

Qawaid Al Arba'ah of Shaykh Muhammad Ibn Abdul Wahhab (رحمه الله تعالى)

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Dars 5 – Fourth Principle

Fourth Principle: Shaykh Muhammad Ibn Abdul Wahhab states that the fourth principle is

“The Shirk of the Polytheists of our time is worse than the Shirk of the polytheists of the past. This is because the early polytheists would commit Shirk in good times but would remain sincere upon Tawheed in times of extreme distress and difficulty. And the polytheists of our time, their Shirk is permanent, be it in good times or in distress.”

In this principle, Shaykh Muhammad ibn Abdul Wahhab mentions two types of polytheists:

1. The polytheists of our time: these are those people who have testified to the Shahadah yet they call upon dead saints, prophets, angels etc., offer sacrifices and make vows on their names, solidify their graves and build mausoleums and shrines over them. So the polytheists of our time are denoted by these people who commit Shirk in the above mentioned ways.
2. The polytheists of the past: this refers to the polytheists of the time of the Messenger of Allaah ﷺ, be it the polytheists of Makkah, the Jews or the Christians. All of these are referred to as the Mushrikeen Al Awwaleen (the early polytheists)

Both of these categories of people are polytheists and both have exited the fold of Islam due to their Shirk. But there are differences between these two categories. These are:

1. Here Shaykh mentions one reason for the difference between the two. And this is because the polytheists of old committed shirk only during times of ease and happiness while in times of hardship they called upon Allaah alone whereas the polytheists of today call upon others besides Allaah at all times, be it in times of hardship or ease.
2. There is one more reason for the difference between the early polytheists and the polytheists of our time. The polytheists of old would call upon the sun, the moon, angels, saints, prophets, stones, trees etc., would perform sacrifices and make vows for them. They called upon people who were righteous, chaste and pious as well as things that were pure. The sun and the moon glorify Allaah and do not commit any obscenities. Similarly the trees and stones. However, the polytheists of today do all sorts of vile things at the shrines of those they call upon. Furthermore, although they call upon these saints, they even describe tales of the obscene and immoral behaviour of their saints. This is not being said about all saints that they call upon, rather some of the saints towards whom the polytheists of today direct acts like invoking them, supplicating to them, prostrating to them, making vows and performing sacrifices to them. So the second difference is that the polytheists of old invoked righteous, chaste people whereas the polytheists of today invoke immoral people.
3. The polytheists of old made a mistake in Tawheed al Uloohiyyah whereas they affirmed the Ruboobiyyah of Allaah. They committed Shirk Fee Al Uloohiyyah (associating partners in the worship of Allaah without associating anyone in His Lordship). They would not invoke Laat or Hubal to grant them sustenance or children. They had knowledge of the fact that there is no one who creates or provides

sustenance except Allaah. Their reason for Shirk was to direct certain acts of worship (like sacrifice, making vows etc.) to others besides Allaah. However, we see that the polytheists of today not only direct acts of worship towards their saints, rather they even invoke their saints to grant them sustenance and children and invoke them in times of distress (unlike the polytheists of old). So the polytheists of old committed Shirk fil Ibadah (associating partners in worship of Allaah) whereas the polytheists of today commit Shirk in both Ruboobiyyah and Ibadah (Lordship and worship)

4. The polytheists of old (like Abu Jahl) had knowledge of the meaning of La Ilaaha Illallaah but did not attest it with their tongues. They knew that Allaah is the only deity worthy of worship. This is the reason Allaah mentions about them in Surah Sad Ayah 5 - أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا "Has he made the aliha (gods) (all) into One Ilah (God - Allah)." This means that they asserted the fact that Allaah is a true deity worthy of worship but they wanted to reach a compromise in religion to include their deities as well for worship. However, in our times, the people attest to la Ilaaha Illallaah by their tongues but do not understand its meaning. They perceive that the meaning of La Ilaaha Illallaah is to affirm the Lordship of Allaah (to affirm Tawheed Ar Ruboobiyyah). This is similar to what the polytheists of old affirmed. Abu Jahl and Abu Lahab knew about it and this was not the bone of contention between them and the Messenger of Allaah ﷺ. Allaah's Messenger ﷺ was not sent with the message of Ruboobiyyah because every person has knowledge about it from his Fitrah (innate predisposition). No one, not even Pharaoh doubted the Lordship of Allaah. He rejected to attest to it out of arrogance but Allaah informs us that he in fact attested to the Lordship of Allaah in his heart.

So it is not enough to testify to the Ruboobiyyah of alone (as it would make one no different from the polytheists of old), rather one must also testify to the Uloohiyyah of Allaah. One cannot claim that the people today are ignorant as compared to the polytheists of old who were Arabs and had command over the Arabic language which made them grasp the meaning of La Ilaaha Illallaah. The common people are today are naïve and are being misled by their scholars. The scholars from among them are shown clear proofs from the ayah of the Quran, they are debated with and advised yet they reject all proof and deny that the meaning of La Ilaaha Illallaah is that which is being described to them. This, in essence, makes Abu Jahl better than these people because he rejected the truth even though he affirmed it in his heart in contrast to the people today who proclaim the Kalima Shahadah by their tongues yet reject it in their actions by committing Shirk.

Shaykh Muhammad ibn Abdul Wahhab presents the following ayah, the statement of Allaah as proof.

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

And when they embark on a ship, they invoke Allah, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to

others.

(Surah Ankaboot: 65)

This ayah contains clear proof of the fact that the polytheists of old attested to the pure Tawheed (Al Ibadah) of Allaah, but only in times of distress. In times of ease, they committed Shirk.

This was the description of the fourth principle of Shaykh Muhammad Ibn Abdul Wahhab.

There are certain matters pertaining to this principle that need further consideration. When some of the opponents read and examined this book, the Four Principles by Shaykh Muhammad ibn Abdul Wahhab, they complained that Shaykh Ibn Abdul Wahhab has committed great oppression in this book against them. He did not deal with them with justice. Firstly, they claimed that all the ayahs used as evidences in his book were revealed in the context of the polytheists of Makkah and these were unjustly applied to the Muslims of today. The refutation of this claim has already been described in the explanation of the first principle. Secondly, they claimed that a person who has proclaimed the Kalimah Shahadah has entered into the fold of Islam, is a Muslim and he is not capable of committing Shirk (he can never commit Shirk after having proclaimed the Kalimah Shahadah). They say that this means a Muslim can never commit Shirk. Now we shall examine whether this claim of the opponents is true or false. Later we shall clarify a few doubts pertaining to this issue.

Can a testifier of Kalimah Shahadah be a polytheist?

Yes indeed a testifier of the Kalimah Shahadah (Muslim) can be a polytheist.

A few ayaah of the Quran as evidence

1. Allaah states in Surah Yousuf, ayah 106

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

And most of them believe not in Allah except that they attribute partners unto Him

[i.e. they are Mushrikun –polytheists]

This proves that a believer can also commit Shirk. A believer is a human who is prone to the evil whisperings of Shaytaan and can fall in its trap and commit Shirk.

2. Allaah states in Surah An'aam, ayah 82

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

It is those who believe (in the Oneness of Allah and worship none but Him Alone)

and confuse not their belief with Zulm (wrong i.e. by worshipping others besides

Allah), for them (only) there is security and they are the guided.

When this ayah was revealed, the Companions of the Messenger of Allaah ﷺ became distressed and went to see him ﷺ. They asked him that who amongst them is a person who has not committed any wrong i.e. everyone has one or the other imperfection so does it mean that all their deeds have been wasted. The Messenger of Allaah ﷺ clarified that the Zulm mentioned in this ayah is not the Zulm that you think it is (the wrong doing/oppression of the soul due to some errors or sinning), rather it is the Zulm regarding which Allaah mentioned in Surah Luqman ayah 13 **إِنَّ الشُّرْكَ لَظُلْمٌ عَظِيمٌ** “Verily! Joining others in worship with Allaah is a great Zulm, indeed.” This is a narration in Sahih Bukhari.

This ayah proves that a believer can commit the oppression of Shirk upon himself, that he can also commit Shirk.

3. When Allaah has described the characteristics of believers in Surah Muminoon ayah 57-59, He has stated that

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ

Verily! Those who live in awe for fear of their Lord;

And those who believe in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord,

And those who join not anyone (in worship) as partners with their Lord;

If a believer could not commit Shirk, then while stating the characteristics of a believer, Allaah would not have stated that “and those who join not anyone as partners with their Lord”. What was the need for Allaah to negate Shirk while describing the

attributes of a believer? Since He has negated it, it means that Shirk can be committed by a believer.

4. In Surah Al Furqan ayah 68, Allaah has described the attributes of a believer and stated

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

And those who invoke not any other ilah (god) along with Allah, nor kill such life as

Allah has forbidden, except for just cause

Allaah has informed us that the attributes of a believer is that he does not kill anyone without a just cause. This does not mean that a believer is incapable of killing, rather it is from the attributes of a true believer that he does not kill a soul without just cause (due to fear of Allaah). Similarly, Allaah has informed in the same ayah that a believer does not call upon or supplicate to anyone besides Allaah. Just as a believer can commit murder but his attribute is that he will refrain from it, similarly a believer is also capable of committing Shirk. Allaah has negated both murder and Shirk in the same essence in the above ayah.

5. Surah An'aam ayah 121 – Imam Al Qurtubi states in the tafseer of this ayah that whoever deems permissible that which has been rendered impermissible by Allaah, then he has committed Shirk because such a person has formulated a new legislation apart from the legislation of Allaah.
6. Surah Mumtahinah ayah 12 – Allaah has commanded His Messenger ﷺ that when the believing women visit him to pledge their allegiance to him ﷺ, then he should first take a pledge from them that they will not associate any partners with Allaah. This is being said about believing women who have come to pledge their allegiance to the Messenger of Allaah ﷺ. So as the opponents claim that a believer cannot commit

Shirk, what was the need for Allaah to ask the Messenger of Allaah ﷺ to take such a pledge from believing women? What was the need to negate Shirk if there was not a possibility for it to exist?

7. Surah Noor ayah 55 – Allaah has promised those believers who believed in Him and committed good deeds that He shall bestow the Khilafah upon them in the same way He bestowed Khilafah upon those who came before them and the religion of Allaah will prevail over all others. This is a promise of Allaah to the believers so that a believer is not worried. He will further transform their insecurities into peace and security. All these great rewards mentioned in this ayah are subject to only one condition – to worship Allaah alone and not associate any partners with Him. Allaah has promised a believer great rewards only if the believer promises in return, to keep away from Shirk. If a believer was incapable of committing Shirk, then why did Allaah put such a condition or demand such a promise from the believers? This ayah again proves that a believer can also commit Shirk. All these evidences do not indicate that believers are polytheists, rather they prove the fact that unless they protect themselves and be aware of the evil whisperings of Shaytaan, believers also have a tendency to fall into Shirk. And these ayah contain warnings for the believers to protect them from Shirk.

The above mentioned ayah carries a very important message for everyone – the common muslims, the mujahideen, the student of knowledge and the scholars alike. It contains a benefit for those who say that the Khilafah must be established and then start labelling rulers as disbelievers; this ayah promises that Khilafah will be bestowed by Allaah once Shirk is completely eradicated. In our times, Shirk is rampant among the Muslims, there is a lot of insecurity and chaos, the Muslim Ummah is abound with innovations and obscenities, the rulers are oppressive, the

ones being ruled are weak and oppressed – all problems exist within the Muslim Ummah today. The disbelievers are ready to attack us from all angles, the wealth and lives of Muslims are not safe. Those who want to re-establish the Khilafah like it was at the time of the Companions of the Messenger of Allaah ﷺ must pay heed to this ayah – “worship Me alone and do not associate anyone with Me”. They should establish the call to Tawheed first, they should make a vow to Allaah to struggle in spreading His word of Tawheed and then they will see how Allaah fulfils His promise. We do not differ with the cause of the mujahideen and we do not deny the importance of Jihad with the disbelievers. Rather, if Jihad is done based on its foundations and principles, then it is beloved to us. But compare a person who dies at the hands of the disbelievers in Palestine and the one who is your neighbour, who dies while committing shirk and you do nothing about it. Which of these two is more beloved to Allaah? The one who died in Palestine, we hope from Allaah that He accepts him as a martyr but what about the one, who is your neighbour and he died while in the same state of committing Shirk with Allaah. Our fellow Muslims are dying while being in the state of major Shirk. Do we have no obligation towards them? So we should fulfil the promise that Allaah demands from us and He will fulfil His Promise. Allaah has put only one condition over us.

A few ahadith pertaining to this topic

1. Abu Dharr رضي الله عنه narrates that Allaah's Messenger ﷺ stated: “Jibreel عليه السلام came to me and gave me glad tidings that - O Messenger of Allaah ﷺ, whoever from amongst your Ummah died in a state such that he never associated any partners with Allaah, then he will be admitted to Paradise. Upon hearing this, we asked the

Messenger of Allaah ﷺ that what if the person committed fornication or theft? The Messenger of Allaah ﷺ replied “even if he committed fornication and theft (he would be admitted into Paradise)” – Sahih Muslim

This does not mean that a fornicator or a thief is a person of Paradise, rather it means that a person who committed major sins but kept away from Shirk will be admitted into Paradise for sure, he will not be made to last eternally in the hell-fire due to his major sins.

The one who committed a major sin but did not commit Shirk, he will have two ends in front of Allaah –

- a. He will either be entitled to the Mercy and Grace of Allaah due to which his major sin will be forgiven and he will be admitted to Paradise
- b. Or he will be entitled to the Justice of Allaah due to which he will be punished in the hell-fire and his punishment will be consistent to the amount of his sins. Once he is purified of his sins in the hell-fire, then this person will be admitted into Paradise.

The words used here indicate that the ones who belong to the Ummah of the Messenger of Allaah ﷺ who will be admitted into paradise for eternity will be the ones who do not commit Shirk. The one who commits Shirk will never be admitted into Paradise.

2. Abu Hurairah رضي الله عنه narrates that the Messenger of Allaah ﷺ said: “All the prophets were granted one supplication which was sure to be answered by Allaah. All the prophets made haste in using their supplication whereas I have kept my

supplication hidden, I will use it to ask for intercession for my Ummah on the Day of Judgment” – Sahih Muslim.

Allaah’s Messenger ﷺ bore hardships throughout his life and did not use his supplication that was granted to him, rather he kept it preserved for his Ummah. And what have we done for our beloved Messenger of Allaah ﷺ? He took so much troubles and went through hardships for us but what troubles have we taken for our Messenger ﷺ? We ask Allaah that He grants us the capability to sacrifice our lives and our wealth and everything for our beloved Messenger ﷺ.

3. Thu’baan رضي الله عنه narrates in a long hadith that the Messenger of Allaah ﷺ said:
“The Hour will not be established until some of the tribes from my Ummah will join hands with the polytheists to the extent that some of the tribes from among my Ummah will worship Wathn” – Abu Dawood and Ahmad.

Difference between Sanm (صنم) and Wathn (وثن)

<u>Sanm (صنم)</u>	<u>Wathn (وثن)</u>
1. It refers to a specially carved stone	This refers to a rough, uncarved block of stone or any object or part of object without a form that has been taken as a deity
2. This is a carved stone idol which has been given the likeness of something, i.e. it is a stone idol with a specific form	This type of deity is formless. It has not been carved to give likeness to anything
3. Examples include the idol of Laat that was carved to resemble him or the idols of the time of Nuh عليه السلام	Examples include – The piece of date that some people worshipped as narrated by Omar رضي الله عنه and the graves that are worshipped in our times

In the above hadith, Allaah's Messenger ﷺ used the word Wathn, and indeed in our times, we do not see Muslims worshipping carved stone idols, rather we see them worshipping graves which is an example of Wathn.

4. The hadith of Abu Waqid Al Laithee رضي الله عنه as described in the previous lesson – this contained the benefit that seeking blessings from a tree also entails Shirk. And this is also a proof that believers have a tendency to commit Shirk. Reported by Tirmidhi.

5. Allaah's Messenger ﷺ said – “do not exalt me excessively in status like the Jews and the Christians exalted the status of Eesa عليه السلام. I am a slave of Allaah and His messenger.” (Agreed upon)

How did this come to be an evidence? The Christians of the time of Eesa عليه السلام were believers who committed Shirk after believing. They committed excesses in the love for their Prophet and took him as a lord beside Allaah. Allaah's Messenger ﷺ warns the believers not to repeat the same mistake and not to take him ﷺ as a lord beside Allaah. This proves that there is fear for a believer that he may fall into shirk.

6. Allaah's Messenger ﷺ states that “O Allaah, do not make my grave a Wathn which would be worshipped” (Authentically reported in Muwatta of Imam Maalik).
7. Allaah's Messenger ﷺ states that “do not make your houses as graves and do not make my grave a place of celebration” (Abu Dawood). Allaah's Messenger ﷺ is warning us in this hadith to not take his grave as a place of celebration and pomp. Today, we find that people have converted the graves of their saints into places of festivities and celebration. This is another proof that a Muslim can also fall into Shirk.

There are around ten more ahadith to prove the above point but for the one who believes, only one evidence is sufficient. Whereas the one who does not accept one evidence will not accept a thousand. This like the story of a boy who was walking with his donkey with a load full of books on the donkey's back. An old woman saw the donkey and asked the boy regarding the load on his donkey's back. The boy replied that a debate is taking place between his teacher and his opponents regarding the existence of Allaah and his teacher has asked the boy to bring these books from the library to put forth evidences from the books. The old woman replied that when the opponents did not accept the existence of Allaah from a whole

universe full of proofs, then what good would this load full of books do to them? That illiterate woman was wise enough to realize that our surroundings are full of evidences of our Creator.

La ilaaha Illallaah is not something difficult to understand. There are countless ayaat and ahadith and authored works of scholars as proof. Despite all of these evidences, people have failed to understand its true meaning.

So this was an abridged explanation with evidences from the ayaat of the Quran and authentic ahadith of how a person who has testified to the Kalimah Shahadah has a tendency to do Shirk and can fall into Shirk.

The Shirk of Today is more Destructive and Obscene than the Shirk done in the Past

Our opponents object to this statement and accuse us of committing injustice against them with regards to this statement. They claim that their saints and righteous people (who are revered by them) cannot commit obscenities and we have slandered them unjustly. Let us examine from their own sources if their accusations are justified.

1. From the Malfoozat of Ahmad Raza Khan – this is a famous book of the Bareilvis. One incident will be described and it is enough to give the essence of the entire book pertaining to this matter. The page number will not be mentioned as different editions of this book exist and it is available in print from different publishers so it will be futile to mention the page number. In the third chapter, there is a mention of one of his elders called Ahmad Badawi. He mentions regarding him that “our Imam Ahmad Badawi, whose birthday is celebrated in Egypt and a large gathering takes place at his shrine. Imam Abdul Wahhab Ash Sha’rani (another one of his elders) would present himself each year and has written a lot of praise about him in his book. (Shaykh

Murtadha says that he has even brought Sha'rani's book wherein Sha'rani has mentioned about the birthday celebration of Ahmad Badawi). He (Sha'rani) has described this gathering spanning many pages of his book. The celebration would last for three days. It so happened that one year he arrived late at the birthday celebration; while usually he would arrive a day before the celebration, this time he reached on the last day. The saints were all gathered at the shrine and asked him the reason for his delay. They informed him that from two days, Ahmad Badawi was raising the curtain from his shrine (from inside his grave) and enquiring if Abdul Wahhab has arrived. Abdul Wahhab asked them that is Ahmad Badawi has knowledge of his arrival? The saints replied that not Ahmad Badawi not only has knowledge of his arrival, rather whenever a person makes an intention to visit me from any place in the world, I am present with him. I protect him. Even if a piece of his rope will disappear, Allaah will question me about it. Then they said that Ahmad Badawi had special love for Abdul Wahhab because of his extreme reverence for him. Abdul Wahhab Ash Sha'rani is counted amongst the most revered elders of Bareilvis. He would visit the birthday celebration of Ahmad Badawi on foot. Once his glance fell upon the maid-servant of a merchant and he instantly looked away. Although he turned his glance away, yet he developed a liking for her. When he reached the shrine of Ahmad Badawi, Ahmad Badawi asked him if he likes the maid-servant. He replied in the affirmative. Ahmad Badawi said he must not hide anything from his shaykh and that he has gifted that maid servant to Abdul Wahhab. Upon which, Abdul Wahhab fell silent and was pondering over the fact that the maid-servant belongs to the merchant and is gifted by Ahmad Badawi to him. The merchant presented himself and donated the maid-servant to the shrine. One of the servants present at the shrine told him, what is the

delay now O Abdul Wahhab, take her to one of the chambers and fulfil your need from her”

This is an example of obscenity committed by two of the most revered elders of the Bareilvis, Ahmad Badawi and Abdul Wahhab Sha'rani. This incident is recorded in the Malfoozat of Ahmad Raza Khan and is present for everyone to verify. There are many other incidents which cannot be narrated (due to their obscene nature).

[Shaykh Murtaza apologizes for reading out the last obscene sentences of the above incident but the reason he did so is because of the accusations from the opponents that we commit injustice against them. They have ingrained hatred for us in the minds of little children and fed their minds with titles against us like Wahhabis etc. This necessitates that such stories be pointed out from their own books to refute their accusations. It is a necessity to clarify the four principle of Shaykh Muhammad Ibn Abdul Wahhab because these people, the opponents, have deemed the people who call with his dawah, who call with the dawah of Tawheed as Wahhabis and consider them worse than the disbelievers, worse than dogs and pigs.]

2. From Tabaqaat Al Kubra of Abdul Wahhab Sha'rani – he has described the various levels of saints in his book and has started with Abu Bakr As Siddiq رضي الله عنه. He then followed it with the righteous caliphs, then the ten companions given glad tidings of paradise in their lifetime, then the remaining companions, then the successors of the companions (tabieen) and their successors (atba tabieen). Finally, he has even included his own elders and saints in the book. He mentions regarding some of the saints – “and from amongst the saints is Shaykh Muhammad Al Hadari. And Shaykh Abu Fadhl As Sarsee has informed me that one Jumuah, Muhammad Al Hadari came to him and Abu Fadhl As Sarsee requested him to deliver the Jumuah Khutbah as he

was a more revered saint. So he stood on the pulpit and said – In the name of Allaah, then he praised Allaah and then said – I testify that for you, the deity is Iblees, may peace and blessings be upon him. The people said he has committed disbelief. So Muhammad Al Hadari drew forth his sword and climbed down from the pulpit and the people ran away from the mosque. He kept on sitting near the pulpit from Jumuah till Asr and people were afraid to enter the mosque. No one dared enter it. Then a few people came from another town. People from every town poured in and were informing each other that Shaykh Muhammad Al Hadari delivered the Friday sermon in their mosque and uttered statements of disbelief. People from each town claimed that Muhammad Al Hadari delivered this sermon in their mosque and not the other's. And not just delivered the sermon rather he also offered the Friday prayer in their mosque. Consequently, it was found that Muhammad Al Hadari delivered the sermon and offered prayer in 30 different mosques at the same time. Shaykh Ahmad Al Qal'ee informed us that Sultan Qaitabae would make way for Muhammad Al Hadari if he found him walking on the same road due to fear of him lest he physically harms him. If Muhammad Al Hadari held someone, he would hold the person with his beard and he would spit on the face. And when he would beat anyone, it would be in a way such that no one would be able to free that person of his ire. And he would say, no person can be complete unless he establishes that the status of Muhammad Al Hadari is below the Arsh. And he would say that the earth is in my hand, the same way as the vessel in which I eat food. And the bodies of people are like glass in front of me, I can see whatever lies inside of them. He died in 897 H."

This was the description of Shaykh Muhammad Al Hadari as stated by Abdul Wahhab Sha'rani in his book, Tabaqaat Al Kubra. This is just one incident that is narrated in this context, there are many others which cannot be narrated due to their explicit content.

This was Abdul Wahhab Sha'rani who is considered among the trusted scholars of both the Bareilvis and Deobandis.

He is not just mentioned in Malfoozat as an elderly saint, rather he is also mentioned in Fazail E Amaal in the section Fazail E Dhikr, third chapter. Maulana Zakariyya Khandalvi states in this book that "Sha'rani said in Meezan Al Kubra that when Imam Abu Haneefa would see people performing ablution, he could see their sins falling off from them. This was the Karamat (special ability) of Imam Abu Haneefa."

Maulana Zakariyya quotes this from Sha'rani's book.

When these evidences are presented to the Deobandis, they reject them saying that these are evidences from the sources of Bareilvis and we do not accept these as proof. Our saints are all righteous and pious people and they cannot be weighed on the same scale as the saints of the Bareilvis. For this purpose, we shall now examine the sources of the Deobandis.

1. Arwah E Thalatha of Ashraf Ali Thanvi – the complete incident will not be described, only the apologue number will be mentioned. The readers/listeners are requested to refer to the book for the complete incident.
 - a. In apologue number 21, there is an incident of Shah Abdul Aziz with Maulvi Naseeruddin. Ashraf Ali Thanvi says that our saints never commit any such deed which is apparently obscene or wrong or that which opposes divine legislation
 - b. Another incident is mentioned in apologue no. 341. It mentions the story of Shah Abu Saeed Gangohi who went to pledge allegiance to Nizamuddin Balkhi

Chishti from India to Balkh (Bactria). He was tied up to dogs and fed alongside dogs. He was kept in that state for 2 months and the litter woman (bhangān – the one who would clean human excreta from toilets) was ordered to throw some dirt on him whenever she passed by him. Shah Abu Saeed became upset by this and asked the litter woman why she did so. The litter woman entered upon Nizamuddin Balkhi and reported to him that Shah Abu Saeed had questioned her. Upon hearing this, he retorted that Abu Saeed has not yet become his true disciple and therefore, his allegiance will not be accepted right now. When a good amount of time had passed while Abu Saeed was in the same state, then the litter woman was ordered to throw her entire basket load of human dirt on him. So the next time the woman passed by Abu Saeed, she dropped her entire basket load of dirt on him and made it seem like an accident. This time, Abu Saeed was not upset, rather he helped the litter woman pick up the dirt and placed it in her basket. When she informed of this to Nizamuddin Balkhi, he declared that now Abu Saeed has become worthy of pledging allegiance to him. This incident is a long one and can be read in the above mentioned book.

2. Tadhkiratur Rasheed – this is a biography of Rasheed Ahmad Gangohi. In its second volume, an incident is mentioned regarding Zamin Jalalabadi and it said about him that he was a saint who was completely lost in Tawheed. It is said about him that the prostitutes of Saharanpur were his disciples. One day he summoned all those prostitutes. All the prostitutes turned up except for one. He asked the reason for her absence and she was summoned again. She arrived the next day. She stated that the reason for her absence was her shyness to appear in front of a pious man as she was

herself an obscene woman and she did not find herself worthy of appearing before a pious man. Upon hearing this, he said to her – “why do you feel shy? The one who does it and the one who makes it happen is Him” (meaning Allaah, audhu billaah).

This is an example of the belief in Jabr (the belief that humans have no free will and they are forced by the will of Allaah to do all things, be it good or bad – this is discussed in other durus on aqeedah)

3. Another incident is mentioned in Arwah E Thalatha – an elderly saint said that “this is not something to be said by I say it unto you that when I fall into prostration, it seems to me as if Allaah has loved/hugged me.” Another thing that he said was that “the taste of Paradise is truly good, the taste of the fountain of Kawthar is truly good but none equals the taste of Salah.” Yet another thing he said was that “we shall only pray in our graves and we supplicate to Allaah that He grants us permission to keep offering prayers in our graves.” The author has some confusion regarding the third statement yet includes it in his work. The fourth thing that was mentioned was that “they said these things with such conviction as if they are bound to be admitted to Paradise, their hope was so strong that left no room for doubt and they said when the virgins (hoor) would be presented to them, they would say to them that if you are here to recite the Quran then you are welcome but if not, then you may take leave of us. Such was the glory of our Maulana (scholar/saint/elder)”
4. Another incident mentioned in Tadhkiratur Rasheed, Vol. 2 – it is mentioned in this book that there was an elderly saint. He was delayed in the Asr prayer. He ran towards the well to draw water for ablution. He lowered the bucket into the well to draw water and when he lifted it, it was filled with silver instead of water. He threw it back and said to Allaah – “do not joke with me. I am getting delayed for prayer”. He lowered

the bucket for the second time and lifted it, only to find it filled with gold this time. He smashed the bucket against the ground and said – “do not joke with me, I am getting delayed for the prayer”. He received divine inspiration from Allaah which said “I have done this so that people do not look down upon you. “

5. Another incident mentioned in the same book on page 268 (page number may differ according to different editions and publishers) – Bayazeed Bastami was asked regarding the characteristics of a disciple and his guru.
6. Another incident mentioned in the same book – there was a saint who was a drunkard even though he was a strict observer of the divine legislations (shareeah). It may have occurred that in his ignorance, he had deduced that nearness to Allaah was increased in the state of intoxication. He had a disciple called Muhammad Haneef and his incident is being described here. He would reject all obligations and prohibitions of the divine legislation but he was a person of Tasarruf (he had the power of Kun Fa Yakoon – be and it was – a power that exists only with Allaah).

These examples are enough to describe how the Shirk of the people of today is worse than the Shirk of the people of Makkah.

Clarifications of Some Misconceptions

1. The first misconception is that what is the problem in taking an intermediary with Allaah? For example, what is the problem in making prophets and saints as intermediaries with Allaah? After all they are a beloved people to Allaah. If one does not take them as intermediaries, then who does one take as intermediaries with Allaah? And they present the following ayah of the Quran as their evidence –

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

O you who believe! Do your duty to Allah and fear Him. Seek the means of approach to Him, (Surah Al Maidah – 35)

Clarification – it is not just blameworthy to make saints and prophets as intermediaries with Allaah, rather it is a source of great calamity. The reasons for it being a source of calamity are as follows:

- a. This was the way of the polytheists of Makkah against whom Allaah's Messenger ﷺ waged war as informed by Allaah in Surah az Zumar, ayah 3 – **مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ** - **We worship them only that they may bring us near to Allah."**

The polytheists of Makkah had also given the same alibi that these are just intermediaries but Allaah rejected it from them. And it has been described earlier that their idols were not just random stones, rather they represented some dead saints. And it has also been described earlier that idol worship starts with excessive reverence of saints. And if this way was correct, then Allaah's Messenger ﷺ would not have fought with these people

- b. Allaah has deemed this statement to be false in the first place. This is from the statement of Allaah in Surah Al Baqarah ayah 186 - **وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ** - **And when My slaves ask you (O Muhammad SAW) concerning Me, then (answer them), I am indeed near (to them by My Knowledge)**

The one who is near does not require intermediaries. Hence Allaah does not require us to use any intermediaries to reach Him, to supplicate to Him.

- c. When the polytheists of Makkah took the saints as intermediaries with Allaah, they committed excess in this and it ultimately led to idol worship. It started with intermediation (waseelah) and ended up with major Shirk (Shirk Al Akbar).
- d. This matter also opposes the intellect. This is because when Allaah has deemed something impermissible, then how can He permit the same thing which He deemed impermissible. No sound heart and intellect can accept such a paradox that on one hand, Allaah has deemed Shirk to be impermissible and has forbidden anyone from directing any form of worship like supplication and invocation to others besides him and on the other hand, He commands people to take intermediaries and invoke the prophets and saints.
- e. This is also a great disrespect to the Glory of Allaah/blasphemy with Allaah - This is because Allaah is perfect in everything. And they compare the Most Perfect, The One free of all imperfections with the creation that is most full of imperfections i.e. with a human. They compare Him to an oppressive king who cannot be approached directly without an intermediary. With this analogy, they misguide the people. However, the king cited in the example is an oppressor and he is in need of an intermediary that would bring people closer to him. But Allaah does not need any intermediary to bring people closer to Him.
- f. This is also a form of keeping bad suspicion with Allaah. That Allaah will not respond to a person unless he approaches Him with an intermediary. And it has been narrated in an authentic hadith Qudsee in Sahih Bukhari – “أنا عند ظن

عبدى بي - I am as is the suspicion of My slave." If the suspicion is good, then good will be granted and if suspicion is bad, then bad shall be granted. So if they think that Allaah will not answer their invocations without any intermediary, then they can keep invoking their intermediaries but it is Allaah who answers the supplications. A Hindu supplicates to a cow even though it can grant him nothing. Yet Allaah grants him his supplication. It could be so that Allaah would kill such a person with a bolt of lightning. But this is not what His Wisdom entails. He lets a person increase upon the path a person choses. If a person choses to believe that a cow grants him provision, if this is his suspicion about his Creator, then Allaah lets that person increase in his belief due to his own bad suspicion with Allaah and consequently that person will die believing that a cow answered his supplication, he will never be guided and he will die upon Shirk. The same way we find Muslims today who call upon Ghaus and other saints while it is Allaah alone who grants them. It is better to die upon trials and afflictions than to call upon anyone other than Allaah because dying upon Tawheed earns the pleasure of Allaah. If one dies upon major Shirk, it will not be forgiven. The person who dies upon major Shirk will end up being the fuel of the Hell-fire for eternity along with Abu Jahl, Abu Lahab, Pharaoh and Hamaan. If one is afflicted with trials and tribulations and does not commit shirk, then the worst that can happen is that he will not be able to enjoy worldly pleasures but will still be able to earn the pleasure of Allaah. Whereas the one who succumbs to the trials of this world and falls into Shirk, he will earn Allaah's anger and will be a loser in the eternal life. How can one choose

to barter the pleasures of an eternal life with the delusion of this temporary, worldly life?

- g. It also entails depriving the rights of Allaah, the rights of His Supremacy and His Might and Power –

Allaah states in Surah An'aam ayah 91

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

They (the Jews, Quraish pagans, idolaters, etc.) did not estimate Allah with an estimation due to Him

If the people estimate the true Might and Power of Allaah and understand it, then they would never feel the need to seek any intermediary with Allaah, the Almighty and Majestic.

- h. This also contains disobedience to Allaah and His Messenger ﷺ - the people act upon something that they are forbidden to do
- i. It contains similarity to the polytheists of Makkah and the kuffar – and as Muslims we are forbidden to simulate the kuffar in any matter
- j. الوسيلة لها حكم الغاية / الوسائل لها احكام المقاسد – when a person wants to gain nearness to Allaah, then even his means of seeking the nearness should be within the boundaries of the divine legislation (sharee'ah). These legislated means include seeking nearness through Salah, through fasting and other righteous deeds. This is the way taught by the Quran, Sunnah, the Sahaba and the righteous predecessors. But if the motive is good whereas the means to achieve it is forbidden, then a person will never be successful in his endeavors.
- If people feel that they can gain nearness to Allaah through calling upon dead

saints and prophets, then it is a great misconception as this is Shirk Al Akbar and will never lead them to gain any nearness to Allaah. If a person says “O Allaah grant me something by virtue of your prophet/saint”, then we can say that it is an innovation and this will also not be of any use in seeking nearness to Allaah. These means are either Shirk or Bid'ah and will not help a person to gain nearness to Allaah.

2. The second misconception is that the opponents claim that saying “O Messenger of Allaah ﷺ, help us” is not Shirk, rather it is a form of intermediation.

Response: its response has been described earlier and will be described in short here.

- a) There is a difference between Istighaatha/waseela and seeking help.

Waseela (intermediation)	Seeking Help
This involves the presence of a third person between two. The one seeking help, the one from whom help is sought and a third who intermediates between the two	This is a simple act of asking for help from someone directly

When Allaah’s Messenger ﷺ is asked for help directly, this is not intermediation as there is no intermediary in between; rather he ﷺ is being called upon directly and this involves Shirk. Supplication is worship and to supplicate to anyone other than Allaah is major Shirk (Shirk Al Akbar).

- b) Whoever is taken as an intermediary, he is never asked for help. And whoever is asked for help is not an intermediary, rather he is a deity. A person approaches an intermediary asking him to mediate on his behalf with someone else. The need is with the other person, the intermediary is just a means to approach the one who can fulfil his need. And if a person calls upon someone, then it is called seeking help and not waseelah.

- c) It is not proven from the righteous predecessors, from the Companions or their successors that they ever called upon the Messenger of Allaah ﷺ for help. They endured all kinds of hardship, namely war, drought, trials and afflictions but none of them called upon the Messenger of Allaah ﷺ saying “O Messenger of Allaah ﷺ, grant us help”. If it was allowed, then the righteous predecessors would have been foremost in practicing this and we would have followed them in this deed
- d) This deed was the most prominent deed of the polytheists of Makkah as mentioned above in Surah Az Zumar ayah 3. They would claim that they are taking their idols only as intermediaries with Allaah but in reality they would call upon the idols directly. They would invoke their idols and never say “O Allaah, grant us such and such by virtue of Laat or Hubal”.
3. The third misconception is that the opponents claim that when they say “O Messenger of Allaah ﷺ, grant us help”, then in reality our intention is to say “O Allaah, grant us help”. They claim to say the former statement as a metaphor. They give a similitude to it by citing a proverb in the Arabic language - **أُنبتَ أمطرَ ألاثبا** meaning rain has brought forth vegetation from the ground. They claim that when the above proverb is said, the listener knows that it is not rain but in reality it is Allaah who has brought forth the vegetation from the ground. So just as the above mentioned proverb is a metaphor, they opponents claim to use the statement “O Messenger of Allaah ﷺ, grant us help” as a metaphor while in reality they seek help from Allaah.

Response:

- a) This is Jahl Al Murakkab (the type of ignorance in which a person thinks that what he believes is correct while in fact what he believes is the exact opposite to the truth).

There are 5 levels related to knowledge

- i. **ادراك الشيء علي ادراك جازمة – علم** – to recognize/know something like it truly is. This is the best level related to knowledge, it is to know something as it exists with conviction. For example, to know that the object placed in front of you is a pen, and to know it with conviction while it is indeed a pen.
- ii. **عدم الادراك بكلية – جهل البسيط** - complete absence of recognition/knowledge - in the above example, if we ask someone what the object is and he replies with “ I don’t know” , then this is called Jahl Al Baseet.
- iii. **جهل المركب** – to believe in the exact opposite of the reality/truth. In the above example, if a person is asked about the same object and he replies that it is a pair of glasses while in fact it is a pen, then this is called Jahl Al Murakkab. For such a person, one has two daunting tasks to fulfil. First, to dispel his conviction regarding that thing (for example that this not a pair of glasses) and second, to convince him of the reality (in this case, to convince him that this object is indeed a pen).
- iv. **شك** – this is the level between ilm and jahl al baseet. The reaction of such a person to the above example of a pen is that he will say “I suspect that

this object is a pen". It is easy to dispel his doubt by asserting to him that the object is a pen.

- v. **ظن** – this is a state of suspicion wherein a person suspects a thing to be different than what it is. If we take the example of a pen, then a person with Zhan will say regarding it "I suspect this object is a pair of glasses". In this example, the person suspects the object to be other than what it really is

So these are the different levels regarding knowledge. In response to the above mentioned claim of the opponents, we respond by saying that they have fallen victim to Jahl Al Murakkab. If what they claim is true, if indeed calling upon the Messenger of Allaah ﷺ is a metaphor like the metaphor of the rain, then it would have been appropriate for the people to say "O air, grant us rain". But no one says so. Not even the opponents. Because they know that rain is bestowed by Allaah. Why do they not accept the usage of the metaphor in this case?

- b) Allaah has appointed an angel for rain, he is the Angel Mikaeel عليه السلام. It is Allaah who orders rain to fall and this is how rainfall occurs. The Prophets and Messenger and even the Companions of the Messenger of Allaah ﷺ were aware that Allaah has appointed an angel for rain. Have you heard any of them invoke him for rain saying "O Mikaeel, grant us rain"? None of them are reported to have invoked him. Why? Because invoking anyone other than Allaah is Shirk.
- c) A statement is always accepted for its apparent meaning. A metaphor is only considered when the reality of the statement is considered impossible. For

example, if it said that such and such person is a lion, then one understands that there is a metaphor here. The person is not being called an animal, rather his bravery is being compared to that of the lion.

d) Allaah has informed us with clarity that invoking others besides Allaah constitutes Shirk and in reality it is Shirk. So the one who invokes Ghaus or Allaah's Messenger ﷺ for help, then he has committed Shirk. In this case, a divine legislation (sharee'ah) exists prohibiting such an act. So when a legislation for prohibition is present, it leaves no room for metaphors.

4. The fourth misconception is that Allaah has stated in the Quran that Prophets and martyrs are alive in their graves. The opponents say that it is not Shirk to call upon those who are alive and we only call upon the ones who are alive in their graves.

Response

a. The opponents have made two such things comparable which have no comparison and whose comparison has been negated by Allaah in the Quran.

Allaah says in Surah Faatir ayah 22 **وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ** Nor are (alike) the living and the dead.

So the living and the dead can never be alike as declared by Allaah the Almighty.

b. The one with sound intellect is aware of the fact that the living and dead cannot be alike. There is a difference between the life of this world and the life of the grave. All the ayaat that have been revealed with regards to the prophets, martyrs, and righteous people being alive in their graves refer to the life of the grave which is not similar to the life of this world.

To understand this issue, it is prudent to describe that the existence of humans goes through five stages.

i. **عدم** - The existence in the loins of his parents. Humans are present in

this state since the time Allaah created the Adam **عليه السلام**. The entire

human race has existed in this state since that time. The evidence lies

in Surah Al Insaan ayah 1 **هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا**

Has there not been over man a period of time, when he was nothing to

be mentioned?

ii. **مرحلة بطن الأم** - The fetal stage – when the human lies in the belly of his

mother as an unborn fetus. The evidence lies in Surah Zumar ayah 6

يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّن بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ He creates you in

the wombs of your mothers, creation after creation in three veils of

darkness

This stage is entirely different from the previous one. In the previous

stage, the human did not exist in a form. In this stage, he has attained

a form and is existent in his mother's womb. This is a very comfortable

stage of a human's existence as he lives a life better than that of a king.

Imam Ibn Al Qayyim describes this stage in a beautiful manner calling

it "a life as if on the throne, upturned, facing the back to avoid seeing

the horrors of the stomach of the mother and the world. On one side

he is cushioned with the mother's liver and on the other side, he is

cushioned with the mother's pancreas. All his desires are being fulfilled

(water, food, air). His waste is also being excreted while he is unaware of it”

- iii. The third stage is when a human is born and spends his life in this world. This is the stage for which divine legislation was revealed and he was deemed to be a Mukallaf (mature, intelligent creation who is subject to the rulings of the legislation and accounted for his deeds). The Quran and Ahadith, the sources of legislation, are proof that they were revealed for this Mukallaf human being and are an evidence in itself of this stage of a man's existence.

This stage is different from the above two. When a human baby is born, the first thing that he does is to scream. This is to clear of his airways in order to facilitate breathing. If the same baby is pushed back into the mother's womb or thrown into a pool of water, he will not be able to survive. He is not the same fetus that was once in the mother's womb.

Allaah states in Surah Muminoon ayah 14 **ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ** then We brought it forth as another creation

Allaah says that now the baby is not like what he was in his mother's belly, now he is in a different stage. This stage ends with the death of a person. If a person understands the difference between the life in the mother's womb and the life of this world, then it will become easier for him to understand the difference between this life and the life of the grave.

- iv. The life of the grave – a person enters his grave, sits up, is made to hear the footsteps of those leaving him behind and that is it. There is no

evidence for a person hearing anything other than this in the grave. It cannot be considered like the life of this world. A person is questioned by the angels in his grave but if we dig a grave, we will not find anything unusual in it even though the deceased is being subjected to either punishment or being rewarded according to his deeds.

- v. The last stage is the stage of the Hereafter. When the second trumpet will be blown, people will be made to exit their graves and this is when the life of the grave will end and the life of the hereafter will begin. It will be an eternal life. This life is totally different from the life of the grave. There is no similarity between the two.

When all these five stages are entirely different from each other, then how did people deem two of these (the worldly life and the life in the grave) to be same. How can they claim that they are calling upon living people in the graves? Neither legislation nor intellect accepts such an absurd claim. Furthermore, the scholars also do not accept this neither does modern science so why do the people accept such a theory.

- c. The people who claim that they are calling upon people who are alive, then it is only understood if they call upon people on their graves. But these people even call upon the saints far away from their graves. If a person calls another person from another room, he may be able to hear it. If he calls from another floor, it would be difficult. And if the person calls someone in the parking, sitting in his apartment, then it is impossible for him to hear the caller's voice. If the people claim that they call upon those who are alive in their graves and living a life like this worldly life, then they should have invoked them through

a window in their graves or at least sitting near the graves. However, these people call upon their saints even when they are not present near the saints' graves. This claim contradicts sound logic as well.

- d. The people claim to ask their saints for help but in reality they have accepted Ruboobiyyah for their saints and seek Istigatha (seeking help in a state of extreme necessity and need) from the dead saints.

Clarification of a Great Misconception

The opponents (those who invoke the saints/prophets etc) try to delude the masses by saying that when they call upon their saints, they bear the belief in their heart that it is indeed Allaah who is their Lord, their Creator, Sustainer, the Alleviator of all distress, the Bestower of all benefit and harm. They claim that we erroneously accuse them of shirk. They delude the masses by stating that Allaah has bestowed certain powers to some of His chosen slaves. For example, Allaah is the Creator by virtue of His Self (zaat) whereas Eesa عليه السلام is the creator by virtue of the power bestowed upon him by Allaah (ataa). Similarly they claim that Allaah is the Creator by virtue of His Self-whereas Jibreel عليه السلام is the creator by virtue of the power bestowed upon him by Allaah due to which Jibreel عليه السلام was able to 'create' Eesa عليه السلام. So these people say that when they call upon the prophets or angels or saints, then they are indeed calling upon the one who is the owner of a special power bestowed upon him by Allaah and hence it is justified to invoke them for our needs. They further say that since Eesa عليه السلام had the power to give life to the dead and since Jibreel عليه السلام had the power to create Eesa عليه السلام, then by deduction, Muhammad ﷺ who is the best of creation, the most beloved Messenger of Allaah, must surely have these powers of bringing

back people from the dead or bestowing children. For proving this calumny, they provide the following ayah (ayah 19) of Surah Maryam as evidence لَأَهَبَ لَكَ غُلَامًا زَكِيًّا (to announce) to you the gift of a righteous son." Using this ayah as evidence, they claim that Jibreel عليه السلام bestowed a son to Maryam عليها السلام.

Refutation of this doubt:

1. From the foundations of the religion which is obligatory upon every Muslim to know is that there are certain rights which are exclusively for Allaah. To give these rights to anyone other than Him constitutes polytheism and disbelief. Every Muslim must be aware of this. This is called من ما علما من الدين بالضرورة. From among these rights is the right of Allaah that He is the One and Only Lord, Creator and Sustainer. This is His right and exclusive for Him. Worship is also among the rights of Allaah and is exclusive for Him. The Names and Attributes of Allaah are also His rights and exclusive for Him.
2. As mentioned in Surah Aal E Imran, ayah 7, the ayaat of the Quran are of two types – the Muhkam ayaat and the Mutashaabih ayaat. The Muhkam ayaat are those which are established in their meaning and they are reverted back to in every condition. The Mutashaabih ayaat refer to those ayaat which can have more than one meaning. So when a matter is not clear and the meaning of the Mutashaabih ayaat is not comprehensible, then a Muslim is required to revert back to the Muhkam ayaat and examine what those ayaat say regarding the same matter and the doubt is cleared in this way.
3. The real sign of love for the Messenger of Allaah ﷺ is Ittiba – to follow him entirely in speech and action. The evidence lies in Surah Aal Imran, ayah 31 wherein Allaah says

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say (O Muhammad SAW to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Quran and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful."

We all know and believe that the best of speech is the Quran and the best guidance is the guidance of Allaah's Messenger ﷺ and the best methodology is the methodology of the righteous predecessors. There is no difference of opinion in this matter.

This was a general refutation of the above mentioned misconception. Now we shall provide a more specific refutation because the ayah of Surah Maryam used as proof by the people is a Mutashaabih ayah so we shall revert it towards the Muhkam ayah and examine the issue from that context

1. It is not proven from the Companions or the pious predecessors that any of them held the belief that Allaah is the Creator by virtue of His Self while Jibreel or Eesa is the Creator by virtue of the power bestowed by Allaah. There does not exist any evidence, not even a weak hadith.
2. Even during the lifetime of the Messenger of Allaah ﷺ, when the Companions fell into some trouble, they would approach the Messenger of Allaah ﷺ and ask him to supplicate to Allaah saying " ادعوا الله ان يشفيني " – supplicate to Allaah to grant me cure". They never asked the Messenger of Allaah ﷺ to grant them cure or provision. Although it is permissible to ask for help from a living person (based on the capability of the living person and fulfilling the conditions of asking help from a living person, i.e. that he should be living, present and capable of help), the Companions still did use such words for the Messenger of Allaah ﷺ due to the strength of their belief in

Tawheed. They always asked him ﷺ to supplicate to Allaah. And the incident mentioned in Sahih Bukhari about the drought has been described earlier.

3. Even if we agree for argument's sake that Allaah has granted His chosen slaves some special powers, is it permissible for any saint to display his special powers in front of the masses and attract people towards himself to revere him so that people become his disciples and start to follow him blindly and consequently forget their Lord.
4. What is the evidence for the fact that Allaah has indeed bestowed any special powers upon these saints? If people claim that Jibreel عليه السلام could create Eesa عليه السلام or that Eesa عليه السلام had the capability of giving life to the dead (by Allaah's leave and Power), then there is evidence from the Quran to prove this. But where is the evidence that proves the false claim that these saints were bestowed special powers by Allaah? And any claim without proof is entirely baseless.
5. The Lord who has bestowed these powers to Jibreel عليه السلام or Eesa عليه السلام has also commanded us with the command in Surah Al Jinn ayah 18

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

And the mosques are for Allah (Alone), so invoke not anyone along with Allah.

Even if Allaah has bestowed those powers on them, yet He has commanded us to call upon none other than Him alone. This is being said for the sake of argument that even if what the people claim is true, that Allaah has bestowed special powers on their saints, yet invoking them is impermissible and is deemed haraam by Allaah.

Furthermore, what is the proof that these powers that the saints are claimed to possess are eternally present with them. Allaah granted the power of bringing people back from the dead to Eesa عليه السلام but was this power eternally bestowed upon

him? Was he able to bring back the dead at random will? No this is not true. Even in the Bible that is present today in a distorted form, informs us that there were only three incidents when Eesa عليه السلام brought back people from the dead. Only three instances in such a long span of time even though countless people have died since his time. Why didn't he give them life? If he had this power permanently and eternally, then he should have used this power all the time to give life to dead people. Similarly, if one believes that Jibreel عليه السلام created Eesa عليه السلام and had the power of creating things, then why didn't he create anything other than Eesa . So there is no proof of either the fact that the saints have any special powers or the fact that these powers remained with them permanently.

6. When Allaah has stated in Surah Maryam ayah 19 **لَأَهَبَ لَكَ غُلَامًا زَكِيًّا** then why don't people read this ayah from the start. They only take those words from this ayah which suit their false belief and they miss out the words from the starting of the ayah.

The full ayah is

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكَ غُلَامًا زَكِيًّا

(The angel) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son."

The word **إِنَّمَا** contains a stress that "I and only I" and **رَسُولُ رَبِّكِ** means "Messenger of your Lord". The complete ayah proves that Jibreel عليه السلام was sent by Allaah with the

message of his Lord, with the power to put the soul of Eesa عليه السلام into his mother Maryam عليها السلام. He brought the message of His Lord with complete trust. He blew the word of his Lord into Maryam عليها السلام and she conceived Eesa عليه السلام. So in reality, Jibreel عليه السلام never himself created anything. This is a strong misconception with people.

Yet the people are not ready to accept it and reply that Jibreel عليه السلام did himself create.

We say to them the statement of Allaah

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَتُ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا

And Maryam (Mary), the daughter of 'Imran who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our Ruh [i.e. Jibrael (Gabriel)]

(Surah At Tahreem: 12)

In this ayah, Allaah states explicitly that it is He who breathed the soul of Eesa عليه السلام into his mother. This ayah is a clear evidence that it is Allaah and not Jibreel عليه السلام who created Eesa عليه السلام. This is why we say unto them that the ayah that they (the opponents, grave-worshippers) present as evidence is a Mutashaabih one and it should be reverted to the Muhkam ayah of Surah At Tahreem which is stated above.

The people are still not convinced. They say that even if we agree that Jibreel عليه السلام did not create but we have the example of Eesa عليه السلام who gave life to the dead. We say to them that even Eesa عليه السلام was able to do this task by the leave and permission

of Allaah. The matter is not as the people understand it, that he had become the owner of life and death.

Allaah says in Surah Aal Imran, ayah 50, on the tongue of Eesa عليه السلام **وَجِئْتُكُمْ بِآيَةٍ مِّنْ**

رَبِّكُمْ ۖ "I have come to you with a sign from your Lord, this ayah was a miracle granted

to Eesa from Allaah but the people say we do not accept this. Then we present the next

ayah wherein Allaah says on the tongue of Eesa عليه السلام **إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا**

صِرَاطٌ مُسْتَقِيمٌ Truly! Allah is my Lord and your Lord, so worship Him (Alone). This is the

Straight Path.

After Eesa عليه السلام granted life to the dead, he clarified to the people that it is Allaah

who is his Lord and their Lord and orders the people to worship Him so that they are not

left in any doubt that it is him who is capable of granting life to the dead of his own accord,

and so that the people should not start worshipping him.

To make this matter clearer, Allaah has stated in this same Surah regarding the best of

creations, His beloved Messenger Muhammad ﷺ that **لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ** Not for you (O

Muhammad SAW, but for Allah) is the decision; - this ayah was revealed when at the Battle

of Uhud, the disbelievers had inflicted heavy losses on the Muslims and martyred 70 major

Companions. So this hurt the Messenger of Allaah ﷺ deeply and for an entire month, he

would curse the disbelievers in the Qunut of Fajr Salah. The one making supplication was

the best of creation, the ones saying Ameen were the best of people on this earth, the

place where the supplication was being made was the best place on this earth, yet Allaah

responded by revealing the above ayah. If Allaah had bestowed the power of Kun Fa Ya

Koon to Muhammad ﷺ, what was the need for him to curse for one whole month, asking Allaah to destroy them. He ﷺ could have destroyed them himself. Allaah did not respond by saying that O messenger ﷺ you do not have Kun Fa Ya Koon rather He responded by saying that he ﷺ has no say whatsoever in this matter.

This should suffice for the refutation of this misconception. We ask Allaah to grant us the ability to stay firm upon the Quran, the Sunnah and the methodology of the pious predecessors.