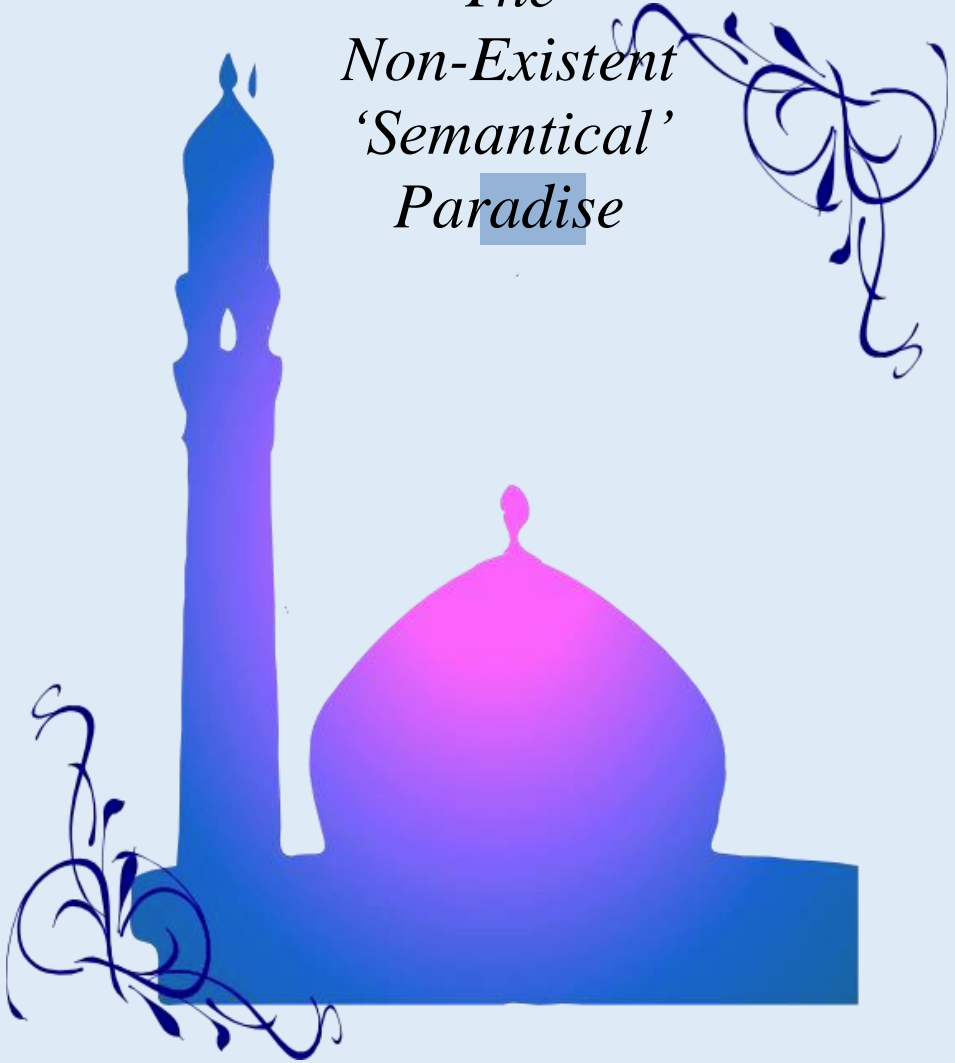


A REFUTATION OF

The Non-Existent 'Semantical' Paradise



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INTRODUCTION

The propagation of kufr - disbelief, negation of Islamic teachings, rejection of the beliefs taught by Rasulullah (Sallallahu Alayhi Wasallam) - by members of the Muslim community is a phenomenon which has to be vigilantly watched. It is no passing phenomenon attributable to mere ignorance only. On the contrary it is a permanent problem rising from the baseness of man's lowly "nafs" coupled with the promptings of Shaitaan. Refutation of concepts of kufr offered every now and again by the diverse elements of "fitnah" is essential, not as a measure to engage these votaries of kufr in debate or to convince them of their dark folly, but to save and guide the unwary and in most cases unlearned Believers who by virtue of unadulterated innocence are the chief targets of those who seek ill-conceived glory and fame.

The latest specimen of kufr offered by so-called scholars and intelligentsia is a negation of the Islamic Belief of Jannat, presented by one Ghulaam Muhammad Kareem of Transvaal. Mr. Kareem has presented a rejection of the Islamic Belief of Jannat "in fulfilment of the requirements for the degree of M.A. in the Faculty of Arts in the Department of Semitics, University of South Africa". For the purpose of gaining a miserable degree at the hands of the kuffaar, Mr. Kareem has considered it worthwhile to barter away his Imaan by negating in his essay the fourteen-century belief of Islam - the belief of the Qur'aan and the Hadeeth -regarding Jannat. The thesis presented by Mr. Kareem is replete with kufr. Islamic Beliefs have been ridiculed, assaulted and subjected to merciless treatment of plunder by this votary of kufr.

Mr. Kareem in his negation of the Islamic Jannat has based his entire case and belief on the views and opinions of the enemies of Islam. His chief authorities are orientalist and mulhideen who have no knowledge whatsoever of Islam. The blasphemy uttered by Mr. Kareem in his booklet marks the author now as an upholder of clear-cut kufr. The clarity with which Mr. Kareem presents his beliefs of kufr which unfold one after the other in his pursuance of the establishment of his conception of a negative and an abstract spiritual state as a "Jannat", magnifies the notoriety of the unbelief which Mr. Kareem seeks to propagate. The pillage of Islamic belief which this miscreant has committed cannot be left to bypass unchallenged. In the Interests of the Ummah of this country it is our bounden duty to present a detailed refutation and exposure of the vile kufr contained in Mr. Kareem's

thesis of unbelief. To this end, the *Majlisul Ulama of South Africa* has prepared this refutation.

The kufr entertained by Mr. Kareem in his thesis will indeed come as a shock to Muslims. Mr. Kareem is a member of the Board of ICSA. ICSA is a claimant - albeit ill-conceived and fictitious - to Muslim leadership of this country. Yet, it (ICSA) has serving on its Board men, like Mr. Kareem, who is an arch-propounder of kufr. From the very inception have we stated that ICSA can never be the spokesman of the Muslim community. By the day, our stand is being borne out and vindicated by the gross un-Islamic activities and kufr views of men serving with ICSA. If ICSA now wishes itself to be at least known as a Muslim body, then it stands under pressure - extreme pressure - to axe Mr. Kareem. Nothing short of a total retraction of his kufr will enable Mr. Kareem to be regarded as a Muslim. A man who calls himself a Muslim, but entertains concepts of hard kufr - kufr which belittles Rasulullah (Sallallahu Alayhi Wasallam) - must not expect to enjoy the sanctuary of Islam. Mr. Kareem's booklet of kufr is despicable in the extreme. The blasphemy and sacrilege are total. ICSA take note! ICSA must share joint responsibility and will be held jointly guilty with Mr. Kareem as long as it maintains silence in the condonation of Mr. Kareem's abject kufr of rejecting the Jannat propounded by the Qur'aan and expounded by Muhammadur Rasulullah (Sallallahu Alayhi Wasallam).

This matter is of prime importance. The 'Ulama of the country will shortly be called upon for their pronouncements upon the blasphemy perpetrated by Mr. Kareem in his thesis of kufr. ICSA must therefore, state its stand and clarify its position. ICSA is an aspirant of international platforms. The Islamic international forums must be made aware of the type of miscreant who serves as a leader of ICSA so that Muslims in other lands do not associate the Ummah of South Africa with the men of ICSA. Islam and ICSA will remain poles apart as long as men of kufr like Mr. Kareem serve on its ranks.

Among the points of kufr entertained by Mr. Kareem in his thesis are,

- I. Total denial of the existence of Jannat and Jahannam.
- II. Denial of the physical resurrection of the bodies on the Day of Qiyaamah.
- III. The Beliefs of Islam are not the product of the Qur'aan - of Wahi - but the consequence of pre-Islamic primitive attitudes and beliefs.
- IV. The Qur'aan to a certain extent is the product of primitive, pre-Islamic attitudes.

- V. Refutation of Ahaadeeth of Rasulullah (Sallallahu Alayhi Wasallam).
- VI. Rasulullah (Sallallahu Alayhi Wasallam) conception of Jannat and Jahannam was inconsistent.
- VII. Rasulullah (Sallallahu Alayhi Wasallam) had "no coherent system of theology".
- VIII. Denial of the existence of "mutashaabihaat" Qur'aanic verses.
- IX. Claims that his beliefs differ from "conventional" Muslim beliefs.
- X. Accuses Rasulullah (Sallallahu Alayhi Wasallam) and the Qur'aan Shareef of meaningless, half-hearted and careless utterances.

The above are just a few points of kufr entertained by Mr. Kareem in his un-Islamic and anti-Islamic thesis. This booklet will in-shaa- Allah , expose the kufr of Mr. Kareem thoroughly.

The attitude adopted by Mr. Kareem in his thesis conveys the clear impression that the Qur'aan is another corrupted (Na-uzubillah) book like the many other mutilated scriptures available today. The method of argumentation resorted to by Mr. Kareem negates the fundamental importance of Wahi. The type of "authorities" (in the form of twentieth-century mulhideen) cited by Mr. Kareem to back up his beliefs and negate the "conventional" beliefs of Islam makes it abundantly clear that in Mr. Kareem's mind, the Islam known to the Ummah for so long is not the proper Islam. His interpretation, deductions, views and opinions make no provision for the recognition of Wahi. His personal opinion and the views of the orientalist enemies of Islam are assigned authenticity and far greater prominence than the official and established Beliefs of Islam springing from Divine Revelation. The opinions and verdicts of all the great authorities of Islam —the Sahaabah (Radiallahu Anhum), the Fuqahaa, the Muhadditheen, Mufasssireen and Mutakallimeen —are relegated to the realm of mythology by this perpetrator of blasphemy. He has emphatically claimed that for fourteen centuries no one has understood the true conception of Our'aanic Jannat. But, this modern plunderer of Imaan in this twentieth century — fourteen hundred years after the revelation of the Qur'aan Shareef — does understand the belief which in his opinion the Sahaabah (Radiallahu Anhum) could not comprehend !!!

- MAJLISUL ULAMA OF SOUTH AFRICA

BELIEF IN JANNAT NOT PRODUCT OF INTERPRETATION

A favourite tactic to discredit an established Belief of Islam, employed by men who have a loose association with Imaan, is to attribute the origin of that Belief to 'the interpretations by dogmatic theologians'. Following this trick to plunder and pillage the Qur'aanic Belief of Paradise and Hell anchored in the hearts of Believers right from the advent of Aadam (Alayhis salaam) to this day, a self-proclaimed 'authority' on Islam, one unfortunate soul, a Mr. Ghulaam Muhammad Kareem, states in his booklet, 'The Semantics of The Qur'aan':

"Islamic eschatological beliefs are derived from three sources, the Qur'aan, the practice of Muhammad as codified in the Hadeeth, (Traditions) and the interpretations by the dogmatic theologians. Paradise in the Traditions is generally reified and described in hyperbolic terms. Most of the theologians have interpreted the Qur'aanic descriptions literally. Few Muslims have tried to distinguish between Scriptural (Qur'aanic) and non-Scriptural (Traditional) thought."

Eschatology is the doctrine of the Hereafter. It concerns with the belief in death, judgment, resurrection, heaven, hell, etc.

Although Mr. Kareem rejects all the Islamic eschatological beliefs as enunciated by Rasulullah (Sallallahu Alayhi Wasallam) and disseminated by the Sahaabah of our Nabi (Sallallahu Alayhi Wasallam), his present monograph of kufr and 'ilhaad' (atheism) aims at the demolition of the Islamic Belief — the Qur'aanic Belief — of Paradise.

In pursuance of this unholy and despicable aim he abortively attempts to prove that the concrete description of Jannat appearing in the Ahaadeeth (Traditions) of Rasulullah (Sallallahu Alayhi Wasallam) is 'the interpretations of dogmatic theologians', hence he claims,

"Most of the theologians have interpreted the Qur'aanic descriptions literally."

This statement is a gross deception, for the Ulama of Islam have not 'interpreted' the Qur'aanic descriptions of Jannat. The relevant Qur'aanic verses are in fact literal descriptions of the Abode of Jannat. If anything, the work of 'interpretation' has been executed by those who have rejected revelation — by those who negate the Islamic Belief of Jannat. Following In imitation of the atheist 'philosophers' of former times, the 'luminary' of our

time, Mr. Kareem has refuted the Islamic Belief of Jannat by subtle manipulation of the Qur'aanic verses i.e. by interpreting the relevant verses figuratively.

The Islamic Belief regarding Jannat held by the 'Ahlus-Sunnah Wal-Jamaa'ah' is not the product of 'interpretations by dogmatic theologians,' but is the precise Qur'aanic doctrine expounded by Rasulullah (Sallallahu Alayhi Wasallam). It is this Qur'aanic Dogma which has been transmitted to the Ummah via the agency of the Sahaabah (ridhwaanullaahi 'alayhim).

Mr. Kareem cunningly attempts to hoist on the mind of the reader that the Hadeeth (Traditional) description of Jannat is at variance with the Qur'aanic description, hence he says:

"Paradise in the Traditions is generally reified and described in hyperbolic terms."

"Reify", is to regard an abstract (non-material) concept as material.

He then adds:

"Few Muslims have tried to distinguish between Scriptural (Qur'aanic) and non-Scriptural (Traditional) thought."

If the Hadeeth description of Jannat is to be regarded as a mere reified picture of the Abode of Paradise then by the same stretch of logic the Qur'aanic description will likewise amount to 'reification' since the Qur'aan and the Hadeeth are unanimous in ascribing anthropomorphic, material and sensual attributes to the life of Jannat. Yet, despite the unity of description of Jannat proffered by both Qur'aan and Hadeeth, Mr. Kareem avers a difference between Qur'aan and Hadeeth description of Jannat. A study of the Qur'aan and Hadeeth will establish most conclusively the absurdity of attempting to distinguish between Qur'aanic Paradise and Hadeeth Paradise. Let us consider some forms of description to illustrate this assertion. Describing the 'Huri' (Damsel of Jannat), the Hadeeth states,

"If a woman of the females of Jannat had to appear on earth, the space between earth and Jannat would be lit up and filled with fragrance. The scarf on her head is nobler than the world"

(BUKHARI)

Describing the 'Huri', the Qur'aan states,

"Damsels with big lustrous eyes, like (well-guarded) hidden pearls ... We have created them in a special manner. We have

made them virgins, loving and of equal age for the Companions of the Right Hand."

(Waaqi'ah)

Both Qur'aan and Hadeeth descriptions of Jannat are material, physical and literal permeated by an aura of holiness. Mr. Kareem's claim, therefore, that the Qur'aanic description of Jannat is different from the Hadeeth description is manifestly false and deceptive. The assumed difference exists only in the imagination of the exponent of this baseless theory of kufr.

The popular Islamic Belief of Jannat and Jahannam is one of those eschatological beliefs of Islam which admits no second opinion. Any contrary view is kufr which assigns the propounder of such opinion beyond the confines of Islam. The Islamic Belief of Jannat and Jahannam is not a derivative of 'the interpretations of dogmatic theologians.' It is a Belief accepted on the authority of the Sahaabah (Radiallahu Anhu) who obtained their tuition and instruction directly from Rasulullah (Sallallahu Alayhi Wasallam).

Rasulullah (Sallallahu Alayhi Wasallam) was no mere Messenger in the sense that his obligation was only delivery of the Divine Message. Upon Divine Direction he explained - NOT INTERPRETED - those LAWS and BELIEFS which Allah Ta'ala desired Him to explain. One of the fundamental eschatological beliefs elaborated by Nabi (Sallallahu Alayhi Wasallam) is the Belief of Jannat and Jahannam. The explanation of Rasulullah (Sallallahu Alayhi Wasallam) does not give the slightest Indication of an 'abstract' paradise - of a paradise existing in some imaginary limbo. Not a single Sahaabi entertained or expounded a doctrine of Jannat contrary to the doctrine of the existence of a real, material Abode of Paradise held by the Ummah. The Islamic conception of Jannat - a real material abode of bliss - has been obtained without any ambiguity directly from Rasulullah (Sallallahu Alayhi Wasallam) himself.

Mr. Kareem has not adduced the slightest shred of Islamic evidence in substantiation of his blatantly false claim that the popular Ummah-belief of Jannat is based on 'the Interpretations of dogmatic theologians'. True, the Ulama are dogmatic about this Belief, the Ummah is dogmatic about this Belief - that is so because Rasulullah (Sallallahu Alayhi Wasallam) and His

noble Companions (ridwaanullaahi 'alayhim) were DOGMATIC about this belief.

Mr. Kareem who poses as a 'scholar' and 'authority' of Islam - who claims a 'scientific tafseer' of the Qur'aan must now prove at what point in Islamic history did his abstract conception of Jannat originate. What was Rasulullah's (Sallallahu Alayhi Wasallam) conception of Jannat..? What was the Sahaabah's (Radiallahu Anhu) conception..? For the information of the 'mulhid' (atheist) we state without the slightest fear of contradiction from any source whatever, that the Ummah's understanding of Jannat is the Belief of Rasulullah (Sallallahu Alayhi Wasallam). The basis of our belief is the Qur'aan - the basis of the mulhid's belief is Izutsu. Mr. Kareem confesses to the basis of his kufr theory when he says,

"This monograph endeavours to use the method of semantical analysis of Izutsu and is based on the work of Rahbar..."

NEGATION OF THE TAFSEER OF RASULULLAH (SALLALLAHU ALAYHI WASALLAM)

In propounding his theory of kufr, i.e. positing a conception of Jannat which is diametrically opposed to the conception explained by Rasulullah (Sallallahu Alayhi Wasallam), Mr. Kareem was constrained to ignore or negate the large volume of Rasulullah's (Sallallahu Alayhi Wasallam) Tafseer on the subject. Acceptance of Rasulullah's (Sallallahu Alayhi Wasallam) Tafseer knocks out the bottom from Mr. Kareem's view. Expediency in support of 'ilhaad' (atheism) therefore compelled Mr. Kareem to say:

"The scope of this monograph is concerned with elucidating the concept of Paradise solely from Qur'aanic data..."

'Qur'aanic data' minus the explanation of Rasulullah (Sallallahu Alayhi Wasallam) as proffered by Mr. Kareem is not Qur'aanic. Any exposition which ignores or negates the elaboration of Rasulullah (Sallallahu Alayhi Wasallam) is clear-cut *kufr*, the expounder of which is a *kaafir* and *mulhid* of the first order. The Qur'aan Shareef declares this vociferously:

"It is not lawful for a believing man nor for a believing woman to entertain any opinion (contrary opinion) regarding their affairs when Allah and His Rasool have issued a verdict on a matter."

“And those who dispute about Allah after having answered His Call, their disputation is baseless by their Rabb. And, upon them is Wrath and for them is a dreadful chastisement.”

(Surah Sajdah)

“Say (O Muhammad) Obey Allah and the Rasool. But, if you turn your backs (on Allah and the Rasool) then verily Allah loves not the Kaafireen.”

“He who obeys the Rasool verily, he has obeyed Allah .”

Mr. Kareem must now take note that a ‘Qur’aan’ or a ‘Qur’aanic’ interpretation which is in negation of Rasulullah’s (Sallallahu Alayhi Wasallam) explanations is not of the Divine Qur’aan which is the product of Wahi — Revelation from Allah Azza Wa Jal.

THE MULHID’S DENIAL OF THE REAL PHYSICAL JANNAT AND JAHANNAM

In denying the Qur’aanic description of Jannat and Jahannam, Mr. Kareem tries to explain his rejection by drawing the support of another ‘mulhid’, thus he says in his ‘thesis of kufr’,

“Arberry states that in earliest Islam, there was a strong tendency, understandable in a people newly won from animism, to take descriptions literally.”

In this unholy opinion, the author of kufr accuses Rasulullah (Sallallahu Alayhi Wasallam) of concocting a picture of a non-existent paradise to deceive the Sahaabah (Radiallahu Anhum) into acceptance of Islam. This modern ‘mulhid’ drinking from the dregs of kufr have the naked audacity to infer that the great and illustrious Sahaabah (Radiallahu Anhu) had to be tricked into Imaan by Nabi (Sallallahu Alayhi Wasallam) because of their inability to comprehend the transcendental truths imparted to them by the Messenger of Allah (Sallallahu Alayhi Wasallam). Mr. Kareem compounds his insult of the Ummah of Rasulullah (Sallallahu Alayhi Wasallam) by vilely accusing:

“Even today 14 centuries after its annunciation, Muslim theologians adhere to the literal interpretation of the Qur’aan without attempting to give a rational exposition of the various concepts in the Qur’aan...”

In other words - the true meaning of Jannat has been hidden from the Ummah right from the inception of Islam to this day when Kareem and some other mulhids, kaafirs and zindeeqs vainly compliment themselves for stumbling upon an 'interpretation' which in their minds supersede the exposition of Rasulullah (Sallallahu Alayhi Wasallam) and the Sahaabah (Radiallahu Anhum).

Is it conceivable that Jannat remained a mystery to the Sahaabah (Radiallahu Anhum) while the 'mulhids' of our day have unlocked the door to that mystery..? Is it conceivable that the great Sahaabah (Radiallahu Anhum), the great Fuqahaa, the great Muhadditheen and the great Auliya all along laboured under a deceptive conception of Paradise and Hell while the zindeeqs of our times enjoy a true understanding of the Qur'aanic teaching of Jannat and Jahannam..? Is it conceivable that men of shallow understanding and lamentable knowledge like Mr. Kareem could give the Ummah the correct interpretation of the Qur'aanic Truths when all the Giants of Islamic Knowledge from the Sahaabah (Radiallahu Anhum) to this day have failed (in Mr. Kareem's opinion) to present the true and proper interpretation of the Qur'aanic verses..?

Mr. Kareem, in his booklet of kufr, becomes progressively puerile as he goes along compounding kufr belief upon belief. He says:

"The reification which occurred through acculturation and through the passage of time, and through interpretations by the theologians, was due to the omission of the consideration of chronological factors of the Qur'aanic proclamations."

How utterly miserable and absurd an assumption..? Does Mr. Kareem claim that the Sahaabah (Radiallahu Anhum) lacked knowledge of the 'chronological factors' of the Qur'aan and that he and his twentieth century 'mulhideen' - Izutsu, Arberry, McDonough, and Co. - possess such knowledge..? The absurdity of Mr. Kareem's assertion is self-evident.

If proper evaluation and understanding of the Qur'aanic conception of Jannat and other beliefs were dependent upon the 'consideration of chronological factors' (as Mr. Kareem understands it) then what was the reason for Rasulullah's (Sallallahu Alayhi Wasallam) silence on this subject..? Why did Rasulullah (Sallallahu Alayhi Wasallam) withhold this extremely 'important'

key of determining' and 'decisive' influence - this key of 'chronological factors' - from the Sahaabah (Radiallahu Anhum)?

If 'reification' (which Mr. Kareem believes to be grossly erroneous) of the concept of paradise was due to the omission of the consideration of chronological factors of the Qur'aanic proclamations' then why was such 'omission' permitted by Allah Ta'ala..? Why did Rasulullah (Sallallahu Alayhi Wasallam) ignore (according to Mr. Kareem's reasoning) this determining factor which if revealed to the Sahaabah (Radiallahu Anhum) would have saved the Ummah from the 'deception of a physical paradise' (according to the mulhideen) acquired from the interpretations of dogmatic theologians'? Why did the great Fuqahaa, Muhadditheen and the Ulama of 'Ilmul Kalaam not formulate an abstract paradise by the utilization of interpretation on the basis of 'chronological factors'? Does Mr. Kareem wish us to believe that the entire Ummah from the time of the Sahaabah (Radiallahu Anhu) was so naive and ignorant to have missed the argument of 'chronological factors'?

Mr. Kareem has degenerated to the lowest ebb of absurdity by attempting to bolster his case with the false assertion:

"The omission of chronological factors in the formulation of theology would explain the contemporary view of the theologians and would also be an explanation for the viewpoint of the Traditions which is materialistic."

If Mr. Kareem was versed in Islamic Theology - in Islamic Law - he would not have displayed his ignorance by asserting that 'chronological factors' were not considered in the formulation of Islamic Law. Mr. Kareem's stark ignorance of Islamic Theology is appalling since he sets himself up as a 'mufasssir', 'mujtahid' and authority of Islam. If he possessed any knowledge of Islamic Theology he would have known that the Islamic Law Principle of "Naasikh – Mansookh" operates on the basis of chronology. Let Mr. Kareem and like mulhids know today that the Authorities of Islam - the Sahaabah, Fuqahaa, Muhadditheen, etc - were Masters of the 'chronological factors of Qur'aanic proclamations.'

Mr. Kareem's thesis of 'ilhaad' (atheism) is supposed to be a piece of 'scientific research', yet his 'scientific semantics' is replete with claims and allegations for which he has not advanced any proof. Mr. Kareem, What is

your proof for claiming that the authorities of Islam have omitted chronology in the formulation of Islamic Theology?

Mr. Kareem accuses the Sahaabah and the entire Ummah of adopting pagan ideas in the belief of Jannat and Jahannam, hence he states that the literal meaning and understanding of the Qur'aanic verses and Rasulullah's (Sallallahu Alayhi Wasallam) statements were due (among reasons) to acculturation.'

'Acculturation' is the process of acquiring an understanding of a foreign culture to facilitate comprehension of one's own concepts — it means the adoption by one cultural group of the culture and conceptions of another group. In this unjust accusation. Mr. Kareem tacitly implies that Islamic Beliefs are not the product of Divine Revelation, but the upshot of the influence exercised by paganism and animism on the minds of the Sahaabah. Woe and double woe on Mr. Kareem. Indeed, if Believers had to accept the kufr and baatil of the mulhideen the order of the universe would perish.

“And, if Haqq had to submit to their (the mulhideen) desires, then verily, the heavens, earth and everything in it would become corrupted.” (Qur'aan, Surah Mu'minoon)

Mr. Kareem has absolutely no justification to gorge out the old, old view of the unbelieving philosophers that the Qur'aanic description of Paradise is merely allegorical reification being employed for purposes of common understanding. The Qur'aanic descriptions of Jannat and Jahannam corroborated by the explanations of Rasulullah (Sallallahu Alayhi Wasallam) are so plain, clear and unambiguous that no scope is permitted for deviation from the literal text and import of the verses. The great Authorities of Islam who were masters of Arabic all hold this view. Imaam Al-Ghazaali (rahmatullaahi 'alayhi) states:

“But, the description of Jannat and Jahannam and their details are so plain that no room exists for interpretation.” (Tuhfatul Falsafah)

“Things of the Hereafter promised to us are not impossible for Divine Omnipotence. It is, therefore, imperative to adhere to the literal text and not force it out of the context where it occurs and from which it derives its significance.” (Tuhfatul Falsafah)

Imaam Ghazaali (rahmatullaahi ‘alayhi) aptly remarks about these mulhideen:

“When these athiests who deny resurrection (the physical resurrection stated by the Qur’aan), will themselves be resurrected and see the wonderful things created by Allah, they will repent for their disbelief — but repentance will not avail them. It will be said to them, this is what you had rejected.”

Mr. Kareem must understand that one who denies the physical resurrection (as his kufr theory of semantics postulates) is guilty of *kufr* — he stands as a *kaafir* since this theory is in violent conflict with the Beliefs propounded by the Our’aan and disseminated by Rasulullah (Sallallahu Alayhi Wasallam). This blasphemy committed by Mr. Kareem is unpardonable.

THE MULHID'S DIRECT ASSAULT ON RASULULLAH (Sallallahu Alayhi Wasallam)

In negating the physical realities of the Hereafter, Mr. Kareem places the seal of kufr on his heart by inferring that our Nabi (Sallallahu Alayhi Wasallam) entertained a conception of Paradise and Hell of which he (Allah forbid) himself had no certainty. Mr. Kareem attaches greater value to the interpretation of other mulhideen than to the words of Rasulullah (Sallallahu Alayhi Wasallam). Hence, on the basis of the ‘semantical’ kufr of the atheists, he states:

“Some clarification in contrasting these terms for the purpose of this monograph (i.e. Kareem's kufr thesis), e.g. Muhammad's conception underwent a certain development regarding Hell and we shall show a similar pattern concerning the description of Paradise.”

He labours to show that Jannat and Jahannam were two ideas existing in the imagination of Rasulullah (Sallallahu Alayhi Wasallam), having no real existence, and that circumstances of the time influenced constant change in Rasulullah's understanding of the conception of Jannat and Jahannam. But the Qur’aan Shareef declares,

“And, He (Muhammad) does not speak of desire (own opinion) if (what he speaks) is ‘Wahi’ revealed to him.”

If Rasulullah's (Sallallahu Alayhi Wasallam) conception of Islamic eschatological beliefs underwent change, then why was such change not

evidenced in the Sahaabah, in the Fuqahaa, in the Muhadditheen and in the Ulama of Kalaam...? If indeed there was such change of conception in the mind of Rasulullah (Sallallahu Alayhi Wasallam) then why did this change fail to influence the Sahaabah and the Ummah...? How is it probable that twentieth century mulhids discerned this 'change' whereas the Sahaabah and all the elite of Islamic learning, gnosis and piety failed to detect this 'change in conception' which Mr. Kareem wishes us to swallow...? This 'change in conception' exists in the fanciful imagination of Mr. Kareem. Produce your Islamic proof for this fallacious claim if you are truthful.

The conception of Jannat and Jahannam which Rasulullah (Sallallahu Alayhi Wasallam) propagated at the inception of his mission was exactly the same conception taught at the end of his mission. Precisely for this reason does there exist uniformity in the Sahaabah's (Radiallahu Anhum) belief regarding Jannat and Jahannam. No two opinions on this question existed among the Sahaabah (Radiallahu Anhum).

THE IMAGINARY 'SEMANTIC' PARADISE OF MR. KAREEM

"Semantics" is defined by the dictionary as the study of word meanings, especially as they develop and change. The study of the relationship between signs or symbols and that which they represent."

It is only a man of hardened kufr - a man whose heart has been sealed - who will venture the naked audacity to juggle with the wildly fluctuating vagaries of philological interpretation in an attempt to corrode and corrupt authoritatively established eschatological beliefs upon which the salvation of man in the Hereafter hinges. Beliefs upon which depends the Najaat of the Ummah are no derivations of philological interpretation, especially when such interpretation stems from figments of the imagination of men whose intellectual mediocrity is lamentable. Eschatological beliefs upon which pivots salvation in the Hereafter are established on the basis of absolute proof (DALEEL-QAT'I) which admits of no interpretation. Yet Mr. Kareem has chosen to expose his Imaan to the kufr ensuing in the wake of his 'semantical' interpretation borrowed from other mulhideen.

One of Mr. Kareem's postulates in his semantical analysis of the Qur'aanic conception of Jannat is:

"The adjectives describing Paradise when classified chronologically reveal the progressive spiritualisation from an abode, or abiding place, as evident in the Meccan verses, to a reward, as described in the Medinian verses."

This postulate is palpably false. The Qur'aan Shareef does not bear out Mr. Kareem's semantical postulate. The supposed 'progressive spiritualisation' of Jannat from a physical abode to an abstract concept cannot be substantiated by Qur'aanic facts. Citing words out of context and quoting Aayat's piece-meal as substantiation for a 'progressive spiritualisation' concept of Paradise is mere wishful thinking by Mr. Kareem. Mr. Kareem's random snatching of terms linked to Reward in the Hereafter is an insult to philological analysis.

Mr. Kareem claims that the Makki (Meccan) verses portray Paradise as 'an abode' - this is constrained admission by Mr. Kareem that the Qur'aan Shareef does in actual fact posit a material Paradise - whereas the Madni (Medinian) verses describe Jannat as 'a reward'. Assuming this to be so, then too the description of Jannat as 'a reward' does not imply a spiritual state. The fact of Jannat being 'a reward' is not a negation of a physical abode. 'A reward' could either be spiritual or material. To assign a spiritual connotation to 'reward' in the context of the Reward of Jannat and thereby arbitrarily negating a physical Jannat on the basis of personal opinion and interpretation uncorroborated by the Qur'aan and Hadeeth is clear-cut kufr since this is in diametric contradiction of the Qur'aanic Belief of Jannat adhered to by the entire Ummah from the very time of Rasullullah (Sallallahu Alayhi Wasallam).

Since the question of Belief in Jannat is a determining factor regarding salvation in the Hereafter it is of vital importance that the claimant of spiritual connotation for 'reward' adduce Islamic — religious — proof to substantiate his claim. Leave alone religious proof, the mulhid cannot even advance philological proof to posit a spiritual connotation and negate a material one. His 'semantical' theme does not contain any such proof.

Besides this assumed argument, the actual fact is that both types of adjectives are employed to describe Jannat in both types (Makki and Madani) of verses. Mr. Kareem implies that only the Makki verses describe Jannat as 'an abode' and only the Madani verses describe Jannat as 'a reward'. By this inference of his 'semantical' theme, Mr. Kareem attempts to illustrate a progression of a spiritual paradise from a 'material' paradise since the Makki

verses are chronologically anterior to the Madani verses. Let us now prove by means of the Qur'aan our contention that both types of adjectives, viz., 'abode' and 'reward' are employed by both Makki and Madani verses in the description of Jannat.

Makki (Meccan) verses describing the Reward in the Hereafter with terms which Mr. Kareem believes to have only a spiritual significance in his 'semantical' paradise conception.

a) Verse 30, Surah Al-Jaathiyah

"Those who believe and practice righteous deeds, their RABB will cause them to enter into His Mercy. That, indeed, is the Clear Success."

b) Verse 68, Surah Dukhaan

"This (Jannat) is the Grace from your Rabb. Indeed, it is the Great Success."

The Qur'aan Shareef, after listing in detail the bounties of Jannat, viz. gardens, fountains, silken garments, couches, damsels, fruit, etc. categorically states that these material bounties are: **"GRACE AND GREAT SUCCESS"**

The material and anthropomorphic description of Jannat in this verse is finally described by the Qur'aan as 'Grace and Great Success' — terms which the mulhid claims imply only a spiritual connotation in the Madani verses. The verse in question is:

فضلا من ربك * ذلك هو الفوز العظيم

Allah Ta'ala states unequivocally that the material Jannat (described in the verses immediately preceding this verse) is *fadlam* and *al-fauzul Azweem*, yet Mr. Kareem cites another verse in which the words *al-fauzul Azweem* also appear and interprets it on the basis of his 'semantical' analysis to mean a spiritual (non-physical) paradise, hence he says:

"The description (as a spiritual paradise) is finally summarised in the verse which states:

ورضوان من الله اكبر * ذلك هو الفوز العظيم

"And the pleasure of Allah is greater (than Paradise). That is the achievement supreme..!"

That the *ridhwaan* or Pleasure of Allah is greater than Jannat is not under contention. Mr. Kareem, by inserting in brackets in the above verse 'than

Paradise', unwittingly makes the admission that the Pleasure of Allah and Paradise are two things apart. The one must not be confused with the other. The Ridhwaan of Allah Ta'ala is purely a spiritual and intellectual concept. There exists no dispute regarding this. However, Paradise is the material abode of Bliss infinitely inferior to the Ridhwaan of Allah Ta'ala. Mr. Kareem, therefore, is guilty of self-deception if he believes that the Ridhwaan mentioned in the verse cited by him refers to his 'semantical' paradise, for Allah Ta'ala clearly says that HIS Ridhwaan (Pleasure) is superior to Jannat.

To bolster his 'semantical' case, Mr. Kareem considered it expedient to cite only a portion of the verse containing the words, *al-fauzul azweem*. Mr. Kareem found it necessary to content himself with this partial citation because the FULL verse contains a physical description of Jannat - and this defeats the purpose of citing this particular verse, for the citation of this particular verse has been tendered by the mulhid as the culminating point of his 'semantical - progressive spiritualisation' concept of paradise. He thus states about this particular verse:

"The description (of a spiritual paradise) is finally summarised in the verse."

Let us now examine the whole verse. The Qur'aan Shareef states:

" Allah has promised the believing men and the believing women Gardens (Jannat) below which flow rivers. Forever will they dwell therein. And (He had promised) beautiful mansions in everlasting gardens (Jannati 'adnin). And, the Pleasure of Allah is greater (then the material Jannat mentioned in this verse). That, indeed, is the great success"

Mr. Kareem desired readers to believe that the portion of the verse he quoted is a 'terse' and 'final' description of the spiritual paradise he has 'semantically' forged. He desired to escape with the deception that the Divine Ridhwaan is the Jannat promised to believers so profusely, so clearly and so emphatically in the Qur'aan Shareef and Hadeeth, hence the convenient omission of the physical description in the very verse he preferred as his clinching proof.

The part citation of the verse in this particular 'semantical' context is both religiously and philologically fraudulent since a fundamental Belief of Faith is being subjected to 'semantical' scrutiny. The latter part of the verse is related to the other matter described in the verse. To divorce it from this context

presents, therefore, an incomplete and a distorted conception. An unwary reader is bound to understand from the incomplete verse and explanation that *al-fauzul azweem* refers to the Ridhwaan alone whereas according to the Qur'aanic declaration *al-fauzul azweem* (the great success) is the combination of Jannat and the Ridhwaan of Allah . Any person who claims to have Islamic Knowledge will immediately discern this fact at first glance of the verse in question.

c) Verse 62-64, Surah Yunus

"Behold, verily, the friends of Allah - no fear will be on them nor will they grieve — those who believed and feared (Allah). For them are glad tidings in this earthly life and in the Hereafter. There is no change for the Laws of Allah. Indeed that is the great success ('*al-fauzul azweem*')"

Again *al-fauzul azweem* appears in this Makki verse. But according to Mr. Kareem's claim of spiritual connotation such terms are restricted to the Madani verses since this is a fundamental postulate in his 'progressive spiritualisation' concept of paradise.

d) Verse 64, Surah Ankabut

"And verily the Home of the Hereafter (AD-DAARAL AAKHIRAH) is indeed the real life."

According to Mr. Kareem's 'semantical' contention the commencement of spiritualisation' of the Qur'aanic concept of Paradise is the description of Jannat as 'Daar-al-Aakhirah' (Home of the Hereafter) in verse 30, Surah Nahl. However, verse 64, Surah Ankabut cited above — a Makki Aayat — also describes Jannat as 'Daar-al-Aakhirah' (the Home of the Hereafter). The verse cited by Mr. Kareem is, therefore, not 'the commencement of spiritualisation' of his imaginary paradise.

Furthermore, the phrase 'DAAR-AL-AAKHIRAH' does not denote spiritualisation. Mr. Kareem's claim to this effect is absolutely baseless. What are his grounds for this claim ! He has not stated his proof nor can he do so.

A salient point which belies Mr. Kareem's notion is the Qur'aan's contrasting of *ad-daaral aakhirah* (the Home of the Hereafter) with *al-hayaatud-dunyaa* (the life of this world). The 'semantical' nonsense which Mr. Kareem, therefore reads in these words is without substance. The Qur'aan merely states the superiority of the Life Hereafter over this earthly life. It is more in line with the Qur'aanic portrayal of Jannat to read this contrast of the two existences in conjunction with the numerous physical descriptions of Jannat

found in profusion in the Qur'aan. The comparison of the physical abode of this world is with the physical abode of the Hereafter to state the superiority of the latter.

The full text of verse 64, Surah Ankabut is:

“And, the life of this world is but play and amusement. And verily, the Home of the Hereafter is the real life. Would that they knew.”

Again Mr. Kareem is guilty of religious and philological deception by citing the terms, 'Daar-al-Aakhirah' out of the context of the detailed description the Qur'aan attaches to 'Daar-al-Aakhirah'. He refrains from quoting the verses linked with 'Daar-al-Aakhirah' because the clarity of the physical description shatters his 'commencement of spiritualisation' postulation. Immediately after stating, 'And, the Home of the Hereafter is best, the Qur'aan declares its description of this 'Daar-al-Aakhirah'. The full description is:

”And verily, the Home of the Hereafter is best. Indeed, noble is the abode of the pious. (The Home of the Hereafter) is everlasting gardens below which flow rivers. They will enter therein. For them (the pious) therein will be what they wish for. Such is the manner in which Allah rewords the pious.....Enter the Jannat by virtue of the (good) deeds you have practiced.”

(Verses 30-32, Surah Ankabut)

The material description the Qur'aan gives to 'Daar-al-Aakhirah' clearly illustrates the deficiency of this 'semantical' spiritualisation commencement' theory. Numerous other Makki (Meccan) verses describe Jannat with terms other than 'an abode' - the term which Mr. Kareem claims to be the adjective describing Jannat in the Meccan verses.

In verse 35, Surah Zukhruf, the term 'al-Aakhirah' appears;

In verse 22, Surah Shuraa, 'al-fadhlul kabeer' (the great favour);

In verse 34, Surah Zumar, 'jazaa-u' (reward);

In verse 11, Surah Yaaseen, 'maghfirah' (forgiveness) and 'ajrin Kareem' (gracious reward);

In verse 46, Surah Rum 'fadhl' (grace);

In verse 76, Surah Shuraa 'al-ghurfah' (high mansions);

In verse 76, Surah Shuraa, 'mustqarran' (station);

In verse 60, Surah Hajj, 'maghfirah' (forgiveness) and 'rizq' (sustenance');

In verse 2, Surah Kahf, 'ajran hasanan' (beautiful reward); etc.

This list is by no means exhaustive. Some examples have been cited at random. These numerous Makki verses describing Jannat with terms other than 'an abode' demolish the 'semantical' hypothesis of Mr. Kareem in which the appellative term 'abode' is of vital importance. Notwithstanding the variety of adjectives employed in both Makki and Madani verses as descriptive of Jannat, the Qur'aan leaves no room for ambiguity and interpretation of the concept of Jannat since the Qur'aanic definitions, as clear as daylight, appear throughout the Sacred Text in profusion - many a verse defining in concrete, material terms the precise meanings of the adjectives.

ANOTHER BASELESS 'SEMANTICAL POSTULATE'

Mr. Kareem postulates:

"The Qur'aan initially is specific about the reward of the righteous being a terrestrial, permanent and eternal existence in a garden, which is termed Jannat."

Here again is a constrained admission by Mr. Kareem of the physical nature of Jannat. Nevertheless, by implication this claim means that the physical nature of Jannat was propagated by the Qur'aan only initially, later changing to an abstract conception as is evident from the 'progressive spiritualisation' theory postulated by the mulhid. Mr. Kareem does not define what precisely he means by 'initially'. In the absence of such definition we can only infer that 'initially' in the 'semantical' context of Mr. Kareem is a reference to the chronologically anterior group of verses, viz. the Makki (Meccan) verses.

In refutation of this claim are the numerous Madani (Medinian) verses (the chronologically posterior) which are 'specific about the reward of the righteous being a terrestrial, permanent and eternal existence in a garden, which is termed Jannat'. We, hereunder draw Qur'aanic Madani verses at random to rebut Mr. Kareem's argument that physical attributes are assigned by the Qur'aan to paradise only 'initially'.

Verse 35, Surah Ra'd

“The state of the Jannat promised to the pious is such that rivers flow below it; its fruit and shadow are perpetual. That is the Goal of those who are pious.”

Verse 23, Surah Ra’d

“Everlasting Jannaat (Gardens) will they enter.....”

Verse 72, Surah Tauba

“ Allah has promised the believing men and the believing women Jannaat (Gardens) under which flow rivers. They will dwell therein forever. And (He has promised) beautiful mansions in everlasting gardens.....”

Verse 15, Surah Muhammad

“The state of the Jannat promised to the pious (is such) in which are such rivers the water of which does not deteriorate; and rivers of milk, the taste of which does not change; and rivers of drink, delicious for the drinkers; and rivers of clear honey; and for them therein is fruit of all kinds and Forgiveness from their Rabb.....”

Verse 133, Surah Aa-le ‘Imraan

“And, hasten towards forgiveness from your Rabb and such a Jannat the vastness of which is the heavens and the earth; it has been prepared for the pious.”

The Madani verses describing Jannat as a specific, terrestrial and permanent place are too numerous to mention here. Suffice to say that Mr. Kareem's contention is utterly baseless.

JANNAATU ADNIN (جَنَّت عدن)

According to Mr. Kareem's 'semantical' analysis the term 'Jannaatu Adnin' (Everlasting Gardens) appears only once in the Madani Surahs. Thus he says: *“Jannatu ‘adnin occurs more often (ten times) in the Early Meccan Surahs and once in Medinian.”*

This is erroneous. The term 'jannaatu 'adnin' appears no less than thrice in the Madani verses. Once in Surah Bayyinah, Verse 8; once in Surah Saff, Verse 12; And once in Surah Ra'd, Verse 23.

AADAM'S (alayhis salaam) JANNAT

Regarding Jannat where Aadam (Alayhis salaam) was created and lived, Mr. Kareem says:

“Although the Qur’aan makes a distinction between the Jannat of the Hereafter and the Garden of Aadam and Eve, the annotators have varied appellations for the two.”

That there exist some difference of opinion on Aadam's Jannat is not denied. But it is false to claim that the Qur’aan distinguishes between the two’.

The overwhelming majority of Islamic Authorities assert that the Jannat inhabited by Aadam (Alayhis salaam) is the very same Jannat which Believers will occupy in the Hereafter. This is evident from the Qur’aan itself, hence the official belief of the Ummah that Aadam's Jannat and the Jannat of the Hereafter is one and the same abode.

Those who have claimed contrary to this present facts — inferred and interpreted — and not unambiguous proofs from the Qur’aanic Text. It is, therefore, grossly misleading to claim that the ‘Qur’aan makes a distinction’ between the Jannat of Aadam and the Jannat of the Hereafter.

The scope of this article does not permit a detailed presentation of the views and arguments on this question. Here we are only concerned with exposing the false claim as to 'distinction' made by Mr. Kareem.

Adam's Jannat — a Myth..?

The mulhid shamelessly parades his kufr by denying the existence of the Jannat inhabited by Aadam (alayhis salaam). He relegates the Jannat — the Qur’aanic Jannat of Aadam — to mythology. He regards the Jannat wherein Aadam (Alayhis salaam) resided to be fiction — an invented story of primitive people. He, therefore states:

“The attempt to locate the mythological garden is bound with difficulty and all that can safely be said is that the story combines two traditions.....”

But Muslims know that the Qur’aan is specific and emphatic regarding the existence of the Jannat which Aadam (Alayhis salaam) inhabited. The geographical location of Jannat is not to be searched for in fables and mythology - so much for Mr. Kareem's ‘semantic research’ of the Qur’aan !

MR KAREEM'S DENIAL OF THE EXISTENCE OF JINN

In denying the existence of jinn, Mr. Kareem is in reality rejecting many verses of the Qur'aan which speaks unambiguously of this species of Allah's creation. With bare-faced falsehood, the mulhid claims:

"Further by calling jinn and men as belonging to one community as Mashar, in 7:131, the Qur'aan makes it clear that men and jinn are not two classes of beings."

'As used in the Qur'aan, jinn stands for leaders of evil, or men of a rebellious nature.....'

It is a naked and an audacious lie to allege that the Qur'aan regards mankind and jinns as one species, and that jinn in the Qur'aan, refer to 'leaders of evil'. The following verses of the Qur'aan Shareef refute the contention that according to the Qur'aan jinn refers to 'leaders of evil' or 'men of rebellious nature'.

"Say (O Muhammad!), it has been revealed to me, that verily, a group among the jinn heard (the Qur'aan) and said: Verily, we have heard a wonderful Qur'aan which leads towards guidance, therefore we believe in it, and never shall we assign partners to our Rabb."

(Surah Jinn, Verses 1 & 2)

These verses firmly rebut the false assertion of Mr. Kareem. The Aayats clearly attribute Imaan (Belief) and Hidaayah (Guidance) to this group of Jinn. Further, the large volume of Ahaadeeth explaining the Qur'aanic verses on jinn affirm the existence of jinn as a species of creation apart from man. The jinn continuing their speech on the occasion of having heard the recitation of the Qur'aan Shareef said,

"And, verily, the ignorant among us (jinn) have spoken in excess regarding Allah . And, verily some men among ('ins') mankind seek refuge with some men among the jinn thus they (some among mankind) have increased their (jinn's) arrogance."

(Surah Jinn, verse 4 & 6)

In this verse the noble jinn of Imaan speak of the transgression committed by evil Jinn. If the word jinn was a reference to 'leaders of evil' then the Qur'aan would not have attributed Imaan and, Hidaayah to them. The Qur'aan further distinguishes between pious jinn and evil jinn, just like it distinguishes between pious men and evil men. The Qur'aanic narrative of the episode of the jinn thus continues:

“(Said the jinn) And, verily, among us are those who are virtuous and among us are those who are other than that (virtuous). We were on different paths.”

This verse also belies the claim that ‘jinn’ as used by the Qur’aan refers to ‘leaders of evil’. A further rejection of this opinion is the Qur’aanic verse:

“And, verily, when we (the Jinn) heard the guidance (of the Qur’aan) we believed in it.”

(Surah Jinn, verse 13)

The Jinn continuing their speech say:

“And, verily, among us are those who are Muslim and among us are those who are astray.”

It is, therefore clear that ‘as used in the Qur’aan’ jinn does not ‘stand for leaders of evil, or men of a rebellious nature.

Mr. Kareem states:

“Thus in order to evaluate any concept in the Qur’aan one would have to read the Book without any preconception, without reading into it the thoughts that have been developed and elaborated by post - Qur’aanic Muslims, or by modern scholars, who have tried to interpret and understand concepts in the Qur’aan according to their own particular backgrounds”

In contradiction of this claim, Mr. Kareem, throughout his booklet draws heavily from the views, opinions and conceptions of ‘post-Qur’aanic Muslims’ (whatever the term may mean) and ‘modern scholars’. This is especially so when his theories are in violent contradiction with the Qur’aan. It is a well-known and an established Qur’aanic fact that Iblees is not of the species of man; that Iblees was expelled from the companionship of the Malaa-ikah (Angels); that Iblees was expelled most unceremoniously from Jannat with the Wrath and Curse of Allah Ta’ala. The Qur’aan states categorically:

“And (remember the occasion) when we said to the Malaa-ikah, Prostrate for Aadam Thus they (the Angels) prostrated excepting Iblees. He was of the Jinn and he disobeyed the Command of His Rabb.”

Shaitaan, according to the Qur’aan, the Ahaadeeth, the unanimous opinion of the Sahaabah (Radiallahu Anhum) and the Ahlus-Sunnah Wal-Jamaa’ah was of the species known as jinn. But, the mulhid conflicts with his own postulate, viz. evaluation without pre-conception, by subscribing to the definitions and opinions on jinn advanced by other mulhideen. He has not

produced an iota of proof from the Qur'aan to back up his un-Islamic contention that 'jinn as used in the Qur'aan stands for leaders of evil.' He does not possess a shred of Qur'aanic evidence to bolster the kufr negation of the existence of jinn as a species apart from man as clearly asserted by the Qur'aan.

Haqq and *Imaan* are clear-cut concepts which contain no contradictions, whereas *baatil* and *kufr* are impregnated with contradictions. Hence, the mulhid after negating the separate existence of jinn and after claiming that jinn 'as is used in the Qur'aan, stands for leaders of evil, or men of a rebellious nature' compounds the conflict existing in his mind by saying:

"Raghib confirms our contention that the angels are Jinn, but that not all jinn are angels, that the word connotes different species of men or different races."

In view of the contradictory contentions of Mr. Kareem we have to examine the following propositions arising from the mulhid's absurd syllogistical reasoning.

(1) Jinn are leaders of evil (major premiss).

(2) Angels are jinn (minor premiss).

Elimination of the 'middle term' from both the 'major' and 'minor' premisses will produce the logical conclusion: "Angels are leaders of evil."

This conclusion stemming from this syllogism ensuing out of Mr. Kareem's contentions denies the Qur'aanic negation of evil from Angels. Negating evil from the Angels the Qur'aan Shareef states:

"They do not disobey Allah what he has commanded them and they do as they are commanded."

(Surah Tahreem)

Consider now the following propositions of Mr. Kareem.

(1) Angels are jinn.

(2) Jinn are of mankind.

Conclusion: Angels are of mankind. Islamically, this is absurd and false since the Qur'aan very emphatically distinguishes between Malaa-ikah (Angels) and Man.

The contention that the word jinn 'connotes different species of men or different races' is both contradictory and logically absurd. It is contradictory

because the same sentence postulated by Mr. Kareem contains two conflicting claims, viz.

(a) The angels are jinn.

(b) The word, jinn, connotes different species of man or different races.

It is logically absurd to claim that jinn refer to different human races when 'angelhood' has been ascribed to Jinn since 'angelhood' has been negated from the species of man. Angelhood here is a reference to the literal meaning of the term, viz. the existence of a celestial species of creation as claimed by the Qur'aan Shareef.

There is no justification for claiming that 'the word (jinn) connotes different species of man or different races.' Biologically all men are of the same species —there just do not exist 'different species of men' — i.e. 'Insaan'. The absurdity of the assertion of 'different races' is self-evident. If jinn refers to 'different races' then what race on earth is jinn..? What is the basis for this claim? What is the Qur'aanic proof for this allegation..?

If we accept the proposition that jinn refer to different races then one of two possibilities has to be considered, viz.

(1) Some human races are jinn.

(2) All human races are jinn.

If we now consider proposition number one on this basis of Mr. Kareem's claim that jinn as used in the Qur'aan refer to 'leaders of evil,' then the logical conclusion will be: ***Some human races are leaders of evil.***

But this is palpably false, since whole races cannot be 'leaders of evil.'

If we consider proposition number two on the same basis, the logical conclusion will be:

All human races are leaders of evil. The falsity and absurdity are self-evident. In short Mr. Kareem's conception of 'jinn' is volatile, un-Islamic and abound with contradictions.

THE ISLAMIC CONCEPTION OF JINN

The Qur'aan and Ahaadeeth teach that Jinn, like man is a species of intelligent creation. Both species of creation, man and jinn, are 'mukallaaf' (liable and responsible for their deeds). Jinn has been created out of matter like man has been created from matter. Man's origin is from sand. Jinn's origin according to the Qur'aan is from fire. Jinn is invisible to the eyes of

man. They have been endowed with the capacity of assuming various forms. The Qur'aan states categorically:

“And, He (Allah) created Jinn from pure fire”

(Surah Ar-Rahmaan, verse 15)

Jinn is a species consisting of both male and female.

The existence of jinn as a separate species apart from man is an established Qur'aan fact, belief in which is an obligatory requirement of the Shariah. Denial of this Islamic fact is kufr since denial of it is tantamount to the rejection of many Qur'aanic verses as well as Rasulullah's (Sallallahu Alayhi Wasallam) tafseer (explanation) of the relevant Qur'aanic verses.

PROPOUNDING THE KUFR OF A NON-PHYSICAL JANNAT

Briefly, the abstract conception of Paradise propounded by the mulhid consists of the Qur'aan initially describing Jannat in materialistic and anthropomorphic terms. This anthropomorphic description progressively merges into a spiritual concept - devoid of a physical nature. The decisive Qur'aanic verse enunciating the spiritual concept, according to Mr. Kareem, is:

“So no soul knows what is kept hidden for them of pleasures as a reward for their deeds.”

(Qur'aan

32:17)

Regarding this verse, Mr. Kareem states in his 'semantics of kufr':

“This negates the exoteric aspect of Paradise and introduces, what is called a 'key term', in the concept of Paradise in the Qur'aanic weltanschauung.”

As have been stated earlier, Islamic eschatological beliefs are not the product of human reasoning. Salvation in the Aakhirah is not hitched to beliefs and concepts formulated by individuals. Concepts which negate or establish Imaan are the result of Wahi - Divine Revelation - delivered and expounded by Rasulullah (Sallallahu Alayhi Wasallam) and transmitted to mankind at large by the illustrious Sahaabah of our Nabi (Sallallahu Alayhi Wasallam).

Now, Mr. Kareem, fourteen centuries after the advent of Rasulullah (Sallallahu Alayhi Wasallam), claims that a particular Qur'aanic verse negates an Islamic Belief of fundamental import - a belief cherished by the Ummah for fourteen hundred years - a belief in which the opinion of all the Authorities of Islam through the passage of 14 centuries has been unanimous and uniform. Yet the mulhid fails to produce any Qur'aanic or Hadeeth support for his contention. The best he has been able to do to bolster his

concept of kufr was to cite the opinion of another mulhid, viz. one T. Izutsu of Tokyo.

We demand Mr. Kareem to state the basis - Qur'aanic basis - for his claim that verse 17, Surah 32 (quoted above) is a negation of the 'exoteric aspect of Paradise'. What are the Qur'aanic grounds for claiming that this verse spells the introduction of the spiritual concept of Jannat..? Besides his personal opinion and the views of other mulhideen, Mr. Kareem cannot furnish any Shar'i proof for this preposterous claim. The 'semantical' theories of Mr. Kareem and Mr. T. Izutsu do not constitute Islamic principles upon which concepts of Akhirat and Beliefs of Najaat could be evolved. The evolution and formulation of such essential matters are based on Risaalat (Prophethood).

For the interpretation of verse 17 of Surah 32, Mr. Kareem considered it expedient and proper to ignore the interpretation emanating from the Fountain-head of Risaalat. The verse:

"No soul knows what is kept hidden for them of pleasure....."

In no way negates a physical paradise. 'Hidden pleasures' are not to be interpreted as spiritual, abstract or non-material pleasures. There exists absolutely no justification neither logical nor 'sementical' or Islamic — to depart from the established Qur'aanic concept of paradise in order to propound a violently contradictory (conflicting with Imaan) theory on the flimsiest of support, viz. hidden pleasures.'

If an object is hidden it does not follow that it is necessarily non-material, hence the assertion, 'this negates the exoteric aspect of Paradise', is arbitrary, unfounded and not substantiated by any facts — logical or religious. To attribute a spiritual or non-material connotation to the Qur'aanic terms, 'what has been hidden', by way of Interpretation for the purpose of formulating a concept which is in opposition to authentically established Beliefs is Qur'aanically untenable and blasphemous.

Beliefs, tenets and concepts which have been handed to mankind by way of Wahi (Divine Revelation) are sacrosanct. Interpolation by way of human opinion and imagination is intolerable. Departure, therefore, from the literal meaning and sense of the Nusoos (Qur'aanic verses and Ahaadeeth) upon which the Islamic concepts are based calls for exceptionally strong grounds — Shar'i grounds. Mr. Kareem and the other mulhideen whom he has imitated have attempted most clumsily to extricate the literal sense of the

Nusoos. They have exhibited in their theories of blasphemy a total inability to substantiate their opinion on any firm Islamic basis. No Muslim, therefore, can or should entertain the brazen concepts of kufr propagated by these mulhideen.

Let us now proceed to examine the verse in question. Allah Ta'ala states:

“No one knows what has been hidden for them (the righteous) of (those things which cause) the cooling of the eyes as a reward for that which they practiced.”

(Surah Sajdah, verse 17)

One verse after this, the Qur'aan states emphatically that this reward of the Believers is Jannaatul Ma-waa or everlasting abodes.

“Those who believe and practice righteous deeds, for them are everlasting gardens as a reward for that which they practiced.”

(Surah Sajdah, verse 19)

These 'hidden pleasures' says the Qur'aan are 'Jannaatul Ma-waa' (everlasting gardens), i.e. the Jannat of the Believers. 'Semantically' speaking as well, the mention of 'hidden pleasures' in verse 17 is no negation of 'the exoteric aspect of Paradise' since verse 19 immediately thereafter asserts the exoteric aspect by appelling the Reward of 'hidden pleasures' with *Jannaatul Ma-waa*, a term which in the mulhid's theory of 'progressive spiritualisation of paradise' has a 'terrestrial, a permanent and external existence' connotation — an attribute of the Initial material paradise of Mr. Kareem's theory.

If this verse of 'hidden pleasures' was the point of termination of the initial 'material' paradise (postulated by Mr. Kareem) and the initiation of the 'spiritual' paradise, then the Qur'aan would not have emphasised the 'exoteric aspect' by describing the 'hidden pleasures' with the term, everlasting gardens. The introduction of a 'semantic' key term' to evolve a spiritual concept, is therefore, a figment of the mulhid's imagination.

Furthermore, an object being hidden from gaze does not imply negation of that object. The absurdity of such a claim is evident. With regard to this verse (verse 17, Surah 32), Mr. Kareem makes the following astounding false claim:

"Prior to the proclamation of this verse, the details pertaining to Paradise are expressed in materialistic and anthropomorphic terms, and we could postulate that most of the Hadeeth narrations are based on the Early Meccan period."

The verses after the proclamation of this verse rejects the contention of Mr. Kareem. The later verses as well describe Jannat and 'details pertaining to Paradise' in materialistic terms.

Verse 35 of Surah Ra'd which is a Madani (Medinian) Surah states:

"The state of the Jannat promised to the righteous is such that rivers flow underneath; Its (Jannat's) fruits and shade are perpetual"

Verse 67 of Surah Nisaa which is a Madani Surah reads:

"And those who have believed and practiced righteousness, soon shall We enter them into gardens (Jannat) below which flow rivers; forever will they dwell therein. For them will be therein (in Jannat) pure (chaste) wives, and We shall enter them in a dense shade."

Verse 12 of Surah Saff which is a Madani Surah reads,

"And He will enter you into gardens below which flow rivers and (into) beautiful houses (or mansions) in everlasting gardens (Jannat). That is the great success."

Verse 21 of Surah Hadeed which is a Madani Surah describing Jannat says,

"Hasten towards the Forgiveness of your Rabb and towards Jannat, the vastness of which is like the vastness of the heaven and earth - this (Jannat) has been prepared for those who believed in Allah and His Messengers."

Surah Ar-Rahmaan which is a Madani Surah describes at length, in detail and in materialistic terms the details of Paradise. Thus mention is made of trees, branches, fountains, fruit, raised cushions, silk, chaste women, luxurious growth of the vegetation, springs, pomegranates, women of beauty and noble character, carpets, etc.

Besides these verses many other verses posterior to the proclamation of verse 32:17 - supposed 'semantical' key-term of the mulhids - express Paradise in materialistic terms.

Upon the basis of his highly erroneous claim, Mr. Kareem postulates:

"....and, we could postulate that most of the Hadeeth narrations are based on the Early Meccan period."

Even upon acceptance of this baseless postulate Mr. Kareem's concept of an abstract paradise is not vindicated. There exists no logical, reasonable or even 'semantical' imperativeness to accept this erroneous theory postulated. Revelations and pronouncements of Hadeeth are facts in time. They possess historical and chronological importance. It is, therefore, absurd to subscribe to a postulate that cannot be verified by facts and sure proof and then utilize such an unsubstantiated theory which emanated from some hazy opinion, to negate a belief and concept founded on Qur'aanic and Eternal Truth.

Mr. Kareem, advance your proof for your fallacious claim..! What Islamic proof do you have for the preposterous claim that 'most of the Hadeeth narrations are based on the Early Meccan period'..? Even if this fallacious claim is to be entertained for argument's sake, then the implication of this claim is that some Hadeeth narrations are not based on the Early Meccan period, for Mr. Kareem has claimed his postulate for 'most of the Hadeeth narrations..!' Hence, the existence of even some - and some in relation to 'most' can mean dozens, scores or hundreds - of these posterior Hadeeth narrations is sufficient to negate the abstract - concept paradise postulated semantically.

If the Madani Surahs which are chronologically posterior to verse 32:17 upon which Mr. Kareem strikes his 'negation of the exoteric aspects of Paradise' theory, describe Jannat materialistically and anthropomorphically, then no reasonable basis exists for Hadeeth narrations of the Madani period not to do likewise. In actual fact Hadeeth narrations expressing Jannat in materialistic terms belong to both Makki and Madani eras. Let us now briefly examine some of those Madani Hadeeth narrations.

Rasulullah (Sallallahu Alayhi Wasallam) in elaborating upon the Madani verse, **'and besides these are two (other) gardens'**, (verse 62, Surah Ar-Rahman), says:

"Two Jannats - its utensils and all what is therein will be of silver; and, two Jannats - its utensils and all what is therein will be of gold."

This Hadeeth also describes the location of these gold and silver Jannats to be *Jannatu 'Adnin*. This Hadeeth appears in Bukhaari Shareef.

Upon the revelation of the following Madani verse:

“ Allah has promised the believing men and the believing women jannaat (gardens) below which flow rivers; forever will they dwell therein; and (Allah has promised them) beautiful mansions In Jannaatu Adnin).”

(Verse 72, Surah Taubah)

Hadhrat Abu Hurairah (Radhiallahu anhu) says that Rasulullah (Sallallahu Alayhi Wasallam) was asked about this verse and the beautiful houses in *Jannaatu ‘Adnin*. Rasulullah (Sallallahu Alayhi Wasallam) said:

“(These mansions) are palaces of pearls. In that palace (one of the palaces of Jannaatu ‘Adnin) are seventy houses of red rubies. In every house are seventy rooms of green emeralds.....”

The Hadeeth continues to describe in detail the inmates and the furniture of the *masaakina tayyibatan* (beautiful palaces) mentioned in this Madani verse. This Madani verse along with the tafseer thereof given by Rasulullah (Sallallahu Alayhi Wasallam) in such materialistic and anthropomorphic terms are posterior —chronologically — to the proclamation of verse 17, Surah 32 upon which the mulhid formulates his ‘negation of the exoteric aspect of Paradise’.

The Shar’i evidence against the postulation of Mr. Kareem is overwhelming. Mr. Kareem is totally ignorant of the chronology of both the Qur’aanic verses and the Ahaadeeth. If he was versed in the chronology of the Hadeeth pronouncements, he would have refrained from exhibiting this profound Ignorance — profound, because he presents an article supposedly evolved on the basis of ‘scientific research’ or semantic research — the ignorance of claiming that most Hadeeth narrations depicting Jannat physically and anthropomorphically are ‘prior to the proclamation’ of verse 17, Surah 32 which mentions ‘hidden pleasures’. The history of the Qur’aan and the history of the Ahaadeeth categorically refute the contention of the mulhid.

‘MATHALUL JANNAT’(مثل الجنة)

The mulhid says in his thesis of kufr:

“The spiritualisation is furthered by a late Meccan, verse 13:35, ‘A parable of a garden which was promised to the duteous’, which describes the garden as a مثل”

Mr. Kareem translates the word مثل (Mathal) used in the verse in question as ‘a parable.’ The meaning of ‘parable’ is, “a comparison or similitude; an allegorical story.”

On the basis of this word, مثل as well, Mr. Kareem contends that Jannat is an allegorical expression in the Qur'aan. Yet for this serious misconstruction of meaning, Mr. Kareem produces no Islamic proof. In support of his claim he produces the following ridiculous opinions of a non-Muslim:

"Rosner states that most of the subjects used in biblical similes are taken from the world of flora and fauna of which, the Qur'aan has many instances, having a similar form of structure as the previous Scriptures."

Mr. Kareem also attempts to strengthen his claim by citing the kufr of some other non-entity. Thus he says:

"As early as 1917 Thwing had stated that to elucidate Qur'aanic passages, one would have to do so in the light of the bible."

Mr. Kareem prefers the opinion - the opinion of kufr - proffered by some unqualified person in 1917 to the unadulterated expositions of the Sahaabah – the Divinely inspired expositions obtained directly from Rasulullah (Sallallahu Alayhi Wasallam). The mulhid expects the Ummah of Islam to subscribe to a 20th century fraudulent opinion of one Mr. Thwing - an opinion which propagates a Qur'aanic elucidation in the light of an interpolated and unauthentic scripture. The proposition of Mr. Kareem who claims to be a Muslim, is stunningly ridiculous and pregnant with kufr in that it seeks to trade to Muslims a premises which is tantamount to the negation - to the denial - of the Divinely inspired and Divinely sanctioned Exegesis of the Qur'aan springing from the Fountainhead of Risaalat - Muhammadur Rasulullah (Sallallahu Alayhi Wasallam).

The implication of the advice that Qur'aanic elucidation should be 'in the light of the bible', is that the Qur'aan Shareef is a Book of ambiguity, but the Divine Text declares the contrary:

"(This) Is a Revelation from Ar-Rahmaanir Raheem. It is a Book whose verses have been explained; (a Book which is) an Arabic Qur'aan, for a people who know. It is a Bringer of good news and a Warner. And most of them have turned away (from it), and they do not heed (it)."

(Surah Sajdah)

This verse as well as others bear testimony with the greatest of clarity to the clearness and unambiguity of the Glorious Qur'aan. It stands in no need of the influence of dubious books and twentieth-century unqualified opinion for its elucidation and 'Tafseer'.

The further grave implication of the view tendered by the mulhid is the inescapable inference that (Na-uzubillah) Rasulullah (Sallallahu Alayhi Wasallam) did not or could not discharge the demand of the Prophetic Mission to elucidate the 'ambiguities' of the Qur'aanic Text to those - to the Sahaabah (Radiallahu Anhu) - who were the torch-bearers of the Shariah. Yet the Qur'aan is emphatic in the perfection and completion of the Deen of Islam rising from the Qur'aan.

“This day have I perfected for you your Deen and completed for you My Favour, and have chosen for you Islam as Deen.”

The preposterous claim of Mr. Kareem and Mr. Thwing Implies that an understanding of the Qur'aan Shareef - the elucidation of Qur'aanic Aayats - is not probable without the bible of our day. The pre-eminence ascribed to an unauthentic book (ie: the present day bible) and the relegation of the Qur'aan Shareef to a secondary role is blasphemous in the extreme. An elucidation of the Qur'aan stemming from non-Islamic basis and sources is in fact the formulation of a religion other than Islam which is totally unacceptable to the Qur'aan. Hence, Allah Ta'ala declares:

“And, he who searches for a Deen other than Islam - never shall it be accepted from him. And, in the Aakhirat he will be among the losers.”

Mr. Kareem's satanic advice to subject the Qur'aan Shareef to the bible for elucidation is an unconcealed exhibition of the opinion that neither Rasulullah (Sallallahu Alayhi Wasallam) nor the illustrious Sahaabah (Radiallahu Anhu) - neither the Fuqahaa nor the Muhadditheen - neither the Mufasssireen nor the Mutakallimeen - neither the Ulama nor the Ummah have to this day correctly understood the passages of the Qur'aan. If comprehension of the Qur'aan Shareef was dependent upon the 'light of the bible' then the logical conclusion is that the Qur'aan Shareef has remained a Book whose Guidance has been locked from the Ummah for the past 14 centuries. Since not a single authority of Islam has ventured an 'elucidation in the light of the bible' through the long corridor of Islam's 14 hundred years. In fact, Rasulullah (Sallallahu Alayhi Wasallam) forbade the reading of the Taurah among the Sahaabah - leave alone a *Tafseer* of the Qur'aan permeated by the 'light of the bible.'

It is obvious that Mr. Kareem's basis for translating the word **مثَل** (Surah 13, verse 35), as 'a parable', is the 'light of the bible'. On some lopsided theory

battered out on the basis of 'biblical similes taken from the world of the flora and fauna.' Mr. Kareem interprets (i.e. the word used in 13:35) to mean 'a parable'. On this flimsy and false basis he negates the 14 century Islamic concept of Jannat.

Mr. Kareem's monograph of contradictions claims at one moment to 'elucidate the concept of Paradise, by confining the source of our data to the Qur'aan, and at the next moment he contents himself to elucidate the Qur'aanic verses 'in the light of the bible'. This form of inconsistency and self-contradiction is the natural consequence of the malady of kufr plaguing the heart and mind of a man who has smothered the Imaan in his heart. He speaks of 'scientific' methods and 'modern' methods of interpreting the Qur'aan, but then he himself, lapses into fiction, mythology and corrupted scriptures for the *Tafseer* of the Qur'aan.!

Not a single authority of Islam has translated the word, مَثَل (Mathal), in the context of this particular Qur'aanic passage, as 'a parable'. The masters of the Shariah and the great authorities of the Arabic language have translated the word 'Mathal' in the context of this verse as, 'description'. The term, 'Mathal' does not always mean 'a parable'. The translation of the great authorities is in accord with the Belief of Paradise taught by Rasulullah (Sallallahu Alayhi Wasallam). Their translation of this term does not create conflict in the various Qur'aanic verses on the subject as does the mulhid's translation of the word. The translation of the authorities of Islam is the precise translation acquired from the Sahaabah.

A 'parable' generally implies 'a comparison' for the purposes of better understanding. When such 'a comparison' is made one object is compared with another. Yet this verse in question speaks of no 'comparison'. In this verse, Jannat is NOT compared with something else, e.g. the Qur'aan states in a parable:

“ Allah is the Light of the heavens and the earth. The parable (mathal) of His Light is LIKE a niche in which there is a lamp.....”

(Surah Noor, verse 35)

“The parable (mathal) of those who take friends other than Allah is like that (mathal) of the spider.....”

(Surah Ankabut, verse 41)

In these verses it is correct to translate the word, ‘mathal’ as ‘parable’ because the comparison between two things is stated very clearly. However, verse 36 of Surah Ra’d does not offer any comparison for Jannat. It simply presents a description of Jannat. Mr. Kareem in order to obscure this fact, does not cite the text of the verse. He merely advances a blatantly false claim by saying that the verse describes the garden as a مثل. This is false. The verse nowhere describes Jannat as a *mathal*. The verse states with clarity مثل الجنة (mathalul Jannati), which, if correctly translated means: ***“The description of Jannat.”***

By refraining from citing the whole verse in question, the mulhid endeavoured to conceal the true meaning of the verse. We quote here the full verse.

“The description of the Jannat which has been promised to the righteous is (a Jannat) below which flow rivers; its fruit is perpetual and its shade (too)”

It will be noted that the verse does not advance any comparison of Jannat with something else to justify the translation of the word, *mathal*, as ‘a parable’.

Furthermore, Mr. Kareem bungles the verse even more by incorrectly translating the words to mean, ‘a parable of A garden’. The preposition ال (Alif, Laam) to the word Jannat transforms the word ‘Jannat’ from a common noun to a proper noun, viz. ‘al-jannat’ (الجنة). Again the grammatical combination between مثل and الجنة in this verse (known in Arabic grammar as مضاف مضاف اليه) does not permit a translation which posits a common noun by means of the indefinite term ‘a’. Mr. Kareem’s ignorance of the Arabic language and Arabic grammar speaks volumes for his ‘modern and scientific’ *tafseer* of kufr.

All the great Tafseer works, Ibn Katheer, Baidaawi, Jalaalain, Roohul-Ma’ni, Mazhari, etc. state with clarity that the meaning of mathal in the context of this Aayat is: ‘the description’. The translation of the word, therefore, as ‘a parable’ is a figment of Mr. Kareem’s imagination - an invention to support the fallacy of an abstract paradise.

Mr. Kareem's ignorance of Arabic causes him to commit another blunder by alleging: ***“Jalaalain describe Mathal as an adjective.”***

This is erroneous. Tafseer Jalaalain translates or interprets the word, *mathal*, in this verse as - صفت - *sifat* - which Mr. Kareem understood as the Arabic grammatical term for 'adjective'. The term *sifat* used by Jalaalain and the other Mufasssireen to interpret the word *mathal* here has a literal meaning and does not refer to the grammatical technical term. Grammatically speaking the word مثل in the combination مثل الجنة, cannot be the 'adjective' of the word الجنة. In short all the facts - Islamic as well as philologic - are loaded against Mr. Kareem's interpretation of the word, *mathal* as 'a parable'.

THE MULHID'S 'SECOND ELEMENT' OF HIS SPIRITUAL - ABSTRACT PARADISE

Presenting another argument in his theory of an abstract paradise, the mulhid alleges:

"The second element toward spiritualisation occurring in the late Meccan Surahs states, 'As for him who fears standing before his Lord and restrains himself from low desires, would imply the Beatific Vision, which Sale claims, is in 'full confutation of those who say that there are no spiritual pleasures in the Muslim Paradise.'"

Before examining the verse which Mr. Kareem claims to be 'the second element' in his theory of an evolving abstract paradise, it must be said that this claim is utterly baseless. Mr. Kareem, in line with all his claims and opinions, fails to provide any concrete Islamic proof for this claim. What is the basis for claiming that this particular verse is 'the second element toward spiritualisation'..? The best that Mr. Kareem could do was to cite some legless opinion of another mulhid. Thus he says:

"...which Sale claims, is in 'full confutation of those who say that there are no spiritual pleasures in the Muslim Paradise.'"

Is this then the 'modern' and 'scientific' and 'semantic' research which Mr. Kareem promised in his vain assertion, viz.

"The scope of this monograph is concerned with elucidating the concept of Paradise solely from Qur'aanic data."

It seems that in Mr. Kareem's mind the views and opinions of non-Muslims of the twentieth century constitute 'Qur'aanic data'. A 'research scholar' should

have at least advanced solid Qur'aanic data when making claims of exceptionally grave implications.

It must also be observed that 'spiritual pleasures in the Muslim Paradise' have not been negated by the Ahlus-Sunnah Wal-Jamaa'ah. That spiritual pleasures will exist in Jannat have never been contested. The Vision of Allah Ta'ala - the greatest of Spiritual Pleasures - is a fundamental aspect of the Jannat of Islam. This Supreme Vision will be in Jannat - in the physical, material Jannat the Qur'aan promises. Thus, the existence of spiritual pleasures in the concrete material Jannat is an accepted fact. But, spiritual pleasure in Jannat must not be equated with a spiritual paradise. These are two things apart. It is the concept of a spiritual paradise and the non-existence of a material Jannat which is refuted by the Qur'aan and Ahaadeeth.

Again, Mr. Kareem in support of his views considered it expedient to resort to deception by not quoting the full passage of the Qur'aan which he claims to be 'the second element toward spiritualisation.' He is swift in making sweeping and brazen claims, but extremely tardy in citing his Qur'aanic proof. Hence, he invariably contents himself with a portion of a passage or piece of a verse. The passage under discussion reads:

“And, he who has feared (in this life) standing in the presence of his Rabb, and has prevented the nafs (i.e. his own nafs) from the lowly desires, verily, Jannat (الجنة) is the Abode.”

(Surah 79, verses 40 and 41)

Mr. Kareem comes up with the extremely far-fetched notion that this verse 'would imply the Beatific Vision'. In other words, according to Mr. Kareem this verse by implication suggests that the 'Beatific Vision' is the Jannat which the Qur'aan promises. For Mr. Kareem's benefit, this verse does not 'imply' the probability of the Beatific Vision. It is explicit in stating that man will stand in the Divine Presence on the Day of Qiyaamah. Other verses corroborate this claim. The verse contains not even a suggestion of any implication of the 'Beatific Vision'. The 'standing before his Lord' spoken of here is a reference to the Great Reckoning on the Day of Judgement. Man and Jinn shall stand before Allah on the Day of Hisaab.

The Beatific Vision is an established belief of the Ahlus-Sunnah, but this verse is not a reference — neither explicit nor implicit — to the Beatific Vision. Not a single Authority of Islam upholds this view of Mr. Kareem. Mr. Kareem's interpretation is essentially a figment of his imagination which he reads into the verses in order to squeeze out an abstract paradise. The emphatic pronouncement, *فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى* (Verily, Jannat is the Abode).

In this Qur'aanic passage negates the 'Beatific Vision' implication alleged by Mr. Kareem. The Beatific Vision is far superior than Jannat, but on the basis of the mulhid's interpretation, the Jannat stated in this verse is superior, for the verse is explicit in stating that the reward of those who feared standing in the Presence of his Rabb is Jannat. If 'standing before his Lord' implied 'Beatific Vision' (i.e. in the context of this particular verse), then the verse would not have continued that the reward of this 'fear' will be Jannat.

The Vision of Allah Ta'ala is mentioned with great clarity in other Makki (Meccan) Surahs. Verse 23 of Surah Qiyaamah reads:

لِي رَّبِّهَا نَظَرَةٌ

“Many on that Day will be looking at their Rabb.”

If Mr. Kareem was a scholar of the Qur'aan as he desires the world to believe, he would have known about this very explicit verse in Surah Qiyaamah speaking about the Vision of Allah. If he was aware of this verse then there would have been no need whatever to batter out a 'Beatific Vision' theory by dubious implication from a verse totally unrelated to the subject of 'Beatific Vision'. Mr. Kareem's theory would have possessed substance if he had rather based his 'second element' fiction on the clear-cut verse, viz. *إِلَىٰ رَبِّهَا نَظَرَةٌ* which suits his imagined concept of paradise.

If the Meccan verse 40 of Surah 79 was in fact 'the second element toward spiritualisation' then surely, the Qur'aan would have consistently pursued this 'spiritual-evolutionary concept' of paradise in *all* verses thereafter. After the supposed Qur'aanic initiation of the spiritual line it is illogic and 'semantic' for the Qur'aan to revert to materialistic descriptions of Paradise. Yet we find Madani verses in abundance describing Jannat in solid materialistic terms. If Jannat was in fact a spiritual concept only or only the 'Beatific Vision' as postulated by the mulhid's implication, then the Qur'aan would not have practiced 'semantic' retrogression by describing the reward of the Believers as a material paradise in the Medinian verses even long after it was categorically stated in the Makki Surah Qiyaamah, *إِلَىٰ رَبِّهَا نَظَرَةٌ* because

according to Mr. Kareem's 'semantic' logic the Qur'aanic concept of Jannat is, 'progressive spiritualisation'. What 'spiritualisation' could be postulated after the verse which proclaims the ultimate of all spiritual progress, viz. The Vision of Allah? The very edifice of Mr. Kareem's 'semantic' paradise is demolished - his 'semantic' foundations are devastatingly laid to waste by this 'retrogressive' element which returns to a lesser (more appropriately, to a material) paradise after stating the 'Beatific Vision'.

Verse 38, Surah 78 - a Makki Surah which is explicit in the material and anthropomorphic description of Jannat – reads:

“That Day all souls and Angels will stand in rows (in the presence of Allah). None shall speak but he whom Rahmaan (Allah - the Most Merciful) will grant permission and he will speak what is right.”

Now if verse 40, Surah 79 (quoted previously) implies 'Beatific Vision' then by the same stretch of imagination this verse (i.e. 38:78) will likewise imply 'Beatific Vision'; and on the same basis of 'semantic' interpretation employed by Mr. Kareem regarding verse 40, Surah 79 to conclude, 'the second element toward spiritualisation, it will have to be said that this verse (38:78) too is an element (or second element) toward the progressive spiritualisation concept of paradise propounded by the mulhid. Acceptance of this premises will create a glaring contradiction in the verses of Surah 78 because the material description of Jannat in this Surah is emphatic and explicit. The gardens, grapes, beautiful damsels, etc. mentioned in this Surah portray a physical Jannat in total negation of any spiritual concept imagined by means of the remotest of implication.

The inconsistency of Mr. Kareem's 'semantic field' is sufficient to negate the 'progressive spiritualisation' concept of the Qur'aanic Jannat.

THE MULHID'S 'FURTHER EVIDENCE' OF SPIRITUALISATION

Presenting what he terms 'further evidence' for his spiritualisation concept, Mr. Kareem claims:

“In the Medinian Surahs we find further evidence of spiritualisation. In 3:14 and 4:57 pure companions, azwaajun mutah-haratan, are stated as a reward which would accord with the statement of Horovitz that in later Surahs, Huris have no longer a sensuous implication.”

Assuming that the Huris of Jannat are described as 'a reward' in only the Medinian Surahs then too such description will not constitute 'evidence' of spiritualisation. As has been explained earlier, a reward could be spiritual as well as material. There is absolutely no evidence in the Medinian Surahs to warrant Mr. Kareem's claim of 'further evidence of spiritualisation'.

The true fact is that Huris are described as 'reward' in both Makki and Madani Surahs. Surah Nabaa, a Makki Surah — chronologically anterior to the Madani verses cited by Mr. Kareem — after a very material and anthropomorphic description of Jannat states:

جزاء مِّن رَّبِّكَ عطاء حساباً

“A reward from your Rabb; an ample gift.”

Here in the Makki verses of Surah Nabaa, the Qur'aan describes the material and physical favours of Allah in Jannat as 'a reward'. The relevant verses read:

“Verily, for the righteous is a (great) success; gardens and vineyards; Kawaa-ib (women) of equal age; and a cup full (to drink). Therein will they not hear vain talk or untruth. (This) is a reward from your Rabb — a gift which is ample.”

Verses 22, 23 and 24 of Surah Waaqi'ah, a Makki Surah, also describes the Huris as 'a reward'.

“And Hur with lustrous eyes, like well-guarded pearls. A reward for that which they practiced.”

The explicit description of huris as 'reward' in these Makki Surahs is in total rejection of Mr. Kareem's and Horovitz's contention that the Medinian Surahs promote the spiritualisation theory by describing huris as 'a reward'.

A further rejection of this 'spiritualisation' theory on the basis of the 'description' of Huris as 'reward' in the Madani Surahs is the Qur'aanic description of these women of Jannat as *Hur* in even the Madani Surahs. The attempt to trade the idea that the Madani description of the damsels of Jannat is at variance with the Makki description is a classic example of the 'semantic' deception which is replete in the mulhid's booklet of kufr.

THE SUMMUM BONUM OF THE HEREAFTER

In furtherance of the theory of spiritual paradise is Mr. Kareem's statement: *“In 9:72 the garden promised to the believers is definitely stated not to be the Summum Bonum, 'It is Allah's pleasure which is the greatest.'”*

No Muslim who has ever subscribed to the true Imaan belief of a material Jannat has ever ventured the proposition that Jannat is superior to the Ridhwaan (Pleasure) of Allah Ta'ala. It is an acknowledged and well-established belief of Islam that the Summum Bonum is Ridhwaanul-laah for the Qur'aan is emphatic on this point:

ورضوان من الله اكبر ذلك هو الفوز العظيم

And, the Pleasure of Allah is the Greatest.

Hence, the presentation of this line of argument in substantiation of the kufr claim that Jannat is a mere spiritual state — and not an existing geographical abode — is utterly superfluous and devoid of substance.

This very assertion of Mr. Kareem brings to the surface the mental conflict and the 'semantical' contradiction with which his mind is plagued. Mr. Kareem's differentiation between 'the garden' and 'Allah's pleasure' is an acknowledgement — albeit constrained — of the incontrovertible fact that 'the garden' is apart from 'Allah's pleasure'. In other words 'the garden' is one part of the reward in Aakhirat, 'Allah's pleasure' being the other and the superior part — the Summum Bonum — of the supreme reward promised to the Believers by the Qur'aan.

It will be recalled that the supposed 'second element toward spiritualisation' which Mr. Kareem attempted to eke out of certain verses contained the implication (i.e. on the Mulhid's 'semantic' basis) that paradise in the Hereafter is the 'Beatific Vision', and it is this implication which he endeavours to confirm by bringing in the Summum Bonum argument. But in attempting to establish this opinion he defeats his own theory by acknowledging the existence of 'the garden' as an entity apart and different from the Summum Bonum. The mulhid's comparison of the two different entities, viz. 'the garden' and 'Allah's pleasure', is tantamount to a negation of the theory of paradise implied by the postulation of the 'Beatific Vision' from verse 40, Surah 79.

The conflicting 'proofs' of Mr. Kareem's 'semantics' arguments as well as the unambiguous declarations of the Qur'aan have compelled him to acknowledge and distinguish between 'the garden' and 'Allah's Pleasure'. Mr. Kareem in acknowledgement of this Qur'aanic truth confesses:

"In 9:72 the garden promised to the believers is definitely stated not to be the Summum Bonum: It is Allah's pleasure which is the greatest"

'Allah's Pleasure', we all know and accept. But what is 'the garden' spoken of by Mr. Kareem? It is not the Summum Bonum — it is not the 'Beatific Vision' — Mr. Kareem has already negated it. We know what 'the garden' is - that 'garden' which Mr. Kareem must accept deep down in his heart which blossomed out of a home of Imaan. But Mr. Kareem, influenced by the modern mulhideen and zindeeqeen like Izutsu, Horovitz, McDonough, etc., have chosen to close his heart - his Imaan - by feigning not to know what the Qur'aan teaches - what Rasulullah (Sallallahu Alayhi Wasallam) taught - about this everlasting 'garden'. If Mr. Kareem does not know what that 'garden' is, let him than hear the very verse from which he drew the Summum Bonnum argument,

" Allah has promised the Believing men and the Believing women Jannaat below which flow rivers. Forever shall they dwell therein. And (He has promised them) beautiful palaces in Jannaat 'Adnin. And, the Pleasure of Allah is the greatest (i.e. the Summum Bonumm). Indeed, that is the great success."

(Verse 72, Surah 9)

DENIAL OF JANNAT ON THE BASIS OF LOCATION AND SIZE

Denying the existence of the Qur'aanic Jannat, Mr. Kareem states:

"Details of the location and size of Paradise in the Medinian Surahs give a clue to its spiritual aspect. In 3:136 Paradise is described as being as 'wide as the heavens and the Earth'."

Even if we had to assume that the Qur'aan furnishes 'details of the location and size of Paradise', then too, no clue 'to its spiritual aspect' is forthcoming. On the contrary details of location and size will further entrench the concept of a material abode of geographic location. However, the truth of the matter is that the Qur'aan does not provide any details of the location and size of Paradise. It is, therefore, pure deception to substantiate the spiritual concept of Paradise on a basis non-existent in the Qur'aan. The verse in question, which Mr. Kareem interprets as 'details of the location and site of Paradise, reads:

“And run towards Forgiveness of your Rabb and (towards) Jannat, the vastness of which is (like) the heavens and earth - it has been prepared for the righteous.”

(Verse 133 (not 136 as the mulhid alleges). Surah 3)

The Authorities of Islam are unanimous that the Qur’aanic comparison in this verse is a simile. It is most interesting and surprising that Mr. Kareem who has brazenly argued away the Demands of Imaan by refuting the literal meaning of the Qur’aanic verses, suddenly resorts to ‘semantical’ somersault by interpreting literally a verse which the Authorities of Islam say has a figurative meaning.

The verse does not provide details of Jannat’s size and location. The verse is merely hyperbolic in the utilization of simile to convey a picture of tremendous vastness. But Mr. Kareem’s ignorance of the Arabic language has compelled him to assign a literal interpretation to the Qur’aanic description of the ‘vastness’ of Jannat. This verse does not purport to give details of the size and location of Jannat as is claimed by Mr. Kareem.

Because of the absolute non-existence of any clue of spiritualisation in this verse argued on the imaginary basis of ‘details of location and size’, Mr. Kareem is forced to turn away from the Qur’aan and focus his attention on Hadeeth of which he has been so contemptuous. He has laid claim to originality in his theory of kufr. He has 'promised' to deduce and establish his kufr concept of paradise solely from ‘Qur’aanic data’. He has asserted that he will not be influenced by post-Qur’aanic views. He has accused the Ummah of failing to understand the Qur’aanic Jannat and of accepting the Jannat of the Ahaadeeth, which in his view is at variance with the Jannat of the Qur’aan. Yet, now he shamelessly scurries to draw assistance from Hadeeth by drawing from Tafseer Kabeer, the Tafseer of Imaam Raazi (rahmatullaahi ‘alayh), one of those ‘dogmatic theologians’ of Islam whom the mulhid regards with contempt. Mr. Kareem expediently and conveniently shies away from the vast body of authentic Hadeeth and seeks to justify this kufr approach by his ‘Qur’aanic data’ claim. But, he does not hesitate to extract gain on the flimsiest of grounds for his kufr theory from the Hadeeth wherever possible.

Mr. Kareem, a negator of Hadeeth has no right whatever of citing Hadeeth in substantiation of his theories of kufr. Mr. Kareem, one who derides 'the dogmatic theologians' of Islam is not entitled to quote and misquote - to interpret and misinterpret the statements of these 'dogmatic theologians'. For your benefit, Mr. Kareem, Imaam Raazi (rahmatullaahi 'alayh) was one of our 'dogmatic theologians' who subscribed to the 'dogmatic' beliefs of Islam - who believed in a material, physical and anthropomorphic Jannat. Therefore, do not sully the name of this great Star of Islam by quoting his Tafseer out of context to bolster your concept of kufr.

MR KAREEM'S DEPARTURE FROM THE SEMANTICS OF THE QUR'AAN

To propound his theory of kufr — his denial of the Jannat of Islam — the mulhid as played up much the so-called 'semantics of the Qur'aan', a study which has no basis whatever — no bearing whatever — on the formulation and acceptance of Islamic Beliefs and Teachings. In the formulation of an abstract concept of paradise, Mr. Kareem has made great claims on his deductions from Qur'aanic data. He has promised to establish his idea of paradise solely on the basis of 'Qur'aanic data'. However, lack-total lack — of Qur'aanic evidence — 'semantic' or otherwise —has compelled Mr. Kareem to seek refuge in the Ahaadeeth for his theory.

Initially, Mr. Kareem has differentiated between a 'Qur'aanic Jannat' and a 'Hadeeth Jannat'. He has attempted to illustrate that the conception of Jannat propounded by the Hadeeth of Nabi (Sallallahu Alayhi Wasallam) is not the same Jannat of the Qur'aan, hence he said:

"Few Muslims have tried to distinguish between Scriptural (Qur'aanic) and non-Scriptural (Traditional) thought."

"There are in the Hadeeth however many statements which contradict each other..."

"...traditional (i.e. Hadeeth) eschatology has accretions of judaistic and christian elements"

"It will be appreciated, therefore, that to distinguish between Qur'aanic thought and post-Qur'aan theology, we would have to confine our data solely to the Qur'aan."

Yet what do we find after Mr. Kareem has derided the Ahaadeeth and Islamic Theology as being un-Qur'aanic and post-Qur'aanic..? Whenever expedient and convenient for bolstering his kufr theory, he does not hesitate to extract capital from the Hadeeth literature which he has discredited. His resort to the Ahaadeeth for support is a radical departure from his claim 'to confine our data solely to the Qur'aan'. He violently rocks the foundations of his 'semantics' by hitching the cab of his philological antics to the Ahaadeeth — the basis of 'post-Qur'aanic theology' of the 'dogmatic theologians'. This flitting of Mr. Kareem and all mulhideen from premise to premise — from the Qur'aan to the Hadeeth — from Hadeeth to Fiqh — goes a long way to prove that without the 'dogmatic theologians' there is no Islam. In fact Islam — the Qur'aanic Islam — is the Islam of the 'dogmatic theologians'. And, why should it not be so..? Harken to what Rasulullah (Sallallahu Alayhi Wasallam) said about these 'dogmatic theologians':

إذا فقد العلماء فقد الإسلام

"When the Ulama become non-existent, Islam too becomes non-existent."

The man who boasts of a 'scientific' and a 'semantic — Qur'aanic data' basis for his hypothetical assertions must not adopt the proofs of the 'dogmatic theologians' — i.e. the Ahaadeeth — to vindicate his indefensible theories. However, since Mr. Kareem has reneged upon his 'Qur'aanic data' promise by groping for support in the Hadeeth — the bastion of evidence of the 'dogmatic theologians' — let us scrutinize his denial of the Qur'aanic Jannat which he purports to extract from the Hadeeth. Says Mr. Kareem:

"In explaining the verse (i.e. 3:133) Raazi in his Tafseer Kabeer quotes a conversation which Muhammad had with a representative of Heracleus wherein the Roman asked: Where does Hell exist if Paradise extends over the whole heaven and earth?' To this Muhammad is stated to have parried, where is the night when the day comes?' This incident and reply would therefore deny that Paradise has a location and would confirm that it is a state or condition."

What are Mr. Kareem's grounds for claiming that Rasulullah's (Sallallahu Alayhi Wasallam) reply constitutes a denial of a geographic Jannat..? Besides his assertion, he has provided no proof for this claim. Mr. Kareem wishes to read 'denial of Jannat' in Rasulullah's (Sallallahu Alayhi Wasallam) reply, but

he suffers from total inability to furnish the basis for interpreting this reply as a denial of the material Jannat.

The reply given to the representative of Heracleus was in fact confirmation of the physical Jannat since it was in reply to an expression of amazement by the representative, the colossal size of Jannat occasioning this amazement.

Mr. Kareem should know that an analogy or similitude or parable is not utilized for the purpose of establishing a new concept. Its purpose is merely to facilitate comprehension. The statement, 'He is as strong as an elephant', does not imply that the man is an elephant. If one had to infer that man is an elephant by claiming that the analogy with the elephant implies this, the absurdity of such a claim would be self-evident. The Qur'aan describing the Noor (Light) of Allah states:

مثل نوره كمشكاة فيها مصباح

"The similitude of His Noor is like that of a niche in which there is a lamp."

The analogy here between the Noor of Allah and a lamp is merely for aiding our understanding. If someone had to employ the figments of his imagination to establish a concept of the Noor of Allah attributing space form and other physical properties to Allah Ta'ala by way of analogy with the niche and lamp, the absurdity of such a conception based on this erroneous basis would be evident.

In this verse the Eternal and Boundless Noor of Allah Ta'ala is compared with a humble lamp in the niche of a wall. However, despite the comparison of something so lofty with something so humble, no detracting from the Splendour and Majestical state of His Noor could be implied, the purpose of the analogy not being the establishment of a concept already held.

Regarding those who went astray, the Qur'aan states:

"Their similitude.....is like rain from the skies in which is darkness, thunder and lightning."

The purpose of the analogy here is not to establish that the munaafiqeen (hypocrites) are rain. Regarding the condition of the wrong-doers among Banee-Israa-eel, the Qur'aan states:

"And, then your hearts became hard after that, like stone or harder than stone."

Here the Qur'aan compares an abstract state (i.e. the moral state of the heart) to a physical object, viz. stone. Will it be sensible if anyone had to claim that the hearts of bani-Israa-eel were actually of the physical stone, and in substantiation of his claim cite this verse and say:

'This verse would therefore deny that their hearts were of flesh and would confirm that they were of actual stone...?'

Would it be proper to equate the abstract state of their hearts to physical stone because of this analogy..? Just as absurd as such an equation - equating the abstract with the physical on the basis of an analogy or similitude - would be regarding the hearts of bani-Israa-eel, so would it be when equating the physical to the spiritual, i.e. claiming that the physical Jannat is an abstract state on the basis of an analogy.

The Qur'aan and Arabic literature are replete with such analogies, similitudes and parables. But their purpose is to facilitate comprehension of the concepts as propounded by the Originators. In the case of Islamic Beliefs and Concepts the analogies and parables are to aid our understanding these Beliefs and Concepts propounded by Rasulullah (Sallallahu Alayhi Wasallam) and transmitted to posterity via the agency of the illustrious Sahaabah (Radiallahu Anhum). The purpose of Qur'aanic and Hadeeth analogies and figurative speech has never been to provide licence and free reigns to every mulhid and zindeeq to batter, buffet and shatter the Divine Teachings of the Deen - to beat the Concepts and Beliefs of Islam into the submission of the fictitious opinions and theories of the myriads of mulhideen and zindeeqeen who have dotted the line of kufr since time immemorial.

The philological injustice and the 'semantical' subversion perpetrated by Mr. Kareem and mulhideen of his ilk by endeavouring the extrication of 'analogy' from its true and intended purpose is evidence of their gross ignorance of the Arabic language and the commission of naked philological plunder of the Arabic language.

The analogical reply posited by Rasulullah (Sallallahu Alayhi Wasallam) to the representative of Heracleus was to facilitate comprehension of the parallel co-existence of Jannat and Jahannam despite the vastness of Jannat. Like the existence of day does not imply negation or non-existence of night - these two natural phenomena do exist side by side in different substrata or regions - so the existence of Jannat despite its vastness does not imply non-existence

of Jahannam, an inference which could be drawn from the query of the representative of Heracleus.

Further, the comparison with ‘night’ and ‘day’ was tendered because of the aspect of ‘vastness’ attributive to both. It is this common factor of ‘vastness’ which made ‘night’ and ‘day’ an appropriate object for the analogy. The comparison was not to define the nature of either Jannat or night or day. The aspect of all-embracing ‘vastness’ is common to both Jannat and the phenomena of night and day, since to an observer the vastness of night and day is:

كعرض السموات و الارض

“like the vastness of the heavens and earth”

and this is precisely what the Qur’aan has posited for Jannat.

If Mr. Kareem wishes to persist in his philological injustice by positing a literal application for the comparison between Jannat and night and day, then the philological conclusion — the logical conclusion — the reasonable conclusion would be to posit ‘visibility to Jannat since both night and day are visible to the naked eye. This in turn would raise the distinct probability of a physical Jannat.

The similitude of the size of Jannat in the verse 133, Surah 3, is like the similitude of ‘Khulood’ (everlasting) described in the verse,

خلدين فيها مادمت السموات و الارض

“They will dwell therein (in Jannat) as long as the heavens and the earth endure.”

It would be appropriate at this juncture to remark that those who have denied the existence of Jannat as an abode of geographic location do so because of the narrowness of their imagination. The colossal size of Jannat and the immense luxury of Jannat described by the Hadeeth seems far-fetched and Improbable to the constricted minds.

It is acknowledged by both parties, viz. Believers in the Physical Jannat and those who postulate a spiritual paradise, that Jannat will be everlasting, that the man (according to Islam) and only soul (according to the mulhideen) will remain perpetually in Jannat. But, the above Qur’aanic verse conditions that ‘khulood’ or remaining forever with the existence of the heavens and the earth. The unanimous belief is the perishing of the heavens and the earth.

This order of the universe will come to an end. The Qur'aan is explicit on the annihilation of the heavens and the earth. Shall it now be proper to draw from the above verse the implication that the 'khulood' (the everlasting state of Jannat) does not actually mean 'everlasting'..? Shall it be proper to conclude from the afore-going verse that when the heavens and the earth cease to exist the occupants of Jannat too will cease to exist? This supposition will be unanimously rejected. In fact, commencement of the 'khulood' of our stay in Jannat will coincide with the destruction of this order of the universe. And, according to the opinion of the mulhideen commencement of the soul's 'khulood' in its everlasting spiritual state coincides with death.

It is obvious that the 'khulood' of the Hereafter is pure 'khulood' — the state of living everlastingly without any end. Yet, the Qur'aan states that this 'khulood' will be as long as the 'heavens and earth endure'. Like the comparison in this verse is not literal so is the comparison of 'vastness of Jannat' with 'vastness of heavens and earth' not literal in verse 133, Surah 3. It is only gross ignorance of the Arabic language which will induce one to literal interpretation of a figurative expression.

DENIAL OF THE FRUITS OF JANNAT

Mr. Kareem in denying the existence of actual fruit in Jannat as taught by the Qur'aan, says:

"This is corroborated by a saying of Ibn 'Abbaas who claimed that 'in Paradise there are no foods of this life except in words.' This would substantiate our contention that the Qur'aan does not refer to actual fruit when referring to Paradise."

Here again the mulhid departs from 'semantics' by grabbing hold of a Hadeeth of Hadhrat Ibn 'Abbaas (Radiallahu anhu) and misinterpreting it to suit his theory of paradise. It does not behove Mr. Kareem to support his opinion with sayings of the Sahaabah since he has vowed to establish the figment of his imagination by means of only 'Qur'aanic data', and according to the mulhid's line of reasoning, the sayings of the Sahaabah (Radiallahu Anhum) do not constitute 'Qur'aanic data'. Because of his total inability to substantiate his case by means of 'Qur'aanic data', Mr. Kareem considered it expedient to cite a saying of Hadhrat Ibn 'Abbaas (Radiallahu anhu).

However, in citing this particular saying of the eminent Sahaabi. Mr. Kareem has resorted to deception by not citing the other sayings of Hadhrat Ibn ‘Abbaas (Radiallahu Anhu), which emphatically proclaim a material paradise with actual, physical fruit. Even the saying quoted by Mr. Kareem cannot be construed as denial of the existence of actual fruit in Jannat. This statement of Hadhrat Ibn ‘Abbaas merely illustrates and confirms the exceptional quality and superiority of the actual fruit of Jannat. In reading denial of the fruits of Jannat into Hadhrat ‘Abbaas’s saying. Mr. Kareem has committed a serious distortion of the truth.

In explaining the Qur’aanic verse which compares the fruits of Jannat with the fruits of the world, Hadhrat Ibn ‘Abbaas (Radiallahu anhu) states:

“(These fruits of Jannat) are similar (to the fruits of this world) in colour, but different in taste.”

This statement of Hadhrat Ibn ‘Abbaas (Radiallahu anhu) negates the interpretation of Mr. Kareem. Hadhrat Ibn ‘Abbaas’s sayings pertaining to Jannat is a strong refutation of the abstract theories of Mr. Kareem. In his *Tafseer* of the Qur’aanic verses on Jannat, Hadhrat Ibn ‘Abbaas (Radiallahu anhu) states:

“Jannat, i.e. basaa-teen” — (gardens or orchards).

“tajri min tahtiha (rivers which flow beneath Jannat) i.e. below the trees and buildings of Jannat.”

“Anhaar, i.e. rivers of wine, milk, honey and water.”

“min thamaraa-tin, i.e. of the colours of (worldly) fruit.”

“muta-shaa-bihan, i.e. similar in colour, different in taste.”

“azwaajun mutah-haratun (pure wives), i.e. women free from menstruation and other impurities.”

The *Tafseer* of the Qur’aan Shareef by Hadhrat Ibn ‘Abbaas (Radiallahu anhu) is replete with anthropomorphic, and material description of Jannat. The clarity with which Hadhrat Ibn ‘Abbaas (Radiallahu anhu) describes the physical nature of Jannat does not permit in the slightest degree the attribution of an allegorical or figurative — abstract — connotation to his sayings regarding Jannat and the contents thereof. Mr. Kareem by grossly misinterpreting the saying of Hadhrat Ibn ‘Abbaas (Radiallahu anhu) has endeavoured to create contradiction in the statements of this great Mufasssir so as to eke out capital for his ill-conceived abstract, non-existing paradise.

The correct meaning of the saying of Hadhrat Ibn 'Abbaas (Radiallahu Anhu) is that there could be no true comparison between the fruit of Jannat and the fruit of this world, the quality of the former being beyond our description.

CONCLUSION

Thus far we have dealt with some of the salient points of Mr. Kareem's 'semantical' - paradise theory of kufr. The greater part of Mr. Kareem's booklet is utterly nonsensical being figments of imagination springing from the pernicious dictates of the mulhid's lowly nafs. He has miserably attempted to manipulate Qur'aanic terms here and there to conform to his imagined theory. In the process of doing so he has ranted many a kufr statement, belittled the lofty dignity of Rasulullah (Sallallahu Alayhi Wasallam); cast serious aspersions on the integrity of the Sahaabah, Mufasssireen, Fuqahaa and Muhadditheen; disowned the Divine Structure of the Qur'aan; accused the entire Ummah-right from the age of the Sahaabah to our present day - of subscribing to beliefs not propagated by the Qur'aan; implied that the Qur'aan is the work of Muhammad (Sallallahu Alayhi Wasallam) who was influenced by the teachings of the other corrupted religions; has accorded greater importance to the opinions, views and methods of twentieth century non-Muslims to those of the Authorities of Islam and, in short, has claimed that the whole structure of Islam for the past fourteen centuries is not the product of Revelation, but the views of 'dogmatic theologians'.

The absurdity and the insensibility of the mulhid's 'proofs' - which in fact are nothing but extreme conjecture - do not require any logical refutation, for puerility and nonsense cannot be refuted logically.

In order to present a superficially academical article, Mr. Kareem has grovelled at the feet of the kuffaar for material on which to base his kufr theory of paradise. Accordingly, he cites as 'Wahi' and 'evidence' the writings and sayings of the Qaadiyaani Muhammed 'Ali, and of other mulhideen like Izutsu, Paul Tillich, McDonough and a dozen other non-entitles.

The purpose of this booklet is not to convince Mr. Kareem of his folly - not to convince Mr. Kareem that his kufr theories and utterances have placed him squarely beyond the confines of Islam. The unrestrained blasphemies entertained by this mulhid in his nonsensical 'semantical' work clearly

indicates that Mr. Kareem is a case of hardened kufr - a type of kufr about which the Qur'aan says:

“Verily, We have placed a veil over their hearts so that they cannot understand; and in their ears (have we placed) corks; And, if you call them towards guidance then never shall they attain guidance.”

As far as we can discern, the purpose of the drivel written by Mr. Kareem is merely self-aggrandizement — to be known as an Islamic scholar, a man of 'scientific research'. He may deceive and bemuse his mulhid professors who are to read his kufr and confer on the basis of this ridicule of the Qur'aan the M.A. degree which Mr. Kareem so much aspires — even at the cost of his Imaam. We call the mulhid's attention to the poignant warning of the Qur'aan:

“What! Do you not see those who dispute (conjecture) about the verses of Allah ..? Whither are they drifting..?”

“Verily, those who dispute in the verses of Allah without any PROOF which has come to them — verily, in their hearts is a (yearning for) pride (greatness) which they will not attain (by way of their conjecturing).”

Mr. Kareem will deceive his professors and he will fool himself into believing that he is a 'great scholar', but Muslims will have to be on guard against the kufr spilling out from writings of the nature presented by Mr. Kareem's 'semantics' of kufr. It is in the interests of the Ummah that we have written this refutation of Mr. Kareem's kufr. Only Allah can guide those sucking at the carrion of kufr.

May Allah Ta'ala save Muslims from stumbling into the snares of kufr — snares which have already engulfed Mr. Kareem. May Allah extricate him and return him to the fold of Islam and may HE save us all, Aameen.

THE KUFR ENTERTAINED BY MR. KAREEM IN HIS DENIAL OF JANNAT

The booklet written by Mr. Kareem for the express purpose of obtaining his M.A. Arts degree from the University of South Africa is from the Islamic point

of view a conglomeration of kufr. It is highly blasphemous for its entertainment of the following points of kufr:-

- 1) Denial of the Jannat — the physical Jannat — expounded by the Qur'aan and Rasulullah (Sallallahu Alayhi Wasallam).
- 2) Denial of the present existence of Jannat.
- 3) Denial of the physical Jahannam.
- 4) Denial of the present existence of Jahannam.
- 5) Denial of the resurrection of the bodies.
- 6) The Jannat described by the Ahaadeeth of Nabi (Sallallahu Alayhi Wasallam) is not the Jannat stated by the Qur'aan.
- 7) The Qur'aanic conception of Jannat is not a consistent one. Initially the Qur'aan postulates a material paradise and later reverts to a spiritual paradise.
- 8) Qur'aanic conception of other eschatological beliefs similarly inconsistent.
- 9) The implication that Rasulullah (Sallallahu Alayhi Wasallam) failed to inform the Ummah of the true Qur'aanic Jannat.
- 10) The Sahaabah (Radiallahu Anhum) being converts from paganism could not comprehend a spiritual paradise, hence Rasulullah (Sallallahu Alayhi Wasallam) kept them in the dark regarding the true state of Jannat.
- 11) Islamic thought has been determined as well by pre-Islamic, primitive attitudes and beliefs.
- 12) The Qur'aan degree was the product of primitive, pre-Islamic attitudes and beliefs, hence the Qur'aan represents Hell 'as an abyss'.
- 13) The Qur'aanic material descriptions of Jannat were occasioned by the understanding of a 'people newly won from animism'.
- 14) Use of 'modern methods of interpreting the Qur'aan'.
- 15) Exposition of the Qur'aan on the basis of 'semantical analysis' negating the Tafseer of Rasulullah (Sallallahu Alayhi Wasallam) and of the Sahaabah (Radiallahu Anhum).
- 16) Refutation of the Ahaadeeth.
- 17) Acceptance of the opinions of non-Muslims which negate the beliefs of Islam.
- 18) Accusation that Rasulullah's (Sallallahu Alayhi Wasallam) conception of Jannat and Jahannam was not consistent, hence he utters the blasphemy,

"Muhammad's conception underwent a certain development regarding Hell and we shall show a similar pattern concerning the description of Paradise."

19) Nabi (Sallallahu Alayhi Wasallam) had 'no coherent system of theology'.

20) Denies the existence of mutashaa-bihaat Qur'aanic verses.

21) Negates the Qur'aanic claim that only Allah Ta'ala knows the meaning and interpretation of the allegorical or 'mutashaabihaat' verses. The Qur'aan states categorically: **"And none knows its interpretation, but Allah "**. But, Mr. Kareem claims,

"These verses are neither allegorical nor metaphysical but Muhkamaat and Mutashaabihaat would refer to 'sound' verses where the meaning is clear, and 'vague' verses when the meaning is clarified by means of other verses within the context of the Qur'aan."

22) His beliefs differ from 'conventional' Muslim beliefs.

23) Accuses Rasulullah (Sallallahu Alayhi Wasallam) and the Qur'aan of meaningless, half-hearted and careless utterances. This mulhid ridicules our Nabi (Sallallahu Alayhi Wasallam) by enlisting the support of another unbeliever. Hence he says about the eschatological material of the Qur'aan:

"Mere perfunctory references to resurrection and Judgement which, according to Galloway, 'are phrases which roll off the tongue of the Prophet from force of habitual usage, that have little, if any bearing upon the context'."

24) Many verses of the Qur'aan were mere statements of Rasulullah (Sallallahu Alayhi Wasallam), which he spoke from force of habit. In other words, these verses were not the Wahi of Allah Ta'ala.

25) Ascribes the Jannat occupied by Aadam (Alayhis salaam) to mythology.

26) Denial of the existence of jinn.

27) Elucidation of the Qur'aan possible only in the 'light of the bible'.

28) Influences of 'Jaahilliyyah' period in Qur'aan. The mulhid says:

"Levy points out that it is significant that Muhammad adopter! The Jahilliyan terminology for good and evil..."

"In Islam this teaching is adapted from the primitive society and combined in the ethical doctrine of the Qur'aan..."

29) Accuses Rasulullah (Sallallahu Alayhi Wasallam) of inventing the Huris of Jannat, and entertains the blasphemy of the kuffaar on the question of Hurls. Thus he says without refuting:

"Berthels postulated that Muhammad either borrowed the concept (of Hurls) from Judaism or Christianity or created it himself."

"The nearest parallel to the buds occurs in the avesta books (of zoroastrianism)..."

"It has been suggested by many scholars, that the eschatological beliefs of judaism, christianity and Islam have been based on persian or zoroastrian ideas."

"He (i.e. Berthels) states that because the Bedouin were unfamiliar with problems of metaphysics a simplified version of the complicated eschatological concepts of zoroastrians was adapted in Muslim beliefs"

Accepting this postulate of Berthels, Mr. Kareem pronounces his verdict:

"This would explain the materialistic character and standpoint of the Hadeeth literature."

In short, the concepts of the Qur'aan are the outcome of pagan and zoroastrian influences and not the product of Wahi from Allah Ta'ala.

30) The detailed description of Jannat in the Qur'aan is meaningless, being fabrications. In this regard the mulhid alleges:

"Similarly, the details of Paradise are merely repeated in the Qur'aan for the purpose of embellishment. This, according to McDonough, is because 'the uncomplex society to which the Qur'aan was addressed thought in sudden and Paradoxical flashes."

The meaning of 'embellishment' which will fit the mulhid's strain of opinion and argument is:

"The addition of fabricated statements to a recital of facts."

(WEBSTER ENCYCLOPAEDIC DICTIONARY)

31) In attempting to formulate his theory by resorting to un-Islamic facts and non-Muslim opinions, Mr. Kareem's essay of 'semantical' kufr is tantamount to an assertion that the Qur'aan is not the product of Wahi, but the work of Muhammad (Sallallahu Alayhi Wasallam) heavily influenced by paganistic, primitive, Bedouin and zoroastrian ideas. Indeed, the mulhid throughout his booklet makes no mention of Wahi - Revelation which is the ONE AND ONLY source of the Qur'aan Shareef.

May Allah - Azza wa Jal - save all Believers from uttering such kufr and sacrilege as Mr. Kareem has.

THE SUFI CONCEPT OF JANNAT SAME AS THAT OF AHLUS-SUNNAH WAL-JAMAA'AH

Mr. Kareem has endeavoured to extract capital for his theories of kufr from some sayings of Sufis-sayings which this mulhid is totally incapable of comprehending. How is it possible for a propounder of kufr, a man who accepts for his authority the views and opinions of kuffaar, to fathom the sayings of the Sufi Auliya?

Mr. Kareem has committed a travesty of the truth by claiming that the Sufi Auliya subscribe to a purely spiritual concept of Jannat. The Sufis — these Masters of Spiritualism — all believed in the physical Jannat and Jahannam. The Sufis belonged to the Ahlus-Sunnah Wal-Jamaa'ah and subscribed to the Beliefs and Concepts of the Qur'aan as propagated by the Sahaabah (Radiallahu Anhum). Imaam Ghazaali (rahmatullaahi 'alayh), one of the greatest Sufis says about those who reject the physical Jannat:

"They deny the return of souls to bodies; the existence of Physical Paradise and Hell, the Hur with large eyes, and everything which has been promised to man by Allah. And they maintain that these things are symbols mentioned to common men in order to facilitate their understanding of spiritual reward and punishment which are superior to those of a physical character. This being opposed to the belief of all the Muslims, we propose first to explain what the philosophers believe....."

(TAHAFUTUL FALASAFAH)

"Moreover, there are elements in this theory (of reducing the Qur'aanic Beliefs to allegory) which are in conflict with religion. For example, the denial of the revivification of bodies; the denial of physical pains and pleasures in hell and paradise, and the denial of the existence of paradise and hell as described in the Qur'aan."

(TAHAFUTUL FALASAFAH)

The Shariah and Tasawwuf are complementary parts of Islam. 'Tasawwuf' minus the Shariah is not the Tasawwuf of Islam. Mr. Kareem is neither in possession of the Shariah nor of Tasawwuf. How is it possible to reject the exoteric side of Islam (i.e. the Shariah) on the basis of the esoteric side

(Sufism or Tasawwuf) which one; (like the mulhid) wholly lacks..? For Mr. Kareem's information, the Shariah of Islam was spread in many parts of the world by world renowned Sufis. There is absolutely no conflict between the Shariah and Tasawwuf. It is, therefore, the heights of imbecility to postulate that the description of Islamic eschatological beliefs by the Ulama is at variance with that of the Sufis. In most instances the great Ulama of Islam who expounded the Laws of Islam were leading Sufis of the day. Hence, the great Faqeeh and Sufi, Imaam Maalik (rahmatullaahi 'alayh) said:

"He who acquires Fiqh and does not obtain Sufism has become a faasiq; and he who acquires Sufism without Fiqh has become a zindeeq (apostate). And, he who combines both has realized the Truth."

Imaan Shaf'i (rahmatullaahi 'alayh) has said that among the things he loves is to follow the path of the people of Tasawwuf.

Hadhrat Shaah Waliullaah Muhaddith Dahlawi (rahmatullaahi 'alayh), a great Sufi of his age, commanded obedience to the verdicts of the 'Ulama – 'the dogmatic theologians' so detested by Mr. Kareem. Shaah Waliullaah states in Tafhimatul Ilaahiyyaa:

"You cite as proof (for your arguments) the statements of such lovers (of Allah) who (sometimes speak) in states of ecstasy. Whereas the talks of Ush-shaaq (lovers) should be wrapped up and not narrated (as proof for one's theories)."

Another eminent Sufi of the early times, Hadhrat Sayyid Ahmad Kabeer Rifaa'i (rahmatullaahi 'alayh) states with great clarity:

"Respected people! What are you doing..? You (in support of your claims) say, Haarith said so; Baayazid said so; Mansoor Hallaaj said so. But (remember), before saying so, you should say, Imaam Shaaf'i said so; Imaam Maalik said so; Imaam Ahmad said so; Imaam Abu Haneefah said so. The statements of Baayazid Bistami and Haarith can neither drop you nor raise you. Imaam Shaaf'i and Imaam Maalik by their statements show the Path of Salvation and indicate the success of the Law."

(Al-Bunyaanul Mushayid)

The Sufis of Islam review their 'Kashf' and 'Ilham' (forms of revelation other than Wahi) - their mystical inspirations - in the light of the Shariah - the

Qur’aan and the Hadeeth. Hence, one of Islam's foremost and outstanding Sufi, Hadhrat Sayyid ‘Abdul Qaadir Jilaani (rahmatullaahi ‘alayh) said:

“Do not transgress the Laws of Allah because His Laws are binding upon all creation whether they like it or not. Your Judge is the Qur’aan and the Sunnah of Rasulullah (Sallallahu Alayhi Wasallam). If in your thoughts cross some ideas or some inspirational form then weigh it on the criterion of the Qur’aan and Hadeeth. If in the Qur’aan and Hadeeth its prohibition is discerned ... then remove it from your mind.” (FUTUHUL GHAIB)

He further commands obedience to the ‘Zaahiri’ (exoteric) Shariah - the Shariah expounded by the dogmatic theologians. He thus says, ‘With emphasis do I make ‘wasiyyat’ to you of these things, Fear Allah , Obey Him; adhere to the exoteric (Zaahiri) Shari’ah.....”

The great Mujaddid and Sufi, Hadhrat Mujaddid Alfe Thaani (rahmatullaahi ‘alayh) forcefully propagated that Allah cannot be known through the medium of ‘kashf’ (inspiration) and mystical experiences. It was therefore necessary, he said, to revert to the Ulama-e-Zaahir (the Ulama of the Shariah) since their teachings are based on and derived directly from Wahi - the Revelation that came to Rasulullah (Sallallahu Alayhi Wasallam).

Mr. Kareem displays his gross ignorance’s of the Sufis and Tasawwuf by attempting to show that the Muhadditheen and the Sufis were two separate groups. The spiritual dimension of Islam i.e. Tasawwuf - springs directly from the Qur’aan and Hadeeth. As a direct consequence of this divine origination of Tasawwuf, the Sahaabah, Fuqahaa, Mufasssireen and Muhadditheen were outstanding examples of Sufism. However, the ‘sufism’ as understood by Mr. Kareem is a flexible concept revolving around mystical and ecstatic experiences and utterances totally divorced from the Shariah. That is not Islamic or Qur’aanic Tasawwuf. The Tasawwuf of Islam — the Tasawwuf practiced by the multitude of Auliya who dotted the spiritual firmament of Islam — is the Tasawwuf of the Qur’aan — the Tasawwuf which operates within the strict confines of the Shari’ah.

The Sufis of Islam never advocated eschatological beliefs, concepts and opinions which conflict with the exoteric Shariah. One of the fundamental requisites of Tasawwuf as expounded by the Sufis is strict adherence to the Zaahiri Shariah. The Sufis brand divergence from the Shariah as evil and

heretical. It is evident from Mr. Kareem’s assertions that he has no idea of the definition, methods, purpose and aims of Tasawwuf stating the conditions for the acquisition of Tasawwuf. The Star of Tasawwuf, Hadhrat Junaid Baghdad (rahmatullaahi ‘alayh) says:

“Tasawwuf is dependent upon the observation of the exoteric Shari’ah.”

The Sufi Auliya have outlined very explicitly the fundamental need to subscribe to the Beliefs of Islam as propounded by the Zaahiri Ulama (exoteric Ulama) — i.e. the beliefs and concepts of the Ahlus-Sunnah.

It is of great significance to state here that the Sufis — these great Masters of Islamic Spiritualism — despite their mystical experiences, their ecstatic experiences, their ‘*kashf*’ and ‘*Ilham*’, their attainment of spiritual ‘*Mi’raaj*’, ALL subscribed to the concept of a material Jannat. These men who even here on earth obtain the highest spiritual realms by the spiritual journeys of the soul believe in the material and anthropomorphic Jannat of the Qur’aan. Shaah Waliullaah (rahmatullaahi ‘alayh) mentions the physical aspects of Jannat and the heavens which Nabi (Sallallahu Alayhi Wasallam) witnessed physically and bodily on the Night of Mi’raaj. Hence, he says in Hujjatullaahil Baalighah:

“And Muhammad (Sallallahu Alayhi Wasallam) was taken by night journey to Aqsaa; then to Sidratul-Muntahaa (in the seventh heaven). And, from there to wherever Allah Ta’ala desired. And all that (journey) was by His (Sallallahu Alayhi Wasallam) physical body in the state of wakefulness.”

Yes, the writings of the Sufis — those who were Masters of Spiritual experiences - indicate with clarity their belief in the physical Mi’raaj, physical Jannat, physical Jahannam and physical resurrection. Those whose lives were spent in spiritualism subscribed to and advocated the Zaahiri Shariah with all its concomitant tenets, beliefs and teachings. But men like Mr. Kareem grounded in materialism, anchored to the bestiality of the ‘nafs’, and displaying the views and conceptions of kuffaar and mulhideen, seeks to negate the real, physical Jannat portrayed by the Qur’aan. *“Fools rush in where angels fear to tread.”*

ISLAMIC BELIEF OF JANNAT AND JAHANNAM

AMONG the essential Beliefs of Islam is the Belief in Paradise and Hell. According to Rasulullah (Sallallahu Alayhi Wasallam) Jannat (Paradise) and Jahannam (Hell) are two existing physical or material abodes. These abodes of Jannat and Jahannam have been created by Allah Ta'ala prior to the advent of man. The Shariah teaches that these two abodes are physical, material realities, and not abstract conceptions as propounded by the Greek philosophers. This view of 'kufr' held by the Greek philosophers. Aristotle, Socrates, etc., has been taken up over the centuries by many Muslims. Thus we find men like Ibn Sinaa (Avicenna), Farabi, Razhes, etc. expounding the same doctrine of kufr, viz., that Paradise and Hell are not material realities as propounded by the Ambiyaa, but are "spiritual" states. This abstract theory of kufr with regard to the belief in Jannat and Jahannam is even today being enunciated by some so-called Muslim intellegentsia. Muslim lecturers at universities in our midst are utilizing their entrenched positions to indoctrinate very subtly the Muslim youth with such theories of kufr. Muslim students studying at universities should be careful and wary of the Neo-platonic theories of kufr which are being disseminated by some university-lecturers under the guise of "Islamic studies".

AVICENNA'S (IBN SINAA) CONCEPTION OF PARADISE AND HELL

Ibn Sinaa whilst conveying the impression that he is a man believing in the Islamic Belief of Jannat and Jahannam in a manner accepted and believed by the general body of Muslims, argue the superiority of the philosopher's conception of heaven and hell. Whilst admitting the validity of physical pleasure and pain of the Life Hereafter, he lays greater stress on the abstract theory of heaven and hell-the conception of the greek philosophers that Jannat and Jahannam are mere spiritual states or "experiences". According to this theory of kufr expounded by Avicenna, the souls of men at the time of death could be classified into four categories:

- 1) Those souls who have become aware while still in the material body, of that spiritual perfection which is the object of its love, but have not attained it though still yearning after it. This soul then is affected by pain at the loss of its cherished object. This then is the misery and the torment far exceeding the bodily pain and physical anguish of burning and freezing.
- 2) If, however, the intellectual faculty has achieved a high degree of perfection in the soul, then the latter is able to realise that full "spiritual" perfection which lies within the purview of its power. But

the pleasure enjoyed by this soul at that moment is not of the sensual kind. This then, according to Avicenna, is the destiny of the soul which has become conscious in the physical body of the nature of intellectual perfection.

3) "The Foolish Souls" which have not acquired a yearning for perfection, yet leave the physical body without having acquired any vicious or evil bodily disposition. These "Foolish Souls" pass to the wide Mercy of God and attain a kind of ease.

4) If, however, these souls have acquired some evil disposition, and have no other condition but this vicious propensity, then they (the souls) will continue to yearn for the physical body which is regarded by them (the vicious souls) as an absolute necessity. The souls in this category are acutely tormented by the loss of the physical body and its requirements without being able to attain the object of their desire (which is subsistence in the physical body).

Avicenna interprets the Islamic concept of Jahannam and Jannat propounded by the Ambiyaa as a "possibility". In other words he holds the view that the Shariah-view of Jannat and Jahannam (i.e. the material existence of these two abodes) may also be true to a certain extent regarding physical pleasure and pain. However, while conceding this possibility he interprets away the Islamic Jannat and Jahannam as "states" (not real physical places) of "physical" pleasure and pain engineered by the imagination of man, which in turn is effected by some celestial body. Thus he says that pure souls whilst still in the physical body having fixed their gaze firmly on such beliefs (physical Paradise and Hell), after leaving the body may actually experience those "states" of physical pain and pleasure. This is so, he argues, since these souls (i.e. the Ambiyaa and the general body of Muslims) lack the force to draw them upwards to complete perfection which in turn brings about supreme spiritual happiness. The baser souls (those who subscribe to the Islamic Doctrines of Reality) experience such low and baser sorts of celestial happiness while the "blessed" souls (of the geek philosophers and those "Muslim" philosophers who subscribe to these theories of kufr), being perfect are united to the ESSENCE of Allah. This is Avicenna's theory — *Na-uzubillahi min thaalik*.

In his treatise, "*Ar-Risaalatul Azhawiya fi amril Ma'aad*", Avicenna argues that it would have been an exercise in futility if the Ambiyaa preached the doctrine of a spiritual resurrection to the masses since they are able to conceive only of physical pleasure and pain. He opposes the Islamic Doctrine

of the physical resurrection of the body and the soul. After death it is only the soul which will experience either everlasting pain or everlasting pleasure. The sum total of this Neo-Platonic doctrine of the Hereafter is that happiness in the world to come, when the soul has been stripped of the physical body and of physical impressions, is the intellectual contemplation of the Essence of God, and misery in the Hereafter is the opposite of that.

This doctrine of Avicenna is essentially a theory of disbelief in the Truth preached by all the Ambiyaa ('alayhimussalaam). Islam rejects this theory as baseless and false. There is no sanction in the Qur'aan or the Hadeeth for this abstract theory which is nothing but a figment of the imagination of men who suffered from oblique "knowledge", men who have been misled by Shaitaan, men who laboured under the satanic notion that the Deen was revealed for the ignorant masses, they themselves by virtue of their "special intelligence" being exempted from the ambit of the Shari'ah.

IMAAM AL-GHAZAALI'S REFUTATION OF AVICENNA'S CONCEPTION OF KUFR

Imaam Al-Ghazaali (rahmatullaahi 'alayh) categorically refutes the view propounded by Ibn Sinaa as being in direct conflict with the Beliefs of Islam. He rejects the philosophers' denial of the physical resurrection of the body and the soul; their denial of the existence of a physical Paradise and Hell as well as their assertion that the Islamic description of these entities are mere parables coined for the common people and designed to actually connote a spiritual reward and retribution. Imaam Ghazaali (rahmatullaahi 'alayh) takes his stand on the basis of Wahi (Revelation) and rejects Avicenna's reliance on reason. He asks:

"Why should, the two sorts of happiness and misery not be combined - the spiritual and the bodily."

In answer to the philosophers' view that the description of the Life Hereafter occurring in the Holy Qur'aan is to be taken as parables for the rank and file of mankind, in the same way as the anthropomorphic passages relating to Allah Ta'ala, Imaam Ghazaali (rahmatullaahi 'alayh) claims that this argument is fallacious. It fails for the elementary reason that the parallel drawn is not a true parallel. In accordance with Arab usage of the metaphor the anthropomorphic passages in the Holy Qur'aan can be interpreted metaphorically and esoterically whereas the descriptions of Paradise and Hell transcend the limit of legitimate allegorisation. To regard them (Paradise and

Hell) as mere symbols is to suggest that Rasulullah (Sallallahu Alayhi Wasallam) and all the Ambiyaa ('alayhimussalaam) deliberately falsified the Truth for the benefit of mankind. The lofty office of Nubuwwat (Prophethood) is far too sacred to resort to such falsification of the Truth. The clinching proof in this matter is the irrefutable fact that Allah Azza Wa Jal is Almighty and All-Powerful, hence it lies clearly within HIS Power to affect a physical resurrection wherein there will be the reunification of the body and the soul to receive retribution - pleasure and pain - in physical abodes.

Rasulullah (Sallallahu Alayhi Wasallam), the Sahaabah and the entire body of the Ahlus-Sunnah Wal-Jamaa'ah throughout the history of Islam has held the firm belief that Jannat and Jahannam are physical abodes which have already been created. It is therefore, a belief of kufr to entertain the Neo-Platonic theory of Avicenna. Even today some modernist Muslims operating from a variety of platforms -universities, the media, discussion groups, etc. - are disseminating this belief of kufr among the Muslim youth. Yet, these so-called "intellegentsia" lack the courage to declare their beliefs. Since the majority of these modernist kufr-propounders are men deficient in faith, morals and good actions, they operate under cover of dishonesty and very cunningly attempt to ensnare unwary Muslims - especially among the youth - into their beliefs of eternal perdition. Muslim students who study under such "professors" have to be doubly on their guard and not permit any contamination of their (man by acceptance of theories of kufr cunningly expounded by their lecturers.

Those who propagate theories of kufr cunningly expounded by their lecturers. Those who propagate theories of kufr among Muslims must know that Allah Ta'ala will most certainly expose them. They will be disgraced here on earth - in the community of Muslims - as well in the Aakhirah.

والسلام على من اتبع الهدى

THE BELIEF OF HAQQ

“And, they are the victorious ones. Their Rabb gives them the glad tidings of his Rahmat and pleasure and for them will be such gardens (Jannat) in which the luxuries will be everlasting.”

(Surah

Taubah - Qur'aan Shareef)

The Divine Promise and glad tidings of Jannat, the description of Jannat and the existence of Jannat as a real physical abode of bliss adorns the sacred pages of the glorious Qur'aan in profusion. The Ultimate and the highest Favour, which Rabbaal-'Aalameen will confer upon His devotees, the Mu-mineen, will be His Vision (Rooyate Baari Ta'ala), and this Supreme Favour will be conferred upon the devotees in the Abode of Jannat - that terrestrial region which Allah Ta'ala has ushered into existence for His beloved servants. Islam teaches that Jannat and Jahannam - Paradise and Hell - are two geographical regions created specially for rewarding and chastising mankind and jinnkind. The belief of Jannat and Jahannam, like all beliefs and teachings of Islam, has not been left by Allah Ta'ala for man to conjecture and conjure. Rasulullah (Sallallahu Alayhi Wasallam) in very, unambiguous terms explained the existence and the description of these two Abodes. The Creation of Jannat and Jahannam preceded the appearance of man and jinn. Hadhrat Abu Hurairah (Radiallahu anhu) narrates the following Hadeeth of Nabi (Sallallahu Alayhi Wasallam),

"When Allah created Jannat, He said to Jibra-eel, 'Go and look at it (Jannat)! He (Jibra-eel) went and looked at it. He returned and said, 'O my Rabb By Your Splendour, there will not be a person who hears of it but will enter it.' Allah Ta'ala then covered it (Jannat) with hardships and said, 'O Jibra-eel ! Go and look at it' He went and looked at it. He returned and said, 'O my Rabb By Your Splendour, I fear that not a person will enter it (Jannat).'

And when Allah Ta'ala created the Fire, He said, 'O Jibra-eel ! Go and look at it' He went and looked at it. He returned and said, 'O my Rabb By Your Splendour, whoever hears of it will never enter it.' Allah then covered it (the Fire) with desires and said, 'O Jibra-eel ! Go and look at it' He went and looked at it. He returned and said, 'O my Rabb By Your Splendour, and Your Greatness, I fear that not a person will remain but will enter it'" (ABU DAWOOD)

The Qur'aanic verses corroborated by an abundance of authentic Ahaadeeth bear ample testimony to the fact that Jannat and Jahannam are two physical Abodes of geographic location. On the Night of Mi'raaj, Rasulullah (Sallallahu Alayhi Wasallam) was shown these places. Aadam (Alayhis salaam) was created in Jannat. Aadam (Alayhis salaam) resided in Jannat and from Jannat was he transferred to earth. The evidence — Qur'aanic, Ahaadeeth and

verdicts of all authorities of Islam — proving the prior creation and existence of these two Abodes is so overwhelming and conclusive that there remains not the slightest possibility and justification for inventing an interpretation on this belief, which contradicts the Belief which the Ummah cherished for the past fourteen centuries.

The one who claims that Jannat and Jahannam are not physical and material Abodes having geographic location; the one who claims that the “conventional” belief entertained by the Ummah regarding the existence of Jannat and Jahannam; the one who claims that the belief expounded unanimously by the Sahaabah, the Fuqahaa, Muhadditheen, Mufasssireen and all the Auliya are erroneous should produce his proof. It devolves upon him to show the point in Islamic history when this “aberration” of belief was introduced. He must furnish the evidence to prove that Rasulullah (Sallallahu Alayhi Wasallam) and the Sahaabah believed in a figurative, an allegorical, a spiritual — a physically non-existent — concept of Jannat and Jahannam. He must explain with Islamic evidence his accusation that the Muhadditheen “reified” the concept of Jannat and Jahannam. He must cite his reference — Shar’i references — to indicate just when and where did the Muhadditheen employ “reification” of the concepts of Jannat and Jahannam.

It is indeed a travesty of the truth — a blatant lie — to allege that the Muhadditheen employed “reification” for describing Jannat and Jahannam. The claimant of baatil would have been closer to the truth if he attributed the claim of “reification” to Rasulullah (Sallallahu Alayhi Wasallam). It should be well understood that all the Ahaadeeth reported and recorded by the Muhadditheen were not their personal views and opinions. The Muhadditheen merely discharged the duty of recording the Ahaadeeth authentically and authoritatively attributed to Rasulullah (Sallallahu Alayhi Wasallam). All students of Ahaadeeth are well aware that the Hadeeth Kitaabs are not the opinions of the Muhadditheen. The Books of Hadeeth contain narrations of Ahaadeeth attributed directly to Rasulullah (Sallallahu Alayhi Wasallam). The Sanad (Chain of Narrators) appears with each Hadeeth narration establishing the authenticity of the Hadeeth as having emanated from the sacred mouth of Muhammadur Rasulullah (Sallallahu Alayhi Wasallam).

The function of the Muhadditheen was not the formulation of opinions and the issuing of verdicts. They merely compiled the authentic Ahaadeeth even

if the Hadeeth contradicted the Fatwaa of the particular Math-hab which they followed. As long as it was established that a certain Hadeeth was in fact the sacred utterance of Rasulullah (Sallallahu Alayhi Wasallam) it was accorded its hallowed rank of authenticity and recorded as such. Every Hadeeth is therefore recorded by the Muhadditheen as a statement and an opinion of Rasulullah (Sallallahu Alayhi Wasallam), hence it is always said:

“RASULULLAH (Sallallahu Alayhi Wasallam) SAID.....”

The falsity of the claimant's accusation is manifest. The ignorance of the claimant of a non-existent Paradise is colossal. Allah Ta'ala declares in the Holy Qur'aan:

“This day have I perfected for you your Deen and completed upon you My Favour. And, I have chosen Islam for you as your Deen.”

Allah Ta'ala further gives the categoric assurance of Divine Protection for this Deen of Islam. He says:

“Verily, we have revealed the Zikr (Qur'aan) & and we shall be its protectors.”

The authenticity of the Qur'aan which is the fundamental basis of Islam is a fact which is unanimously accepted by all schools of Thought. Allah Ta'ala has perfected and completed Islam. The complete and the perfect Faith, Practice and Beliefs were handed to mankind by Rasulullah (Sallallahu Alayhi Wasallam). It is, therefore, inconceivable to a Muslim that any facet of Islam could be lost or destroyed so thoroughly that for fourteen centuries its knowledge remained unknown and locked to the entire Ummah - Ulama and public as well. How is it possible that the “true” belief regarding Jannat and Jahannam was lost to the Ummah immediately after the demise of Rasulullah (Sallallahu Alayhi Wasallam) and then remained effectively hidden for fourteen hundred years to be unearthed by one Mr. Kareem of South Africa whom we doubt even possesses the knowledge of even the elementary rules of Tahaarat and Salaat..? How is it possible that the “true” belief of Jannat and Jahannam could have been lost to the Ummah for so many centuries despite the Divine Promise to protect the authenticity of this Deen..? At what stage in Islamic history did this lapse in belief occur? And, how did it occur?

How could it occur when the transmission of the Deen - the Deen as we know it today - reached us by the narration of generation to generation. If Rasulullah (Sallallahu Alayhi Wasallam) did in fact propagate a figurative or

an allegorical concept of Jannat and Jahannam then obviously the Sahaabah (Radiallahu Anhum) too would have propagated the same belief in the same form since the Sahaabah obtained the Deen directly from Nabi (Sallallahu Alayhi Wasallam). And, if the Sahaabah propagated a spiritual concept of Jannat and Jahannam then it is only logical and imperative that their students - among whom are most of the prominent Fuqahaa and Muhadditheen of their age - also propagated the same allegorical belief. And, if this was so, then obviously the next generation of Fuqahaa and Muhadditheen too would have propagated the self-same allegorical concept. And, so on, until it reached us in its pristine purity. But, nowhere does there exist the slightest proof that any of the great Authorities of Islam, right from the age of the Sahaabah entertained this false allegorical concept of Jannat and Jahannam which the blasphemer in our midst is attempting to implant into the minds of the unwary. On the contrary we do find evidence in abundance — statements, verdicts and narrations — of all authorities from the age of the Sahaabah down to our age, explaining most unambiguously the true belief — the physical Jannat and Jahannam — which was expounded by Rasulullah (Sallallahu Alayhi Wasallam).

A significant fact of proof attesting to the existence of the physical Jannat and Jahannam is the belief of the Auliyyaa. These masters of spiritualism, like Imaam Hasan Basri, Junaid Baghdaadi, Ibraaheem Adham, Baayazid Bistaami, Imaam Ghazaali, Sayyid ‘Abdul Qaadir Jilaani, Khwaajaa Mu’eenuddeen Chisti and the myriad of other Auliyyaa (rahmatullaahi ‘alayhim) who decorated the firmament of Islamic Wilaayat (May Allah Ta’ala be pleased with them all), all accepted the belief of the Ahlus-Sunnah Wal-Jamaa’ah pertaining to the physical Jannat and Jahannam. Many of these Auliyyaa attained the highest stages of spiritualism in their Salaat — their souls leaving their physical bodies and traversing the material realms of our universe to reach the ‘Arsh of Allah Azza wa Jal. They obtained that spiritual ascension which Rasulullah (Sallallahu Alayhi Wasallam) stated is attainable via Salaat:

“Salaat is the Mi’raaj of the Mu-min.”

The Auliyyaa who are fully aware of the true meaning and significance of spiritualism believed in a physical Jannat and Jahannam. The Auliyyaa who, while here on earth, already participated in the high forms of spiritual experiences believed in the prior creation and existence of the physical Jannat and Jahannam. The Auliyyaa whose souls possessed the spiritual power

of departing from the physical bodies while they were still alive believed in the physical Jannat and Jahannam. The Auliya whose love for Allah Ta'ala was so intense that the only purpose of their devotion was the Pleasure and Love of Allah — they did not worship Him for fear of Jahannam or desire for Jannat — believed that Jannat and Jahannam are two physical regions already created. If indeed Jannat and Jahannam were mere spiritual concepts — spiritual experiences — the first to have expounded this belief would have been the Auliya. But this is not the case. Not a single Wali propagated the kufr opinion of an allegorical Jannat and Jahannam. Hadhrat Ibn 'Abbaas (Radiallahu anhu) narrating a Hadeeth says that once while Rasulullah was engaged in supplication at the time of Tahajjud, his Du'aa contained the following:

“Your (Allah ’s) Word is the Haqq; Your Promise is the Haqq; Your Meeting is the Haqq; Jannat is the Haqq; Hell (Jahannam) is the Haqq.....”

The HAQQ, therefore, is the belief which has reached us authoritatively from the Sahaabah (ridwaanullaahi 'alayhim) and not the opinions of men who shamelessly propagate kufr.