Muslims sects and their subgroups are true Muslims. They also claim that anyone who believes in one god, irrespective of his perception, is believer like Muslims. With this logic they claim, Jews, Christians, Buddhists, Hindus and everyone else who beliefs in one god is believer like Muslims. All these are misleading beliefs that take the person to only one place after death which is known to everyone. (استغفرُ الله العظيم)

How did the Quran reach us in all authenticity? It reached us in a continuous narration from the Companions of the Prophet (صلى الله عليه و آله وسلم); particularly from Hadhrat Uthman (رضى الله تعالى عنه), Hadhrat Ali (رضى الله تعالى عنه), Hadhrat Zaid bin Thabit (رضى الله تعالى عنه), Hadhrat Abdullah bin Mas'ud (رضى الله تعالى عنه), Hadhrat Ubay bin Ka'ab (رضى الله تعالى عنه), etc. If you discredit them, call them outside the fold of Islam, then how will the Quran remain continuous narration (متواتر)?

**Who are the people who have been referred in verse [and not the path of those who are subjected to Your Wrath and the path of those who have gone astray]?**

The meanings of wrath (عَضَبٌ) is 'to punish and impose penalty on the wrongdoers'. The meaning of (الْمَعْضُوبِ عَلَيْهِمْ) is 'those who are rebels, sinful and guilty'. The meaning of (الضَّالِّينَ) is 'disbelievers and ignorant people'.

Allah (عَزَّ وَجَلَّ) has joined (الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ) with (غَيْرِ الْمَعْضُوبِ) in this verse in consideration of the fact that both the scales of fear and mercy are balanced. Balancing between fear and mercy is the completion of faith.

## 5. CATEGORIES OF MUSLIMS

The Hadith of Ihsan has categorized different groups among Muslims, as follows.

**Hadith of Ihsan** - Abu Huraira (رضي الله تعالى عنه) narrated - One day while the Prophet (صلى الله عليه و آله وسلم) was sitting in the company of some people, (angel) Jibreel (عليه السلام) came and sat, folding his knees (like a student sits in front of a teacher) and asked, "What is faith?" Allah's Apostle (صلى الله عليه و آله وسلم) replied, 'Faith is to believe in Allah (عَزَّ وَجَلَّ), His angels, (the) meeting with Him (on the day of judgment), His Apostles, and to believe in Resurrection.' Then he asked, "What is Islam?" Allah's Apostle (صلى الله عليه و آله وسلم) replied, "To worship Allah (عَزَّ وَجَلَّ) alone and none else, to offer prayers perfectly, to pay the compulsory charity 'Zakat' and to observe fasts during the month of Ramadan." Then he asked, "What is Ihsan?" Allah's Apostle (صلى الله عليه و آله وسلم) replied, "To pray as if you see Him, and if you cannot see him then you must consider that He is looking at you." (**Bukhari** – part of the Hadith).

As per the above Hadith, there are three categories of people in Muslim Ummah.

**(i) People of (Sahih) Iman** - They truthfully believe in Allah (عَزَّ وَجَلَّ) and His Apostle Mohammad (صلى الله عليه و آله وسلم). People of Sahih Iman will eventually get salvation.

**(ii) People of Islam** - There are two types of Muslims under this category, (a) People of Sahih Iman, and (b) People of Wrong Iman or Faithless Muslims, the followers of deviant sects.

The followers of deviant sects who come under the purview of apostasy / polytheism / hypocrisy / blasphemy are faithless Muslims even though they recite Kalima Tayyiba verbally, claim themselves to be Muslims and act upon certain Islamic deeds.

**It is in Hadith** - Abu Said Al-Khudri (رضى الله تعالى عنه) narrated - Allah's Apostle (صلى الله عليه و آله وسلم) said 'there will appear some people among you whose prayer will make you look down upon yours, and whose fasting will make you look down upon yours, and they will recite Qur'an (in melodious voices and memorize it) but Quran will not go down their throats (they will misunderstand and misinterpret the meanings of Quran) and will go out of Islam as the arrow goes out of the bow. **(Bukhari)**

Some people consider that people belonging to all Sects will get salvation on the day of Judgment. Some will get instant salvation; the others will get salvation after they are punished for wrong Iman. This is not a correct understanding because the first and foremost requirement is Sahih Iman. A person who dies without the light of Iman in his heart, lived in darkness in this world, will remain in darkness in Hereafter as well. His Islamic deeds will not be useful for him for his salvation.

**It is in Hadith** - وَقِيلَ لَوْ هَبَ بِنِ مُنْتَبِهِ أَلَيْسَ لَا إِلَهَ إِلَّا اللَّهُ مِفْتَاحُ الْجَنَّةِ قَالَ بَلَى، وَلَكِنْ لَيْسَ مِفْتَاحُ إِلَّا لَهُ أَسْنَانٌ، فَإِنْ جِئْتَ بِمِفْتَاحٍ لَهُ أَسْنَانٌ فَتُفْتَحُ لَكَ، وَإِلَّا لَمْ يُفْتَحْ لَكَ [Wahab bin Munabbih (رضى الله تعالى عنه) was asked, 'isn't the saying: 'La ilaha illallah (there is no god but Allah)', the key of Paradise?' He replied in the affirmative, and said, 'there is no key without teeth, and if you have the key which has teeth, it will open it for you, and if it is without teeth, then it will not open it for you.] **(Bukhari, Book 23, Chapter 1)**

What is the meaning of 'key with teeth' and 'key without teeth' or there cannot be a key without teeth?

From time immemorial the lock and the key are designed in such a way that when you put the key inside a lock, it fits with the levers inside the lock and helps in unlocking it. A certain lock can only be unlocked from a specific key.

In our times, the computer technology has changed the makeup of lock and the keys, but the fact remains that a specific software match between the lock and key only opens the computer lock which is described as

'password'. Previously it was metal lock and key, currently it is computer lock and key. However, the fact remains that the lock cannot be opened without a specific key.

To describe the shape of the key, earlier people used to say that the levers of the key are like shape of our teeth, or the key has specific teeth.

Some people consider that people belonging to all Sects will get salvation on the day of Judgment. Some will get instant salvation; the others will get salvation after they are punished for wrong Iman. This is not a correct understanding because the first and foremost requirement for salvation is Sahih Iman. A person who dies without the light of Iman in his heart, lived in darkness in this world, will remain in darkness in Hereafter as well. His Islamic deeds will not be useful for him for his salvation.

**It is in Hadith** - Abu Hurairah (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه و آله وسلم) said, 'Allah (عَزَّ وَجَلَّ) does not look at your figures, nor at your (Muslim) attire but He looks at your hearts. **(Muslim)**

The above Hadith testifies that Allah (عَزَّ وَجَلَّ) looks at your Iman and intentions because all your outward deeds are dependent upon your Sahih Iman. If you do not have Sahih Iman (correct Islamic faith) in your heart, all your good deeds go in vain.

**It is in Quran** - وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا [Then We will turn to whatever (good) deeds they did, reducing them (the deeds) into scattered dust.] **(Al-Furqaan - 23)**

One who does not have correct knowledge, he neither has Islam nor Iman. When you have the right knowledge, you will act upon it and perform good deeds. The effects of your actions will reflect the soundness of your knowledge. What is illiteracy? It is a kind of darkness and obliteration.

The one who does not have correct knowledge (صحيح ايمان) here in this world, will not be relieved of eternal torment in Hereafter. If you do not have the light of knowledge today, tomorrow (after death), it will be the darkness of illiteracy which is permanent torment.

**It is in Quran** - وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ - [The one who is blind (about Sahih Iman) in this world, will be blind in Hereafter] (**Al-Isra - 72**).

**It is in Hadith** - Thawban (رضى الله تعالى عنه) reported that the Apostle of Allah (صلى الله عليه و آله وسلم) said, there will always remain a group of people from my Ummah who will be triumphant on truth (حق) (They will be on the straight path of Islam). Those who will oppose them or abandon them, will not be able to harm them. This will continue until the Command of Allah (Qiyamah) arrives. (**Bukhari, Muslim**)

The above Hadith describes that among the innumerable groups who claim themselves Muslims, only one is on the right path, and the rest have lost the path of Islam.

**It is in Hadith** - Ibn Mas'ud (رضى الله تعالى عنه) reported that the Apostle of Allah (صلى الله عليه و آله وسلم) drew a line with his hand and said, 'This is the straight path of Allah.' Then the Prophet (صلى الله عليه و آله وسلم) drew lines to the right and left, and said, 'These are other paths, and there is no path among them but that a devil is upon it calling to its way.' Then the Prophet (صلى الله عليه و آله وسلم) recited this verse, وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ [Verily, this is My path, which is straight, so follow it; and do not follow (other) ways, for you will be separated from His way. This is what Allah has commanded you so that you will be conscious (about Him).] (**Al-An'aam - 153**). (**Musnad Ahmad**)

The success in the World of Resurrection and welfare in this world depends upon the rightful knowledge (correct Islamic faith) and Allah's gnosis. If there is a defect in a person's faith (Sahih Iman), he has lost everything in this world as well as in Hereafter - خَسِرَ الدُّنْيَا وَالْآخِرَةَ [He has lost (this) World and the Hereafter.] (**Al-Hajj - 11**)

(iii) **People of Ihsan** - Those who have Sahih Iman (correct Islamic faith) and good Islamic deeds. These are the people who are successful in both the worlds. They are the ones who will get innumerable bounties of Allah (عَزَّ وَجَلَّ) in Hereafter.

**It is in Quran** - إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ [Allah is with those who are righteous and practice Ihsan.] (An-Nahl - 128).

**It is in Quran** - - إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ [Allah loves those who practice Ihsan.] (Al-Baqara - 195; Aal e Imran - 134, 148; Al-Ma'idah - 13, 93).

Who are the people of Ihsan? People of Ihsan are the friends of Allah (عَزَّ وَجَلَّ).

**It is in Quran** - أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - الَّذِينَ آمَنُوا - وَكَانُوا يَتَّقُونَ - لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۗ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ [Behold the friends of Allah. On them shall come no fear, nor shall they grieve. These are they, who have believed in Allah and are mindful of Him and are righteous (abstain from everything evil). To them good tidings come. This in itself is a great felicity. (Younus 62-64).

Followers of Salafi/Wahhabi/Ahle Hadith sects and their likeminded groups do not believe in Awliya Allah and consider their pious graves as places of polytheism. The Muslims who visit their graves for barakah are called by these sects as 'Grave worshipers'. Deobandis support them in this claim. They do not realize that it is the practice of Prophet (صلى الله عليه و) and Sahabah who used to visit the graves of Muslims frequently. There are many Ahadith in this context in almost all authentic Ahadith books. By doing blasphemy of Awliya Allah, followers of these sects surely invite the wrath of Allah (عَزَّ وَجَلَّ).

**It is in Quran** - وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ [And those whom they worship besides Allah do not have the right of intercession. The right of intercession is only for those who testify to the Truth and have knowledge. (Az-Zukhruf - 86)

The above verse clarifies the difference between Prophets, Islamic dignitaries, Awliya Allah and that of Idols worshiped by idolaters.

The idols, deities and false gods worshiped by idolaters expecting these idols to intercede for them in front of Allah (عَزَّ وَجَلَّ) is a wrong belief.

But, the prophets, Awliya Allah and Islamic dignitaries are the ones who are assigned with the responsibility of intercession of people before Allah (عَزَّ وَجَلَّ) in this world in and Hereafter.

**It is in Quran** - إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ [Your guardian (or solver of grievances) can only be Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم) and those who believe, who establish Salah, and pay Zakat and bow down (in prayer).] (Al-Ma'ida - 55)

**It is in Quran** - يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ [O' You who believe, be mindful of Allah and fear the consequence of disobeying Him and seek the means of approach to Him and strive earnestly in His path that you may succeed] (Al-Ma'ida - 35).

Kharijis, Wahhabis, Salafis, Deobandis and their likeminded groups impose Quranic verses meant for idol worshipers on prophets and Awliya Allah and misguide Muslims and take them away from Islam.

**It is in Hadith** - Abdullah bin Umar (رضى الله تعالى عنه) considered the Khawarij (and likeminded groups in our times) the worst of Allah's creation, and said, 'Verily they take the verses that were revealed about unbelievers and use them against the believers. (Bukhari)

## 6. HOW DO WE FOLLOW THE RIGHT PATH OF ISLAM?

Allah (عَزَّ وَجَلَّ) has provided humans with mind, heart and senses and they are required to use them in finding facts in this cosmos. As an additional help, He sent His Prophets and Apostles to teach humanity about the truth of this cosmos. Now, it is up to the individual to make good use of his faculties and find the right path. If you get attracted to the spurious, the evil/deviant scholars and men in power, then Allah's (عَزَّ وَجَلَّ) light of guidance which is inherently kept in human hearts, goes away. Once the darkness occupies the heart, the progeny of Satan and his following devils get associated with it and lead to further darkness of evil. If you reach this stage, there is very little hope that you will ever come back to the right path. This aspect has been described in Quran as follows.

**It is in Quran** - أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ ۖ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ [If Allah renders one's heart content with submission, he will be following a light from his Lord. Therefore, woe to those whose hearts are hardened against Allah's message; they have gone far astray.] (Az-Zumar - 22).

The role of senses is important in shaping the true meanings (faith) in your heart. If these meanings are opposed to fact of the matter, this is not true faith (Sahih Iman), it is a 'biased faith', it is a wrong Iman.

All deviant sects among Muslims are suffering from the 'biased faith'. Faith is the primary factor as far as salvation is concerned. As we have described above, if you do not have truthful faith, you have lost both the worlds. All your Islamic deeds will of no use in Hereafter, if you profess a biased faith. The people who are struck with 'biased faith' never try to see logic. For them the facts are not important. It is their conviction and dependence on their wrongful deviant scholars that matters.

The following Quranic verses explain that the punishment for rejection of faith (kufr), and punishment for 'not trying to understand true faith' or insisting to claim what you believe is right or having biased faith and following deviancy, is the same.

**It is in Quran** - كَذَٰلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ - [So Allah places degradation (subjects them to torment) on those who do not believe. (Al-An'aam - 125)]



It is in Quran وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ [And He places degradation on those (subjects them to torment) who have no understanding (about true faith).] (Yunus - 100)

## 7. AHLE SUNNAH WAL JAM'A IN MUSLIM COMMUNITY

Ahle Sunnah means, those who follow Prophet Mohammad (صلى الله عليه و آله وسلم). Al-Jama'ah means who follow the Khulafa-e-Rashideen. Thus, Ahle Sunnah wal Jama'a means, those who follow the Prophet (صلى الله عليه و آله وسلم) and his Khulafa-e-Rashideen (رضى الله تعالى عنهم اجمعين).

The term Ahle Sunnah wal Jama'ah is used for the Muslims who are on the straight path of Islam from the times of Prophet Mohammad (صلى الله عليه و آله وسلم). Other than this group, the rest are not on the straight path of Islam.

**It is in Hadith** - It is narrated on the authority of Abd Allah Ibn Amr (رضى عنه) that the Prophet (صلى الله عليه و آله وسلم) said that the (Muslim) Ummah will divide into seventy-three groups; all of them will enter Hell except one, namely, the one that follows the way of the Prophet (صلى الله عليه و آله وسلم), and that of his companions. (Tirmidhi).

**It is in Hadith** - Prophet Mohammad (صلى الله عليه و آله وسلم) said: "Jews got divided into seventy-one groups and Christians got divided into seventy-two groups and my nation will get divided into seventy-three groups. All the groups will enter the Hell except one. They asked: "Allah's Messenger (صلى الله عليه و آله وسلم) which one is it? He replied: "Those who will remain on the path on which I and my companions are today" (Abu Dawood, Ibn Majah, Ahmad).

The Arabic term 'السواد الأعظم' is also used for Ahle Sunnah wal Jama'a.

**It is in Hadith** - Ibn Omer (رضي الله تعالى عنه) narrated : the Apostle of Allah (صلى الله عليه و آله وسلم) said - Allah (عَزَّ وَجَلَّ) will never let this (my) Ummah agree upon misguidance and the hand of Allah (عَزَّ وَجَلَّ) is over the group (of pious believers), so follow "السواد الأعظم" (the Pious Group of Believers) and whoever dissents from them departs to Hell]. (Tirmidhi, al-Hakim)

In the above Hadith some people translate Arabic term 'السواد الأعظم' as 'largest Group, or the group of large number of Muslims which is not a correct understanding. This kind of understanding has created a lot of confusion among Muslims. And every sect started claiming that they are السواد الأعظم (Ahle Sunnah wal Jama'a), the largest group.

The Arabic word الأعظم is generally used to describe 'the importance and greatness', rather than 'largeness'. Thus, the term 'السواد الأعظم' denotes the preeminence or importance of the Group, rather than its largeness in terms of the number of people in it.

Like we say الإمام الأعظم (Imam al-Azam) or الغوث الأعظم (Ghawth al-Azam), or الوزير الأعظم (Wazir al-Azam). Similarly, 'السواد الأعظم', means 'the greatness or preeminence of the Group.

When we look at the wordings of the Hadith, it says, follow السواد الأعظم (Sawad al-Azam); meaning follow the most pious group who have been awarded with Allah's (عَزَّ وَجَلَّ) bestowal. The Quranic verses (Al-Fatiha 6-7) lead us to this understanding.

**It is in Quran** اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ [(O' our Lord) Lead us to the straight path. The path of those on whom you have awarded your bestowal; and not the path of those who have been subjected to Your Wrath; and the path of those who have gone astray. (Al-Fatiha 6-7)

For following a Group, all its members should be pious. If we take the meaning of السواد الأعظم (Sawad al-Azam) as the largest Group, then it is evident that all its members will not necessary be pious. How can we follow a group which is a mix of deviants, Fasiqeen (wrongdoers) as well as some good believers?

With the above understanding, only the group of Awliya Allah / Sufi Shuyookh of Ihsan qualify to be السواد الأعظم (Sawad al-Azam) as all its members are pious by the grace of Allah (عَزَّ وَجَلَّ).

We are not talking here about 'fake Sufi babas' and 'illiterate peers' who hunt gullible people and run their 'spiritual shops' to make a fast buck.

Some people may argue that some famous Scholars of Islam have translated the Arabic term السواد الأعظم (Sawad al-Azam) as Ahle Sunnah Wal Jama 'a.

Indeed, the scholars and Imams were right in translating the term that way, because the real Ahle Sunnah Wal Jama 'a are Awliya Allah/Sufi Shuyookh of Ihsan. By following their footsteps, others can also try to be within the category of real Ahle Sunnah.

**It is in Quran** - أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ - لَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ [Behold the friends of Allah! On them shall come no fear, nor shall they grieve. These are they, who have believed in Allah and are mindful of (close to) Him and (have consequently abstained from everything evil). To them tidings come (from Allah) of a happy life both in this world and in Hereafter. The word of Allah is never revoked. This in itself is a great felicity" (Yunus - 62-64).

Awliya Allah are chosen people. Their Group is the only group which is referred to as السواد الأعظم (Sawad al-Azam) in the following Hadith.

**It is in Hadith** - Ibn Omer (رضي الله تعالى عنه) narrated : the Apostle of Allah (صلى الله عليه و آله وسلم) said - Allah (عَزَّ وَجَلَّ) will never let this (my) Ummah agree upon misguidance and the hand of Allah (عَزَّ وَجَلَّ) is over the group (of Awliya Allah), so follow " السواد الأعظم " (the Pious Group of Believers - Awliya Allah / Shuyookh of Ihsan) and whoever dissents from them departs to Hell]. (Tirmidhi, al-Hakim)

The Prophet (صلى الله عليه و آله وسلم) has commanded that everyone of us should follow that Group and whosoever dissents, will be thrown in Hell fire. People who follow this group are naturally part of Sawad al-Azam. There cannot be two opinions in this regard.

The following Hadith clarifies how Allah's (عَزَّ وَجَلَّ) hand is on the Group of Awliya Allah.

**It is in Hadith** - "Whoever takes a Wali of Mine an enemy, I will wage war on him; and My slave will not perform any act with which he draws closer to Me, more beloved to Me than when he fulfills what I have ordained on him; and My slave will keep drawing closer to Me by performing the Nawafil (voluntary acts of worship) until I love him, and when I love him, I will be his hearing with which he hears, his sight with which he sees, his hands with which he strikes, and his legs with which he walks; and if he asks Me, I will give him; and if he seeks refuge with Me, I will grant him refuge" (**Bukhari**).

The emphasis on "Wali of mine" in the Hadith shows that Awliya Allah are chosen people and their Group should be followed by all of us.

Awliya Allah walk on the **path of Ihsan**. Allah (عَزَّ وَجَلَّ) gives them vision and understanding with which they can see the facts of things. They are pious and knowledgeable. They help in purification of the Nufoos of the people (Tazkia Nafs), correct people's notions, educate them about the inner values and significance of Islam and draw people's attention towards Divine signs and secrets in the cosmos. They follow Prophet Mohammad's (صلى الله عليه و آله وسلم) footsteps in propagation of Sahih Iman. And we all need to follow them to ensure our Salvation.

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