

Honor & Finality
of
PROPHET
HOOD

By
Feroz Sajid
Translated by
Prof. Fatima Batool &
Syeda Aqsa Fatima



AL-MALAHIM ISLAMIC INSTITUTE

In this Booklet, you'll read about



Honor & Finality
of Prophethood



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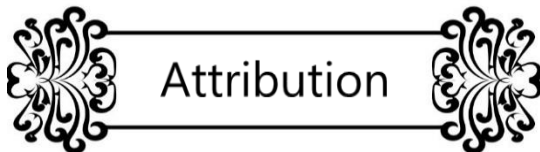
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To,

Protector of the Dignity of Deen-e-Mustafa (ﷺ)

Protector of the Honor of Prophet Muhammad (ﷺ)

Allama Khadim Hussain Rizvi (رحمة الله عليه)

who gave the spirit of practical struggle for

Deen-e-Mustafa (ﷺ)

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***Protection of the Honor and Dignity of
The Holy Prophet (ﷺ)***



SUSCEPTIBILITY TO THE BELIEF OF END OF PROPHET-HOOD

Allah Almighty sent the Prophets in the world to guide and advice mankind. Allah Almighty started this chain with Hazrat Adam (عليه السلام) and ended it with our Master and Imam, Hazrat Muhammad (ﷺ) and announced the completion of Islam. He (ﷺ) is the seal/last of the Prophets and nobody can claim prophet-hood after Him (ﷺ). Allah Almighty has given the ruler ship to His beloved prophet Muhammad (ﷺ) till the day of Resurrection. There are multiples verses and more than two hundred Hadiths on Hazrat Muhammad (ﷺ) for being the last prophet of Allah. From the companions of the Muhammad (ﷺ) to entire Ummah, there is consensus (IJMA) on it till today. ¹

As no prophet will come after the Messenger of Allah (ﷺ) till the Day of Judgment, so now if any person claims Prophet-hood is equivalent to demolishing the foundation of Islam. Shaikh Al-Hadith and Al-Tafseer Allama Khadim Hussain Rizvi (رحمة الله عليه) explain the Honor of the Holy Prophet (ﷺ) in these words: "Belief of the end of Prophethood is not only a part of Islam. On the contrary, the building of entire Islam is based on this belief and if the whole world burned down in the protection of this belief, still nothing has any status/value compared to it.

Yes! This is the reason, 1400 year history of Islam bears witness to this that Muslims sacrificed their lives, wealth and children for the protection of the last prophecy belief but didn't even let slightly harmed to the Honor of the Last Prophet (ﷺ). That is why the

¹ (Qadiyaniyat ky batlan ka Inkshaf, pg 43, Wadduha puplications)

companions (رضي الله عنهم) of Muhammad (ﷺ) offered greatest sacrifice on this issue, when Musaylima Kadhab claimed Prophet-hood, the first caliph Sayyidina Abu Bakar Siddique (رضى الله تعالى عنه) despite knowing the fact that the insurgency of the apostates and deniers of zakat had already risen, the muslim army had already gone to Syria under the leadership of Osama bin zaid (رضى الله تعالى عنه), on the order of the Messenger of Allah (ﷺ). He (Abu Bakar Siddique) sent an army of 24,000 men under the leadership of Hazrat Khalid Bin Waleed (رضى الله تعالى عنه) to suppress Musaylima Kadhab, and defeated the 40,000 army of Musaylima Kadhab after dreadful battle. In that battle “Yamama” fought over the end of prophecy belief, Companions of Muhammad (ﷺ) were much more martyred in proportion to all the previous battles, in which a large number of Hufaz included as well. In this battle, disbelievers (Deniers of last prophecy) were also killed in highest number.

Battles	No. of Martyred Sahaba	No. of Killed disbelievers
<i>In about 83 battles</i>	1 259	2 900
<i>Only in battle of “Yamama”</i>	3 600	4 21000

From the number of 600 martyrdom and beheaded deniers of more than 21000 in this single battle, you must have known the susceptibility of this issue. That’s why, the Scholars of the Muslim Ummah take it very strictly and don’t accept any kind of interference in the Honor of the Holy Prophet (ﷺ) last prophecy. In such time where the word “Khatm-e-Nabuwat” is being deleted from the

1 (Azan-e-Hijaz, Chpt. ghair khooni inqalab, Pg.567, Maktaba tala-al badru alaina)

2 (Azan-e-Hijaz, Chpt. ghair khooni inqalab, Pg.567, Maktaba tala-al badru alaina)

3 (Tareekh ibn-e-katheer, Vol. 6, Pg.432, Nafees academy, Karachi)

4 (Tareekh ibn-e-katheer, Vol. 6, Pg.432, Nafees academy, Karachi/umda-tul-qari)

curriculum of schools and colleges day by day in the pressure of external funding, parents should teach their children the actual meaning of “Khatm-e-Nabuwat” and train them about the sensitivity of this issue.

As long as Muslims have awareness about the sensitivity of this issue, so whether it's battle of Yamama or the battle of 1953 (About 10,000 Muslims were martyred and 100,000 Muslims were arrested in 1953 Movement regarding the end of Prophet-hood), or the legal action to declare Qadiyanis as non-muslims in 1974 or the Ground of Faizabad in 2017, Muslims will expose the conspiracies of the deniers and will keep humiliate them until their last breath.

May Allah Almighty include us among the guardians of this belief, through Sadaqah of Holy Prophet (ﷺ), May our end be on faith. (Amin)

What's the difference between Qadiyanis and Non-Muslims (Minorities)?

You may have this question in your mind which is often asked by college and university students that Qadiyanis are also Non- Muslims like Christians and Hindus, so why should they not be included in the Minorities and given the rights of them?

The answer is: As a Muslim we should know that there are four types of disbelievers (infidel / Kufar).

1 Types of Infidels		
1	<i>The Real Infidel (kafir)</i>	This is the disbeliever, who denies the Islamic Kalimah openly such as atheists, polytheists, Jews and Christians etc.
2	<i>The Real Hypocrite Infidel</i>	The one who apparently recites the Islamic Kalimah from his tongue but denies it from his heart.
3	<i>Apostate Mujahir Infidel</i>	The one who was a Muslim earlier but later turned away from Islam.
4	<i>Apostate Hypocrite Infidel (Zindeeq)</i>	The one who recites the Islamic Kalimah but at the same time denies any religious requirements such as Qadiyanis.

In Islam, the orders for these four types of disbelievers are also separate. There is a description about them in the books of Jurisprudence. Remember that Qadiyanis are not ordinary disbeliever but the worst one (Apostate hypocrite Infidels) meant to be '**Zindeeq**'. A Real Infidel (disbeliever) living in Islamic State has rights in Islam. According to the Islamic Sharia teachings, state is obliged to protect their lives and property. And they have also freedom of worship in their religious places, but the apostate Hypocrite infidels (Zindeeq) has no rights in Islam.

Who is Zindeeq?

“A zindeeq refers to that kind of person who calls his infidel beliefs as Islam, propagates his false ideas among people in the name of Islam, pretend his community as Muslims and calls others Muslims of the entire Ummah as Infidels (Kafir). A very severe punishment is prescribed in Islam for Zindeeq.”

1 (Makhooz abu a'arfeen al qadri, Aqaid notes, Pg.3)

Mirza Qadiyani also claimed prophet-hood by declaring last prophecy belief as un-Islamic. He called his false religion Islam, his followers Muslims and he mentioned in his book the rest of the ummah as infidels (Non-Muslim / Kafir), non-marital child, descendants of Hooker lady and pigs of hell.

In section 298 C/298 B of the Constitution of Pakistan, the Qadiyanis were officially declared infidels (Non-Muslims). They have been completely banned from using the word Muslim, calling their religious slogans Islam and their place of worship a Mosque etc. While they call themselves as Ahmadi Muslims and they preach the teachings of their religion as the preaching of Islam among the people, this is absolutely a rebellion act against the Constitution of Pakistan.

According to the Sharia and Constitution of Pakistan, it is not permissible to call Qadiyanis as Ahmadi Muslims. Ahmad is one of the name of the Holy Prophet (ﷺ). Qadiyanis should never be called Ahmadi Muslims rather they should be called as Qadiyani and Mirzai. They are the worst disbelievers and insolents of Prophets, companions (Sahaba), and family (Ahle-bayt) of the Muhammad (ﷺ) (As Mirza Qadiyani has written in his books).

Similarly, some sects formed among the Mirzais over time, majority of them consider Mirza Qadiyani as a prophet and some do not believe it but they call him Mujaddid, Messiah and Mahdi, all of them are disbeliever and excluded from the circle of Islam because the one who consider the claimant of Prophet-hood as a Muslim is also excluded from the circle of Islam. This is unanimous fatwa of the scholars of all school of thoughts that:

“It is a disbelief (Kufar) to consider Mirza Qadiyani as a prophet, to follow him, to think of him as a Muslim. He who doubts this belief is

himself a disbeliever.”¹

As a Muslim it's our first duty, we should always strive to protect last prophecy belief because the building of Islam is based on this belief.

The Holy Quran, Hadith and Last Prophecy Belief:

There are several verses of the Holy Quran and more than two hundred Hadiths on the subject of the end of Prophethood in the books of Hadiths. Enlighten your hearts and minds by reading some of the narrations presented below and keep these hadiths in your mind to strengthen your belief about the end of Prophethood. Therefore, the Almighty says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا²

Translation: *“(The Beloved Prophet) Muhammad (ﷺ) is not the father of any man amongst you. Yes, he is the Messenger of Allah and the Final amongst all Prophets. And Allah knows everything”*

It has often happened in previous prophets (عَلَيْهِ السَّلَامُ) that after father, his son became a prophet. But Allah didn't make any of the Holy prophet's sons reach adulthood so that the illusion of Prophethood after Him (ﷺ) will be negated.

There is even an explanation on it in Hadith, **Hazrat Ibn-e-Abi Ufi** (رضى الله تعالى عنه) says that:

¹ (Al intaha, Pg.203, Rehmatul-lil-alamina publicationers, Sargodha)

² (Ahzab, Ayat 40)

*"If there was a prophet after Muhammad (ﷺ), his son Ibrahim would have been alive but there is no prophet after Him (ﷺ)."*¹

Remember that the meanings and concepts of the Quran can be ascertained only in the light of the Hadiths of the Holy Prophet (ﷺ). Each word has several meanings in every language. This is more likely in Arabic language, especially in the Holy Quran there are great possibilities. Now what did Allah Almighty want to say by revealing a word in the Holy Quran, a dictionary cannot decide it, this decision can only be made by sayings of the Holy Prophet (ﷺ) because Muhammad (ﷺ) is the teacher of this Book and Qadiyanis mislead people by translating the Holy Quran according to the dictionary. You should kept this in your mind.²

Hadiths about the end of Prophet-hood:

1) Hazrat Muhammad (ﷺ) said:

*"Messenger-ship and Prophet-hood have been disconnected. Now there will be no prophet or Messenger after me".*³

2) The Holy Prophet (ﷺ) said:

"I am Muhammad and I am Ahmad. I am Al-Mahi through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, the people being resurrected there after; and I am also Al-`Aqib (i.e. there will be no prophet after

¹ (Sahih Bukhari, Kitaab al -adab, Chpt. man-sama-basma-alanbiya, Vol. 1, Pg.459, Hadith 6194, Farid book stall, LHR.)

² (Makhoos al-intaha, Pg.12, Rehmatul-lil-alameen publications, Sargodha)

³ (Tirmizi, Chapter on dreams, Chpt. prophet-hood is gone, Vol. 2, Pg.79, Hadith 154, Farid book stall, LHR.)

me)." ¹

3) **And the leader of all prophets' (ﷺ) said:**

"If there were to be a prophet after me, it would be Umar Bin khataab (رضى الله تعالى عنه)." ²

4) **The Messenger of Allah (ﷺ) said:**

"I have been given superiority over the other prophets in six aspects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies); spoils have been made lawful to me; the earth has been made for me clean and a place of worship; I have been sent to all mankind and the line of prophets is closed with me" ³

5) Hazrat Muhammad (ﷺ) not only told the Ummah in his decrees about the end of the chain of prophet but also informed the Ummah about the false claimants of Prophet-hood who were going to claim Prophet-hood in the future. **So He (ﷺ) said:**

"The Day of Judgment will not be established until there will be about thirty liars in my Ummah arise, each of them will claim Prophet-hood. Even though I am the last of the Prophets, there is no Prophet after me." ⁴

1 (Sahih bukhari, Virtues and merits of the Prophet ﷺ and his companions, Chpt. the names of Allah's Messenger, Vol. 2, Pg. 79, Hadith 3532, Farid book stall, Lhr.)

2 (Tirmizi, Book on virtues, Chpt. regarding the virtues of umar bin al-khattab رضى الله عنه, Vol. 2, Pg. 297, Hadith 1620, Farid book stall, Lhr.)

3 (Sahih muslim, The book of mosques and places of prayer, Chpt. the earth has made for me clean, Vol. 1, Pg. 391, Hadith 1167, Farid book stall, Lhr.)

4 (Sahih bukhari, Virtues and merits of the Prophet ﷺ and his companions, Chpt. The signs of Prophet-hood, Vol. 2, Pg. 391, Hadith 3609, Farid book stall, Lhr.)

In this Hadith, thirty liars doesn't mean that those who claim absolute Prophet-hood will be thirty in number because their number is not calculated. Even among the followers of Mirza Qadiyani himself many people have claim Prophet-hood but couldn't follow through. Actual meaning of this hadith is that there will be thirty fraudulent who will succeed in befooling people and will succeed in creating doubts. ¹

The descent of Hazrat Isa (عليه السلام)/Imam Mahdi /Dajjal:

It is proven by numerous verses of Quran, frequent Hadiths and consensus of the Ummah that Hazrat Isa (عليه السلام) is alive in the sky and will descend near the day of Resurrection. Hazrat Isa (عليه السلام) was lifted up alive by Allah to the Heavens and during time of Imam Mahdi (رضى الله تعالى عنه), Hazrat Isa (عليه السلام) will descend to this world, He (عليه السلام) will kill Dajjal and Yajooj Majooj will also appear in his presence. And then after spending some time in this world, He (عليه السلام) will die and will be buried here.

There are many verses of the Holy Quran and numerous hadiths about those events which will happen near the day of Resurrection and all the great interpreters of Quran and Hadith and all the Sufis are unanimous on the descent of Hazrat Isa (عليه السلام). ² But in this era, deniers of Hadiths and scholars with atheistic views are paving a new path of disbelief by declaring all these things invalid. The person who deny the return of Prophet Isa (عليه السلام) to this world is misguided (gumrah). Regarding the descent of Hazrat Isa (عليه السلام),

¹ (Makhoos al-intaha, Pg. 16, Rehmatul-lil-alameen publications, Sargodha)

² (On the descend of Hazrat Esa, the Mufasir e Qur'an Allama Rasool Saeedi has collected 40 hadiths on the interpretation of the Qura'n from the books of Sahih sita, masnad and mu'ajim, See there)

Allah Almighty says in verse 157-159 of Surah Al Nisa:

وَمَا قَتَلُوهُ يَقِينًا بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا وَإِنْ مِنْ
 أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا¹

Translation: "And surely, they didn't kill Him (Isa). Rather Allah raised Him towards Himself and Allah is Overpowering, All-wise. There is no person of the Book, who will not believe in Him (Isa), before his death and on the Day of Resurrection. He (Isa) will be a witness against them"

In the interpretation of this verse, there is this hadith in numerous books including Bukhari and Muslim that:

Hazrat Abu Huraira (رضى الله تعالى عنه) **says that** : "By the oath of Allah in whose hands my life is, that day is not far when Hazrat Isa (عليه السلام) will be descent to you. He will make decisions and judge mankind justly. He will break the cross and kill the Pig. Then Hazrat Abu Huraira (رضى الله تعالى عنه) **says**: if you want to read you can recite this verse (verse 159 Surah Al Nisa)." ²

Read the Hadiths of the Holy Prophet on the events which will happen near the Day of Resurrection:

Hazrat Nawas Bin Sam'aan (رضى الله تعالى عنه) **says that the Holy Prophet** (ﷺ) **said that**:

"There are things that I fear more for you than the Dajjal. If he appears in my presence, I will contend with him on your behalf, and

¹ (Al-nisa, Ayat 157-159)

² (Sahih bukhari, Prophets, Chpt: The advent (descent) of 'Isa (Jesus), Vol. 2, Pg. 338, Hadith 3448, Farid book stall, Lhr.)

if he appears in my absence, then each man must fend for himself, and Allah will take care of every Muslim on my behalf. He (Dajjal) will be a young man with curly hair and a protuberant eye; I liken him to Abdul-'Uzza bin Qatan. Whoever among you sees him, should recite the first ten Verses of Surat Al-Kahf over him. Undoubtedly He will emerge on the way between Sham and Iraq, and will wreak havoc right and left. O slaves of Allah, 'remain steadfast.' We said: 'O Messenger of Allah, how long will he stay on earth?' He (ﷺ) said: 'Forty days, one day like a year, one day like a month, one day like a week, and the rest of his days like your normal days.' We said: 'O Messenger of Allah, will the prayers of one day enough for us on that day which is like a year?' He (ﷺ) said: 'No, Make an estimate of time (and then observe prayer).' We said: 'How fast will he walk upon the earth?' He said: 'Like a rain cloud driven by the wind.' He (ﷺ) said: 'He will come to the people and invite them (to a wrong path), and they will respond and believe in him. Then he will command the sky to rain and it will rain upon the earth, and he will command the earth to produce vegetation and it will do so, and their pasturing animals will come back in the evening with their humps taller, their udders fuller and their flanks fatter than they have ever been. Then he will come to some (other) people and invite them, and they will reject him, so he will turn away from them and they will suffer drought and be left with nothing. Then he will walk through the wasteland and say to it: "Bring forth your treasures," its treasures will follow him like a swarm of bees. Then he will call a man brimming with youth and strike him with a sword and cut him into two pieces. He will put the two pieces as far apart as the distance between an archer and his target. He will then call him (that young man) and he will come forward with his face shining, laughing. While they are like that, Allah will send 'Isa son of Maryam, who will come down at the white minaret in the east of Damascus, wearing two Yellowish clothes, resting his hands on the

wings of two angels. When 'Isa (عليه السلام) will lower his head, beads of perspiration will fall from it. Every disbeliever who smells the odor of his breath will die, and his breath will reach as far as his eye can see. He will set out and catch up with him (the Dajjal) at the gate of Ludd, and will kill him. Then the Prophet of Allah Isa will come to some people whom Allah has protected, and he will wipe their faces and tell them of their status in Paradise. It will be under such condition that, Allah will reveal to him these words: "O Isa, I have brought forth some of my slaves whom none will be able to fight, so take my slaves to Tur (Mountain) safely." Then Gog and Magog will emerge and they will, as Allah describes, "swoop down from every mound. The first of them will pass by lake Tiberias and drink from it, when the last of them will pass by it, they will say: "There was water here once." The Prophet of Allah, Isa and his companions will be besieged there until the head of an ox would be dearer to any one of them than one hundred Dinar are to any one of you today. Then, the Prophet of Allah, Isa and his companions will supplicate Allah. Then Allah will send a worm in their (Gog Magog) necks and the next morning they will all die as one. The Prophet of Allah 'Esa and his companions will come down and they will not find even the space of a hand span that is free of their stink, stench and blood. They will pray to Allah, and He will send birds with necks like the necks of Bactrian camels, which will pick them up and throw them wherever Allah wills. Then Allah will send rain which will not leave any house of clay or hair, and it will wash the earth until it leaves it like a mirror (or a smooth rock). Then earth will be told to: "Bring forth your fruits and bring back your blessings." As a result thereof, there will grow such a big pomegranate that a group of people will be able to eat that, and a milch-cow will be sufficient for a whole tribe and a milch-sheep will be sufficient for a whole family. At that time, Allah will send a pleasant wind which will seize them beneath their armpits and will

take the soul of every Muslim, only some of the people left fornicating like donkeys, and Day of resurrection will come upon them." ^{1 2 3 4}

You should also keep this in your mind that Dajjal will not be born from human being near the day of resurrection but he is already present in the world and will be allowed to come out near the Day of Judgment. **It is narrated in Hadith that** Hazrat Tamim Dari (رضى الله تعالى عنه) a companion of the Holy Prophet (ﷺ) met Dajjal with some people on an Island, where he was firmly tied up.⁵ Therefore, we should not hurt the feelings of anyone by spreading false news about the videos of children with naturally handicapped (one-eyed) circulating on social media.

- **Answer to an objection:** Deniers of Hadith raise this objection that the descent of Hazrat Isa (عليه السلام) to this world is against the belief of end of Prophet-hood as no other prophet can come after the Messenger of Allah (ﷺ).

Here is the answer: Indeed after the arrival Holy Prophet (ﷺ) no one can get Prophet-hood anymore but the return of Hazrat Isa (عليه السلام) to this world is not at all contrary to the end of Prophet-hood because He (عليه السلام) has already received Prophet-hood, when he will come

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- 1 (Sahih bukhari, The book of tribulations and portents of the last hour, Chpt. Ad-Dajjal, Vol. 3, Pg. 654, Hadith 7299, Farid book stall, Lhr.)
 - 2 (Sunan tirmizi, The book of Al-fitan, Chpt. what has been related about the turmoil of the dajjal, Vol. 2, Pg. 63, Hadith 121, Farid book stall, Lhr.)
 - 3 (Sunan abi dawood, Battles (kitab al-malahim), Chpt. The appearance of the Dajjal, Vol.3, Pg. 265, Hadith 3764, Ziya-ul-quran publications, Lhr.)
 - 4 (Sunan ibn majah, Tribulations, Chpt. The tribulation of Dajjal., Vol. 2, Pg. 607, Hadith 4046, Ziya-ul-quran publications, Lhr.)
 - 5 (Sahih muslim, The book of tribulations and portents of the last hour, Chpt. Al-Jassasah, Vol. 3, Pg. 662, Hadith 7312, Farid book stall, Lhr.)

again in this world, he will come as the Ummah of the Holy Prophet (ﷺ) and will preach Sharia of Muhammad (ﷺ).

So it is in the hadith **the Holy Prophet (ﷺ) said that:**

"What will be your glory, when Hazrat Isa son of Maryam (عليه السلام) will descend upon you and will guide you according to your own Sharia." ¹

Similarly regarding the arrival of Imam Mahdi (رضى الله تعالى عنه), **the Messenger of Allah said:**

1. *What will be your glory when son of Maryam Isa (عليه السلام) descend amongst you and your Imam (Imam Mahdi (رضى الله تعالى عنه)) will be among you." ²*
2. *Holy Prophet (ﷺ) said: "The world will not end until a man from my family (Ahle Bayt) becomes the ruler of Arabia and his name will be according to my name." ³*
3. *Last Prophet Muhammad (ﷺ) said: "The Mahdi will be from me, he will have an open countenance and a face with a high nose. He will fill the earth with equity and justice, as it has been filled with tyranny and oppression. He will rule for seven years." ⁴*

1 (Sahih muslim, The book of faith, Chpt. the descent of 'eisa bin mariam, Vol. 1, Pg. 159, Hadith 392, Farid book stall, Lhr.)

2 (Sahih bukhari, Prophets, Chpt. The advent (descent) of 'Isa (Jesus), Vol. 2, Pg. 339, Hadith 3449, Farid book stall, Lhr.)

3 (Sunan tirmizi, The book of Al-fitan, Chpt. what has been related about imam mahdi, Vol. 2, Pg. 59, Hadith 111, Farid book stall, Lhr.)

4 (Sunan abi dawood, The promised deliverer (kitab al-mahdi), Vol. 3, Pg. 252, Hadith 3736, Ziya-ul-quran publications, Lhr.)

THE BLASPHEMY LAW

THE LAW PROTECTING THE HONOR AND DIGNITY OF THE HOLY PROPHET

Currently, a global campaign is being conducted properly against the honor and dignity of the Holy Prophet (ﷺ) in which not only Jews and Christians are included but liberals and atheist including as well. Contests of profane sketches in France and Holland in the name of freedom of speech and expression, the insurgency (fitnah) of bloggers, the insistence of all the European Parliament on Muslim countries to end the blasphemy law (295 C) that protects the honor and Dignity of the Holy Prophet (ﷺ), are all part of this chain. The desire of being modern and liberal are getting on the nerves of the Muslim rulers, so that they will be praised in circles of the west. This is the biggest obstacle in the way of protecting of blasphemy law. This attitude of these rulers give courage to these blasphemers.

295-C :

The sanctity of Allah Almighty, His beloved prophet (ﷺ), the Holy Quran and other religious rituals are very sensitive issues for the Muslims.

We have been guided in the Holy Quran and Hadith for the protection of these sacred religious objects. The constitution of Pakistan have laws as well related to this one. 295 C is one of them. According to it a person who disrespects (Gustakhi) the Holy Prophet (ﷺ) will be punished with death. The death penalty law related to those who disrespect the Holy Prophet (ﷺ) was made by the Holy

Prophet (ﷺ) Himself. It is narrated by Hazrat Ali (رضى الله تعالى عنه) that the Messenger of Allah (ﷺ) said:

مَنْ سَبَّ نَبِيًّا فَاقْتُلُوهُ^{1 2 3}

“Whoever disrespects any Prophet, should be killed.”

There are more than eleven rulings (decisions) related to this in the blessed life of the Holy Prophet (ﷺ) in which Hazrat Muhammad (ﷺ) himself ordered to kill His insolent ones and expressed his satisfaction for the companions (Sahabas) who killed the insolents of the Holy Prophet (ﷺ).⁴ Today, the secular and liberal class in European countries and Pakistan are adopting all possible tactics to abolish the law 295-C that protects the honor of the Holy Prophet (ﷺ) and are creating doubts in the minds of the common people through religious scholars with secular mind set and through funded politician as well. Not only condemnation and resistance at every level is inevitable for any kind of amendment in the Blasphemy law 295-C but rather it is necessary to condemn and resist the legal or administrative measures taken in the panel code to render it ineffective. Many of the laws we have are just for show and tactics to cool down people's sentiments. Today, it has been more than seventy years since Pakistan came into existence. Our question is that why till today no insolent of the Messenger of Allah (ﷺ) has been

1 (Al-mu'jam as-sagheer, Hadith 499, Mostah alkitab alsaqaftiya, Beirut)

2 (Alshifa batareef, Part 4, Chpt. 1, Vol. 2, Pg. 587, Maktaba hanfiya, Lhr.)

3 (Mu'jam alzwaid, Vol. 6, Pg. 260, Dar-ul-ktab, Al-a'rbi, Beirut)

4 (On this subject, read mufti zaya ahmad qadri hizfullah's work “Eleven verdicts of the messenger of Allah against the insolent of Messenger”, in which he has quoted these events with references from more than 150 books of hadiths and books of seerat etc)

punished under the law of blasphemy 295-C even though he has been found guilty. Even if an insolent of the Messenger of Allah is sentenced, he is imprisoned for some time and then sent away from the country due to external interference. First, they create such a scenario from which the Muslims get agitated and then they labeled them extremist and sentimental.

Now If a Muslim kills an insolent of the Messenger (ﷺ) by himself or someone kills a (an innocent) person on a personal grudge and accuses him as an insolent of the Messenger of Allah (ﷺ), then the government orders and those institutions are actual responsible for these incidents who play with the feelings of the Muslims like this, for seventy years they have been a hindrance in making 295-C effective.

When Muslims become hopeless from these institute for the honor of the Holy Prophet (ﷺ), Only then such incidents took place. Otherwise, why would someone take the law into his hands? On these occasions, instead of raising their voice against these institutions, many Muslims criticized the Muslim scholars which shows their inner malice and hypocrisy. Usually, these people make comments on religious differences but when they see scholars of all sects are standing on the same page on this sensitive issue like the Honor of the Prophet, these westernized intellectuals go crazy instead of being happy. These people are actually (behind the scene) deniers of Islamic punishments. When they didn't find ways to deny religious rulings freely, they cool down their hearts by targeting and criticizing the Muslim scholars.

These people have adopted their own separate paths because, **The Holy Prophet (ﷺ) has said:**

"Regarding the issue of my honor not even two goats will disagree" ¹

[In other words, there is no second opinion in it except the killing of the insolent of the Holy Prophet (ﷺ)].

In our country, if someone does such an act against a sensitive institution, then they made him disappeared, but our institutions are not allowed to take any action regarding the honor of the Holy Prophet (ﷺ) for whom our parents and all of us have sacrificed our lives. Our supreme judiciary takes notice of certain cases almost every day but their notice on these sensitive issue never came to our knowledge. Aren't these sacred religious matters even equal to those issues on which our honorable judges and judiciary taking notice every day? ²

Excellent & Superb Character (Khalq e Azeem) and 295-C

In order to create doubts in the minds of the general public about the law 295-C protecting the Honor of the Holy Prophet (ﷺ), the atheist and liberal class raises an objection that the Messenger of Allah (ﷺ) owns an excellent character of superb standard, we also shouldn't have such a strict attitude towards the insolents of Hazrat Muhammad (ﷺ).

This interpretation of high moral character (Khalq e Azeem) by the liberals is against the Quran, the Sunnah of the Holy Prophet (ﷺ) and the Sunnah of the companions and is tantamount to encourage the insolents of Messenger.

¹ (Al-maghazi, Vol. 1, Pg. 173/tafseer namoos-e-risalat, Vol. 1, Pg. 632)

² (Islahe aqaid-o-a'maal, Pg. 63, Darul-u'loom, Karachi)

In honor of his Beloved, Allah Almighty says in the Holy Quran:

وَأَنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ¹

Translation: "And (O' Beloved) your (excellent) character is undoubtedly of a superb standard"

And Hazrat Saad Bin Hasham (رضى الله تعالى عنه) says: I asked to Hazrat Aisha (رضى الله تعالى عنها), "O Mother of the believers, tell me about the character of the Messenger of Allah (ﷺ), Hazrat Aisha (رضى الله تعالى عنها) said, "Have you not read the Quran?" I said, "Of course." She said, "Verily, the character of the Prophet of Allah (ﷺ) is Quran."²

So now, we have known that character of the Holy Prophet (ﷺ) is manifestation of the Holy Quran and his every word and deed is of great quality morals. Who will understand the meaning of the high moral character better than the companions of the Holy Prophet (ﷺ) who followed the Holy Prophet (ﷺ) directly? Now read this: Allah Almighty in the Holy Quran called Waleed Bin Mugheera an insolent of His Beloved (ﷺ) as Non-martial child (**Harami**) :

عُتِلَّ بَعْدَ ذَلِكَ زَنِيمٍ³

Translation: " With immoral character; besides all he is of an illegitimate birth."

1 (Al-qalam, Ayat 4)

2 (Sahih muslim, The book of prayer – travelers, Chpt. Night prayer, Vol. 1, Pg.532, Hadith 1736, Farid book stall, Lhr.)

3 (Al-qalam, Ayat 13)

And Abu Lahab who use to torture the Beloved Prophet of Allah (ﷺ) , said about him:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ¹

Translation: "May both the hands of Abu Lahab be destroyed and he has been destroyed."

And said:

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ²

Translation: "Indeed, he who is your enemy, he is deprived of every goodness."

All these verses were spoken by Allah Almighty in condemnation of the enemies of the Holy Prophet (ﷺ) and as a teaching that what kind of language and attitude should be used while talking about the honor of the Holy Prophet (ﷺ).

Today our Nation considers only forgiving as high moral character. No way, Jihad of the Holy Prophet (ﷺ) is also a high moral character and being harsh towards the disbelievers is also high moral Character. Hazrat Mujaddid Alf Sani (رحمة الله عليه) said "Allah Almighty said to His Beloved Prophet (ﷺ):

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ³

1 (Al-lahab, Ayat 1)

2 (Al-kawther, Ayat 3)

3 (At-tawba, Ayat 73)

Translation: "O Conveyor of the Unseen News! (i.e. Prophet) Fight against the (tyrannically rebellious) disbelievers and the Hypocrites and be stern with them."

So Allah Almighty commanded His Beloved (ﷺ) who has a high moral character to fight against the disbelievers and to be strict with them. From this it is clear that being strict with the (tyrannically rebellious) disbelievers is part of the high moral character."¹

Where you are reading the Meccan Life of the Holy Prophet (ﷺ), you should must also read the Madani life of the Holy Prophet (ﷺ).

- ❖ The Imam of the Prophets (ﷺ) took part in 27 battles in 10 years after migration to Madinah and send about 56 (Sarayas) troops. (Saraya means sent companions of Messenger for battle operations). This is also part of the high moral character of the Messenger of Allah (ﷺ).
- ❖ On the day of Banu Quraiza, calling the Jews as brothers of Pigs and Monkeys and worshipers of Satan by the Holy Prophet (ﷺ) is also part of the high moral character.²
- ❖ Messenger of Allah's (ﷺ) permission to kill 600 Jews of Banu Quraiza in a single day and saying, "this is also the decision of Allah Almighty in the Heavens", is also a part of high moral character.³
- ❖ Cursing (dua-e-zrar) the disbelievers by crown of two worlds (ﷺ) on several occasions is also part of the high moral character.

1 (Maktubat imam-e-rabani, Vol. 1, Maktoob 163, Akbar book sales, Lhr.)

2 (Subl ul huda wal rishaad, Chpt. Departing from banu quraiza, Vol. 5, Pg. 29, Zavia publishers, Lhr.)

3 (Al-Muwahib al-ladunniyya, Chp. Banu quraiza, Vol. 1, Pg. 331, Farid book stall, Lhr.)

- ❖ When the Holy Prophet (ﷺ) intended to kill Aqba Bin Abi Mueeth (who had put the dirty Tripe of a camel on the blessed back of the Holy Prophet (ﷺ) in the state of prayer) so when he said: "What will happen to my children?" On this the Holy Prophet (ﷺ) said: "Fire." (means that they will go to the fire of Hell) ¹ This is also a high moral character. ²
- ❖ On the occasion of Sulah Hudaibiya, when Hazrat Abu Bakr Siddique (رضى الله تعالى عنه) saying "أَمْصُصْ بَطْرَ اللَّاتِ" to Urwa bin mas'ud (who had not yet become a Muslim) in defense of the honor of the Messenger of Allah (ﷺ): is not immorality but also a part of high moral character. ³
- ❖ Hazrat Umar (رضى الله تعالى عنه) saying to a person who had come with the intention of attacking the Messenger of Allah (ﷺ) "This dog, enemy of Allah has not come with any good intention," is also a high moral character. ⁴
- ❖ When Hazrat Ali (رضى الله تعالى عنه), lion of Allah was send by the Messenger of Allah (ﷺ) along with a few companions to get a secret letter from a woman who was going to Roza khakh, when they asked her that woman refused and said "I don't have the letter." On this Hazrat Ali (رضى الله تعالى عنه) said: "The statement of the Holy Prophet (ﷺ) can't be wrong at all. Either take out the letter or we will strip (bare) you and take it out by ourselves. This

1 (Sheikh al-hadith and al-tafseer allama khadim hussain Rizvi said)

2 (Sunan adi dawood, Jihad (kitab al-jihad), Chpt. to kill a captive while imprisoned, Vol.2, Pg. 271, Hadith 2311, Ziya-ul-quran publications, Lhr.)

3 (Sahih bukhari, Conditions, Chpt. the conditions of jihad, Vol. 2, Pg. 31, Hadith 2731, Farid book stall, Lhr.)

4 (Azaan hijaz, Pg. 378, Maktaba tala al badar u alina, Lhr.)

is not a low moral character but a high moral character.¹

- ❖ Mounting of Hazrat Abdullah (رضى الله تعالى عنه) on the chest of his father Abdullah Bin Abi and straightening his sword in defense of the honor of the Holy Prophet (ﷺ) is not a low moral character but doing so in defense of Allah's Beloved (ﷺ) is a high moral character.²
- ❖ Striking the head of Abu Jahl, the leader of Makah with a sword and tearing it off by Hazrat Ameer Hamza (رضى الله تعالى عنه) in defense of the Holy Prophet (ﷺ) is not a low moral character but a high moral character.³
- ❖ Hazrat Abu Ubaida Bin Jarah (رضى الله تعالى عنه) killed his father who came against the Messenger of Allah (ﷺ) in the Battle of Uhud is not a low moral character but a high moral character.⁴
- ❖ When Urwa Bin Masu'd reached his hand up to touch the blessed beard of Hazrat Muhammad (ﷺ) in flattery and his nephew Hazrat Mughira bin Shuba's (رضى الله تعالى عنه) saying: "O uncle! Now if you again touched the blessed beard of the Holy Prophet (ﷺ), I will kill you". It's also not a bad moral character but a high moral character.⁵
- ❖ On the occasion of the Battle of Khandaq, Hazrat Aseed Bin Khazeer's (رضى الله تعالى عنه) saying to Aina Bin khasan who was sitting as spreading his legs towards the Holy Prophet (ﷺ) that: "O! Monkey eyed person wrap up your legs. By God! If the Holy

1 (Sahih bukhari, Military Expeditions led by the Prophet (ﷺ) (Al-Maghaazi), Chpt. Superiority of those who fought the battle of Badr, Vol. 2, Pg. 537, Hadith 3983, Farid book stall, Lhr.)

2 (Azaan hijaz, Pg. 296, Maktaba tala al badar u alina, Lhr.)

3 (Mu'jam al-kabeer, Vitues of ameer Hamza, Vol. 2, Pg. 453, Hadith 2858, Progressive books, Lhr.)

4 (Tafseer sirat-ul-jinan, Surah al-mujadila, Ayat 22)

5 (Subl ul huda wal rishaad, Chpt. battle hudaibiya, Vol. 5, Pg. 67, Zavia publishers, Lhr.)

Prophet (ﷺ) were not here I would have passed the spear in between your testicles.” It is also a great moral character not immorality.¹

And all these are the best examples of the best people in the respect of the Holy Prophet (ﷺ), **Glory to be Allah Almighty.**

After reading the above verses and narrations in Quran and Sunnah in defense of Messenger of Allah (ﷺ), can a Muslim say that it's not right to deal harshly with the blasphemers of Messenger (ﷺ). Yes, only the one who is inclined towards wrong believes.

There were the companions (Sahabas) who couldn't even bear anyone pointing with hand towards the Messenger of Allah (ﷺ) and here are Muslims today who do not even feel pain on seeing the competition of drawings of the Holy Prophet Muhammad (ﷺ) at the official level in France and Holland, they still do not get angry. They do not even use their power to protect the honor of the Beloved of Allah (ﷺ), rather they martyr those Muslims who demand commercial and diplomatic boycott of France. It is only the cowardice and apathy of the anti-religious group of rulers who have occupied Muslim countries, that today Europe has courage to insult the Imam of the Prophets (ﷺ) at official level, otherwise even after 1400 years every sincere Muslim is ready to sacrifice everything to protect the honor of his Beloved Master (ﷺ).

I will sacrifice the world in your name not just one but two worlds

It will not fill my heart even with two worlds aren't there millions of worlds? (حدائق بخشش)

1 (Subl ul huda wal rishaad, Chpt. battle khandaq, Vol. 4, Pg. 813, Zavia publishers, Lhr.)

What kind of anger is forbidden (bad)?

A section amongst us say that it is forbidden to be angry while it is not true. These people usually do this at that time when they see that anger is for the enemies of Allah Almighty and His Beloved Messenger (ﷺ) and when it comes to their personal matters, like someone deprives them of their right or abuses their parents, these people seem to be in firestorm. Although, according to Sharia if someone abuses you, then you should forgive your right (the hadiths about forgiving people and controlling anger etc. are for this) while there is a command to deal strictly with the enemies of Allah Almighty and His Beloved (ﷺ). But these people do the opposite. Being angry for the sake of Allah Almighty and His Beloved (ﷺ) while not disobeying Allah, is not immoral but is a true sign of strong faith. Bad anger is that which is for self-gratification and is unjustified.

Anger for the sake of Islam:

Allah Himself has commanded His Beloved (ﷺ) to be angry and strict with the infidels:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ط
 وَمَأْوَاهُمْ جَهَنَّمُ ط وَبئس المصير¹

Translation: "O Conveyor of the Unseen News {i.e. prophet} fight against the {tyrannically rebellious} disbelievers and the Hypocrites and be stern with them and their abode is Hell, and what an evil place of return."

1 (At-tawba, Ayat 73)

Similarly, the Holy Prophet (ﷺ) said in the hadith:

- 1) "Only the best and pious people of my Ummah will get angry for the sake of religion." ¹
- 2) Hazrat Jabbar Bin Abdullah (رضى الله تعالى عنه) says: "When the Messenger of Allah (ﷺ) delivered a sermon, His eyes would turn red (in one narration his blessed cheeks would turned red), his voice would raise and he would speak with intensity as if he were warning of an (enemy) army who is going to attack you in the morning, or in the evening." ²

(SubhanAllah! This intensity (Jalal) at the time of preaching and advice is also a Sunnah of our Master (ﷺ). Today, if a Muslim scholar speaks harshly against the enemies of religion, liberal people say that Mullana sahab should have spoken gently. Such kind of people need to correct themselves.)

- 3) Allah Almighty displeased with those who do not get angry for the sake of Islam. Therefore it is in the Hadith that: "Allah Almighty commanded an angel to overturn (to inflict punishment) a nation of Bani Israel, so He ordered to punish that person at first who was a Worshipper but never got angry for the sake of Allah and Islam." ³

From the above mentioned words, it is clear that the liberal or secular people who seem to be full of love for the religion of Islam are misleading people by deriving the meaning of high moral character according to their own mood. Being angry for the sake of religion is

1 (Mujahidana Life of Sufis, Vol. 1, Pg. 297, Maktaba tala al badar u alina/al-mu'jam alkabeer/masnad ibn abi shiba)

2 (Sahih muslim, The book of prayer – friday, Chpt. Raising the voice during sermon, Vol.1, Pg. 610, Hadith 2002, Farid book stall, Lhr.)

3 (Tafsir tibyan-ul-quran, Vol. 3, Pg. 235, Farid book stall, Lhr/Al-mu'jam al-awsat)

not a defect but a true sign of faith. The Sunnah and every word and deed of our Holy Prophet (ﷺ) is of high moral character. In this way, in order to end insurgency the Holy Prophet (ﷺ) took more than eleven decisions in His blessed life against the insolents and the consensus of the companions to kill the person guilty of insolence is also the greatest example of high moral character.

The Messenger of Allah (ﷺ) forgiving His enemies:

Whenever there is an incident related to the insolent of the Holy Prophet (ﷺ), the liberals start saying that the Holy Prophet (ﷺ) used to forgive His enemies. Such people should keep in mind that the Holy Prophet (ﷺ) didn't take revenge for His life and property and for those words and actions that are related to bad manners or matters, in which the intentions of the doer was not torture and abuse. It was former habits of the Arabs that they were living in ignorance and oppression, like the story of the Bedouin who put a cloak around the blessed neck of the Holy Prophet (ﷺ) and pulled it or the story of the man who refused to sell the horse that the Holy Prophet (ﷺ) has bought from Him. *(Al-shifa Shareef)*

But Prophet Muhammad (ﷺ) used to order to kill the insolents because it is one of the sanctities of Allah and About the legal bindings of Allah Almighty Hazrat Aisha (رضى الله تعالى عنها) said: *"Allah's Messenger (ﷺ) never took revenge to anyone for His own sake but (He did only) when Allah's legal bindings were outraged in which case He would take revenge for Allah's sake."* ¹

1 (Sahih bukhari, Virtues and merits of the Prophet (ﷺ) and his companions, Chpt. The description of the Prophet (ﷺ), Vol. 2, Pg. 373, Hadith 3560, Farid book stall, Lhr.)

(In Hadiths there are more than eleven decisions of the Holy Prophet (ﷺ) in which the Messenger of Allah (ﷺ) ordered the killing of insolents or expressed His pleasure and satisfaction at the killing of insolents.) However, in the early days of Islam, the Holy Prophet (ﷺ) temporarily stopped the killing of a few such rude people (hypocrites) who were apparently Muslims and used to offer prayer daily and follow other Sharia rulings. One of the reasons for this was that the Messenger of Allah (ﷺ) wants them to become Muslim, that's why Messenger of Allah (ﷺ) used to be patient with their insulting and torturing. So, those who had accepted Islam or wanted to accept it, would not say that Muhammad (ﷺ) orders to kill His own companions because the situation of the Hypocrites was hidden from the common people and He (ﷺ) used to give order on what was obvious. Once a person said on the distribution of the booty "O prophet of Allah (ﷺ)! Deal with justice."

Upon this Hazrat Umar Farooq (رضى الله تعالى عنه) and Hazrat Khalid Bin Waleed (رضى الله تعالى عنه) became furious and wanted to kill that person but the Messenger of Allah (ﷺ) stopped them to do so.

Similarly, on the day of the conquest of Makah, those four men and two women whom the Messenger of Allah (ﷺ) had order to be killed but some of them sought an opportunity either by the taking pledge from a companions of the Prophet (ﷺ) or in some other way to beg the Holy Prophet (ﷺ) and asked for His forgiveness, So, even though the Holy Prophet (ﷺ) wanted them to be killed but forgave them as it is narrated :

The Desire (appetite) of the Holy Prophet (ﷺ):

Hazrat Saad (رضى الله تعالى عنه) narrates that: *"On the day of the Conquest of Makah, the Messenger of Allah (ﷺ) granted amnesty to the people, except four men and two women. Prophet said: "Even if you find them clinging to the covers of Ka'bah, kill them". Those four men were Akrimah bin Abi Jahl, Abdullah bin Khatal, Miqyas bin Subabah and Abdullah bin Sa'd bin Abi Sarah. 'Abdullah bin Khatl was caught while he was hiding behind the covers of Ka'bah. Sa'eed bin Huraith (رضى الله تعالى عنه) killed him. Miqyas bin Subabah was caught by the people in the marketplace, and they killed him. Akrimah traveled by sea, and he was caught in a storm. Akrimah said: O Allah, I promise You that if You save me from this predicament I will go to Muhammad (ﷺ) and put my hand in his (I'll become a Muslim), So he came, and accepted Islam. Abdullah (bin Sa'd) bin Abi Sarh hid in the house of 'Uthman bin, he brought him and made him stand before the Prophet (ﷺ). He (Uthman) said: 'O Messenger of Allah (ﷺ)! Accept the oath of allegiance from Abdullah.' He raised his head and looked at him thrice, refusing his allegiance each time, then he accepted his allegiance after three times. Then he turned to his Companions and said: 'Was not there any sensible man among you who would get up when he saw me refusing to give him my hand and kill him?, They said: " We did not know, O Messenger of Allah (ﷺ), what was in your heart. Why didn't you gesture to us with your eyes?" He said: "It is not befitting for a Prophet that his eyes be deceitful." (shortly) ¹*

1 (Sunan abi dawood, Jihad (kitab-ul-jihad), Chpt. to kill a captive, Vol. 2, Pg. 269, Hadith 2308/Limits and punishments set by Allah (Hudood), Hadith 3793, Farid book stall, Lhr.)

Similarly, the famous hadith in which Hazrat A'isha (رضى الله تعالى عنها) reported that : Allah's Messenger (ﷺ) said (to the companions): *Haju against the (infidels) Quraish, (Haju means answer your enemy through poetry) because haju is more grievous to them than the shooting of an arrow. So He (ﷺ) sent (someone) to Hazrat Ibn Rawaha (رضى الله تعالى عنه) and asked him to Haju against them (infidels), he Replied (Haju) to Quraish, but Muhammad (ﷺ) wasn't satisfied. The prophet (ﷺ) then sent (someone) to Kaa'b Bin Malik (رضى الله عنه), to do the same, but what he composed didn't appeal to the Holy Prophet. He (ﷺ) then called Hazrat Hassaan Bin Sabit (رضى الله تعالى عنه) when he came to Him, Hassaan said: Now the time has come, you have called for this lion who strikes (the enemies) with his tail. He then brought out his tongue and began to move it and said: By Him Who has sent you with Truth, I will tear them with my tongue as the leather is torn. Hazrat A'isha (رضى الله تعالى عنها) narrates: I heard Allah's Messenger (ﷺ) as saying to Hassaan Bin Saabit: (O Hassaan!) As long as you were defending on behalf of Allah and His Messenger (ﷺ). Verily Ruh-ul- Qudus (Jibrael Amin) was constantly help you. And she said: I heard Allah's Messenger (ﷺ) saying: Hassaan cool down the hearts of Muslims and grieved the hearts of disbelievers through his poetry against them.” (shortly) ¹*

SubhanAllah! Through these narration, we found out that Muhammad (ﷺ) himself wanted his followers to response vigorously his enemies and increase His (ﷺ) glory. And in this narration, the words of Hazrat Hassaan bin Sabit, the poet of Darbar e Risaalat (ﷺ), are enough to destroy the objections of the Liberals and seculars.

1 (Sahih Muslim, Companions of the prophet, Chpt. Virtues of hasaan bin thabit, Vol. 3, Pg. 361, Hadith 6345, Farid book stall, Lhr.)

Those who say that the Messenger of Allah (ﷺ) used to forgive his enemies, so our question to such people 'if the Messenger of Allah (ﷺ) forgave his enemies, then it became a Sunnah for you that you should also forgive your enemies.' Why don't you forgive those who abused you? Also tell us that if the Messenger of Allah (ﷺ) forgave His enemies, did He (ﷺ) forgive the enemies of Allah too? If the Messenger of Allah has forgiven His enemies, did his Companions (رضي الله عنهم) also forgiven the insolents of the Messenger of Allah (ﷺ)? If they have, provide us the evidence.

As for your father, forgiving his enemy is kindness but to forgive the person who abused your father and after making him your friend will be called treason. In the same way, the Messenger of Allah (ﷺ) forgiving a person is the Prophet's (ﷺ) act of self-righteousness and grace. But the Ummah does not have the right to forgive the insolents of the Messenger of Allah (ﷺ) and favor the insolent of the Messenger of Allah (ﷺ). This is tantamount to betraying the Messenger of Allah (ﷺ).

Not punishing an oppressor for what he has done is cruelty, while punishing him when he is found guilty is good. Letting go of a murderer is also an injustice and killing a murderer in revenge is a virtue. In the same way, punishing an insolent person is a goodness, while leaving him free is a great injustice (Zulm-e-Azeem).¹

From the above-mentioned speech, the truth about the Prophet's (ﷺ) pardoning the people has become clear. The desire of the Holy

1 (The issue of dignity and honor of Holy Prophet is one of the sanctity of Allah, the punishment of such person has been determined by sharia itself, what's the authority of others who were apologizing by himself)

Prophet (ﷺ) is revealed and the false conspiracies and hypocrisy of the liberals and Qadianis is exposed. **Alhamdulillah.**

Those who base their arguments on few hadiths should also keep an eye on those hadiths in which there is a command to be strict on the enemies of Allah and His Beloved prophet (ﷺ). O dear! Narrating one type of hadith and leaving out the other ones does not suits you.

Extrajudicial killing of the insolent of Messenger (ﷺ)

If we study the books of hadiths and biographies etc., then we came to know three kinds of hadiths related to punishment of the insolents.

The first one is that in which the Messenger of Allah stated a general rule that whoever used any wrong word or abuse any Prophet should be killed. As said;

321 مَنْ سَبَّ نَبِيًّا فَأَقْتُلُوهُ

“Whoever disrespects any Prophet, should be killed.”

The second kind of narrations are those in which the Holy Prophet (ﷺ) Himself sent His Companions (رضي الله عنهم) to kill the insolent ones. He ordered them to kill such and such an insolent person.

(As once sending Hazrat Feroz Aldelmi to kill Aswad Ansi who was claimant of Prophethood or killing of Abu Raafay, Ka’ab Bin Ashraf, Ibn-e-Khathal, Asma Bint-e-Marwaan etc.)

1 (Al-mu’jam as-sagheer, Hadith 499, Mostah alkitab alsaqaftiya, Beirut)

2 (Alshifa batareef, Part 4, Chpt. 1, Vol. 2, Pg. 587, Maktaba hanfiya, Lhr.)

3 (Mu’jam alzwaid, Vol. 6, Pg. 260, Dar-ul-kutab, Al-a’rbi, Beirut)

The third type narrations are those in which Companion of Prophet (ﷺ) himself first killed an insolent person extra-judicially and presented the report later in front of the Holy Prophet (ﷺ). And after the statement of Companion, the Holy Prophet (ﷺ) declared such person blood shedding permissible.

(Such as the incident of a blind companion killing Umm-e-Wald, Hazrat Umar killing a hypocrite named Bishr, Hazrat Umair bin Umayyah killing a woman, etc.)

From these narrations in the books, it becomes clear that the killing of the insolents of Messengers of Allah is obligatory (Mubah aldam). In an Islamic state, it is the responsibility of the government to punish the insolents of Messenger. A common man should not take law into his own hands.

But if a person took law into his hands and killed the insolent, whose insolence was very clear and there was no room for interpretation (Taveel) in it. The renowned scholars of the time issued fatwas on his being an insolent of Messenger. So if someone kills such a person, then there will be no retribution or ransom on him because the insolent of Messengers and prophets is liable to be killed and his blood is forgiven. But it was necessary that the government itself should have killed an insolent person, no chaos would spread in the society.

Remember here this too, that all the incidents related to killing of insolent are present in the books of hadiths and biographies, as well as killing of the insolents by Ghazi ilam Deen Shaheed (رحمة الله عليه) and Ghazi Mumtaz Hussain Qadri (رحمة الله عليه), these were such kind of incidents, in which insolence of prophet (ﷺ) was clearly proven and there was no other opinion. The offense was confirmed by

witnesses or was confirmed to the Messenger of Allah (ﷺ) through revelation. (Such as the incident of Hazrat Umar killing the insolent) Therefore, this matter should be made clear, if there is clear and definite blasphemy and there is no words in proof of it, so only then can reasoning be made from these events.

Nowadays, if some people start arguing about some ideological differences for the personality of the Holy Prophet (ﷺ) and making it an issue of blasphemy, then this attitude will not deserve any concession in the eyes of the law and Sharia. Besides describing about the punishment of the insolents, the Islamic scholars should also guide the public in this regard as well.

The incidents in the hadiths show that whether there is a case of blasphemy or any other dispute, these matters are not above the Islamic court. Anyone who wants, he can claim blasphemy and demand exemption from the law. Rather, from these hadiths, the Sunnah of the Prophet is actually known that when such incidents occur, they should be prosecuted in the Sharia court. The incident should be thoroughly reviewed and the requirements of the Sharia should be met. If insulting the Prophet has not been committed in the incident, then such a criminal should be exempted from punishment. And if it has actually happened, then the requirements of Sharia and law should be fulfilled on the accused so that people's lives and property will be safe. And if someone has fulfilled his anger and revenge under the guise of blasphemy, then he will be killed in retaliation.¹

¹ (Makhooz tafseer namoos-e-risalat, Vol. 1, Pg. 644, Maktaba tala al badar u alina, Lhr.)

Learn about the Sanctity of Human Life:

From incidents like the extra-judicial killing of an insolent by a Muslim or a person's killing of another person on the basis of personal grudge, our government institutions should open their eyes and think why people are losing trust in them? Of course, the reason is that in Pakistan, despite the insolence being proved, they did not punished under Section 295-C ever, but were sent abroad.

A person who kills a Muslim or a non-Muslim on the basis of his intellect or personal grudge without any Sharia proof and clear evidence, is guilty of a very severe sin and deserves punishment. We should learn from the following narrations.

In the Holy Quran, Allah Almighty says:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ط
 وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا¹

Translation: “whoever kills a human without the (legal) retribution of killing or (killed a human) without the retribution for causing turmoil in the earth, it will henceforth be as though he had killed all of mankind. And whosoever gave life to a human (by saving a life), it is as if he had given life to (i.e. saved) all of mankind.”

1 (Al-maida, Ayat 32)

And Imam of the Prophets Muhammad (ﷺ) said:

- 1) "If the people of heaven and earth join in killing an (innocent) believer, then Allah Almighty will push them all into hell." ¹
- 2) And the Holy Prophet (ﷺ) said: "For Allah, the end of the world is easier than the brutal killing of a Muslim." ²
- 3) The Prophet (ﷺ) said: "Be aware! Whoever kills a covenant (a Non-Muslim granted the pledge of protection by Muslims) will not smell the fragrance of Paradise, although its fragrance can be smelt at a distance of seventy years (of traveling), he has broken the contract." ³

The Last Words

The purpose of this much-explained speech on the end of Prophethood belief and dignity of the Holy Prophet Muhammed (ﷺ) is to remove the doubts especially from the minds and hearts of university and college youths and from public as well which had created by liberals and the media and is to clarify the sensitivity of belief of the end of Prophet-hood (ﷺ) and the Blasphemy law. I pray to Allah, May He accept my efforts for the protection of the honor and dignity of the beloved prophet of Allah (ﷺ). And on the Day of Judgment raise me, my loved ones and the readers of this book among the guardians of the Honor and Dignity of the Holy Prophet (ﷺ). Amin.

1 (Tirmizi, The book on blood money, Chpt. judgements for cases involving bloodshed, Vol. 1, Pg. 701, Hadith 1421, Farid book stall, Lhr.)

2 (Tirmizi, The book on blood money, Chpt. what has been related about the gravity of killing a believer, Vol. 1, Pg. 700, Hadith 1416, Farid book stall, Lhr.)

3 (Tirmizi, The book on blood money, Chpt. what has been related about the one who kills a mu'ahid, Vol. 1, Pg. 701, Hadith 1421, Farid book stall, Lhr.)