

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Fairy tales of Ahmad Raza Khan regarding Abdul Qadir Al-Jilani

1) Al-Jilani on the night of Mi'raj,

It is written in v 28 of “Fatawa Ar-Rizwiyah” in the Risalah “Fatawa Karamat Ghawthiyah” p 406-407 that the soul of ‘Abdul Qadir Al-Jilani appeared on the night of Mi’raj when the Prophet (saw) touched the neck of Al-Buraq, and the Prophet (saw) climbed on ‘Abdul Qadir Al-Jilani’s neck to climb on the Buraq.

One can download “Fatawa Ar-Rizwiyah” vol 28 here:

http://www.alahazratnetwork.org/data/02-fatawa_ridawiyah/02B-fatawa_ridawiyah.pdf/fatawa_ridawiyah_vol_28.pdf

Ahmad Raza Khan mentioned this story from the book “Tafrih Al-Khatir fi Manaqib Shaykh ‘Abdul Qadir” of ‘Abdul Qadir Al-Qadiri ibn Muhyidin Al-Irbili who quoted it from the book “Hirz Al-‘Ashiqin” of Rasheed ibn Muhammad Junaydi. This ridiculous and fantasist story ends as such:

“Al-Buraq said: “I want that you touch my neck with your noble hand so that it becomes a sign on the Day of Judgment.” So the Prophet (saw) touched with his hand the neck of Al-Buraq and he became extremely happy...and he (saw) did not climb for a while based on hidden and eternal wisdom, and the soul of Al-Ghawth Al-A’zam (rad) appeared, and he said: “O Sayidi (my leader), put your foot on my neck and climb, so the Prophet (saw) put his foot on his neck and climbed, and then said: “My foot is on your neck and your foot is the neck of all the Awliya of Allah.”

This fairy tale is totally ridiculous, as if it was true, it would be mentioned by the Prophet (saw) and the Sahabah would mention it, and also Shaykh ‘Abdul Qadir Al-Jilani would mention this in one of his famous books. But unfortunately it is only mentioned in books long after ‘Abdul Qadir Al-Jilani, and this makes no sense that scholars of same century missed such Karamat but only centuries after people mention them.

Ahmad Raza Khan in his vol 28 of “Fatawa Ar-Rizwiyah” mentioned many stories from the book “Bahjat Al-Asrar” of Ash-Shatnufi that

'Abdul Qadir Al-Jilani told all saints that his foot was on their neck and they accepted such.

On p 384 of v 28 of "Fatawa Ar-Rizwiyah", Ahmad Raza Khan mentioned this fairy tale from "Bahjatul Asrar":

"When Shaykh AbdulQadir Al-Jilani said: "My foot is on the neck of all saints of Allah", Al-Haqq (Allah) appeared in his heart, and a mantle came from the Messenger of Allah (saw) through a group of close angels, and they made him wear it in front of a gathering containing all previous and present saints, those alive were present with their bodies and the dead were present with their souls. The angels, Rijal Al-Ghayb (men of the unseen) were surrounding this assembly, standing in the air and making rows until it filled all horizons, and there was no saint on the earth except that he bent his neck (to Abdul Qadir Al-Jilani in acceptance)."

If such fairy tales were true, why did the other saints alive at the time of Al-Jilani did not mention such events in their books, until it had to be told centuries after in the book "Bahjatul Asrar" of Ash-Shatnufi?

And Shaykh AbdulQadir Al-Jilani also never mentioned such stories and Karamat in any of his books, why would he miss to mention this mantle send by the Prophet (saw)?

And what is funny is that Ash-Shatnufi mentions another story in which Shaykh Ar-Rifa'i was in his Zawiyah when he heard such, and lowered his head in a sitting with his students. Ahmad Raza Khan wrote on p 381-382 of vol 28 of his Fatawa many stories from "Bahjatul Asrar" telling this:

"They said: we were with Shaykh Ahmad Ar-Rifa'i in his Zawiyah at Umm 'Ubaydah, and he extended his neck and said: "on my neck". We asked him about this and he replied: "Shaykh 'AbdulQadir said at this time in Baghdad: "My foot is on the neck of all saints of Allah""

So according to this story, Shaykh Ahmad Ar-Rifa'i was in his own Zawiyah when he heard such from Baghdad, and he lowered his neck in acceptance, and this contradicts the previous story which tells that when Al-Jilani made his claim, all saints alive and dead appeared in an assembly with angels and they lowered their necks.

So it shows that not only these fairy tales make no sense, as none of the companions lowered their neck to the Prophet (saw) and said that the Prophet's foot was on their neck, and nor did any of the Tabi'i lowered their necks to any of the Sahabah and said such, but also they contradict each other, showing they have been fabricated by humans.

Ahmad Raza Khan on p 364 of vol. 28 of his Fatawa also mentioned from the book "Bahjatul Asrar" that Al-Jilani said:

"The humans have leaders (Mashaykh), the Jinns have leaders (Mashaykh), the angels have leaders (Mashaykh) and I am the leader (Shaykh) of all of them. Do not compare me with anyone nor anyone with me."

And what is funny is that many Sufis claim that their Shaykh is the greatest of saints, and ibn 'Arabi, Muhammad Wafa and Ahmad At-Tijanis also claimed to be the seal of saints, who is the greatest of saints. Shazilis generally consider Abul Hasan Ash-Shazili has the greatest of saints and the Rifa'is claim the same for Shaykh Ahmad Ar-Rifa'i. So all of other Sufi groups do not accept such fairy tales, and also it would mean that ibn 'Arabi and others who claimed to be the seal of saints were liars. We let the Sufis tell us who is lying and who is telling the truth in the greatest of saints.

Ahmad Raza Khan on p 364-365 of vol. 28 of his Fatawa, even quoted from "Bahjatul Asrar" that Al-Khidr also said that Al-Jilani was the greatest of saints. The words attributed to Al-Khidr are:

"No saint will reach a level except that Shaykh 'AbdulQadir will be superior to him."

And of course all Sufis books attribute different and contradicting statements to Al-Khidr, and they even differ in his physical description, showing that they either lie or actually saw devils claiming to be Al-Khidr.

And Ahmad Raza Khan also quoted on p 372-373 of vol. 28 from the same "Bahjatul Asrar":

"We were with our Shaykh Muhyudin 'AbdulQadir Al-Jili (Al-Jilani) (rad) and he said: "Each of you, ask your need and I will fulfil it!" and they mentioned their needs and among them Shaykh Khalil ibn As-Sarsari said: "I want not to die before reaching the level of Qutb". Shaykh 'AbdulQadir said: "We help them all from

the gifts or your Lord, and the gifts of your Lord are not prevented.” By Allah, they all obtained what they asked for.”

So this fairy tale described Al-Jilani has fulfilling the needs of servants, and of course Al-Jilani never said anything close to this in any of his books, but where will these fairy tellers stop their myths?

2) Al-Jilani drinking from the milk of Aishah

In this competition between different Sufi Turuq, each of them will try to invent some Karamat that others do not have. And some followers of the Qadiri Tareeqah even claimed that ‘AbdulQadir Al-Jilani drank from the milk of ‘Aishah, the mother of the believers.

Ahmad Raza Khan in v 28 of his Fatawa, in the Risalah “Fatawa Karamat Ghawthiyah” was asked about such stories and he replied on p 416:

“Hazrat the mother of the believers, the beloved of the leader of the Messengers (saw) breast feeding the soul of our Sayid Al-Ghawth Al-A’zam (Al-Jilani), some of those who praise Huzur (Al-Jilani) mentioned this event as a dream, as I saw clearly mentioned in some books. If we suppose such, then there is - nothing making it far from being the truth, and whatever is said against it is futile and misplaced. And if we suppose such to occur in state of wakefulness, then without any doubt it is permissible by the reason and religious law (Shar’). There is nothing impossible in such from the perspective of Dirayah (understanding) and there is nothing making it far from being the truth, as indeed Allah is capable of all things.”

Ahmad Raza Khan further wrote that ‘Aishah not having milk, as she was never pregnant is not preventing such events, as it is among Karamat and they are above natural causes.

What a revilement of the mother of believers! She had to breast feed the soul of Al-Jilani before his birth!!!

And the Brelwis claimed that no other saint had such privileges, and in their race to prove Al-Jilani as the best of all saints, they are even ready to degrade the mother of believers by claiming she did ridiculous things!!!

3) Salah Al-Ghawthiyah

One can download vol 7 of “Fatawa Ar-Rizwiyah” on the link below:

http://www.alahazratnetwork.org/data/02-fatawa_ridawiyah/02B-fatawa_ridawiyah_pdf/fatawa_ridawiyah_vol_07.pdf

In vol. 7 p 633 (619 of the PDF), Ahmad Raza Khan has a Risalah entitled “Azhar Al-Anwar min Saba Salah Al-Asrar” which tells about the prayer Al-Asrar also called “Salah Al-Ghawthiyah”, and tells about the virtue of it and how to pray it.

This invented prayer has been mentioned in the book “Bahjatul Asrar” of Ash-Shatnufi and it falsely attributes it to ‘AbdulQadir Al-Jilani, that Al-Jilani said:

“Whoever prays after Maghrib two Rak’ah, then sends Salam and Salam on the Prophet (saw), and then walks 11 steps towards ‘Iraq in which he mentions my name, Allah will fulfil his needs”

Then Ahmad Raza Khan mentioned that there were 2 different ways of praying such a prayer as told by the Mashaykh (seniors), and he mentioned the shortest way and easiest that it is recommended to give a Sadaqah before praying, then one should pray 2 Rak’ah reciting Surah Al-Ihklaas 11 times in each Rak’ah and send the prayer’s reward to Al-Jilani and then he writes on p 642 (628 of the PDF):

“Then he turns his heart towards Madinah At-Taybah and says 11 times: “O Messenger of Allah! O Prophet of Allah! Save me (Aghithni) and help me (Amdidni) in the fulfilment of my need, O Qadhi Al-Haajat (one who decides and fulfils needs). And then he walks towards the direction of ‘Iraq...”

Then Ahmad Raza Khan wrote that these 11 steps should be done slowly without rushing, they should be equal in distance and timing, and one should show humility while walking and that the person should say with each step:

“Ya Ghawth Ath-Thaqalayn, Ya Kareem At-Tarafayn (as he is Hasani from the father and Husayni from the mother), save me (Aghithni) and help me (Amdidni) in the fulfilment of my need, O Qadhi Al-Haajat (one who decides and fulfils needs)”

Brelwis call AbdulQadir Al-Jilani as Ghawth Ath-Thaqalayn, which means: Succour of the humans and Jinns. And Kareem At-Tarafayn means: noble from both sides, meaning father and mother.

In vol. 7 p 569 (556 of the PDF), Ahmad Raza Khan has a Risalah called “Anhar Al-Anwar fi yam Salah Al-Asrar” in which he tried to prove that the “Salah Al-Asrar” also called “Salah Al-Ghawthiyah” is authentic and there is nothing wrong in it. He rejected all claims that the manuscripts of the book “Bahjatul Asrar” which mentions it might be altered, and he considers this prayer to be correct and tried to justify it by saying that ‘Abdul Haqq Muhadith Ad-Dehlawi approved of it in his epistle in Persian “Risalah Muta’alqa bi Salah Al-Asrar”. But ‘Abdul Haqq Ad-Dehlawi only mentions the version of Ash-Shatnufi which says to mention Al-Jilani’s name while walking 11 steps towards ‘Iraq and Allah would fulfil the needs.

Yet, this version of Ash-Shatnufi is a clear innovation and it amounts to establish a religion that Allah did not prescribe. Allah (Ta’ala) said:

أَمْ لَهُمْ شُرَكَاءُ تَتَّبَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

“Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not allowed” (Shura : 21)

As for the way described by Ahmad Raza Khan that one should invoke the Prophet (saw) and Al-Jilani saying “Aghithni” and others, this is clear Shirk.

Note: Ahmad Raza Khan also mentioned that Mulla Ali Al-Qari also said in his book “Nuzhat Al-Khatir” that he took Ijazah from his teacher to read this Salah Al-Asrar, but I could not find online such a book, to check it such claims are true.

4) Calling upon Al-Jilani for help and he will come for help

The scan of the quote below from “Malfuz” can be seen on p 14 of the PDF below:

<http://docs.umm-ul-qura.org/Malfuz.pdf>

Ahmad Raza Khan wrote in his Malfuz p 408 of the English translation:

“Question: Sayyiduna Ahmad Zaruq (889/1493) states: “If anyone experiences any difficulty say ‘Ya Zaruq’ and calls out to me, I will come to his assistance.”

Answer: yes, he did say this but I have personally never sought such assistance. I always sort help from the great Ghawth Sayyiduna Shaykh Abd al-Qadir Jilani. I always called out, “Ya Ghawth” because I am a Qadiri and very firm on my august Silsila”

5) Jilani controls the hearts of the people

One can download vol 21 of “Fatawa Ar-Rizwiyah”:

http://www.alahazratnetwork.org/data/02-fatawa_ridawiyah/02B-fatawa_ridawiyah_pdf/fatawa_ridawiyah_vol_21.pdf

Ahmad Raza Khan wrote in his “Fatawa Ar-Rizwiyah” v 21 p 392, quoting from “Bahjatul Asrar” of Ash-Shatnufi that Shihabudin As-Sahawardi asked his teacher Najeebudin AbdulQadir As-Saharwardi why he remained sitting quietly with al-Jilani and he replied:

“Why would I not show respect to the one my Lord has given control of my heart, my condition, and the hearts and conditions of all saints? If he wants, he holds them and if he wants he sends them.”

Likewise Ahmad Raza Khan quoted on p 393 from the same “Bahjatul Asrar” that Al-Jilani said to one of his student:

“Don’t you know that the hearts of people are in my hands? If I want I turn them away from me and if I want if turn them to me.”

And one can wonder if the Prophets could control the hearts, why they could not guide their relatives such as father, uncle, wives or son?

6) Al-Jilani protecting his Muridin and bringing them to paradise

One can download vol 21 of “Fatawa Ar-Rizwiyah”:

http://www.alahazratnetwork.org/data/02-fatawa_ridawiyah/02B-fatawa_ridawiyah_pdf/fatawa_ridawiyah_vol_21.pdf

Ahmad Raza Khan in his “Fatawa Ar-Rizwiyah” v 21 p 466 quoted many stories from the book “Bahjatul Asrar” showing that Al-Jilani protects his followers and they will go to paradise. He attributed to Al-Jilani that he said:

“My hand on my Murid (follower) is like the sky on the earth”

“If the foot of my Murid slips, I will hold his hand”

“If my Murid is in the East and I am in the West, and his cloth opens, I will cover him.”

One can wonder why so many Qadiris and Brelwis are killed if Al-Jilani was to protect them? Also why so many of them face difficulties and serious problems, but these people are totally blind?

One can download vol 7 of “Fatawa Ar-Rizwiyah” on the link below:

http://www.alahazratnetwork.org/data/02-fatawa_ridawiyah/02B-fatawa_ridawiyah_pdf/fatawa_ridawiyah_vol_07.pdf

Ahmad Raza Khan in his “Fatawa Ar-Rizwiyah” v 7 p 645-646, in the footnotes mentioned from “Bahjatul Asrar” that Al-Jilani said:

“I saw a register as long as my eyes could reach containing the names of all my Muridin until the day of resurrection, and it was said to me: “I gave them to you”. I asked the guardian of hellfire: if there anyone from my companions with you?” He replied: “No”...By the Izzah and Jalal of my Lord, I will not move my feet in front of my Lord until I walk with you to paradise.”

And because of such fairytales, we see so many Brelwis being involved in corruption cases in Pakistan like Hamid Al-Kazimi, son of Ahmad Sa'id Al-Kazimi, senior student of Ahmad Raza Khan. Indeed he remained many years in jail for corruption in Hajj scandal.

7) Al-Jilani has the power of “Kun fa Yakun” (be and it is)

One can check the scans of the quotes from “Hadaiq Bakshish” from the pdf below p 6-8:

<http://docs.umm-ul-qura.org/Hadaiq.pdf>

Ahmad Raza Khan wrote in his “Hadaiq Al-Bakhsish” v 1 p 38 about Al-Jilani:

“He is also possessing Tasarruf (disposition of the matters) He is also Mazun (given permission). And also Mukhtar (given choice) He is also the administrator the universe, Abdul Qadir”

Also he wrote in v 2 p 10 about Al-Jilani:

“The west and east are in your ownership (Jageer)”

He wrote v 2 p 12 about Al-Jilani calling him “Ghawth”:

“From Ahad (Allah) to Ahmad and from Ahmad to you
Kun and every Kun possible is granted O Ghawth”

Refutation of such belief: The Prophets cannot bring miracles on their own and by their choice

Allah (Ta’ala) said:

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي
السَّمَاءِ فَتَأْتِيَهُمْ بِنَآيَةٍ ۖ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ ۗ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ

“If their aversion is hard on you, then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allah willed, He could have gathered them together (all) unto true guidance, so be not you one of those who are Al-Jâhilûn (the ignorant).” (Al-An’am : 35)

It is written in “Al-Jalalayn”, Arabic text:

{ وَإِنْ كَانَ كَبُرَ } عظم { عَلَيْكَ إِعْرَاضُهُمْ } عن الإسلام لحرصك عليهم { فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا } سرباً { فِي الْأَرْضِ أَوْ سُلَّمًا } مصعداً { فِي السَّمَاءِ فَتَأْتِيَهُمْ بِنَآيَةٍ } مما اقترحوا فافعل، المعنى أنك لا تستطيع ذلك فاصبر حتى يحكم الله.

It is written in “Tafsir Jalalayn”, in Surah Al-An’am (6:35) p 287 of the Eng. translation by the Sufi Aisha Bewley, with Quran translation in bold:

“If their turning away from Islam is hard on you because you are eager for them to become Muslim then if you can, go down a tunnel deep into the earth, or climb up a ladder into heaven, and bring them a Sign which they ask for. The implied meaning is that YOU WILL NOT BE ABLE TO DO THAT, so be patient until Allah judges.”

An-Nasafi wrote in his Tafsir “Madarik At-Tanzeel”:

والمعنى إنك لا تستطيع ذلك، والمراد بيان حرصه على إسلام قومه وأنه لو استطاع أن يأتيهم بأية من تحت الأرض أو من فوق السماء لأتى بها رجاء إيمانهم

“The meaning is: **you are not capable of this**, and what is intended is to show his desire for his people to embrace Islam and that if he was able to bring an Ayat from below the earth or above the sky, he would bring such hoping for them to accept faith.”

Al-Baydawi wrote in his “Tafsir”:

والمقصود بيان حرصه البالغ على إسلام قومه، وأنه لو قدر أن يأتيهم بأية من تحت الأرض أو من فوق السماء لأتى بها رجاء إيمانهم

“What is desired is to show his extreme desire for his people to embrace Islam, and **that if he was able to** bring an Ayat from below the earth or above the sky, he would bring such hoping for them to accept the faith.”

Comment: This shows that the Prophet (saw) desired to guide people, but Allah told him that only He could do so. Also As-Suyuti, An-Nasafi and Al-Baydawi clearly said that the Prophet (saw) does not have the capacity to bring the signs that the Mushriks of Makkah asked for like making a tunnel in the earth or bringing a ladder to the skies. So he does not have such powers, yet the Barailwis claim that al0Jilani is able to do whatever he wishes?

Allah (Ta’ala) said:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ
عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ
وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

“And, indeed we have sent Messengers before you (O Muhammad (saw)); of some of them we have related to you their story and of some we have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the leave of Allah. So, when comes the commandment of Allah, the matter will be decided with truth, and the followers of falsehood will then be lost.” (Ghafir: 78)

Abu Mansur Al-Maturidi wrote in his Tafsir entitled “Taweelat Ahlus Sunnah”:

وقوله: { وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ } .

كانهم سألوه أن يأتي آية بعد آية على أثر آية أخرى، فقال عند سؤالهم ذلك: { وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ } أي: ليس لرسول أن يأتي بالآية على شهوته أو على شهوة السائل.

وهذه الآية تدل على نقض قول الباطنية؛ فإنهم يقولون: إن أنفس الرسل جواهر روحانية يأتون بها الآية حيث شاءوا وكيف شاءوا، فكان للرسول عندهم بسبب الجواهر الروحانية التي فيهم - قدرة إتيان الآيات كيف شاءوا من غير إذن من الله تعالى، ومن غير سؤال منهم إياه في وقت الإتيان،.

“As if they asked him to produce an Ayat after another Ayat, so He said to their request: **“and it was not given to any Messenger that he should bring a sign except by the leave of Allah”** meaning a Messenger cannot bring an Ayat according to his desire or the desire of the one who requests it. And these verses refute the saying of the Batinis who say that the souls of the Messengers are spiritual substances and they can bring through them Ayat wherever they want and however they want, so according to them the Messengers because of the spiritual substances in them have the power to bring these Ayat however they want without the leave of Allah (Ta’ala), and without them asking Him at the time of their occurrence”

Al-Baydawi wrote in his “Tafsir”:

{ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ } فإن المعجزات عطايا قسمها بينهم على ما اقتضته حكمته كسائر القسم، ليس لهم اختيار في إثبات بعضها والاستبداد بإتيان المقترح بها.

“Indeed the miracles are gifts that he distributed/divided among them according to His wisdom like all portions. **They do not have a choice** in preferring some of them or a monopoly in bringing them to the one who requests them.”

Abu Su’ud Al-Hanafi wrote in his “Tafsir”:

{ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ } فإنَّ المعجزات على تشعب فنونها عطايا من الله تعالى قسمها بينهم حسبما اقتضته مشيئته المبنية على الحكم البالغة كسائر القسم ليس لهم اختيار في إثبات بعضها والاستبداد بإتيان المقترح منها

“Indeed the miracles with their different categories are gifts from Allah (Ta’ala) that he distributed/divided among them according to His desire based on infinite wisdom, like all other portions. **They do not have a choice** in preferring some of them or a monopoly in bringing them to the one who requests them.”

Al-Alusi wrote in is “Ruh Al-Ma’ani”:

{ أن يَأْتِيَ بآيَةٍ } بمعجزة { إلا بإذن الله } فالمعجزات على تشعب فنونها عطايا من الله تعالى قسمها بينهم حسبما اقتضته مشيئته المبينة على الحكم البالغة كسائر القسم ليس لهم اختيار في إثبات بعضها والاستبداد بآتيان المقترح بها.

“Indeed the miracles with their different categories are gifts from Allah (Ta’ala) that he distributed/divided among them according to His desire based on infinite wisdom, like all other portions. **They do not have a choice** in preferring some of them or a monopoly in bringing them to the one who requests them.”

Allah (Ta’ala) said:

قُلْ إِنِّي لَا أملكُ لكم ضراً ولا رشداً ﴿٧٢﴾ قُلْ إِنِّي لَنْ نُجِيبَنَّكَ مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحِداً ﴿٧٣﴾ إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَتِهِ

It is written in “Tafsir Jalalayn”, Surah Al-Jinn (72:21-23) p 1254 of the Eng. Translation by the Sufi Aisha Bewley with Quranic word in bold:

“Say: ‘I possess no power to do you harm- make you error to guide you right and so do you good.’ Say: ‘No one can protect me from the punishment of Allah and I will never find any refuge apart from Him except in Him...only in transmitting from Allah and His Messages.’ I can only convey the Message of Allah to you from Him.” **THIS STRESSES HIS INABILITY TO DO MORE...**”.

The Arabic text is:

{ إلا بلاغاً من الله ورسالاته ومن يعص الله ورسوله فإن له نار جهنم خالدين فيها أبداً }

{ إلا بلاغاً } استثناء من مفعول أملك، أي لا أملك لكم إلا البلاغ إليكم { من الله } أي عنه { ورسالاته } عطف على بلاغاً وما بين المستثنى منه والاستثناء اعتراض لتأكيد نفي الاستطاعة . {

Invocations of Prophets are sometimes not accepted:

Imam Muslim in his “Sahih” in “The Book Pertaining to the Turmoil and Portents of the Last Hour (Kitab Al-Fitan wa Ashrat As-Sa`ah)”, Chapter 5: This ummah would be destroyed by killing one another, Book 041, Number 6906:

'Amir b. Sa'd reported on the authority of his father that one day Allah's Messenger (ﷺ) came from a high, land. He passed by the mosque of Banu Mu'awiya, went in and observed two rak'ahs there and we also observed prayer along with him and he made a long supplication to his Lord. He then came to us and said: I asked my Lord three things and He has granted me two but has withheld one. I begged my Lord that my Ummah should not be destroyed because of famine and He granted me this. And I begged my Lord that my Ummah should not be destroyed by drowning (by deluge) and He granted me this. **And I begged my Lord that there should be no bloodshed among the people of my Ummah, but He did not grant it.**”

Furthermore, the Prophet (ﷺ) used to invoke against some disbelievers and Allah revealed: **“Not for you (O Muhammad) (but for Allah) is the decision.”** (3:128)

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

“Not for You (O Muhammad (saw), but for Allâh) is the decision; whether He turns in Mercy to (pardons) them or punishes them; Verily, they are the Zâlimûn (polytheists, disobedients, and wrong-doers, etc.).”

It is also narrated in “Sahih Al-Bukhari”, Volume 6, Book 60, Number 82:

Narrated Salim's father: That he heard Allah's Apostle on raising his head from the bowing in the last Rak'a in the Fajr prayer, saying, "O Allah, curse such-and-such person and such-and-such person, and such-and-such person," after saying, "Allah hears him who sends his praises to Him, O our Lord, all praise is for you. **“Not for you is the decision, whether he turns in mercy to (pardons) them or punishes them. Verily they are the wrong-doers.”** (3:128)

Volume 6, Book 60, Number 83:

Narrated Abu Huraira: Whenever Allah's Apostle intended to invoke evil upon somebody or invoke good upon somebody, he used to invoke (Allah after bowing (in the prayer). Sometimes after saying, "Allah hears him who sends his praises to Him, all praise is for You, O our Lord," he would say, "O Allah. Save Al-Walid bin Al-Walid and Salama bin Hisham, and 'Aiyash bin Abu Rabi'a. O Allah! Inflict Your Severe Torture on Mudar (tribe) and strike them with (famine) years like the years of Joseph." The Prophet used to say in a loud voice, and he also used to say in some of his Fajr prayers, "O Allah! Curse so-and-so and so-and-so." naming some of the Arab tribes till Allah revealed: **"Not for you is the decision, whether he turns in mercy to (pardons) them or punishes them. Verily they are the wrong-doers."** (3:128)

So one can clearly see that not all of the invocations of our noble Prophet (ﷺ) were answered by Allah, and the decision to guide or punish belongs to Allah alone.

In the two *Sahih*, Ibn Al-Musaiyab has reported from his father:

When death approached Abu Talib, Allah's Messenger (May the peace and blessing of Allah be upon him) came to him and found `Abdullah bin Abi Umaiyah and Abu Jahl in his company. The Prophet said, "O uncle,

say: 'There is no true god except Allah', a word which will enable me to plead for you with Him." The two of them said, "Would you forsake the religion of (your father) 'Abdul Muttalib?" The Prophet repeated (the request) and the two of them also repeated (their question). The final word of Abu Talib was about being on the religion of Abdul-Muttalib and he refused to say: *La ilaha illa-Allah*. The Prophet (May the peace and blessing of Allah be upon him) said, "But I shall continue to pray for your forgiveness as long as I am not prohibited to do so." It was then that Allah the Almighty revealed the verse: "It is not (proper) for the Prophet and those who believe, to ask Allah's forgiveness for the *Mushrikin* even though they be of kin." (9:113)

Allah also revealed concerning Abu Talib: "

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٣﴾

Verily, you (O Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided ones." (28:56)

So how can the Brelwis claim that Al-Jilani has the power of Kun fa Yakun (Be and it is) and he controls the hearts of the creation?

May Allah protect us from such beliefs and guide Brelvis to the truth!

May Allah send Salah and Salam on the Prophet (saw), his family and companions!