

WAHABISM

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In the Name of Allah

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Familiarity with the Life of the Founder of Wahabism

Wahabism is ascribed unto Sheikh Mohammad, the son of 'Abdulwahab' of Najd. This ascription has been derived from the name of his father 'Abdulwahab'. And as some scholars put it tile reason wily this creed has not been attributed to Sheikh Mohammad himself and has not been called 'Mohammadiyah' is for fear lest the followers of this creed would find a kind of association with the name of the Holy Prophet (S.A.W)¹ and would misuse this ascription.

Sheikh Mohammad was born in 1115 A.H. (lunar calendar) in the city of 'Ayinzzah' which was located in 'Najd'. His father was a lawyer in this city. Ever since his Childhood, Sheikh Mohammad had a great liking for the study of books on interpretation, Hadith (tradition), and (principles of) beliefs. He learned the Hanbalite jurisprudence from his father who was one of the Hanbalite Ulema. From the bloom of youth, he regarded as indecent many of the religious doings of the people of 'Najd'. After going on a pilgrimage to the house of Allah and performing its rites, he headed for 'Medina' where he rejected the resorting of the people to the Holy Prophet near his shrine. He then returned to 'Najd', and from there he went to 'Basrah' with the aim of later leaving 'Basrah' for 'Damascus'. He spent some time In 'Basrah' and embarked on opposing many doings of the people. The people of 'Basrah', however, cast him out of their city. While on his way from 'Basrah' to the city of 'Zubayr', he was about to perish due to the intensity of the heat, thirst, and toll of walking in the desert. But a man from 'Zubayr' seeing the Sheikh clad like the clergy endeavored to save him. He gave the Sheikh a gulp of water, set him on a mount, and took him to the city of 'Zubayr'. The Sheikh wanted to travel from 'Zubayr' to 'Damascus', but as he did not have sufficient provisions and could not afford the expenses of the journey, he changed his destination and headed

1. Encyclopedia, Farid Wajdi, Vol X, p 871, related from the magazine Al-Muqtataf, Vol XXVII, p 893.

for the city of 'Ahsa'. From there, he decided to go to 'Huraymelah', one of the cities of 'Najd'.

At this time, which was the year 1139, his father 'Abdulwahab' had been transferred from 'Ayinah' to 'Huraymelah'. Sheikh Mohammad accompanied his father and learned (the material in) some books from his father. He set out on rejecting the beliefs of the people of 'Najd'. For this reason, altercation and debates ensued between him and his father. In like manner, serious and violent disputes erupted between him and the people of 'Najd'. This matter lasted several years until his father 'Sheikh Abdulwahab' passed away in the year 1153.²

After the demise of his father, 'Sheikh Mohammad' embarked on expressing his own beliefs and rejecting part of the religious acts of the people. A group of the people of 'Huraymelah' followed him and his work won fame. He departed from 'Huraymelah' for the city of 'Ayinah' at that time, 'Uthman ibn Hamd' was the head of 'Ayinah'. 'Uthman' received the Sheikh, honored him and made the decision to assist him. In return, 'Sheikh Mohammad' also expressed hope that all the people of 'Najd' would obey 'Uthman ibn Hamd'. The news of 'Sheikh Mohammad's' call and doings reached the Emir of 'Ahsa'. He wrote a letter for 'Uthman'. The consequence of (writing) this letter was that 'Uthman' summoned the Sheikh and dismissed him. 'Sheikh Mohammad' replied that if you help me, you will become the leader of the entire Najd. Uthman, however, avoided him and cast him out of the city of 'Ayinah'.

In the year 1160, after being expelled from 'Ayinah', 'Sheikh Mohammad' headed for 'Duriyyah', one of the renowned cities of 'Najd'. At that time, 'Mohammad ibn Masood' (the ancestor of Al Saud) was the emir of 'Duriyyah'. He went to see the 'sheikh' and gave him tidings of glory and goodness. The Sheikh too gave him tidings of power and domination over all the cities of 'Najd'. And in this way, the relationship between 'sheikh Mohammad' and 'Al Saud' commenced.³

At the time when 'Sheikh Mohammad' went to 'Duriyyah' and made an agreement with 'Mohammad ibn Saud', the people of 'Duriyyah' lived in utmost destitution and need.

Relating from 'Ibn Bashir Najdi', 'Alusi' notes that he (Ibn Bashir) initially witnessed the poverty of the people of 'Duriyyah'. He had seen that city at the time of 'Saud', when its people had enjoyed enormous wealth, their weapons were decorated with gold and silver and they mounted thoroughbred horses. They wore sumptuous clothes and were well provided with all the means of prosperity, so much so that they did not come within the scope of expression.

2. Summary of History of Najd by Alusi, pp. 111-113.

3. An Ottoman writer in his book - History of Baghdad (P. 152) - has noted that the relationship between 'Sheikh Mohammad' and 'Al Saud' began in another manner. But what has been put down here seems to be more correct.

One day in a bazaar in 'Duriyyah', I saw men on one side and women on the other. In the bazaar, there was a huge amount of gold, silver, and weapons and a large number of camels, sheep, horses, sumptuous clothes, and much meat, wheat, and other edibles, so much so that they could not be recounted. The bazaar extended as far as the eye could see. And I could hear the call of the sellers and buyers, a sound, which hummed like the buzz of the bee. One (of them) would say, "I sold (my goods)", and the other (one) would say, "I bought (something)."⁴

Of course, 'Ibn bashar' had not given an account as to how and from where such an enormous wealth had been amassed. But the trend of history indicates that it had been accumulated by attacking the Moslems of other tribes and cities (on the charge of not accepting his beliefs) and by plundering and taking as booty their properties. With regard to the war booties which 'Sheikh Mohammad' took (from the Moslems of that region), his policy was to spend it in any way he desired. At times, he granted unto only two or three people all the war booties, which amounted to a very large amount. No matter what the booties were, they were in the possession of the Sheikh, and the Emir of Najd could have a share of the booties on permission of the Sheikh.

One of the biggest flaws during the Sheikh's life was the fact that he treated Moslems who did not follow his notorious beliefs as infidels deserving to be fought against. He maintained no esteem for their life or property.

In short, 'Mohammad ibn Abdulwahab' called (the people) to Tawhid (monotheism) but an erroneous Tawhid, which he preached. Whoever adhered to it would have immunity as far as his life and property were concerned, else (the dissolution of) his life and property would, like that of the infidels, be religiously lawful and permissible.

The wars which the 'Wahabis' waged in 'Najd' and outside 'Najd' such as in 'Yemen', 'Hijaz', the vicinity of 'Syria' and 'Iraq' were on this basis any city, which they conquered by war and domination, was religiously lawful for them. If they could, they would establish it as their own possession, otherwise they would be content with the booty they had taken.⁵

Those who adhered to his beliefs and hearkened to his call had to pledge allegiance to him. If anyone rose up in rebellion, he was killed and his property divided. On the basis of this policy, for instance, they killed three hundred men from a village called 'Fusul', located in the city of 'Ahsa' and pillaged their property.⁶

'Sheikh Mohammad ibn Abdulwahab' died in the year 1206.⁷ After the demise of 'Sheikh Mohammad', his followers also pursued this policy. For

4. History, Ibn Bashar Najdi.

5. Jazirat al-Arab fil-Qarn al-Ishrayn, p 341.

6. Tarikh al-Mamlikat al-Arabiyah al-Saudiyah, vol. 1, P. 51.

7. There are other views concerning the date of birth and death of the Sheikh.

instance, in the year 1216, the Wahabi 'Amir Saud' mobilized an army of twenty thousand warriors and made an Inroad on the city of Karbala. At this time, Karbala enjoyed utmost fame and grandeur. Iranian, Turkish, and Arab pilgrims turned to it. After laying siege to the city, 'Saud' finally entered it and brutally massacred the defenders and inhabitants of the city.

The 'Wababi' army created such a public disgrace in the city of Karbala that it cannot be put to words. They killed over five thousand people (This figure has falsely been written down as twenty thousand). After 'Amir Saud' found leisure from the affairs of the war, he turned to the treasures in the shrine of Imam Husayn (A.S.). These treasures consisted of various properties and precious objects. He took away and plundered whatever he found there.

After this episode, 'Karbala' was transformed into a situation that the poets composed elegies for it.⁸ For over twelve years, 'the Wahabis', every now and then, invaded and looted the city of 'Karbala' and its suburbs, as well as the city of Najaf. The first of these invasions took place in the year 1216 as already mentioned. According to the writings of all Sh'ite writers, this invasion took place on 'Eid Ghadir' (a festival celebrating Hadrat Ali's (A.S.) appointment as successor to Hadrat Mohammad (SAW) of the same year. At the close of the several volume of his precious work of jurisprudence entitled 'Miftah al-kiramah', the late Allamah 'Seyed Mohammad javad Amili' says that, this part of the book was completed by the writer after midnight of the ninth of the holy month of Ramadan 1225 while In anxiety and apprehension, for the 'Anizah' Arabs who are 'Wahabi' had laid siege on the 'Holy Najaf' and on the place where Imam Husayn (A.S.) had been martyred. They blocked the roads, plundered the pilgrims to the shrine of Imam Husayn (A.S.) who were returning to their own lands after pilgrimage In the middle of Shaaban, and massacred a large number of them (mostly from among Iranian pilgrims). It is believed that the number of those killed (this time) amounted to one hundred and fifty. Of course, less than this number has been recorded.⁹

The Tawhid to which 'Sheikh Mohammad' and his followers invited the people in which they made permissible the seizure of the life and property of whoever did not accept it, consisted of proving an aspect for Allah the Almighty and regarding Him as having limbs and organs, abiding by the surface of some of the Quranic verses and traditions.

In this regard, 'Alusi' has noted that the 'Wahabis', adhering to 'Ibn Taymiyyah', confirm the traditions, which express Allah's descent into the heavens. They say that Allah descends into the heavens from the empyrean and says:

"Is there a person who seeks forgiveness for his sins?" In like manner, they also acknowledge that on the Judgment Day, Allah comes to the place where

8. History of Karbala and Imam Husayn (A.s), pp. 172-174.

9. Miftah al-Kiramah, vol. VII, p. 653.

mankind is gathered because He Himself has said:

“And your Lord come and (also) all the angels in ranks (89:22).”

And Allah can draw near to any of His creations in any way He wants:

“...And We are nearer to him than his life vein (50:16)”¹⁰

As indicated in his book entitled *Al-Rad Alal-Aknaee*, Ibn Taymiyyah regarded as forged, the traditions which are related to going on pilgrimage to the shrine of the Holy Prophet (S.A.W.). He has pointed out that it is a grave mistake if a person thinks that even after his demise; the Holy prophet's being is the same as that of his lifetime.

‘Sheikh Mohammad’ and his followers have expressed similar statements in a more vehement manner.

The false beliefs and statements of the ‘Wahabis’ has prompted some people, who have studied Islam from their viewpoint, to say that Islam is a strict and rigid religion and that it is not suitable for all ages (of human history).

‘Luthroppe sutudard’ says:

“The Wahabis have gone to extremes as far as prejudice is concerned. In the meantime, a group of fault-finders have risen and, voicing out the Wahabi course of action, have said that the essence and nature of Islam does not fit in with the demands of different times. Therefore it does not have conformity with progress and evolution of the society and does not follow changes brought about by time.”¹¹

From the time that ‘Sheikh Mohammad ibn Abdulwahab’ expressed his views and called on the people to accept them, a large group of eminent Ulama voiced opposition to his beliefs. The first person to oppose him severely was his father ‘Abdulwahab’ and then his brother ‘Soleiman ibn Abdulwahab’, both of whom are deemed as Hanbalite Ulama.

‘Sheikh Soleiman’ compiled a book entitled ‘Al- Sawaiq al- Ilahiyyan fi Rad al-Wahabiyyah’ in which he refuted the views of his brother. ‘Zayni Dihlan’ says:

The father of ‘Sheikh Mohammad’ was a righteous man of leaning. His brother ‘Sheikh Soleiman’ was also regarded as a scholar. ‘Sheikh Abdulwahab’ and ‘Sheikh Soleiman’ both reproached ‘Sheikh Mohammad’ and warned the people against him from the very beginning. That is to say, from the time when ‘Sheikh Mohammad’ was studying in Medina. It was through ‘Sheikh Mohammad’s’ words and deeds, that they had realized he cherished such a claim.”¹²

‘Abbas Mahmood Aqad’ said:

“The greatest opponent of ‘Sheikh Mohammad’ was his brother ‘Sheikh Soleiman’, the writer of *Al -Sawwiq al - Ilahiyyan*.

10. History of Najd, Alusi, pp. 90-91 q.v. Risalah al-Aqidah al-Hamuyah by Ibn Taymiyyah.

11. *Hadir al-Alam al-Islami*, vol. I, p. 4.

12. *Al-Futuhah al-Islamiyyah*, vol. II, p. 357.

Aqad has also noted that the brother of Sheikh Mohammad, Sheikh Soleiman who was one of his greatest opponents, said the following while severely refuting his brother's statements:

“Matters in which the ‘Wahabis’ have regarded as polytheism and unbelief, and used as pretexts to make permissible the taking of life and property of the Moslems existed at the time of the Aimmah (leaders) of Islam. But no one has heard or narrated from the Imams of Islam that those who commit these acts are infidels or apostates. Neither have the Imams issued order of Holy war (Jihad) against them. Nor have they called the cities of Moslems as the cities of polytheism and unbelief, as you have.”¹³

In conclusion, it must be noted that ‘Sheikh Mohammad ibn Abdulwahab’ was not the originator and innovator of the beliefs of the ‘Wahabis’. But centuries before him, his ideas had been expressed in different forms by people such as ‘Ibn Taymiyyah’ and his disciple ‘Ibn al-Qayyim’. However it had not been turned into a new creed and had not found many followers.

‘Abul-Abbas Ahmad ibn Abdulhalim’ Known as ‘Ibna great writer of the eighth century A.H. and who has written precious works on history and dignitaries, has, in a letter to him, called him an equal match to ‘Hujaj’ as far as spreading corruption and deviation are concerned. This letter has been put down by the writer of Takmalah-al-Sayf al-saygal on page 190 of his book. The late Allamah Amini has also related the text of this letter in the fifth volume of Al-Ghadir on pages 87-89 that Interested may refer to these books.

When ‘Ibn Taymiyyah’ died in 728 in a prison in Damascus, his movement underwent a decline. Though his renowned student ‘Ibn al-Qayyim’ embarked on propagating the views of his master, no trace of such beliefs and ideas was left in later periods.

But when the son of ‘Abdulwahab’ came under the influence of the beliefs of ‘Ibn Taymiyyah’, and when Al-Saud supported him to strengthen the foundations of their own rule over Najd, once again the hereditary beliefs of Ibn Tamiyyah sprouted in the minds of some of the people of Najd. In the wake of rigid bias, and unfortunately in the name of Tawhid (monotheism), a blood bath was evoked under the title of Jihad (Holy war) against the unbelievers and polytheists. Tens of thousands of men, women, and children were victimized by it. Once again, a new sect sprang up in the Moslem community. Regret arose from the day Haramayn Sharifayn (the two holy sanctuaries) were put under the possession of this group as a result of compromise with Britain and the other superpowers of that time. Also due to the dissolution of the Ottoman Empire and division of the Arab countries among the superpowers, the Wahabis of Najd gained control over Mecca and Medina, as well as other vestiges of Islam. They exerted utmost effort in annihilating the vestiges and genuine matters and in

13. Al-Islam fil-Qarn al-Ishrayn, pp. 126-137.

ruining the shrines, sepulchers, and Divine houses.

At this time, the Shiite Ulemas, alongside the Sunni Ulemas, made tremendous efforts to criticize the views of Abdulwahab. Both groups commenced logical and scientific Jihad in the best possible manner.

The first refutation which the Sunni Ulemas wrote on the views of Mohammad Abdulwahab was the book entitled 'Al-Sawaiq al-Ilahiyyah fi rad al-Wahabiyyah' written by 'Soleiman ibn Abdulwahab', the brother of 'Mohammad ibn Abdulwahab'.

The first book written by the Shiite Ulemas to refute the views of 'Mohammad ibn Abdulwahab' was Munhaj al Rishad, penned by the honorable late Sheikh Ja'far kashif al-Ghita who passed away in the year 1228. He wrote this book as a reply to a treatise, which one of the Emirs from among Al-Saud by the name of 'Abdulaziz ibn Saud' had sent to him. In that treatise, 'Abdulaziz ibn Saud' had gathered all views of Mohammad ibn Abdulwahab. This 'Taymiyah', was a Hanbalite scholar who died in 728 A.H. (lunar calendar). As he expressed views and beliefs contrary to the views held by all Islamic sects, he was constantly opposed by other Ulemas. Investigators are of the view that the beliefs of 'Ibn Taymiyyah' later formed the principles of beliefs of the 'Wahabis'.

When 'Ibn Taymiyyah' made his views public and wrote books in this regard, the Ulema of Islam, headed by the Sunni Ulemas, did two things to preclude the prevalence of corruption:

A) They criticized his views and beliefs. In this regard, we will refer to some books, which have been written as a criticism to his beliefs:

1) Shafa al-Saqam fi Ziyarat Qabr Khayr al-Anam: written by Taqi-iddeen Sabki.

2) Al-Durat al-Madhiyat fil-rad Ali ibn Taymiyyah, written by the same author.

3) Al-Maqalat al-Mardhiyah: Compiled by the supreme judge of the Maleki sect by the name of 'Taqi - iddeen Abi Abdullah Akhnaee.'

4) Najm al-Muhtadi wa Raim al-Muqtadi: written by Fakhr ibn Muallim Qurshi.

5) Daf'al-Shubhah: written by Taqi-iddeen Al-Hasni.

6) Al-Tuhfat al-Mukhtarah fil-rad Ala Munkar al-Ziyarat, written by Tajiddeen.

These are a series of refutations written on the beliefs of 'Ibn Taymiyyah'. In this way, the baselessness of his views has become evident.

B) The Sunni Maraji Fatwa (religious leaders issuing decrees) of his time have accused him of immorality and have even at times excommunicated him and have revealed his heresy.

When his views about going on pilgrimage to the shrine of the Holy prophet (S.A.W) were expressed in written form for the Supreme Judge of Egypt, 'Al-

Bodr ibn Jamaah', and the latter wrote the following at the bottom of the page:

“Going on pilgrimage to the (shrine of the) Holy Prophet (S.A.W) is a virtue, the Sunnah and all Ulemas unanimously accept it. He who regards going on pilgrimage to the shrine of the Holy Prophet (S.A.W) as being religiously unlawful, must be rebuked by the Ulemas and must be barred from making such statements. If these measures are not effective, he must be imprisoned and introduced to the people, so that the latter would not follow him.”

Not only did the supreme Judge of the Shafe'ee sect expressed such a view about him, but also the Supreme Judges of three other religions in Egypt also confirmed his views in one way or the other. For more details in this regard, you can refer to Daf'al-Shubhah written by Taqi-iddeen al-Hasni.

Apart from this, his contemporary 'Dhahabi', who was book, was published in 1343 A.H. (lunar calendar in Najaf. After the work of this dignitary, numerous scholastic criticisms were written in conformity with the Wahabi movements in the region. The main part of them has been printed. But now, the Wahabi movements have increased as a result of the massive wealth that the Saudis have amassed by way of selling oil. Every day and month, the modern Abu Jahls and Abu Lahabs who have taken control of Kaaba, attack the Islamic sanctities in one way or the other. Each day, the vestiges of Islam are ruined. That which has given impetus to their movement is the secret signs and go-ahead given by their western masters who are appalled by the unity of the Moslems. They fear this unity more than they fear international communism. Therefore they have no choice, but to expedite the creation of religions and faiths, so as to spoil a part of the money they pay to the Wahabi government for oil. And finally to severely preclude the unity of the Moslems and engage them in branding one another as immoral and in excommunicating one another.

We hope to reveal their views and to remove the obscurities regarding Wahabism in sequels to the present article. We hope to clarify the fact that the beliefs of all Moslems of the world, originate from the Holy Book and the Sunnah and that the movements and deeds of the Wahabis are contrary to the Quran and the Sunnah of the Holy Prophet (S.A.W) of Islam and contrary to nature.

Wahabis and Renovation of Graves of Prophets

Amongst the matters, which Wahabis are most sensitive is the matter of renovation of graves and construction over the grave of Prophets, Imams and the pious ones?

This matter was at first initiated by Ibn Taimiyya and his famous student Ibn-Qaiyyem and they gave their verdicts (Fatwa) in prohibiting the construction of a structure and the necessity in its destruction.

Ibn-Qaiyyem in his book 'Zaad-ul-Maad-fi-Huda-Kairrul-Ebad'¹⁴ says as such:

يَجِبُ هَدْمُ الْمُشَاهِدِ الَّتِي بُنِيَتْ عَلَى الْقُبُورِ وَ لَا يَجُوزُ اِبْقَاءُهَا بَعْدَ الْقَدْرَةِ عَلَى هَدْمِهَا وَ اِبْطَالُهَا يَوْمًا وَاحِدًا.¹⁵

In the year 1344 Hijri Qamari when the Saudis had gained control over Mecca, Medina and its surroundings, they thought of achieving a pretext for destroying the graves of Baqi and the traces of household and companions of the Holy Prophet. By getting verdict (Fatwa) from the scholars (Ulemas) of Medina they wanted to pave the way for demolition and preparing the minds of the people of Hejaz who were never in favour of such action. For this reason they sent the Chief Judge of 'Najd' Sulaiman bin Balehd towards Medina for the purpose of deriving benefit from the Ulemas of that place regarding this matter. Thus he planned the questions in such a manner that its answers (as per the view - point of Wahabis) were hidden in the questions itself. And in this way he declared to the Muftis that their replies should match the answer which has come in the questions; otherwise they would be called as polytheists and be killed if they would not repent.

The questions and answers were published in the newspaper 'Um-ul-Qura' in Mecca in the month of Shawwal 1344.¹⁶

In the same year as a result of this publishment a great commotion took place among the Muslims mainly Sunnis and Shias because they were aware that after taking the verdict (Fatwa) even if it was by way of force, the destruction of graves of the leader of Islam would commence.

14. Za'ad-ul-Ma'ad page 661.

15. It is obligatory to destroy the structure constructed over the grave and after gaining power for their destruction it is not permissible to reinstate them even for one day.

16. Agha Buzurg Tehrani in his hook 'Az-Zaria' Vol. 8 page 261 writes as such: "The Wahabis gained control over Hejaz on 15th Rabiul-Awwal 1343 and on 8th Shawwal 1343 they destroyed the graves of Aa'immas and companions in Baqi."

On the other hand the newspaper 'Um-UL Qura' has published the form of questions and answers in publication No. 17 Shawwal from the year 1344 and filed the date of reply of the Ulemas of Medina as 25th Ramazan. It should he said that dominance and destruction of the graves both occurred in the year 1344 and Sayed Mohsin Amin thinks the year 1344 Hijri to be the date of complete dominance and destruction. Please refer to the hook 'Kash-ul-Ertiya'ab' pages 56 to 60.

(Incidentally, after taking the verdict (Fatwa) from fifteen scholars (Ulemas) of Medina and publishing it in Hejaz, the destruction of the traces of the household of Prophet began in the 8th of Shawwal of the same year. The entire traces of Ahl-e-Bait and the companions of the Holy Prophet disappeared and the valuable properties of the shrine of the Holy leaders at Baqi were plundered) and the graveyard of Baqi was turned into a heap of dung which would fill one with disbelief looking at it.

(Now we will mention some of the questions so that it becomes clear as to how the answers had been placed in the questions it self. That is to say, the aim was not to ask any questions but gain a pretext for destroying the traces of Messengership.) If the aim was truly conception and realism it was meaningless for the inquirer to place the answers in the questions itself. Instead we can guess from it that the questions and answers were arranged in a piece of paper which they took to the scholars (Ulemas) of Medina only for getting their signature since it is unimaginable that the famous Ulemas of Medina who for years were propagators and protectors of the traces of the Holy Prophet and the visitors to his grave would, all of a sudden, accept the views of others and give their verdict for the prohibition of construction and the necessity of its destruction.

Sulaiman Baleedh says such in his questions:

ما قول علماء المدينة المنورة زادهم الله فهماً و علماً في البناء على القبور و اتخاذها مساجد هل هو جائز
اولا و اذا كان غير جائز بل ممنوع منهي عنه نهياً شديداً فهل يجب هدمها و منع الصلاة عندها أمر لا و اذا
كان البناء في مسبلة كالقبيع و هو مانع من الانتفاع بالمقدار المبني عليه فهل هو غصب يجب رفعه لما فيه
من ظلم المستحقين و منهم استحقاقهم ام لا ؟

What are the views of the Ulemas of Medina who may God increase their knowledge and insight about construction over the graves and setting them as mosques? Is it permissible or not? And if it is not permissible and is strictly prohibited in Islam, then is it necessary and compulsory to destroy them and prevent the people from reciting prayers near it or not?

If in one endowed (Waqf) land like Baqi construction over the grave becomes an obstacle from making use of those sections which is over that, then is this act not usurpation of a portion of wagf? The Ulemas of Medina under threat and compulsion gave replies to the questions of 'Shaikh' as follows:

اما البناء على القبور و فهو ممنوع اجماعاً لصحة الاحاديث الواردة في منعه و لهذا افتي كثير من العلماء
بوجوب هدمه مستندين بحديث علي ارشضى الله عنه انه قال : لابي الهياج الا ابعثك على ما بعثنى عليه
رسول الله (صلى الله عليه و آله) ان لا تدع تمثالاً الا اطمسيته و لا قبراً مشرفاً الا سويته.

“Construction over the graves is forbidden. Based on some traditions proving its prohibition, a group has given verdict (Fatwa) for the destruction of the same. In this matter they have made use of the tradition which Abil- Halyyaj has narrated from Ali.” The latter told him-“I am entrusting you with a work, which the Messenger of God had entrusted me with the same. Don't see any

picture but that you erase it and don't see any grave but that you level it.

Shaikh 'Najdi' in an article which was published in the newspaper Um-Ul-Qura No. Jamadi-us-Saani 1345 says: "Construction of dome and structure was in vogue from 5th century Hijri."

These were a few gists of the sayings of Wahabis about renovation of graves and mostly they put forth two reasons in support of their sayings:

- 1-Consensus of the Ulemas of Islam about its being prohibited
- 2-Tradition of Abil-Haiyyaj from Ali (A.S.) and some other similar ones

It should be known that our discussion at present is about renovation of grave and construction of bower or ceiling over it however the matter of ziarat - visitation of grave- will be discussed separately.

For making the matter clear, we will discuss it in three perspectives:

1-What is the view of Quran regarding this matter? Can we derive the judgement from Quran?

2-Does the Islamic Ummah in reality have consensus in its being prohibited or is it that in all the Islamic ages the matter was something else and renovation of graves and construction of house was in vogue during the period of the Holy Prophet himself and his companions.

3-What is the derivation of the tradition of Abil-Hajyyaj which the Wahabis utilize?

4-What is the derivation of the tradition of Jaber, Um-Salma and Nae'm?

A-Quranic View-Point Regarding Renovation of Grave

Quran has not directly passed a judgement about this matter but still we can derive the same from the entirities which has come in Quran.

Now we shall discuss this aspect.

1-renovating and protecting the graves of the Prophets are nothing but paying respect to the Divine Rites.

The Holy Quran reckons the respect of Divine rites to be a sign of piety and purity of heart. It says:

وَمَنْ يُعْظَمَ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ .

"And whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts".¹⁷

What is meant by respect of Divine rites? "شعائر" is the plural of "شعيره" gives the meaning of sign and symbol. This Ayat does not show the sign of existence of God since the whole Universe is the sign of His existence. And nobody has said that respecting whatever things that exist in this Universe is the sign of piety. Instead, it shows the signs of His religion and thus the exegetists interpret this Ayat as "Signs of religion of Allah."¹⁸

17. Sura Haj Ayat No. 32

18. Majma'ul-Bayan Vol. 4 page 83 print Saida.

If in Quran, Safa and Marwa¹⁹ and the camel which is to be sacrificed in Mina²⁰ are reckoned to be the rites of God it is for this reason that these are the signs of religion and beliefs of Ibrahim. If 'Muzdalefa' is considered to be 'Mash'ar', it is because it is the sign of religion of God and having knowledge of it is the sign of action in religion and obedience towards God.

If the entire Haj rites are named as شعائر (rites) it is because these actions are the signs of divine religion.

In short, whatever is the sign and symbol of divine religion respecting them is the source of nearness towards God. Indisputably, the divine Prophets and Imams who were the channel for propagating religion among the people are the greatest and the most evident signs of divine religion. No just person can deny this fact that the existence of the Holy Prophet and Imams are from the proofs of Islam and are the signs of this holy religion and one of the ways of respecting them is protecting their graves and their remains and safeguarding them from any kind of destruction.

Anyhow, the matter of respect for the graves of Divine Saints becomes clear when we consider two things:

(a) The divine Prophets and in particular those who have sacrificed their lives in the path of religion are from the divine شعائر (rites) and signs of religion.

(b) One of the ways of respecting this group after their demise is to safeguard and renovate their graves as well as protecting their school of thought. For this reason throughout the world, great religious and political leaders whose graves are a symbol of their school of thought are buried in such selected places which remain permanently safe; safeguarding their graves from destruction is the sign of protection of their existence and eventually the sign of protection of their school of thought. For understanding the fact it is necessary to examine and analyze accurately²¹. Some of the pilgrims to the House of God take a camel along with themselves right from their houses to be sacrificed near the House of God. They earmark this camel for sacrifice in the way of God and distinguish it from the other camels by putting a collar round its neck. As this camel is somehow related to God then according to the same Ayat it is considered to be the شعائر (rites) of God and according to the contents of Ayat 52 of sura Haj الله مِّنْ يُعْظَمُ شَعَائِرِ الله should be respected. For example no one should ride on that camel and water and grass should be given to her at the appropriate time till the time she is slaughtered.

When one camel which is earmarked for being sacrificed near the House of God is considered to be a part of شعائر and its honor and respect is found to be

19. Sura Baqarah: Ayat 158: إِنَّ الصَّافَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ.

20. Sura Haj: Ayat-36: وَالْبَدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ

21. Ayat No. 56 of Sura Haj

necessary, then why the Prophets, Ulemas, scholars, martyrs and self-sacrificers who right from the beginning of their life have put the collar of obedience and submission around their neck and have become a channel between God and His creatures are not to be considered a part of شعائر (rites) of God and their respect and honor not necessary? If really Kaaba, Safa, Marwa, Nina and Arafat which are all inanimate objects and no more than stone and mud are part of شعائر (rites) because of being related to divine religion and each one necessitating honor and respect then why the Divine Leaders who are the propagators and protectors of divine religion and those things which are related to them are not the part of شعائر (rites)!?²²

We put the conscience of Wahabis to Justice in this matter. Do they doubt the Prophets and Messengers to be amongst the شعائر of Allah and do not they consider the protection of their traces and things related to them as honorable!?! (Does respect and honor mean renovating their graves and keeping them clean or rather destroying and turning them into a heap of dung!?)

2-The Holy Quran very clearly instructs us to love the near ones of the Holy Prophet. It says:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ. ^{٢٣}

“Say; I do not ask of you any reward for it but love for my near relatives.”

From the view - point of the general people who are referred to by this Ayat, are not the matter of grave and its renovation one of the ways of expressing love towards the household of the Holy Prophet? We see that this custom was and is still prevailing amongst all the nations and they think this to be one way of expressing their love to the people in grave.

Thus great political and religious personalities have been buried in the church or in famous shrines surrounded by flowers and trees.

3-Renovation of grave and the past generation: From the Quranic Ayats we come to know that respect towards the grave of a believer was one kind of practice which was in vogue amongst the nations prior to Islam.

(About the companion of Kahf Quran narrates that when their condition became clear for the people of that time and they came near the entrance of the cave they expressed two views about their graves

١- ابْنُوا عَلَيْهِمْ بُيُوتًا.

“Erect an edifice over them.”

٢- وَقَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا.

“Those who prevailed their affair said: We will certainly raise a mosque over them.”

Quran narrates these two views without any criticism. Of course it can be said

22. Protection of grave is expression of love and affection.

23. Shura: 23

that if either of these two views were wrong then surely Quran would have criticized them or would have narrated their action with condemnation. Anyhow these two views show that one of the ways of respect of the Prophets and virtuous people has been the protection of their shrines.

By paying attention to these three Ayats we can never declare the matter of renovation of grave of the divine Prophets and the virtuous ones as prohibited and or an abominable affair. Instead we can interpret it to be one kind of respect to the شعائر (rites) of God and manifestation of Mawaddat-fil-Qurba (love towards kinship).

4-Elavation of special Houses

Quran sets forth one novel parable where in the Light (Noor) of Allah is compared to a 'lamp' which is having a light within it...and this elegant and profound parable begins with the sentence *اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ* and ends with the sentence *وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ*

After setting forth this parable which itself is having a lengthy discussion, Quran says:

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ بِالْعَدْوِّ وَالِاصَالِ رِجَالٌ لَا تَلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ.

“In houses which Allah has permitted to be exalted and that His name may be remembered in them; there, glorify Him therein in the mornings and the evenings, Men whom neither trade nor selling diverts from the remembrance of Allah.”²⁴

Argumentation of this Ayat requires, before anything else, two points to be clarified:

(a) What is meant by بيوت (House)?

(b) What is meant by يرفع which has come in the meaning of 'raising' and 'elevation'?

Regarding the first word, we have to remind you that the purport of it is not limited to mosques. Instead it refers to mosques and houses like the houses of Prophets and Imams which possesses the aforesaid specialities mentioned in the Ayat and there is no reason to confine the meaning of the word to mosque. The whole of this بيوت most common being the mosques and houses of the Prophets and the pious ones who have never been forgetful of the Hereafter, is the center of Nur (Light) of Allah and the flames of Tauheed, purification and glorification. Instead it can be said that بيوت here excludes the mosques because a بيت (House) consists of four walls and surely a ceiling and if Ka'aba is called as بيت الله (House of Allah) it is because it possesses a ceiling. But we see that it

24. Sura Nur: 36 & 37

is 'Mustahab' (recommended) that a mosque should be devoid of a ceiling and at present even Masjid-Ul-Haram is without a ceiling. The Ayats of Quran too show that by بيت (house) is meant a place possessing a ceiling. It says:

لولا ان يكون الناس امة واحدة لجعلنا لمن يكفر بالرحمن لبيوتهم سقفا من فضة.

“And were it not that all people had been a single nation, We would certainly have assigned to those who disbelieve in the Beneficent God (to make) of silver the roofs of their houses...²⁵

Anyhow بيت either refers to a place other than mosque or it consists of both mosque and house.

Now it is time to explain the meaning of the second word i.e. يرفع

The word يرفع in the Arabic language means 'to raise' or 'to elevate' and the Ayat explicitly says that God has permitted these houses to be elevated. This elevation either refers to physical elevation i.e. raising the base and the walls and protecting them from tumbling down as Quran has used the same meaning in the following verse,

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ

“And when Ibrahim and Ismail raised the foundations of the House”²⁶ Or it refers to spiritual elevation i.e. God has given a special privilege to such houses and has raised their rank and position.

If we take the meaning of physical elevation, then it clearly shows that the houses of the Prophets and Imams who are the true proofs of these بيوت (houses) are worthy of renovation - whether during their life - time or after their demise, whether they are buried there itself (like the house of the Holy Prophet, Imam Haadi and Imam Askari where their houses are their graves because they were buried in their own houses) or in some other place. Under any condition such houses are to be renovated and protected from ruin and destruction.

And if we take the meaning of spiritual elevation, then we conclude that God has permitted such houses to be honored and respected and one of the ways of manifesting our respect to such houses is safeguarding them from destruction and renovating them and keeping them clean.

All these physical and spiritual elevation is because these houses belong to the divine men who were God's slave and were obedient to His commands.

Despite these and such other Ayats it is a matter of shock as to how the Wahabis have destroyed the traces of Messengership and ruined their houses and have turned into a dung - hill these lustrous places where men and women used to, day and night, glorify and praise God and gather in these places and recite supplications because of the spiritual connection the owners of these houses had with God This shows as to how they have openly and apparently

25. Sura Zukhruf Ayat:33

26. Sura Baqarah, Ayat: 127

disclosed their old enmity with the Holy Prophet and his household!

In this connection we draw the attention of our readers to one tradition. Anas-bin-Malik says:

The Holy Prophet recited this Ayat. At that time a person stood up and said:
بيت refers to which house?

The Holy prophet said: -“The house of the Prophets.”

Abu Bakr stood and said: - “Is this house (referring to the house of Ali and Fatemah) included amongst them?

The Holy prophet replied:²⁷ نعمر من افاضلها

Yes, it is the most important and the most preferable of all of them.

B-The Islamic Ummah and Renovation of Graves:

The day when Islam spread out in the peninsula and its light gradually reached to the vital parts of the Middle East, the graves of the Prophets whose place of burial were known to the people were not only having ceiling²⁸ and bower at that time but also a dome and place of gathering. Now too a part of their graves stand intact in the same form.

In Mecca itself, the graves of Ismail and his mother Hajar lies on a rock. The grave of Da'niel is at Shush and of HUD, Saleh, Yunus and Zul-Kafi at Iraq. The graves of the Prophets like Ibrahim and his sons Ishaq, Yaqoob and Yusuf who were brought from Egypt to Baitul-Muqqadas by Hazrat Musa is in the usurped Gods and all of them possess structure, signs and symbols. The grave of Ha'wa is in Jeddah where the traces of it were destroyed alter the conquest of Sauds and the reason this land is called as Jeddah is because of her grave in that place although this relationship may not be correct.

When the Muslims gained control over this place they never got disturbed and never issued any orders for its demolition.

If truly the renovation of graves and burial of the dead in a covered shrine is forbidden in Islam, then the first and foremost task of the Muslims of that time was to destroy all the graves existing in Jordan and Iraq and secondly prevent the restoration of any structure at all times. Not only have they not destroyed these shrines but also during the entire 14 centuries they have strived in protecting and renovating any traces left from the previous Prophets.

By their God-gifted wisdom they took the protection of the remains of the Prophets to be one way of expressing their respect towards them and by this action reckoned themselves to be pious and virtuous.

Ibn-Taimiyya in his book الصراط المستقيم (‘Seraatul-Mustaqeem’) Says:

“At the time of victory of Baitul-Muqqadas the graves of Prophets consisted

27. Durr-ul-Mansoor Vol. 5 page 50.

28. Durr-ul-Mansoor Vol. 5 page 50.

of a constructed structure but its doors were closed till 400 Hijri”²⁹

If truly construction over the graves was a prohibited affair, then its demolition was naturally necessary and its continuity not justified. In short, the existence of these structures during this period and before the very sight of Islamic Ulemas is itself an evident sign of its being permissible in the religion of Islam.

Islamic Remains is the Sign of Originality of Religion³⁰

Basically, protecting the traces of Prophethood especially the traces of Holy Prophet like his shrine, the graves of his wives, children and companions, the houses where he lived in them and the mosques wherein he recited prayer's are all having great significance to which we shall now discuss.

Today, after the lapse of twenty centuries after the existence of Jesus Christ and his mother Mary, his book Bible and his companions and disciples, all have been looked upon as a fairy - tale in the west. A group of Orientalists have doubted the existence of this heavenly man by the name of Christ whose mother was Mary and his book Bible and manifested them as a fairy -tale like the fairy-tale of Majnoon and his lover Leila. Why!? Because not even one genuine trace of Jesus Christ is at hand. For example his true place of birth, his house where he lived in and the place of his burial according to Christian belief is not known. His heavenly book fell victim to distortion and these four gospels where in the last chapter of each of them there is the description of death and burial of Jesus Christ is certainly not related to him and it clearly shows that they have been compiled after his demise. Thus most of the researchers recognize them to be the literary works of the second century AD However if all the specifications related to him had been protected, then there would have been a clear witness to his originality and there would have been no excuse for these whimsical and skeptical persons.

Muslims openly announce to the world that: ‘O people 1400 years ago a man was appointed in the land of Hejaz for the guidance of the human society and he was fully successful in his mission. All the specifications of his life have been protected as seen in his life without the slightest ambiguity and even the house where he was born is known to us. The mount of Hera is a place where ‘Vahy’ (revelation) used to descend upon him and it is in this mosque where he used to pray and this is the house where he was buried in and there are the houses of his wives, children and relatives and these are the graves of his children, wives, Caliphs and...

Now, if we remove all these traces or signs, then obviously we have erased all the traces of his existence and the signs of his originality and prepared the

29. Kashf-ul-Errya'ab page 384.

30. Refer to the ‘Tabaqa'al’ of Ibn-Sa'ad Vol.1 pages 360 to 503. In these pages we find the specialties and characteristics of the life of Hazrat.

ground for the enemies of Islam. Therefore destroying the trace of Messengership and household of the Prophet is not only one kind of disrespect but also a fight against the manifestation of originality of Islam and authenticity of Messengership of the Prophet.

The religion of Islam is a permanent and everlasting one and till the day of Judgement it will remain the religion of mankind. The generations that will follow after thousands of years have to believe in its authenticity.

Therefore, for ensuring this objective, we have always to protect all the traces and signs of the Holy Prophet and in this way take a step in safe guarding the religion for the coming years. We should not do anything that will make the fate of Prophethood of the Holy Prophet meet the same end as Hazrat Esa (AS.) (Jesus).

The Muslims have strived for the protection of the traces of the Holy Prophet to such extent that they have accurately recorded all the specifications of his life during Prophethood such as the details of his ring, shoes, brush and the signs of his sword, spear, shield, horse, camel and slave.

Even the wells from where he used to draw water and drink and the territory which he has bequeathed and still more the style of his walking and eating and the kinds of food which he liked and the appearance of his beard and his way of applying dye and...

Have been recorded and to a certain extent these signs have still remained till today.

By referring to the history of Muslims and touring the expansive Islamic countries it becomes clear that renovation of graves and their protection and preservation was one of the customs of the Muslims. At present, throughout the Islamic countries the graves of Divine Prophets, Imams and the pious people are existed in the form of shrine and for their protection endowments are available where its revenues are used for their preservation...

Before the birth of 'Wahabis' at 'Najd' and before their domination over the two holy shrines and the outskirts of Hejaz, the graves of divine leaders had been developed, flourishing and worthy of attention of everyone. None of the Islamic Ulema had any objection towards them. It is not only in Iran where the graves of saints and virtuous people have been sanctified in the form of shrines but throughout the Islamic countries, specially Egypt, Syria, Iraq, the western countries and Tunisia the shrines of Ulemas and great personalities of Islam are flourishing and Muslims depart in groups towards these shrines for visiting their graves. And all these places are having servants and protectors for it and some others are responsible for keeping them clean.

With such propagation and dissemination throughout the Islamic countries, is it possible to regard the renovation of graves as one forbidden act? Whereas this long-drawn custom was existing and still exists from the beginning of Islam till today and this custom is known in the language of the scholars as "the ways or

behaviour of Muslims". The existence of such behaviors without any objection from any corner shows that it is permissible, objection from any corner shows that it is permissible, desirable and popular.

This matter is so fundamental that one of the Wahabi writes too confesses to it as such:

هذا امرٌ عمّر البلادَ و طَبَّقَ الارضَ شرقاً و غرباً بحيث لا بلدةٌ من بلادِ الاسلامِ الا فيها قُبورٌ و مشاهدٌ بل مساجدُ المسلمين غالباً لا تخلوا عن قَبِرٍ و مشهدٍ و لا يسعُ عقلٌ عاقلٍ أن هذا منكرٌ يبلغ ما ذَكَرْت من الشناعةِ و يسكُت علماء الاسلام.³¹

“This matter has reached the common places, East and the West to such an extent that there is no Islamic country where there is no holy grave or shrine. Even the mosques of the Muslims are not devoid of it and reason does not accept that such an affair remains forbidden and the Ulemas of Islam have kept silent towards this matter.”

However, in spite of such confession they have not left their obstinacy and Say that the prevalence of such matter and the silence of Ulemas are no reason for it to be permissible. And if a group remains silent due to some reason or the other, another group under different situation will reveal the fact.

But the answer to such talks is obvious since for seven centuries the Ulemas of Islam had remained silent and did not utter a word regarding this matter. Were all of them conversative during this period I? Why at the time of the victory over Baitul-Muqqadas the second Caliph did not destroy the traces of graves of the Prophets? Did he too compromise with the polytheists of his time!?

Surprise is the reply of Ulemas of Medina who Say;

“Construction over the graves is forbidden according to the consensus of Ulemas because of the correct traditions which have come in this regard. Thus a great many of Ulemas have given their Verdict (Fatwa) for their destruction.”

How can the claim of consensus be made over prohibition of construction over graves when we see that the Muslims buried the Holy Prophet in the house where his wife -Ayesha- was living. Later Abubakr and Omar were buried near Hazrat in the same chamber. Thereafter, the chamber of Ayesha was divided from the middle and a wall was put up there. A portion of it was earmarked for Ayesha and the other portion was related to the grave of the Holy Prophet and the two Caliphs. During the time of Abdulla-bin-Zubair, the wall was raised to a higher level due to its low height.

Then on, in every period, the house in which the Holy Prophet was buried was either renovated or reconstructed based on the special architecture of that time. Even during the period of Caliphate of Umayyads and Abbassids the matter of construction of grave was in vogue and graves were constructed in every period with the special architecture of that time.

31. Tatheeh-ul-Ehteqa'ad page 17, Egyptian print narrating from Kashf-ul-Ertiya'ab.

And the last of the construction over the grave, which now too is existed, is the construction of Sultan Abdul Hamid which started in the year 1270 and lasted for four years. You can read the detailed history of renovation and reconstruction of the house of the Holy Prophet throughout the Islamic history till the time of 'Samhoodi' in the book Wafa-ul-Wafa of Samhoodi³² and some other related books.

C-Hadith of Abil-Haiyyaj

Now it is the time to review the hadith, which the Wahabi scholars narrate. Here we produce a tradition with reference to Sahih Muslim:

حَدَّثَنَا يَحْيَىٰ بن يَحْيَىٰ و أَبُو بَكْرٍ شَيْبَةَ و زُهَيْرُ بنُ حَرْبٍ قَالَ : يَحْيَىٰ أَخْبَرَنَا و قَالَ الْاِخْرَانِ .
 حَدَّثَنَا : وَكَيْعَ عَنْ سَفْيَانَ عَنْ حَبِيبِ بنِ أَبِي ثَابِتٍ عَنْ أَبِي وائِلٍ عَنْ أَبِي الْهَيْتَاجِ .
 الْاِسْدِيُّ قَالَ لِي عَلِي بن ابى طالبٍ أَلَا اِبْعَثَكَ عَلِي مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ و آلِهِ) أَنْ .
 لَا تَدْعَ تَمَثَالاً أَلَّا طَمَسْتَهُ و لَا قَبْرًا مُشْرِفًا أَلَّا سَوَّيْتَهُ .³³

The author narrates from three persons by the names of Yahya, Abu Bakr and Zuhair that Vakie narrates from Sufyan who narrates from Habib who narrates from Abi Wahel who narrates from Abil - Haiyyaj that All told him:

“I assign you for a task which the Holy Prophet assigned me for the same.

Do not leave any picture but that which you erase nor any high grave but that you level it.”

The Wahabis have utilized this tradition as pretexts without paying attention to the reference are instruction of the tradition.

Our Views about This Tradition

Whenever we wish to rationalize a tradition or derive a judgement, it should possess two conditions:

1-The reference of tradition should be correct; that is to Say, the narrators of tradition should be such people that one could rely on their Sayings.

2-The instruction of tradition should be clear upon the purpose.

That is to say the words and the sentences of the tradition should clearly prove our purpose such that if we give the same tradition to a person well versed in language and aware of its specifications he would be able to derive the same meaning as we derive.

Unfortunately, this tradition is worthy of criticism from both these points especially the second where one can find no relation with its purpose.

From the view - point of reference, the traditionalists do not accept the reliability of the persons narrating this tradition because we see that its narrators are people like (1)Vakie (2)Sufyan-us-Suri (5)Habib-bin-Abi-Saabet and (4)

32. Wafa-ul-Wafa pages 383 to 390.

33. Sahih Muslim Vol. 3, book of Jana'ez page 61 and Sunan Tirmizi Vol. 2 page 250, chapter of Maaja-fi-Taswiyat-ul-Qabr and Sunan-e-Nesa'ee Vol. 4, chapter Taswiya-tul-Qabr page 88.

Abiwahel Asadi, while a traditionalist like Hafez-ibn- Hajar Askalani has criticized them in his book “Tahzeeb- ul-Tahzeeb to such extent that people have doubt and uncertainty in the authenticity of the aforementioned and other traditions narrated by them. For example he narrates from ‘Ahmad Hanbal’ about Vakie that:

انه اخطاء في خمس مائة حديث .³⁴

“He has committed mistakes in 500 traditions.”

He also narrates from Muhammad-ibn-Nasr Maroozi about Vakie that:

كان يحدث بالمعنى و لم يكن من اهل اللسان .³⁵

“He used to narrate the tradition according to its meaning (and narrating the context and the words of the tradition) while his mother - tongue was not Arabic (so that we can say that his changes in the tradition are faultless).

About Sufyan Suri, he narrates from Ibn Mubarak that:

حدث سفيان بحديث فجئته و هو يدلسه فمنا رافي استحيى .³⁶

“Sufyan was narrating a tradition when I suddenly arrived and noticed that he was deceiving in tradition. When he saw me he felt ashamed.”

Deception in any tradition in whatever meaning it may be interpreted shows that there had been no equity, truthfulness and realism in such a man that he has presented the untrue things to be true.

In the translation of ‘Yahya Qathan’ he narrates from him that ‘sufyan’ tried to present to me an unreliable person to be reliable but eventually he was unsuccessful.³⁷

About Habib-ibn-Abi-Saabet, he narrates from Abi Haban that

كان مدلساً :

“He was deceiving in tradition.”

He also narrates from Qethen that:

لا يتابع عليه و ليست محفوظة .

“His traditions cannot be followed because they are not firm”³⁸

About Abi Wahel he says:

“He is from the ‘Navaseb’ and from the deviators from (the path) of Ali (A.S.)³⁹

It is worthy of attention that in the entire ‘Seha-e-Sitta’ only one tradition is narrated from Abil-Haiyyaj and that is the same, which we have discussed already. It shows that a person, whose share from the Prophetic knowledge was only one tradition, was not a man of tradition at all. Therefore it becomes

34. Tahzeeb-UI-Tahzeeb Vol. 11, page 125.

35. Tahzeeb-ul-Tahzeeb Vol. 11 page 130.

36. Tahzeeb-ul-Tahzeeb Vol. 4 page 115.

37. Tahzeeb-ul-Tahzeeb Vol. 11 page 217.

38. Tahzeeb-ul-Tahzeeb Vol. 3 page 179.

39. Sh’ar-e-Hadidi Vol. 9 page 99.

difficult to rely on him. When the reference of tradition possesses such shortcomings, then no Jurisprudent (Faqih) can pass a verdict (Fatwa) with such a reference.

The 'instruction' of tradition is no less important than its reference as the following words in this tradition testify:

و لا قبراً مشرفاً الا سويته .

Now we should ponder over the meaning of these two words i.e.

(a) مشرفاً and

(b) سويته

(c)-The word « مشرف » in dictionary means high and elevated and it has been Said that

المشرف من الا ما لن العالى و المَطَّل على غيره⁴⁰

“مشرف is a high place overlooking the other place.”

The author of 'Qamoos' who is having greater validity in the arrangement of meaning of words Says:

الشرف محركة : العلو و من البعير سنامُه.

شرف with vowel of (راء) is named as something 'high' and 'the hump of a camel'.

Therefore the word (مشرف) in absolute term is called as 'height' and in particular that height which is in the shape of a hump of a camel. By referring to the past, we have to see the objective pertains to which kind of height.

(d)-The word (سويته) in dictionary means 'to restore equilibrium', 'to make equal' and 'to set right the crooked'.

سوَّى الشئى : جعله سوياً يقال : سويتُ المَعْوَجَ فما استوى صَنَعَهُ مُستوياً .

سوَّى الشئى : جعله سوياً يقال : سويتُ المَعْوَجَ فما استوى صَنَعَهُ مُستوياً . He made it straight; Arab Says - I wanted to set right the crooked, which was not smoothened. It also comes in the meaning of 'a faultless product'.

The Holy Quran Says:

الَّذى خَلَقَ فَسَوَّى .⁴¹

“Who creates, then makes complete.”

After knowing the solitary meanings, we have to see what this tradition means!

Two possibilities exist in this tradition. We have to select one of the two by paying attention to the solitary meanings and other legal presumptions.

1-One possibility is that Hazrat ordered Abul-Haiyyaj to destroy the elevated graves and level them to the ground.

40. Al-Munjed.

41. Sura Aala Ayat 2

This possibility which the Wahabis rely upon is rejected due to the following reasons:

Firstly, the word سويته does not mean 'to destroy' and if it meant so then they should have said:

و لا قبرا مشرفا الا سويته بالارض

Level them to the ground while we do not find such words in the tradition.

Secondly if it meant what they Say then why the Ulemas of Islam have not given such a verdict (Fatwa)? It is because leveling of grave to the ground is against the Islamic Sunnat which says that a grave should be slightly higher than the ground level and all the Jurisprudents (Faqihs) of Islam have given verdict (Fatwa) over this matter that a grave should be higher than the level of ground by one span.

In the book 'Al-Faqil-aal-Mazaheb-ul-Arbae' as per the verdicts (Fatwas) of the four well - known Imams we read as such:

وَ يَنْدُبُ اِرْتِفَاعُ التُّرَابِ فَوْقَ الْقَبْرِ بِقَدْرِ شِبْرٍ⁴²

"It is recommended (mustahab) that the soil of grave be higher than the ground by one span."

By paying attention to this matter we are bound to interpret the tradition in some other way to which we shall now refer.

2-Second possibility is that Hazrat ordered him to make the top of the grave uniform, even or flat and not like the graves, which are made in the shape of the hind of a fish or the hump of a camel.

Therefore the tradition is a witness to this fact that the top of a grave should be even and flat and not in the shape of the hind of a fish or a hump which is common among some of the Sunnis. All the four well - known Imams of Ahl-e-Sunnat except Shafa'ee have given Fatwa that the grave is recommended to be so. Thus this tradition conforms to the Shia Ulemas who say that a grave apart from being above the ground should be even and flat.⁴³

Incidentally, Muslim, author of Sahih has himself brought this tradition and another tradition which we shall soon discuss under the title « باب الامر بتوسية القبر » Similarly Tirmizi and Nesae have brought this tradition in their Sunan under the afore - said title. This tide gives the meaning that the surface of grave should be even and flat and if it meant that the graves should be made level to the ground then it was necessary to change the tide and name it as « الامر بتخريب القبور و هدمها » Incidentally, in Arabic language if سويته is ascribed to any thing (like grave) it means that the thing itself should be flat and even and

42. Al-Fiqh-ala-Maza'heb-ul-Arba'e Vol. 1, page 420

43. Al-Fiqh-alal-Maza'heb-ul-Araba'e Vol.1, page 420. و يجعل كنام البعير و قال الشافعي جعل التراب مستويا مسطحا افضل من
Therefore two groups from the Islamic sects i.e., Shias and Shafae'e have acted on the contents of this tradition.

not that it should be made equal with any thing (like ground).

Here we produce another tradition which 'Muslim' has narrated in his Sahih and this tradition too contains the same contents which we have approved.

كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ بِقَبْرِهِ فَسُؤِيَ ثُمَّ قَالَ يَمَعْتُ رَسُولَ اللَّهِ يَا مَرَّ بَيْسُوتِهَا.⁴⁴

The narrator Says: We were with Fagaale in Rome when one of our companions died. Fagaale ordered that his grave be made uniform and said that he had heard the Holy Prophet giving instructions for the leveling of graves.

The key to understanding this tradition lies in acquiring the meaning of the word سويته which possesses three possible meanings. By paying attention to the legal presumptions one of them should be selected. Here are the three possibilities:

1-One meaning is to destroy the structure over the graves!' This possibility is false because the graves, which were in Medina, were not possessing structure or dome.

2-Another meaning is "to level the surface of the grave to the ground." This is against the 'Sunna' (practice of the Prophet), which is conclusive that the grave should be above the ground by one span.

3-Lastly it means to surface the grave and make even the uneven portions and hence bring it out from the shape of hind of a fish or hump of a camel. This meaning is exact and precise and needs no reason for proving this interpretation. Now let us see how the famous Commentator of Sahih Muslim, 'Novee' interprets the tradition. He Says:

ان السنه ان القبر لا يُرفَعُ عَنِ الارضِ رَفْعاً كَثِيراً و لا يُسَنَّمُ بِلِ يُرْفَعُ شِبْرٌ و يُسَطَّخُ.⁴⁵

"It is 'Sunnah' (tradition) that the grave should not possess excessive height above the ground and should not have a shape of a hump of a camel. However it should be one span above the ground and should be even."

This sentence shows that the Commentator of Sahih Muslim has derived the same meaning as we have derived from the word of سويته That is to Say, Imam recommended and advised that the surface of the graves should not possess the shape of the hind of a fish and they should be made uniform, fiat and even, not that they should be leveled with the ground or that the grave and the structure on it should be destroyed.

It is not only we who have interpreted the tradition as such but Ibn-Hajar-Qastalani too in his book "Ershad-us-Sari-fi-shar-sahih-Bukhari" has interpreted the tradition as we have. He Says: "It is a Sunna that a grave should be surfaced and we should never abandon this Sunna just because surfacing of the grave is the motto of the 'Ravafez' (روافض) When we Say that the Sunna is surfacing of

44. Sahih Muslim Vol. 3 book of Janae'z page 61

45. Commentary of Sahih-e-Muslim, by Noori.

grave (having no difference with the tradition of Ibn Haiyyaj it is because

لأنه لم يُرد تسويته بالارض و انما أرادَ تَطيحَهُ جمعاً بين الاخبار⁴⁶

The objective is not to make the grave on par with the ground but the objective is to make the surface of the grave flat and even although being above the ground level.

Moreover if the objective of recommendation of Ali (A.S.) was to destroy the structures and domes over the graves then why didn't he himself destroy the domes over the graves of the Prophets existing during his own time!? Besides, he was the absolute ruler over the Islamic lands and places like Palestine, Syria, Egypt, Iraq, Iran and Yemen which were full of such structures over the graves of the Prophets were within his sight.

Forgoing all that we have said even if we assume that Imam ordered Abil-Haiyyaj to level all the elevated graves on par with the ground still the tradition never bears testimony over the necessity of destroying the structures over the graves since Imam has said:

و لا قبراً الا سوَّيته .

I.e. destroy the graves, and has not said.

و لا بناءً و لا قُبَّةً الا سوَّيتهما .

Moreover our discussion is not about grave itself but about construction and structures over the graves where people occupy themselves under the shade of these structures and recite Quran, invocation and prayers. Which part of this sentence bears testimony for the destruction of the structures surrounding the graves which in fact facilitates the visitors to worship and recite Quran and protects them from extreme heat or cold!

Two more possibilities in tradition: In the end we are bound to present two more possibilities in the tradition:

(1)-It is possible that this and some other similar traditions are pointing to a series of graves of the past people where people took the graves of the pious and saintly people as their Qibla instead of performing prayers towards the true Qibla. They used to perform prayers over the grave and the picture, which was near the grave and were refraining from facing the true Qibla, which God has selected.

Thus the tradition has no connection to the graves which have never been prostrated upon by the Muslims but - have recited prayers near them facing the divine Qibla (Ka'aba).

And if they expedite in visiting the graves of the pious people and worship God near their pure bodies and the holy graves, it is because of the high esteem these dignified places have acquired due to the burial of their bodies. We shall discuss about them later on.

46. Ershad-us-Saari Vol. 2 page 468

By تمثالاً is meant the portrait of idols and by قبر is meant the graves of polytheists which were still respected by their near and far ones.

Over here we shall narrate the verdicts of the four Ulemas of Sunni school of thought:

يُكْرَهُ أَنْ يُبْنَى الْقَبْرُ بَيْتًا أَوْ قَبَةً أَوْ مَدْرَسَةً أَوْ مَسْجِدًا.⁴⁷

“It is ‘Makroo’ (abominable) to build a house, dome, school or mosque over the grave.”

With such consensus existing amongst our Imams how can the judge of Najd insist that construction over the grave is ‘Haraam’ (prohibited)!?

Moreover its being ‘Makroo’ is itself not having a decisive and correct reference especially when construction over the grave provides a means of worship for the visitor to the grave of Prophets and pious people.

D-Analysis of Hadith of Jaber:

The tradition of Jaber is one of the references, which the Wahabis rely on to prove the matter of prohibition of grave. This tradition has been narrated in different ways in Sihah and Sunan of Ahl-e-Sunnat and in all the references we see the names of Ibn-Jareeh and Abil-Zubair.

We shall investigate them by narrating all the phases of tradition with their references and then mention our own views regarding the scale of its competency based on reasoning.

Here are the different forms of tradition from Sihah and Sunan:

Muslim narrates in his Sihah in the chapter

النهي عن تجصيص القبر و البناء عليه .

the tradition of Jaber in three ways and with two text:

١- حدثنا ابوبكر بن ابي شبيه، حدثنا حفص بن غياث، عن ابن جريح، عن يحصص القبر و ان يقعد عليه و ان يبني عليه .

“The Holy prophet prohibited the plastering of graves and prohibited anyone from sitting or constructing over them.”

٢- حدثنا هارون بن عبدالله، حدثنا حجاج بن محمد و حدثني محمد بن رافع حدثنا عبد الرازق جميعا عن ابن جريح قال اخبرني ابو الزبير، انه بمثله .

Here the context is the same but its way differs slightly with the first.

٣- حدثنا يحيى بن، اخبرنا اسماعيل بن عُلَيْيَةَ عن ايوب عن ابي الزبير عن جابر قال نهى عن تقصيص القبور .

“The Holy prophet prohibited the plastering of graves”⁴⁸ Sahih Tirmizi narrates in chapter of

47. Al-Fiqh-alal-Mazaheb-ul-Arba'e Vol. 1 page 421

48. Sahih Muslim book of Janaa'ez Vol. 3 page 62

« كراهيه تجصيص القبور و الكتابة عليها »

one tradition with one document

٤- حدثنا عبدالرحمن بن الاسود اخيرنا محمد بن ربيعه عن ابن جريح، عن ابى الزبير عن جابر قال :
نهى رسول الله (صلى الله عليه و آله) عن تجصيص القبور و ان يكتب عليها و ان يبنى عليها و ان توطأ .
“The holy prophet has prohibited us from plastering the graves and from sitting walking or constructing over them.”

Thereafter Tirmizi narrate from Hassan Basri and Shafae that they have permitted growing of flowers over the grave.⁴⁹

Ibn Maaja narrates in his Sahih the chapter of

ما جاء فى النهى عن البناء على القبور و تجصيصها و الكتابة عليها .

a tradition with two texts and two documents.

٥- حدثنا ارهر بن مروان، و محمد بن زياد قال حدثنا عبد لا وارث، عن ابى الزبير عن جابر قال :
لنهى رسول الله عن تجصيص القبور .

٦- حدثنا عبدالله بن سعيد حدثنا حفص عن ابن جريح عن سليمان بن موسى عن جابر قال :
نهى رسول الله ان يكتب على القبر شيئا .⁵⁰

The commentator of the tradition (Sanadi) after narrating it from Hakem says:

“The tradition is ‘Sahih’ but not practical because the Islamic leaders from East to west have been writing over the graves. This is a practice which the people have adopted from the past generation.”

Nes'ae narrates in his Sahih in the chapter of البناء على القبر with two documents and two texts:

٧- اخبرنا يوسف بن سعيد قال حدثنا حجاج عن ابن جريح قال اخبرنى لبوالزبير انه سمع يقول :
نهى رسول الله عن تجصيص القبور او يبنى عليها او يجلس عليها احد

٨- اخبرنا عمران بن موسى قال حدثنا عبد الوارث قال حدثنا ايوب عن ابى الزبير عن جابر قال :
نهى رسول الله عن تجصيص القبور.⁵¹

In the Sunan of Abi Dawood Vol. 3, page 216 Chapter of البناء على القبر tradition of Jaber is narrated with two documents and two texts.

٩- حدثنا احمد بن حنبل، حدثنا عبد الرازق حدثنا ابن جريح اخبرنى ابوالزبير انه سمع جابر يقول
سمعت النبى نهى ان يقعد على القبر و ان يقصص و يبنى عليه .

١٠- حدثنا مسدد و عثمان بن ابى شبيهة قال حدثنا حفص بن غياث عن ابن جريح عن سليمان بن موسى
و عن ابى الزبير عن جابر بهذا الحديث قال ابو داود قال : عثمان او يزار عليه و زاد سليمان بن موسى او ان
يكتب عليه .

49. Sunan Tirmizi, research by Abd-ur-Rahman Mohammad Osman Vol. 2 page 208

50. Sahih Ibn-Majah Vol. 1 book of Jana'ez page 473

51. Sahih Nesa'ee Vol. 4 page 87-88 along with commentary of Hafez Jalaludin Suyuti.

Abu Dawood says: "The Holy Prophet has prohibited us from writing over the grave or from raising it."

Imam Ahmad Hanbal in his Musnad has narrated the tradition of Jaber as such:

١١- عن عبد الرازق عن ابي جريح اخبرني ابو الزبير انه سمع جابر بن عبدالله يقول سمعت النبي ينهى ان يقعد الجل على القبر و ان يجصص و ان يبني عليها .⁵²

These were the various forms of the tradition, which have been narrated with different references and texts. Now let us see whether the tradition can be rationalized or not!

Impracticability of This Tradition

The Tradition of Jaber is faced with a series of problems which reduces it from the merit of rationalization.

Firstly: In the entire references of the tradition, Ibn Jareeh⁵³ and Abul-Zubair⁵⁴ have either come both together or at least one of them has been mentioned. Now if these two persons are clarified, then it is needless to discuss about other people who have come in the reference of this tradition. Although a section of the narrators are from the unknown and weak still by clarifying the position of these two people it is not required to discuss and talk about the others.

Ibn Hajar narrates in Tahzeeb-ul-Tahzeeb about Ibn Jareeh from the distinguished scholars the following:

Yahya-bin-Saeed says - If Ibn Jareeh does not narrate tradition from the book he cannot be relied upon.

He narrates from Ahmad-bin-Hanbal that If Ibn-Jareeh says:

قال فلان قال فلان و أخبرتُ جاء بمناكير .

That so and so said such and such then he has narrated a false tradition.

Malik says: In the matter of traditions Ibn-Jareeh is like one who collects twigs in the darkness of night (Where his hand will be bitten by snake and scorpion). He narrates from Dar-Qatni:

تَجَنَّبَ تَدْلِيْسَ ابْنِ جَرِيْحٍ فَإِنَّهُ قَبِيْحُ الدَّلِيْسِ لَا يُدَلِّيْ الْآ فِيمَا سَمِعَهُ مِنْ مَجْرُوْحٍ .

Keep away from the craftiness (presenting the false to be true) of Ibn Jareeh for he plays a dirty hypocrisy. Whenever he hears a tradition from a weak person he presents it in such a manner that as if it was from a reliable person.

He narrates from Ibn-Haban that: Ibn Jareeh plays trickery in tradition.⁵⁵

With such judgements from the scholars of Ilm-e-Reja'al can one rely on the

52. Musnad Hanbal Vol. 3 pages 295 and 332 and he narrates from Jaber in the form of on page 399

53. Abdul Malik-bin-Abdul Aziz Jare'eh Umavi

54. Mohammad-bin-Muslim Asadi

55. Tahzeeb-ul-Tahzeeb Vol. 6 pages 402 and 506 Da'aru1-Ma'aref Neza'amia, composed by Shaha'b-ud-deen-Abi-Fazl Ahmad

tradition of such a person and in contrast to the decisive path of the Muslims who were always renovating the graves of divine saints and respecting them is it possible to have confidence in such a narrator?

About Abu-z-Zubair's position, Ibn Hajar narrates the following sentences from the scholars in 'Rejal':

The son of Ahmad bin Hanbal narrates from Ahmad who narrates from Ayub that he (i.e. Abu Zubair) was a feeble man.

He narrates from Shoe'ba that he did not know how to recite his prayers properly. Again he narrates from him as such: "I was in Mecca when a person came to Abu Zubair and asked him some questions to which the latter started to defame him. I told him that he was accusing a Muslim. He replied: He has made me angry. I informed him that since he was defaming everyone who made him angry he would no longer narrate any tradition from him."

Again Ibn-Hajar asked Shoe'ba as to why he stopped narrating tradition from Ab'uzubair. He replied- "I saw him performing bad deeds."

He narrates from Ibn Abi Khatam that he asked his father about the character of Abu Zubair to which he replied: "His traditions are being written but they cannot be relied upon."

Still Ibn Hajar narrates from him that the latter informed Abu Zurae that people were narrating traditions from Abu Zubair and asked him whether he could be relied or not!

He replied: The tradition of only a trustworthy person can be rationalized (a sarcastic remark that he was not a trustworthy person).

This is the position of these two persons who have come in all the references of the tradition. Even if we assume that others mentioned in the references are reliable (while in fact some of them like Abdul-Rahman-bin-Aswad were accused of being liars), Can such a tradition be rationalized when its narrators are these two people. Is it really fair that with such a tradition, which is having such a reference one can destroy the traces of household of the Prophet and find fault with the actions of the Muslims in these fourteen centuries!?

Secondly the tradition is a matter of concern from the view - point of text. This shows that the narrators have not heeded sufficient attention to memorizing its text. And this concern is such that a person loses confidence in them. Now we shall describe the kind of concern: The tradition of Jaber has been narrated in seven forms whereas the Holy prophet has mentioned that in one form. Here are the descriptions of the seven forms:

1-The Holy Prophet has prohibited plastering of the graves and resting or constructing a structure over them.⁵⁶

2-The Holy Prophet has prohibited plastering of graves.⁵⁷

3-The Holy Prophet has prohibited plastering, writing, constructing and

56. Tradition no 1, 2 and 9

57. Tradition no. 5 and 8

walking over the graves.⁵⁸

4-The Holy Prophet has prohibited writing over the graves.⁵⁹

5-The Holy Prophet has prohibited sitting over the grave or plastering and constructing and sitting over it.⁶⁰

6-The Holy Prophet has prevented from sitting, plastering or constructing over the grave.⁶¹

This one differs from the first where in the first form resting is prohibited while here sitting is prohibited).

7-The Holy Prophet has prohibited from sitting, plastering, constructing and writing over the grave or raising the grave.

Here, the prohibition of writing over the grave and raising the grave is added.

Apart from this, there are some differences and contradictions among the interpretations. In the first case resting is mentioned; in the third case وطاء (walking) is mentioned and in the fifth and sixth case we find قعود (sitting).

With such problems no Faqih (Jurisprudent) can rely upon this tradition.

Thirdly assuming that the reference of this tradition is correct it does not indicate more than this that the Holy Prophet prevented construction over graves. However preventing one thing is no proof of its being prohibited because prohibition sometimes is of Hara'am type and sometimes of Makrooh type and prohibition has been mostly used in the Makrooh sense in the discourse of the Holy Prophet and other Imams.

It is true that in real terms, the first meaning of prohibition is in the hara'am sense and till an analogy for another meaning is not found we can never take it to be makrooh. Yet the Ulemas have not taken this tradition to be anything but in the makrooh sense.

For example, Tirmizi in his Sahih narrates the tradition under the chapter

كراهيه تجصيص القبور و

A clear witness that it is makrooh is the same, which 'Sanadi', commentator of Sahih-ibn-Maaja narrates from Hakem who says that none of the Muslims have acted upon this prohibition. That is to say he has not presented it to be a prohibition in the hara'am sense calling to witness the fact that all Muslims have been writing on the graves.

Another proof that this prohibition is in the Makrooh sense is the consensus of the Islamic Ulemas upon the permissibility of construction over the grave except that if the land is endowed.

Commentator of Sahih Muslim in his commentary of this tradition writes:

58. Tradition no. 4

59. Tradition no. 6

60. Tradition no. 10

61. Tradition no. 11

اما البناء فان كان فى ملك البانى فمكروه و ان كان فى مقبره مسبله فحرام نص عليه الشافعى و الاصحاب.⁶²

“Construction over the grave in the land belonging to the owner of grave is Makrooh and in the endowed land is Hara’am. Shafae has emphasized upon this matter and even brought the tradition under the chapter

" كراهة تجصيص القبر و البناء عليه ."

However, it is obvious that a thing being makrooh does not become an obstacle. The fact being that sometimes due to a series of affairs that makrooh gets eliminated.

Whenever renovation of grave becomes the source of protection of the originality of Islam or the source of manifestation of love for the owner of grave which God has made their love obligatory or the source of protection of Islamic signs or becomes the cause for the visitors to recite Quran and invocation under the shade of the structure over the grave than surely not only such benefits, (which arise, from construction over the grave) eliminates the Makrooh element but makes them Mustahab. (Recommendary)

The decree of ‘Mustahab’ and or ‘Makrooh’ changes under various pretexts. It is likely that a ‘Makrooh’ becomes good due to some pretext or a series of Mustahabi (recommendary) affairs become abominable due to some other events because Makrooh and Mustahab of one thing is nothing but expedient for being hated or loved respectively. But these expedients are effective under the condition that no obstacle nullifies their experiences and effects and this matter is clear for those people who are acquainted with Islamic Fight. (Jurisprudence)

Reasoning With Two More Traditions

Now that our discussion has reached this stage it is worthy that we examine some more traditions which are an alibi for the Wahabis.

1-Ibn Maaja narrates in his Sahih as such:

١- حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّفَّاشِيُّ، ح وَهَب، حَدَّثَنَا.

عبد الرحمن بن يزيد بن جابر ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ أَبِي سَعِيدٍ : إِنْ النَّبِيُّ نَهَى أَنْ يُبْنَى عَلَى الْقَبْرِ .⁶³

Ahmad-bin-Hanbal in his Musnad narrates one tradition with two references. Here we narrate both of them:

٢- حَدَّثَنَا ، حَسَنٌ ، حَدَّثَنَا ابْنُ لَهْيَعَةَ ، حَدَّثَنَا يُرِيدُ ابْنُ ح عَنْ نَاعِمِرٍ مَوْلَى أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ : نَهَى رَسُولُ اللَّهِ أَنْ يُبْنَى عَلَى الْقَبْرِ أَوْ يُجَصَّصَ .⁶⁴

٣- عَلَى بْنِ إِسْحَاقَ حَدَّثَنَا عَبْدُ اللَّهِ، ابْنُ لَهْيَعَةَ حَدَّثَنِي يُرِيدُ بْنُ أَبِي حَيْبٍ عَنْ نَاعِمِرٍ مَوْلَى أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ

62. Sahih Muslim Vol. 3 page 62 Egyptian print school of Mohammad Ali Sabeeh

63. Sahih Ibn Maa'jah Vol. 1 page. 474

64. Musnad Ahmad Vol. 6 page 299

نهى أن يُخصَّصَ قَبْرٌ أو يُبنى عليه أو يُجلسَ .⁶⁵

To prove the weakness of the first tradition suffice it is to say that one of the narrators is 'Wahab' who is completely مجهول (unknown). In Mizan-ul-Ehtedal seventeen Wahabs are mentioned and it is not known that this Wahab is which one of them where most of them are counted to be weak narrators and liars.⁶⁶

The calamity of the second and third tradition is the presence of Abdull-ibn-Lahee'a.

Zahabi writes about him as such:

قال ابن معين ضعيف لا يحتج به قال احميدى عن يحيى بن سعيد انه كان لا يراه شيئاً .⁶⁷

Ibn-Ma'een has said that he is weak and his tradition cannot be reasoned. Yahya bin-Saeed does not count him to be of any significance.

We shall now pass from the controversies in the references and turn over to the following matter:

All the historians and Islamic Muhaddesin (traditionists) have narrated that the holy body of the Holy Prophet was buried by the approval of his companions in the house and chamber of his wife Ayesha. In selecting the place of his burial, the companions have relied on the tradition narrated by Abu Bakr from the Holy Prophet that any Prophet who dies in any place should be buried in that very place.⁶⁸

Now the question arises that if the Holy Prophet had really prohibited construction over the grave then how was it that he was build under the ceiling and his grave became such that is possessed a structure. It is a matter of laughter when some of the dry and rigid Wahabis say that what is forbidden is making the structure over the grave and not the burial of body under the structure and the Holy Prophet was buried under the structure and not that a structure was made over his grave.⁶⁹

Such an interpretation of the tradition shows no motive other than explaining one external fact (burial of the body of the Holy Prophet under a structure) and if one Wahabi was not faced with such a fact he would have ordered both these acts to be 'Haraam' (forbidden).

Basically at this juncture we ask the Wahabis some questions:

Is it that only the original construction over the grave of the dead person forbidden and if someone has already made such a construction then its continuity Is not forbidden although its original construction was forbidden or is it that the original construction and its continuity both are forbidden?

65. Musnad Ahmad Vol. 6 page 299

66. Mizan-ul-Ehtedal Vol. 3 pages 350 to 355

67. Mizan-ul-Ehtedal Vol. 2 page 476 under the title Abdulla- ibn-lahee'a and near to this refer to Tahzeeb Vol. 1 page 444

68. Musnad Ahmad Vol. 1 page 7 Sahih Tirmizi Vol. 2. page 139 Tabaqaat of Ibn-Saa'd Vol. 2 page 71 & others.

69. Riyazul - Jannat page 269 by Maqbal - bin - Ha'adi Wada'ee. Kuwaiti print

If only the original construction is forbidden then this question arises that why the Government of Saud destroyed by force the traces of Messengership and the houses of the household of the Holy Prophet and the domes of his children and companions who were already buried under the structures and their continuity was not forbidden.

Moreover this supposition is against the Fatwas (verdicts) of Wahabis like Ibn Qaiyyem and Ibn Taimiyya.

The former says:

يجب هدم المشاهد التي بُنيت على القبور و لا يجوز ابقاءها بعد القدره على هدمها و ابطالها يوما و احداً

“It is obligatory to destroy the structures made over the graves and after gaining power for its destruction it is not permissible to let it remain and to preserve it even for one day”

With this explanation it is not correct for a Wahabi to select the first alternative of our question. Thus he is bound to select the second and say:

Construction over the grave is haram in both the cases.

At this moment a question will arise as to why the Muslims buried the holy body of the Prophet under a roofed place. Although it is true that they did not originally construct over his grave yet they acted in such a way that the grave of the Holy Prophet was having a structure.

Here a Wahabi has only one route of escape and that is for explaining the external action of the Muslims he will say:

Preservation and continuation of grave is forbidden when original construction takes place over the grave and if at the time of the original construction there was no grave then its continuation (no matter if it is in the form of construction over grave) is not haram and such a dissociation is having no reason other than justifying one external fact (action of Muslims).

Wahabis Entangled In the Contradiction between the School of Thought and the Practice of Muslims

This point is not the only instance where the Wahabis have been caught in the scuffle of contradiction between their school of thought and the deeds of Muslims.

They have been struggling in other instances too. They strictly prohibit ‘Tabauk’ of the remains of the Holy Prophet and say:

“Stone, soil etc are of no use.”

On the other hand we see the Muslims constantly kissing and touching the stone (حجر الاسود) or kissing the curtain of ka’aba or seeking ‘Tabarruk’ from its door and walls which wahabis view as useless.

They have prohibited construction of mosque near the grave of the holy saints whereas in the entire Islamic lands, mosques exist near the graves. Even besides the grave of Harriza there was a mosque, which the criminal Saudis have

destroyed. At present the grave of the Holy Prophet is In between the mosque and the Muslims perform prayers there.

Preparing an Argument Instead of Adopting a Realistic Approach:

In order to destroy the tombs of the graves of Imams buried in 'Baqi' the Wahabis embarked on resorting to arguments and so to speak have found an excuse and that is - The land of Baqi is an endowed (Waqfi) land and maximum use should be made from this land and every kind of obstruction from reaping the benefits should be removed. Construction of a structure over the graves of the household of the Prophet is an obstacle from utilizing a part of the land of Baqi because; assuming that burial is possible in the sanctuary and shrine the same cannot be done so under the foundations and surrounding walls. Therefore such constructions should be destroyed till the entire land of Baqi is exploited for useful purposes.

Answer:

Undoubtedly such reasoning is nothing but a kind of pre-judgement. The Wahabi Judge wishes to destroy, by any means, the traces of the household of the Holy Prophet and even if he was unable to find any reason he would still think of destroying them under the cover of force. Because of such a mentality he started to conjure up a pretext and hence brought up the matter of endowment of the land of Baqi. Moreover the idea that Baqi Is an endowed land is nothing more than an imagination since: Firstly, no historical and traditional book mentions that Baqi is 'Waqfi' (endowed) so that we could rely on it. Instead it is possible to say that Baqi was a waste land where the people of Medina used to bury their dead over there. In this case, such a land will be considered to be amongst the "properties belonging to no particular person" and any kind of appropriation over it is permissible.

In previous time's greed and avarice of the people in possessing the dead and barren land was insignificant and there was no money and power in developing and flourishing them. Moreover the people living in villages had not yet started to migrate to cities and no issue such as 'land' and no people such as land profiteer and no institute by name of 'land exchange' had come into existence. Thus most of the lands were not having owners and they remained as it were and counted to be a part of dead land.

During these periods the people of every city, village and hamlet allocated a part of the land for the burial of their dead or if someone would become the first in burying his dead one on a piece of land, others would follow suit. As such, they would convert the land into a graveyard without anyone seeking possession of it and consequently making it a 'Waqf' for during the dead.

The land of Baqi was no exception to this rule. The lands in Hejaz and

Medina were not of much value and with the presence of wastelands around Medina no wise person would have endowed an ownership and cultivable land. In a place where waste land is plentiful and cultivable land very meager surely the waste land (which is counted to be the “properties belonging to no particular person”) will be used.

Incidentally, history too approves this reality. Samhoodi in “Wafa-ul-Wafa fi-Akhbar-Darul-Mostafa” writes:

“The first person who was buried in Baqi was Osman-ibn-Maz’oon, the companion of the Holy Prophet. When Ibrahim, son of the Holy Prophet died he was buried on the orders of Prophet near Osman. From then on, people were inclined to bury their dead in Baqi. For this reason they cut off the trees and each tribe appropriated one piece of the land for themselves”. Thereafter he says:

“The land of Baqi was having a tree by the name of ‘Gharqad’. When the people buried Osman-Ibn-Maz’oon over there the tree was cut off.”⁷⁰

The tree of ‘Gharqad’ is the same wild tree found in the deserts of Medina.

From this statement we draw a clear conclusion that the land of Baqi was a dead land where, after the burial of one companion everyone took a part of it for their respective tribes and the name of ‘Waqf’ has never been seen in history. Instead, history shows that the part or section of Baqi where Ai’mmas have been buried was the house of Aqeel bin-Abi-Talib and the holy bodies of these four Imams were buried in the house which was related to Bani Hashim.

Samhoodi writes: “Abbass bin-Abdul-Muttalib was buried near the grave of Fatemah-binta-Asad in the cemetery of Bani Hashim which was in the house of Aqeel.”⁷¹

He also narrates from Saeed-bin-Jubair that he has seen the grave of Ibrahim, son of the Holy Prophet in the house, which was the property of Mohammad-bin-Zaid-bin Ali.

Still he narrates that the Holy Prophet buried the body of ‘Saad m’aaz’ in the house of ‘Ibn Aflah’ which was around Baqi and possessing a structure and dome.

All these show that the Land of Baqi was not endowed (Waqfi) and the pure bodies of our Imams have been buried in the houses owned by themselves.

Under these circumstances, is it correct to destroy, under the pretext of Waqf, the traces and signs of the household of the Holy Prophet?

Let us suppose that the land of Baqi was ‘Waqfi’. But is there any hint about the circumstances in which the Waqf was made? Perhaps the one making the Waqf has given permission for construction over the grave of noble personalities. So, because we do not know, we should interpret a believer’s deeds as right and not accuse him of offence.

70. Wafa-ul-Wafa Vol. 2 page. 84

71. Wafa-ul-Wafa Vol. 2 page. 96.

Under these situations, destroying these domes and houses will be considered 'Haram' and going against the divine laws.

The Judge 'Ibn Baleedh' and his supporters knew well that the idea of 'waqf' was one kind of preparing a reason and carving an argument. Even if they were not having such reason, they would have still destroyed the signs of the Holy Prophet because this is not the first time they have destroyed the traces of Messengership.

In the year 1221 when they gained control over Medina for the first time they destroyed the traces of Messengership.

Later when they expelled from the land of Hejaz by the Osmani forces, all the structures were again rebuilt.

Construction of Mosque near the Graves of Pious People

Is construction of mosque near or in front of the grave of pious people permissible or not? Supposing it is permitted, then what is the purport of the tradition of the Holy Prophet regarding the actions of Jews and Christians as it has come in a tradition that the Holy Prophet has cursed these two groups for considering the graves of their Prophets as objects of worship? Moreover, is construction of mosque near the graves of the Holy saints not inseparable with what has come down in this tradition!?

Answer:

By paying attention to the general principles of Islam construction of mosque in the vicinity of graves of the holy men and saints is not having the least obstacle. This is because the purpose of construction of mosque is nothing more than worshipping Allah near the grave of His beloved which has become the source of receiving gifts. In other words, the aim of establishing mosque in these instances is that the visitors to the Divine leaders either before or after their Ziarat, perform their duty of worship (Ibadat) over there inasmuch as neither Ziarat to graves is forbidden (even from the view - point of Wahabis) nor performing of salat, after or before Ziarat. Therefore there is no reason to believe that construction of mosque near the graves of saints for the purpose of worshipping Allah and performing divine duties is forbidden.

By paying attention to the story of Companions (Asha'ab) of Ka'ahf It is deduced that this action was a custom prevalent in the previous religions and Quran has narrated that without any criticism. When the Incident of Companions of Ka'ahf was disclosed to the people of that time after 509 years they expressed their views about the ways of honoring the Companions of ka'af. One group said that a structure should be made over their grave (so that apart from honoring them their names, signs and memories are kept alive). Quran expresses this view as such:

و قالوا ابنوا عليهم بنيانا .

Another group said that a mosque should be built over their grave (and in this way Tabarruk-sought). The Islamic commentators are unanimous in their views⁷² that the suggestion of the first group was related to the polytheists and the suggestion of the second group was that of the monotheists. Quran in narrating this saying says:

72. Refer to Tafseer of Kashaf, Majma-ul-Bayan, Gharaeb -ul-Quran of Naishahouri, Jalalain and Al-Mizan.

و قال الذين غلبوا على امرهم لنتخذن عليهم مسجداً .^{٧٣}

History has it that the period of manifestation of the incidence of companions of Kaahf was the period of victory of monotheism over polytheism. There was no more of the sovereignty of neither the polytheists nor their calling the people towards idol - worshipping. Naturally, this victorious group will be the same monotheist group especially that the contents of their suggestion was the matter of construction of mosque for the sake of worshipping Allah. This it is a witness that those making the suggestion were monotheists and God -worshippers.

If really construction of mosque over or near the grave of the holy persons is a sin or polytheism, then why the monotheists made such a suggestion and why Quran narrates this without any criticism? Is not the narration of Quran together with this silence a testimony upon its permissibility? It is never proper that God narrates the sign of polytheism from a group but without specifically or implicitly criticizing them. And this reasoning is the same 'assertion' which has been explained in Ilm-e-Usool. (Methodology)

This affair shows that it has been one kind of lasting conduct amongst all the monotheists and was one way of honoring the one in grave or a means of seeking Tabarruk.

It was worthy that the Wahabis would first seek reference from the Holy Quran and then go for the analysis of the tradition. Now we shall discuss and examine their reasoning.

Reasonings of Wahabis That Construction of Mosque near Grave Is Forbidden

By presenting a series of traditions, the Wahabis have analyzed the matter of construction of mosque near the grave of pious people to be forbidden. We shall examine all such traditions:

Bukhari in his Sahih under the chapter of

يكره من اتخاذ المساجد على القبور .

narrates two traditions as such:

١- لما مات الحسن بن الحسن بن علي ضربت امرأته القبة على قبره سنة ثم رفعت فسمعوا صالحاً يقول
الاهل وجدوا اما فقدوا اما فقدوا فاجابوا به الآخر بل ينسو فانقلبوا .

When Hassan-bin-Hassan-bin-Ali passed away his wife made a dome (a tent) over his grave and after one year she removed it. It was heard that one person cried out: "Have they found that which they had lost." Another replied: "No they have become disappointed and have given up."

٢- لعن الله اليهود والنصارى اتخذوا قبور انبياءهم مسجداً قالت عائشة) و لولا ذلك لا برزوا قبر غير اتي
أخشي أن يمتخذ مسجداً .^{٧٤}

73. Sahih Bukhari Vol. 2 Book of Jana'ez page 111

74. Sahih Bukhari Vol. 2 Book of Jana'ez page 111

Sahih Bukhari, Book of Janaez Vol. 2 page 111 Sunan Nesa'ee Vol. 2 Book of Janaez page 871.

May the curse of Allah be upon the Jews and Christians (for) considering the graves of their Prophets as mosques? She (Ayesha) said: If it was not for this fear that the grave of the Holy Prophet would become a mosque, the Muslims would have kept his grave open (and not put up a barrier around it). Muslim has narrated in Sahih the same tradition with slight variation. As such we confine ourselves to narrating only one text.

٣- ألا و انّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورِ انْبِيَاءِهِمْ وَ صَالِحِيهِمْ مَسَاجِدَ اِنِّي اَنْهَاكُمْ عَنْ ذَلِكَ.^{٧٥}

Know that people before you took the graves of their Prophets and the pious people as mosques. Never take the graves as mosques, I forbid you from that.

٤- ان ام حبيبة و ام سلمة ذكرتا كنسيته . رأيتها بأحبشة فيها تصاوير لرسول الله (صلى الله عليه و آله) فقال رسول الله ان اولئك اذا كان فيهم الرجل الصالح فمات بننا على قبره مسجداً و صوروا فيه تلك الصور اولئك شرار الخلق عند الله يوم القيامة.^{٧٦}

Um Habiba and Um Salma (Wives of the Holy Prophet) saw a prophet's picture in the country of Ethiopia (when they had traveled to that place along with a group). The Holy Prophet said: They are such people that whenever a pious man dies amongst them they construct a mosque over his grave and draw his picture on it. They are the worst of the people before Clod on the Day of Judgement.

Nesa'ee narrates from Ibn Abbass in his Sunan under the chapter:

التغليظ في اتخاذ السرج على القبور

as such:

لَعَنَ الرَّسُولُ زَائِرَاتِ الْقُبُورِ وَ الْمُتَّخِذِينَ عَلَيْهِمَا الْمَسَاجِدَ وَ السُّرُجَ^{٧٧}

The Holy Prophet has cursed those ladies who visit the grave and those who take them as mosque and light a lamp over it.

Ibn Taimiyya who is the pillar of such beliefs and Mohammad-ibn-Abdul Wahab sharing his views interpret the aforesaid tradition in such a manner that building mosque over or near the grave of pious people is not permitted.

قال علمائنا لا يجوز بناء المسجد على القبور .

Still Ibn-Taimiyya writes:⁷⁸

“Our Ulemas have said that it is never allowed to construct a mosque over the grave”.

A Probe into the Context of Traditions

Now we have to pay attention to the contents of the traditions and derive its correct purport we should not remain negligent to this principle and it is as such:

75. Sahih Muslim Vol. 2 page 68.

76. Sahih Muslim, Book of masajid, Vol. 2 page 66.

77. Sunan Nesa'ee Vol. 3 page 77 Mustafa Halabi.

78. Ziaraatul-Quboor page 106.

“As one Ayat can remove the ambiguity of another and interpret another Ayat, in the same way, one tradition too can remove the ambiguity and interpret another tradition.

The Wahabis have stuck to the apparent meaning of one tradition and relied on that in such manner that any kind of building of mosque over or near the grave of saints is prohibited whereas if they would have collected all the traditions together they would have understood the objective of the Holy Prophet in sending this curse.

The Wahabis have closed the door of ‘Ijtihad’ and thus commit too many mistakes in understanding many of the traditions.

Superficially it is possible that the documents of the traditions be correct and its narrators trustworthy. Since discussion on the references of these traditions will lengthen our discussion we shall limit ourselves to their contents only.

Our Views about This Matter:

Awareness about the objective of the traditions is related to throwing light on the action of the Jews and Christians near the graves of their respective Prophets because our Holy Prophet has prevented us from the actions which they used to do. If the limits of their actions are clarified, then surely the limits of Haraam in Islam too would be clarified.

In the previous traditions there exists an evidence which testifies to the fact that they took the graves of their Prophets as their Qibla and refused from paying heed to the true Qibla. More still, they were worshipping their Prophets near their graves instead of worshipping Allah or at least were taking partners with God in their worship.

If the context of the traditions is this that we do not choose their graves to be their Qibla and do not consider them as partners with God in worship, then we can never consider the construction of mosque over or near the graves of the pious and virtuous as Haraam where the visitors neither take their graves to be as their Qibla nor do they worship them. Moreover they worship the one God facing the Qibla in their salat and the aim of constructing mosque near the graves of Holy saints is only to seek Tabarruk from their places.

What is important is that it should be proved that the aim of the tradition (that we should not take their graves as mosques) is the same as what we have just said. Here are the evidences:

1-The tradition of Sahih Muslim (4th tradition) elucidates the other traditions because when the two wives of the Holy Prophet explained to him that they had seen a portrait of a Prophet in a Ethiopian church, the Holy Prophet said:

“They are such people that whenever a pious person passes away they would construct a mosque over his grave and put up his portrait in that mosque.”⁷⁹

79... إن اولئك إذ كانَ فيهمُ الرجلُ الصالحُ فماتَ بَنُوا على قَبْرِهِ مَسْجِدًا وَصَوَّرُوا فِيهِ تِلْكَ الصُّورَ... 79

The purpose of putting portraits near the graves of pious people was that people would worship them such that they considered the portrait and grave to be their Qibla or still more, consider them as idols for worship and prostration. Worshipping of idols is nothing but placing the idol in front and respecting and falling into humiliation before them.

The probabilities which we are having in this tradition, keeping in mind the actions of the Christians who were and are always inclined towards human worship and are always worshipping portraits and statues, are very worthy of attention. With such strong probability we can never rationalize with the help of this tradition the prohibition of construction of mosque over or near the grave of Holy saints which is devoid of such embellishments.

2-Ahmad Hanbal in his Musnad and Imam Malik in the book of 'Al-Mutah' narrate the tradition that the Holy Prophet after prohibiting the matter of construction of mosque said: ⁸⁰

“O Allah, do not make my grave as an idol which is subject to worship”

This sentence shows that they were behaving with the grave and the portrait, which were next to it like an idol and taking them as their Qibla and still more worshipping them in the form of idol.

3-Pondering over the tradition of Ayesha (2nd tradition) will elucidate this fact to a greater extent. After narrating the tradition from the Holy Prophet she says: “if it was not for the fear that the grave of the Holy Prophet would be taken as mosque the Muslims would have kept his grave open”.

(They would have not constructed a barrier around the grave)

Now it should be seen that from what aspects the barrier and wall around the grave can become an obstacle?

Undoubtedly the barrier will prevent the people from reciting salat over the grave, from worshipping the grave as one idol or at least from taking it as a Qibla.

However performing salat near the grave without worshipping the grave or considering it as a Qibla is absolutely possible, whether there exists a barrier or not and whether the grave is open or hidden. This is because for fourteen centuries the Muslims have been performing salat near the grave of the Holy Prophet facing the Qibla and have been worshipping Allah without the barrier preventing them from doing this action.

To sum up, the appendix of the hadith, which is the text of the sayings of Ayesha clarifies the contents of the tradition since. 'Umm-ul-Momineen' says: In order that the grave of the Holy Prophet would not be taken as mosque, they kept his grave hidden from the eyes of the people and constructed a barrier around it.

Now it should be seen as to what extent this barrier can serve as an obstacle.

80. Musnad of Ahmad vol. 3 page 248 and in the book of 'Jutha'.

A barrier can prevent from two things:

1-The grave from taking the shape of idol and the people from standing in front of it and worshipping it since with the presence of a barrier, people are unable to see his grave to be able to treat it as idol.

2-The grave from becoming a Qibla since fixing it as a Qibla is the Kaaba which is a Qibla in all the situations whether it is seen or not. This is because Kaaba is a universal conventional Qibla in all the conditions, making no difference if it is seen or not.

However taking the grave of the Holy Prophet as a Qibla for the attendants in the mosque will be related to those who offer salat in his mosque will be related to those who offer salat in his mosque and such a deviation is more achievable in case the grave is divulged and seen; but when the grave is concealed the thought of prostrating over his grave even in the form of Qibla is much less. Due to this, 'Um-ul-Momineen' says that if no possibility existed for considering the grave as mosque (i.e. Prostrating over the grave) it would have been kept divulged. Moreover such a deviation takes place more when the grave is seen and much less when the grave is hidden.

3-Most of the commentators of the tradition offer the same interpretation as we have done.

Qastalani in 'Ershad-us- Saari' says:

For keeping alive the memories of their past ones, the Jews and Christians were fixing the portraits of their virtuous ones near their graves and worshipping their graves. However, their sons and successors, under the influence of whisperings of Shaitan, started to worship the portraits near the graves. Thereafter he narrates from Tafseer-e-Baizavi as follows:

لَمَّا كَانَتْ الْيَهُودُ وَالنَّصَارَى يَسْجُدُونَ لِقُبُورِ الْأَنْبِيَاءِ تَعْظِيمًا لِشَأْنِهِمْ وَ يَجْعَلُونَهَا قِبْلَةً مُتَوَجِّهُونَ فِي الصَّلَاةِ نَحْوَهَا وَ اتَّخَذُوهَا أَوْ ثَانًا مُنْعَ الْمُسْلِمُونَ فِي مِثْلِ ذَلِكَ فَأَمَّا مَنْ اتَّخَذَ مَسْجِدًا فِي جَوَادِ صَالِحٍ وَقَصَدَ التَّبَرُّكَ بِالْقُرْبِ مِنْهُ لَا لِلتَّعْظِيمِ وَلَا لِلتَّوَجُّهِ إِلَيْهِ فَلَا يَدْخُلُ فِي الْوَعِيدِ الْمَذْكُورِ.⁸¹

In view of the fact that the Jews and Christians were taking the graves of their Prophets as their Qibla for the purpose of respect, and were paying attention towards them at the time of their prayers, their graves took the position of idols. For this reason the Muslims have been forbidden from this action. However if someone constructs a mosque near the grave of a pious person for the purpose of seeking Tabarruk and not for worshipping or paying attention towards them he will never be concluded in this prohibition.”

It is not only Qastalani who in Share-e-Bukhari interprets this tradition as such but also Allame Sanadi in Shar of Sunan Nesace speaks with the same effect. We mention some of them here.

81. Ershaad-us-Saari Fi-sharhe-Sahih Bukhari and Ibn Hajar in 'Fath-ul-Bari' Vol. 3 page 208 approves this view. Prohibition is applicable under circumstances where the grave appears in the manner, which was in vogue amongst the Jews and Christians. Otherwise there is no problem and objection.

اتخذوا قبور انبيائهم مساجد اي قبله الصلاة وَ يُصَلُّون اليها وَ بَنُوا مساجدَ عليها يُصَلُّونَ فيها و لعلَّ وجه الكراهة انه قد يَفْضَى الى عبادَةِ نفسِ القبر. ⁸²

The outcome of his dispensation is this that construction over the grave is Haraam and occasionally 'Makrooh'. If the grave is considered as Qibla it is Haraam, since it may lead to the worship of the one buried, otherwise it is Makrooh.

Again he says:

يُحذِرُ امته أَنْ يَصْنَعُوا بِقَبْرِهِ مَا صَنَعَ الْيَهُودُ وَ النَّصَارَى بِقُبُورِ أَنْبِيَائِهِمْ مِنْ اتِّخَاذِهِمْ تِلْكَ الْقُبُورَ مَسَاجِدَ أَمَّا بِالسُّجُودِ إِلَيْهَا تَعْظِيمًا لَهَا أَوْ بِجَعْلِهَا قِبْلَةً يَتَوَجَّهُونَ فِي الصَّلَاةِ إِلَيْهَا. ⁸³

“He (i.e the Holy Prophet) prohibits his Ummat from treating his grave in the same manner as what the Jews and the Christians have done to the graves of their Prophets. This is because, in the name of honor and respect, they were prostrating over the grave or considering them as their Qibla”.

Regarding this matter, the commentator of Sahih Muslim says:

“If the Holy Prophet has refrained us from considering his grave and other graves as a mosque it is due to this reason that the Muslims should stop from exaggerating his honor which might lead to infidelity. Thus when the Muslims were compelled to develop the mosque of the Holy Prophet and place the chamber of the prophet wives and the chamber of Ayesha in the middle of the mosque, they fixed a round wall around the grave so that it could not be seen and the Muslims would not prostrate over it. The speech of Um-ul-momineen too is a witness to the same:

لَوْ لَا ذَلِكَ لَا بَرَزُوا قَبْرَهُ غَيْرَ أَنَّهُ خُشِيَ أَنْ يَتَّخَذَ مَسْجِدًا

Another commentator says: The words of Ayesha are related to that period when the mosque was not developed nor extended. After extension and the admittance of her chamber inside the mosque, the chamber was made in the shape of a triangle so that nobody could perform salat over the grave. Thereafter he says that the Jews and Christians were worshipping their Prophets near their graves and were taking them as partners in their worship. With such evidence and perception of the tradition, one cannot understand any meaning other than this. We shall now overlook all these evidences and solve the matter in some other way:

Firstly the tradition is applicable to a situation where a mosque is constructed over the grave and this matter does not bear relation to an adjacent place of the buried. In all the buried places, the mosque is placed near the grave of Aaimmas (Imams) in such a manner that the mosque is separated from the shrine. In other words, we are having one shrine and one mosque. The shrine is set aside for 'Ziarat' and 'Tawwasul' and the mosque near that, for the worship of Allah.

82. Sunan Nesa'ee; vol. 2. page 41, Al-Azhar print.

83. Sunan Nesa'ee; vol. 2. Page 41.

Therefore these adjacent places (shrines) are outside the scope and contents of the tradition assuming that the contents of the traditions are the same as what the Wahabis say.

Basically speaking how can it be said that the construction of mosque over the grave is 'Haraam' or 'Makoooh' whereas Masjid-un-Nabi (mosque of the Holy Prophet) is placed near his grave?

If the companions of the Holy Prophet are like the stars, which should be followed then why, in this case we should not follow them. They extended the mosque in such a manner that the grave of the Holy Prophet and the Shaikhain have been placed in the middle of the mosque.

If really, construction of mosque near the grave of Holy Imams was unlawful then why the Muslims expanded the mosque of the holy Prophet from every angle; while the mosque during the time of the Holy Prophet was placed on the eastern side of the grave, after the expansion, the western side of the grave too became the part of the mosque.

Is it that following the سلف i.e predecessors and being سلفى which the Wahabis are always proud of it, means that we should follow them in one instance and disobey them in another.

From this description, it becomes clear to what extent the sayings of Ibn-Qaiyyem that in Islam, grave and mosque do not exist together are baseless and against the path of Muslims. Secondly we do not derive any meaning from these traditions other than the Holy Prophet prohibiting construction of mosque over or near the graves of the Holy saints. However there does not exist any decisive argument to prove that this prohibition is a 'Harasm' prohibition. Instead, it is possible that this prohibition is a Makrooh prohibition Just as Bukharl has interpreted the traditions and discussed them under the title;

باب يكره من اتخاذ المساجد على القبور.⁸⁴

Another testimony is that this matter has come along with the curse upon زائرات القبور (female visitors to the grave).⁸⁵ Surely visiting the graves is 'Makrooh' and not 'Haraam' for the ladies.

If the Holy Prophet has cursed this group, this curse is no testimony of it being Haraam because in many of the traditions those committing Makrooh acts have been cursed too. In tradition, it is mentioned that those who travel alone or eat alone or sleep alone are cursed.

In the end we remind you that construction of mosque over the grave of pious people was an ad which was in vogue in the beginning of Islam.

Samhoodi says:⁸⁶ When the mother of Ali (A.S), Fatemeh-binta-Asad. Passed away, the Holy Prophet ordered that she be buried in a place where today stands

84. Sahih Bukhari Vol. 2. page 111.

85. Sunan nesa'ee Vol. 3. page 77 Egyptian print.

86. Wafa-ul-Wafa Vol. 3 page 897; research by Mohammad Mohiuddin.

a mosque named as “Grave of Fatemeh.” He means to say that the place of grave of Fatemeh appeared as a mosque later on. Again he says:

Masab-ibn-Umair and Abdulla Jahsh were buried under the mosque, which was built over the grave of Hamza.

He further says that in the 2nd century there existed a mosque over the grave of Hamza.⁸⁷

This mosque was existed till the domination of the Wahabis. They destroyed this mosque on these unfounded reasons.

87. Wafa-ul-Wafa Vol 3. page 922 to 936.

Ziarat (visitation) of Graves of Believers from the View-Point of the Holy Quran and Sunnah

The scholars (Ulemas) of Islam with the support of Ayats of Quran and traditions have recommended Ziarat of grave especially the Ziarat of the Holy Prophet's grave and the pious people and consider the principle of Ziarat to be 'Haraam' (in apparent terms) but declare the journey for Ziarat towards the grave of the holy saints as unlawful and forbidden. After completion of the principle of Ziarat, we shall discuss the matter of journey for Ziarat of the graves of the holy saints.

Ziarat of graves is having too many moral and educative effects which we shall discuss them here very briefly.

Looking at this silent valley (i.e. grave) which has blown of the light of everyone's life from the poor to the rich and the weak to the powerful and all of them being buried with only three pieces of cloth, causes the mind and the heart to reduce greed and avarice to a great extent. If a person possesses an eye which can see warnings he can thereby learn a lesson and think within himself as such: A transient life of 60 or 70 years ending in getting concealed is not so much valuable that a person strives hard to achieve wealth and position and does injustice upon himself and the others.

Sitnassing this silent valley which softens the most adamant heart and makes the most poor eye-sight, causes a person to review his plans in life and ponder over the great responsibilities which he has before Allah and the people and controls his desires.

The Holy Prophet referring to this point in a tradition says:

زُورُ الْقُبُورِ فَانْهَاجُهَا تُدَكِّرُكُمْ فِي الْآخِرَةِ⁸⁸

“Visit the graves; for visiting them becomes the cause of remembering the next world.”

While the authenticity and firmness of Ziarat of graves is so obvious that it is needless to produce proofs and reasoning to a great extent yet, we reflect here some of the proofs for those who are doubtful.

Quran and Ziarat of Graves:

Quran clearly instructs that the Holy Prophet should not perform prayer over the dead body of the hypocrites and should not stand near their graves. It says:

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَتَّبِعْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَأَمَاتُوا وَهُمْ فَاسِقُونَ⁸⁹

88. Sahih Ibn-Majah Vol. 1 page 113 chapter of زيارة القبور

89. Tafseer of Baizaavi Vol. 3 page 77.

“And never offer prayer for any one of them who dies and do not stand by his grave, surely they disbelieve in Allah and His Apostle and they shall die in transgression”.

This Ayat, for destroying the character of the hypocrites and rebuking the members of this group commands the Holy Prophet,

1- Not to perform salat over the dead body of any one of them

2-Not to stand over their graves; and this reality is presented with the sentence; *و لا تقم على قبره .*

When the Holy Quran commands that one should avoid these two actions with regard to the hypocrites it means that for others who are not hypocrites these actions are good and worthy to be performed.

Now let us see what "*و لا تقم على قبره*" means? Does it refer only to the standing at the time of burial, which in the case of hypocrites is not permissible and in the case of the believers good and necessary? Or it refers to standing at the time of burial and other instances?

Some of the commentators think the Ayat refers to the matter of standing at the time of burial but some others like Baizavee see the Ayat from a far angle and interpret it as such:

و لا تقم على قبره للذن او لزيارة

(Sura Tauba, Ayat 84.)

Paying attention to the contents of Ayat will show that it is having a wider meaning i.e. it concerns standing at the time of burial as well as stopping after the burial.

This is because two-sentence form the total sum of the purport of this Ayat and these two sentences comprises of:

١- *لا تُصَلِّ على احدٍ مِنْهُمْ ماتَ اَبداً .*

The word of *احد* which has been placed in the course of prohibition is good for all individuals.

The word of *ابدا* is good for all times and the meaning of the sentence will be as such: “Do not perform salat for any one of the hypocrites at any time”.

By paying attention to these two words we can easily understand that the meaning of the concerned sentence is not referring to recitation of salat over the dead body since reciting salat over the dead body takes place only once before the burial and cannot be repeated. If it specifically meant recitation of salat over the dead, then it was needless to bring the word of *ابدا*. To imagine that this word serves the purpose of expressing all individuals is completely irrelevant because the sentence *لا تُصَلِّ على اَحَدٍ* is good of such inclusion and purpose and there is no more need to mention it once again.

Moreover, the word *ابدا* in Arabic refers to time and not individuals such as:

و لا أَنْ تَتَكَبَّرُوا أَرْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا.⁹⁰

Therefore the contents of the first sentence is that:

Never seek forgiveness and mercy for any one of the hypocrites whether at the time of reciting salat or otherwise.

٢- لا تَقُمْ عَلَى قَبْرِهِ .

The content of this sentence in connection with the previous sentence is as such:

و لا تَقُمْ عَلَى قَبْرِ أَحَدٍ مِنْهُمْ أَبَدًا .

because the adverbs which are present in معطوف عليه are also applicable for معطوف.

Therefore it cannot be said that -Qiyam- (standing) is the Qiyam at the time of burial because it is presumed that Qiyam (standing) at the time of burial for each one is not subject to repetition and the word of ابدأ which is commendable in this sentence too shows that this action is worthy of repetition.

The reply to the supposition that this word is applicable for all individuals was said in the previous sentence since with the presence of احد it is needless to express that once again.

By paying attention to these two points in the words لا تقم and لا تصل one can say:

God has prohibited the Holy Prophet from seeking any kind of mercy for the hypocrites whether by means of reciting salat upon the dead body or merely by means of Dua and from any kind of standing over their graves whether at the time of burial or after the burial. This means that these two actions i.e. 'seeking forgiveness' and 'standing' is permissible and worthy for the grave of a believer in all the instances and one of the cases is standing for Ziarat and reciting Quran upon a believer who has been buried for years.

Now we shall discuss the virtue and excellence of Ziarat of graves from the viewpoint of traditions.

Traditions and Ziarat of Graves:

From the Islamic traditions, which the authors of Sihah and Sunan have narrated we derive the conclusion that the Holy Prophet had prohibited, due to temporary reason the Ziarat of graves and later on allowed the people to make haste for Ziarat.

Perhaps the reason for prohibition was that their dead ones were predominantly polytheists and idol-worshippers and Islam had cut off their relation and affection with the world of polytheism.

It is possible that the reason for prohibition was something else also and that

90. Sura Ahzab, Ayat 53.

is the newly - converted Muslims were writing vain elegies and saying un-Islamic things over the grave of the dead ones. But after the expansion of Islam and the 'faith' entering into the hearts of people, this prohibition was lifted and the Holy Prophet permitted the people for the sake of educative benefits, to go for Ziarat.

The writers of Sunan and Sihah narrate as such:

٣- كنت نهيككم عن زيارة القبور فزروها فانها تزهد في الدنيا و تذكر الآخرة.^{٩١}

“I had prohibited you from Ziarat of graves. From now on, go for Ziarat because Ziarat will make you feel disinterested in this world and make you remember the Hereafter.”

It is on the same basis that the Holy Prophet was visiting the grave of his mother and informing the people to visit the graves since Ziarat is the source of remembering the Hereafter.

Here is the text of the tradition:

٤- زار النبي قبر أمه فبكى و أبكى من حوله استأذنت ربي في أن أزور قبرها فأذن لي فزوروا القبور فانها تذكركم الموت.^{٩٢}

The Holy Prophet visited the graves of his mother and cried near her grave and also made others around him to cry. Thereafter he said: I have taken permission from my Lord to visit the grave of my mother. You too visit the graves since such a visit becomes the source of remembering God.

4-Ayasha says that the Holy Prophet declared free the Ziarat of Graves,

ان رسول الله رخص في زيارة القبور.^{٩٣}

“The Holy prophet permitted the visit of graves”

5-Aysha says: The Holy Prophet taught me the manner of visiting the

91. Sunan Ibn-Maajah, chapter of " ما جاء في زيارة القبور " Vol. 1 page 114 Indian print; Sahih Tirmizi chapter of جنازات Vol. 3 page 274 along with commentary of Ibn Arabi Maliki; Lebanon print. After narrating the tradition from Bareeda, Tirmizi says:

حديث بريدة صحيح و العمل على هذا عند اهل العلم لا يرون بزيارة القبور باسأ و هو قول ابن المبارك و الشافعي و احمد و اسحاق

The tradition of Bareeda is correct and the people of knowledge act upon it. They do not put forward any obstacle for performing Ziarat of graves and they are people like Ibn-Mubarak, Shafa'ee, Ahmad and Ishaq. Meanwhile, you may refer to the following documents:

Sahih Muslim Vol. 3 page 65 chapter of

استئذان النبي ربه عزوجل في زيارة قبر امه

Sahih Abu Dawood Vol. 2. Page 195 Book of جنازات chapter of "زيارة القبور" Sahih Muslim Vol. 4. page 73 Book of جنازات chapter of "زيارة القبور"

92. 12-Sahih Muslim Vol. 3. Page 65; chapter of "استئذان النبي ربه عزوجل في زيارة قبر امه" Sahih Ibn-Maajah Vol. 1 page 114.

According to the narrators of this tradition, the reason the Holy Prophet took permission from Allah for visiting the grave of his mother was that his mother was a polytheist. Undoubtedly the mother of Holy Prophet was a monotheist and a believer like her father, grandfather and ancestors. For this reason all the portion of this tradition is incompatible with the religious standards.

Sunan Ibn-Dawood Vol. 2 page 195. Book of جنازات Egyptian print along with the additional notes of Shaikh

Ahmad Saad from the Ulemas of Azhar.

Sahih Muslim Vol. 4 page 74 Book of جنازات chapter of زيارة قبر المشرك

93. Sahih Ibn Maajah Vol. 1 page 114.

graves. Here is the text of the tradition:

فَأَمَرَنِي رَبِّي أَتَى الْبَقِيْعَ فَأَسْتَغْفِرُ لَهُمْ قُلْتُ كَيْفَ أَقُولُ : يَا رَسُولَ اللَّهِ قَالَ قُولِي : السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَ الْمُسْتَأْخِرِينَ وَ أَنَا إِنِ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ .⁹⁴

“My lord commanded me to come to Baqi and seek forgiveness for them. (Ayesha) says: I asked him how one should seek forgiveness to which the Holy Prophet replied: Say Peace (Salaam) be upon the people of this place from the believers and Muslims, May God have mercy on those who have left and those who are to follow. We shall join you all very soon.

6-In another tradition there has come the sentences which the Holy Prophet used when performing Ziarat of graves. It is as follows:

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَ أَنَا وَ أَيَّاكُمْ مُتَوَاعِدُونَ غَدًا وَ مُوَاطِنُونَ وَ إِنَا إِنِ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ اللَّهُمَّ اغْفِرْ لِأَهْلِ بَقِيْعِ الْغَرْقَدِ .⁹⁵

In another tradition the text of Ziarat is narrated in a different way:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ وَ أَنَا إِنِ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ أَنْتُمْ لَنَا فَرَطٌ وَ نَحْنُ لَكُمْ تَبِعٌ اسئَلُ اللَّهَ الْعَافِيَةَ لَنَا وَ لَكُمْ .⁹⁶

In the third tradition, the text is narrated still differently:

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَ أَنَا إِنِ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ .⁹⁷

From the tradition of Ayesha we get this information that whenever night was approaching the Holy Prophet could go towards Baqi and say:

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَ أَيَّاكُمْ مَا تَوَعَدُونَ غَدًا مُوَحِلُونَ وَ أَنَا إِنِ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ اللَّهُمَّ اغْفِرْ لِأَهْلِ بَقِيْعِ الْغَرْقَدِ .⁹⁸

From another tradition we come to know that the Holy Prophet used to hasten for Ziarat along with a group of people and teach them the manner of doing Ziarat

كَانَ رَسُولُ اللَّهِ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ فَكَانَ قَائِلُهُمْ يَقُولُ : السَّلَامُ عَلَى أَهْلِ الدِّيَارِ

or

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ وَ أَنَا إِنِ شَاءَ اللَّهُ لَاحِقُونَ اسئَلُ اللَّهَ الْعَافِيَةَ .⁹⁹

Women and Ziarat of Grave

The only matter, which is remaining is the matter of Ziarat by women which in some of the traditions, the Holy Prophet has prohibited them from doing so.

لَعَنَ رَسُولُ اللَّهِ زَوَّارَاتِ الْقُبُورِ .¹⁰⁰

94. Sunan Nesa'ee Vol. 3 page 76 and Sahih Muslim Vol. 3. page 64 chapter of: "

95. Sunan Nesa'ee Vol. 40 page 76-77.

96. Sunan Nesa'ee Vol. 40 page 76-77.

97. Sunan Abu Dawood Vol. 2 page 196.

98. Sahih Muslim Vol. 3 page 63 chapter of ما يقال عند دخول القبور

99. Sahih Muslim Vol. 3 page 110 chapter of ما يقال عند دخول القبور

100. Sahih Ibn Maajah Vol. 1 page 478 1 st Edition, Egypt Book of ما جاء في النهي عن زيارة النساء Chapter of جناز

“The Holy Prophet has cursed the women who go for excessive Ziarat” But it should be known that utilizing this tradition for proving prohibition of Ziarat is not correct due to a number of reasons:

Firstly, most of the Ulemas think this prohibition to be in the ‘Makrooh’ sense and the reason for it being Makrooh was because of the special conditions prevailing at that time. One of the commentators of tradition i.e. the writer of “Meftah-ul-Haahjah” in his commentary on Sahih of Ibn Majah refers to that and says:

اختلّفوا في الكراهة هل هي كراهة تحريمٍ او تزيهٍ ذهب الاكثر الى الجواز اذا آمنت بالفتنة.¹⁰¹

The Ulemas are having two opinions about the prohibition the Holy Prophet stipulates: That whether it is prohibited in the Makrooh sense or prohibited in the Haram sense! But most of the Ulemas believe that women can go for Ziarat if they are certain of remaining free from trouble.

Secondly, we have read in the previous tradition that Ayesha narrates from the Holy Prophet that the latter declared free the Ziarat of graves.

If the women were excluded from this declaration then it is necessary to remind that this declaration is exclusively for men especially when the narrator is a lady and amongst the people to whom he (i.e. Prophet) was addressing was a lady and every addressee will naturally think that the order and declaration is directed to him or her. Thirdly, some of the traditions mention the manner in which the Holy Prophet taught Ayesha to perform Ziarat of graves¹⁰² and Ayesha herself used to personally visit the graves alters the Holy Prophet.

Fourthly, Tirmizi narrates that when Ayesha’s brother i.e. Abdur-Rahman-bin-Abi Baker died in Ethiopia his body was taken to Mecca and buried there. When his sister Ayesha came to Mecca from Medina, she visited his grave and recited two poems in his demise.¹⁰³ The commentator of Sahih Tirmizi “Imam Hafez-Ibn-Arabi” (born on 455 and died on 545) writes in his additional notes on Sahih. The fact is that the Holy Prophet has permitted the men and the women to go for Ziarat. If some of the traditions mention it to be Makrooh it is because of restlessness and Impatience near the grave or because of not observing proper Hijab.

Fifthly, Bukhari narrates from ‘Anas’ that the Holy Prophet saw a woman crying over her beloved one and comforted her to have faith and be patient. The woman not recognizing the Holy Prophet, said: You release me from the calamity, which has befallen upon me and not befallen upon you”. When it was said to her that he was the Holy Prophet she left the grave and went to the house of the Holy Prophet pleading pardon for not recognizing him. The Holy Prophet

القبور

101. Hawashi Ibn Maajah Vol 1 page 114 Indian edition.

102. Refer to tradition no. 8.

103. Sahih Tirmizi Vol. 4 page 275 Book of جنازات chapter of زيارة القبور ما جاء في زيارة القبور

replied: "Patience is advised at the time of misfortunes."¹⁰⁴

If Ziarat was forbidden, the Holy Prophet would have prohibited her from this action while the Holy Prophet only requested her to adopt patience. Moreover, after the women visited the house of the Holy Prophet he talked of patience and steadfastness at the time of misfortunes and did not say anything about Ziarat of grave; otherwise he would have ordered her not to visit the grave of her beloved one any more.

Sixthly, Fatemah daughter of the Holy Prophet used to visit every Friday the grave of her Uncle Hamza and recite prayer and pay homage to his grave.¹⁰⁵

Seventhly, Qurtabi says that the Holy Prophet did not prohibit any lady going for Ziarat. Instead he cursed those ladies who were going for Ziarat very often as he uses the words زوارت القبور and زوار which is used for exaggeration.¹⁰⁶

Perhaps the reason of cursing such a habit is that excessive Ziarat is the source of spoiling the right of husband. If such factors are absent in the Ziarat of one lady then there is no problem as such since remembering death is a matter which is necessary for both men and women.

Eighthly, if Ziarat of grave is the source of getting disinterested towards this world and a reduction of the greed of the person in helping him to remember the here after, it also brings some benefit for the dead one i.e. for the one who is buried under the soil and is helpless from doing anything. This is because the Islamic ziarat is usually accompanied by recitation of 'Fateha' and giving its reward to the deceased. In fact this is the best gift which an alive person can give to his or her beloved dead one.

Ibn Majah narrates in his Sahih that the Holy Prophet said:

اقراء وائس على موتاكم .^{١٠٧}

"Recite sura Yasin upon your dead ones" therefore what is the difference between man and woman that one should be permitted and the other forbidden except that if the women are faced with some special situations which we previously discussed. Now that the matter of Ziarat of the graves of believers is clear for us it is necessary to refer to the valuable effects of Ziarat of the graves of the holy saints and beloved ones of Allah.

104. Sahih Bukhari page 100 Book of جناز chapter of زيارة القبور Sahih Abi Dawood Vol. 2 page 171.

105. Mustadrak Hakem Vol. 1 page 377 Wafa-ul-Wafa Vol. 2 page 112

106. Abu Dawood in his Sunan Vol. 2 page 196 has narrated زائرات

107. Sahih Bukhari page 100 Book of جناز chapter of " " Sahih Abi Dawood Vol. 2 page 171.

Valuable Effects of Ziarat of the Graves of Religious Personalities

The graves, which attract the monotheists of the world and in particular the Muslims, is the graves of those who were possessing a mission in the society and had fulfilled their mission befittingly.

These people consist of:

1-Prophets and religious leaders who carried the Divine message upon their shoulders and guided the people by giving their lives, property and blood of their dear ones and bore the hardships and difficulties on this path.

2-Ulemas and great scholars who, like a bright candle, have given light to their surroundings and have labored in research and left behind a great treasure by the name of knowledge and wisdom in the service of mankind. They have acquainted man with the Divine Book, the Book of Nature and the language of creation and have laid the foundation of religions, human and natural sciences.

3-Those groups of people whose cup of patience had been overflowing from the social oppression, ever-increasing injustices and unfair discrimination. They are those who have put their life at stake against the oppressed rulers and washed with their blood the cruelties prevalent in the society. (The martyr's in the path of Islam).

No revolution and reform in society will remain worthless and the value of a holy revolution, which wishes to bring down the palaces of the oppressors and suffocate them, is the holy blood of those combatants who wish to bring Justice, Equity, Liberty and freedom back to the country. It is they whom the people go for their Ziarat and shed tears near their graves and remember their valuable services and their holy sacrifices. By reciting some Suras from the Quran they soothe their souls and by reciting poems about their sacrifices, human virtues and morals they enliven their memories and their school of thought and Invite the people to follow their path.

Ziarat of graves of such group of people is one kind of thanksgiving and appreciation of their self-sacrifices. It is a warning to the contemporary generation that the reward of the one who selects the true path and gives his life while defending beliefs and extending freedom and liberty is that he will never be forgotten. The passage of time which turns everything old and extinct not only does not make their memories to fade or disappear but causes the flames of love to glow more.

So how good it is that the contemporary generation and the future generation too follow their path since they have seen with their own eyes the rewards of the sacrifices of the men of truth.

What was said till now has acquainted us with the importance of honoring the

great religious personalities and the combatants on the path of truth.

Therefore, based on this, we should always honor and respect these people in their death time just as it was done during their life time and should protect and safeguard their signs and memories. We should celebrate their birthdays and declare the day of their deaths to be their day of grief and sorrow. By holding big gatherings and delivering good and effective speeches we should invite the people to become acquainted with their school of thought and protect and safeguard them in the future. We should respect the soil and place of their burial and prevent any kind of insult and segregation. This is because respecting their graves is respecting their school thought just as insulting and degrading their grave is insulting their path and course.

At present, anyone who steps into the cemetery of Baqi will see the graves of the Divine leaders and the companions of the Holy Prophet who were self-sacrificing and striving in the propagation of religion so exposed to insult that will give him a severe shock and will be astonished from the stone-hearted Wahabis who reckon themselves to be the propagators of religion. On the one hand they respect the names of religious leaders and companions of the Holy Prophet on the pulpits and on the other hand whenever it comes to the matter of grave they do not pay the least respect. They do not even fear or worry about the animals contaminating the surroundings of their graves. By using the words of Shirk (polytheism) and 'mushriq' (polytheist) as an excuse, they strike down the respect and honor of the holy saints and restrain the people from honoring them and understanding their thoughts so much so that they consider their actions (in consideration of the services of the holy saints) to be as polytheism and themselves as polytheists. They have such enmity with the divine leaders that any kind of respect manifested towards them will annoy them.

Now it is time to talk and discuss about Ziarat of grave of the Holy Prophet from Islamic proofs and reasoning.

Ziarat of the Grave of the Holy Prophet

We shall reflect here the proofs from the view - point of Quran and traditions and request the readers to pay more attention in this section.

Testimonies from Quran

The Holy Quran commands the sinners to approach the Holy Prophet and request him to seek forgiveness for them from Allah since his request and plead is accepted by Allah. The Holy verse says:

وَلَوْ أَنَّهُمْ إِذَا ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا.^{١٠٨}

“And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they

108. Sura Nisa; Ayat No. 64

would have found Allah Oft - returning, merciful.”

If in case we were having only one such Ayat we could say that the Ayat is related to the day when the Holy Prophet was living amongst the people. However due to a number of reasons we can derive from this Ayat one general judgement which is not particularized to this worldly life. They are firstly the Ayats of Quran that consider a Barzakhi life for the Prophet, Imams and some particular group of people and introduces them as the ones who can see and hear in that world. This segment of Ayats will be discussed under the topic of ‘Tavassul’ (recourse) to the Holy souls.

Secondly, the Islamic traditions clearly bear testimony to the fact that the angels transmit the messages of the people to the Holy Prophet. This tradition has come in Sihah as such:

إن رسول الله قال ما من أحدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ (عليه السلام) ¹⁰⁹

The Holy Prophet said: “There is no one who sends greetings upon me but that Allah makes his greetings reach me and I answer his greetings”. And

قال رسولُ الله و صلّوا عَلَيَّ فان صلّاتِكُمْ يَبْلُغُنِي حَيْثُ كُنْتُمْ. ¹¹⁰

“Send greetings upon me for your greetings reach me”.

Thirdly, right from the beginning, the Islamic society has grasped a general and wider meaning from this Ayat and acted accordingly without the demise of the Holy Prophet becoming any obstacle. After the passing of the Holy Prophet, a group from the Arabs would come for Ziarat of Holy Prophet with clear and pure minds and recite this Ayat and request him to seek forgiveness on their behalf.

Taqiuddin Sabki and Samhoodi have brought specimens of this in their books ‘Shifa-us-saqam’ and Wafa-ul-Wafa respectively. We shall mention here some of them:

Sufyan-bin-Qanari who is from the learned ones of the Shafa’ees narrates from Utba that the latter was standing near the grave of the Holy Prophet when an Arab came and said:

السلام عليك يا رسول الله سمعت الله يقول : و لو أَنَّهُمْ إِذَا ظَلَمُوا أَنفُسَهُمْ جَاؤَكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحِيماً وَ قَدْ جِئْتُكَ مُسْتَغْفِراً مِنْ ذَنْبِي مُسْتَشْفِعاً بِكَ إِلَى رَبِّي .

Thereafter he cried and sought forgiveness and left the shrine of the Holy Prophet after reciting this poem

يا خير من دُقِنْتَ بالقاعِ أعظمُهُ
فطابَ من طيبهنَّ الفاعُ و الأكرمُ
نفسى الغداءِ بقبرٍ انت ساكنُهُ
فيه العفاف و فيه الجودُ و الأكرمُ ¹¹¹

Regarding this matter Samhoodi narrates from Ali (A.S.) that: “Three days

109. Sunan Abi Dawood Vol. 1 pages 470-471 Book of Haj chapter: زيارة القبور

110. At-Taj-ul-Jama’el-Usool-Fi-Ahadith-Rasool (S.W.A) written by Shaikh Mansoor Ali Nasef; Vol. 2 page 189.

111. Wafa-ul-Wafa Vol. 4 page 1361.

had passed from the burial of the Holy Prophet.

One Arab came and threw himself over the Prophet's grave and sprinkling the soil of the grave over his head said: O Prophet, you spoke to us and we listened. You received from Allah what we received from you. One sentence, which has been revealed from God, is the Ayat:

وَلَوْ أَنَّهُمْ إِذَا ظَلَمُوا

I have done injustice to myself and I have come to you to seek forgiveness for me.

This action shows that the level and position which has been given to the Holy prophet by order of this Ayat is not limited to his life in this world but also applicable to his Barzakhi life.

Basically, the Muslims do not consider the Ayats which are talking about the matter of respect of the Holy Prophet to be restricted to his life-time. At the time of burial of Hassan-ibn-Ali when a section of the people had made an uproar, Hussein-ibn-Ali immediately recited the following Ayat in order to silence them.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ¹¹²

“O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loud to him...”

Nobody, not even the Umayyads have said that this Ayat and this respect is only related to the life-time of the Holy Prophet- At present, the wahabis themselves have written this Ayat facing the grave of the Holy Prophet and put it over the wall and by this, they wish to say that we should lower our voice and not speak loudly.

Therefore we can grasp a wider meaning from the Ayat and it is this that at present, the Muslims can approach the Holy Prophet and request him to seek forgiveness from Allah. Ziarat of the Holy Prophet of Islam is having no purport other than the purport of this and other similar Ayats.

This Ayat proves two matters:

1-After the demise of the Holy Prophet, It is possible to approach him and request him to seek forgiveness from Allah on ones behalf. This matter will be discussed late on under the topic of “Tavassul (recourse) to the Holy saints”.

2-This Ayat is a testimony to the fad that Ziarat of the Holy Prophet is lawful since the reality of Ziarat is nothing but the presence of the visitor near the visited one. If one is allowed to visit the grave of Holy Prophet and request him to seek forgiveness from Allah then in fad we have performed two actions:

(i)-We have requested him to seek forgiveness from Allah.

(ii)-We have, by approaching him conversed with him and Ziarat is possessed no reality other than this and the context of Ziarat is mainly formed from this same matter.

112. sura Hujrat Ayat 2

Therefore this Ayat is a testimony to both these matters.

Another Testimony

The unanimity and consensus of the Muslims in various periods in a decree amongst the commandments is the most obvious testimony upon its correctness.

Consensus over the Ziarat of grave of the Holy Prophet is one of the better evidences of this decree. By referring to the books of tradition, Fiqh, morals and history- especially those related to Haj rites - the reality of this matter will be clarified.

Allama Amini has narrated from forty-two Islamic sources the recommendation of Ziarat of the shrine of the Holy Prophet. He has accurately narrated the texts and wordings of them in 'Al-Qhadeer' Vol. 5 page 106 to 129.

The books, which we have referred to, are the following:

A-Shifa-us-saq'aam-fi-Ziarat-Kharrul-Ana'am written by Taqiuddin Sabki-Shafa'ee (died in 756). He has narrated in this book a part of the texts and wordings of the Ulemas.

B-Wafa-ul-Wafa written by Samhoodi (died in 911). He has narrated in this book the texts and wordings of the Ulemas which all indicate emphatic recommendation.

C-Al-Fuqh-alal-Mazaheb-ul-Arba'e which has been written by four men from the four schools of thought and exposes the thoughts of the four Sunni Imams whom they follow. They are as such:

زيارة قبر النبي افضل المندوبات ورد فيها احاديث¹¹³.

Now it's time to reflect upon a section of the traditions, which have been narrated by Islamic Muhaddeseen (traditionists).

Traditions Regarding Paying Homage to the Holy Prophet:

The Islamic traditions about Ziarat of Holy Prophet are so many from the Sunni Muhaddeseen that it makes us needless to pay attention to their references. The great Sunni scholars from each of the sects have narrated these in their books and it shows that Ziarat of the shrine of the Holy Prophet has been one of their indisputable matters. Now we shall narrate only a few of them as mentioning all of the traditions will lengthen our discussion.

First Tradition:

عن عبدالله بن عمر مَن زار قبري وَجَبَتْ لَهُ شَفَاعَتِي .

“Anyone who visits my grave will never be deprived of my intercession”.

This tradition has come down in the book of Al-Fiqh-alal-mazaheb-ul-Arba'e in Vol. 1 page 590 and the Sunni Ulemas of the four school of thought have

113. Al-Fiqh-ala- Mazaheb- ul-Arba'e Vol. 1. Page 590

given Fatwa (verdict) based on them.

For reference consult the book of Wafa-ul-Wafa Vol. 4 page 1336.

Certainly such a tradition which the Ulemas have recorded right from the middle of the 2nd century till now cannot be said to be unfounded. For completion of the matter, Taquiuddin-Ali-bin-Abdul-Kafi-Sabki (died in the year 756) has discussed and investigated this matter in the methods of traditions in his valuable book 'Shifa-us-Saqam' on pages 5 to 11 and proved the verity and accuracy of the methods of this tradition.

Second Tradition:

مَنْ جَاءَنِي زَائِرًا (لَا تَحْمِلُهُ) إِلَّا زِيَارَتِي كَانَ حَقًّا عَلَيَّ أَنْ أَكُونَ شَفِيعًا يَوْمَ الْقِيَامَةِ .

“Any one who comes to me with the Intention of paying homage to me will be having a right upon me to intercede for him on the Day of Judgement.”

Sixteen memorizers (of Quran) and Muhaddeseen have brought this tradition in their books and Taquiuddin Sabqi (died in the year 756) has discussed in the methods of traditions in his book 'Shifa-us-Saqam' page no. 13. Also refer to the book wafa-ul-Wafa Vol. 4 page 1340.

Third Tradition:

مَنْ حَجَّ فزارَ قَبْرِي بَعْدَ وَفَاتِي كَانَ كَمَنْ زَرَانِي فِي حَيَاتِي

“Any one who visits the House of Allah and then visits my grave is like one who has visited me during my life-time”.

This tradition has been recorded by twenty-five of the renowned Muhaddeseen and Hafezeen in their books and Taquiuddin Sabqi has spoken extensively about the reference of this tradition in his book Shifa-us-Saqam page 12 to 16. Also refer to Wafa-ul-Wafa Vol. 4 page 1340.

Fourth Tradition:

مَنْ حَجَّ الْبَيْتَ وَلَمْ يَزُرْنِي فَقَدْ جَفَائِي .

“Any one who visits the House of Allah and does not visit me has done injustice upon me.”

This tradition has been narrated by nine men from the Shaikhs and Hafezeen of tradition. Also refer to Wafa-ul-Wafa Vol. 4 page 1342.

Fifth Tradition:

مَنْ زَارَ قَبْرِي (أَوْ مِنْ زَارَنِي) كُنْتُ لَهُ شَفِيعًا .

“I will become an intercessor for anyone who pays homage to me by coming to my shrine.”

This tradition has been narrated by thirteen Muhaddeseen and Hafezeen. Refer to Wafa-ul-Wafa Vol. 4 page 1347.

Sixth Tradition:

مَنْ زَارَنِي بَعْدَ مَوْتِي فَكَانَمَا زَارَنِي فِي حَيَاتِي .

“Anyone who visits me after my demise is like one who has visited me during my life-time.”

These are the various traditions in which the Holy Prophet has invited the people for his Ziarat and the number of such traditions according to research of ‘Al-Ghadeer’ amounts to twenty-two.

Samhoodi has collected seventeen traditions in his book Wafa-ul-Wafa Vol. 4 page 1336-1548 and has discussed their references in detail.

If the Holy Prophet has invited the people for his Ziarat, it is because of a series of material and spiritual benefits, which is hidden in the Ziarat of great Islamic personalities.

By paying homage to the grave of the Holy Prophet, people become acquainted with the propagation of religion of Islam and receive the correct traditions and knowledge and spread them around the world.

Reasonings of Wahabis about Prohibition of Journey towards Ziarat of Graves

Apparently, the Wahabis recommend the Ziarat of the Holy Prophet but do not consider the journey for Ziarat of graves (of others) to be permissible.

Mohammad-ibn-Abdul Wahab writes in the second treatise from the treatise of ‘Al-Hidia-us-Sania’¹¹⁴ as follows:

تُسَنُّ زِيَارَةُ النَّبِيِّ إِلَّا أَنَّهُ لَا يُشَدُّ الرَّحْلُ إِلَّا لِفِزْيَارَةِ الْمَسْجِدِ وَالصَّلَاةِ فِيهِ .

“Ziarat of the Holy Prophet is Mustahab (recommended) but journey specifically undertaken for Ziarat of mosques and reciting prayer therein is not allowed.”

Their main reasoning for Ziarat being forbidden is the following tradition, which has been narrated In Sihah. The narrator of this tradition’s Abu Huraira who says that the Holy prophet said:

لَا تُشَدُّ الرَّحَالُ إِلَّا ثَلَاثَةَ مَسَاجِدَ مَسْجِدِي هَذَا وَ مَسْجِدِ الْحَرَامِ وَ مَسْجِدِ الْاِقْصَى .

“The load of journey cannot be fastened except for (Journey towards) three mosques - my own mosque, Masjid-ul-Haram and Masjid-ul-Aqsa”

The text of this tradition’s narrated in some other way too and that is:

أَمَّا يُسَافِرُ إِلَى ثَلَاثَةِ مَسْجِدٍ مَسْجِدِ الْكَعْبَةِ وَ مَسْجِدِي وَ مَسْجِدِ اِيْلِيَا .

Still this text has been narrated in a third way:

13-It is the beet book which has been written by any of the Sunni writers against the ‘Fatwa’ (verdict) of Ibn Taimia regarding the prohibition of journey for Ziarat of the Holy prophet’s grave.

تَشَدُّ الرِّحَالُ إِلَى ثَلَاثَةِ مَسَاجِدَ¹¹⁵

That the tradition has come in the books of Sihah is undoubtful and we never dispute that its narrator is Abu Huraira.

However what is important is to understand the context of the tradition.

Let us suppose the text of the tradition is as such:

لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ

Indisputably the word of "إلا" is an exception and requires منه (that from which the exception is made) and before referring to the evidences we can presume the in two ways:

١- لَا تُشَدُّ إِلَى مَسْجِدٍ مِّنَ الْمَسْجِدِ إِلَّا ثَلَاثَةَ مَسَاجِدَ

٢- لَا تُشَدُّ إِلَى مَكَانٍ مِّنَ الْإِثْمِ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ

Understanding the context of the tradition depends on electing one of the two assumptions.

If we assume the context of the tradition to be the first one, then in such a case it would mean that no luggage for journey will be fastened towards any mosque except these three mosques and It does not mean that (شد رحال) is not permissible for any place even if it is not a mosque.

Anyone who fastens the luggage of journey for Ziarat of the Holy Prophet, Imams and virtuous men will never be included in the prohibition of this tradition since the topic of discussion is Journey (only) towards mosque and amongst all the mosques these three mosques have been excluded.

But going to journey for Ziarat of shrines which is out of our topic of discussion is not included in this prohibition.

If we assume the context of the tradition to be the second case it would mean that except for the Journey towards these three places, all spiritual Journeys are prohibited, whether the journey is for Ziarat of mosque or for Ziarat of other places.

However by paying attention to the decisive evidences it will become clear that the context of the tradition is the same as the first one.

Firstly the مستثنى (the thing excepted) is of the three mosques; in as much as the exception is a linked exception certainly منه مستثنى will be related to the mosque and not place.¹¹⁶

115. These three texts has been narrated by Muslim in his Sahih Vol. 4 page 126 Book of Haj, chapter of " لا تشد الرحال " It can also be found in Sunan-e- Abi Dawood Vol. 1 page 469; Book of Haj and Sunan-e-Nesa'ee of Sharhe Suyuti Vol. 2 page 37-38.

15-If someone says: " ما جئني الازيد " then we have to say that المستثنى منه is the word for human - beings and its like for example tribe etc. and it is not referring to a more comprehensive meaning by the name of 'things' and 'existence' which is either human - beings or other things.

Secondly, if the aim is prohibition of all the spiritual journeys it will not be a correct restriction because, in the Haj ceremonies people do (شد رحال) and fasten their luggage for Arafat, Mash'ar and Mina. If religious journey (other than to these three places) is not allowed, then why it has been permitted for these three places?

Thirdly, journeys undertaken for Jihad in the path of Allah, seeking knowledge, establishing bonds of relationship or visiting parents are such journeys, which have been emphasized in Quran and traditions. Quran Says:

فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا إِذَا رَجَعُوا إِلَيْهِمْ وَ لَعَلَّهُمْ يَحْذَرُونَ .¹¹⁷

“Why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?”

Therefore great research scholars have interpreted the tradition in the way which we have mentioned.

Gazzali in his book ‘Ehyaa-ul-Uloom’ says:

“The second type of journey is to go on journey for worship like journey for Jihad, Haj, Ziarat of the grave of Holy Prophet, his companions and the holy saints.

Any one whose Ziarat is the source of ‘Tabarruk’ during life - time will also be the same during his death-time and شد رحال for these motives is no problem and is not contradictory to the tradition which prohibits شد رحال (other than the three mosques).

This is because the matter concerned in them is about mosques and since other mosques are all equal as far as superiority is concerned it is said that journey towards these mosques are not permitted. However if we overlook the matter of mosques, the Ziarat of Prophets and Imams are having a great virtue although they possess ranks and grades.”¹¹⁸ Therefore what is prohibited is شد رحال towards the mosques (other than the three mosques) and not شد رحال for Ziarat and / or other spiritual works.

Here we are having no alternative but to mention that when the Holy Prophet says that no luggage can be fastened for other than the three mosques It does not mean شد رحال is forbidden. (Haraam) Instead It means that it is not having any merit that a person fastens his luggage towards them and takes the trouble of visiting them as all the mosques (other than the three mosques) are not having any difference as far as their superiority is concerned.

The general (جامع) mosque, the district mosque and the tribal mosque are all

117. Tauba: 122

118. Ehyaa-ul-Uloom; Book of Manners of journey Vol. 2 page 247 printed by Daraul-Ma'arefa Beirut. Also refer to Fatawi-ul-Kubra Vol. 2 page 24.

having equal rewards; It is needless that with the presence of the general (جامع) mosque in a near locality a person fastens his luggage for the (جامع) mosque situated in another far - away locality.

But it does not mean that if he does so, his action will be 'Hararh' and his journey will be a sinful one.

The proof of this matter's what the writers of Sihahs and Sunans narrate - that the Holy Prophet and his companions would visit Masjid Quba on Saturdays and recite prayer at that place. Here is the text of Sahih Bukhari:

ان النَّبِيَّ كَانَ يَأْتِي مَسْجِدَ قُبَاءَ كُلِّ سَبْتٍ مَاشِيًا وَرَاكِبًا وَانَّ ابْنَ عَمَرَ يَفْعَلُ كَذَاكَ.¹¹⁹

“The Holy Prophet used to go for Ziarat of Masjid Quba on every Saturday either on foot or on a mount. The son of Omar too would do the same.

Basically, how can travelling distances for performing salat for Allah in one of the divine mosques without the least taint of sham be considered as 'Haram' and unlawful!? While establishing prayers in mosque is 'Mustahab' (commendable) its preliminary steps too, as a rule, will take the same color.”

119. sahih Bukhari Vol. 2 page 76 Sahih Muslim (sharh of Noori) Vol. 9 page 169-171 Sunan Nesae (sharh of Suyuti) Vol. 2 page 37.

Performance of Prayer and Supplication near Graves of the Holy Personalities

Among the matters which has been discussed and debated in the books of Wahabis is the matter of performance of prayer and recitation of 'Dua' near the graves of the holy personalities and the matter of lighting candles over their graves.

The founder of this school of thought says in the treatise of Ziaratul-Quboor as such:

لَمْ يَذْكُرْ أَحَدٌ مِنْ أئِمَّةِ السَّلَفِ أَنَّ الصَّلَاةَ عِنْدَ الْقُبُورِ وَ فِي مَشَاهِدِهَا مُسْتَحَبَّةٌ وَ لَا أَنَّ الصَّلَاةَ وَ الدُّعَاءَ هُنَاكَ أَفْضَلُ يَلِ اتَّفَقُوا كُلُّهُمْ عَلَى أَنَّ الصَّلَاةَ فِي الْمَسَاجِدِ وَ الْبَيْوتِ أَفْضَلُ مِنْهَا عِنْدَ قُبُورِ الْأَوْلِيَاءِ وَ الصَّالِحِينَ .¹²⁰

“No one from the past leaders has said that salat near the graves and shrines of the holy saints is mustahab (recommended) or that salat and 'Dua' at these places are more superior to other places. Instead all of them are of the same view that salat in mosques and houses are more useful than reciting them near the graves of the holy saints and virtuous people.”

Moreover in a reply connected to the Ulemas of Medina we read as such:

أَمَّا التَّوَجُّهُ إِلَى حُجْرَةِ النَّبِيِّ (عَلَيْهِ السَّلَام) عِنْدَ الدُّعَاءِ فَالْأَوْلَى مَنْعُهُ كَمَا هُوَ مَعْرُوفٌ مِنْ مَعْتَبَرَاتِ كُتُبِ الْمَذْهَبِ وَ لِأَنَّ أَفْضَلَ الْجِهَاتِ جِهَةُ الْقِبْلَةِ .

“At the time of supplication, it is better to stop from concentrating over the grave of the Holy Prophet and what is well - known in the reliable books is its prohibition. Moreover the best direction is the direction of Qibla.”

This matter, over the passage of time has reached the level of 'Shirk' (paganism) from the level of prohibition and at present they consider such an action to be 'Shirk' and its performer a 'Mushriq' (pagan).

We remind you that any one who performs salat and worships the one in the grave or takes his grave, as a 'Qibla' will undoubtedly be called a 'Mushriq'.

But no Muslim from anywhere performs such an action near the grave of the Holy Prophet and the Holy saints - They neither worships them nor takes their graves as 'Qibla'.

Therefore the idea of 'Shirk' (paganism) is no more than an imagination.

The motive of Muslims in performing salat and 'Dua' near the graves of the holy personalities is the very intention of 'Tabarruk' to the place where the beloved one of Allah has been buried.

They imagine that since such a place beholds a special dignity due to the burial of the beloved one of Allah, their actions will consequently be having a

120. Ziaratul-Qubur page 159-160.

great reward.

Now it is necessary to discuss whether a place enjoys sanctification due to the burial of some virtuous and pious person or not?

If such a judgement is proved through the Quran and Traditions, then naturally performing salat and 'Dua' near the graves of the divine leaders will be considered as excellent. Otherwise we cannot declare it to be prohibited and 'Haraam'. Instead, like all the other places, performing salat and reciting Dua in those places too will be permitted and lawful even though it may not be considered excellent.

In this section we shall now concentrate our discussion on whether the burial places and graves of the Prophets and Imams are possessing special superiority and dignity or not and whether any proof exists in the Quran and tradition about this matter or not?

This reality can be known by paying attention to the following Ayats:

1-About the grave of "Ashaab-e-Ka'ahf" the group of monotheist gave their views as such:

لَتَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا .^{١٢١}

Their aim in considering the graves as mosques was nothing but to perform their religious obligations or, so to speak, their prayer and 'Dua' over there.¹²² They imagined that this place possessed a special dignity keeping in mind the fact that it contained the dead bodies of the beloved slaves of Allah.

They thought of seeking 'Tabarauk' from the superiority of that place and hence a greater reward.

Quran narrates this matter from the group of monotheist and does not say anything more. If this action was unlawful, vain and useless, then Quran would have never remained silent. It would have certainly found fault with it and not kept silent which is naturally the sign of approval.

2-The Holy Quran commands the people visiting the House of Allah to recite salat at 'Makam-e-Ibrahim' i. e. the place where Ibrahim was standing.

It Says:

وَ اتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى .^{١٢٣}

"And appoint for yourselves a place of prayer on the standing - place of Ibrahim."

If you place this Ayat before any one they will not understand anything from it except that this place has achieved superiority and dignity due to the standing of Ibrahim over this spot and perhaps his worshipping of Allah in that place. Due to the suspiciousness and dignity this spot possesses, the holy Quran orders

121. Ka'ahf: 21

122. In interpreting the afore - said tradition, Zamakhshari in 'Kashshaf' says: . يصلى فيه المسلمون و يتبركون بمكانهم .
About this Ayat Naishabouri writes in his Tafseer as such: . يصلى فيه المسلمون و يتبركون بمكانهم .

123. Baqarah: 125

the Muslims to recite salat at that spot and seek 'Tabarruk'.

When the Qiyam (standing) of Ibrahim in one place gives holiness and dignity to such a place then, does not the burial of the bodies of martyrs and virtuous people become the source of dignity and excellence and does not prayers in such a place possess a greater value and 'dua's' get better answered?

Is it true that this Ayat has been revealed only in the case of Ibrahim and we cannot derive a general judgement from it!?

Dawaniqi entered into a debate with Imam Malik (one of the Sunni Fiqhi leaders) in the mosque of the Holy Prophet and said: "Should we stand facing the Qibla at the time of dua or should we face the grave of the Holy Prophet?" Malik replied: "Why should you turn away from the Holy Prophet while he is your channel and your father i.e. Hazrat Adam's - channel? Instead turn towards the grave of the Holy Prophet and take him as your intercessor and request him to intercede on your behalf."¹²⁴ This conversation and discussion shows that 'Dua' near the grave of the Holy Prophet was having no problem and difficulty and the question of Mansoor to the leader of Medina was about the preference of one (act) over the other and Imam Malik replied that paying attention to the grave is like paying attention to the Qibla.

3-Reference to the incident of Mera'j will make this fact more evident since it has come in the traditions of Mera'j that the Holy Prophet recited salat in places like 'Taiyyaba', Mount Sinai and Bethlehem.

Jibra'eel came to him and said:

'O Prophet Do you know the place where you recited Salat? You have performed your prayer at the birth place of Esa' (Jesus).¹²⁵ From this tradition we come to know that performing salat in places which has been in contact with the body of a Prophet is having great significance and Tabarruk to this particular place was because of Hazrat Isa's birth in that place and nothing else.

4-'Hajar' and 'Ismail', due to their patience in the path of Allah and their forbearance for being away from home, reached to such position that the places where they used to walk became the places of worship (i.e. the places between Safa and Marwa)¹²⁶

The following is the saying of the student of Ibn-Taimiyya.

"If really the places of strides of these two persons who, because of their patience and forbearance on the path of Allah became so much Holy that the Muslims have been ordered to worship God in these places, then why the grave of the Holy Prophet who has exhibited the greatest of patience and steadfastness on the path of rectifying the society cannot be considered as Holy and Sacred and why salat and 'Dua' cannot be recited near such a place?

5- If truly performing salat near the grave is unlawful, then how Um-ul-

124. wafa-ul-wafa Fi-Akhbar-Darul-Mustapha Vol. 4. page 1376.

125. Al-Kasaa'es-ul-Kubra written by Abdur Rahman Suyuti.

126. Jala-ul-Afhaam-Fi-Salaat-was-Salaam ala-Khairul-Anam; written by Ibn-Qaiyyem page 228.

Momineen performed salat and worshipped in her chamber where the Holy Prophet was buried.

The meaning of the Holy Prophet's tradition: ("God has cursed the Jews and the Christians for considering the graves of their Prophets as mosques"¹²⁷ which the Islamic traditionists narrate and which the Wahabis utilize for proving the prohibition of salat near the holy saint's graves is this that they were prostrating over the grave of their Prophets or that they were taking their graves as Qibla both of which were unlawful.

If the meaning of the tradition is what they say then why Ayesha, narrator of the tradition, performed salat in her chamber for approximately fifty years.

6-If the burial place of the Holy Prophet is not having any special significance, then why the two Shaikhs insisted that they should be buried in that place?

Why Hassan-ibn-Ali (A.S.) mentioned in his will that his Holy body should be buried near his great grandfather and if not possible due to his enemies, he should be buried in the cemetery of Baqi!?

And what relation this tradition has with the actions of the Muslims who perform salat for the sake of God facing the Qibla near the grave of the Holy Prophet and their motive is only to derive virtue from that place!

The daughter of the Holy Prophet whose happiness as per the decree of traditions of Sihah is the happiness of her God and Messenger and her anger is the anger of her God and Messenger used to visit every Friday the grave of her Uncle Hamza and perform salat and mourn in that place. Here is the text of history:

٧- كانت فاطمه رضى الله عنها تزور جمعة كل حمزه عمها قبر فتصلى و تبكى عنده. ^{١٢٨}

These reasons jointly show us the path of the Muslims who were always reciting salat and supplications in places where the beloved ones of Allah and the self-Sacrificers on the path of truth had been buried and gives the message that salat and supplication in such places enjoy more honor and superiority and the motive is only to seek 'Tabarruk' from that Sacred place.

* * *

Let us suppose that there is no proof from Quran and traditions that such a place possesses distinction and performing salat and Dua in such a place is honorable. But why prayer in such a place should be considered as prohibited? Why such a place should not be included in the general principles of Islam which considers all the places on earth to be the places of worshipping God ¹²⁹ so that the Muslims are able to perform prayer near the graves of the beloved ones of Allah!?

127. Sunan Nesa'ee Vol. 4. page 96 Beirut edition لعن الله اليهود و النصرارى اتخذوا قبور انبيائهم مساجد

128. Sunan Beihaqi Vol. 4. page 78 Mustadrak Hakem Vol. 1. page 377.

129. جعلت لى الارض مسجداً و طهورا. Musnad Ahmad Vol. 2. page 222.

Previously, we had mentioned to you about the motive of the traditions which Says that the Jews and Christians have taken the graves of their Prophets as mosques and never such a tradition includes those who perform salat and Dua' facing the Qibla for the sake of God.

The matter of lighting candles and so on over the graves of the beloved ones of God which the Wahabis strictly prohibit is not an important matter since their references is the same tradition of Sunan Nesa'ee who narrates from Ibn Abbass that the Holy Prophet has cursed the women visiting the graves and those who turn the graves into mosques and light the candles.¹³⁰

This tradition is applicable in the event that lighting candles etc is having no benefits other than wastage of money or imitating some countries of the world.

However if the aim of lighting candle etc is to recite Quran and 'Dua' or perform salat and other legal things, then certainly it will not create any problem. Instead lighting candles etc in such places and that too for such holy purposes will be the proof to:

تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى .^{١٣١}

Under these circumstances why should it be considered 'Haraam' and forbidden?

Incidentally a group of commentators of traditions have specified the same fact.

Sanadi mentions in the margins of Sunan Nesa'ee,

و النَّهْيُ عَنْهُ لِأَنَّهُ تَضْيِيعُ مَالٍ بِلَا نَفْعٍ .^{١٣٢}

"Prohibition for lighting of candles was only because such an action leads to wattage of wealth."

130. لَعَنَ رَسُولُ اللَّهِ زَائِرَاتِ الْقُبُورِ وَ الْمُتَخَذِينَ عَلَيْهَا الْمَسَاجِدَ وَ السُّرُجَ . (Nesa'ee Vol. 3. page 77 Egyptian edition and Vol. 4 page 95 Beirut edition)

Taisir-Wasool-Ila-Ja'ame-Ul-Usool Vol. 4 page 210.

131. Sura Ma'eda Ayat no 2.

132. Sunan Nesaee Vol. 3. page 77 Egyptian edition and Vol. 4 page 95 Beirut edition. Also refer to Sharhe-ul-Jaame-us-Sagheer Vol. 2 page 198.

Tavassul (Recourse) to the Divine Leaders

‘Tavassul’ to the beloved ones of Allah is a matter, which is in vogue amongst the Muslims of the world, and from the day the Islamic Shariat was conveyed through the Holy Prophet its legality was also declared by way of Islamic traditions.

It was only in the 8th century A.H. that ‘Tavassul’ was rejected by Ibn-Taimiyya and two centuries later Mohammad-ibn-Abdul Wahab intensified this objection. “Tavassul” was introduced to be unlawful and heresy and occasionally was labeled as worshipping the divine leaders. And it is needless to mention that worshipping other than God amounts to polytheism and is forbidden.

We shall later on have a separate discussion regarding the meaning of ‘worship’ (Eba’dat) and we shall remind you that ‘tavassul’ to the divine leaders on the one hand will be counted as worship and polytheism and on the other hand will be considered as desirable and ‘Mustahab’ having no sign of worship. However we shall not discuss them here. What is important to know is that tavassul to the divine leaders is done in two ways:

1-‘Tavassul’ to themselves. For example we say:

اللَّهُمَّ إِنِّي أَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ تَقْضِيَ حَاجَتِي .

“O lord I take recourse to your Messenger Mohammad (صلى الله عليه و آله) in order that you fulfil my wish.”

2-Tavassul to their position and reverence before Allah and their rights.

Like we Say:

اللَّهُمَّ إِنِّي أَتَوَسَّلُ إِلَيْكَ بِجَاهِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَحُرْمَتِهِ وَحَقِّهِ أَنْ تَقْضِيَ حَاجَتِي .

“O lord I take their position and their respect which, they have before Thee as the means for my need to be fulfilled by Thee”.

From the view - point of the Wahabis, both these types are declared to be forbidden whereas the Islamic traditions and the practice of the Muslims bear witness contrary to the views of the Wahabis and recommend ‘tavassul’ of both these types.

At first, we shall reflect the Islamic traditions one by one and then mention the practice of the Muslims.

By paying attention to both these reasoning the matter of heresy and unlawfulness will automatically cease to exist.

But, whether ‘tavassul’ to divine leaders amounts to their worship or not will be discussed in the section of ‘meaning’ of ‘worship’ and that section will be the most sensitive part of our discussion.

Section of Traditions:

There are many traditions mentioned in the traditional and historical books, which bear testimony to the correctness and verity of the matter of 'tavassul' to the divine leaders themselves and their position. Here, we mention a part of those traditions:

First Tradition

Tradition of Osman-Ibn-Hunaif

أَنَّ رَجُلًا ضَرِيرًا أَتَى إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ أَدْعُ اللَّهَ أَنْ يُعَافِيَنِي فَقَالَ إِنَّ شَيْئًا دَعَوْتُ وَإِنْ شِئْتَ صَبْرْتُ وَهُوَ خَيْرٌ قَالَ فَادْعُهُ، فَأَمَرَهُ فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوهُ وَيُصَلِّيَ رَكَعَتَيْنِ وَيَدْعُو بِهَذَا الدُّعَاءِ : اللَّهُمَّ أَتَى أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ أَتَى أَتَوَجَّهُ بِكَ إِلَى رَبِّي فِي حَاجَتِي لِتَقْضَى اللَّهُمَّ شَفْعَهُ فِي . قَالَ ابْنُ حَنِيفٍ فَوَاللَّهِ مَا وَطَّلَ بِنَا الْحَدِيثِ حَتَّى دَخَلَ عَلَيْنَا كَانَ لَمْ يَكُنْ بِهِ ضُرٌّ .

A blind person approached the Holy Prophet and said:

“Request Allah to cure me.”

The Holy Prophet replied: “If you wish so I will pray for you but be patient for that is much better.” The blind man asked the Holy Prophet to pray for him. The Holy Prophet ordered him to take proper Wuzu and then recite two Raka't (units) of salat and this 'Dua': O 'Lord! I request from Thee; I pay attention to Thee through (the channel) of your Prophet Mohammad, Your blessed Prophet.

O Mohammad, I turn to my lord for the fulfillment of my need through you so that my need is answered.

O Lord, accept his intercession for me...

A Word about the Reference of This Tradition:

There is no nothing to be said about the correctness and verity of the reference of this tradition. Even the leader of the Wahabis i.e. Ibn Taimiyya has declared its reference to be correct and has said that by 'Abu Jafar' whose name has come in the reference of tradition is meant Abu Jafar khutmi and he is a reliable man.¹³³

'Rafa'ee' a contemporary writer to 'Wahabi' who strives to cast down the credibility of the traditions of

Tavassul Says with regard to this tradition as such:

لا شك انّ هذا الحديث صحيحٌ و مشهور و قد ثبت فيه بلا شك .¹³⁴

“Undoubtedly this tradition is correct and well-known.”

133. In Musnad of Ahmad, 'Abujafar' has come with the word of Khutmi although in sahih of Ibn-Maajah Abu Jafar has come independently.

134. At -Tavassul-Ila Haqiqatut Tavassul Page 158.

In the book of 'At-Tavassul', Rafa'ee says: "This tradition as been mentioned by Nesa'ee, Beihaqi, Tabarani, Tirmizi and Hakem in their own Mustadrak and two recent writers has inserted the sentence¹³⁵ شفعه في اللهم شفعي فيه instead of شفعه في."

Zainee Dahlan writes in Khulasa-tul-Kalam that:

"This tradition has been narrated by Bukhari in his Tarikh, Ibn Maajah and Hakem in their Mustadrak with correct documents and Jalaluddin Suyuti in his Jaamae."

"The writer narrates this tradition from the following references:

1-Sunan-ibn-Maajah Vol. 1 page 441 from the publications of Dar-Ehyal-Kutubul-Arabia-Esal-BabilHalabi-wa-Shurakaa, research by Mohammad Fava'ad Abdul Baqi tradition No. 1385.

Ibn Maajah narrates from Abul Ishaq

هذا حديثٌ صحيحٌ .

Thereafter he adds:

Tirmizi has narrated this tradition in the book of Abwaab-ul-Adeeya and said:

" هذا حديثٌ حقٌ صحيحٌ غريبٌ . "

2-Musnad Ahmad-ibn-Hanbal Vol. 4 page 158. He has narrated this tradition in three ways from the Musnad of Osman-ibn-Hunaif printed from Al-Maktabul-Islamia, institute of Darus-Sader, Beirut

3-Mustadrak of Hakem Vol. 1. page. 313 printed from Hyderabad. After narrating the tradition he says:

هذا حديثٌ صحيحٌ على شرطِ الشيخين و لم يخرجاه .

"This tradition is correct according to the criteria set by the 'Shaikhains' and they have not narrated it."

4-Al-Jaama-us-Sagheer written by Suyuti narrated from Tirmizi and Mustadrak Hakem page 59.

5-Talkhees Mustadrak written by Zahabi (died in 748) which is printed below Mustadrak.

6-At-Taaj Vol. 1. page 286. This book is the collection of the traditions of the five books of Sihah except Ibn-Maa'jah.

Therefore it is needless to speak and discuss about the reference of this tradition.

You hand over this tradition to someone who is acquainted with Arabic language and a person whose mind is completely free from the controversies of the Wahabis in the matter of 'Tavassul' and ask him what the Holy Prophet has commanded him in the Dua which he taught the blind man and how he guided him as to how one's 'Duas' are easily answered! He will immediately reply: "The Holy Prophet has taught him to consider the blessed Prophet as a channel and to seek Tavassul from him and ask God to fulfil his wish. This matter can easily be understood from the following sentences:

135. Same reference.

(A) اللهم انى أسألك و أتوجه اليك بنبيك .

O lord, I ask Thee and turn towards Thee through the channel of your Prophet.

The word "نبيك" is pertaining to the previous two words "اسالك" and " اتوجه اليك "

In clearer terms, he asks from God through the channel of 'Nabi' and also turns to God through him. Moreover by 'Nabi' is meant Nabi himself and not the 'Dua' of Nabi; to imagine that it means the Dua of Nabi is deficient of any reason.

Anyone who predetermines the word of Dua has no reason other than pre-judgement since, the one who commends such a word and does not think Tavassul to people to be correct forcibly strives to predetermine the word of 'Dua' so that nobody opposes his idea and eventually he may Say: "It means Tavassul to the 'Dua' of the Prophet and not the Prophet himself and Tavassul to the 'Dua' of someone is proper.

(B) محمد نبي الرحمة .

In order to clarify that asking God for the sake of the Prophet and paying attention to Him through His channel "is the correct purport, the word of " نبيك " is mentioned along with the sentence محمد نبي الرحمة which clarifies the fact much better and makes the meaning more apparent

(C) The sentence

يا محمد انى اتوجه الى ربي

Shows that he (i.e. the blind man) is referring to Hazrat Mohammad himself and not his Dua.

(D) The sentence " و شفعه في " means O, God make him as my intercessor and accept his intercession towards me.

In all of these sentences what is said and explained is the very personality of the Holy Prophet and his great position and there is no talk of the Dua of the Holy Prophet.

With this explanation all the five objections which the Wahabi writer Rafa'ee has mentioned in the book "At-Tavassul-Ila-Haqeeqatul-Tavassul" is done away with and we have brought the details of the objections and its reply in the book of Tavassul. Interested readers can refer to them on pages 147 to 153.

Second Tradition:

Tavassul to the (Right) of Questioner

'Atia Aofi' narrates from Abu Saeed Khudri that the Holy Prophet (*) said:

"Anyone who leaves his house for salat and recites in this state the following Dua, he will meet the mercy of Allah and one thousand angels will seek

forgiveness for him.¹³⁶

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَاسْأَلُكَ بِحَقِّ مَمْشَايَ هَذَا فَإِنِّي لَمْ أَخْرُجْ أَشْرًا وَلَا بَطْرًا وَلَا رِيًّا وَلَا سُمْعَةً وَخَرَجْتُ اتِّقَاءَ سَخِطِكَ وَابْتِغَاءَ مَرْضَاتِكَ فَاسْتَلِكْ أَنْ تُعِيدَنِي مِنَ النَّارِ وَأَنْ تَغْفِرَ لِي أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

“O God I ask Thee by the right of the questioners and by the honor of the steps which I take in Thy direction, I have not left the house for the purpose of disobedience or recreation or hypocrisy. I have left for keeping away from Thy anger and achieving Thy Satisfaction. I ask Thee to keep me away from the Fire and forgive my sins for nobody forgives the sins except Thee.”

This tradition dearly bears testimony to the fact that man, while asking God for his need to be fulfilled can take the position and status of a pious person as his channel and the reasoning of this tradition brings to light our objective.¹³⁷

Third Tradition:

Tavassul to the Right of Holy Prophet:

After disobedience of Allah, Hazrat Adam (AS.), in the light of the words which were manifested from God, repented as Quran Says:

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ، إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ .¹³⁸

Regarding the interpretation of كلمات(words) which has come down in this Ayat, a group of commentators and traditionists, by relying on the following tradition are having a view, which by paying attention to its text will become clear for us.

Tabarani in Al-Muajam-us-Sagheer, Hakem Naishabouri in Mustadrak Sihah, Abu Naem Isfahani and Beihaqi in the book of Dala'el-un-Nabuwwa, Ibn-Asaker Shaami in his Tarikh, suyuti in Durrul-Mansoor and Aaloosi in Ruh-ul-Maani¹³⁹ have narrated from Omar-ibn- Khattab that the Holy Prophet

136.

اقبل الله بوجهه و استغفر له الف ملك .

Sahih of Hafez Mohammad-bin-Abi-Abdullah bin-Maa'jah Qazvini which is one of the six Sihahs. Vol. 1 page 261-262 chapter of 'Mosques' Egyptian edition. And refer to Musnad Imam Ahmad Hanbal vol. 3 Hadith No. 21.

137. The command, which has come in the Ayat of (Sura Baqarah: 35) ولا تقربا هذا الشجرة (Sura Baqarah: 35), is not a authoritative command- Instead, it is an order in the guided sense or so to say an advisory aspect and opposition to such a command will not result in punishment and chastisement. Its consequence will be that the person will only be faced with the effect of the state of the action itself.

If a doctor commands his patient who is suffering from cold not to eat sour things and muskmelon, opposing his command will have no result other than intensification of his cold. In the Holy Quran many Ayats testify that the divine prohibition was of a guided nature resulting in nothing but expulsion from heaven which is reckoned to be the effect of state of the action itself. Please refer to Ayats 118 and 119 of Sura Taha and the book of "Correct Tafseer of difficult Ayats of Quran" the tenth matter from pages 73 to 82.

138. Sura Baqarah Ayat 37.

139. Mustadrak Hakem Vol. 2 page 615 Ruh-UI-Ma'ani Vol. 1 page 217 Durrul-Mansoor Vol. 1 page 59 narrated from Tabarani, Abu Na'eem Isfahani and Beihaqi.

(صلى الله عليه و آله) has said:

لَمَّا أَذْنَبَ آدَمُ الَّذِي أَذْنَبَهُ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ اسْأَلُكَ بِحَقِّ مُحَمَّدٍ الْآ غَفَرْتَ لِي يَا وَحَى اللَّهِ إِلَيْهِ وَمَنْ مُحَمَّدٌ؟ فَقَالَ تَبَارَكَ اسْمُكَ لَمَّا خَلَقْتَ رَفَعْتُ رَأْسِي إِلَى عَرْشِكَ فَإِذَا فِيهِ مَكْتُوبٌ لَا إِلَهَ إِلَّا اللَّهُ وَ مُحَمَّدٌ رَسُولُ اللَّهِ فَقُلْتُ أَنَّهُ لَيْسَ أَحَدٌ أَعْظَمُ عِنْدَكَ قَدْرًا : مَمَّنْ جَعَلْتَ اسْمَهُ مَعَ اسْمِكَ يَا وَحَى إِلَيْهِ أَنَّهُ آخِرُ النَّبِيِّينَ مِنْ ذُرِّيَّتِكَ وَ لَوْ لَا هُوَ لَمَا خَلَقْتُكَ .^{١٤٠}

When Adam committed the sin he raised his head towards the sky and said (O God) I ask Thee by the right of Mohammad that You forgive me. God revealed to him:

“Who is Mohammad?”

Adam replied: When You created me, I raised my head towards the ‘Arsh’ (Throne) and I Saw that on it was written “There is no God except Allah and Mohammad is the Messenger of Allah. I said to myself that Mohammad must be His greatest creature that Allah has kept His name besides his own name. At this moment, it was revealed to him that Mohammad was the last of the Prophets from his progeny and if it was not for Mohammad, God would have not created him.

Our View about This Tradition:

1-In the Holy Quran the word of كلمات (words) is applied to personalities contrary to what is common amongst us. For example:

(A) أَنْ اللَّهُ يُبَشِّرُكَ بِبِحَيِّ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ .^{١٤١}

“That Allah gives you the good news of Yahya verifying a Word from Allah.”

(B) يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكَ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ .^{١٤٢}

“O Marium, surely Allah gives you good news with a Word from him (of one) whose name is the Messiah, Isa son of Marium.”

أَتَمَّا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَ كَلِمَتُهُ .^{١٤٣}

The Messiah, Isa son of Marium is only an Apostle of Allah and His Word.”

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ .^{١٤٤}

Say: if the sea were ink for the words of my lord...

وَ الْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةَ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ .^{١٤٥}

“With seven more seas to increase it, the words of Allah would not come to an end.”

140. The text of the Hadith is taken from Durrul-Mansoor and differs slightly with the text of Hakem in his Mustadrak although both are same in their contents.

141. Sura Al-Imran Ayat 39.

142. Sura Al-Imran Ayat 45.

143. Sura Nisa Ayat 171.

144. Sura Ka'ahf Ayat 109.

145. Sura Luqman Ayat 27.

Considering that the word of " كلمات " has come in the Ayat under our discussion, we can say that by كلمات is meant the same noble personalities to whom 'Tavassul' is sought and in the aforesaid tradition, only the name of Mohammad is mentioned from amongst the names of those personalities. Therefore, in Shia traditions, this reality is narrated in two ways. Sometimes كلمات is interpreted as names of these holy personalities and sometimes it refers to their sparking light here is both the interpretations:

انّ آدَمَ رَأَى مَكْتُوبًا عَلَى الْعَرْشِ اسْمَاءَ مُعْظَمَةِ مَكْرَمَةِ فَسَالَ عَنْهَا . فَقِيلَ لَهُ هَذِهِ اسْمَاءُ أَجْلِ الْخَلْقِ مَنزِلَةٌ عِنْدَ اللَّهِ تَعَالَى وَ الْاسْمَاءُ مُحَمَّدٌ وَ عَلِيٌّ وَ فَاطِمَةٌ وَ الْحَسَنُ وَ الْحُسَيْنِ فَتَوَسَّلَ آدَمُ عَلَيْهِ السَّلَامُ إِلَى رَبِّهِ فِي قَبُولِ تَوْبَتِهِ وَ رَفَعَ مَنْزِلَتَهُ .^{١٤٦}

Adam saw the names, which were written in 'Arsh' (throne) and did Tavassul to them. It was told to him that these names were the most honorable creatures of Allah and they were Mohammad, Ali, Fatemah, Hassan and Hussain. Adam repented by doing 'Tavassul' to them.

Another Shia tradition mentions that Adam saw the sparkling light of these five personalities. For knowing this tradition, please refer to Tafseer-e-Burhan.¹⁴⁷

2-By referring to the historical and traditional books it becomes clear that Tavassul of Hazrat Adam to the Holy Prophet was one famous and well-known matter. As, Imam Malik told Mansoor Dawanaqi in the shrine of the Holy Prophet as such:

هُوَ وَسِيلَتُكَ وَ وَسِيلَةُ أَبِيكَ آدَمَ .^{١٤٨}

“The Holy Prophet is your channel and your father, Hazrat Adam's channel.”

The Islamic poets have put this reality into a form of verse

بِهِ قَدْ اجَابَ اللَّهُ آدَمَ إِذْ دَعَا وَ نَجَى فِي بَطْنِ السَّفِينَةِ نُوحٌ
قَوْمٌ بِهِمْ غُفِرَتْ خَطِيئَةُ آدَمَ وَ هُمُ الْوَسِيلَةُ وَ النُّجُومُ الطَّلَعُ^{١٤٩}

On account of him, Allah accepted the 'Dua' of Adam and saved Noah inside the ship. They are such people through whom Adam's sin was pardoned and they are those who are the channels to Allah and the sparking stars.

146. (14)-Majma'ul-Bayan Vol. 1 page 89 Tafseer-e-Burhan Vol. 1. page 86-88; Ahadith No 2, 5, 11, 12, 14 and 27.

147. Tafseer-e-Burhan Vol. 1 page 87 Ahadith No. 13, 15 and 16.

148. Sayed Ahmad Zaini Dehlan writes in the both 'Durus-Sania' page 10 that Qazi Aiyaz has narrated this incident with correct reference. Imam Sabaki in his hook 'Shifa-us Saqem', Sayed Samhoodi in 'Khulasatul-Wafa', Allama Qastalani in 'Al-Mawaheb-ul-Ladania' and Ibn Hajar in 'Al-Jauhar-ul-Munazzam' have narrated this incident with correct references. Allama Zarqaani writes in 'Sharh-e-Mawaheb' that Ibn Fahd has narrated this with proper reference and Qazi Aiyaz has narrated with correct reference. The text of the conversation of Mansoor with Imam Maalik will be discussed in the near future.

149. Kashf-ul-Irtiyaab pages 307, 308

Fourth Tradition:**Tavassul of a Prophet to the Rights of a Prophet and the Rights of the Previous Prophets:**

لما ماتت فاطمة بنت أسد دخلَ عليها رسولُ الله (صلى الله عليه و آله) فجلسَ عندَ رأسِها، فقالَ رَحِمَكَ اللهُ يا أُمِّي بعدَ أُمِّي ثم دعا رسولُ الله (صلى الله عليه و آله) اسامَةَ بنَ زيدٍ و ابا أيُّوبَ الانصاري و عمر بن الخطاب و غلاماً أسودَ يُحْفِرُونَ فحَفَرُوا قَبْرَها فَلَمَّا بَلَغُوا للحدِ حَفَرَ رسولُ الله بِيَدٍ و أخرجَ تَرابَهُ فَلَمَّا فَرَغَ دَخَلَ رسولُ الله (صلى الله عليه و آله) فَاضْطَجَعَ فِيهِ ثُمَّ قالَ : اللهُ الَّذِي يَحْيِي و يُمِيتُ و هُوَ حَيٌّ لا يَمُوتُ اغفِرْ لامي فاطمة بنتِ اسدٍ و وَسِّعْ عليها مَدْخَلُها بِحَقِّ نبيِّكَ و الانبياءِ الَّذينَ مِن قَبْلِي .

When Fatemah, daughter of Asad passed away and the Holy Prophet was informed about her death he came and sat besides her and said:

O my mother after my mother, may God have mercy upon you. Then he asked Asama, Abu Ayyub, Omar-ibn-Khattab and a black slave to prepare one grave. When the grave was ready the Holy Prophet made a niche in the side of the grave and buried her with his own hands and then recited this ‘Dua’:

‘O Allah the One who gives Life and Death: the One who is All-living and never dies Have mercy on Fatemah daughter of Asad and make her abode vast by the right of your Prophet and the Prophets which were before me.

The writer of khulasat-ul Kalam says:

واه الطبراني في الكبير و الاوسط و ابن حبان و الحاكم و صححه .¹⁵⁰

“This tradition is narrated by Tabarani (in his Muajam) Ibn Habban and Hakem and they have confirmed its authenticity.”

Sayed Ahmad Zaini Dehlan writes in the book Durrar-us-Sania-Fi-Raddo-alal-Wahabia as such:

روي ابن شيبه عن جابر مثل ذلك و كذا روي مثله ابن عبد البر عن ابن عباس و رواه ابو نعيم في حلية الاولياء عن انس ذكر كله الحافظ جلال الدين السيوطي في الجامع الكبير .¹⁵¹

The famous traditionist Ibn-Abi-Shaiba has narrated this tradition from Jaber. Ibn Abdul Berr and Abu Na’eem too have narrated this tradition from Abbas and Anas respectively.

Jalaluddin Suyuti has brought all these matters in Jaama’e Kabir.

The writer narrates this tradition in the afore-mentioned form from two books which some of them contains the supplication related to our discussion while others do not.

1-Halia-l-Aulia (Abu Na’eem Esfahani) Vol. 5 page 121.

2-Wafa-ul-Wafa (Samhoodi) Vol. 3. page 899.

150. Kashf-ul-Irtiya’ah page 312 narrated from Khulasatul- Kalaam.

151. Durus-Sania page 8.

Fifth Tradition:

Tavassul to Prophet Himself

Some of the Islamic traditionists have narrated that an Arab accompanied with some villagers approached the Holy Prophet and said:

لَقَدْ اتَيْنَاكَ وَ مَا لَنَا بِعَيْرِ يُنْطُ لَنَا^{١٥٢} وَ لَا صَبِيَّ يَنْطُ^{١٥٣}

“We have come to you while we are neither having a camel with us to groan nor a child to sleep.”

Thereafter he recited these poems:

و قد شغلت أم الصبى عن الطفلِ	أتيناك و العذراءُ يَدْمِي لِبَانِهَا
سوى الحنظلِ العامي و العلهرِ الفسلِ	و لاشيئ مما يأكلُ الناسُ عندنا
وَ اينَ فرارُ الناسِ الآلى الرُّسلِ	وَ ليس لنا الآلىك فرارُنا

We have come to you while blood drops from the bosom of the horses; the mother has been restrained from her baby. We are not having anything with ourselves for people to eat except for bitter leaves, which they eat in the year of famine and some bad food from wool and blood. We are having no alternative but to seek shelter in you and in whom can people seek shelter except the Prophets.

Then,

فَقَامَ رَسُولُ اللَّهِ يُجْرُ رَدَائِهِ حَتَّى صَعَدَ الْمَنْبِرَ فَرَفَعَ يَدَيْهِ : اللَّهُمَّ اسْقِنَا غُثًّا مُغِيثًا فَمَا رَدَّ النَّبِيُّ يَدَيْهِ حَتَّى أَلْقَتْ السَّمَاءُ ثُمَّ قَالَ اللَّهُ دُرُّ أَبِي طَالِبٍ لَوْ كَانَ حَيًّا لَفَرَّتْ عَيْنَاهُ مَنْ يُنْشِدُنَا قَوْلَهُ ؟
فَقَامَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ قَالَ وَ كَانَتْ تُرِيدُ يَا رَسُولَ اللَّهِ قَوْلَهُ :

و ابيضُ يُسْتَسْقَى الْعَمَامُ بِرُوجِهِ	تَمَالُ الْيَتَامَى عَصْمَةَ لِلرَّامِلِ
يَطُوفُ بِهِ الْهَلَّاكُ مِنْ آلِ هَاشِمٍ	فَهُمْ عِنْدَ فِي نِعْمَةٍ وَ فَوَاضِلِ

The Holy Prophet (صلى الله عليه و آله) said:

اجل : بلى فانشد على ابياتا من القصيدة و الرسول يستغفر لابي طالب على المنبر ثم قام رجل من كنانة وانشد لك الحمد و الحمد ممن شكر سقينا بوجه النبي المطر .

“Yes, my objective was the same as you have recited. Then Ali (A.s.) read a portion of his elegy and the Holy Prophet asked blessings for Abu Talib on top of the pulpit.”

After this a man from the tribe of Bani kanane stood up and recited some lines where the first line meant as follows: “All the praise is for You, O Allah; praise from Your worthy slaves. By resorting to the Holy Prophet, we have become satiated by the rainfall.”

Numerous references have been narrated for this portion but the writer has narrated from the following documents:

152. ينط is derived from اطيط which means the noise of a camel.

153. يغط is derived from غطيط which means the noise of a child while sleeping.

a- Umdatul-Qari-fi-Shar-Hadees-Bukhari Vol. 7. page 31 written by Badruddin Mahmood bin Ahmad Aain died in the year 855 printed by Edara Tabaa'tul-Muniria.

b- Sharh-e-Ibn-Abil Hadeed of Nahjul-Balagha Vol.14 page 80.

c- Seera Halabi Vol. 3. page 263.

d- Al Hujjah-ala-Zaaheb-illa-Takfeet, Abi-Talib; written by Shamsuddin Abi Ali Fakhar bin Maa'd died in the year 650. Print of Najaf, Alawi press page 79.

e- Seera Zaini Dehlan in the margin of Seera Halabi Vol. 1 page 81.

Sixth Tradition:

Tavassul to the Self of Prophet

ان سواد بن قارب رضى الله أنشد لرسول الله قصيدته التى فيها التوسل و يقول :
 وَ اشْهَدُ أَنَّ اللَّهَ لَارَبَّ غَيْرُهُ انك مأمون على كلِّ غائبٍ
 وَ انك أدنى المرسلين وسيلةً الى الله يا ابنَ الاكرمين الا طائب
 فَمَرْنَا بِمَا يَأْتِيكَ يَا خَيْرَ مُرْسَلٍ وَ انْ كَانَ فِيهَا فِيهِ شَيْبُ الذَّوَابِ
 وَ كُنْ لِي شَفِيعاً يَوْمَ لَا ذُو شِفَاعَةٍ بِمَعْنِ فَتِيلَا عَنْ سَوَادِ بْنِ قَارِبٍ

“I bear witness that there is no God except Allah. You (O Prophet) are trustworthy upon every hidden thing from the senses. From amongst the Prophets you are the most nearest channel towards Allah. O the son of the honorable and noble! You command us whatever you receive. O, the most righteous Apostle I although acting upon your commands causes the hair on the head to turn white, you be my intercessor on the Day when the intercession of the intercessors will be useless for Sawad- bin-Qaa'reb even to the extent of string of dates.¹⁵⁴

Till here we were able to mention some of the traditions of Tavassul which have come in the historical and traditional books of Ahl-e-Sunnat.

However in the traditions of Shiite leaders, the matter of ‘Tavassul’ to holy personalities is so clear and obvious that it can be witnessed in most of their ‘Duas’ (supplications).

Should we learn the Islamic instructions from Ibn-Taimiyya and Mohammad-ibn-Abdul Wahab or acquire them from the Household of the Messengership and the progeny of the Holy Prophet who by the order of Hadith- e-Saqalain, are ثقل اصغر (The Lesser Weight) and the Judge to Quran. Amongst the numerous ‘Duas’ which have come in ‘Sahifa Alawia’¹⁵⁵ or in Dua-e-Arafa of Hazrat Hussain bin Ali (A.S.) or in ‘Sahifa Sajjadia’ we shall content ourselves with only one of them which is most suitable In connection with the previous tradition.

154. Durarus-Sania page 29 written by Zaini Dehlan and “At-Tavassul-Ila-Haqeeqatut-Tavassul” page 300.

155. Sahifa Alawia-Duas of Ameer-ul-Momineen which shaikh Abdallah Samaheji has collected.

Seventh Tradition:

The Leader of the martyrs says in Dua-e-Arafa

اللَّهُمَّ انا نَتَوَجَّهُ اليكَ فى هذه العشيَّة الَّتى فَرَضْتَهَا وَ عَظَمْتَهَا بِمُحَمَّدٍ نَبِيِّكَ وَ رَسُولِكَ وَ خَيْرَتِكَ
مِنَ خَلْقِكَ. ^{١٥٦}

“O lord at such a moment which Thou have made it obligatory and honorable upon me I turn towards Thee and (I swear) by Mohammad thy Prophet, Thy Messenger and Thy best sent one.”

Practice of the Muslims Regarding Tavassul

The practice of the Muslims during the time of the Holy Prophet and also after him was that they were always seeking ‘Tabarruk’ to the divine personalities themselves as well as to their position and status. Now we shall mention some of them here:

(1)- Ibn Athir Ezzudin All bin Mohammad bin-Mohammad bin Abdul Karim Jezri (died in 650) writes in the book Asad-Ul-Ghaba fi-Ma’arafa-Sahaaba as such:

وَاسْتَسْقَى عُمَرُ بنَ الْخَطَّابِ بِالْعَبَّاسِ عَامَ الرَّمَادَةِ لَمَّا اشْتَدَّ الْقَحْطُ فَسَقَاهُمُ اللهُ تَعَالَى بِهِ وَأَخْصَبَتِ الْاَرْضُ
فَقَالَ عُمَرُ هَذَا : وَ اللهُ الْوَسِيلَةُ الى اللهِ وَ الْمَكَانَ مِنْهُ وَ قَالَ حَسَّان :

سَالِ الْاِمَامَ وَ قَدْ تَتَابَعِ جَدُّنَا	فَسَقَى الْغَمَامَ بَعْرَةَ الْعَبَّاسِ
عَمَّ النَّبِيَّ وَ صَنُوْ وَالدِّهَ الَّذِي	وَرِثَ النَّبِيَّ بِذَلِكَ دُونَ النَّاسِ
اِحْيَا الْاِلَهَ بِهِ الْبِلَادَةَ فَاصْبَحَتْ	مُخْضِرَةً الْاِجْنَابَ بَعْدَ الْيَاسِ
وَ لَمَّا سَقَى النَّاسُ طِفْقُومًا يَتَمَسَّحُونَ بِالْعَبَّاسِ وَ يَقُولُونَ هُنَّا لَكَ سَاقِي الْحَرَمَيْنِ . ^{١٥٧}	

In the year when famine reached its peak, Omar requested for rain through the channel of Abbass. God satiated them through him and every place became green. Thereafter Omar faced the people and said:

“I swear by Allah that Abbass is our channel towards Allah and he is having a high station before Allah. Hassaan-ibn-Thabit recited a poem in his honor and said:

When famine had severely engulfed the entire area, the Leader requested for rain.

Thereafter the clouds in the sky, through the brightness of Abbass satiated the people. Abbass who is the Uncle of the Prophet and alike the father of the Prophet has inherited such a position and status from him. Almighty Allah enlivened the places through him and every spot began to be filled with greenery after despair and disappointment When it rained, people everywhere started seeking ‘Tabarrnk’ by touching the body of Abbas and they said: Bravo O Saqi (cupbearer) of the two shrines.

156. Mafaati-ul-Jenen-Dua-e-Arafa.

157. Osd-ul-Ghaha Vol. 3. page 111. Egyptian edition.

Observing this part of history, a portion of which has also come in Sahih Bukhari, shows one of the means of Tavassul to the honorable personalities.

(2)-Qastalani Ahmad bin Mohammad bin Abi Bakr contemporary to Jalaluddin Suyuti (died in the year 923) writes in the book Al-Mawahabul-Ladina-bil-ma'an-Mohammadia-Fis-Siraatun Nabavia which has been printed in Egypt that:

ان عمر لما استسقى بالعباس قال يا ايها الناس ان رسول الله (صلى الله عليه و آله) كان يرى العباس ما يرى الوالد للوالد فافتدوا به في عمه و اتخذوه وسيلة الى الله تعالى ففيه التصريح بالتوسل و بهذا يبطل قول من منع التوسل مطلقا بالاحياء و الاموات و قول من منع ذلك بغير النبي .

“When Omar requested for rain through Abbass he said:

O people! The Holy Prophet was looking at Abbass from a father's angle. You follow him and take him as your channel towards Allah.

This action nullifies the thought and idea of those who have prohibited ‘Tavassul’ to holy Prophet.¹⁵⁸

(3)When Mansoor asked the grand Mufti of Medina -Malik- that whether he should face the Qibla and recite ‘Dua’ or face the Holy Prophet (صلى الله عليه و آله), the latter replied:

لِمَ تَصْرِفُ وَجْهَكَ عَنْهُ وَ هُوَ وَسِيلَتُكَ وَ وَسِيلَةُ أَبِيكَ آدَمَ (عليه السلام) الى الله يوم القيامة بل استقبله و استشفع به فيشفعك الله تعالى قال الله تعالى و لو انهم اذ ظلموا أنفسهم .¹⁵⁹

“Why do you turn your face away from him? He is your means and your father, Hazrat Adam's channel on the Day of Judgement. You resort to him and take him as your intercessor (for) Almighty Allah accepts his intercession. Allah declares that if those who do injustice upon themselves...

(4)-Ibn Hajar Haisami in the book of “Assawaaq-ul-Moharraqa” (which Qazi Nurullah has criticized it under the title of Assawareem-Ul-Moharraqa) has narrated the following two poems:

هَمَّ اليه وسيلتي	آل النبي ذريعتي
بيدي اليمين صحيفتي ¹⁶⁰	أرجوا بهم أعطى غداً

“The Household of the Holy Prophet is my channel towards Allah and it is through their means that I have hope that my book of deeds will be given in my right hand.

By taking into consideration these testimonies and words, one can claim that the Holy Prophet and the outstanding personalities are one kind of channel, which Quran has ordered for that

158. Al-Mawaheb Vol. 3. page 380 Egyptian edition and in “Fath -ul-Bari-fi-Sharhu-Bukhari”

Vol. 2, page 413 Lebanon print. It has also come from Ibn Hajar Asqalani and Sharhul-Mawaheb Mohammad bin-Abdul-Baqi Maalaki Zarqaani (1055-1122)

159. Wafa-ul-Wafa Vol. 2. page 1376.

160. Sawa'eq-ul-Moharraqa page 178 cairo print.

يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ .^{١٦١}

“O you who believe be careful of (Your duty to) Allah and seek means of nearness to Him.”

(Channel) is not confined to observance of the ‘Wajib’ (obligatory) and ‘Haraam’ (prohibited) acts. Instead, even the ‘Mustahab’ (recommended) acts such as Tavassul to Prophets is a وسيله (channel) too. Can we find fault with so many Ulemas and scholars in understanding the meaning of وسيله while they are the authorities in (passing) judgement and the protectors of traditions and are reckoned to be the Islamic scholars! Those who do not give importance to these kind of specifications and testimonies and think of their justification and interpretation are ante-judges who because of their pre-judgement do not reap the benefits of these testimonies and evidences. For presenting an example of their prejudice and pre-judgements, we bring here a matter which Bukhari has narrated about this historical event and hence realize how the curtain of prejudice has brought about deviation and an uproar in this matter. We have replied to them in the book of ‘Tavassul’ page 135 to 140.

(5)-Bukhari narrates in his Sihah as such:

ان عمرَ بن الخطاب كان اذ فحطوا استسقى بالعباس بن عبدالمطلب رضى الله عنه و قال اللهم كُنَّا نَتَوَسَّلُ
إِلَيْكَ بِنَبِيِّنَا فَتُسَقِّينَا و أَنَا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا قَالَ فَيُسْقُونَ .^{١٦٢}

During the period of famine, Omar bin khattab would take resort to Abbass-bin-Abdul Muttalib and say:

‘O God previously we were taking resort to thy Prophet and Thou were sending Thy mercy on us; now we take resort to Thy Prophet’s send Thy mercy on us. At this moment it started to rain and everything got satiated.

There is nothing to be said about the authenticity and consensus regarding this tradition. Even Refa’ee who rejects under various pretexts, the reliable traditions on Tavassul has admitted the authenticity of this tradition and says:

ان هذا الحديث^{١٦٣} صحيحٌ فان صح هذا الجواز شرعاً فنحن من اسبق الناس الس الأخذى به و العمل
بمقتضاه .

“Certainly this tradition is correct... If the purport of the tradition is a proof upon the correctness of Tavassul to people then we are the first people to take the step to accept its purport and act upon it.”

By paying attention to the sentences of the Caliph himself which he narrates to Abbass about Tavassul and especially when he swears by Allah

161. Sura ma’eda Ayat 35.

162. Sahih Bukhari chapter of Namaz-e-Istesqaa print of Mohammad Ali Sabeeh.

163. Although, it was worthy to say ان هذا التاريخ صحيح because technically, tradition is that which must be narrated from the Holy Prophet and our discussion too is about historical events and we reminded you previously of the traditions of ‘Tavassul’

هذا والله الوسيلة الى الله والمكان منه .^{١٦٤}

it becomes clear that the reality of Tavassul in this case is Tavassul to the self or to the position and status of Abbass before God.

Shamsuddin Abu Abdulla Mohammad bin Noaman Maalaki (died in the year 683) narrates in his book “Mesbah-uz-zalaam-fi-Mustaqeeseen-be-Khairul-Anam” the manner of Tavassul of Omar to Ibn Abbass as such:

اللَّهُمَّ انا نَسْتَقِيكَ بِعَمِّ نَبِيِّكَ (صلى الله عليه و آله) وَ نَسْتَشْفَعُ اليك بِشَيْتِهِ فَسُقُوا و فى ذلكَ يَقُولُ عَبَّاسُ
بن عُتْبَةَ بن ابى لهبٍ :

بِعَمِّى سَقَى اللهُ الحِجَازَ وَاهِلَهُ عَشِيهِ يُسْتَسْقَى بِشَيْبَتِهِ عُمَرُ^{١٦٥}

‘O God we ask for rain through the channel of thy Prophet’s uncle and we take his authority and previous record in Islam as our intercessor. At this moment, The mercy of Allah showered upon everyone.

Abbass-ibn-Utba recited a poem in this regard and said:

By the blessings of my Uncle, the land of Hejaz and its inhabitants got satiated. And at sunset, Omar did Tavassul to his authority.

In the same way, Hassan-bin-Thabit too recited a poem regarding this matter:

فسقى الغمام بغرة العباس .

“The cloud satiated (everything) due to the sparkling face of Abbass.”

Ibn Hajar Asqalani says in the book of “Fath-ul-Baari-Fi-sharhe-Hadith-e-Bukhari”:

Abbass in his Dua said:

وَ قد تَوَجَّهَ القَوْمُ بى اليكَ لمكانى مِنْ نَبِيِّكَ .^{١٦٦}

“The people resorted to me because of the bond of relationship which I have with Thy Prophet”.

As the respected readers have observed, there is no place of doubt that the object was Tavassul to the position and status of Abbass and we are aware that from ancient times there is a saying that:

تَعْلِيْقُ الحُكْمِ بِالوصفِ مُعْشِرٌ بِالْعَلِيَّةِ .

“Anytime, a judgement is derived from a topic its content will be a testimony against the topic (and) a testimony upon the proof of judgement.

That is to say, if the Holy Quran says:

وَ على المُوَلِّودِ لَهُ رِزْقُهُنَّ .^{١٦٧}

(Securing the necessities of life for the women is a matter concerning those whose wives bear children for them).

It is a judgement due to expression of the reason of judgement and since women bring children for the men, their expenses in daily life should naturally

164. Osd-ul-Ghaba Vol. 3. page 111.

165. Wafa-ul-Wafa Vol. 3 page 375 narrated from Mesbah - uz-Zalaam.

166. Fath-Ul-Baari Vol. 2. page 413 print of Daarul-Ma’arefa Lebanon.

167. Sura Baqarah: Ayat 233.

be met by the men.

If it is said that a learned man and a scholar should be respected, it is because of his knowledge and wisdom.

Therefore if Omar says انا نتوسل اليك بعم نبيك he wishes to indicate the reason for doing Tavassul to Abbass. In other words, from among so many people, why should we do Tavassul to him? As Abbass himself said:

" لمكاني من نبيك "

Taking into consideration these reasoning, we can decisively say that Muslims in the beginning of Islam were doing 'Tavassul' to the righteous and virtuous personalities.

(6)-Poem of 'Safia' in grief of the Holy Prophet:

Safia, daughter of Abdul Muttalib and aunt of the Holy Prophet recited a poem in grief of the Holy Prophet. Two of its lines are:

ألا يا رسول الله أنت رجأونا وَ كُنْتَ بِنَابِرٍ أَوْ لَمْ تَكُ جَافِيَا
وَ كُنْتَ بِنَابِرًا رُتُوفًا نَبِينَا لَبِيكُ عَلَيْكَ الْقَوْمُ مَنْ كَانَ بَاكِيًا^{١٦٨}

"O Holy Prophet you are our hope. You were a righteous person and never did you oppress anyone.

You were good and kind to us; O our Prophet, amongst your nation whosoever (claims to be) in grief should shed tears for you."

This part of the poem which was presented in the presence of the companions of the Holy Prophet and which has been narrated by the historians informs us of the following points:

Firstly, conversation with the soul or so to speak, the address to the Holy Prophet after his demise was an action which was permitted and in vogue. As against the views of the Wahabis, these kinds of conversation is neither polytheism nor useless. As she said: " الا يا رسول الله "

Secondly, by decree of the sentence " انت " Holy Prophet was the hope of the Islamic society in all the conditions. Even after his demise, his relation with us is not disconnected.

Here we shall mention some of the valuable writings of the great Sunni authors regarding 'Tavassul' towards the Holy Prophet referring to these books will clarify for the Islamic scholars the position of this matter and will manifest the fact that the matter of Tavassul, contrary to the views of the Wahabis, was a practice in vogue amongst the Muslims.

(1)-Ibn Jauzi (died in 597) has written a book by the name of "A1-Wafa-Fi-Fazael-Mustapha" and has earmarked one chapter for "Tavassul to the Holy Prophet" and another chapter for "Seeking Shifa from his grave".

168. "Zakha'er-ul-Oqba-fi-Manaqeb zul-Qurba" page 252 written by Hafez Mohiyuddin Ahmad-bin-Abdul a Tabari, born in 615 and died in 694 print of Maktab-Ul-Quds, Cairo and Majmauz-Zava'ed Vol. 9. page 36, 2nd edition written by Hafez Nuruddin Ali-bin Abi Bakr Haisami.

Let it not be unsaid that the sentence of كنت رجأونا in the first line has come as رجأونا كنت in the afore-said book.

(2)-Shamsuddin Mohammad bin No'aman Maliki (died in the year 675) has written a book by the name of Mesbah -Enthalam-Fi-Mustaqiseen-be-khairal-Anam” and Sayed Nuruddin Samhoodi has narrated a lot from him in his book ‘Wafa-ul-Wafa’ in the chapter of “T’avassul to the Holy Prophet.”

(3)-Ibn Dawood Maliki Shaazali has brought in his book “Al-Bayan-wal-Ekhtesar” the Tavassul of Ulemas and pious people to the Holy Prophet in difficulties and hardships.

(4)-Taqi’uddin Sabaki (died in the year 756) has analyzed this matter in his book ‘Shifa-us-Seqam’ page 120 to 133.

(5)-Sayed Nuruddin Samhoodi (died in the year 911) has discussed this matter and brought testimonies to it in Ills book Wafa-ul-Wafa Akhbar-Darul-Mustapha Vol. 2 pages 413 to 419.

(6)-Abul Abbass Qastalani (died in the year 932) in his book ‘Al-Mawahib-ul-Ladania’

(7)-Abu Abdulla Zarqani Mesri Maliki (died in the year 1122) in his book ‘Shaarel-Mawaheb-ul-Ladania’ Vol. 8 page 317.

(8)-Khaledi Baghdadi (died in the year 1299) author of ‘Solh-Ekhwan’. Apart from this, he has written a ‘Risale’ (treatise) in reply to Sayed Mahmood Wasi Baghdadi about Tavassul to the Holy Prophet and has been printed in the year 1306.

(9)-Adavi Hamzaavi (died in the year 1303) has discussed about ‘Tavassul’ in the book of Kanz-ul-Matalil page 198.

(10)-Azami Shafa’ee Qaza’ee author, of “Furqaan-ul-Quran.” This book has been printed along with the book “Asmaa-us-Safa’ar” of Beihaqi in 140 pages.

By referring to these books some of which have presented the facts and most prominent amongst them being ‘Solh-Ikhwan’ and Furqaan-ul-Quran; One can know what was the practice of the Muslims in every period concerning ‘Tavassul’ to the Holy Prophet and will reveal the exaggeration of Ibn-Taimmiyya and his follower.

In the end, we shall once more remind you of what Quran says:

يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ. ^{١٦٩}

“O you who believe! Be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful.”

This Ayat in general orders to seek ‘Tavassul’ but what exactly is ‘Tavassul’ is not mentioned in this very Ayat.

There is no doubt that performing the religious duties is a (channel) but it is not confined to this meaning only. Instead by paying attention to the short history of ‘Tavassul’ to the divine leaders it will become clear that this action itself is one of the وسيله (channel) Moreover, this matter will fully become clear by referring to the conversation of Imam Malik with Mansoor and also the

incident of the second Caliph requesting for rain by doing Tavassul to Abbass, the Uncle of the Prophet.

Is Honoring the Birth and Death Anniversary of Divine Personalities Heresy?

The wahabis consider the honoring of birth and death anniversaries of Divine leaders to be forbidden and heresy. They are the staunch enemies of the divine and holy leaders and consider the gatherings on their birth and death anniversaries to be prohibited.

‘Mohammad Hamed Fagih’ the leader of assembly of Ansar-us-Senna-Mohammadia in his footnotes to Al-Fath-ul-Majeed writes:

الدُّكْرِياتُ الَّتِي مَلَأَتْ الْبِلَادَ بِاسْمِ الْاَوْلِيَاءِ هِيَ نَوْعٌ مِنَ الْعِبَادَةِ لَهُمْ وَ تَعْظِيمِهِمْ.¹⁷⁰

“Remembering and celebrating on the days of birth and death of divine leaders amounts to worshipping them and is one kind of bowing before them.”

The root of all their mistakes is that because they have not determined any limit and margin for ‘Shirk’ (polytheism), Tauheed and especially the meaning of ‘Ibadat’, they think that every kind of respect and honor is worship. As you must have noticed, he has brought the word of ‘Ibadat’ (عبادت) and تعظيم (homage) close to each other and imagines that both give the same meaning.

In the future section we shall explain the meaning of ‘Ibadat’ and clearly prove that every honor and respect to the virtuous people with the intention that they are the slaves of Allah does not result in their worship at all. Therefore, we shall examine this discussion from another angle (not polytheism in Ibadat).

Undoubtedly, Quran has repeatedly praised the Prophets and divine saints with eloquent and rhetorical words.

About Hazrat Zakaria, Yahya and...Quran says:

أَتَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَ كَانُوا لَنَا خَاشِعِينَ.¹⁷¹

“Surely they used to hasten, one with another, in deeds of goodness and to call upon Us, hoping and fearing, and they were humble before Us.”

Now, if in a gathering which is held under their name, someone portrays them in a similar manner which has come down in the contents of this Ayat and by this way honors them, has he done anything other than obeying the Holy Quran?

About the household of the Prophet, Allah Ta’ala says:

170. ‘Fath-ul-Majid’ page 154. At this time when these pages and papers are being and in the entire Islamic countries celebrations are being held on the occasion of the birth of the Holy Prophet, the Mufti of Saudi, Bin Bazz declared as forbidden and heresy any kind of respect for the birthday of the Holy Prophet. But the same person addressed Faisal Saudi during his kingdom as ‘Amir-ul-Momineen’ and this action was biting and shocking to the extent that ‘khan’ too understood and apologized for accepting this courteous title.

171. Sura Anbiya: Ayat 90

وَيُطْعَمُونَ الطَّعَامَ حُبِّهِ مِسْكِيناً وَيَتِيماً وَأَسِيرًا.¹⁷²

And they give food out of love for Him to the poor and the orphan and the captive.

Now if the followers of Ali come together on the birthday of Ameerul-Momineen and say that Ah is one who used to give his own food to the poor, orphan and the captive, have they by this act worshipped him!?

If on the birthday of the Holy Prophet we translate the Ayat which praises the Prophet into a non-Arabic language or write a poem on a tablet and recite it in a gathering, have we committed a forbidden action!?

They are having enmity with the matter of honoring the Holy Prophet and divine leaders that they wish to stop this under the pretext of fight against heresy.

At this stage a question is brought up to which the loud-speakers amongst the Wahabis lay great emphasis and it is this: 'Since these assemblies and gatherings are held under the name of religion and are labeled as Islamic, they should be approved specifically and generally by the Islamic rules.

Otherwise it would be heresy and forbidden.

The reply to this question is clear because the Ayat of Quran which draws our attention to the necessity of honoring the Prophet is sufficient on this case and these kinds of gatherings are not held for any reason other than respecting the divine leaders. That thing is considered to be 'heresy' which is not approved specifically or generally by Quran or the Sunnat of the Holy Prophet.

The purpose of these honoring which is common amongst all the nations of the world is nothing but paying respect and homage and this practice is common among all the Muslims of the world except for these dry 'Najdis'. If it was heresy and something new and not confirming with the general Islamic principles it was impossible that the Islamic Ulemas would celebrate on the birthday of the Holy Prophet and make grand the gatherings by reciting sweet monographs and poems.

Here is some reasoning from Quran permitting such respect and honoring:

First Proof

The Holy Quran praises that group of people who honor the Holy Prophet:

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي مَعَهُ أُولَئِكَ هُمْ الْمُفْلِحُونَ.¹⁷³

"So (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful."

The words which have appeared in this Ayat comprises of:

١- آمنوا به ٢- عزروه ٣- نصروه ٤- و اتبعوا النور

172. Sura Dahr: 8

173. A'raf: 157

Is it possible for one to think that the words *واتبعوا النور* and *نصروه، آمنوا به* are confined to the period of the Holy Prophet? Certainly not. If such a probability cannot be given about these three words the word of *عزروه* which gives the meaning of honor and respect¹⁷⁴ cannot be assigned to the period of the Holy Prophet and this sublime leader should be respected and honored at all times.

Is it not that arranging memorial gatherings on the day of 'Besath' and birth of the Holy Prophet and delivering speeches and poems on such occasions a clear evidence to *عزروه*?

Surprisingly, the Wahabis pay homage and respect their leaders and rulers and honor even one ordinary person such that observing one hundredth of that with regard to the Holy Prophet, his pulpit and alter is considered to be heresy and anti-Islamic by them.

As a result they introduce Islam to the world as one dry religion lacking any sentiments and affections and think that the Shariat which is in fact simple and easy, matching with the human nature and feeling and generous enough to attract the people is a dry 'shariat' which does not consider the respect of divine leaders to be of any significance and does not possess the ability to attract the people of the world.

Second Proof

What do the Wahabis who oppose any kind of mourning ceremonies for the martyrs in the way of Allah have to say about the story of Hazrat Yaqoob? If today, this great Prophet was living amongst these Najdis and the followers of Mohammad-bin-Abdul Wahab how would have they judged him?

Day and night he was weeping for his separation from Yusuf and all the time he was asking the people about the whereabouts of his beloved son. He was so much inflamed by the separation of his son that he lost his eye - sight.¹⁷⁵

Sickness and loss of eye - sight did not deter Yusuf from forgetting his son. Instead, as the promise of re-union was drawing closer the flames of love towards his son increased manifold and he could smell Yusuf miles away.¹⁷⁶

And instead of the star (Yusuf) pursuing the sun (Yaqoob) it was vice - versa.

Why expression of such affection during the life of the loved one (i.e. Yusuf) is correct and confirms to Tauheed but after his death when the heart becomes more prone to pain and suffering it amounts to polytheism and becomes forbidden.

Now if the Yaqoobs of our time gather together every year on the death anniversary of their Yusufs and speak about the value of his moral qualities due to which they start crying, will such an act amount to worshipping of their

174. refer to Mufradaat-e-Ragheb.

175. و ابيضت عيناه من الحزن. Sura Yussuf: 84.

176.

Sura Yusuf Ayat: 94.

sons!?"¹⁷⁷

Third Proof

Undoubtedly, مودت ذوی القربی (love towards kinship) is one of the Islamic obligations which Quran explicitly commends us towards it. Now, after fourteen centuries if someone wishes to act upon the religious obligations then what should we do? Is it not that he should rejoice on their joyous days and become sorrowful on the days of their grief and sorrow?

Now, for expressing one's own pleasure, if someone holds a gathering wherein he reveals their historical life and sacrifices and describes their innocence and their deprivation from their rightful claims then, has he done anything other than expressing his affection and manifesting "Mawaddat-zil-Qurba"? (مودت ذوی القربی)

If, for showing more affection, such a person visits their progeny and comes near their graves and holds such gatherings near their graves then, has he in the eyes of the wise and intelligent people, done anything other than manifesting his love and affection!?

Except that the Wahabis may say: Such love and affection should be kept secret and confined to the heart and no one has the right to manifest and express them (openly).

During the time of the Holy Prophet and the period after him which was the period of change of thoughts and beliefs, different tribes and nations with different culture and customs were turning towards Islam and by reciting the 'Shahadatain' (creed) their Islam was accepted. The position of Prophet and the leaders was never to censor and thaw (by establishing the "section for scrutinizing of beliefs") the entire rites and customs of the nations and tribes and bring them out in another form different from the previous ones.

Respect of leaders, establishing memorial ceremonies, attending the graves and expressing love for their signs and traces was and is the custom of all nations and tribes. At present too, the people of East and West stand for hours in queue waiting to pay visit to the mummified bodies and graves of ancient leaders in order to express their love and shed tears in their grief. They consider this to be one way for expressing respect and honor.

It was never seen that the Holy Prophet would accept the Islam of people only after investigating their beliefs and examining their practices and customs in life. Instead expressing the 'Shahadatain' was enough for him. If these practices and customs were forbidden and amounted to worship then, it was necessary to accept the Islam of nations and tribes (only) after taking allegiance

177. Moreover, reliable traditions have come down from the Infallible about holding of mourning ceremonies and in this connection, Allama Amini has collected in one chapter of his book titled: "سيرتنا و سنتنا" all the traditions from Sunni books

and promises from them a bout their exoneration while such was not the case.

Fourth Proof:

We see Hazrat Isa (A.S) asking for table (with food) from the Almighty Allah and introduces the day of its descension as the day of celebration and says:

رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيداً لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ .¹⁷⁸

“O Allah, our lord! Send down to us food from heaven which should be to us an ever - recurring happiness, to the first of us and the last of us, and a sign from Thee, and grant us means of subsistence, and Thou art the best of the Providers.”

Is the value of the Holy Prophet's existence lesser than one heavenly table which Hazzrat Isa (A.S) declares the day of its descension to be the day of 'Eid'. If such a day is declared to be the day of 'Eid' because of the table being a divine sign, then is not the Holy Prophet the greatest divine sign!?

Woe to those who are ready to celebrate the day of descension of one heavenly table which feeds the stomachs but ignore and consider as heresy the celebration of the day of descension of Quran and the day of appointment of Prophets which has fed the minds of the people.

Fifth Proof:

Quran says:

وَرَفَعْنَا لَكَ ذِكْرَكَ .¹⁷⁹

“And exalted for you esteem”?

Is it that arranging gatherings for celebrating the days of birth of the Holy Prophet having any purpose other than elevating his name and fame! Why in this case we should not follow the Quran? Is not Quran an example and a model for us?

178. Sura Ma'ada Ayat 114.

179. Sura Inshiraah Ayat 4.

Seeking Benediction and Cure from the Signs and Traces of Divine Leaders

The Wahabis reckon 'Tabarruk' (seeking benediction) towards the traces of divine leaders to be polytheism and label the one who kisses the altar and pulpit of the Holy Prophet as polytheist even though he may not believe in them as divinity. Rather, love and affection to the Holy Prophet becomes the cause of kissing the signs and traces related to him. But what have they to say about the shirt of Yusuf?

اذهبوا بقميصي هذا فالقوه على وجه ابي يات بصيراً.¹⁸⁰

Yusuf says: Take my shirt and cast it over my father's face so that he regains his eye - sight. Yaqoob too kept the shirt of Yusuf over his eyes and at that same moment realized that he could see. As he says:

فلما ان جاء البشير القاه على وجهه فارتد بصيراً.¹⁸¹

"So when the bearer of good news came he cast it on his face, so forthwith he regained his sight."

If Yaqoob would have done such a thing in front of the 'Najdis' and followers of Mohammad-bin-Abdul-Wahab how would have they behaved with him? How would they explain the action of an immaculate Prophet who is free from sins and mistakes!?

Now if the Muslims keep the soil of the grave of the last of the Prophets or his shrine over their eyes and kiss out of respect, the grave and shrine of the divine leaders or seek 'Tabaruk' and say that God has exerted some effect in this soil and wishes to follow the Yaqoob of today in so and so affair then why should they be subjected to curse and be accused of heresy.¹⁸²

Those who are aware of the life history of the Holy Prophet know that the companions of the Holy Prophet were always taking precedence to each other in doing 'Tabarruk' to the water of his 'Wuzu' (ablution). It is sufficient in this case, to briefly refer to Sahih Bukhari and Sahih Muslim, which are thought to be the most authentic among the six Sihahs. Here, we mention some of them:

(1)-About the event of "Peace of Hudaibia" Bukhari writes:

"Whenever the Holy Prophet was taking ablution, his companions use to take precedence to each other in collecting the drops of water of his ablution."¹⁸³

180. Sura Yusuf: 93.

181. Sura Yusuf: 96.

182. All the Muslims, right from the time of the Holy Prophet till now, have been seeking 'Tabarruk' to the traces of the Holy Prophet and Shaikh Mohammad Thahari Makki has proved this matter with decisive historical evidences in his treatise which was printed in 1385. This treatise is called " تبرك الصحابة بأثار رسول الله " and has been translated into Persian.

183. Sahih Bukhari Vol. 3 page 255.

(2)-In the chapter of “Last of the Prophets”, Bukhari narrates from Saa’eb-bin-Yazeed that: “My aunt took me to the Holy Prophet and informed him about my illness. The Holy Prophet made ablution and asked Allah for blessings for me and I drank from the water of his ablution.”¹⁸⁴

(3)-In the chapter of “The characteristics of the Prophet”, Bukhari narrates from Wahab-bin-Abdullah that:

“People were rubbing the hands of the Holy Prophet over their faces and I too took the hands of the Prophet and rubbed them over my face and his hands were more fragrant than musk.”¹⁸⁵

(4)-In the chapter of “The characteristics of the Prophet, Bukhari narrates:

The Holy Prophet was in ‘Abtah’ standing besides the tents. Bilal came out from a tent and called the people for prayers. Again he went inside and brought out the remaining drops of water of ablution of the Holy Prophet. The people rushed towards it and sought ‘Tabarruk’ from it.¹⁸⁶

(5)-Muslim narrates in Sihah from Anas that: When the Holy Prophet was shaving his head his companions were besides him and each one of them held one string of his hair in their hands.¹⁸⁷

These were some examples of affection of the companions and their ‘Tabarruk’ to the signs and traces of the Holy Prophet and collecting these incidents necessitates the writing of one separate book.

By referring to the last chapter of Sahih Bukhari about Jihad and also the chapter concerning the armor, stick, sword, vessels, seal, ring, hair and should of the Holy Prophet one can become aware of the evident examples of ‘Tabarruks’.

These traditions elucidate and reveal the baseless culture of the Wahabis who have appointed some special persons to prevent the people from seeking ‘Tabarruk’ to the holy shrine of the Holy Prophet and by means of beating and foul language they stop the Muslims from expressing such love and affection which had been in vogue during the period of the Holy Prophet in his very presence.

The matter of prevention of ‘Tabarruk’ to the traces of the Holy Prophet and kissing of his shrine and pulpit is from the greatest manifestations of the Wahabis. The Wahabi Government of Saudi under the garb of ‘Amr-be-Ma’roof (Enjoining the good) and ‘Nahi-anil-Munkar’ (Forbidding the evil) have stationed their agents around the holy shrine in order to prevent the pilgrims from performing such action and they too behave harshly and mercilessly with the pilgrims. Many times at such occasions innocent bloods are shed and many people’s honor and prestige get damaged. The root cause of their

184. Sahih Bukhari Vol. 4 page 227 and Sahih Muslim, Chapter of “Last of the Prophets.”

185. Sahih Bukhari Vol. 4 page 226.

186. Sahih Bukhari Vol. 4. page 231.

187. Sahih Muslim Vol. 4. Book of “Virtues of Companions”

belief is that kissing and honoring the shrine amounts to worshipping the one in grave, as if “every respect is worship.”

Since these helpless people who are far from the Islamic learning are unable to interpret ‘Ibadat’ (worship) in the logical sense, they have become puzzled and confused and present every type of respect to the dead to be an ‘Ibadat’. In the future chapter, we shall draw a precise limit and boundary for ‘Ibadat’, but what is important now is to know what the practice of the Muslims in this matter was:

(1)- After the Holy prophet’s burial, his daughter Fatemah stood near his grave and then taking some soil from the grave she put it over her face.

She later cried and recited these two poems:

مَاذَا عَلَيَّ مَنْ شَمَّ تُرْبَةَ أَحْمَدَا أَنْ لَا يَشُمَّ مَدَى الزَّمَانِ غَوَالِيَا

“What happens to the one who smells the soil of grave of Ahmad who till he is alive, shall smell no more the expensive musks”.

صُبَّتْ عَلَيَّ مَصَائِبَ لَوَانِهَا صُبَّتْ عَلَيَّ الْإِيَامَ صِرْنِ لِيَالِيَا

“I was faced with such calamities that if it had befallen on the bright day it would have changed to right.”¹⁸⁸

(2)-The great companion Bilal who left Medina for some reason and settled by order of the frontier guards, in the districts of Syira saw in his dream that the Holy Prophet was saying:

“What kind of injustice is this, O Bilal?

Has not the time come that you visit us!? He woke up from his sleep in sadness and sat on his horse and left for Medina. When he reached the grave of the Holy Prophet he started to cry and rubbed his face over it. Later he saw Hassan and Hussain and kissed both of them.¹⁸⁹

(3)-Amirul-Momineen Ali (A.S.) says: “Three days had lapsed from the burial of the Holy Prophet when an Arab came and threw himself over the grave of the Holy Prophet He sprinkled the soil of his grave over his head and started to converse with the Holy Prophet. He said:

‘O Prophet of Allah, you spoke and we too listened. You received the truth from Allah and we too received it from you. Prom the things which Allah revealed to you is this

وَأُوْآتَهُمْ إِذِ ظَلَمُوا أَنْفُسَهُمْ .

I have done injustice upon myself. So seek forgiveness for me from Allah. Suddenly he heard a voice saying: your sins have been forgiven.

This incident has been narrated by most of the historians mainly Samhoodi in Wafa-ul-Wafa Vol.2. page 612 and Shaikh Dawood Khaladi (died in 1299) in

188. Many of the research writers have narrated this incident such as Shabrawi in ‘Al-Tehaf’ page 9 and Samhoodi in Wafa-ul-Wafa Vol. 2 page 444 and Khaled in Solh- Ekhwan page 57 and others.

189. This incident has been narrated by a group like Sabaki in Shifa-us-Seqaam narrating from Ibn Asaker and Ibn-Athir in Osd-ul-Ghaba Vol. 1 page 28.

‘Solh-Ekhwan’ and others.

(4)-Hakem narrates in Mustadrak that: Marwan-bin-Hakam entered the mosque and saw a man putting his face over a grave. Marwan caught hold of his neck and said: “Are you aware of what you are doing?” The man lifted his head and it became apparent that he was Abu Ayyub Ansari. He said: I have not come to visit a stone, but have come to visit the Holy Prophet. O Marwan, I have heard the Holy Prophet saying: When the pious people bear the leadership do not cry for that. Do cry when unworthy men become the leaders (i.e. you and your Umayyad household).¹⁹⁰

This part of history reveals the root of “creation of obstacle” from seeking sanctity from the grave of the holy prophet and shows that the companions of the Holy Prophet were constantly seeking ‘Tabarruk’ from the holy grave of the Holy Prophet. It was people like Marwan - bin -Hakam who used to prevent people from this well - known deed.

The historical incidents in this case are so numerous that narrating all of them will lengthen our discussion. Interested readers can refer to the book of “Tabarruk of companions” and the valuable book of ‘Al-Ghadeer’ vol. 5 page 146-156.

In the end, we are bound to mention that all these historical narratives can never be false and baseless. Now, assuming that all of them are false and baseless yet they will serve our purpose. Because, if such an action was heresy, polytheism, unlawful or forbidden, then the fabricators (liars) would have never attributed them to religious personalities since the liars fabricate instances which are worthy of approval by the society so that the people believe and accept their sayings. They never attribute anything, which is heresy, polytheism, forbidden or unlawful to the pious people because in such a case they will be confronted with the resistance and non - acceptance of the people and their arrows will hit the stone and miss the target.

190. Mustadrak Hakem Vol. 4 page 515.

Tauheed in Ibadat (Worship) (Or Pretext of Wahabis)

Monotheism (worship of the one God) formed the basis of the invitation of the Prophets in all ages. That is to say, all the human beings are supposed to worship the one God and refrain from worshipping demigods.

Monotheism and shattering of 'dualism' and 'polytheism' are the most fundamental heavenly commands and have been the epigraph of the program of all the divine Prophets.

Every Prophet had been appointed with one main aim and that is fixing monotheism and fighting against absolute polytheism and polytheism in worship.

The Holy Quran refers to this reality and says:

١- وَ لَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَ اجْتَنِبُوا الطَّاغُوتَ . ١٩١

“And certainly We raised in every nation an Apostle saying: Serve Allah and shun the shaitan.”

٢- وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوْحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ . ١٩٢

“And we did not send before you any apostle but we revealed to him that there is no god but Me, therefore serve Me.”

The Holy Quran introduces monotheism as a common base among all the heavenly precepts,

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَ بَيْنَكُمْ إِلَّا نَعْبُدَ إِلَّا اللَّهَ وَ لَا نُشْرِكُ بِهِ شَيْئًا . ١٩٣

“Say: O followers of the Book! Come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him.”

Tauheed in worship is a decisive and firm foundation which has never been opposed by any of the Muslims and all the sect should a common view about it. Although the group of Mu'tazilites are having a different view in توحيد افعالی (Tauheed in actions) and or the group of 'Asharites' differ in توحيد صفات (Thuheed In attributes), still all the Islamic sects have had one opinion in this respect and no Muslim can deny this principle. And if there is any differences, they are all related to مصاديق (its applicability); that is to say some of the Muslims imagine some of the actions to be 'Ibadat' (worship) whereas others consider that to be honor and respect. Whatever dispute, which exists is in "صغري" (minor type) i.e. whether so and so act is 'Ibadat' or not and not in "كبرى" (of minor type) i.e. 'Ibadat' other than Allah amounts to polytheism and

191. Sura Nahl Ayat: 36.

192. Sura Anbiya Ayat: 25.

193. Sura Ale-Imran Ayat: 64.

is forbidden. It is here that we should properly clarify the meaning of 'Ibadat' from the view point of dialect and the Quran and then the relevant duties and "مصاديق" (applicability) of the matters under discussion will automatically become clear.

To be more explicit, Tauheed in 'Ibadat' is not something, which some particular group can attribute it to themselves. Instead, all the monotheists, especially the Muslims are of one view In this regard. What is of concern is the talk and discussion of a series of actions which some manifest them as 'Ibadat' while others do not consider them to have any relation to 'Ibadat'. Thus we have to talk and discuss about this matter in this section. We have to define 'Ibadat' in logical terms and clarify its limits and boundaries and hand over a criterion to the opposite person so that under the light of this he can distinguish the true 'Ibadat' from the false one.¹⁹⁴

Limits of Ibadat and Its Comprehensive Meaning:

Ibadat in Arabic is equivalent to 'worship' in English. Just as the word of worship is having a clear and obvious meaning for us, in the same manner the word of 'Ibadat' is having a clear meaning even though we may not be able to give it a logical interpretation.

Undoubtedly, the meaning of 'land' and 'sky' is very clear and obvious for all of us but still, most of us are unable to define and explain them perfectly. However this matter cannot prevent us from understanding the clear and obvious meaning of these two words if ever we hear them.

'Ibadat' and worship too are similar to the words 'land' and 'sky' Everyone is aware of its actual meaning even though we may not be able to define it logically (just) as the actual dispensations of each of the words of 'Ibadat' and 'Ta'zeem' or rather worship and honor is clear for us and differentiating the instances of each from the other is simple and easy.

A lover who kisses the door and walls of the house of his beloved one or keeps her dress or puts it over his breast or after death, kisses her grave will never be taken as a worshipper in the eyes of anybody. The action of those who hasten for visiting the mummified bodies of great world leaders who are a center of attraction for a group of people or visit their traces, houses and haven or for honoring them go into a few seconds of silence and hold ceremonies, will not be reckoned as 'Ibadat' even though their humility and manifestation of love is in the rank of humility of monotheists in front of God. In this discussion, only the awakened consciences can be the judges in order to differentiate 'Ta'azeem' and 'respect' from 'Ibadat' and 'worship'.

Now if we wish to explain 'Ibadat' in the logical sense and wish to test and

194. In the Holy Quran too, sometimes this meaning has been utilized like: *و تلك نعمة تمنها على ان عبدت بني اسرائيل* (Sura Shua'ra)

analyze it, we can define it in three ways and all the three explanation can pursue the same objective. However before that, we shall mention two defective introductions upon which, the Wahabis rely.

Two Defective Presentation of 'Ibadat'

A-Ibadat: Humility (خضوع) And (تذلل)

In dictionaries, the word of 'Ibadat' (عبادت) has been interpreted as 'humility' or 'humbleness' (خضوع) and manifestation of 'meekness' (اظهار تذلل) such an interpretation cannot give a precise, correct and perfect meaning of the word of 'Ibadat' because:

(1)- if 'Ibadat' is synonymous to either humility (خضوع) and meekness, (تذلل) then we cannot issue an identity card of Tauheed for anybody in this world and cannot call anyone as a monotheist because man, by nature, is humble and meek in front of the spiritual and material perfection of those who are above him and better than him, like a student in front of his teacher, a child in front of his teacher, a child in front of his father and mother, a lover in front of his beloved one and so on.

(2)-The Holy Quran commands the children to be low and humble before the parents.

It says:

وَ اخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ الرَّحْمَهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا. ¹⁹⁵

“And make yourself submissively gentle to them with compassion and say: O my Lord! Have compassion on them, as they brought me up (when I was) little.”

If an abject humility is the sign of 'Ibadat' of that person, then all the obedient children have to be called as polytheists and all the disobedient ones as monotheists.

B-Ibadat: Unlimited Humility (خضوع)

When some of the commentators became aware of the deficiency of interpretation of the compilers of dictionaries they strived to amend it and interpreted it in another manner. They said: “Ibadat is that unlimited humility in sensing, perfection and greatness”.

Such an interpretation is no less than the first interpretation because God orders the angels to prostrate before Hariat Adam. As Quran says:

وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ. ¹⁹⁶

“And when We said to the angels: Make obeisance to Adam they did

195. Sura Bani-Israel: Ayat 24.

196. Sura Baqarah: Ayat 34.

obeisance save Iblis.”

Prostration in front of a creature is one evidence of تذلل (meekness) and the manifestation of unlimited humility.

If such an act is the sign of ‘Ibadat’, then all the obedient angels are to be declared as polytheists and the disobedient Satan as a monotheist.

The sons of Yaqoob and even he himself along with his wife prostrated before the magnificence of Yusuf as the holy Quran says:

وَ خَرُّوْا لَهُ سُجَّدًا وَقَالَ يَا أَبْتَ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا. ¹⁹⁷

“And they fell down in prostration before him, and he said: O my father! This is the significance of my vision of old; my Lord has indeed made it to be true.”

The Holy Quran narrates the dream of Yusuf in his childhood and says:

إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ. ¹⁹⁸

“Surely I saw eleven stars and the sun and the moon making obeisance to me.”

Following the leader of the monotheists, -the Holy Prophet- all the Muslims honor ‘Hajar-ul-Aswad’ (black stone) and rub their hands over it. That is to say, they act in the same way as idol - worshippers do to their idols with the difference that our action is purely Tauheed and their action purely heresy.

By paying attention to this point, one should not search the reality of ‘Ibadat’ only in the form of action and in the absolute humilities and meekness even though humility (خضوع) and (تذلل) are amongst the actual elements and essentials of ‘Ibadat’. However the elements and essentials are not confined to that; rather humility (خضوع) and (خضوع) should also be linked with some special belief and in fact if humility, (خضوع) whether unlimited or to a lesser degree originates from a special belief, it will be counted as ‘Ibadat’. As a matter of fact, it is belief that gives the color of ‘Ibadat’ to one action and without it; the action cannot be regarded as ‘Ibadat’.

Now, what is this second element? This is what we are going to discuss in this section. I.e. the logical explanation of Ibadat.

First Definition of Ibadat:

Ibadat is that practical, literal or verbal humility which originates from belief of divinity in the opposite entity:

Now we should see what is meant by ‘Divinity’ and the crucial point of our discussion lies in understanding the meaning of ‘Divinity’. "الوھیت" or Divinity gives the meaning of Godliness and "الھ" gives the meaning of God. If incidentally, the word of "الھ" (God) has been interpreted as ‘deity’ it

197. Sura Yusuf: Ayat 100.

198. Sura Yusuf: Ayat 4.

necessitates explanation and not that deity is the actual meaning of "اله". Rather, in view of the fact that the genuine "اله" and / or the imaginary "اله" have been the deity and object of worship among the people of the world, it is supposed that "اله" gives the meaning of deity; otherwise deity is from the requisites of (*) and not its primary meaning.

A clearer evidence that the word of "اله" denotes the meaning of God and not deity is the very pure creed (of faith) i.e. " لا اله الا الله ". If in this sentence, the word of اله is interpreted as 'deity' then this creed will be a false one because it is clear and obvious that with the exception of 'Allah', there are thousands of other deities too.

Therefore, for relieving themselves from the difficulty, some people have commended the word of "بالحق" so that in this way they remove the falsehood and thus the meaning of the sentence becomes " لا معبود بالحق الا الله " (no deity with the truth except Allah). However appreciating such a sentence is nothing but a formality.

A clear proof of this definition is a verse, which has come in this regard. Examining this verse will clarify the fact that 'Ibadat' is that kind of speech and action which originates from the belief in divinity¹⁹⁹ and till such a belief does not exist in a person his humility and bowing down or honor and respect will not be counted as 'Ibadat'. When Quran gives command to perform 'Ibadat' of Allah, it immediately convinces that except for Him there is no god. As Quran says:

يا قوم اعبدوا الله ما لكم من اله غيره .²⁰⁰

“O (my) people worship Allah; there is no god for you except Him.”

The purport of this Ayat has come in nine or more instances and our dear readers can refer to Sura A'raaf: verses 65, 73, 58-Sura Hud: verses 5, 61 and 84 Sura Anbiya: verses 25 Sura Mominun: verses 23 and 32 and Sura Taha: verses 14.

Such interpretations indicate that 'Ibadat' is that humility (خضوع) and meekness (تذلل) which originates from belief in 'divinity' and if such a belief does not exist, then it cannot be regarded as 'Ibadat'.

This Ayat and its contents is not the only Ayat which bears testimony to this matter. Rather other Ayats too bear testimony to this fact such as:

اِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ.²⁰¹

“Surely they used to behave proudly when it was said to them: There is no

199. When it is said that the idols are god it does not necessarily mean that they are the Creators or that they are managing the affairs of this world. Rather 'God' is having a wider meaning, which includes real and imaginary gods. Whenever we reckon some 'being' to be the source of divine activities and imagine that some of the affairs of God like intercession and forgiveness has been entrusted to him, then we have considered him as god, of course a small god before a bigger God!

200. A'raf: 59

201. Sura Safaat: Ayat 35.

God but Auah.”

That is to say, they do not pay attention to this talk because they believe in the divinity of other creatures.

أَمْ لَهُمْ آلِهَةٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ. ٢٠٢

“Or have they a god other than Allah? Glory be to Allah from what they set up (with Him).”

In the above Ayat, the basis of polytheism has been shown to be belief in the divinity of someone other than Allah.

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ. ٢٠٣
الَّذِينَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا لِيَكُونُوا لَهُمْ عِزًّا. ٢٠٤

The proof that the call of the polytheists was along with the belief in divinity of their idols is the following Ayats:

وَتَّخَذُوا مِنْ دُونِ اللَّهِ إِلَهًا لِيَكُونُوا لَهُمْ عِزًّا. ٢٠٥

“And they have taken gods besides Allah, that they should be to them a source of strength.”

أَتَنْتَكِمُ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهًا أُخْرَى. ٢٠٦

“Do you really bear witness that there are other gods with Allah?”

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَزْرَأْتُنَّحِدُ أَصْنَامًا إِلَهًا. ٢٠٧

“And when Ibrahim said to his sire Azar: Do you take idols for gods?”

By referring to the Ayats which have come down about the polytheism of idol - worshippers, this reality becomes clear that the polytheism of idol - worshippers was the result of their belief in the divinity of their deities and they considered these deities which were man - made ones to be as various gods. They believed that some of the affairs of the great god had been entrusted to them and because of this, they used to worship them.

It was because of their belief in divinity of their Idols that whenever they were invited to believe In the One God, they would deny this matter and if a partner was associated with Him they would readily believe just as the following Ayat confirms so:

ذَلِكَمُ بَآئِنُهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكُ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ. ٢٠٨

“That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed, Judgement belongs to Allah, the High, the Great”

202. Sura Tur: Ayat 43. Also refer to Sura Tauba Ayat 43 and Sura Nahi Ayat 63.

203. Sura Hejr Ayat 96.

204. Sura Furqaan Ayat 68.

205. Sura Maryam Ayat 80.

206. Sura Ana'am Ayat 19.

207. Sura Ana'am Ayat 74.

208. Ghafer: 12

When Ayatullah Shaikh Mohammad Jawad Balaghi comes to the point of analyzing and interpreting the reality of 'Ibadat' in his valuable Tafseer called 'Aalaa-er-Rahman' he explains it as such:

العبادة ما يروُّه مُسْتَشْعِرٌ بِالْخُضُوعِ لِمَنْ يَتَّخِذُهُ الْخَاضِعُ الْهَاءَ لِيُوفِيَهُ بِذَلِكَ مَا يَرَاهُ لَهُ مِنْ حَقِّ الْاِمْتِيَاِزِ بِالْاِلَهِيَّةِ.²⁰⁹

Ibadat (worship) is that very action which arises from the humility of a person in front of the One whom he selects as "اله" God, so that he fulfills His superior right which He possesses due to His distinguished position (divinity).

Balaghi has described 'Ibadat' by his own conscience and perception and the afore-mentioned Ayats clearly confirm and elucidate the correctness and firmness of this description.

The great teacher, Ayatullah Khomeini has written the same view in his valuable book and says: 'Ibadat' consists of glorifying someone as God either as a major God or a minor god.²¹⁰

The most evident testimony to this view is the observation of the collective Ayats, which speak against polytheism. All the polytheist sects would consider as "اله" (God, whether big or small and real or metaphorical) all such creatures whom they would pay homage and worship.

The key to this interpretation lies in this that by referring to the Ayats, we should clarify the point that "اله" means 'God' and not 'deity' and to be a God it is enough that a being (in the eyes of a worshipper) is the owner of some of the affair and actions of the Creator God even though he himself may be a created one as was the view of the ignorant Arabs with respect to their idols.

Second Definition of Ibadat

Ibadat is humility (خضوع) in front of the one whom we consider as (رب) (LORD).

We can change our perception of 'Ibadat' and say: 'Ibadat' is a verbal and practical humility (خضوع) (that arises from belief in the "ربوبيت" (Lordship) of the opposite person and the word of "عبوديت" (submission) is in contrast to "ربوبيت" (Lordship).

Whenever a person imagines himself to be a servant and slave and the opposite person to be his creator Lord and with this intention, he pays homage to his Lord (whether or not he is his actual Lord) such an action will be considered as 'Ibadat'.

From the Ayats mentioned hereunder we can derive this conclusion that 'Ibadat' is from the rank of "ربوبيت" (Lordship). Here are some of them:

209. Ar-Rahmnan page 57.

210. Kashf-ul-Asrar page 29.

وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ.²¹¹

“And the Messiah said: O Children of Israeli serve Allah, my Lord and your Lord.”

إِنَّ اللَّهَ رَبِّي وَرَبَّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ.²¹²

“Surely Allah is my Lord and your Lord, therefore serve Him, this is the right path.”

Such contents have come in other Ayats too. In some of the Ayats, ‘Ibadat’ is reckoned to be from the rank of "خالقيت" (creative power) as it says:

ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ.²¹³

“That is Allah, your Lord, there is no god but He, and the Creator of all things, there fore serve Him.”

What is meant by "رب" (Lord)?

In Arabic language "رب" (Lord) is attributed to the One In whom there is entrusted the management and direction of all things; their destiny resting in His authority. If in Arabic, the owner of a house; the nurse of a child and the farmer of a farm are called as "رب" (Lord), it is because the authority of their management is entrusted to them and their destiny lies in their hand. If we recognize God to be our Lord, it is because our entire destiny, - right from existence, life, death, sustenance, legislation and forgiveness lies in His hands.

Now if someone imagines that one of the affairs related to our destiny lies in someone else’s hand, for example, if God entrusts the affair of life, death, sustenance, legislation and forgiveness to some other person so that the person independently assumes the responsibility of all or one of these positions, we have taken him as "رب" (Lord). If with this belief, we pay homage to him we have worshipped him.

In other words, ‘Ibadat’ and worship originates from the feeling of bondage and the reality of bondage is nothing other than taking oneself as slave and the higher authority as the Master of existence, life, death and sustenance or at least the Master and authority of particularly forgiveness,²¹⁴ intercession,²¹⁵ and enactor of laws and responsibilities.²¹⁶ In such a case, he has imagined him to be his Lord and anyone who manifests such feelings either verbally or practically has undoubtedly worshipped him.

211. Sura Ma'aeda Ayat 72.

212. Sura Ale-Imran Ayat 51.

213. Sura Ana'am Ayat 102.

214. Ale-Imran-135 وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ.

215. Zumar-44 قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا.

216. Tauba-31 اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ

Third Definition of Ibadat

Here we can interpret 'Ibadat' in a different manner and that is: "Ibadat is humility (خضوع) In front of the one whom we think as God or the source of divine works."

There is no doubt that the affairs connected with the world of creation and existence like, planning of the affairs, bringing to life the human-beings, causing the people to die, giving sustenance to the living creatures and forgiving the sins of the people, are all from God. If you refer to the Ayats²¹⁷ related to planning of the affairs, creation of things, reviving the dead and causing the alive ones to die and other such Ayats, you will realize that Quran recognizes, with emphatic emphasis, all such affairs to be the Work of God and strictly prohibits its connection to anyone other than Him.

On the other hand, we know that the world of creation is a well-organized and systematic world and every action which takes place in this world does not occur without the numerous causes which all finally lead to God. On various occasions the holy Quran has itself specified the causes of these actions which are the agents of God but act according to the command of God.

For example, Quran mentions with special emphasis that the Giver of Life and Death is God. As it says:

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافَ اللَّيْلِ وَالنَّهَارِ .²¹⁸

"And He it is who gives life and causes death, and (in) His (control) is the alternation of the night and the day."

But the same Quran in another Ayat introduces the Angels to be the Giver of death. It Says:

حَتَّىٰ إِذَا جَاءَ أَحَدِكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا .²¹⁹

"Until when death comes to one of you, our messengers cause him to die."

Therefore the way of drawing a conclusion is that we say: The agency and causality of these natural causes whether material or non-material like, the Angels Is by the permission and command of God and the independent executor is God Himself. In other words, these two doers are besides each other, one being an independent doer and the other being a dependent one and this is one of the sublime gnosis of Quran which by referring to the numerous Ayats one can understand the actions of God.

Now if a person reckons the actions of God to be cut off from Him and says that these affairs have been entrusted to splendid creatures like Angles and Prophets and with such a belief, he pays homage and becomes humble in front of them, then certainly his humility is 'Ibadat' and his action will amount to

217. Sura Qasas Ayat 73.

Sura Naml Ayat-60-64.

Sun Zumar Ayat 5-6.

218. Sun Mominoon Ayat 80.

219. Sura Ana'am Ayat 61.

polytheism.

In other words, if he believes that God has bestowed the accomplishment of these affairs to them and that they Independency fulfil all of them, then in such a case, He has likened them to God. Such a belief is undoubtedly polytheism and any kind of humility or request towards them will be 'Ibadat'.

As Quran Says:

وَمِنَ النَّاسِ مَنُ يَتَّخِذُ مِن دُونِ اللَّهِ أَندَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ .²²⁰

“And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah.”

No creature can be, to our imagination, the 'example' and 'like' of Allah except if he is independent or has absolute authority in fulfilling one or more affairs. However, if he works by the permission and command of God then not only will he not be likened to Him, but also he will be an obedient creature that performs his duty by His command.

Incidentally, the polytheists during the time of the Holy Prophet were of the belief that the gods which they were worshipping had independent powers in fulfilling the affairs.

The lowest kind of belief in the form of polytheism during the period of ignorance was that a group of people were of the belief that the duty of legislation has been entrusted to the monks²²¹ and 'intercession' and 'forgiveness' which are specifically the right of Allah have been given to their idols and deities and that they are independent in these actions. Thus the Ayats which are related to intercession lay great emphasis that nobody can do intercession without the permission of Allah.²²²

If they were of the belief that their deities could do intercession by the permission of God, then it was needless to emphasize the matter of negation of intercession without the permission of God.

Some of the sages of Greece had imagined a god for every thing in this world and thought that the management of these things (which is the action of God) had been entrusted to them. Those ignorant Arabs who used to worship the angels and the fixed and the moving stars were of the opinion that the management of the world of creation had been bestowed upon them i.e. the angels and stars and they were the Masters in managing this world and that God had been completely dethroned from the position of management.²²³

Therefore any kind of humility and bowing down which is accompanied by such a belief will amount to 'Ibadat'.

Some other group of ignorant Arabs did not consider the wooden and metallic

220. Sura Baqarah Ayat 165.

221. Sura Tauba Ayat 31. اِتَّخَذُوا اٰخْبَارَهُمْ وَرُهْبَانَهُمْ اَرْبَابًا مِنْ دُونِ اللَّهِ.

222. Sura Baqarah Ayat 255. مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ اِلَّا بِاِذْنِهِ.

223. Melal-wa-Nehal (ملل و نحل) Vol. 2. page 244.

idols to be their Creator and / or the manager of the affairs of this world but regarded them to be the Masters of intercession. They would Say:

هولاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ .

“They are our intercessors towards Allah”²²⁴

Based on this false reflection that they are the Masters of intercession, they have worshipped them and thought that their worship was the source of gaining proximity to God. As they Say:

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى .²²⁵

“We do not serve them save that they may make us nearly to Allah.”

In short, any action which originates from such perception which shows some kind of devotion will be taken as ‘Ibadat’. As against this, any action, which does not originate from such a belief and any person devoid of such belief exhibits his humility before someone and honors him then it will not be ‘Ibadat’ and polytheism even though the action may be forbidden.

For example, the prostration of a lover before his beloved one or of a slave before his master or of a wife before her husband etc, are not ‘Ibadat’ even though it is forbidden in the religion of Islam. This is because no one can prostrate (even if it does not amount to such ‘Ibadat’) before anyone without the permission of Allah.

Conclusion of our Discussion

Up to this point, we were able to acquaint you clearly with the reality of ‘Ibadat’. Now it is necessary to derive a conclusion from the foregoing discussion. If someone becomes humble and shows humility in front of someone else without considering them as "الله" (God) or "رب" (lord) or the source of divine acts but respects them because of the fact that they are,

عِبَادٌ مُكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ .²²⁶

“They are honored servants, they do not precede Him in speech and (only) according to His commandment do they act, “then surely, such an act shows nothing but honor respect, humility and humbleness.

God has introduced a group of His servants with such qualities that will attract the interest of every person towards honoring and respecting them. As the holy Quran Says:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ .²²⁷

“Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations.”

Almighty Allah (by specification of Quran) has appointed Ibrahim to the

224. Sura Yunus: Ayat 18.

225. Sura Zumar: Ayat 3.

226. Sura Anbiya: Ayat 26.

227. Sure Ale-Imran Ayat 33.

position of Imam and leadership:

قَالَ أَنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا. ٢٢٨

Almighty Allah has described Hazrat Nuh, Ibrahim, Dawood, Sulaiman, Musa, Isa and Mohammad (صلى الله عليه و آله) in the Holy Quran with such sublime qualities that each of these qualities is the source of attraction of the hearts to such extent that the love of some of them has been made compulsory.²²⁹

If the people respect and honor these servants in their life - time and even after their death from this view -point that they are the honorable servants of Allah and without recognizing them as God or imagining them to be the source of divine affairs, then such respect will never be considered as 'Ibadat' and no one can call them as polytheist.

As you are all well - informed, following the Holy Prophet's custom, we respect and sanctify Hajar-ul-Aswad which is no more than a black stone; we circumambulate around the House of God which is no more than stone and mud and strive between the two mountains named Safa and Marwa. That is to say, we perform the same actions, which the idol-worshippers used to perform with regard to their idols. Under these circumstances, no one till now has thought that by these actions we are worshipping the stones and mud because we never imagine the least benefit or harm from them. However, if we perform these actions with this belief that these stones and mountains are God and are the source of divine works, then in such a case, we will be equal to the idol - worshippers. Therefore, kissing the hands of the Holy Prophet and Imams; master or teacher; parents or Quran, religious books, shrines and all other things which are somehow related to the honorable servants of Allah will only be an expression of respect and honor except that if we believe in their divinity or lordship.

The prostration of angels before Adam and prostration of brothers of Yusuf in front of Yusuf has come in the Holy Quran.²³⁰

No one interprets the action of the angels or the action of the brothers of Yusuf as Ibadat of Adam and or Yusuf. The point is that the prostrators did not consider the least position of 'divinity' or 'lordship' for the prostrated ones and never did they take them as God nor the source of divine actions. Therefore, their actions were purely an expression of respect and not Ibadat or worship.

When the Wahabis are faced with such Ayats they at once say: "The reason that these actions were not prostration of the prostrated ones was that it was performed by the command of God.

Although it is true that all these actions together with the action of brothers of

228. Sure Baqarah Ayat 124.

229. Sura Shura Ayat 23 لا أسئلكم عليه أجرأ إلا المودة في القربى

230. Sura Baqarah: Ayat 34 and Sura Yusuf: Ayat 100.

Yusuf in front of Yusuf was by the command and satisfaction of Allah, yet the Wahabis are heedless of one point and it is this that the very essence of their action (i.e. prostration) too was not Ibadat. And it was due to this that God commanded for that action.

If the reality of the action amounted to worship of the prostrated one, then God would have never ordered it.

قُلْ إِنَّ اللَّهَ يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَىٰ مَا لَا تَعْلَمُونَ. ٢٣١

“Say: Surely Allah does not enjoin indecency, do you say against Allah what you do not know?”

In short, the order and command of God does not change the essence of action. Before the command of God, the ‘essence’ or nature of action should be non-Ibadat; then only the command of God will pertain to it. It can never be imagined that the ‘essence’ of one action is Ibadat but due to the command of God In performing that action it automatically becomes non-Ibada. This reply which we have repeatedly heard from the Wahabi leaders in Mecca and Medina shows that they have closed the doors in their analysis of Quranic teachings. Ibadat has an independent essence and concept for itself, which is sometimes commanded for and sometimes prohibited. That is to say, an affair, which in its essence is Ibadat, is ordered by God - like salat and fasting and sometimes prohibits it like fasting on the day of Eid. Whenever the prostration of angels and sons of Yaqaob is, in its essence, Ibadat of Adam and Yusuf, then ordering for its performance will not change it to non-Ibadat.

The Basis of Solving the Dispute

Respected readers should realize that the basis of solving most of the controversial matters between the Wahabis and us lies in analyzing the concept of ‘Ibadate’ and unless and until ‘Ibadat’ is not interpreted In logical terms and we do not reach to an agreement with an impartial person with regard to it, any kind of talk or discussion will be useless. Therefore, a person of research should deeply study and investigate in this matter (more than what we have mentioned) and should not be deceived by the interpretation of most of the dictionaries which oftenly intend to give an abstract explanation of a word and not its actual analysis. In this regard, pondering over the Ayats is the best guidance.

Unfortunately, all the Wahabi writers and some of those writers who wish to refute their beliefs have given greater importance to secondary matters rather than laying emphasis on this point.

To sum up, a Wahabi says:

“Most of the actions which you perform with regard to the Holy Prophet (صلى الله عليه و آله) or Imam is Ibadat and necessarily results in polytheism”. For

231. Sura Ar'af: Ayat 28.

this reason we have to disarm him with the precise interpretation of the word of Ibadat.

For making clear our objective, we shall now bring examples of those actions, which the Wahabis show to be worshipping of the dead. We remind you that all of them like our other ordinary actions, can be fulfilled in two ways: Either it will be counted as Ibadat or not.

- 1-Seeking intercession from the Holy Prophet and the virtuous ones.
- 2-Asking for 'Shifa' (cure) from the holy saints.
- 3- Request for fulfilling one's need from the divine leaders.
- 4-Respecting and honoring the one in grave.
- 5-Seeking help from the Holy Prophet and others.

They say: 'Shafa'at' (intercession) by decree of the Ayat **قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا** is from the actions of Allah just as 'Shifa' is from the actions of Allah, **وَإِذَا مَرَضْتُ فَبُهِتَ فَهُوَ يَشْفِينِ .**

and asking or requesting from the actions of Allah from someone other than Him will amount to his worship.

Here, it is necessary to interpret the Actions of Allah and mention what are the Actions of Allah?

The reply to this is as such:

"Any kind of 'Shafa'at' and 'Shifa' of the sick which the doer is independent in fulfilling them (not that he has achieved this privilege from somewhere and that he is in need of the strength and power of some superior being) will be counted as the Divine Action.

To request such an action from anyone is accompanied with the belief in his 'divinity' and 'lordship' and naturally will amount to 'Ibadat' and worship.

However, if seeking 'Shafaa't' and 'Shifa' from someone is not accompanied with this belief but rather, the person seeking shafaa't reckons the intercessor to be a doer who while being a slave of Allah, relies on a superior power in his actions and affairs and accomplishes them by His Wish and Will, then in such a case making a request will not be accompanied with the belief in 'divinity' and 'lordship'.

The same explanation prevails for the matter of request for fulfillment of needs and or asking for help from someone other than Allah.

Request for fulfillment of needs has two forms: one of them may be reckoned to be Ibadat and the second to be having no relation with Ibadat.

This explanation is not only a limit of demarcation between Ibadat and non-Ibadat concerning this action but is a general rule which separates monotheism and polytheism from each other in all the causes and effects.

The belief in the effect of 'anti-biotics' in killing the microbes and curing the sick can be one of the two ways. If we imagine it to be independent in life and existence or independent in its action and effect and reckon it to be needless in a

superior being (i.e. Allah) then in such a case we have imagined it as a small god which is independent in its actions. And if we unknowingly respect and honor it, we have considered it as Allah and our actions will be Ibadat. However, if we consider it as a possible being whose life, effects and actions are dependent on a superior one and a being which gives life and does not accomplish any task without His Wise Will, then our belief will be exactly Tauheed.

(لا مؤثر فى الوجود الا هو)

Thus we have reminded you that the solution to the disputes and the disarming of the opposite person in most of the matters concerning 'monotheism' (Tauheed) and 'polytheism' (Shirk) is dependent on the analysis of 'Ibadat' and sometimes the meaning of 'divinity' and 'lordship' and understanding the Divine Actions.

Incidentally, the actions of the ignorant Arabs were linked all in all with the belief in the divinity and lordship of the idols and considered them as the absolute authority in some of the divine actions. They believed that God had handed over the reins of these affairs to them and if they wished, they could give intercession to any one or not.

This is the abstract of our discussion. For a more detailed explanation interested readers can refer to the books of:

- 1- معالم التوحيد (Ma'alem-ul-Tauheed) and
- 2- التوحيد و الشرك فى القرآن (Tauheed and Shirk in Quran).

Seeking Help from Divine Personalities in Their Life- Time

The request for something from the 'Divine Saints' takes place in various ways, which we shall mention as under:

1-We request a 'living personality' to assist us in building a house or ask him to quench our thirst by handing over the vessel of water which lies next to him.

2-We request a 'living personality' to pray for us and seek forgiveness for us from God.

Both these cases are common, in that, we ask the person to do a work, which is fully within his natural capability to fulfil it. However, the first request is related to the worldly affair and the second to worldly and heavenly affair.

3-We request a 'living personality' to perform a task without utilizing any common and natural means. For example, we ask him to cure the sick without treatment, find our lost one or repay our debt. In other words, we ask him to fulfill our needs through miracle or wonder without having recourse to the ordinary and natural tools.

4-The person whom we ask is not alive but since we believe that he is alive in another abode and is receiving his sustenance, we request from such a person to pray for us.

5-We request from such a person to cure our sick and find our lost ones and...through utilizing the spiritual powers bestowed upon him by Allah.

These two cases, like the second and third one are a request to a living person except that in those cases the responsible authority is alive in this physical and material world and in these last two cases the responsible authority is physically dead but in reality is alive.

We can never request from such a person to help us in the material affairs through the ordinary channels. This is because it is presumed that he has left this world and he is cut off from the normal channels of this world.

In this way, there are five types amongst which, three of them are related to requesting from the living ones in the material world and two are related to the living ones In another world.

We shall discuss in this section request to a living person in the material world and discuss in the next chapter request (for help) to the divine saints who are living in another world.

Here is the description of each of the three cases of the first type:

First Case:

Requesting for work and help from some living person in the ordinary affair, which has natural and ordinary means forms the basis of human civilization.

The life of human beings is established in this material world on the basis of cooperation and everyone in this world seeks mutual assistance in their worldly affairs. The decree of this case is so obvious that nobody has ever found fault with it and because our discussion is based on Quran and traditions, we shall restrain ourselves with an Ayat. Zul-Qarnain while building the dam against the oppression of 'Ya'jooj' and 'Majooj' turned towards the people of that place and said:

فَاعِينُونِي بِقُوَّةٍ أَجْعَلَ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا .^{٢٣٢}

“Thus you only help me with workers; I will make a fortified barrier between you and them.”

Second Case:

Requesting someone to pray for good or seeking forgiveness from some living person in this material world; the correctness and firmness of such a request from the living is from the exigencies of the Holy Quran. Anyone having a little acquaintance with the Holy Quran is aware that the 'ways' of the Prophets was to seek forgiveness for their 'Ummah' (nation) and or the 'Ummah' themselves were placing such a request before the Prophets. Now we shall bring here all the Ayats, which have come down in this connection.

Of course, the Ayats concerning this section are of several categories where, for the sake of simplicity of the matter, we shall number them as follows:

(1)-Sometimes, God orders His Prophet to seek forgiveness for his people like:

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ .^{٢٣٣}

“Pardon them therefore and ask pardon for them, and take counsel with them in the affair.”

فَبَايِعْهُمْ وَاسْتَغْفِرْ لَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ .^{٢٣٤}

“Accept their pledge, and ask forgiveness for them from Allah, surely Allah is Forgiving, Merciful.”

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ .^{٢٣٥}

“Take alms out of their property, you would cleanse them and purify them thereby, and pray for them, surely your prayer is a relief to them, and Allah is Hearing, Knowing.”

In this Ayat, Allah directly commands the Holy Prophet to pray for them and the effect of his prayers is so quick that one feels comfort in one's heart after the prayers of the Holy Prophet.

(2)-Sometimes, the Prophets themselves used to promise the sinners that they

232. Sura Ka'ahf: Ayat 95.

233. Sura Ale-Imran: Ayat 159.

234. Sura Mumtahena: Ayat 12.

235. Sura Tauba: Ayat 103.

would seek forgiveness for them under special circumstances.

For example:

الْأَقُولَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ. ٢٣٦

“But not in what Ibrahim said to his father: I would certainly ask forgiveness for you.”

سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَنَّيًّا. ٢٣٧

“I will pray to my Lord to forgive you, surely He is ever Affectionate to me.”

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ آتَاهُ. ٢٣٨

“And Ibrahim asking forgiveness for his sire was only owing to a promise which he had made to him.”

This Ayats show that the Prophets used to promise and give glad tidings to the sinners just as Ibrahim too had given such glad tidings to A'zar. But when he saw him persisting in idol - worshipping, he stopped from seeking forgiveness for him because, one of the conditions for acceptance of prayers is that the opposite person should be a monotheist and not a polytheist.

(3)-Allah commands a group of sinful believers to approach the Holy Prophet for seeking forgiveness from Allah and to request the Prophet to seek forgiveness on their behalf and if the Prophet seeks forgiveness for them, then Allah would forgive their sins.

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جُؤُكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا. ٢٣٩

And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah Oftreturning, Merciful.”

Which Ayat is clearer than this Ayat where Allah orders the sinful ‘Ummah’ to approach the Holy Prophet for acquiring the forgiveness of Allah and requesting him to pray for them? Going to the Holy Prophet and asking for forgiveness has two obvious benefits:

(A)-Requesting for forgiveness from the Holy Prophet enlivens the essence of obedience to the Prophet in sinful persons and due to their feeling of the Holy Prophet’s position; they will sincerely follow and obey the Holy Prophet.

Basically, such goings and comings creates a special state of humility in a person towards the Holy Prophet and prepares him to sincerely act upon the Ayat of:

اطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ. ٢٤٠

“Obey Allah and obey the Apostle.”

(B): This action nicely sketches the position and status of the Holy Prophet in

236. Sura Mumtahana: Ayat 4.

237. Sura Maryam: Ayat 47.

238. Sura Tauba: Ayat 114.

239. Sura Nisa: Ayat 64.

240. Sura Nisa: Ayat 59.

the minds of the 'Ummat' and makes them understand that just as the material bounties are received through special means by the divine people, the spiritual bounties which is the same forgiveness of Allah, is received through fixed channels like the 'Dua' of the Holy Prophet and His beloved ones.

If the sun is the cause of flow of calorie, heat and energy and these benefits are received by the people through the sun then in the same way the spiritual bounties and divine grace is received through the sun of 'Rasalat' (Messengership) and the Universe in both the stages is the world of "cause and causation" and the material and spiritual bounties in both the worlds are received through (some) cause.

(4)-Some of the Ayats indicate that the Muslims were frequently approaching the Holy Prophet and requesting him to pray for them. Thus, when the Muslims were advising the hypocrites to do the same, they were met with refusal and denial. As Quran says:

وَ إِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُؤُسَهُمْ وَ رَأَيْتَهُمْ يَصُدُّونَ وَ هُمْ مُسْتَكْبِرُونَ .²⁴¹

"And when it is said to them: Come the Apostle of Allah will ask forgiveness for you, they turn back their heads and you may see them turning away while they are big with pride."

(5)-Some of the Ayats bear witness to the fact that the people, by inspiration from their innate nature, were aware that the prayers of the Holy Prophet had a special effect and were surely acceptable. For this reason, they would approach the Prophet and request him to seek forgiveness from Allah on their behalf.

The pure nature of man was a sort of inspiration for him that the divine bounties are received by the people through the Prophets, just as they receive the divine guidance through the Prophets. Therefore they were approaching the Prophets and requesting them to pray for their forgiveness before God.

Here is an Ayat about this matter:

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ قَالَ سَوْفَ اسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ .²⁴²

"They said: O our father! Ask forgiveness of our faults for us, surely we were sinners. He said: I will ask for you forgiveness from my Lord, surely He is the Forgiving, the Merciful."

(6)-Ayats, which notify the Prophet that seeking forgiveness for the hypocrites who still persist in their idol - worshipping will bear no result. This Ayat is one kind of exception to the previous Ayats and shows that other than this instance, the prayers of a Prophet has a special effect as mentioned in the following Ayats

إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ .²⁴³

"Even if you ask forgiveness for them seventy times, Allah will not forgive

241. Sura Munafiqun: Ayat 5.

242. Sura Yusuf: Ayat 97 & 98.

243. Sura Tauba: Ayat 79.

them.”

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ .^{٢٤٤}

“It is alike to them whether you beg forgiveness for them or do not beg forgiveness for them, Allah will never forgive them.”

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَ لَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ .^{٢٤٥}

“And when the plague fell upon them, they said: O Musa! Pray for us to your Lord as he has promised with you, if you remove the plague from us, we will certainly believe in you and we will certainly send away with you the children of Israel.”

Here the sinners are asking “Musa-bin-Imran” to pray for them and according to the sentence "بِما عَهِدَ عِنْدَكَ" they were aware that God had bestowed such a promise to Musa.

If the sentence "ادْعُ لَنَا رَبَّكَ" is a testimony to this point that the nation wanted Musa (A.S.) to avert the punishment and they also traced in him the power of doing so, then in such a case, this Ayat will be an evidence for the third instance (Is it correct or not to ask the Prophets to perform some extraordinary acts by means of their divine powers?) But the sentence "ادْعُ لَنَا رَبَّكَ" makes this probability weak because, this sentence apparently shows that the work of Musa was only ‘to pray’ and not to dominate in this world and avert punishments. Therefore the Ayat is related to this same instance.

That the prayers of Hazrat Kaleem-ul-Allah with regard to the polytheists were not accepted has not been specified in this Ayat but in some other Ayats.

(7)-Ayats which show that a group of believers were always praying for others like,

"وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ ."^{٢٤٦}

“And those who come after them say: Our Lord! Forgive us and those of our brethren who had precedence of faith.”

(8)-It is not only they who pray for the believers but the carriers of Arsh (Throne) and those besides them too, seek forgiveness for the believers. As the Holy Quran says:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ .^{٢٤٧}

“Those who bear the power and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe: Our Lord! Thou embracest all things in mercy and knowledge, their fore grant protection to those who turn (to Thee) and follow Thy way, and save them from

244. Sura Munafiqun: Ayat 6.

245. Sura A'ra'f Ayat 134.

246. Sura Hashr: Ayat 10.

247. Sura Ghafer: Ayat 7.

the punishment of the hell.”

Therefore, how good it is that we too, follow this God -loving practice of this group and always seek forgiveness for the believers.

Till here, the decree of two out of the five cases of seeking help from someone other than Allah has been clarified from the view - point of Quran and out of the three cases pertaining to seeking help from a living person only one case has remained to which we shall now refer.

Third Case

We seek help from some living person who has power over extra - ordinary affairs and ask him to perform an act through extra - ordinary ways. For example, curing the sick, making a spring flow and other things through miracle.

Some of the Islamic writers reckon this kind of request to be the same as the second case and say that the aim (of the person making the request) is only to ask them to request Allah to cure his sickness, to repay his loan, etc, etc. This is because such works are the works of Allah and since the channel (of such works) is the ‘Dua’ of the Prophet and Imams, the work of God is metaphorically attributed to the person reciting the Dua.²⁴⁸

However, the Ayats of Quran clearly testify that asking the Prophets for fulfillment of such actions is absolutely correct and is not something metaphorical. That is to say, we sincerely want ‘Masoom’ (the inerrant) to do us a favor and / or through the door of miracle, cure our incurable diseases by the divine strength and power.

It is true that Quran attributes ‘Shifa’ (cure) to God and says:

وَ إِذَا مَرَضْتُ فَهُوَ يَشْفِينِي .²⁴⁹

“And when I am sick, then He restores me to health.”

But in another Ayat, Quran ascribes ‘Shifa’ to honey and says:

يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ .²⁵⁰

“There comes forth from within it a beverage of many colors, in which there is healing for men.”

وَ نُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ .²⁵¹

“And We reveal of the Quran that which is a healing and a mercy to the believers.”

قَدْ جَاءتِكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَ شِفَاءٌ لِّمَا فِي الصُّدُورِ .²⁵²

248. Kashf-ul-Irtiyaab page 274.

249. Sura Shuara: Ayat 80.

250. Sura Nahl: Ayat 69.

251. Sura Bani-Israel: Ayat 82.

252. Sura Yunus: Ayat 57.

“There has come to you indeed an admonition from your Lord and a healing for what is in the breasts.”

The way of reconciling these two set of Ayats (confinement and earmarking of ‘Shifa’ to Allah and its verification for honey, the Quran and the divine admonitions) is this that Allah is efficient and active independently and is self - dependent whereas other agents are effective by the permission of Allah and are dependent upon Him.

In Islamic and philosophical anthology (world - view) all the factors and elements are the CAUSATIVE act of Allah and the ‘causes’ are not having the least independence in themselves. Therefore, from the view -point of wisdom and Quranic Ayats, there cannot be any objection to the fact that the same God Who has placed the power of cure in honey and has bestowed the power of cure and recovery to the chemical and herbal medicines gives the same power and ability to the Prophets and Imams. If the mediators can acquire great spiritual powers through ascetism then what is wrong if due to Divine Grace or man’s devotion and servitude, God grants them power and ability so that under special circumstances, they are able to perform the astounding acts without the natural means.²⁵³

‘Shifa’ by Prophet and Imams and performing the extraordinary acts is not inconsistent with this that the actual ‘Shaaf’ee’ (curer), the true finder of the lost one etc is Allah Who has given these agents power and strength so that they can, by His permission, control the affairs of this world.

Incidentally, the Ayats of Quran bear testimony that the people wanted and expected such acts from the Prophets and sometimes from others too.

Here we shall mention some of them.

The following mentioned Ayat reveals that Bani Israel requested water from the Prophet during the year of famine and that too, not through natural channels, but through some extra-ordinary means.

They did not say: ‘You pray so that God sends water for us’ but said: You satiate us and give us water.

As Ayat says:

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ .^{٢٥٤}

“And We revealed to Musa when his people asked him for water: Strike the rock with your staff.”

A clearer Ayat to this one is the Ayat which speaks about Hazrat Sulaiman asking those present in the gathering to bring the throne of Bilquis which was miles away and un-free from barriers and obstacles.

253. For explanation of this part and acquaintance with the Ayats of Quran refer to the hook of “Spiritual powers of prophets.”

In this hook, you will find references from Quran about their spiritual powers.

254. Sura A’raf: Ayat 160.

أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ.^{٢٥٥}

“Which of you can bring to me her throne before they come to me in submission.”

The aim was to call for the throne of Bilquis through extra - ordinary means as indicated by the replies given by ‘Afreet’ and ‘Asif Barkhia’ which have come down in Sura Nahi Ayats 39 and 40.

The most vital point is that people imagine that simple and ordinary works are not Divine acts and the extra -ordinary ones which are not within the scope of ordinary people are the work of Allah.

Actually, the measure of divine and non-divine acts is the matter of ‘independence’ and ‘non-independence’. The divine act is one in which the doer performs the act independently without seeking the help of any power and source. In other words, the divine acts are those in which the doer is the absolute authority in performing that action and is dependent on Himself and no one else.

However, the non-divine acts, whether simple and ordinary or difficult and unusual, are those acts wherein the doer is not independent in performing that action but does so under the effect of an independent power.

Therefore, there is no objection to this fact that Allah bestows upon His beloved ones, the power to perform extraordinary acts which is not within the scope of ordinary people and there is no objection if we too request them to perform such acts.

The Holy Quran addresses Hazrat Isa (A.S) very explicitly and says:

وَتُبْرِى الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي.^{٢٥٦}

“And you healed the blind and the leprous by my permission, and when you brought forth the dead by My permission.”

The total sum of these Ayats shows that the divine leaders possessed such powers and that requesting some extraordinary work from them was something in vogue and Quran too bears testimony to the correctness of such requests.

Till here, the decree of all the three cases of asking from the ‘living ones’ has been clarified from the viewpoint of Quran and we saw that Quran has approved its authenticity.

It is now time to clarify the decree of the remaining two cases (i.e. ‘asking from the holy souls’) from the viewpoint of Quran and traditions. We shall discuss this in the next lesson.

255. Sura Naml: Ayat 38.

256. Sura Ma'eda: Ayat 110.

Seeking Help from the Souls of Divine Saints

The most important matter about seeking help from the divine saints whether in the form of 'dua' (invocation) or asking for some extraordinary acts to be performed is when they are 'dead' or so to say, living in another world. The Muslims of today are not in the presence of the Holy Prophet or an Imam so that they can approach them and ask them to do something in their presence. Rather, most often, their questions and requests are put before the pure souls of the Prophets and divine saints. For this reason, analyzing the decree of these two cases has much more importance than the other.

Investigation on this matter depends on the analysis of four topics which, by becoming fully aware of them, one can acknowledge the correctness of such Implorations and beseeching. These four topics are:

- 1-Eternity of soul and spirit of man after death.
- 2-The reality of man is his very soul and spirit.
- 3-Relationship with the world of souls is possible.

4-The correct traditions, which the Islamic traditionists have narrated, bear witness to the authenticity of such implorations and the practice of the Muslims has been the same in all the ages. Now we shall describe each of these four topics.

1-Death Is Not Annihilation of Man

The Ayats of Quran bear a clear witness to the fact that death is not the end of life but a window for a new life. By passing from this passage, man steps into a new life, a world completely new to him and much superior than this material world.

Those who take death to be the end of life and believe that with death, everything of man is finished and nothing remains of him except one lifeless body which (even that) after some time is changed to soil and destroyed, follow the philosophy of materialism.

Such a reflection shows that a person with such a view thinks life to be nothing but a part of material effects of the organs of body and the physical and chemical reactions of the brain and nerves and with the subsiding of the heat of body and stoppage of the cells from movement and production, the life of man comes to a halt and he turns into an inanimate object. Soul and spirit in this school of thought is nothing but reflection of materialism and its properties and with the nullification of these properties and domination of reciprocal effects of the organs of body over each other, the soul and spirit become completely void and there no longer remains anything by the name of soul, eternity and the

world of spirits.

Such a view about the soul and spirit of man is inspired by the principles of 'Materialism'. In this school of thought, man is nothing more than a machine where he is formed from different tools and implements and the reciprocal effects of those components give the power of 'thought' and 'perception' to the brain, and with the dispersion of these components the effects of thought, perception and in short, life get completely destroyed.

The views of materialists about soul and spirit were completely discarded in the minds of great philosophers of the world and the divine scholars. The theologians believe that apart from the material system of body, the nervous system and its reciprocal material reactions there exists for man, a real substance by the name of soul and spirit which remains with the body for some period and then cuts off its relation with the body and lives in a special world with a much more delicate body. The continuity of soul after the death of a person is not a matter which can be established and proved in these pages because today the eternity of soul and spirit has been proven by Ayats of Quran, precise philosophical reasoning and convincing spiritual experiences. We shall now narrate the Ayats of Quran which bear testimony to the matter of eternity of soul after death.

Quran and Eternity of Soul

Ayats of the Quran clearly indicate that the soul continues to live after its separation from the body. For the sake of brevity, we bring here only the text of the Ayats and postpone its analysis for some other time.

١- وَ لَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أحيَاءٌ وَ لَكِنْ لَا تَشْعُرُونَ. ٢٥٧

“And do not speak of those who are slain in Allah's way as dead, nay, (they are) alive, but you do not perceive.”

٢- وَ لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ. ٢٥٨

“And reckon not those who are killed in Allah's way as dead, nay, they are alive (and) are provided sustenance from their Lord.”

٣- فَرَحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَ يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ ٢٥٩

“Rejoicing in what Allah has given them out of His grace, and they rejoice for the sake of those who, (being left) behind them, have not yet joined them.”

٤- يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ ٢٦٠

“They rejoice on account of favour from Allah and (His) grace.”

٥- اِنِّي اَمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ بِمَا غَفَرَ لِي رَبِّي وَ جَعَلَنِي مِنَ

257. Sura Baqareh Ayat 154.

258. Sura A'le-Imran Ayat 169.

259. Sura A'le-Imran Ayat 170.

260. Sura a'le-Imran Ayat 171.

المُكْرَمِينَ .^{٢٦١}

“Surely I believe in your Lord, there for hear me. It was said: Enter the garden. He said: O would that my people had known.

Of that on account of which my Lord has forgiven me and made me of the honoured ones!”

The Paradise which he is told to enter therein is the Paradise of Baizakh and not of the Hereafter because he wishes that his people knew and were aware that God has forgiven and honoured him. Such a wish is not compatible with the world of the Hereafter, where the curtains will be removed from the eyes of the people and their condition will not be hidden from each other. Rather such unawareness is befitting this world where the people of this abode are unaware of the condition of the people living in another world (Baizakil) and the Ayat of Quran bears witness to this fact.

Moreover, the next Ayat clarifies that after his death, when man is forgiven and he enters the Paradise, the light of his people's life will be extinguished by one heavenly cry. As Ayat says:

٦- وَ مَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَ مَا كُنَّا مُنْزِلِينَ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَآذَاهُمْ خَامِدُونَ .^{٢٦٢}

“And we did not send down upon his people after him any hosts from heaven, nor do We ever send down. It was naught but a single cry, and Lo! They were still.”

From these two Ayats we come to know that after entering Paradise, his people were (still) living in this world till death suddenly overtook them and, this Paradise cannot be anything other than Paradise of Barzakh.

٧- النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَ يَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ .^{٢٦٣}

“The fire, they shall be brought before it (every) morning and evening and on the day when the hour shall come to pass: Make Firaun's people enter the severest chastisement.”

By paying attention to the contents of the two Ayats, the matter of continuity of life in the world of Barzakh becomes clear and obvious because' before the approach of Qiyamat, the fire will be presented to them morning and evening but after the Qiyamat they will be given the worst punishment.

If the later part of the Ayat (و يَوْمَ تَقُومُ السَّاعَةُ) was not there, then the beginning contents would not have been so clear. But by paying attention to (و يَوْمَ تَقُومُ السَّاعَةُ), it becomes obvious that the objective is the same period of Barzakh; otherwise the reciprocity of the two sentences would have been incorrect.

261. Sura Yasin Ayats 25-27.

262. Sura Yasin Ayats 28-29.

263. Sura Momin Ayats 46.

Moreover, the matter of morning and evening too bear witness that it does not refer to the world of the Hereafter since, mornings and evenings do not exist in that world.

So far, the first of the four topics has been made clear from the view - point of Quran. Now its time to refer to the second topic.

2-The Reality of Man is The Very Soul

Man in the outset seems to be formed of body and soul. However, the reality of man is his same soul, which is accompanied with the body.

We shall not discuss this matter from the view- point of philosophy and at present we are not concerned with the Greek and Islamic philosophy. Rather we shall discuss this matter only from the view - point of Quran.

By examining the Ayats, which have come down with regards to man, this fact can easily be seen that the reality of man is his very soul and spirit. Here, we shall ponder over the contents of this Ayat:

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ^{٢٦٤}.

“Say: The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back.”

Contrary to what we believe, the word of "توفي" does not mean 'to cause to die'. Rather it means 'to take' or 'to seize'.²⁶⁵

Therefore, the purport of the sentence "يتوفاكم" is: "He will seize you all." When the reality of man is his very soul and spirit, the interpretation of the Ayat will be correct.

However, if the soul and spirit forms a portion of man's personality and the other half is formed by his external body, then in such a case such an interpretation will not be permissible because the Angel of Death never seizes our external body. Rather, the body remains in its same condition and what the Angel seizes is only our soul.

The Ayats, which clarify the reality of soul and spirit with regards to man, are not confined to this Ayat and as an example, we content ourselves with one Ayat.

This fact that "the reality of man and his spiritual center of perfection is his very soul and the body is (only) a covering which they have put over the soul" becomes evidently clear by paying attention to the matter of eternity of soul after death which was discussed in the first topic. Quran does not recognize death to be the destruction of man and the end of his life. Rather, it believes that life exists for the 'martyrs', the 'pious' and the 'oppressors' before the approach of Qiyamat, a life accompanied with 'joy' and 'happiness', (or) accompanied

264. Sura Sajdah Ayat 11.

265. Allama Balaghi has a valuable research about the word of "توفي" in his introduction to "Tafreer Ala'er-Rahman."

with 'torment' and 'punishment' and...

If the reality of man is his fundamental body then, undoubtedly the body gets destroyed after a few days and changes to different elements and in such a case the matter of eternity of man or the life of Barzakh becomes meaningless.

3-Quran and the Possibility of Connection with another World

Proving eternity of soul is not enough for the purpose of recommending and proving (beseeching) to be useful. Rather, apart from its eternity, the possibility of establishing relationship with it should be proved from the viewpoint of reason and Quran.

We have talked about this matter in detail in the book "Originally of the Soul."

Here, we shall mention in brief, some of those Ayats, which prove that relationship of man continues with his past ones and is not yet disconnected.

(A) Saleh Speaks With the Souls of His People:

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ.²⁶⁶

"So they slew the she - camel and revolted against their lord's commandment, and they said: O Saleh! Bring us what you threatened us with, if you are one of the apostles."²⁶⁷

"Then the earthquake overtook them, so they became motionless bodies in their abode."

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِاثِمِينَ.²⁶⁸

"Then he turned away from them and said: O my people, I did certainly deliver to you the message of my lord, and I gave you good advice, but you do not love those who give advice."

Pay careful attention to the contents of these three Ayats.

The first Ayat shows that when they were alive they demanded the punishment of Allah.

The second Ayat shows that the divine punishment overtook and destroyed each one of them.

The third Ayat shows that Hazrat Saleh spoke to them after their death and destruction and said: "I presented you the divine messages but you disliked someone giving you advice."

A clear witness to this fact that he spoke to them after their death is the following two points:

266. Sura A'raf Ayat 77.

267. Sura A'raf -78. In some of the Ayats the cause of their destruction is said to be a heavenly cry (sura Hud Ayat 6) and some other Ayat Mention the cause as thunderbolt (Fussalat 17). In these two Ayats, earthquake is mentioned and the total of the Ayats is such that there was a severe heavenly cry along with thunderbolt and earthquake.

268. Sura A'raf: 79.

- (1) The order of Ayats in the aforementioned form.
- (2) The alphabet of (فا) in the word of (فتولى) which denotes an order. i.e. after their destruction, he turned towards them and spoke in such words.

The sentence of " و لكن لا تحبون الناصحين " shows that they were so much sunk in obstinacy and wretchedness that even after death, they possessed wicked mentality so much so that they did not like people who gave advises and warnings.

The expression of Quran is in such manner that, he speaks to Ills people's soul with sincerity and considers them as his audience, and reminds them of their permanent obstinacy which was present in them even after death and says: "Now too, you do not like an advisor"

(B) Shoib Speaker Will the Souls of the Deceased Ones

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ۚ ٢٦٩

"Then the earthquake overtook them, so they became motionless bodies in their abode."

الَّذِينَ كَذَّبُوا شَعِيبًا كَانُوا لَمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شَعِيبًا كَانُوا هُمُ الْخَاسِرِينَ ۚ ٢٧٠

"Those who called Shu'aib a liar were as though they had never dwelt therein, those who called Shu'aib a liar, they were the losers."

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَاتِ رَبِّي وَنَصَحْتُ لَكُمْ كَيْفَ أَسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ۚ ٢٧١

"So he turned away from them and said: O my people! Certainly I delivered to you the messages of my lord and I gave you good advice, how shall I then be sorry for an unbelieving people?"

The method of reasoning in this Ayat is the same as the Ayats related to Saleh.

(C) The Holy Prophet of Islam Seeks with the Souls or Prophets:

وَسْئَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يَعْْبُدُونَ ۚ ٢٧٢

"And ask those of Our Apostles whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent God?"

This Ayat shows that the Prophet can establish a connection from this very world with the prophets who live in another world till it becomes clear that the order of God in all the ages and to all the Prophets was not to worship anyone other than Allah.

269. Sura A'ra'af: 91.

270. Sura A'ra'af: 92.

271. Sura A'ra'af: 93.

272. Sura Zukhraf: 45.

(D) Quran Sends Salutations upon the Prophets:

The Holy Quran has on occasions sent peace and salutations on prophets and these salutations were not meaningless compliments or some kind of formalities.

Bravo! It is far from justice if we wish to put down the meanings of the sublime Quran in the level, which has taken the tinge of staleness. It is true that today, the materialists who do not believe in the validity of soul, send in their speeches, peace and salutations upon their leaders and founders of this school of thought as a form of respect and honor. However, is it the sublime meanings of Quran which reveals facts and realities to be put down in this level and say that all these salutations which Quran has sent upon the prophets (and we Muslims too recite them day and night) are just some dry and meaningless compliments? The Holy Quran says:

- (1) Peace be upon Nuh, in the Universe.
- (2) Peace be upon Ibrahim.
- (3) Peace be upon Moosa and Haroon.
- (4) Peace be upon Al-e-Yasin.
- (5) Peace be upon the Messengers.²⁷³

Salutations upon the Holy Prophet in the State of Tashahud:

All the Muslims of the world irrespective of the differences which they have in the principles of jurisprudence address the glorious Messenger of Allah in the tashahud of their salat every morning and night and say:

« السلامُ عليك أَيُّهَا النبيُّ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ . »

The only thing is that the Shafa'ees and some others reckon this to be obligatory in tashahud whereas other sects think it to be 'Mustahab' (commendable). However all of them are unanimous in their opinion that the Holy Prophet has taught the Muslims as such and the 'Sunnat' of the Prophet remains the same during life and death.

If really our link and connection with the Holy Prophet is cut - off and disconnected, then such a salutation and that too in the form of address (to the Prophet) is of what benefit?

The proofs of possibility of such connections and its occurrences are not confined to what we have said till now. Rather, we have other Ayats too in this regard which, for the sake of brevity, have not been discussed. For a more detailed discussion, interested readers can refer to the book of "Originality of soul from the view - point of Quran." In this book, you will find a section of Ayats.

In the end, we remind you that the rationalization of 'Salaam' in Tashahud

273. Sura Saa'faat: Ayats 79, 109, 120, 130, 181.

was discussed due to its decisiveness among the Ayats.²⁷⁴

Conclusion of Our Discussion

For the first point, it was proved that death is not the end of life and the destruction of man. Rather, it is a window for getting transferred to another world.

On the second point, it was clarified that the reality of man is his very soul and spirit and his body is a dress covering his soul. And if his soul and spirit remain, then naturally his reality, personality and all the other abilities (not the type of ability, which is related to the material body) too remain. Therefore, if in this world his 'Nafs' had the power to pray and eulogize or had the ability to perform some extra - ordinary actions by the Will of God, his holy 'Nafs' possesses by the Will of God, the same power and ability in that world and except for those acts, which require the material body, it is capable of performing all the other actions.

On the third point, it was proved that it is possible for the people of this world to have relationship with the people of the next world and that the holy souls can hear our words and sayings.

By paying attention to these three points, the philosophical possibility of the matter is proved i.e. it has been proved that the divine saints can listen to our talks and also reply to them by the Will of Allah. However, whether such a thing is lawful from the viewpoint of Islamic regulations or not, will be discussed in the fourth point to which we shall now refer.

4-Muslims and asking For Fulfillment of Their Needs from the Holy Souls:

'Ibn-Taimiya' and his followers with special pre -judgement, deny the fact that the companions of the Holy Prophet and those after them had asked the Prophet for their needs to be fulfilled. Regarding this matter they say:

وَلَمْ يَكُنْ أَحَدٌ مِنْ سَلَفِ الْأُمَّةِ فِي عَصْرِ الصَّحَابَةِ وَلَا التَّابِعِينَ وَلَا تَابِعِي التَّابِعِينَ يَتَخَيَّرُونَ الصَّلَاةَ وَالِدُعَاءَ عِنْدَ قُبُورِ الْأَنْبِيَاءِ وَيَسْأَلُونَهُمْ وَلَا يَسْتَعِينُونَ بِهِمْ لَا فِي مَغِيبِهِمْ وَلَا عِنْدَ قُبُورِهِمْ.^{٢٧٥}

“No one from the past 'Ummah' either at the time of the companions nor the period after the Taba'een (disciple of companions) have performed salat and 'dua' near the graves of prophets. Never has anyone asked anything from them nor has anyone beseeched them either in their absence or near their graves.”

Perhaps a person unacquainted with the history of the companions (of the Holy Prophet) and the 'Taba'eens' may imagine such an attribution to be true.

274. Refer to the book of 'Tazkara-tul Fuqhaha' Vol. 1 and the book of 'Khalaf' Vol. 1 page 47. In the book of 'Khalaf', he has narrated tashahud in various forms from Omar-bin-Khattab and Abdullah bin Masood which all of the have such 'Salaam' and the jurists of Ahl-e Sunnat like Abu Hanifa, Malik and Shafae have each taken one of these forms of tashahud and given Fatwa (verdict) upon them.

275. Treatise of 'Al-Hadia-tus-Sania' page 162 Egyptian edition.

However referring to history will prove contrary to that. As an example, we narrate some instances:

اصحاب الناسَ فَحَطُّ فِي زَمَانِ عَمْرِ بْنِ الْخَطَّابِ فَجَاءَ رَجُلٌ إِلَى قَبْرِ النَّبِيِّ فَقَالَ يَا رَسُولَ اللَّهِ اسْتَسْقِ اللَّهَ لَأُمْتِكَ فَانْهَمَ قَدْ هَلَكُوا فَاتَاهُ رَسُولُ اللَّهِ (صلى الله عليه و آله) فِي الْمَنَامِ فَقَالَ : ائْتِ عَمْرًا، فَاقْرَأْهُ السَّلَامَ وَاخْبِرْهُ إِنَّهُمْ مُسْتَقُونَ .^{٢٧٦}

During the Caliphate of Omar, when there was a famine, a person came near the grave of the Holy Prophet and said: “O Prophet, ask water for your people as they are being destroyed” Thereafter the Holy Prophet appeared in his dream and told him as such: “Go to Omar and send ‘Salaam’ upon him and inform him that all will soon be satiated with water:

“Samhoodi: continues as such:

و محلّ الاستشهاد طلب الاستشفاء منه (صلى الله عليه و آله) وَ هُوَ فِي الْبَرْزَخِ وَ دَعَاؤُهُ لِرَبِّهِ فِي هَذِهِ الْحَالَةِ غَيْرُ مَمْتَنٍ وَ عِلْمُهُ بِسُؤَالِ مَنْ يَسْأَلُهُ قَدْ وَرَدَ فَلَا مَانِعَ مِنْ سُؤَالِ الْاسْتِشْقَاءِ وَ غَيْرِهِ مِنْهُ كَمَا كَانَ فِي الدُّنْيَا .^{٢٧٧}

“This incident shows that though the Prophet is in Barzakh, one can ask him to pray for us. This matter is of no objection because he (i.e. the Prophet) is aware of the requests of the people. Thus there is no hindrance if one requests him to pray for us just as he was doing in this life.”

‘Samhoodi’ narrates from Hafez Abu Abdullah Mohammad bin Moosa bin No’man with the chain of narrators ending in ‘Ali bin Abi Talib’ that three days had passed from the burial of the Holy Prophet when an Arab from outside Medina came and sprinkled the soil of the Prophet’s grave over his head and said:

يَا رَسُولَ اللَّهِ قُلْتَ فَسَمِعْنَا قَوْلَكَ وَ وَعَيْتَ عَنِ اللَّهِ سُبْحَانَهُ مَا وَعَيْنَا عَنْكَ وَ كَانَ أَنْزَلَ عَلَيْكَ (وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ فَاسْتَعْفَرُوا اللَّهَ . . .) وَ قَدْ ظَلَمْتُ وَ جِئْتُكَ تَسْتَغْفِرُنِي .^{٢٧٨}

O’ Prophet you spoke and we listened to your sayings.

You received from God what we received from you. Among those things which was revealed upon you Is this particular Ayat “If among them anyone who has done injustice upon themselves comes to you and seeks forgiveness from Allah and you too seek forgiveness for them, then they will find Allah most - Merciful and forgiving.”

I have done injustice upon myself and I have come to you (so that) you seek forgiveness for me and....

The writer of ‘Al-Fata’a-ul-Akhbar-Darul-Mustapha’ at the end of chapter eight narrates many incidents which show that pleading and asking for one’s need from the Holy Prophet has been the constant practice of the Muslims. He even mentions that Imam Mohammad bin Moosa bin No’man has written a book in this regard under the title of ‘Mesbah-uz-Zullam-Fi-l-Mustaghiseen-be-

276. Wafa-ul-Wafa Vol. 2 page 1371.

277. Wafa-ul-Wafa Vol. 2. page 1371.

278. Wafa-ul-Wafa Vol. 2. page 1361-Sura Nisa: 64.

Khairul-Anam’.

(3) Mohammad bin Munkadar says:

“A man gave my father 80 dinars as a trust while he was leaving for Jihad and said: “You may spend this money if you fall in need.” Incidentally due to high cost of living, my father utilized that money. Finally its owner came and demanded back his money. My father told him to come the next day and the same night my father went to the mosque and pointing to the grave and pulpit of the Prophet he implored and pleaded till the early dawn. At that moment, a man appeared from the dark and said “O Aba Mohammad take this.” He gave a purse to my father, which contained 80 dinars.”²⁷⁹

(4) ‘Abu Bakr Ibn-Magri’ says:

Hunger overtook Tabarani, Abu Sheikh and myself and we were close to the grave of the Holy Prophet. When night approached I went near the grave of Hazrat and said:

يا رسول الله الجوع

Moments later, a person from the Alawites entered the mosque with two young men and each of them was holding a bag full of food... When we finished eating the Alawi man said... “I saw the Holy Prophet in my dream and he commanded me to bring food for you.”²⁸⁰

(5) Ibn Jalad says:

“Poverty - stricken, I entered Medina and went near the grave of the Holy Prophet and said: O Prophet I am your guest. Suddenly I fell asleep and saw in my dream that the Holy Prophet handed over some bread to me...”²⁸¹

Right now we are not concerned with the verity or inaccuracy of those incidents. Our point is that these incidents whether true or false prove that such an affair was a common one and if it was heresy and forbidden or polytheism and blasphemy than the fabrication and the enactors of such matters would not have narrated such matters which would lower them in the eyes of the people.

We have narrated in the book “Originality of the Soul” in the section of “Connection (with) Souls”, traditions which prove the authenticity of asking the holy souls to pray.

Here, we are bound to mention a few points:

(1) In as much as these kind of decrees and incidents are incompatible with the temperament of a group, they therefore declare all to be unknown without investigating into their references and narration’s. Does such inadmissible denial bring harm to our reasoning?

279. Wafa-ul-Wafa Vol. 2 page 1380 Egyptian print. He has described example of these implorations till page 1385.

280. Same as previous reference.

281. Wafa-ul-Wafa Vol. 2. page 1361.

Answer:

Such an encounter with the historical events becomes the cause of interpolation of history because the number of these kinds of pleadings for fulfillment of needs is so numerous that one cannot consider all of them to be false and baseless. If someone intends to collect such narrations or stories he will be able to compile a thick book.

Now let us suppose that these stories and narrations are false and baseless. But these same baseless claims in the entire history inform us of one fact and it is as follows:

If these implorations and beseeching were unlawful, they would not have fabricated and enacted such unlawful action in the form of honour and glorification as otherwise, their status would be lowered and they would be subject to the wrath and anger of the people.

The fabrication and enactors of tradition and history strive to fabricate and enact those things, which suit the taste of the common people. If such an action was against Quran and Sunnat, then it would be considered as polytheism and Ibadat by the Muslims and the fabrications would never have enacted them and lowered their status in the eyes of the people.

(2) Seeking help from the holy souls either in the form of request for 'dua' or in the form of fulfilling an action (Curing the sick, returning the lost one, etc) is without any objection considering the four principles, which we have discussed.

The thing which was in vogue among the Muslims at the time of seeking tavassul of the holy souls was the very request for dua or so to say, requesting the holy soul of the Prophet to seek forgiveness for them from Allah and pleading for the fulfillment of their worldly and heavenly affairs. From the view - point of reason, request for fulfillment of actions like curing of the sick, freeing of the captive; solving of problems in life is the same as request for dua.

(3) By paying attention to the measure which we reminded you about 'Ibadat', such requests and pleadings are never considered as Ibadat of the holy souls. This is because the person making the request neither believes in their 'divinity' nor in their 'lordship' and neither considers them as God (even a small god) nor as the one who manages the world or part of it. He also does not believe that some of the actions of God have been entrusted to them. Rather, they consider them to be the pure servants of Allah who have never committed the least offence in their worldly life.

By paying attention to the four basic facts, one cannot doubt their power and Barzakhi ability in fulfilling the requests of the pleaders. They are living creatures and our relation with them is well established. The only point is that every action and affair either in the form of 'dua' or other than that is dependent on the Will of Allah and they are clear evidence to:

« وَ مَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ . »

Just as in this world, Hazrat Isa (A.S.) could pray to God for goodness for

someone or could cure by the Will of Allah, those who were born blind and those who suffered from leprosy, in the same manner, considering the fact that these powers and abilities are related to his soul and spirit and not his body, he can perform these same two actions (even) after his transfer to another world. However, in both the stages, the permission of Allah and His will is a necessary condition for receiving Grace through this channel.

(5) Even though such humilities and humbleness in connection to the immaculate leaders are apparently paying attention to themselves yet if we tear open the inner portion of this attentiveness and the 'tavassuls', we will find which really is desired and demanded by God Himself. In reality, paying attention to the cause is like paying attention to the 'Causer of the causes' and those who are having a firm step in the matter of behaviour and dealing with the people are aware and conscious of this reality with an open heart.

Those who seek 'tavassul' do not believe in the originality and independence of these 'causes' and 'agents'. Rather, they are a 'means', which God, the 'Causer' has made them a channel and a route for receiving His Grace and Mercy and He, Himself, has ordered the believers for attaining as such. As Ayat says:

يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ .²⁸²

“O you who believe! Be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful.”

If salat, Fasting and all the divine duties are «وسيله» (means), then in the same manner, the 'dua' of Prophets and saints too, by decree of the previous Ayat (Ayat related to asking for forgiveness), is a «وسيله» 'means' and paying attention to this 'means' is like paying attention to the Creator of this 'means' and our action is in accordance to the command of the afore - mentioned Ayat.

282. Mae'da: Ayat 35.

Seeking Shafa'at (Intercession) From the Beloved Ones of Allah

All of us are well acquainted with the term 'Shafa'at'. When the discussion of crime, sin and guilt of a person is brought up and someone else intercedes and mediates for him in order to save him from death and execution or imprisonment and detention, we say so and so has done 'shafa'at' for him.

The word of 'Shafa'at' has been taken from the article which « شفع » means 'even' as against « وتر » which means 'odd'. The reason that the mediation of a person for saving a sinner is known as 'Shafa'at' is that the status and position of the one doing Shafa'at and his effective powers get attached (and become even) with the factors of salvation which is present in the person receiving the Shafa'at (even though it may be a little). Both these, with the help of one another become the cause of release of the sinful person.

The 'Shafa'at' of the beloved ones of Allah for the sinners is apparently this that because of their proximity and position which they have before Allah, (of course by the Will of Allah and under special norms which have general and not personal aspects) they can mediate for the criminals and the sinners and through (invocation), and pleadings ask God to forgive their crimes and sins.

Of course, Shafa'at and its acceptance depend on a series of conditions which some are related to the sinful person and some to the circumstances of Shafa'at (sins).

'Shafa'at' in other words is the help of the beloved ones of Allah (by His will) to the one who in spite of being sinful, has not disconnected his spiritual relation with Allah and the beloved ones of Allah. Moreover, this standard should always be safeguarded.

According to one meaning, 'Shafa'at' is this that some inferior person who has the aptitude for leaping forward and progressing seeks help from a superior person in the form of one lawful order. However the person seeking help should not, from the view-point of spiritual perfection's, fall to such extent that he loses the power of advancing and the possibility of changing into a pious man.

Right from the time of the Holy Prophet (صلى الله عليه و آله) till the later periods it had been the practice of the Muslims to seek 'Shafa'at' from the true intercessors. They were always asking in their lifetime or in their death and such Shafa'at had never been objected by any of the Islamic scholars on any ground or Islamic principles.

It was only in the 7th century A.H. that 'Ibn Taimiya' with his special way of thinking, opposed this and many other lasting customs and traditions which was in vogue among the Muslims. Three centuries after him, Mohammad-bin-Abdul

Wahab once again raised the flag of opposition and enlivened Ibn-Taimiya's school of thought with much more vigor.

One of the point of differences of the 'Wahabis' with the other Islamic sects is that although they have accepted 'Shafa'at' as an Islamic principle (like the other Muslims) and say that on the Day of Qiyamat the intercessors will intercede for the sinners and In this matter the Holy Prophet will play a greater role, yet they say that no one has the right to seek Shafa'at from them in this world. In this matter they have gone to such extreme that narrating the text of their sayings will be the source of spiritual discomfort. In short, they say:

The Holy Prophet, the other Prophets, the angels and the beloved ones of Allah have the right of doing 'Shafa'at'. On the Day of Judgement but one should ask for 'Shafa'at' from the Master of Shafa'at and the One who gives permission for that i.e. Allah and say:

اللَّهُمَّ شَفِّعْ نَبِيَّنَا مُحَمَّدًا فِيْنَا يَوْمَ الْقِيَامَةِ وَ اللَّهُمَّ شَفِّعْ فِيْنَا عِبَادَكَ الصَّالِحِينَ أَوْ مَلَائِكَتِكَ أَوْ نَحْوَ ذَلِكَ مِمَّا يُطَلَّبُ مِنَ اللَّهِ لَا مِنْهُمْ فَلَا يُقَالُ يَا رَسُولَ اللَّهِ أَوْ يَا وَلِيَّ اللَّهِ أَسْأَلُكَ الشَّفَاعَةَ أَوْ غَيْرَهَا مِمَّا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ فَإِذَا طَلَبْتَ ذَلِكَ فِي أَيَّامِ الْبَرْزَخِ كَانَ مِنْ أَقْسَامِ الشَّرِكِ. ^{٢٨٣}

O God, make the Holy Prophet and your virtuous servants and the Angels as our intercessors on the Day of Judgement.” However we are not having the right to say, “O Prophet of Allah” or “O Wali of Allah we ask you to seek 'Shafa'at' for us”. This is because 'Shafa'at' is something, which no one is capable of doing except Allah. Asking such a thing from the Holy Prophet who is living in Barzakh will be polytheism and will be reckoned as 'Ibadat' (worship).

The Wahabis have, with a series of notions, forbidden the seeking of 'Shafa'at' from the true intercessors and have labeled the one who does so as a polytheist and his action as polytheism.

Before looking into their reasoning, we shall discuss the matter from the view - point of Quran, traditions and the practice of the Muslims in this regard. After that, we will examine their reasoning.

Our Reasonings upon the Firmness (Of the Matter) Of 'Shafa'at'

Our reasoning for the permissibility of seeking intercession (Shafa'at) is a combination of two matters which by proving them, the matter of intercession will become clear. These two matters are:

- (1) Asking for 'Shafa'at' is the same (A.S.) as asking for 'Dua':
- (2) Requesting for Dua from some worthy person is a 'Mustahabi' (commendatory) order.

1-Asking For Shaafa'at Is The Same As Asking For Dua:

The intercession of the Holy Prophet and other true intercessors is nothing

283. "Al-Hadia-tus-Sania", 2nd treatise; page 42.

but 'Dua' and eulogy before Allah owing to the proximity and the position, which they have before Allah. It is due to their Dua's that Allah bestows His mercy and Grace upon the sinners and forgives them. Asking for 'Dua' from one believer (what if It is asked from the Holy Prophet) is an approved affair and none amongst the Islamic scholars whether Wahabis or Non - Wahabis have doubt in its authenticity.

Of course it cannot be said that the reality of 'Shafa'at' in all the stations of 'Mahshar' is this very Dua before Allah. But one can say that one of its clear meanings is 'Dua' and the one who says:

« يَا وَجِيهًا عِنْدَ اللَّهِ اشْفَعْنَا عِنْدَ اللَّهِ »

“O’ the one who has a position before Allah intercede for us from Allah: denotes the same meaning.

‘Nizamuddin Naishabouri’ while interpreting the Ayat

مَنْ يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا. ²⁸⁴

“And whoever joins himself (to another) in an evil cause shall have the responsibility of it.”

narrates from Maqaatel as such:

« الشَّفَاعَةُ إِلَى اللَّهِ إِنَّمَا هِيَ الدَّعْوَةُ لِمُسْلِمٍ. »

“The reality of Shafa'at is performing 'Dua' for the Muslims”.

It is also narrated from the Holy Prophet that anyone who performs 'Dua' for his Muslim brother will be accepted and an angel will cry out: “The same shall be for you too.”

‘Ibn-Taimiya’ is one of those who believe that request for 'Dua' from a living person is correct. Therefore asking for 'Shafa'at' is not confined to the Holy Prophet but one can make such a request from any believer who possesses value and esteem before Allah.

‘Fakhr-e-Raazi’ is one of those who has interpreted Shafa'at as 'Dua' and 'eulogy' before Allah. In interpreting the Ayat:

وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً. ²⁸⁵

“And ask protection for those who believe: Our Lord! Thou embracest all things in mercy.”

He says: “This Ayat shows that the Shafa'at performed by the carriers of 'Arsh' (Throne) is only in connection with the sinners.”²⁸⁶

Similarly, the Shafa'at of the Holy Prophet and other Prophets with regards to the same group (i.e. the sinners) is the same because Allah commands as such:

وَ اسْتَغْفِرْ لِدُنْيِكَ وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ. ²⁸⁷

284. Sura Nisa Ayat 85.

285. Sura Ghafir Ayat 7.

286. Since the end of the Ayat says. « وَقِهِمْ عَذَابَ الْجَحِيمِ »

287. Sura Mohammad Ayat 19.

As decisive evidences bear witness to the immaculateness of the Holy Prophet and other Prophets naturally the

“And, ask protection for your fault and for the believing men and the believed women.”

And Hazrat Nuh sought forgiveness for himself, his parents, those who had faith in him and all the believers who are to come till Qiyamat and in this way he has fulfilled his mission of Shafa'at.²⁸⁸

This description from 'Frakhre-Raazi' bears witness that he has presented 'Shafa'at' to be the same Dua of the intercessor for the sinner and has reckoned the request for 'shafa'at' to be the same as request for 'Dua'

In the Islamic traditions, there are clear indications that the 'Dua' of one Muslim for another Muslims is 'Shafa'at'.

'Ibn Abbass' narrates from the Holy Prophet as such:

« ما مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَيْهِ جَنَازَتُهُ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ شَيْئًا إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ. »²⁸⁹

“If one Muslim dies and forty men who are not polytheist, recite salat over his dead body, then Allah will accept their Shafa'at (Dua) which was done in his favour.”

In this tradition, the person reciting the 'Dua' is introduced as an intercessor (شافع). Now, if someone in his lifetime requests forty of his loyal friends to be present after his death and perform salat and 'Dua' upon his dead body he has in reality sought 'Shafa'at, from them and has prepared the premises of 'Shafa'at' of the servants of Allah.

In Sahih Bukhari there is a chapter named as (meaning):

« اذا استشفعوا لى الامام ليستشفى لهم لم يردهم »

“When the people would ask their Imam to intercede (do Shafa'at) and plead before Allah to descend rain, he (i.e. the Imam) would not reject their demands.”

Also, there is a chapter named as:

اِذَا اسْتَشْفَعَتِ الْمُشْرِكُونَ بِالْمُسْلِمِينَ عِنْدَ الْقَحْطِ .

“Occasions when the polytheists demanded Shafa'at at times of famine”²⁹⁰

Narration of these two chapters indicates that request for 'Shafa'at' is the same as request for 'Dua' and it should not be interpreted in another way.

Till here, one pillar of reasoning has been clarified and that is, the reality of “seeking Shafa'at” is nothing but ‘requesting Dua’. Now we should engage ourselves in describing the second pillar of reasoning and that is asking from one brother - in - faith (what if it is asking the divine leaders) is a desirable and recommended action.

word «ذنب» (sin) means something else for them.

We have written the description of this section in Vol.5 of Exegesis of 'Manshoor Jaaveed' which is the first topic-wise Exegesis in Persian.

288. Sura Nuh: Ayat 28. رَبِّ اغْفِرْ لِي وَ لِوَالِدِيَّ وَ لِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ .

289. Sahih Muslim Vol. 3 page 54.

290. Sahih Bukhari Vol. 1.

2-Quran and Request for Dua from Worthy People

The Ayats of Quran bear witness that when the Prophet's seek forgiveness for the people it is very effective and beneficial such as the following Ayats:

A- *وَاسْتَغْفِرْ لِدُنْيِكَ وَالْمُؤْمِنِينَ*.²⁹¹

“And ask protection for your fault and for the believers.”

B- *وَ صَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ*.²⁹²

“And pray for them, surely your prayer is a relief to them.”

If the ‘Dua’ of Prophet has such benefit for man then what is the harm if one requests him to pray as such for him? On the other hand, request for ‘Dua’ is nothing but request for Shafa’at.

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤَكَ فَاسْتَغْفِرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحِيماً.²⁹³

“And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah Oft - returning (to mercy), Merciful.”

By « جاؤك » (they come to you) it means that they would come and ask the Prophet to pray and seek forgiveness. If it means something else then their coming will be useless and in vain. Moreover, the honour of meeting the Prophet and asking him to pray is itself a witness of the spiritual transformation which prepares the ground for acceptance of prayers. The Holy Quran narrates from the sons of Yaqoob that they requested their father to seek forgiveness for them and Yaqoob too accepted their request and acted upon his promise.

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي.²⁹⁴

“They said: O our father! Ask forgiveness of our faults for us, surely we were sinners. He said: I will ask for you forgiveness from my Lord.”

All these Ayats show that requesting the Prophet and other virtuous ones to perform ‘Dua’ which is the same as requesting Shafa’at, is not having the least objection from the view- point of Islamic standards. For the sake of brevity. We have not narrated the traditions regarding request of ‘Dua’ from the virtuous ones.

Islamic Traditions and the Path of Companions

The famous traditionist, ‘Tirmizi’ the writer of one of the Sihah’s of Ahl-e-Sunnat narrates from Anas as such:

*سَأَلْتُ النَّبِيَّ أَنْ يَشْفَعَ لِي يَوْمَ الْقِيَامَةِ فَقَالَ أَنَا فَاعِلٌ قُلْتُ فَإِنَّ أَطْلُبُكَ فَقَالَ عَلَى الصِّرَاطِ*²⁹⁵

291. Sura Mohammad Ayat 19.

292. Sura Tauba Ayat 103.

293. Sura Nisa: Ayat 64.

294. Sura Yusuf: Ayat 97.

295. Sunan Tirmizi Vol. 4 Page 42. Chapter of: « »

(Anas says): "I requested the Holy Prophet to ask Shafa'at for me on the day of Judgement and he accepted and said, "I shall request your Shafa'at. I asked: "Where should I find you?" The Prophet said: Find me near Siraat (Bridge over Hell).

With elegant temper, Anas requests for Shafa'at from the Holy Prophet and he too accepts it and gives him glad tidings. 'Savaad Qaareb' is one of the Companions of the Holy Prophet. In the contents of his poems he seeks intercession from the Prophet and says:

فَكُنْ لِي شَفِيعاً يَوْمَ لَا ذُو شَفَاعَةٍ بِمُغْنٍ فَتَيْلاً عَنِ سَوَادِ بْنِ قَارِبٍ .^{٢٩٦}

O' the honourable Prophet! You be my intercessor on the Day of Judgment, the day when the Shafa'at of no one will be useful and beneficial to Savaad Qaareb.

Before the Holy Prophet's birth, a person by the name of 'Taba'e' from the tribe of 'Hameer' had heard that soon a Prophet was going to be appointed in the Arab territory. Before dying, he wrote one letter and requested his near ones that if the day came when such a prophet was sent, then they should hand over his letter to him. In this letter, he had written as such:

وَإِنْ لَمْ أَدْرُكْكَ فَاشْفَعْ لِي يَوْمَ الْقِيَامَةِ وَ لَا تَنْسِنِي .

"Though my age was not loyal and I died before seeing you, ask my Shafa'at on the Day of Qiyamat and do not forget me."

When the letter was handed to the Holy Prophet he thrice said:

« مَرِحَباً بَتَّبِعِ الْاِخِ الصَّالِحِ . »^{٢٩٧}

"Bravo to Tabae, my virtuous brother."

If request for Shafa'at was polytheism then Holy Prophet would never have addressed him as his brother and would not have thrice congratulated him.

Seeking Shafa'at from the Dead

This section of traditions indicates that seeking Shafa'at from the true intercessors in their life - time is absolutely correct.

Now, we shall mention two traditions, which show that the companions of the Holy Prophet used to seek Shafa'at from him even after his demise.

(1) 'Ibn-Abbass' says: when Amir-ul-Momineen finished giving Ghusl (ablution) and Kafan (shroud) to the Holy Prophet, he uncovered the face (of the Prophet) and said:

بَابِي أَنْتَ وَ أُمِّي طَبِيتَ حَيًّا وَ طَبِيتَ مَيِّتًا وَ اذْكَرْنَا عِنْدَ رَبِّكَ^{٢٩٨}

"May my mother and father be sacrificed; you are chaste and pure in life and in death. Remember us near your Lord."

(2) When the Holy Prophet passed away Abu Bakr uncovered his face and

296. Qaamoos Rejaal, under the matter 'Savaad'.

297. Manaqeb Ibn-Shahr-e-Aashoob Vol. 1 page. 12 Bihar- ul-Anwar Vol. 15 page 314.

298. Nahjul-Balagha, Sermon No. 230.

kissed him and said: May my father and mother be sacrificed; you are chaste and pure in life and death. Remember and think of us near your lord.”²⁹⁹

The afore-said traditions show that seeking Shafa'at of the intercessor makes no difference whether the intercessor is alive or dead. Thus, by paying attention to these Ayats, traditions and the custom of the Muslims in all the ages, the matter of seeking shafa'at becomes self-evident and one should never doubt in its integrity. Moreover, the companions of the Holy Prophet were requesting the Holy Prophet to pray for them even after his demise and if request for 'Dua' (prayers) after his demise is correct, then request for Shafa'at too which is one kind of request for Dua is proper and correct.³⁰⁰

299. Kashf-ul-Ertiyaab page 265 narrated from Khulasa-tul -Kalaam.

300. For more details refer to the book "Shafa'at in the realm of reason, Quran and Traditions" written by (this) author. In this book, you will find 100 traditions (45 traditions from Ahl-e-Sunnat and 55 traditions from Shia books).

Examining the Reasonings of Wahabis about Prohibition of Seeking Shafa'at

In the previous chapter, we became acquainted with the permissibility of seeking Shafa'at with reasoning. Now it is time to learn about the reasoning of the opposition with regard to such request for Shafa'at. The group of opposition have prohibited seeking of Shafa'at with their particular way of thinking which we shall now discuss in brief.

(1) Seeking Shafa'at Is 'Shirk' (Polytheism)

By 'Shirk', they mean 'Shirk' in Ibadat and present seeking of Shafa'at to be 'Ibadat' of the intercessor.

In chapter No. 9 we had discussed in detail about 'Ibadat' and have clarified that requesting and asking someone and or seeking Shafa'at will be counted as 'Ibadat' only when we believe the opposite person to be "الله" God, "رب" (Lord) and the one who is managing the world or is the source and master of divine affairs. If it is not as such then any kind of request and asking any kind of respect and honour will never be counted as Ibadat.

The one who seeks 'Shafa'at' from the true intercessors before Allah (where Allah has permitted them to do Shafa'at consider them as an intimate and chosen servants of Allah where they are neither God nor the divine affairs like forgiveness and Shafa'at have been transferred to them so that they are able to willfully and without the permission of Allah, do Shafa'at and forgive whomsoever they wish.

Within the framework of permission of Allah", these divine people can seek forgiveness and mercy for those particular people who still have spiritual relation with God and their spiritual connection with the divine intercessors has not yet been discontinued. And such a request from someone who does not reckon the intercessor to be more than an intimate slave can never be considered as 'Ibadat'.

Of course we remind you that if such a request (of intercession) to the intercessor who is dead amounts to Ibadat then the same request to a living intercessor too should be counted as 'Ibadat'.

However, in the previous discussion we pointed out that Quran and traditions command the Muslims to approach the Holy Prophet and request him to seek forgiveness for them. And such a request is nothing but seeking Shafa'at from him in his life time and it is impossible that one action which is polytheism in one period turns into a monotheistic action in another period.

To elaborate further, they say: Shafa'at is the act of God and or in better

terms, is the right of God and asking others about something which is related to His action will amount to Ibadat of that person. They speak the same about asking for 'Shifa' (cure) of the sick and other similar things from the beloved ones of God and say:

Such kind of requests is requests for the Acts of God and naturally it will be like doing his 'Ibadat'.

By paying attention to the previous discussions, the reply to this reasoning becomes absolutely clear and it is as such: None amongst the Muslims have differences in this general rule and universal measure and all agree that asking others about the actions of Allah will be counted as 'Ibadat' and involves the belief in 'divinity' and 'Lordship'. But the main point of our discussion is: What is meant by 'action' of God? The Wahabi writers during these three centuries have not explained the standard for the 'acts' or 'action' of God without which reasoning will be brought to naught.

In the discussion about the definition and limitation of 'Ibadat' we reminded you that in many Ayats of Quran, the actions which are specific to God have also been attributed to other than Him. For example, giving death, which is a specific action of God as, mentioned in Sura Mominun Ayat 85.

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ .

(He is one who gives life and Death) is also attributed to (someone) other than Him as mentioned in another Ayat as such:

حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا .³⁰¹

“Until when death comes to one of you, our messengers cause him to die.”

Until the time death overtakes one of them, our messengers take away their souls.

It is not only this action (i.e. 'giving death') that is specifically the action of God and is attributed to (someone) other than Him but in fact, a portion of the actions of God and those things which should be asked only from God have been permitted to be asked from someone other than Him. For example:

Quran commands the Muslims to say day and night *وَايَاكَ نَسْتَعِينُ* (only from Thee do we seek help) but at the same time in another Ayat it commands us to seek help from (something) other than Him like salat and patience. As Ayat says:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَأِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ .³⁰²

“And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones.”

If we wish to narrate those Ayats, which are specific to Allah but are attributed to other than Him, then our discussion will lengthen.³⁰³ What is

301. Sura Ana'm Ayat 61.

302. Sura Baqareh Ayat 45.

303. Refer to the book 'Manshoor Ja'aveed' Vol. 2 Section of Limitation of Ibadat.

necessary is to solve the controversy through Quranic insight and acquire the actual meaning of Quran and it is as such:

Each of these affairs irrespective of our request has two forms:

(1) A 'doer' performs an action without relying on a creature, without acquiring power from any position and without obtaining the will of anybody. For example, he gives death to a living creature or helps a creature.

(2) A 'doer' performs the same action by relying on a superior being, by acquiring power from a higher position and obtaining His permission. The first affair is the affair of God and the second a human or non - divine affair. This is a general yardstick for distinguishing the divine action from the non - divine ones.

The divine actions such as giving life, death, cure, sustenance etc, are invariably those actions for which the 'doer' is needless of anything in performing them.

On the other hand, a non - divine action is that action which the 'doer' has to depend on a superior and higher creature than him and without His Power and Will, is not able to perform that action.

By paying attention to this principle, it becomes clear that the Shafa'at which is the special right of Allah is different from that Shafa'at which is sought from the virtuous people.

Allah is needless from all angles in these actions whereas the virtuous one put them into operation only under the light of His wise Will and Permission.

Whenever Shafa'at is sought from the Divine Leaders in the first sense, then in such a case, the divine action is asked from someone other than God and such an asking will be reckoned as Ibadat.

However if Shafa'at is sought from them in the second sense i.e. a limited and permitted Shafa'at which is in the form of one acquired right, then in such a case, a non-divine action is asked from them.

By paying attention to this yardstick, the fists of the fallacious writers of Wahabis will open up and it becomes clear that such kind of requests, most common being request for Shafa'at and others such as 'Shifa' (cure) and the like of it takes place under two forms and no virtuous monotheist will request such an action in the first form and no one, no matter how little Islamic knowledge he possesses, will ever reckon them to be the ones managing this world or the ones in charge of the system of creation. Moreover, they do not (even) reckon them to be such creatures to whom God has entrusted His position and His actions and do not imagine that in the actions of 'Shafa'at' and 'fulfillment of needs' they are unlimited and unconditional.

In short, asking for a limited and authorized Shafa'at is the action of a man from man himself and is not asking for the Acts of God from someone other than Him.

We shall speak about the Actions of God and its special features in the near

future.

(2) The 'Shirk' (Polytheism) Of The Polytheists Was Due To Their Seeking Of Shafa'at From The Idols:

The second reasoning which the Wahabis give for the prohibition of 'Shafa'at' is this that God has labeled the idol-worshippers of Hejaz as polytheists because of their seeking of Shafa'at from the idols; their crying and wailing before them and their request (to them) to act as mediators. The following Ayat bears testimony to this:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ. ٣٠٤

“And they serve beside Allah what can neither harm them nor profit them, and they say: These are our intercessors with Allah.”

Therefore, any kind of Shafa'at from other than God will be polytheism and worshipping of the intercessor.

REPLY: firstly, this Ayat is never an indication of what they say and if the Quran calls them as polytheists it is not because they were seeking Shafa'at from the idols but because of worshipping them and finally reaching the stage of seeking Shafa'at from them.

If seeking Shafa'at from the idols did really amount to their worship then, in addition to the sentence « وَيَعْبُدُونَ » there was no reason to bring the sentence:

« وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا. »

That these two sentences have come in a parataxis form in this Ayat shows that the matter of 'Ibadat' (worship) of the idols was different from the matter of seeking Shafa'at from them. Worshipping of the idols is the sign of polytheism and dualism and seeking Shafa'at from the stones and wood is reckoned to be a foolish act, devoid of any logic or reason.

This Ayat never shows that seeking Shafa'at from the idols amounts to worshipping them so that we may say that seeking Shafa'at from the true beloved ones of Allah is the sign of worshipping them.

Secondly, even if we assume that the reason of their polytheism was due to their “seeking of Shafa'at” from the idols yet, there exists a vast difference between their “seeking of Shafa'at” and the “Seeking of Shafa'at” of the Muslims. They reckoned the idols to be the Masters of Shafa'at and the absolute authorities in the matters related to 'Shafa'at' and “forgiveness of sins”. Perhaps God has discharged Himself from these affairs and has entrusted them to the idols. Such a Shafa'at will naturally be (like) worshipping them because they were seeking Shafa'at in them by having belief in their 'divinity', 'lordship' and their being the source of divine affairs. On the other hand, a Muslim seeks Shafa'at and requests for 'Dua' from the beloved ones of Allah as one esteemed

304. Sura Yunus Ayat 18.

and able one (of Allah) and as one authorized servant of Allah in the matter of 'Shafa'at'. Thus considering these two forms as one and the same is far from justice and realism.

(3) Request for Fulfillment of Need from Someone Other Than Allah Is Forbidden

The third reason which the Wahabis give for the prohibition of the matter of seeking Shafa'at from the divine leaders is this that by specific decree of Quran, we should not, in the position of 'Dua', call anyone other than Allah. And asking for Shafa'at from other than God is one kind of asking (for fulfillment of needs).

The Holy Quran says:

فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا. ٣٠٥

("Then do not call anyone with Allah") If on the one hand it is said that calling someone other than Allah is forbidden and on the other hand the matter of Shafa'at of the divine leaders has been established, then the way of concluding is to say that we should seek Shafa'at of the divine leaders from God and not from themselves.

The proof that such callings are 'Ibadat' and worship is the following Ayat of Quran:

«أَدْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ.» ٣٠٦

"Call upon Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased."

Pay attention. In the beginning of the Ayat, the word «دعوت» and in the end the word «عبادت» has come which shows that 'calling' «دعوت» and worship «عبادت» give one and the same meaning. In the books of tradition too, we find as such:

«الدعاء مُخُّ الْعِبَادَةِ»

"Dua is the brain of Ibadat (worship)"

Reply:

Firstly, the Ayat which has prohibited (calling) «دعوت» of someone other than God in the sentence «فلا تدعوا» does not refer to absolute 'calling' and 'requesting'. Instead, this prohibition (of دعوت) refers to the prohibition of worshipping someone other than God; the reason being the preceding Ayat which says «وان المساجد لله». This sentence shows that by «دعوت» (in this Ayat) is

305. Sura Jinn Ayat 8.

306. Sura Ghafir Ayat 60.

meant some specific «دعوت» which is accompanied by worship and a rising which is mixed with unlimited humility and lowliness in front of the one whom they consider as God of the Universe, Lord of the worlds and the absolute authority in creation.³⁰⁷ And such a bond does not exist in the matter of seeking Shafa'at from someone in whom Allah has bestowed such a right to give Shafa'at by His will.

Secondly, what has been prohibited in the Ayat is “calling someone along with Allah” and “considering him at His level”, as the word of «مَعَ اللَّهِ» is a clear evidence to this fact. If someone requests the Holy Prophet to pray for him that Allah may forgive his sins or fulfill his needs than he has not called anyone along with Allah. Rather, the reality of this calling is nothing but the calling of Allah.

If asking for fulfillment of needs from the idols is introduced as polytheism in some of Ayats, it is because they reckoned them to be the small gods, the authorities in all or some of the divine affairs and the ones who are powerful enough to fulfill their needs. Therefore Quran criticizes such ideas and say:

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ.³⁰⁸

“And those whom you call upon besides Him are not able to help you, nor can they help themselves.”

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادًا أَمْثَلُكُمْ.³⁰⁹

The Quran also says: “Surely those whom you call on besides Allah are in a state of subjugation like yourselves.”

In short, the polytheists imagined the idols to be small gods and believed them to be absolute possessors of divine actions. However, asking ‘Shafa’at’ and ‘dua’ from someone whom God has granted such a right and position is devoid of such stipulations.

Thirdly, «دعوت» (calling) is having a much wider and comprehensive meaning and is occasionally used metaphorically in ‘Ibadat’ (worship) like the Ayat of *يستكبرون* and the tradition «الدعاء مخ العبادة» However, such partial usage in metaphorical form is no reason that we always interpret «دعوت» in the meaning of worship and condemn the request for fulfillment of need and ‘dua’ from someone (in a reasonable manner) as polytheism.

Moreover, the actual meaning of «دعوت» is ‘to call’ which sometimes takes the shape of Ibadat and mainly gives the meaning of calling others (and not Ibadat)

307. In fact the meaning of the Ayat is *فَلَا تَعْبُدُوا مَعَ اللَّهِ أَحَدًا* as mentioned in another Ayat *وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ* (Sura Furqaan Ayat 68).

308. Sura Araf Ayat 197.

309. Sura Araf Ayat 194.

Later, we shall have a chapter on the meaning of «دعوت» in Quran and will prove that every «دعوت» (calling) and pleading is not accompanied with 'Ibadat' and worship.

(4) Shafa'at Is the Special Right of Allah

The following Ayat shows that afa'Shat is the right of Allah and as such, what meaning can we derive other than this?

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلُوبُ أَوْلُو كَانُوا لَا يَعْمَلُونَ شَيْئاً وَ لَا يَعْقِلُونَ قُلِ اللَّهُ الشَّفَاعَةُ جَمِيعاً. ٣١٠

“Or have they taken intercessors besides Allah? Say:

What I even though they did not ever have control over anything, nor do they understand. Say: Allah's is the intercession altogether.”

Reply:

The sentence «اللَّهِ الشَّفَاعَةُ جَمِيعاً» does not mean that only God gives Shafa'at and that no one else is having the right of Shafa'at. This is because undoubtedly, God never asks anyone to do Shafa'at for someone else. Rather, it means that God is the original Owner of Shafa'at and not the idols; since the one who possesses wisdom and ownership of all things becomes the owner of Shafa'at and not the idols whom they worship which are devoid of both these qualifications. As Quran says:

قُلْ أَوْلُو كَانُوا لَا يَمْلِكُونَ شَيْئاً

Therefore, the pivot of discussion of this Ayat is that God is the Owner of Shafa'at and not the idols and in whomsoever He sees worth and merit, He gives the right of Shafa'at (and not to the idols). Therefore, this Ayat has no relation with the topic of our discussion because the Muslims consider only God as the “Owner of Shafa'at” and not the beloved ones of God. They believe that only those who are having His permission can do Shafa'at and not everybody. They also believe that by decree of Ayats and traditions, God has authorized the Holy Prophet to do Shafa'at. Thus, they seek Shafa'at from him as one authorized person (and not as the Owner of Shafa'at). As such, what is the relation between the discussion and the contents of this Ayat?

(5) Seeking Shafa'at From The Dead Is Useless

Their last reasoning is that seeking Shafa'at from the divine leaders is (like) seeking fulfillment of needs from the dead who are lacking the hearing sense.

The Holy Quran explains the dead to be unworthy. As it says:

أَنْتَ لَا تَسْمَعُ الْمَوْتَى وَ لَا تَسْمَعُ الصَّمَّ الدُّعَاءِ إِذَا وَلَّوْا مُدْبِرِينَ. ٣١١

310. Sura Zumar Ayat 43.

311. Sura Naml Ayat 80.

“Surely you do not make the dead to hear, and you do not make the deaf to hear the call when they go back retreating.”

In this Ayat, the Holy Quran likens the polytheists to the dead and informs us that just as the dead are not capable of understanding, in the same manner; it is not possible for you to make this group to understand. If the dead were capable of speaking and hearing, then it was not proper to compare the dead-hearted polytheists to the group of dead people.

إِنَّ اللَّهَ مَنْ يُسْمِعُ مَنْ يَشَاءُ وَ مَا أَنْتَ بِسَمِيعٍ مَنْ فِي الْقُبُورِ .³¹²

“Surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves.”

The analysis of this Ayat is the same as the analysis of the previous Ayat. Thus, seeking Shafa'at from a dead person is like seeking (something) from an inanimate object.

Reply:

This group always finds fault with the other sects of Islam through the door of 'Shirk' (polytheism) and as supporters of monotheism, they seek to label others as Kafirs (unbelievers) But, in this analysis, they have changed the form of this discussion and have presented the matter of uselessness of paying attention to the divine leaders. However, they are completely unaware that:

The divine leaders, by blessing of rational³¹³ (عقلی) and narrative³¹⁴ (نقلی) reasoning, are alive and living. The objective of this Ayat is not such. The bodies which have been laid to rest are not capable of understanding and any body from which the soul has been detached, is unable to perceive and understand and turns into an inanimate object.

However it should be known that what we address is not the hidden body inside the grave but the pure and living souls which are living with Barzakhi bodies in the world of Barzakhi and are, as per the Quran alive. We seek Shafa't from these souls and not the concealed bodies in the soil.

If the dead and the hidden bodies inside the soul are not capable of understanding, it does not mean that the souls (and their good influence) which according to Quran are alive and receiving their sustenance in another world are incapable of understanding.

If we say salutations or seek Shafa'at and or speak to them, our attention is directed to those holy and living souls and not the hidden bodies inside the soil.

312. Sura Fatir Ayat 22.

313. The reasons for abstraction of soul from matter after the separation of body and its needlessness from material body demands that the soul of man continues and enjoys perception after death too.

By giving ten reasons, the great Islamic philosophers have proved the eternity of the soul and its superiority to matter and have not left any ambiguity for any impartial person.

314. The Ayats of Quran like Sura Al-Imran: 169, 170, Sura Nisa: 41, Sura Ahzab: 45, Sura Mominoon: 100 and Sura Ghafir: 46 prove that life after death continues and we have discussed this matter in the past.

If we go to visit their graves, soil, house or haven it is because we wish by this way, to prepare ourselves for establishing a spiritual relationship with them. Even if we become aware that their bodies have changed to soil (though the Islamic traditions prove contrary to that) still, we will create such scenes so that in this way, we prepare our relationship with these pure souls.

Is Belief in Unseen Sovereignty the Source of 'Shirk' (Polytheism)

There is no doubt that a sincere request for fulfillment of needs is possible only when the person making the request reckons the opposite person to be powerful and capable enough to fulfill his need.

Sometimes this power is an apparent and a physical one like when we ask someone for water and he fills the vessel with milk and hands it over to us.

Sometimes too, this power is an invisible power, far from the natural channels and the physical laws. For example, a person believes that Imam Ali (A.S.) could lift the door of 'khaibar', which was not within the power of an ordinary man and pull it off not by human power but by an unseen power. Or that Hazret Isa (A.S.) could, by his curative healing, cure the Incurable disease without the use of medicine or any kind of operation. If belief in such unseen power is supported by the Power and Will of Allah it will be similar to the belief in the physical power which does not involve 'Shirk' (polytheism) since the same God who has placed that physical power in that particular person gives the unseen power too to another person (but) without assuming the creature to be the Creator and without supposing him to be needless of God.

The Views of Wahabis:

They say: if someone asks one of the divine leaders, whether dead or alive, to cure his sick ones or to find his lost ones or to help him in repaying his debt, such requests involves the belief in the sovereignty and power (of the one whom he asks) where he is prevailing over the natural system and the laws in force in the world of creation. Belief in such sovereignty and power of someone other than God is the same as the belief in the 'divinity' of that person and asking something from him under this bond will be 'Shirk' (polytheism).

If a thirsty person in the desert asks for water from his servant, he has observed the order prevailing over the laws of nature and such an asking will not be 'Shirk' (polytheism). However If he asks water from a Prophet or an Imam who is concealed under the soil or lives in some other place, then such a request involves the belief in his unseen sovereignty (of providing him with water without the physical causes and means) and such a belief is exactly the same as the belief in the divinity of the opposite person.

'Abu Aa'la Maududi' is the one who has emphasized this matter and says:

إِنَّ النَّصْرَ الَّذِي لِأَجْلِهِ يَدْعُوا الْإِنْسَانَ وَ يَسْتَعِينُهُ وَ يَتَضَرَّعُ إِلَيْهِ وَ هُوَ لَا جَرَمَ تَصَوَّرَ كَوْنَهُ مَالِكاً لِلسُّلْطَةِ

المُهَيْمِنَةُ عَلَى قَوَانِينِ الطَّبِيعَةِ. ٣١٥

The reason that man calls God and beseeches Him is because he thinks Him as the one possessing sovereignty over the laws of nature and dominance over such power which is outside the scope of the influence and limits of physical laws.”

Our Views about This Discussion

Their basic mistake is that they have reckoned belief in the unseen sovereignty in someone to be absolute source of polytheism and dualism. They have neither wished nor have been able to differentiate between the sovereignty which is based on the sovereignty of God and the sovereignty which is independent and separate from God. The ‘Shirk’ (polytheism) which they speak about is related to the second one.

The Holy Quran very explicitly mentions the names of some personalities who all possessed divine sovereignty and their will were dominant over the laws of nature.

We shall mention here, from the view - point of Quran, the names of those divine leaders who possessed such power.

(1) Unseen Sovereignty or Yusuf

Yusuf tells his brothers as such:

اِذْهَبُوا بِقَصِيمِي هَذَا فَالْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بِصِيرًا فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقِيَهُ عَلَى وَجْهِهِ فَارْتَدَّتْ بَصِيرًا. ٣١٦

“Take this my shirt and cast it on my father’s face, he will (again) be able to see.

So when the bearer of good news came he cast it on his face, so forthwith he regained his sight.”

Apparently, this Ayat shows that Yaqoob regained his sight owing to the will and acquired power of Yusuf and this action was not the direct Act of Allah. Rather, it was the Act of Allah through some ‘Channel’; otherwise there was no reason for Yusuf to order his brothers to put his shirt over their father’s face. Instead, it was enough for him to just pray. This action is nothing but the appropriation of the representative of Allah over a part of the world but by the Will of Allah and such a representative is the possessor of unseen sovereignty, which Allah gives, in special circumstances.

(2) Unseen Sovereignty or Musa

Musa is ordered by Allah to strike his staff upon a mountain so that twelve fountains i.e. the number of tribes of the sons of Israel, come out of it. As Quran says:

315. Al-Musthalahaat-ul-Arba’a page 18.

316. Yusuf: 93-96

« اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا. »³¹⁷

“Strike the rock with your staff. So there gushed from it twelve springs.”

In another place he is charged with striking his staff over the sea so that every drop of it becomes the size of mountain for the Bani - Israel to pass. As Quran says:

فَأَوْأَحَيْنَا إِلَى مُوسَى أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ³¹⁸

“Then we revealed to Musa: Strike the sea with your staff. So it had cloven asunder, and each part was like a huge mound.”

Here, one cannot imagine that the will and wish of Musa and the striking of his staff played no role in the appearance of the fountains and mountains.

(3) Unseen Sovereignty of Sulaiman

Prophet Sulaiman is a great beloved one of Allah who possessed wide unseen powers and because of this great divine bounty, he has been described with the sentence « و اوتينا من كل شيء » Sura Naml: Ayat 16 and the details of these bounties and talents have come down in Sura Naml: Ayat 17 to 44, Sura Saba: Ayat 12 Sura Anbiya: Ayat 81 and Sura Saad: Ayat 36-40. Referring to these Ayats will acquaint us with the magnificence of the gifted power of Sulaiman. In order that the readers somehow become aware of these powers, we shall mention some of the Ayats related to this divine ‘Wali’ so that it becomes clear that belief in the unseen power of the servant of Allah is a matter which Quran itself has pointed out.

From the view - point of Quran, Sulaiman had dominancy over the Jinns and birds and was aware of the languages of the birds and insects; as Quran says:

وَ وَرَثَ سُلَيْمَانَ دَاوُدَ وَ قَالَ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أوتينا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ . وَ حُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَ الْإِنْسِ وَ الطَّيْرِ فَهُمْ يُوزَعُونَ . حَتَّى إِذَا أَتَوْا عَلَى وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَ جُنُودُهُ وَ هُمْ لَا يَشْعُرُونَ . فَتَبَسَّمَ ضَاحِكاً مِنْ قَوْلِهَا وَ قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَ عَلَى وَالِدِي .³¹⁹

“And Sulaiman was Dawood’s heir, and he said: O men! We have been taught the language of birds, and we have been given all things; most surely this is manifest grace.

And his hosts of the jinn and the men and the birds were gathered to him, and they were formed into groups.

Until when they came to the valley of the Naml, (ant) a Namlite said: O Naml! Enter your houses, (that) Sulaiman and his hosts may not crush you while they do not know.

So he smiled, wondering at her word, and said: My Lord! Grant me that I

317. Baqarah -60

318. Shuara: 63

319. Naml: Ayat 16-19

should be grateful for Thy favor which Thou hast bestowed on me and on my parents.”

If you refer to the story of ‘Hud Hud’ in Quran, which was given charge by Sulaiman to deliver his message to the Queen of Saba, you will be astonished by the unseen power of Sulaiman. Therefore it is requested that you refer and ponder deeply over Sura Naml: Ayat: 20-44.

According to the specification of Quran, Sulaiman Possessed unseen dominancy and the movement of the wind took place as per his wish and command. As Ayat says:

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا شَاءَ عَالَمِينَ .³²⁰

“And (We made subservient) to Sulaiman the wind blowing violent, pursuing its course by his command to the land which we had blessed, and we are knower of all things.”

The point, which is worthy of attention, is the sentence « تجرى بامرہ » which shows that the wind was blowing as per his command.

(4) Messiah and His Unseen Sovereignty

By examining the Ayats of Quran, one can follow the unseen power of Hazrat Messiah. For indicating his power and position we present here some Ayats. The Holy Quran narrates from Messiah as such:

إِنِّي أَخْلَقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ. وَ أُرِي الْأَكْمَةَ وَالْأَبْرَصَ وَ أَحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَ أَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَ مَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ .³²¹

“I create you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah’s permission and I heal the blind and the leprous, and bring the dead to life with Allah’s permission and I inform you of what you should eat and what you should store in your houses, most surely there is a sign in this for you, if you are believers.”

If Hazrat Messiah relates his actions to the Will of God, It is because no Prophet is the possessor of such authority without the Will of God. As Ayat says:

وَ مَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ .³²²

“And it is not in (the power of) an apostle to bring a sign except by Allah’s permission.”

On the other hand, Hazrat Messiah attributes the unseen actions to him and says: I cure, I make alive, I give the news. The words of «أحيى» «أبرىء» «أنبئكم» which are all « صيغه متكلم » (the first person) bear witness to this fact, It is not only Yusuf, Musa, Sulaiman and Messiah who possessed unseen power and

320. Anbiya: 81

321. Al-Imran: 49

322. R’ad: 38

supernatural sovereignty but a group of prophets³²³ and angels possessed and still possess unseen sovereignty and Quran describes Jibra'eel as « شديد القوى » (mighty in power) and the Angels as « وأمدّ براتِ امرأ » (regulator of affairs).

In Quran, The Angels have been introduced as the managers of the affairs of the world, the takers of the lives of people, the protectors and guards of the people, the writers of deeds, the destroyers of sinful nations and tribes, etc, etc. Those who are having the basic knowledge of Quran are aware that the Angels are possessed unseen power and by relying on the Will and Power of Allah they perform extra - ordinary acts.

If belief in unseen sovereignty involves (belief of) divinity in the opposite person, then, as far as the Quran is concerned all of these should be Introduced as « الله » gods.³²⁴

As said before, the solution lies in this that one should differentiate between 'independent power' and 'acquired power'. Belief in independent power is the source of 'Shirk' (polytheism) in all the circumstances whereas belief in acquired power with regards to any action is monotheism.

So far, it has been clarified that belief in the unseen power of the divine leaders along with this belief that they are dependent on the eternal Power of God and are only the channels appointed by God, Is not only far from 'Shirk' (polytheism) but is purely monotheism. The basis of 'Tauheed' is not this that the actions, which are depending on natural powers are related to man and the actions which are depending on the unseen powers are related to God. Rather, the reality of Tauheed is to believe that all the powers whether dependent on natural powers or dependent on unseen powers are all related to God and manifest Him to be the Source of all types of power and strength.

Now it's time to discuss the matter of asking extra -ordinary actions from the divine leaders.³²⁵

Is it 'Shirk' (Polytheism to Ask (For) Extraordinary Actions?

Any phenomenon, as per the laws of cause and effect, has a cause for itself and the existence of such a phenomenon is not possible without that cause. As a result, no phenomenon remains without a cause in this Universe. Miracles and Wonders of the Prophets and other divine men too are not without a cause. The only thing being that there is no natural and physical cause for them and this differs from saying that there is no cause (at all) for them.

If the staff of Musa is changed into a snake, or the dead are made alive by Messiah or the moon is made into two halves by the Holy Prophet of Islam and

323. The discussion about unseen sovereignty of Prophets and holy saints is sufficient in this treatise and we have discussed them in detail in the book "Spiritual power of the Prophets" and this book has been printed several times.

324. Sura Najm: Ayat 5.

325. Sura Nazea't: Ayat 5.

the pebbles start glorification of God in the hands of the Holy Prophet, etc, etc, are all with some cause. The only point is that in these cases, the natural causes and or the well - known physical causes are not at work and it is not that they are basically without a cause.

Sometimes it is thought that asking natural actions from someone is not polytheism but asking some extraordinary acts from him is polytheism. Now we shall examine this very view.

Reply:

The Holy Quran mentions instances wherein the Prophets and others have been asked to perform a series of extra - ordinary acts, which are outside the scope of natural and physical laws. The Holy Quran narrates these asking without criticizing any of them. For example, the tribe of Musa, as per the stipulation of Quran, turned towards Musa and asked water and rain from him so that they could be saved from the severe famine. As the Quran says:

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذَا اسْتَسْقَاهُ قَوْمَهُ أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ.^{٣٢٦}

It is possible that it may be said that there is no objection in asking extra - ordinary acts from a living person but our point concerns such request from dead people. However the reply is obvious since, life and death cannot bring any change in any action which is in accordance with the principle of monotheism such that we declare one to be polytheism and the other as monotheism. Life and death can have effect on usefulness or un - usefulness but not on polytheism but monotheism.

Sulaiman Seeks the Throne of Bilquis

In summoning the throne of Bliquis, Hazrat Sulaiman asked an extra - ordinary act from those present in his gathering. He said:

أَيُّكُمْ يَأْتِينِ بَعْرَشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ قَالَ عِفْرِيْتُ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَأَاهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي.^{٣٢٧}

“Which of you can bring to me her throne before they come to me in submission?”

One audacious among the jinn said: I will bring it to you before you rise up from your place, and most surely I am strong (and) trusty for it.

One who had the know ledge of the Book said: I will bring it to you in the twinkling of an eye. Then when he saw it settled beside him, he said: This is by the grace of my Lord.”

If such views (asking for extra - ordinary acts is polytheism) are true, then

326. Sura A'raf Ayat 16. Also refer to Sura Baqarah Ayat 60.

327. Sura Naml: Ayat 38.

asking miracles in all ages and times from the claimants of Prophethood is blasphemy and polytheism. This is because the people asked for miracles (which required extraordinary acts) from those claiming to be prophets; not from God who has sent them. They were told as such:

إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝٣٢٨

If you have come with a sign, then bring it, if you are of the truthful ones.

All the nations of the world used to employ this method in recognizing the true prophets from the false ones and the prophets were always inviting the nations to come and see their miracles. Quran too narrates, without objection, the people's demand for miracles from the Prophets, which shows its acceptance of this matter.

If people wishing to investigate, come to Hazrat Messiah and say: "If you are truthful in your claim, then you cure this blind and / or that one suffering from leprosy." Then, not only has he not become a polytheist but he will be counted amongst the holy men and will be praised in this action. Now, if after the demise of Hazrat Messiah, his people ask his holy soul to cure another sick one amongst them, then why should he be regarded as polytheist when the life and death of that person plays no role in polytheism and monotheism?³²⁹

In short, as per the specification of Quran, a group of selected servants of Allah possessed the power of performing extraordinary acts. They would utilize these powers in certain circumstances and sometimes too, the people would approach and ask them to put these powers into action. If the Wahabis say that no one possesses the power to fulfill these affairs, then these Ayats bear witness contrary to their saying.

If they reckon such asking to be polytheism then why Sulaiman and others made a request if they say: Asking for fulfillment of one's need from the divine men through extraordinary means involves the belief in their unseen sovereignty then our reply is that unseen sovereignty is of two types; one is pure monotheism and the other the source of polytheism.

If they say that asking miracles only from the divine living personalities is proper and not from the dead, then we reply that life and death are not the basis of polytheism or monotheism.

If they say that asking cure for the sick by unusual means is (like) asking for the actions of Allah from someone other than Him... We say that the basis of polytheism is this that we consider the opposite person as God and the source of divine activities and asking for some unnatural act is not like asking for the acts of Allah from someone other than Him. This is because the measure for 'Acts' of Allah is not this that It should be above the limits of ordinary laws so that such requests becomes (the same as) requests for His Acts from someone else.

328. Sura Araf Ayat: 106.

329. For more knowledge about the miracles of Messiah, refer to Sura Al-Imran Ayat 49 and Sun Maeda: Ayzts 100 and 110.

Rather, the measure for 'Acts' of Allah is this that the 'doer' should be independent in performing that act and if a 'doer' performs an act relying on the divine power, then to ask such an act will not be considered as asking for the Act of Allah from someone other than Him and it makes no difference whether that act is ordinary or unusual.

Regarding specific request for cure from the servants of Allah, we say:

Sometimes it is imagined that asking for cure and the like of it from the divine personalities is (the same as) asking for the Acts of Allah from someone other than Him and the Quran says:

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۝۳۰

“And when I am sick, then He restores me to health.”

So, how can we say: “O Prophet of Allah cures my sickness I the same is true for all that we ask which are of extraordinary nature?”

Reply:

This group has still not been able to differentiate the divine acts from the human acts. They imagine that any act, which is not by natural way, should be called as the divine act and any act, which is having natural aspect and physical cause, should be called as human act.

This group does not wish and are unable to compare the scale or measure of divine act from the human act.

The measure for divine and human acts is never to see whether that act is ordinary or not; otherwise we have to consider the works of magicians as divine acts and consider themselves as Gods.

Rather, the measure in the divine acts are this that the 'doer' depends on Himself in His actions and does not seek help from anyone. Such an act is a divine act. However a 'doer' who performs his acts under the light of divine power will be a non - divine one, whether that act is having a physical and ordinary aspect or is something extraordinary.

While performing any act whether ordinary or outside the scope of laws of nature, man always depends on God and seeks help from His power and any act, which he performs, is fulfilled under the light of such power, which is acquired from God. Therefore, possessing such power and similarly the ability to fulfill our wishes and requests by them are never a source of polytheism because in all the stages we say that God has given them such power and God has authorized them to utilize it.

The great teacher, Ayatullah Khomeini says about divine acts as such:

“The divine act is that act where its 'performer' performs it without interference from outside and without seeking help from another power.”

In other words, the divine act is that act which is performed independently

and its 'performer' is needless of others. Non-divine act is exactly opposite to this.

God creates the Universe, gives sustenance and cures the sick without seeking help from any power. No one interferes in His affairs either wholly or partially and His Power and Strength is not acquired from anyone.

However, if someone other than God performs an act, whether ordinary and simple or extra-ordinary and difficult, his power is not from himself. He does not perform that action by his own power.³³¹

In other words, whenever we believe a 'being' to be independent either from the view - point of existence or influence, we will deviate from the path of monotheism. This is because belief in Independence in the original existence is similar to his being needless of God in existence. Such a being can be no one except Allah who is needless of anything in life and His existence is related only to Himself.

Similarly, if we consider his existence to be created by Allah but believe that he is independent in his actions whether ordinary and simple or extra - ordinary and difficult then in such a case, we have inclined towards polytheism. This is because independence in action finally leads to independence in the original life and existence and if we consider an ignorant Arab to be polytheist it is because they believed that the charge of running the affairs of the world and or the affairs of the people have been transferred and entrusted to their gods and they are independent in them.

Such was the belief of most of the polytheists during the period of ignorance and at the time of the advent of Islam. They believed that the angels and or the stars (which are created ones) were managing the affairs³³² or that at least some of the divine affairs like 'Shafa'at' and 'forgiveness' were entrusted to them and they were having complete freedom in them.

If the group of Mutazalites, who reckon man to be the creation of God (from the view - point of existence) but believe him to be independent in actions and efficacy, ponder deeply over their own sayings, then surely they will realize that such a belief is one kind of hidden 'Shirk' (polytheism) even though it is not equal to the 'Shirk' of the polytheists. The difference between these two types of 'Shirk' is clear. One claims independence in managing the affairs of the world and the divine affairs while the other claims independence of man in his own affairs.

331. Kashf-ul-Asrar page 51.

332. When Amro-bin-Lahi asked the Syrians the reason for worshipping idols they replied: "We ask rain from them and they send rain for us, we seek help and they help us." With this belief, he took the idol of Habal to Mecca. (Refer to Seere Ibn-Hisham Vol. 1 page 77).

Swearing In The Name of Allah by the Position of Divine Personalities

One of the point of differences between the Wahabi sect and the other sects of Islam is this that the former manifest two kinds of swearing as 'haraam' (forbidden) and occasionally as 'Shirk' (polytheism) in 'Ibadat'. These two kinds of swearing are:

(1) Swearing in the name of Allah by the right and position of divine personalities.

(2) Swearing in the name of someone other than Allah. Now, we shall discuss both of these in this chapter.

Swearing In The Name of Allah by the Right and Position of Holy Saints

The Holy Quran praises a group under such titles as:

الصَّابِرِينَ، وَالصَّادِقِينَ، وَالْقَانِتِينَ، وَالْمُنْفِقِينَ، وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ. ۳۳۳

“The patient, and the truthful, and the obedient, and those who spend (benevolently) and those who ask forgiveness in the morning times.”

Now, if someone in the middle of the night (after the mid - night prayers) turns towards his Lord and swears God by the right and position of this group and says:

« اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ اغْفِرْ لِي ذُنُوبِي .»

“O Allah, I ask Thee by the right of those asking forgiveness at twilight to forgive my sins.”

How can one call this action as 'Shirk' in Ibadat! Since, 'Shirk' in Ibadat is this that we worship someone other than Allah and consider him as God or the source of divine affairs. But, in this benediction, we have not paid attention to other than Allah and we have asked only from Allah and nobody else.

Therefore, if such an action is forbidden it should have some other reason other than 'shirk'. At this stage, we shall remind the Wahabi writers of one point and it is this that the Holy Quran has mentioned a criterion for differentiating a polytheist (of course 'Shirk' In Ibadet) from a monotheist and with this explanation, has closed any kind of interpretation of the word of 'polytheist' according to one's personal opinion. This criterion is as follows:

333. Sura Al-Imran: Ayat 17.

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ.^{٣٣٤}

“And when Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink, and when those besides Him are mentioned, Lo! They are joyful.”

In another Ayat it describes the ‘offenders’ who are the same polytheist as such:

أَتَيْهِمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ وَيَقُولُونَ إِنَّا لَتَارِكُوا الْهَيْتِنَا لِشَاعِرٍ مَجْنُونٍ.^{٣٣٥}

“Surely they used to behave proudly when it was said to them: there is no god but Allah; and to say: What! Shall we indeed give up our gods for the sake of a mad poet?”

According to the contents of these two Ayats, a polytheist is one whose heart gets disgusted by remembering the Unique God and becomes happy in remembering the others (false gods) and or take prides if asked to confess in the Oneness of God.

As per this measure, can we label the one who in the middle of the night, calls nobody but Allah and takes pleasure from His remembrance to such extent that he forbids upon himself the sweet and pleasant sleep and Instead, beseeches Him and swears in His name by the position of the monotheist servants who are His beloved ones as a polytheist? Has he, in such a situation, shied away from the remembrance of Allah or has acted with haughtiness from confessing in His Oneness?

Why have the Wahabi writers with unknown and imaginary norms, named all the monotheists as polytheists and reckoned themselves to be the beloved ones of Allah?

By paying attention to this criterion, one cannot call ninety-nine percent of the people of Qibla as polytheists and reckon only the group of Najdi's to be monotheists.

The interpretation (Tafseer) of “Shirk in Ibadat” has not been left to our discretion so that we may interpret it as we like and label any group of our choice as ‘polytheists’.

Ameer-Ul-Momineen and His Swearing to God by the Position of the Holy Ones

In the prayers of Ameer-ul-Momineen we can find such swearing very clearly.

After finishing the night ‘Nafila’ (Supererogatory) prayers, Imam would recite this dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحُرْمَةِ مَنْ عَادَبَكَ مِنْكَ وَ لَجَأُ إِلَى عِزِّكَ، وَ اسْتِظْلَ بِفَيْئِكَ، وَ اعْتَصَمَ بِحَبْلِكَ، وَ لَمْ

334. Sura Zumar: Ayat 45.

335. Sura Sfaat: Ayat 35, 36.

يَثِقُ إِلَّا بِكَ . ٣٣٦

O Allah, I ask Thee by the honour of the one who seeks refuge in Thy repentance (he thinks of no shelter other than thee) and who seeks protection in Thy Honour and who is under the shadow of Thy protection and who has selected Thy rope and has not attached himself to anyone except Thee.

In another invocation too, which Hazrat taught one of his followers, he says as such:

وَبِحَقِّ السَّائِلِينَ عَلَيْكَ، وَ الرَّاغِبِينَ إِلَيْكَ، وَ الْمُتَعَوِّذِينَ بِكَ وَالْمُتَضَرِّعِينَ إِلَيْكَ وَ بِحَقِّ كُلِّ عَبْدٍ مُتَعَبِدٍ فِي
كُلِّ بَرٍّ أَوْ بَحْرٍ أَوْ سَهْلٍ أَوْ جَبَلٍ أَدْعُوكُ دَعَاءَ مَنْ اشْتَدَّتْ فَاقَتُهُ ٣٣٧

“O Allah, by the right of the questioners and those who turn their attention and seek refuge in Thee; and those who are humble before Thee; and by the right of every worshipper who worships Thee in land and in sea, in desert and in the mountains, we call Thee; like the calling of the one whose helplessness has reached the extremes.”

Is it not that such soul - provoking prayers and expression of such feelings before Allah brings no result other than strengthening of monotheism! (Except for Allah there is no other refuge) and what else can we derive from expression of affection for the friends of Allah which itself is one way of paying attention to Allah!?

Therefore, we should overlook the charge of blasphemy and polytheism, which can be, found more than any other thing in the ‘kit’ of the Wahabis and the matter should be looked from another angle.

On this basis, some of the moderates amongst them have mooted the matter of “swearing Allah by the divine ones” within the limits of prohibition and aversion. Contrary to the extreme ‘Sana’anis’ who have put the matter within the circle of blasphemy and polytheism, they have not talked about blasphemy and polytheism.

Now that the pivot of discussion has been made clear and it is known that the matter should be discussed within the framework of ‘Haraarn’ (forbidden) and ‘Makrooh’ (abominable) it is necessary to prove the authenticity of such ‘Tavassul’ (recourse).

Occurrence of Such Swearings in Islam

In Islamic traditions too, one can find such type of swearing. With the presence of such firm traditions, which have come down Partly from the Holy Prophet and partly from his Ahl-e-Bait, one cannot consider such swearing as ‘Haram’ or ‘Makrooh’

The Holy Prophet trained that blind person to say as such:

336. Sahifa-e-Alawia, Islamic Publications page 37.

337. Sahifa-e-Alawia, page 51.

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَآتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ.³³⁸

‘Abu Sae’ed Khudri’ has narrated from the Holy Prophet the following ‘Dua’

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَ أَسْأَلُكَ بِحَقِّ مَمَشَايَ هَذَا.³³⁹

Hazrat Adam repented as such:

« أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ إِلَّا غَفَرْتَ لِي. »³⁴⁰

When the Holy Prophet buried the mother of Ali, he recited this invocation for her:

اغْفِرْ لَأُمِّي فَاطِمَةَ بِنْتِ اسدٍ وَ وَسَّعْ عَلَيْهَا مَدْخُلَهَا بِحَقِّ نَبِيِّكَ وَ الْانْبِيَاءِ الَّذِينَ مِنْ قَبْلِي³⁴¹

Forgive my mother Fatemah the daughter of ‘Asad’ and by the right of your Prophet and the Prophets before him make her place vast and wide (and save her from the squeeze of grave).

Although in these types of sentences the word of wearing” has not been mentioned yet, the true purport them, by decree of «بِ», refers to swearing in the name Allah by the rights of the holy saints. When they say ‘O God, I ask Thee by the right of the questioners’ it means “I swear to Thee by their rights.”

The invocations which have been narrated from the fourth Imam in Sahifa sajjadia is itself a clear proof upon the authenticity and firmness of such Tavassul. The splendid meanings of the invocations in Sahifa and the eloquency of the words and their meanings make us needless from mentioning the authenticity of its attribution to Imam.

Imam Sajjad (A.S.) used to secretly converse with Allah on the day of Arafat as such;

بِحَقِّ مَنْ أَنْتَخَبْتَ مِنْ خَلْقِكَ وَ بِمَنْ إِصْطَفَيْتَهُ لِنَفْسِكَ بِحَقِّ مَنْ اخْتَرْتَ مَنْ اخْتَرْتَ مِنْ بَرِيَّتِكَ وَ مَنْ اجْتَبَيْتَ لِشَانِكَ بِحَقِّ مَنْ وَصَلَتْ طَاعَتَهُ بِطَاعَتِكَ وَ مَنْ يَنْطَلَتْ مَعَادَاتِهِ بِمَعَادَاتِكَ.³⁴²

“O God, by the right of those whom Thou have selected from Thy other creatures; by the right of those people whom Thou have vested authority and have created them for acquainting (the people) of Thy position; by the right of those pure ones whom Thou have connected their obedience to Thy obedience and their enmity to Thy enmity.”

When Imam Sadiq (A.S.) performed ‘Ziarat’ of his great grandfather Ameer-ul-Momineen, he terminated his prayers as such:

اللَّهُمَّ اسْتَجِبْ دُعَائِي وَ أَقْبَلْ ثَنَائِي وَ أَجْمَعْ بَيْنِي وَ بَيْنَ أَوْلِيَائِي بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ

338. Sunan Ibn-Majaah Vol. 1 page 441. Musnad Ahmad page 138. Mustadrak Hakim Vol. 1 page 313. At-Tarej Vol. 1 page 286.

339. Sahih Ibn Majaah Vol. 1 page 261,262. Musnad Ahmad Vol. 3 tradition 21.

340. Dur-rul-Mansoor Vol. 1 Page 59. Mustadrak Hakim Vol. 2 page 615 Ruh-ul-Ma’ani Vol. 1 page 217. (In the chapter of ‘Tavassul’, you had been acquainted with this tradition with greater context)

341. Fusool-ul-Muhamma page 31 written by Ibn-Sabbagh Maliki (died in 855).

342. Sahifa-Sajjadia. Dua No. 47.

الحسين . ٣٤٣

“O God responds to my prayers and accepts my glorification (of Thee) and by the right of Mohammad, Ali, Fatema, Hassan and Hussain (A.S.) unites us with Thy beloved ones.”

It is not only Hazrat Sajjad and Harrat Sadiq (A.S.) who in their invocations, swear to Allah by the right of His beloved ones but, in the supplications of other holy Shia leaders too, one can find such Tavassul.

The noble leader, Hazrat Husin-Ibn-Ali in one of the supplication says:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكَلِمَاتِكَ وَ مَعَاقِدِ عِزِّكَ وَ سُدَّانِ سَمَاوَاتِكَ وَ أَرْضِكَ وَ أَنْبِيَائِكَ وَ رُسُلِكَ أَنْ تَسْتَجِيبَ لِي فَقَدْ رَهَقَنِي مِنْ أَمْرِي عَسْرٌ فَاسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ مِنْ أَمْرِي يُسْرًا .

“O Allah, I swear to Thee by my words and the center of Thy honor; and by the inhabitants of the heavens and the land; and by your Prophets and Messengers Thou answer my prayers for my affairs have become difficult I ask Thee to send salutations upon Muhammad and his progeny and to make my affairs easy.”

These kinds of supplications are so numerous that narrating all of them will lengthen our discussion. It is better that we cut short our discussion here and mention the reasoning and objections of the opposition.

First Objection:

The ‘Ulemas’ of Islam are unanimous in their decision that swearing in the name of Allah upon a creature or by the right of a creature is ‘Haraam’ (forbidden).³⁴⁴

Reply:

The meaning of unanimity or rather consensus is this that the Ulemas of Islam in every era or in all the eras are unanimous in their opinion over a decree from the commandments.

In such a case, from the view - point of the Sunni scholars’ consensus of opinion is itself one of the divine proofs. The Shia scholars consider this to be a divine proof from this view - point that it is springs from the Immaculate Imam’s counsel (who lives among the people) and his approval.

Now we ask whether such type of consensus of opinion exists in this matter. We keep aside the Shia and other Sunni scholars and consider the opinion of the leaders of the four schools of thought only. Have the leaders of these four schools of thought given ‘Fatwa’ (Verdict) that the matter of ‘swearing’ is forbidden? If they have given such verdict, we request them to produce the text of their verdicts along with the name of the book and the page number.

Basically, such type of ‘Tavassul’ has not be propounded in the books of

343. Ziarat of Amin-ul-Allah.

344. Kashf-ul-Ertiyaab page 32 narrated from ‘Al-Hedayat us Sania.’

'Fiqh' (jurisprudence) and 'Hadith' belonging to the Sunnis so that they can express their opinion about them. In such a case how can there be unanimity and consensus as claimed by the author of 'Al-Hedyat-Us-Sania'!? The only person whom he says has prohibited this matter is an unknown figure by the name of 'Al-Ez-Bin-Abdus-Salam'. As if, the Ulemas of Islam have been adridged in the author of 'Al-Hedyat-Us- Sania' and 'Al-Ez-Bin-Abdus-Salam'.

Thereafter, he has narrated from 'Abu Hanifa' and his student 'Abu Yusul' that both of them too have said that it is 'Makrooh' (abominable) to say "by the right of so and so."

In short, there does not exist any proof in the name of 'consensuses in this matter. What worth can the 'Fatwa' (verdict) of these two persons have in comparison to the firm tradition of the Holy Prophet and his Ahl-e-Bait which according to the consensus of the Sunni traditionists are «ثقل اصغر» and their sayings a proof).³⁴⁵

Moreover, the authenticity of attributing this 'Fatwa' to 'Abu Hanifa' is not proved.

Second Objection:

إِنَّ الْمَسْأَلَةَ بِحَقِّ الْمَخْلُوقِ لَا تَجُوزُ لِأَنَّهُ لَا حَقَّ لِلْمَخْلُوقِ عَلَى الْخَالِقِ .³⁴⁶

"Questioning Allah by the right of a creature is not permissible because the one who is created has no right before the Creator."

Reply:

Such reasoning is nothing but 'Ijtehad' (independent reasoning) compared to explicit text. If really a creature has no right before the Creator then why in the previous traditions, Hazrat Adam and the Holy Prophet of Islam (S.A.W.A.) swore to Allah by such rights and questioned Allah by these same rights?

Besides, how should we justify the Ayats of Quran? Because, in certain Instances, Quran has introduced the slaves (of Allah) to possess a right upon Allah. The same is true in the case of Islamic traditions.

Now for the Ayats:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ .³⁴⁷

"And helping the believers is ever incumbent on us."

وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ .³⁴⁸

"A promise which is binding on Him in the Torah and the Injeel."

كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ .³⁴⁹

345. Hadith-e-Saqalain is an authentic tradition and except for the obstinate, none denies its authenticity.

346. Kashf-Ul-Ertiyaab, narrated from 'Qadari'.

347. Sura Rum: 47.

348. Sura Tauba: 111.

349. Sura Yunus: 103.

“It is binding on Us (that) We deliver the believers.”

أَتَمَّا التَّوْبَةَ عَلَى اللَّهِ لِلَّذِينَ يَعْلَمُونَ السُّوءَ بِجَهَالَةٍ. ٣٥٠

“Repentance with Allah is only for those who do evil in ignorance.”

Is it correct to interpret so many of these Ayats just for the sake of a series of baseless ideas?

Now some examples from traditions:

(١) حَقٌّ عَلَى اللَّهِ عَوْنُ مَنْ نَكَحَ التَّمَّاسَ الْعِيفَافِ مِمَّا حَرَّمَ اللَّهُ. ٣٥١

“It is a right upon Allah to help the one who marries because of protecting his chastity from the forbidden acts.”

قَالَ رَسُولُ اللَّهِ:

(٢) ثَلَاثَةٌ حَقٌّ عَلَى اللَّهِ عَوْنُهُمْ: الْغَازِي فِي سَبِيلِ اللَّهِ وَ الْمَكَاتِبُ أَدَى يُرِيدُ الْأَدَاءَ وَ النَّاكَحُ الَّذِي يُرِيدُ التَّعْفَفَ. ٣٥٢

The Holy Prophet (S.A.W.A) said: “There are three groups of people to whom help is an obligation upon Allah. A warrior in the path of Allah, a servant who agrees to pay a sum to his master for his release and a youth who wishes to protect his honour by way of marriage.”

(٣) أَتَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ ٣٥٣

“Do you not see the obligation which is upon Allah with regards to His slaves?”

Let it not remain unsaid that essentially, no person is having any right even though he may worship God and remain humble before Him for ages. This is because whatever a person possesses, is from Allah and he has not used any of his own resources in the way of Allah so that it can be compensated in the form of reward.

Therefore, the meaning of this ‘right’ in such cases is the very divine rewards and positions, which Allah, due to His special favours has bestowed upon them and entrusted (these favour) upon Himself. Such a right (or obligation) upon Allah is the sign of His Greatness and Magnificence.

Nobody is having any right upon Allah except if Allah, due to His Mercy and favour, justifies it upon Himself and manifests His creatures as creditors and Himself as debtor.

This matter that a creature possesses a right upon Him is similar to seeking of loan by Allah from His poor servants. These commitments and obligations, which He has promised, is due to His Grace and Honour. Moreover, with utmost Grace, He has considered Himself to be indebted to His virtuous slaves and has presented them as ‘owners of rights’ and Himself as « من عليه الحق » and

350. Sura Nisa: 18.

351. Al-Ja’amae-us-Sagheer, Suyuti Vol. 2 page 33.

352. Sunan Ibn-Majaah Vol. 2 page 841.

353. ‘Nehaaya’, Ibn-Atheer Chapter of ‘Haqq’.

an obligor.³⁵⁴

Swearing Other than Allah

Swearing by (someone or something) other than Allah is the matter which is very sensitive for the Wahabis.

One of their writes by the name of 'Sanaani' in his book 'Tatheer-ul-Ehteqaad' has reckoned it to be the source of "Shirk" (polytheism)³⁵⁵ and the author of 'Al-Hedayat-us-Sania' has called it a minor 'shirk'.³⁵⁶

However we shall, by the Grace of God. Discuss the matter without any prejudice and will take into account the Quran and the true traditions of the immaculate Prophet and Imams as the source of our guidance.

Our Proofs for Permissibility of Swearing y Someone Other Than Allah

First Proof:

Quran is the leader, the 'Seql-e-Akbar' (Greater Weight) and the living symbol of every Muslims. In this book, one can find tens of swearing by other than Allah which, if we were to gather all of them in this book, it would lengthen our discussion.

In Sura 'Shams' alone, Allah has sworn by nine things from His creations. They are: Sun, its light, moon day, night, heavens, land and the human soul.³⁵⁷

Similarly, in Sura Naazaa't one can find such swearing by three things³⁵⁸ and in Sura 'Mursalat' by two things.³⁵⁹ In the same manner, such 'swearings' have been mentioned in Sura Buruj, Tariq, Qalam, Asr, and Balad.

Once more, we remind you of some examples from the Quran.

وَالْتَيْنِ وَالزَّيْتُونَ وَطُورِ سَيْنِينَ وَ هَذَا الْبَلَدِ الْأَمِينِ .³⁶⁰

"I swear by the fig and the olive, and Mount Sinai, and this city made secure."

وَ اللَّيْلِ إِذَا يَغْشَىٰ وَ النَّهَارِ إِذَا تَجَلَّىٰ .³⁶¹

"I swear by the night when it draws a veil, and the day when it shines in brightness."

وَ الْفَجْرِ وَ لَيَالٍ عَشْرٍ وَ الشَّفْعِ وَ الْوَتْرِ وَ اللَّيْلِ إِذَا يَسْرِ .

(*)(Sura Fajr Ayat: 1 to 4.)

"I swear by the daybreak, and the ten nights, and the even and the odd, and

354 Baqarah: 245 . من ذا الذي يقرض الله قرضا حسنا فيضاعفه له اضعافا كثيرة .

355. Kashf-ul-Ertiyaab page 336 narrated from the book 'Tatheer-ul-Etheqaad' page 14.

356. Above reference. Narrated from the book 'Al-Hadiyat-us-Sania' page 25.

357. Sura Shams Ayat: 1 to 7.

358. Sura Nazeaat Ayat: 1 to 3.

359. Sura Mursalaat Ayat: 1 to 3.

360. Sura Teen Ayat: 1 to 3.

361. Sura Lail Ayat: 1 and 2.

the night when it departs.”

وَالطُّورِ وَكِتَابٍ مَّسْطُورٍ فِي رَقٍّ مَّنشُورٍ وَالْبَيْتِ الْمَعْمُورِ وَالسَّقْفِ الْمَرْفُوعِ وَالْبَحْرِ الْمَسْجُورِ .^{٣٦٢}

“I swear by the Mountain, And the Book written. In an outstretched fine parchment, And the House (Kaaba) that is visited, and the elevated canopy, and the swollen sea.”

لَهُمْ مُرْكٌ أَنَّهُمْ لَفَى سَكْرَتِهِمْ يَعْمَهُونَ .^{٣٦٣}

“By your life! They were blindly wandering on in their intoxication.”

With such successive swearings in Quran, can one say that it is polytheism and forbidden?

Quran is a book of guidance and is an example and a symbol. If such a matter was forbidden for the people it was necessary for it (i.e. Quran) to mention that such swearings are the specifications of Allah only.

Some of the ungifted men who are unaware of the Quranic aims, reply in this manner that it is possible that a thing issued from God's side is good but the same thing issued from someone other than God may not be good.

However the reply is obvious. If truly the reality of swearing to someone or something other than God is polytheism and likening that person to God, then why such an absolute or a minor polytheism has been committed by God? Is it right that God, practically considers a partner for Himself but prevents others from considering such a partner to Him!?

Second Proof:

In certain instances, the Holy Prophet has sworn by someone other than Allah.

Tradition from ‘Sahih Muslim’

جاء رجل الى النبي فقال يا رسول الله اى الصدقة اعظم اجراً؟ فقال أما و ابيك لتنبأته أن تصدق و أنت صحيح شحيح تخشى العقر و تأمل البقاء .^{٣٦٤}

A person approached the Holy Prophet and said: O Prophet of Allah, which charity bears the greatest reward? The Holy Prophet replied: I swear by your father that very soon, I will inform you about it. The charity which bears the greatest reward is the charity which you give when you are healthy and in need of it and when you fear from poverty and think of your future life.

362. Sura Tur Ayat: 1 to 6.

363. Sura Hijr Ayat: 72.

364. Sahih Muslim - Book of Zakat part 3; chapter of ‘Best charity’ page 94.

(2) Another Tradition from 'Sahih Muslim

جاء رجل الى رسول الله من نجد يسأل عن الاسلام، فقال رسول الله (صلى الله عليه و آله) خمس صلوات في اليوم و الليل فقال : هل على غيرهن؟ قال لا الا ان تطوع و صيام شهر رمضان فقال هل على غيره؟ قال لا الا ان تطوع ما دبر الرجل و هو يقول و الله لا ازيد على هذا و لا انقص منه فقال رسول الله أفلح و ابيه ان صدق او دخل الجنة و ابيه ان صدق. ³⁶⁵

A person from Najd approached the Holy Prophet and questioned him about Islam. The Holy Prophet replied:

The foundation of Islam is the following:

(A) The daily five prayers. The Najdi man said: Is there any other salat other than these salat?

The Holy Prophet replied: "Yes they are 'Mustahab'" (recommendable).

(B) Fasting in the month of Ramazan. The man said: Is there any other fasting other than these fastings?

The Holy Prophet (صلى الله عليه و آله) replied: "Yes they are 'Mustahab'."

(C) Zakat. The man said: "Is there any other Zakat? The Holy Prophet replied? Yes they are Mustahab." The Najdi man left the Holy Prophet while saying: "I shall neither add nor deduct."

The Holy Prophet (S.A.W) said: I swear by his father that he will be successful if he speaks the truth; I swear by his father that he will enter paradise if he speaks the truth.

(3) Tradition from 'Musnad Ahmad Hanbal':

فلعمري لان تكلم بمعروف و تنهى عن منكبر خير من ان تسكت. ³⁶⁶

"I swear by my life that 'enjoying good and forbidding evil' is better than silence."

There are still many other traditions, which would be a lengthy process if we were to narrate all of them.³⁶⁷ Amir-ul-Momineen Ali-bin-Abi Talib who is an esteemed example of Islamic training has repeatedly sworn by his life in his sermons, letters and sayings.³⁶⁸

Even the first Caliph swears in his conversations by the father of the addressee.³⁶⁹

365. Sahih Muslim part I chapter of "what is Islam and its qualities" page 32.

366. Musnad Ahmad Hanbal Vol. 5 page 225.

367. Refer to Musnad Ahmad Vol. 5 page 212. and Sunan Ibn Ma'ajah Vol. 4 page 995 and Vol. 1 page 255.

368. Nahjul-Balagha: Sermons 23, 25, 56, 85, 161, 168, 182, 187 and letters No. 6, 9 and 54.

369. Muthah of Imam Malik (along with commentary of Zarqani Vol. 4 Page 159).

The Four Religious Sects and the Matter of Swearing by Someone Other Than Allah

Before examining the reasoning of the Wahabis, it is necessary to know the Fatwas (verdicts) of the leaders of the four schools of thought.³⁷⁰

The 'Hanafite' believe that swearings like "I swear by your father and your life" and the like of it are Makrooh (abominable).

The 'Shafai'te' believes that swearing by someone other than Allah is abominable but not as seeking partner for Him and not as a trust.

The 'Malikite' say: Swearing by the great and holy existences like Prophets, Ka'aba and the like of them has two interpretations: 'Makrooh' and 'Haraam' and what is famous is to.

The 'Hanbalite' believe that swearing by someone other than Allah and His qualities is forbidden even though the swearing may be in the name of Prophet or His 'Wali' (custodian).

Let us overlook this fact that all these 'Fatwas' (verdicts) are a kind of 'Ijtehad' in the face of the texts of Quran and traditions of prophets and divine leaders and due to the closure of the door of Ijtehad for the Sunnis, the Ulemas contemporary to them are having no option but to follow their views.

Let us overlook the fact that 'Qastalani' has narrated in (Ershad us-Sari vol. 9. page 358) from Malik about the matter being abominable and let us once more overlook this fact that attributing prohibition of such a swearing to 'Hanbali' is not certain because, 'Ibn Qadaame' in 'Al-Moghmi' which was written with the aim of reviving the Hanbali Fiqh (Jurisprudence) writes: "A group among our companions have said that swearing by the Holy Prophet is a promise which if not fulfilled would invite 'Kaffara' (Atonement). It has been narrated from Ahmad Hanbal that anyone who swears by the right of Messenger of Allah and then breaks it, has to pay 'Kaffara' since the right of the Holy Prophet is one of the pillars of 'Shahadat' (profession of Islam). Therefore, swearing in his name is (like) swearing by Allah and both invite 'Kaffara'.³⁷¹ From these narrations, it is obvious that it can never be said that any of the Imam of the four schools of thought have decisively given any verdict on the prohibition of this matter.

After getting acquainted with the views and opinions of the Jurisprudents of the four schools of thought, we shall now discuss two traditions which the Wahabis have used as a pretext for unjustly shedding innocent bloods³⁷² and charging millions of Muslims with blasphemy.

370. "Al-Figh-ala-Mazahab-ul-Arba"- Book of Al-Yameen Vol. 1 page 75 Egyptian print.

371. 'Al-Mughni' Vol. 9 page 517.

372. The Wahabis once attacked Karbala in the year 1216 Hijri and again in the year 1259 and in these attacks, they did not spare the young and the old. Within three days, they killed 6000 people and, like the army of Yazid they plundered the precious things inside the shrine. Why? just because they were swearing by the progeny of the Holy Prophet and were expressing their love towards them.

First Tradition

إِنَّ رَسُولَ اللَّهِ سَمِعَ عُمَرَ، وَهُوَ يَقُولُ: وَ أَبِي فَقَالَ إِنَّ اللَّهَ يَنْهَاهُمْ أَنْ تَخْلِقُوا بِأَبَائِكُمْ، وَ مَنْ كَانَ حَالِفًا فَلْيَلْحِقْ بِاللَّهِ أَوْ يَسْكُتْ. ³⁷³

The Holy Prophet heard Omar swearing by his father. The Holy Prophet said: God has forbidden you (all) from swearing by your fathers. Any one who wishes to swear should swear by God or else should keep silent.

Firstly, swearing by their fathers was prohibited because of the fact that they were polytheist and idol-worshippers and such people did not hold any esteem or honour so that one could swear by them. As it has come down in some of the traditions that, one should not swear either by the fathers or by the devils (the idols of the Arab). ³⁷⁴

Secondly, the prohibition to swear by the father is at times of judgement and hostilities. This is because as per the consensus of the Islamic Ulamas, at times of hostilities, no swearings are allowed except for the swearing by Allah and His qualities, which are a reference to His Essence.

By paying attention to what has been said, how can one dare to say that the Holy Prophet has prohibited and restrained us from swearing by the holy personalities like the Prophets and imams? His prohibition was only under special circumstances and was not having a general application.

Second Tradition

جاء ابن عمر رجلاً فقال: اخلف بالكعبة قال لا ولكن اخلف بر الكعبة، فان عمر كان يحلف بابيه فقال رسول الله (صلى الله عليه وآله) لا تحلف بابيك فان من خلف بغير فقد اشرك. ³⁷⁵

A person approached the son of Omar and said; “I swear by the Ka’aba.” The son of Omar said: “You should swear by the Lord of the Ka’aba because when Omar swore by his father, the Prophet ordered him not to do so since anyone who swears by someone other than Allah has considered a partner for Allah.”

Reply:

By paying attention to the previous reasoning, which prescribes swearing to someone other than Allah, this tradition should be described in the following manner.

373. Sunan Ibn-Ma’ajah Vol. 1 Page 277. Sunan Tirmizi Vol. 4 page 109. Sunan Nesa’ee Vol. 7 page 485. Sunan Kubra Vol. 10 page 29.

374. Sunan Kubra Vol. 1 page 29 narrated from Sahih Muslim, Sunan Nesa’ee Vol. 7 page 77 and Sunan Ibn-Ma’ajaa Vol. 1 page 278.

In another tradition it has come as:

لا تحلفوا بأبائكم و لا بامهاتكم و لا بالانداد

(Sunan Nesa’ee Vol. 7 page 6).

375. Sunan-Kubra Vol. 10 page 29. Musnad Ahmad Vol. 1 page 47 and Vol. 2 Page 34, 67, 78 and 125. Sunan Baihaqi Vol.10 page 29.

This tradition consists of three parts:

(I) A person approached Ibn-Omar and wished to swear by the Ka'aba but the latter prevented him from doing so.

(II) Omar swears by his father in the presence of the Holy Prophet and the latter prevents him from doing so as it was the source of 'Shirk'.

(III) The Ijtehad (independent reasoning) of Ibn-Omar has covered the Holy Prophet's saying (من حلف بغير الله فقد اشرك) and has included swearing by the holy things like ka'aba too in the Prophet's saying.

Under these circumstances, the way of reconciling this tradition and the previous traditions (where the Holy Prophet and others have sworn by someone other than God without any apprehension) is this that the saying of the Prophet, (that anyone who swears by someone other than God has committed 'Shirk') is confined to instances where that person who is sworn by, is a polytheist and not a Muslim and holy like the Quran, Ka'aba or the Prophet. Thus the 'Ijtehad' of Ibn-Omar who has derived a wider meaning from the saying of the Prophet is an argument only for himself and not for others.

The reason that swearing by the "polytheist father" is one kind of 'Shirk' is because apparently, such swearing is considered to be an approval of their ways and means.

We have to find fault with the 'Ijtehad' of Ibn-Omar who has derived a wider meaning from the tradition, which has come down in the case of swearing by the polytheists. Moreover, he has applied this to holy things too (like Ka'aba). So, there's another analysis for this tradition, which is much more clear and evident than the analysis of Ibn-Omar.

Now, we shall discuss his second analysis.

Second Analysis:

This saying of the Holy Prophet مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ اشْرَكَ is related to swearing by the devils like 'Laa and Uzza' and not swearing by the polytheist father; leave aside the matter of swearing by the holy things like Ka'aba. It is the Ijtehad of Ibn-Omar who has adopted this rule (which is exclusively related to the idols) to two cases (swearing by the polytheist and swearing by the Ka'aba) or else, there was no such extension in the Holy Prophet's saying the proof being that in another tradition, the Prophet says:

مَنْ حَلَفَ فَقَالَ فِي حَلْفِهِ بِاللَّاتِ وَالْعِزَّى فَلْيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ^{٣٧٦}

Anyone who swears and swears by Laa and Uzza and then immediately says "There is no god except Allah"

This tradition shows that the sediment of the period of ignorancy was still prevailing in the minds of the people who were yet following the ancient habits

like the practice of swearing by the idols and it was for the eradication of this ugly practice that the Holy Prophet uttered such a general statement But Ibn - Omar has applied this to both - swearing by the holy thing as well as swearing by the polytheist father.

The proof that the saying of the Holy Prophet is neither connected to swearing by the holy thing nor connected to swearing by a polytheist father and the evidence that it is Ibn - Omar who has concluded the Prophet's saying to two cases and even to the swearing of Omar by his father is the following:

Imam Hanbal in his Musnad Vol. 2 page 54 has narrated the second tradition in such a manner that it shows that such comparison is the work of Ibn-Omar. Here is the text of the tradition:

كَانَ يَحْلِفُ ابْنُ فَنَهَاهُ النَّبِيُّ، قَالَ مَنْ حَلَفَ بِشَيْءٍ دُونَ اللَّهِ فَقَدْ اشْرَكَ .

Omar swore by his father; then the Holy Prophet prohibited him from doing so and said: "The one who swears by someone other than Allah has adopted polytheism."

Just as you can see, the sentence مَنْ حَلَفَ has come without (parataxis) or «واو» عاطفه and if the second tradition was below the tradition of "swearing by the father", then it was necessary for the second tradition to come with the word of عطف (parataxis).

Again the writer of Musnad in Vol. 2 page 67 has narrated the tradition of مَنْ حَلَفَ in an independent form without the incident of Oma'r swearing. It is as such.

مَنْ حَلَفَ بِغَيْرِ اللَّهِ قَالَ فِيهِ قَوْلًا شَدِيدًا .

The one who swears by someone other than God has said an unfair thing and or the Prophet has said something severe about him for example "has adopted polytheism."

‘Nazr’ (Vow to the People in Grave)

People in difficulties and pain customarily that if their difficulty is solved and if their so and so work is made easy, they will donate a certain sum of money for one of the shrines over the grave and / or will sacrifice a goat for preparing food for the pilgrims. They say:

« الله على كذا ان كان كذا »

This matter is prevalent among all the Muslims of the world especially at those centers where the graves of divine and virtuous personalities are present.

The Wahabis are sensitive to these types of vows and the worst writer amongst them ‘Abdullah Qasimi’ writes as such:

The Shias, because of their belief in the divinity of Ali and his sons, worship them in their graves and it is for this reason that they have developed their graves. From every nook and corner of the world, they go for their ‘Ziarat’ and present their vows and sacrifices to them and shed tears and blood over their graves.³⁷⁷ This shameless and foul-mouthed writer whose basic culture and manners is apparent from the title of his book³⁷⁸ has reckoned this matter to be related to the Shias whereas, the founder of Wahabism ‘Ibn-Taimiya’ has discussed the matter in a wider scope and has believed it to be related to the common Muslims. As he says:

مَنْ نَذَرَ شَيْئاً لِلنَّبِيِّ أَوْ غَيْرِهِ مِنَ النَّبِيِّينَ وَالْأَوْلِيَاءِ مِنْ أَهْلِ الْقُبُورِ أَوْ ذَبَحَ ذَبِيحَةً كَانَ كَالْمُشْرِكِينَ الَّذِينَ يَذْبَحُونَ لِأَوْثَانِهِمْ وَيَنْذِرُونَ لَهَا فَهُوَ عَابِدٌ لغيرِ اللَّهِ فَيَكُونُ بِذَلِكَ كَافِراً³⁷⁹.

“Anyone who has a ‘Nazr’ (vow) to make and sacrifice for the Holy Prophet, other Prophets and pious men are similar to the polytheists who were doing vows and sacrifices for their idols. Such a person will be like worshipping someone other than God and he will be called an infidel.”

The master and student have both been deceived by apparent (appearances). By decree of this apparent similarity, they have attacked both with one stick, whereas in the case of common actions, the measure and basis of judgement is not to be looked in its apparent form but what is important is the intention by heart.

If apparent similarities suffice in a judgement, then we have to say that many of the obligatory Haj actions are similar to the actions of the idol-worshippers who used to circumambulate around the stones and mud and worship their

377. As-Serah Vol. 1 page 54.

53- He has named this book, so to speak, as a rebuff to ‘Kashf-ul-Ertiyaab’ written by Allama Sayed Mohsin Amin and given the title of « الصراع بين الاسلام و الوثنية » i.e. “battle between Islam and idol - worshipping and in this way has called the Shi as who form one - fourth of Muslim population in the world as idol - worshippers.”

379. Furqaan-ul-Quran 132 written by ‘Azaami’ narrated from Ibn-Taimiya.

wooden and metallic idols. The same actions are performed by us. We circumambulate around the Ka'aba which is made of stone and mud; we kiss the 'Hajar' (stone) and shed blood in Mina.

The basis of judgements and arbitrations in apparently similar affairs are the instigations and the intentions and one can never pass a similar judgement only because the two actions are apparently the same.

Regarding this matter, the author of 'Solh-Ekhwan' has given a statement, which can clarify this matter. He says:

أَنَّ الْمَسْأَلَةَ تَدْوَرُ مَدَارَ نِيَّاتِ النَّاذِرِينَ وَ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ فَإِنْ كَانَ قَصْدُ النَّاذِرِ الْمَيْتِ نَفْسَهُ وَالتَّقَرُّبَ إِلَيْهِ بِذَلِكَ لَمْ يَجْزُ قَوْلًا وَ أَحَدًا وَ إِنْ كَانَ قَدُّهُ وَجْهَ اللَّهِ تَعَالَى وَ انْتِفَاعَ الْأَحْيَاءِ بِوَجْهِهِ مِنَ الْوُجُوهِ وَ ثَوَابِهِ لِذَلِكَ الْمُنْذُورِ لَهُ الْمَيْتِ، فَيَجِبُ الْوَفَاءُ بِالنَّذْرِ.^{٣٨٠}

This Sunni scholar who is himself a critic of the beliefs of Wahabism has, in this short expression, discussed the matter from the view-point of the intentions and instigations. He says: "if the intention of 'Nazr' (vow) is to gain proximity to the dead, then undoubtedly such an act is not permissible (for 'Nazr' should be for Allah and His proximity). If it is for the sake of Allah and His proximity and consequently a section of people benefit from it and its reward is presented to the dead, then there is no objection to it and one should in such a case, fulfill his 'Nazr' (vow)

The truth is what this scholar has said in these sentences and the motive of 'Nazr' among the Muslims is exactly the same as what has come in the second phase of his statement. It is here that the difference (in essence) between the action of the Muslims and the action of the idol-worshippers becomes obvious. Their intention in presenting gifts and sacrificing animals was to seek proximity to their idols. They even slaughtered animals in their names and their aim was only the idols and seeking their proximity and nothing else. On the other hand, the aim of the Muslims is to seek the satisfaction of Allah and present its reward to the dead. Therefore they bring the word of 'Allah' in their 'vows' and say:

« اللَّهُ عَلَيَّ إِنْ قَضِيَتْ حَاجَتِي أَنْ أَفْعَلَ كَذَا. »

The purpose of 'Nazr' in reality is seeking proximity to Allah and presenting its reward to the one in grave and the beneficiaries of these 'Nazr' are the poor and the indigent.

In such a case, how can one consider this action as 'Shirk' and place it on par with the action of the polytheists!?

In short, these kinds of 'Nazr' are one type of charity given on behalf of the Prophets and virtuous people the reward of which goes to them and none of the Islamic scholars have objected to such a charity given on behalf of the dead.

For acquainting the respected readers with the fallacious thinking of the Wahabis, we shall discuss this matter in greater length.

380. Solh-e-Ekhwan page 102 and...

In Arabic language, the matter of charity is presented with «لام» but sometimes, this letter is taken in the sense of aim, goal and motive, like; «الله على» and sometimes it is meant to describe its usage like «انما الصدقات للفقراء» and while carrying out the paradigm of 'Nazr' (vow) they use both kinds of «لام» and say :

« نَذَرْتُ لِلَّهِ أَنْ قُضِيَ حاجتي أَنْ أَدْبِحَ لِلنَّبِيِّ . »

The first لام («الله») is the same لام of goal and motive and it implies that the aim of this 'Nazr' is seeking the satisfaction of Allah and gaining His proximity whereas the second «لام» indicates the very object which derives benefit from this 'Nazr' and the reward is presented to him.

لام in «صليت لله» and or «نظرت لله» is for expressing goal and motive i.e. I recited salat and I did 'Nazr' because of obeying the commands of Allah and seeking His satisfaction and proximity.

On the other hand «لام» in اذبح النبي، اولوادي is for clarifying the beneficiary and showing that this action takes place on his behalf and it is he who reaps the benefits of its reward.

Such 'Nazr' not only is not an 'Ibadat' (worship) of that person but rather, it is 'Ibadat' of Allah for the sake of benefit of the creatures of Allah.

In Islamic traditions, there are many instances regarding this matter where we shall hereunder mention a few of them.

1. One of the companions of the Holy Prophet by the name of Saa'd told the Prophet: "My mother has died and if she was alive today, she would be giving charity. Supposing that I give charity on her behalf, will she derive any benefit from it? The Holy Prophet replied: 'Yes'. Thereafter, he asked the Prophet that amongst all the charities which charity was the most useful and the Prophet replied: 'Water'. Saad dug a well and said:

« هذه لأم سعد »

As you must have noticed, the «لام» of this sentence is different from the لام which is present in the sentence «نذرت لله» the first لام is for expression of motive and the second لام shows the object deriving the gain.³⁸¹

(2) During the time of the Holy Prophet, a person made a 'Nazr' to sacrifice a camel at 'Bavaana'. For this reason, he approached the Holy Prophet and informed him of his intentions, the Prophet asked:

During the era of paganism, was there any idol at that place for the people to worship? He replied 'No'.

The Prophet asked: Was any congregation held in any of the ignorant festivals in that place?

381. Furqaan ul-Quran page 133 narrated from Al-Ghadeer Vol. 5 page 181.

He replied 'No'. At that moment, the Prophet said:

« اف بنذرک فانه لاوفاء لنذر فی معصیه الله و لا فیما لا یملک ابن آدم .»

Fulfill your vow (Nazr) as 'Nazr' is not correct in two instances:

(a) In case of sins and disobedience of Allah and,

(b) In things which he is not the owner?³⁸²

(3) A woman told the Holy Prophet as such: I have made a 'Nazr' to slaughter an animal at one particular place. The Holy Prophet asked: "Have you made a 'Nazr' for an idol? She replied 'No': The Holy Prophet said: fulfill your 'Narr'.³⁸³

(4) The father of 'Maimuna' said: I have done 'Nazr' to slaughter 50 sheeps at 'Bavaana'. The Holy Prophet said:

"Is there any idol in that place?" He replied 'No'. The Prophet said: You may fulfill your 'Nazr'.

The successive questionings by the Prophet about the existence of idols in the past and present and or about the presence of any congregations in the form of festivals at those places was due to the fact that under such situations, the sacrifice takes place for those idols and for gaining their proximity whereas sacrifices should be only for Allah and not for the Idols. In fact, one of the forbidden acts from the view - point of Quran is to slaughter in the name of an idol. As the Holy Quran says:

وَمَا ذُبِحَ عَلَى النُّصُبِ .³⁸⁴

"And what is sacrificed on stones set up (for idols).

The reason that the questioners were fixing the place of slaughter was because of the presence of poor and needy people and or the easiness in performing the deed in those places."

Those who are having connection with the pilgrims to the holy graves are fully aware that 'Nazr' is made for the sake of Allah and His satisfaction and sacrifice is done in His name. However, as far as the benefits are concerned its rewards go to the divine leaders and its material gains to the poor and / or to the holy shrine itself.

382. Sunan Abi Dawood Vol. 2 page 80.

383. Sunan Abi Dawood Vol. Page 81.

384. Sura Maeda; Ayat No. 3.

‘Calling’ the Divine Personalities

One of the matters of disputes between the Wahabis and other Islamic sects is the matter of pleading and calling the divine personalities and virtuous men in times of hardships and difficulties.

Pleading and asking help from the Prophets and divine saints near their graves or otherwise is completely In vogue among the Islamic sects and they neither consider it to be ‘Shirk’ (Polytheism) nor contradicting the Islamic foundations. On the other hand, the Wahabis have strongly rejected such pleadings and for intimidating their opponents, they set forth some Ayats of Quran which are not having the least connection to what they claim and always raise the following Ayat as their slogan.

وَأَنَا الْمَسْجِدَ اللَّهُ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا. ^{٣٨٥}

“The mosques belong to Allah; do not call any one with Allah.”

For acquainting the respected readers with all such Ayats, which are the greatest excuse in the hands of the Wahabis, we shall present them here and then explain its contents. The Wahabis prove their point by producing the aforementioned and the following Ayats.

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ. ^{٣٨٦}

“To Him is due the true prayer; and those whom they pray to beside Allah give them no answer.”

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ. ^{٣٨٧}

“And those whom you call upon besides Him are not able to help you, nor can they help themselves.”

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ. ^{٣٨٨}

“And those whom you call upon besides Him do not control a straw.”

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالِكُمْ. ^{٣٨٩}

“Surely those whom you call on besides Allah are in a state of subjugation like yourselves.”

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ مِنْكُمْ وَلَا تَحْوِيلًا. ^{٣٩٠}

“Say: Call on those whom you assert besides Him, so they shall not control the removal of distress from you or (its) transference.”

385. Sura Jin: Ayat 18.

386. Sura Raad: Ayat 14.

387. Sura A'raf: Ayat 197.

388. Sura Fatir: Ayat 13.

389. Sura A'raf: Ayat 194.

390. Sura Bani Israel: Ayat 56.

وَأُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ. ٣٩١

“Those whom they call upon, themselves seek the means of access to their lord.”

وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ. ٣٩٢

“And do not call besides Allah on that which can neither benefit you nor harm you.”

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاكُمْ. ٣٩٣

“If you call on them they shall not hear your call.”

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَىٰ يَوْمِ الْقِيَامَةِ. ٣٩٤

“And who is in greater error than he who calls besides Allah upon those that will not answer him till the day of resurrection.”

The Wahabis conclude from these Ayats that calling the divine saints and virtuous people alter their death is ‘Ibadat’ and worship of them. Anyone who says, “O Muhammad” either near his grave or from far off; this calling itself is ‘Ibadat’.

Sana’ani narrating from Kashf-ul-Ertiyaab page 274 mentions in his book ‘Tanzeeyat-ul-Ehteqaad’ as such:

وَقَدْ سَمِيَ اللَّهُ الدُّعَا عِبَادَةً بِقَوْلِهِ: «أَدْعُونِي أَسْتَجِبْ لَكُمْ، إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي» وَمَنْ هَتَفَ بِاسْمِ نَبِيِّ أَوْ صَالِحٍ بَشِيئٍ أَوْ قَالَ أَشْفَعْ لِي إِلَى اللَّهِ فِي حَاجَتِي أَوْ أَسْتَشْفِعْ بِكَ إِلَى اللَّهِ فِي حَاجَتِي أَوْ نَحْوَ ذَلِكَ أَوْ قَالَ أَقْضِ دِينِي أَوْ أَشْفِ مَرِيضِي أَوْ نَحْوَ ذَلِكَ، فَقَدْ دَعَا النَّبِيَّ وَالصَّالِحَ، وَالدُّعَا عِبَادَةٌ بَلْ مَخْهَا فَيَكُونُ قَدْ عَبَدَ غَيْرَ اللَّهِ وَصَارَ مُشْرِكًا إِذْ لَا يُتِمُّ التَّوْحِيدَ إِلَّا بِتَوْحِيدِ تَعَالَى فِي الْإِلَهِيَّةِ بِاعْتِقَادِ أَنْ لَا خَالِقَ وَلَا رَازِقَ غَيْرَهُ وَفِي الْعِبَادَةِ بَعْدَ عِبَادَةِ غَيْرِهِ وَ لَوْ بَعْضِ الْعِبَادَاتِ وَ عِبَادِ الْأَصْنَامِ أَمَّا أَشْرَكُوا لِعَدَمِ تَوْحِيدِ اللَّهِ فِي الْعِبَادَةِ.

“The Holy Quran has unconditionally declared pleadings and callings towards someone other than Allah as ‘Ibadat’; the reason being that in the beginning of Ayat, it says «أَدْعُونِي أَسْتَجِبْ لَكُمْ» and following that it says:

يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

Therefore, anyone who calls the Prophet and or the pious people or asks you to intercede for fulfilling his or her needs, or says “You help in repaying my debt”, or says “You cure my sickness”; then in these cases this person has, with such sayings worshipped them because the reality of worship Is nothing but calling someone. As a result of such calling, he has worshipped (someone) other than Allah and has become a polytheist since monotheism of divinity³⁹⁵ (i.e. there is no Creator and sustainer except Allah) should be accompanied with

391. Sura Bani Israel: Ayat 57.

392. Sura Yunus: Ayat 106.

393. Sura Fatir: Ayat 14.

394. Sura Ahqaaf: Ayat 5.

395. Contrary to the terminology of the Wahabis, Sanaani has used the word of «الوهي», whereas he should have, from their view -point, used the word of «ربوبي»

monotheism of worship which means not worshipping any one except Him”

Reply

There is no doubt about this fact that the word of «عبادت» in Arabic means ‘to call’ and the term means ‘to worship’ and one can never reckon these two words to be synonymous to each other; and say that both give the same meaning. In other words, one cannot say that every call and plead is ‘Ibadat’ (worship) because: firstly, in the Holy Quran, the word of «دعوت» (calling) has been used in instances where it does not give the meaning of ‘worship’ at all.

Like:

قالَ رَبِّ دَعَوْتُ قَوْمِي لَيْلًا وَ نَهَارًا .³⁹⁶

He said: O Lord! I called my nation (towards Thee) day and night.

Can we say that the intention of Nuh was to say “I worshipped my nation day and night?”

وَمَا كَانَ عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتَكُمْ فَأَسْتَجَبْتُمْ لِي .³⁹⁷

(Satan says:)

“I did not have any authority upon you except that I called you (towards evil deeds) and you obliged.

Is it possible for anyone to interpret Satan’s calling to mean that he has worshipped his followers I? If it was an act of worship it was from the side of the followers of Satan and not from Satan himself.

In this Ayat and tens of other un-mentioned Ayats, the word of دعوت (calling) has not been used in the meaning of "عبادت" (Worship). Therefore, one cannot say that دعوت and عبادت are synonymous to each other so that we can conclude that if anyone seeks help and calls the Prophets or the virtuous people, he has worshipped them.³⁹⁸

Secondly, by دعا in these Ayats is not meant “absolute calling” but refers to some special calling which can be synonymous to the word of عبادت because, all these Ayats have come down with regard to the idol – worshippers who believed their idols to be small gods who were entrusted with some of the divine ranks and who possessed some kind of independence in their affairs. Let it not be unsaid that humbleness and humility or any kind of utterance or behaviour in front of a creature either as a big God or small god if it is with this intention that he is ‘God’, ‘lord’, and the Owner of affairs like ‘Shafa’at’ and ‘forgiveness’,

396. Sura Nuh: Ayat 5.

397. Sura Ibrahim: Ayat 22.

55-From the view - point of relationship, ‘calling’ and ‘worship’ (general and special) is in one direction. In case of asking help from someone other than Allah but as a doer depending on God, it shows ‘calling’ () and not worships (). But in practical glorification like ‘Ruku’ and ‘Sajda’ which is accompanied with the belief in the divinity of the opposite person it denotes ‘worship’ () and not « ». In some instances like salat, both « » and « » are applicable.

then it will be 'Ibadat' or worship.

There is no doubt that the humility of the idol -worshippers and their 'pleading' and 'calling' were before those idols which they depicted as the owners of the right of intercession etc, etc; and considered them as the independent authority in the affairs of this world and the Here alter. It is apparent that under these circumstances, any kind of 'pleading' and 'calling' towards these creatures is 'Ibadat' or worship. The most obvious witness to the fact that their 'pleadings' and 'callings' were accompanied with the belief in their divinity is this Ayat:

فَمَا أَعْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ .³⁹⁹

“So their gods whom they called upon besides Allah did not avail them ought.”

Therefore, the Ayats under discussion have no connection with the point of our discussion.

The topic of our discussion is pleading of one slave to another slave who neither considers him as God nor lord nor as the Owner and independent authority in the worldly and heavenly affairs. Rather, he reckons him to be a beloved servant of Allah who has appointed him to the position of Prophethood and Imamate and promised to accept his prayers with regards to His slaves. As Ayat says:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْلَبَتْغَفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا .⁴⁰⁰

“And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah Oft - returning (to mercy), Merciful.”

Thirdly, in the afore - mentioned Ayats itself, there is a clear evidence that by «دعوت» is not meant absolute asking for ones affairs and needs but refers to asking and calling in the sense of 'Ibadat' and worship. For this reason, in one of the Ayats, the word of 'Ibadat' immediately follows the word of giving the same meaning (as دعوت). Like:

وَ قَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ .⁴⁰¹

“And your lord says: Call upon Me, I will answer you, surely those who are too proud for My service shall soon enter hell abased.”

Just as you must have noticed, in the beginning of the Ayat the word of «ادْعُونِي» and following the same Ayat the word of «عبادتي» has come and this clearly shows that by this دعوت is meant some special pleading and beseeching before a creature whom they recognized by the divine qualities.

The master of the prostrators, Imam Zain-ul-Abideen says in his supplication

399. Sura Hud Ayat 101.

400. Sura Nisa Ayat 64.

401. Sura Ghafir Ayat 60

as such:

فَسَمَّيْتَ دُعَاكَ عِبَادَةً وَتَرْكُهُ اسْتِكْبَارًا، وَتَوَعَّدْتَ عَلَى تَرْكِهِ دُخُولَ جَهَنَّمَ دَاخِرِينَ.⁴⁰²

“Thou have named Thy ‘calling’ as worship and its abandonment as pride and Thou have promised a miserable entry into the Fire for those who abandon it.”

And sometimes in two Ayats where the contents one, we see in one place the word of عبادت and in another place the word of دعوت Like:

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا.⁴⁰³

“Say: Do you serve besides Allah that which does not control for you any harm, or any profit?”

In another Ayat it says:

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا.⁴⁰⁴

“Say: Shall we call on that besides Allah, which does not benefit us nor harm us.”

In Sura Fatir, Ayat 13 it says:

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ .

“And those whom you call upon besides Him do not control a straw.”

In this Ayat, the word of «تَدْعُونَ» is used whereas in another Ayat which contains the same contents the word of «تَعْبُدُونَ» is used.

إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا.⁴⁰⁵

“Surely they whom you serve besides Allah do not control for you any sustenance.”

Sometimes, in one Ayat, both the words have appeared and have been used in the same meaning.

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ.⁴⁰⁶

“Say: I am forbidden to serve those whom you call upon besides Allah.”

“Say, I am forbidden from worshipping those which you call them (i.e. worship them).⁴⁰⁷

Respected readers are requested to refer to ‘Mu’jam-Ul-Mufahras’ under the words «عبد» and «دعا», so that they will witness as to how in on Ayat the word of عبادت has come and in another Ayat the word of دعوت has come giving the same meaning. This itself shows that the meaning of

402. Sahifa Sajjadia supplication No. 45 and what is meant is Sura Ghafir Ayat 60.

403. Sura Maeda Ayat 76.

404. Sura An’am Ayat 71.

405. Sura Ankabut Ayat 17.

406. Sura An’am Ayat 56.

407. The same is the content of Sura Ghafir, Ayat No.66.

دعوت this Ayat, is Ibadat and worship and not absolute calling.

If you carefully pay attention to the whole set of Ayats wherein the word of دعوت has been used in the sense of you will realize that these Ayats either refer to the create God of the Universe which all the monotheist believe in His Divinity, lordship and Mastership or refers to the idols where its worshippers considered them as small gods and masters of intercession. Under these circumstances, reasoning out with these Ayats for discussing about «دعوت» (calling) one of the holy saints and beseeching one of them which is not accompanied with any of these qualities is really astonishing.

Political and Social Dimensions of Haj

Like Marxism, the school of Wahabism (too) when coming across the events and phenomenon which go against the aim of their school tend to draw a new line and issue some new commandments for the Muslims in the course of time.

The victory of Islamic revolution in Iran brought up an extraordinary fear in the various political schools. They became very anxious from its influence over the neighboring localities and the thought of awakening their nations brought them pain and agony.

In the Haj season, when our dear and noble country of Iran would, as a revolutionary duty, engage in demonstrations and invite the Islamic nations towards unity and cooperation against the blood-thirsty Americans and international Communism and Zionism the politicians of Saudi stretched their hands towards the clergy for conjuring up a solution about this matter so that they could finally prohibit such demonstrations.

Abdul-Aziz bin-Baaz the Mufti of Saudi prohibited demonstrations under the pretext that Haj is one devotional deed and should not be mingled with the other matters. As a result, the police attacked the pilgrims and the honorable guests to the House of Allah with whips and arms. They entertained the pilgrims to the House of Allah with curses, blow and instigated other people against them and this incident continues every year.

This part of the book has been written in reply to the 'Fatwa' (verdict) of Mufti of Saudi and the political and social dimensions of this duty has been explained from the view - point of Ayats, traditions and the common practice of the Muslims.

The aim of performing Haj duties is to call for humility before God and this matter is clear and apparent by paying attention to the Haj deeds.

'Ibadat' and worship of the lord and non-worship of other than Him is evident right from the beginning of the deeds till the last of them and it is needless to mention them, especially if these actions are accompanied with recommended prayers. We derive the following conclusions from all such deeds:

Haj is 'Ibadat' and worship of the true lord in the best possible circumstances.

Haj is expressing humility with honor before God in the best form. Haj is beseeching and moaning before God in its deepest form.

Haj is such an 'Ibadat' where all kinds of elements of expression of devotion and bondage have been collected and one can clearly witness humility, submission, piety, deliverance from desires and disinterest in this world.

The pilgrims to the House of Allah exhibit their deliverance from material

manifestations by wearing two pieces of cloths and in this way, show that except for Allah, they have disinterest in every thing even to the extent of their sons, family and relatives. The only thing, which preoccupies the minds of the pilgrims to the House of Allah, is the saying of 'Labbaik' in one harmonical voice.

This matter is completely evident and clear by paying attention to the obligatory acts of Haj, the places where these acts are to be performed and the 'Stops' where the pilgrims have to make a halt. Therefore, one should consider Haj to be the greatest devotional act and the greatest religious obligation.

However, apart from this matter, there is another matter to be looked into and that is whether this act, apart from 'Ibadat', has any political and social dimensions too or not? Or is it that, like the mid - night prayers, it ends only and only in 'Ibadat' and worship without having any relation with the common Islamic problems!

In other words, has God made Haj obligatory upon all the Muslims whether men or women and young or old so that with such deeds they worship their lord and except for this worship it does not hold any political and social dimensions!?

Or is it that this obligation is the point of combination for 'Ibadat' and politics and is the center of relating 'worship' of God with the other social and economical matters. It is this matter which we are going to discuss and we shall see that what the Quranic Ayats, the Islamic traditions and the practice of virtuous companions approve is the second one.

Observing the Benefits of Haj

The Holy Quran describes the Haj of Ibrahim as follows:

وَ أَدْنَىٰ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ . لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَ يُذَكِّرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَ اطَّعِمُوا الْبَائِسَ الْفَقِيرَ ثُمَّ لِيُقْضَىٰ لَهُمْ تَفَثُهُمْ وَ لِيُؤْفَقُوا نُذُورَهُمْ وَ لِيُطَوَّفُوا بِالْبَيْتِ الْعَتِيقِ ذَلِكَ وَ مَنْ يُعْظَمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَ أَحَلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَ اجْتَنِبُوا قَوْلَ الزُّورِ حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَ مَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوَىٰ بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ . ذَلِكَ وَ مَنْ يُعْظَمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَىٰ الْقُلُوبِ . لَكُمْ فِيهَا مَنَافِعٌ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ .^{٤٠٨}

“And proclaim among men the pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path, that they may witness benefits for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy.

Then let them accomplish their needful acts of shaving and cleansing and let them fulfil their vows and let them go round the Ancient House.

408. Sura Haj Ayat No. 27-33.

That (shall be so); and whoever respects the sacred ordinances of Allah, it is better for him with his lord; and the cattle are made lawful for you, therefore avoid the uncleanness of the idols and avoid false words, Being upright for Allah, not associating aught with Him and whoever associates (others) with Allah, it is as though he had fallen from on high, then the birds snatch him away or the wind carries him off to a far-distant place.

That (shall be so); and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.

You have benefits in them till a fixed time, and then their place of sacrifice is the Ancient House.”

From among all these Ayats you only consider the second Ayat and ponder deeply over this sentence. «وَلْيَشْهَدُوا مَنَافِعَ لَهُمْ» so that it becomes clear that:

Firstly, what is meant by these benefits where the pilgrims to the House of Allah should be a witness? The fact that this sentence has come before the sentence «يَذْكُرُوا اسْمَ اللَّهِ» somewhat shows that Haj possesses two dimensions, devotional dimension which is embodied in praise and remembrance of Allah and the social dimension which ends in the witness of the benefits and; Secondly: in this Ayat, «مَنَافِعَ» (benefits) which is an indicator to social and political dimension is prior to «ذَكَرَ اللَّهَ» (remembrance of Allah).

Thirdly, the Holy Quran has brought the word of «مَنَافِعَ» in absolute terms and without any restrictions so that it includes every kind of benefits; economical, political and social and we have no right to adopt this word to some particular benefits. We should include in it, the economic benefits or social and political benefits. This word, by decree of the next sentence «و يَذْكُرُوا اسْمَ اللَّهِ», shows that apart from devotion, Haj possesses another domain which one should benefit from and we should not consider it to be a dry 'Ibadat' having no relation with the lives of the Muslims.

It is advisable at this stage to know in what manner the former leader of 'Al-Azhar'; Mahmood Shaltoot has interpreted this sentence.

He says: - The «مَنَافِعَ» (benefits), where Haj is the perceptual and acquirable channel for that and which has been set forth as the foremost philosophy of Haj, is having a wide and comprehensive meaning which cannot be concluded in any special forms. Rather, this word, with all the generativity it possesses, contains all personal and social benefits. If purification of the soul and seeking proximity of Allah are benefits, then seeking advice too is benefit. If these two are reckoned to be 'benefits' then, inviting the Muslims for centralizing their forces for the spread of Islam too is a 'benefit'.

Therefore, according to the necessities of time and the conditions of the

Muslims, these 'benefits' differs in every era.⁴⁰⁹ In another place too, the former Shaikh of 'Al-Azhar' says:

By paying attention to the position which 'Haj' enjoys in Islam and the alms which have been set forth in it for one individual and one society, it is worthy that people of knowledge, wisdom and culture, (the responsible persons in charge of administrative and political affairs, the experts in financial and economical affairs, the teachers in laws and religion and the people in the battle-front) give special importance to it (and a group derives its benefits from Haj).

It is worthy that people from all walks of life make haste towards this divine shrine. It is worthy that people of knowledge, insight, Ijtehad and faith and the ones possessing lofty alms gather over there so that it is seen as to how Mecca spreads its wings of mercy over them and how it collects their slogan of 'Tawheed' in and around the House and (so that) they finally engage in seeking recognition, advice and help from each other and then they leave for their respective countries as one nation and with one heart and one sentiments...⁴¹⁰

The point which is worthy of attention is this that just after the afore-said Ayats (which all manifested the position and benefits of Haj) the holy Quran concludes the discussion with Ayats about Jihad and safeguarding of Islamic frontiers, As the Holy Quran says:

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ أذنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَ أَنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ . الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَ لَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتِ صَوَامِعُ وَ بِيَعٌ وَ صَلَوَاتٌ وَ مَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَ لَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ الَّذِينَ أَنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ .⁴¹¹

“Surely Allah will defend those who believe; surely Allah does not love any one who is unfaithful, ungrateful. Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them, those who have been expelled from their homes without a just cause except that they say: Our lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty.

Those who, should We establish them in the land, will keep up prayer and pay the poor - rate and enjoin good and forbid evil; and Allah's is the end of affairs.”

Is it that the presentation of Ayats of Jihad and Defense just after the Ayats of Haj or so to say, the coming together of Ayats of Haj and Jihad is accidental and

409. Ash-Shariat-wal-Aqeeda page 151.

410. Ash-Shariat-wal-Aqeeda page 150.

411. Sura Haj Ayat 41-48.

without any reason. Never, Quran never brings together in one place the unproportional Ayats and then fails to observe their relation.

In accordance with the unity and necessity of relation between these two sets of Ayats, we realize that there exists a special relation between Haj and Jihad; between the field of intellect and the field of defense and for such a relation ship, the place of Haj is the best place where the Muslims can prepare themselves mentally and spiritually so much so that they can rub the nose of the proud to the ground and pull down the knees of colonization.

Yes, this great divine Congress where the representative of every nation gathers is the best opportunity for the intellectuals amongst them to come together and discuss their political and defensive matters and form a united row before the enemies and teach them an unforgettable lesson. Even though this duty is not confined to the time and place of Haj and rather the Muslims should face the enemies under any given situation and time, yet the time of Haj and the gathering of Muslims at that place is the best opportunity for fulfilling this divine obligation.

It is not only Shaikh 'Shaloot' who has interpreted (benefits) which has come down in the Ayats in the general sense but the old exegetist of Ahl-e-Sunnat i.e. 'Tabari', after commenting a few words on this matter specifies that the most worthy utterance in the interpretation of this Ayat is to say: God has meant a general concept from this sentence. That is to say, the Muslims should perceive every kind of benefits which is possible at any time or to derive every kind of worldly and heavenly benefits and no tradition or rational decree has assigned any special meaning for this sentence (which is having a comprehensive meaning)⁴¹²

Ka'ba Is the Existence of Life

The Holy Quran describes Ka'ba and 'Bait-ul-Haraam' by the following sentence:

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَائِدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ.⁴¹³

“Allah has made the Kaaba, the sacred house, maintenance for the people, and the sacred month and the offerings and the sacrificial animals with garlands, this is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things.”

The word of قيام which has come down in this Ayat can be seen in another Ayat too. As:

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا.⁴¹⁴

412. Tafseer Tabari Vol. 17 page 108 Beirut print.

413. Sura Ma'eda Ayat 97.

414. Sura Nisa Ayat 5.

“And do not give away your property which Allah has made for you a (means of) support.”

Here, «قيام» gives the meaning of ‘existence’ and in fact is synonymous with the words of ‘Pillar’ and the meaning of the Ayat is this that the Haj ceremonies and the ‘Ziarat’ of Ka’ba and one’s presence near the House of Allah is the existence (pillar) of worldly and heavenly life of the Islamic community.

Gathering during Haj season, not only ensures the spiritual life of the Muslims but is the source of ensuring every kind of element which has a great influence in one’s individual and social life. Pondering over the meaning of this Ayat, guides us to a comprehensive meaning i.e. whatever is related to the interests of the Muslims and are reckoned to be their life and existence is ensured in this Haj season. With such general application and extensive saying, is it possible to conclude and limit this matter to only and only the interests related to ‘Ibadat’ and worship?

What better expediency than one political act which organizes and unites the Muslims against the colonists and the exploiters and makes them steadfast and encourages them to stand united in the battle against them? The Holy Quran does not allow the parents or guardians of the Insane to give their wealth, which is the source of their living and existence to them. It emphatically says:

وَلَا تَوْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا .

Considering the contents of this Ayat, is it proper that the Haj formalities should fall in the hands of those who are unaware of it and are fully heedless of the role it plays in the lives of the Muslims!

To acquaint the respected readers with the views of the commentator who allocate on the same axis, we bring here some of their specifications regarding the sentence of "قياماً للناس"

Tabari says: “God has bestowed Ka’ba and Baitul-Haraam as a life for the people! “

Moreover, he later says:

وَجَعَلَهَا مَعَالِمَ لِدِينِهِمْ وَ مَصَالِحَ أُمُورِهِمْ .

He has made Ka’ba the place of signs of people’s beliefs and the base for their interests and affairs.⁴¹⁵

The author of “Al- Minar in interpreting the afore -mentioned Ayat, says:

“God has made the Ka’ba a pillar for the people’s, religious affairs in such manner that it refines their morals and trains them. These are achieved through the Haj obligations which is the greatest foundation of our religion and it is an ‘Ibadat’ which is spiritual (but) containing the economical and social dimensions.

Then, he continues and says: This «جَعَلَ» in the Ayat... جَعَلَ اللهُ refers to both

415. Tafseer Tabari Vol. 7 page 49.

«تكويني» (creation) and «تشريعي» (laws) which guarantees every kind of worldly and heavenly interests of the people.⁴¹⁶

Expression of Revulsion On The Occasion Of Haj

Even if you doubt in the generality of the sentence «لِيَشْهَدُوا مَنَافِعَ لَهُمْ» and or «قياماً للناس» yet you cannot doubt in the action of the Holy Prophets representative in the Haj season which was totally a political affair.

Because, in the year 9 Hijri, the Holy Prophet gave charge to Ali (A.s.) to read out a letter which contained expression of disgust towards the polytheists. This was at the time when 16 Ayats from the beginning of Sura Baraa't was revealed to the Prophet which comprises of the following:

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ « فسيحوا في الأرض أربعة أشهرٍ واعلموا أنكم غير معجزي الله وأن الله مخزي الكافرين وأذان من الله ورسوله إلى الناس يوم الحج الأكبر أن الله بريء من المشركين ورسوله فإن تبتم فهو خير لكم وأن توليتهم فاعلموا أنكم غير معجزي الله وبشر الذين كفروا بعذاب أليم. ^{٤١٧}»

“(This is a declaration of) immunity by Allah and His Apostle to wards those of the idolaters with whom you made an agreement, so go about in the land for four months and know that you cannot weaken Allah and that Allah will bring disgrace to the unbelievers.

And an announcement from Allah and His Apostle to he people on the day of the greater pilgrimage that Allah and His Apostle are free from liability to the idolaters, here fore if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; and announce painful punishment to those who disbelieve. After reciting these Ayats, ‘Amirul-Momineen’ issued a four - point resolution as such: Behold O polytheists!

- (a) The idol - worshippers have no right to enter the House of Allah.
- (b) Circumambulation in the state of uncovered body is prohibited.
- (c) Henceforth, no idol - worshipper will take part in the Haj ceremony.
- (d) Those that have signed a non-aggression treaty with the Holy Prophet and have been loyal in their treaty, will be faithfully respected.

However, for those polytheists who are not having any pact with the Muslims or have intentionally dishonored their pact, they will be given from this date (10th-Zil-Haj) four months to clarify their stance before the Islamic Government or will have to join the monotheists and break - off from polytheism and dualism or prepare themselves for war.⁴¹⁸ What action can be more political than this action where, in the midst of Haj duties when the Muslims and polytheists were engaged In circumambulation, Ali (A.S.) climbs

416. Al-Minar Vol. 7 page 119.

417. Sura Tauba Ayats 1 -3.

418. Tafeer Tabari Vol. 10 page 47 Seera Ibn-Hisham Vol.4 page 545.

a high place and starts nullifying some of the points of treaty and gives a four month deadline to either discard polytheism and join the ranks of the monotheists or face the consequences of a war.

Political Elegy of Farazdaq in Masjid-Ul-Haram:

Once, during Haj time, when Hisham son of Abdul Malik was circumambulating the House amidst a huge crowd, he tried many times to kiss 'Hajar-ul-Aswad'. However, due to the enormous crowd, Hisham did not get a chance and helplessly sat at one corner and glared at the people. Suddenly he saw a thin, good - looking person gradually advancing towards 'Hajar-ul-Aswad'. The people respected him and unvoluntarily moved back so that he could easily reach 'Hajar-ul-Aswad'. The people of Syria who were around Ibne-Abdul Malik asked him about the identity of this man. Hisham, who knew this man very well refrained from introducing Imam and instead replied that he was completely unaware about the identity of this man.

At this moment, a poet by the name of 'Farazdaq' who enjoyed special freedom and liberty un-hesitantly recited some poems and in this way, introduced Imam Sajjad very nicely. Some of the verses of his poem are as follows:

وَالْبَيْتَ يَعْرِفُهُ وَالْحِجْلَ وَالْحَرَمَ	هَذَا الَّذِي تَعْرِفُ الْبَطْحَاءَ وَ طَاءَتَهُ
هَذَا النَّقَى النَّقَى الطَّاهِرُ الْعَلَمَ	هَذَا ابْنُ خَيْرِ عِبَادِ اللَّهِ كُلِّهِمْ
يَجِدُهُ أَنْبِيَاءُ اللَّهِ قَدْ خُتِمَ	هَذَا ابْنُ فَاطِمَةَ إِنْ كُنْتَ جَاهِلَهُ
رُكْنُ الْحَطِيمِ إِذَا مَا جَاءَ يَسْتَلِمُ ^{٤١٩}	يَكَاذُ يُمَسِّكُهُ عِرْفَانُ رَاحَتَهُ

He is someone who, the soil of 'Batha'a' is aware of his footprints and Ka'ba, the House and its exterior are well -acquainted with him; he is the son of the best servants of Allah; He is pious, pure, holy and well - known.

if you are unaware of him, he is the son of Fatemah, (daughter of the Holy Prophet).

Very soon he will touch Hajar-ul-Aswad and the black stone will not release his well - known hand."

The poem of Farazdaq had such far - reaching effect that Hisham became wild and angry and immediately ordered for his arrest when Imam became aware of this matter, he consoled Hisham very much.

Political and Social Dimensions of Haj in Islamic Traditions:

So far, it has somewhat become clear from the Ayats and ways of the Holy Prophet that Haj, while being one devotional deed, is evidently having a political aspect (too) where sometimes, the Holy Prophet himself considered

419. Al-Ghali 5 Vol. 21 page 376-377. Manaqib Ibn-shahr-Aashoob Vol. 4 page 169. The afore - said elegy of Farazdaq has come in most of the historical and literary books. To doubt in the authenticity of this poem is one kind of opposition with the reliable traditions.

them as identical.

The Holy Prophet has also referred to this aspect which we shall now mention a few of them:

In the book of 'At-Tajul-Jaa'ma-l-Usool' Vol. 2 page 98 - 99, one can find the Holy Prophet narrating as such:

The best Jihad is the Haj, which has been accepted.⁴²⁰

Haj and 'Umra' is a universal Jihad and in that, men

Women, the weak and the powerful participate.⁴²¹

(iii) Is there a Jihad for women? Yes! There is Jihad for women wherein there is no battle but taking part in the Haj ceremony.⁴²²

(iv) The chosen ones before Allah are these: Those participating in Jihad and the pilgrims to the House of God for Haj and or Umra.⁴²³

In this tradition, Haj has been introduced as "Universal Jihad" and as Jihad for women and in the last part of the tradition, those participating in Jihad and those participating in Haj are introduced as the chosen ones whom Allah has invited.

If in this tradition, Haj has been called as Jihad, (then) there should exist a kind of sign and similarity between these two that one can apply the word of 'Jihad' to another. One of the reasons why Haj is called a Jihad is because Haj is similar to Jihad in its objectives and effects. This divine obligation, apart from being 'Ibadat', is (also) an occasion for special endeavour in pre-determined matters. The strategies for practical Jihad and the means and method of cooperation between the Muslims are set forth on this very occasion.

Political Speech of the Holy Prophet at the Time of Haj

A great and splendid gathering had taken place in Masjid-ul-Hara'am around the House of God. The Muslims and polytheists, the friends and foes had all come together and due to the magnificence of Islam and the Holy Prophet a halo had engulfed the surroundings of the mosque.

At such a moment, the Holy Prophet began to speak by describing for the people the actual visage of his invitation, which had taken twenty years from the date of its commencement. We bring here some of those historical sayings:

(a) O people, under the light of Islam, God took away from you the (so-called) glories and the impunable acts through genealogy which were prevalent during the period of ignorancy. All have come into existence from Adam and he too has been created from soil.

420. افضلُ الجهادِ حجٌّ مبرورٌ.

421. جهادُ الكبيرِ و الصغیرِ و الضعیفِ و المرأةُ الحجِّ و العمره.

422. نعم علیهم جهاد لا قتال فیہ الحج و العمره.

423. وَ قَدْ اَللّٰهُ ثَلَاثَةً : الغاری و الحاخ و الْمُعْتَمِر.

The best of the people is he who refrains from sins and disobedience.⁴²⁴

(b) O people, being an Arab is not a part of your nature. Rather, it is only a lip - service. Anyone who is negligent in his duties (then) the glories of his fathers and forefathers will be of no avail and will not make any amends for his shortcomings.⁴²⁵

(c) All the people of the past and present are similar and equal like the teeth of a comb and no Arab is having preference over non-Arab or the white over the black. The standard for Excellency is piety.⁴²⁶

(d) I abrogate all the claims related to life and property and all the delusive glories of the past period and declare all of them as baseless.⁴²⁷

(e) A Muslim is the brother of another Muslim and all the Muslims are brothers to each other and before the strangers they have one common order. Their blood is the same as each other and the lowest amongst them can make a commitment on behalf of the Muslims.⁴²⁸

(f) After accepting this religion, do not take an about turn where in such instances has resulted in the deviation of some and caused them to become the owners of each other.⁴²⁹

(g) Your blood and your property is forbidden for you and are honorable like the honor of this day, this month and this city.⁴³⁰

(h) All the blood which has been shed in the period of ignorance is declared to be in vain and the first blood which I keep under my foot is the blood of Rabie son of Harith.⁴³¹

(i) Every Muslim is the brother of another Muslim and all the Muslims are brothers (to each other). Nothing from his property is permissible for another except if he gives him as a good - will.⁴³²

j) There are three things, which the heart of a believer is never disloyal to:

(i) Sincerity in action for the sake of God.

(ii) Wishing goodness for the true leaders.

(iii) Attending the gathering of the believers.⁴³³

424. ايها الناس إن الله قد أذهب عنكم نخوة الجاهلية و تفتخرها بابائها ألا أنكم من آدم و آدم من طين الإ ان خير عبد اتقاه .

425. إلا ان العربية ليست به «اب» والد و لكنها لسان ناطق فمن قصر عمله لم يبلغ به حسبه .

426. إن الناس من لذن آدم الى يومنا هذا مثل أسنان المشط لا فصل للعربي على العجمي و لا للاحمر على الاسود الا بالتقوى .

427. ألا إن كل مال و مأثرة و دم في الجاهلية تحت قدمي هاتين .

428. المسلم أخ المسلم و المسلمون اخوة و هم يدواحدة على من سواهم تتكافور مائهم يسعي بدمتهم ادانهم .

429. لا ترجعوا بعدي كفاراً مضلين يملك بعضكم وقاب بعض .

430. إن دمانكم و اموالكم عليكم حرام كحرمة يومكم هذا في بلدكم هذا .

431. و دماء الجاهلية موضوع و اول دم أضعة دم ربيعة بن حارث .

432. إن كل أخ المسلم و إن المسلمين اخوة فلا تجل لا مرى من اخيه إلا ما اعطا عن طيب نفسه منه .

433. ثلاث لا يغفل عليهن قلب امرى مسلم إخلاص له مل لله و النصيحة لائمة الحق و اللزوم بجماعة المؤمنين .

Our references for these are: Rauza-tul-Kafi page 246. Seera-Ibn- Hisham vol. 2 page 412. Al-Minar-Waqadi vol. 2 page 826 and others.

Political Poems at the Time of Victory of Mecca:

At the time of victory of Mecca the Muslims, before the very perplexed eyes of the polytheists were ordered, apart from performing their Haj obligation, to call out and say the following dua which is full of monotheism and epic.

«لا اله الا الله وحده لا شريك له و له الملك و له الحمد يحيى و يميت و هو على كل شىء قدير»
لا اله الا الله وحده و انجز وعده و نصر عبده و هزم الاحزاب وحده. ^{٤٣٤}

There is no god except Allah; there is no partner for Him and the kingdom belongs to Him. (All) Praise is for Him; He gives life and causes death and He is Powerful over all things.

There is no god except Allah; He is alone. He has fulfilled His promise and helped His servant and alone He has destroyed the collective powers.

Signals and Implications:

The Holy Prophet has not restrained himself with such type of expressions in determining the political dimension of Haj. Sometimes, through signal and implication, he shows that the most trivial actions of Haj are not far from political dimension. In so much as in the endeavour between Safa'a and Marwa in one particular place he increased his speed in walking so that in this way he wanted to reject the gossip of the polytheists who spread rumors that due to the inclemency of the weather of Medina, the Muhajirs (Immigrants) and helpers of Prophet had become weak. Therefore in 'Umra-Qaza' he ordered the people to walk faster in the endeavour (between Safa and Marwa) and while circumambulating in order to exhibit their strength to the polytheists.⁴³⁵ In the prayers of 'Tawaaf' the Holy Prophet recited Sura Tawheed in the first unit and Sura Kafirun in the second unit. All are aware what dimensions the contents of these two Suras have and how they refute and forbid every kind of un-monotheistic thoughts or unity with any side from the comp of blasphemy.

It is seen in history that at the time of touching or kissing Hajar-ul-Aswad, the Muslims used to recite the following:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا لِإِلَهِ إِلَّا اللَّهُ لَا شَرِيكَ لَهُ آمَنَّا بِاللَّهِ وَكَفَرْنَا بِالطَّاغُوتِ. ^{٤٣٦}

Political Dimension of Haj in the Worlds of Immaculate Leaders

(One) Imam Sadiq (AS) about the philosophy of Haj and the secrets of its legislations Imam Sadiq (A.S.) says as such:

وَجَعَلَ الْجَمَاعَ مِنَ الْمَشَقِّ وَالْمَغْرِبِ لِيَتَعَارَفُوا وَلِيَتَعَرَفَ آثَارُ رَسُولِ اللَّهِ وَتُعْرَفَ أَخْبَارُهُ وَلَا تُنْسَ وَ لَوْ
كَانَ كُلُّ قَوْمٍ أَنَّمَا يَتَكَلَّمُونَ عَلَى بِلَادِهِمْ وَ مَا فِيهَا هَلَكُوا وَ خَرِبَتِ الْبِلَادُ وَ سَقَطَ الْجَلْبُ وَ الْإِزْبَاحُ وَ عَمِيَتْ

434. Refer to the books of Haj of Sahih Bukhari, Sahih Muslim and others.

435. Jaama-ul-Usool vol. 4-Book of Haj.

436. History of Mecca vol. 1 page 339. written by Abi Waleed Azarqi.

الاحبارُ و لَمْ يَقِفُوا عَلَى ذَلِكَ وَ ذَلِكَ عَلَّةُ الْحَجِّ .^{٤٣٧}

“In the land of Mecca, there manifested a gathering from East and West so that the people recognize each other and the effects of the Holy Prophet's works (traditions) are recognized and not forgotten. If every group depended upon what was taking place in their own lands, they would be destroyed, the cities would head towards ruin, the trade and economic affairs would collapse and the news and information would not reach the people. This is the philosophy of Haj.”

This sentence shows that Haj possesses scientific, economical and political aspects. In fact, Haj is a connecting chain between the Muslims of the world who in this way engage in exchange of news and current situation of the world and acquire knowledge of the traces and Sunnah (practices) of the Prophet which has been disseminated through the companions, disciples of the companions and the scholar of Hadith from the East and West. Meanwhile, every group presents their goods over there and the method of trade and commerce is acquired and recognized.

(b) Again Imam Sadiq (A.S.) says:

مَا مِنْ بُفْعَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ الْمَسْعَى لِأَنَّهُ يَدُلُّ فِيهِ كُلَّ جَبَّارٍ .^{٤٣٨}

“No spot of the world is more lovable to Allah than the place of endeavour between Safaa and Marwa because in this place all the stubborn people become abject and miserable and exhibit their servitude and bondage.

(c) History, very clearly reports that the companions and the disciples of the companions derived benefits from this occasion to the advantage of Islam and the Muslims. The seed of most of the uprisings and movement for freedom originated from here and on such a occasion the nations would be invited to fight and combat the unjust rulers. Suffice it is in this case to listen to the words of Huasain-ibn-Ali on the day of Mina. At Haj time, he called together the names of the sons of Ibn Hisham, the great personalities, their women and even the Anaars who had interest in him such that more than one thousand people attended his speech. At this moment, when the companions and their sons were listening to his speech, he began his speech as such:

أَمَّا بَعْدُ فَاِنَّ هَذَا الطَّاعِيَةَ قَدْ صَنَعَ بِنَا قَدْ عَلِمْتُمْ وَ رَأَيْتُمْ وَ شَهِدْتُمْ وَ بَلَّغْتُمْ وَ اِنِي اَرِيدُ اَنْ اَسْأَلَكُمْ عَنْ اَشْيَاءَ فَاِنَّ صَدَقْتُمْ فَصَدَّقْتُمْ وَ اِنْ كَذَبْتُمْ فَكَذَّبْتُمْ اِسْمَعُوا مَقَالَتِي وَ اَكْتُمُوا قَوْلِي ثُمَّ اَرْجِعُوا اِلَى اَمْصَارِكُمْ وَ قِبَائِلِكُمْ مَنْ اَمْنْتُمْوَهُ وَ وَثَقْتُمْ بِهِ فَادْعُوهُمْ اِلَى مَا تَعْلَمُونَ فَاِنِي اَخَافُ اِنْ يَنْدَرَسَ هَذَا الْحَقُّ وَ يَذْهَبَ وَ اللَّهُ مُتِمِّمٌ نُوْرَهُ وَ لَوْ كَرِهَ الْكَافِرِيْنَ .^{٤٣٩}

After praising Allah and sending salutations upon Holy Prophet, he said:

O people know that what evils this tyrant (Muawiyah) has committed against

437. Bihar-ul-Anwar vol. 99 page 33 narrated from Elal- ush-Sharaye by Sadooq.

438. Bihar-ul-Anwar vol. 19 page 49.

439. Book of Salim-bin-Qais At-Taba'eel-Kufi page 18.

us to which you are all know and are aware about. I ask you of some affairs which if you find truth in them, then approve my saying and if I speak false, then reject my sayings. Now, listen to talks and keep them hidden in your hearts and there return back to your towns and among your tribes. You invite every person whom you trust and have confidence towards what you have knowledge (religious duty). I that the true religion gets eroded and nullified though God is the terminator of His light and unbelievers dislike it.”

Thereafter, Hussain-ibn-Ali recited some Ayats has been revealed in favour of the Household Prophet and promised the people that when they re back to their home - towns, they should relate his speech to the people whom they trust Then he descended from his pulpit and the people dispersed.

It was not only Hussain-ibn-Ali who had taken advantage of this great gathering. Even the Christians and Jews who were living under the protection of Islamic Government would, at times when their rights were violated plead for justice on such an occasion and demand back their right from the Islamic ruler. This is a witness to the presence of such a Sunnah (practice) amongst the Muslims.

History has it:

One of the Gypsies of Egypt, during the time of Amr-Aas, entered into a competition with the son of the ruler and won the competition. The victory of one Gypsy over the son of ruler was dear to Amr Aas and his son and finally he was beaten through the son of Amr.

The Gypsy related the matter to the ruler of the time (Omar-bin-Khattab) during Haj time and explained his innocence. Omar called for the son of Aas and accounted a famous sentence in this regard:

حَتَّى اسْتَعْبَدْتُمْ النَّاسَ وَ قَدْ وُلِدْتُهُمْ أُمَّهَاتِهِمْ أَحْرَاراً .^{٤٤٠}

“Since when you have taken the people as your slaves whereas they have been born free from their mothers!?”

Thereafter he took revenge for the beaten one from the one whom heated.

History which has narrated this incident so many times is itself a witness that this occasion is not the occasion of only worship and ‘Ibadat’ void of other dimensions. When Haj is the center of setting forth complaints, then why it cannot be the center of setting forth complaints about the tyrant rulers of the East and West.

Sayings of Contemporary Thinkers about the Philosophy of Haj

Now it is proper to narrate the sayings of Islamic researchers about the Haj responsibilities. We shall narrate three sayings from three contemporary writers and one of them is the councillor of Abdul Aziz University in ‘Saudi’. Here is some portions of their sayings:

440. Da'aera-tul-Ma'aref-Farid Wajdi book of Haj vol. 3 page 350.

(a) Farid Vajdi in the Islamic Da'era-tul-Ma'aref writes about the matter of Haj as such: "The philosophy of divine legislation of Haj is not something which can be explained in this book. What passes in one's mind is this that if all the Islamic Governments take advantage from this occasion in establishing Islamic unity amongst the Muslim nations, they will achieve a perfect result because a gathering of tens of thousands of people from different places in one common place and the attentiveness of their hearts to those things which are inspired to them in this place creates a special kind of impression in them and all return back to their respective countries with one heart and there, they propagate to their brothers whatever they have heard and learnt. The example of this group is like the example of members of one big congress which gather from all corners of the world and after the termination of the congress disperse to different parts of the world bearing a message. Whatever may be the result of this magnificent Congress, gatherings on such occasions and later, the dispersion to the home - towns bears the same result.

(b) Doctor Qarzaavi, the contemporary writer writes in the book 'Ibadat-fil-Islam' as such:

The greatest result, which can be achieved from this gathering, is that Haj is the most important factor for awakening the Islamic 'Ummah' from its long sleep. For this reason, some of the puppet Governments and invaders of Islamic states becomes an obstacle for the Muslims from visiting the House of Allah since they know that if the slightest movement is set up amongst the Muslims, then no factor can stop them from such a movement.

He writes in the book:

"Ad-Deen-wal Haj -alal -Mazaheb-ul-Arba'a" on page 51 as such:

"Haj is a means of acquaintance among the Muslims and the source of forming affection and relation among the various kinds of people who live under the banner of monotheism. This is because at such times their hearts become one and their voice becomes united. Then, they embark on rectifying their own condition and setting right the defects of their own society."

Doctor 'Mohammad Mubarak' Counselor of 'Al-Malik Abdul Aziz' University writes as such:

"Haj is a world congress where all the Muslims gather in one line for worshipping God. But this worship is not un-mixed and separate from their lives. Rather, it possesses a special relation with their lives.

In this regard, the Holy Quran says:

« ليشهدوا منافع لهم و يذكروا اسم الله في ايام معلومات » .

By "witness of the «منافع» (benefits)" and "perception of the benefits" is meant nothing but a common purport possessing all the aspects of the affairs of the Muslims.

Conclusion:

If truly the precept of Haj possesses such a place and position which the Book of Sunnah; the past practices of the Muslims and the refraction of the contemporary writers guides us towards that then why should we neglect in making use of it?

If Haj is the means of inserting monotheism In the hearts and forming a united front for the Muslims, then why shouldn't we mobilize through this means the Islamic forces and powers against the aggressors who have committed aggression against the Islamic lands like occupied Palestine!? If Haj exhibits scientific, cultural and economical dimensions, then why shouldn't the Muslims during such an occasion find a solution and ease their economic problems and other twisted matters?

Why shouldn't the oppressed ones of Palestine, Iraq, Afghanistan, Africa and Lebanon be given the opportunity to cry out (their problems) in the ears of the Muslims and why shouldn't they seek help from the Muslims in defending their just rights?

During Haj, why shouldn't vast and extensive gatherings and Congregations be held against the Eastern and Western Colonists and their plots so that the Muslims return back to their respective countries with bright thoughts and united plans and programs?

For how long, should we lose such golden opportunities and bear these losses?

We hope for the day when the foreign hands, who are at work behind the screen, are cut - off from the two holy shrines and the divine tombs and the places of Islam are looked after by a group selected from the Islamic society and the objects of Haj and its valuable effects are fulfilled in its real sense.

THE END