

Wahhabism and its Refutation

Although they say they are Muslims, Wahhâbîs, also called Najdîs, are one of the groups who have departed from the Ahl as-Sunna.

Ahmed Cevdet Paşa, a statesman, and Eyyûb Sabrî Paşa [d. 1308 (1890 A.D.)], Rear-Admiral during the time of the thirty-fourth Ottoman sultan 'Abd al-Hamîd Khân II [1258-1336 (1842-1918), buried in the shrine of Sultan Mahmûd in Istanbul] (rahmatullâhi ta'âlâ 'alaihi), each wrote a history book, in which they explained Wahhâbism in full detail. The following is derived, for the most part, from the latter's book, who translated this information from Ahmad Zaynî Dahlân's book "Fitnat al-Wahhâbiyya." He passed away in 1308 (1890 A.D.).

Wahhâbism was established by Muhammad ibn 'Abd al-Wahhâb. He was born in Huraimila in Najd in 1111 (1699 A.D.) and died in 1206 (1791 A.D.). Formerly, he had been to Basra, Baghdad, Iran, India and Damascus with a view to travelling and trade. He was in Basra when, in 1125 [1713 A.D.], he succumbed to a snare set by Hempher, who was only one of the numerous British spies, and served as a tool in the British plans to (destroy Islam).

He published the absurdities prepared by the spy in the name of Wahhabism. Our book Confessions of A British Spy gives detailed information on the establishment of Wahhabism.

There he found and read books written by Ahmad Ibn Taimiyya of Harrân [661-728 (1263-1328), d. in Damascus], the contents of which were incompatible with the Ahl as-Sunna.

Being a very cunning person, he became known as ash-Shaikh an-Najdî. His book Kitâb at-tawhîd, which he prepared in cooperation with the British spy, was annotated by his grandson, 'Abd ar-Rahmân, and was interpolated and published in Egypt with the title Fat'h al-majîd by a Wahhâbî called Muhammad Hamîd.

Muhammad ibn 'Abd al-Wahhâb's ideas spread among villagers, the inhabitants of Dar'iyya and their chief, Muhammad ibn Su'ûd. Those who accepted his ideas, which he termed Wahhâbiyya, are called Wahhâbîs or Najdîs. They increased in number, and he imposed himself as the qâdî and Muhammad ibn Su'ûd as the amîr (ruler). He declared it as a law that only their own descendants should succeed them.

Muhammad's father, 'Abd al-Wahhâb, who was a pious Muslim and a scholar of Medina, apprehended from Ibn 'Abd al-Wahhâb's words that he would start a perverted movement and advised everybody not to talk with him. But he proclaimed Wahhâbism in 1150 (1737 A.D.). He spoke ill of the ijtihâds of the 'ulamâ' of Islam. He went so far as to call the Ahl as-Sunna "disbelievers." He said that he who visited the shrine of a Prophet or of a Walî and addressed him as "Yâ Nabî-Allâh!" (O Allah's Prophet) or as, "Yâ 'Abd al-Oâdir!" would become a polytheist (mushrik).

The Wahhâbî point of view is that he who says that anybody besides Allâhu ta'âlâ did something becomes a polytheist, a disbeliever. For example, he who says, "Such and such medicine relieved the pain," or "Allâhu ta'âlâ accepted my prayers near the tomb of such and such a Prophet or Walî," becomes a polytheist. To prove these ideas, he puts forth as documents the âyat al-kerîma: "Iyyâka nasta'in" (Only Thy help we ask) of the Sûrat al-Fatiha and the âyats expounding tawakkul.[1]

The book *Al-Usûl-ul-arba'a fî-terdîd-il-wahhâbiyya*, at the end of its second part, says in Persian:

The Wahhâbîs and other lâ-madhhâbî people cannot comprehend the meanings of majâz[2] and isti'âra' (metaphor). Whenever somebody says that he did something, they call him a polytheist or a disbeliever though his expression is a majâz.

However, Allâhu ta'âlâ declares in many âyats of Qur'ân al-kerîm that He is the Real Maker of every act and that man is the majâzî maker. In the 57th âyat of Sûrat al-An'âm and in Sûrat Yûsuf, He says: "The decision (hukm) is Allâhu ta'âlâ's alone," that is, Allâhu ta'âlâ is the only Decider (Hâkim).

In the 64th âyat of the Sûrat an-Nisâ', He says: "They will not be Believers unless they make thee (the Prophet) judge (yuhakkimûnaka) of what is in dispute between them." The former âyat states that Allâhu ta'âlâ is the only Real Hâkim, and the latter states that man can be metaphorically referred to as a hâkim.

Every Muslim knows that Allâhu ta'âlâ alone is the One who gives life and takes life away, for He declares: "He alone gives and takes life," in the 56th âyat of the Sûrat Yûnus, and, "Allâhu ta'âlâ is the One who makes man dead at the time of his death," in the 42nd âyat of the Sûrat az-Zumar. In the 11th âyat of the Sûrat as-Sajda, He says as a majâz: "The angel who is appointed as the deputy to take life takes your life."

Allâhu ta'âlâ alone is the One who gives health to the sick, for the 80th âyat of Sûrat ash-Shu'arâ states: "When I become sick, only He gives me recovery." He quotes 'Îsâ ('alaihi 's-salâm) in the 49th âyat of the Âli-Imrân sûra as saying: "I heal him who is blind and baras,[1] and I bring the dead back to life by Allâhu ta'âlâ's permission." The One who gives a child to man is actually He; the 18th âyat of the Sûrat Mariam states [the Archangel] Jabrâ'il's ('alaihi 's-salâm) majâzî words, "I will give you a pure son."

The real owner of man is Allâhu ta'âlâ. The 257th âyat of the Sûrat al-Baqara states this openly: "Allâhu ta'âlâ is the Walî (Protector, Guardian) of those who believe." And by saying, "Allâhu ta'âlâ and His Prophet ('alaihi 's-salâm) are your walîs," and "The Prophet protects the Believers more than they protect themselves," in the 56th and 6th âyats of Sûras al-Mâ'ida and al-Ahzâb, respectively, He means that man, too, though symbolically, is a walî.

Similarly, the real helper is Allâhu ta'âlâ, and He also calls men 'mu'în' (helper) metaphorically. He says in the third âyat of the Sûrat al-Mâ'ida: "Help one another in goodness and piety (taqwâ)." Wahhâbîs use the

word 'mushrik' (polytheist) for those Muslims who call somebody an 'abd (servant, slave) of someone other than Allâhu ta'âlâ, for example, "Abd an-Nabî" or "Abd ar-Rasûl"; however, in the 32nd âyat of Sûrat an-Nûr, it is declared: "Give in marriage your unmarried women and those pious ones among your slaves and female slaves." The Real Rabb (Trainer) of men is Allâhu ta'âlâ, but someone else can also be called 'rabb' metaphorically; in the 42nd âyat of the Sûrat Yûsuf is said, "Mention me in the presence of your rabb."

'Istighâtha' is what the Wahhâbîs oppose most: 'to ask help or protection of someone other than Allâhu ta'âlâ,' which they call polytheism. In fact, as all Muslims know, true istighâtha is only for Allâhu ta'âlâ.

However, it is permissible to say metaphorically that one can do istighâtha for someone, for, it is declared in the 15th âyat of Sûrat al-Qassass: "People of his tribe did istighâtha for him against the enemy." A hadîth sherîf says, "They will do istighâtha for Âdam ('alaihi 's-salâm) at the place of the Mahshar."

A hadîth sherîf written in Al-hisn al-hasîn, says, "He who needs help should say, 'O Allâhu ta'âlâ's slaves! Help me!' " This hadîth sherîf commands one to call for help from someone not near him." [1] Translation from the book Al-Usûl-ul-arba'a ends here.

[Every word has a distinguishable meaning, which is called the real meaning of that word. The word will be called majâz when it is not

used in its real meaning but in any other meaning which can be related to it.

When a word special to Allâhu ta'âlâ is used as majâz for human beings, Wahhâbî people will think that the word is being used with its real meaning. So, they will call a person who uses the word mushriq, or kâfir. But they should pay attention to the fact that these words are used as majâz in âyats and hadîth-i sherîfs for human beings.]

To ask for shafâ'a (intercession) and help from Rasûlullah ('alaihi 's-salâm) and the Awliyâ' does not mean to turn away from Allâhu ta'âlâ or to forget that He is the Creator. It is like expecting rain from Him through the cause or means (wâsita) of clouds; expecting cure from Him by taking medicine; expecting victory from Him by using cannons, bombs, rockets and aeroplanes.

These are causes. Allâhu ta'âlâ creates everything through causes. It is not polytheism (shirk) to stick to these causes. Prophets 'alaihim-us-salâm always clung to causes.

As we go to a fountain to drink water, which Allâhu ta'âlâ created, and to the bakery to get bread, which again He created, and as we make armaments and drill and train our troops so that Allâhu ta'âlâ will give us victory, so we set our hearts on the soul of a Prophet or a Walî in order that Allâhu ta'âlâ will accept our prayers.

To use a radio in order to hear a sound which Allâhu ta'âlâ creates through the means of electro-magnetic waves does not mean to forget about Him and have recourse to a box, for He is the One who gives this peculiarity, this power, to the apparatus in the radio box. Allâhu ta'âlâ has concealed His Omnipotence in everything.

A polytheist worships idols but does not think of Allâhu ta'âlâ. A Muslim, when he uses causes and means, thinks of Allâhu ta'âlâ, who gives effectiveness and peculiarities to the causes and creatures. Whatever he wishes, he expects it from Allâhu ta'âlâ. He knows that whatever he gets comes from Allâhu ta'âlâ. The meaning of the above-mentioned âyat shows that this is true.

That is, when saying the Sûrat al-Fâtiha in each salât, the Believer says, 'O my Rabb! I hold on to material and scientific causes in order to get my worldly desires and needs, and beg Thine beloved slaves to help me.

As I do so, and always, I believe that Thou alone is the Giver, the Creator of wishes. From Thee alone I expect!' Believers who say this every day can not be said to be polytheists. To ask for help from the souls of Prophets and Awliyâ' is to hold on to these causes, which were created by Allâhu ta'âlâ.

This âyat of Sûrat al-Fâtiha states clearly that they are not polytheists but true Believers. Wahhâbîs also stick to material and scientific means.

They satisfy their sensual desires by any means. But they call it “polytheism” to have recourse to Prophets and Awliyâ’ as mediators.

Since the words of Muhammad ibn ‘Abd al-Wahhâb were all in accordance with sensual desires, those who did not have religious knowledge believed them easily.

They asserted that the ‘ulamâ’ of the Ahl as-Sunna and Muslims of the right way were disbelievers. Amîrs (leaders) found Wahhâbism consistent with their desires to increase their power and to extend their lands and territories.

They forced the Arab tribes to become Wahhâbî. They killed those who did not believe them. Villagers, from fear of death, obeyed the amîr of Dar’iyya, Muhammad ibn Sa’ûd. Becoming soldiers of the amîr suited their desires to attack the property, life and chastity of non-Wahhâbîs.

Shaikh Sulaimân, Muhammad ibn ‘Abd al-Wahhâb’s brother, was an ‘alîm of the Ahl as-Sunna. This blessed person refuted Wahhâbism in his book *As-sawâ’iq al-ilâhiyya fî ‘r-raddi ‘alâ ‘l-Wahhâbiyya* and deterred the dissemination of its heretical tenets.

This valuable book was printed in the year 1306. It was also printed in offset process in Istanbul in 1395 [1975 A.D.].

Muhammad's teachers, who realized that he had opened a way leading to evil, refuted his corrupt books. They announced that he had deviated from the right way.

They proved that Wahhâbîs gave wrong meanings to âyats and hadîths. Yet all these increased the villagers' resentment and hostility against the Believers.

Wahhâbism was spread not through knowledge but through cruelty and bloodshed by ignorant people. Of the cruel who soaked their hands with blood in this way, the amîr or Dar'iyya, Muhammad ibn Sa'ûd, was the most stone-hearted.

This man was of the Banî Hanîfa tribe and was one of the descendants of those idiots who had believed Musailamat al-kadhdhâb as a prophet. He died in 1178 [1765 A.D.] and was succeeded by his son 'Abd-ul-'azîz, who, in his turn, was slain by a Shiite in 1217.

He was succeeded by his son Sa'ûd, who died in 1231. His son Abdullah took his place, only to be executed in Istanbul in 1240. His place was taken by Tarkî bin Abdullah, a grandson of 'Abd-ul-'azîz's. The person to succeed him, in 1254, was his son Faisal, who in his turn was succeeded by his son Abdullah in 1282.

His brother 'Abd-ur-rahmân and his son 'Abd-ul-'azîz settled in Kuwait. In 1319 [1901 A.D.] 'Abd-ul-'azîz moved to Riyâd and became the Emîr. In 1918 he attacked Mekka in cooperation with the British. In 1351 [1932 A.D.] he established the State of Sa'ûdi Arabia.

We read in newspapers issued in 1991 that Fahd, the Emîr of Su'ûd, had sent four billion dollars as an aid to the Russian disbelievers who had been fighting the Mujahideen in Afghanistan.

Wahhâbîs claim that they are on the way of being sincere in believing in the Oneness of Allâhu ta'âlâ and in escaping disbelief, that all Muslims have been polytheists for six hundred years, and that they have been trying to save them from disbelief.

To prove themselves right, they put forward the fifth âyat kerîma of Sûrat al-Ahqâf and the 106th âyat kerîma of the Sûrat Yûnus. However, all the commentaries of Qur'ân al-kerîm unanimously write that these two âyats and many others have all been sent down for polytheists.

The first of these âyats is: "No one is more heretical than the one who turns away from Allâhu ta'âlâ and prays to things which will never hear till the end of the world.' And the other is: "Tell the Meccan polytheists, 'I was commanded not to pray to things, which are neither useful nor harmful, other than Allâhu ta'âlâ. If you pray to anyone but Allâhu ta'âlâ, you will be torturing and doing harm to yourselves!"

The book *Kashf ash-shubuhât* deals with the third âyat kerîma of Sûrat az-Zumar, which declares: "Those who accept things other than Allâhu ta'âlâ as guardians say, 'If we worship them, we worship them so that they might help us approach Allâhu ta'âlâ and intercede for us.' " This âyat kerîma quotes the words of polytheists who worship idols.

The book likens Muslims who ask for shafâ'a to such polytheists and intentionally says that polytheists also believed that their idols were not creative but that Allâhu ta'âlâ alone was the Creator.

In an interpretation of this âyat kerîma, the book *Rûh al-bayân* says, "Human creatures are created with the ability to acknowledge the Creator, who created them and everything.

Every human creature feels the desire to worship his Creator and to be drawn towards Him. Yet this ability and desire are worthless, for the nafs, Satan or bad companions might deceive man, [and as a result, this innate desire will be destroyed,] and man will become [either an unbeliever in the Creator and the Last Day like communists and freemasons or] a polytheist. A polytheist cannot approach Allâhu ta'âlâ, nor can he know Him.

The valuable thing is the ma'rifa, the knowledge, which ensues after eliminating polytheism and embracing tawhîd. Its sign is to believe in prophets ('alaihi 's-salâm) and their books and to follow them. This is the only way of being drawn towards Allâhu ta'âlâ.

The merit of prostrating oneself was naturally given to Satan, but he refused to prostrate in a manner unsuitable for his nafs. Ancient Greek philosophers became disbelievers because they wanted to approach Allâhu ta'âlâ not by following prophets ('alaihi 's-salâm) but by their own reasons and nafs.

Muslims, to approach Allâhu ta'âlâ, adapt themselves to Islam, thus their hearts get filled with spiritual light. The attribute 'Jamâl' (Beauty) of Allâhu ta'âlâ manifests itself to their spirits. Polytheists, to approach Allâhu ta'âlâ, follow not the Prophet or Islam but their nafs, their defective minds and bid'as, and thus their hearts get darkened and their spirits get obscured.

Allâhu ta'âlâ, at the end of this âyat kerîma, states that they lie in their statement, "We worship idols so that they shall intercede for us." As it is seen, it is very unjust to take the 25th âyat kerîma of Sûrat al-Luqmân, which says, "If you ask disbelievers, 'Who created the earth and the skies?' they will say, 'certainly Allâhu ta'âlâ created them,' " and the 87th âyat kerîma of Sûrat az-Zukhruf, which says, "If you ask those who worship things other than Allâhu ta'âlâ, 'Who created these?' they will say, 'Certainly Allâhu ta'âlâ created them,' " as documents and to say, "Polytheists, too, knew that the Creator was Allah alone.

They worshipped idols so that they would intercede for them on the Day of Judgement. For this reason they became polytheists and disbelievers." [1]

We, Muslims, do not worship prophets ('alaihi 's-salâm) or Awliyâ' (rahimahum-Allâhu ta'âlâ) and say that they are not companions or partners of Allâhu ta'âlâ.

We believe that they were creatures and human beings and that they are not worth worshipping. We believe that they are the beloved slaves of Allâhu ta'âlâ, and He will pity His slaves for the sake of His beloved ones. Allâhu ta'âlâ alone creates loss and profit. He alone is worth worshipping.

We say that He pities His slaves for the sake of His beloved ones. As for polytheists; though they, owing to the knowledge inherent in their creation, say that their idols are not creative, and because they have not developed this latent knowledge by following prophets ('alaihimu 's-salâm), believe that their idols are worth worshipping, and so they worship them.

Because they say idols are worth worshipping, they become polytheists. Otherwise, they would not become polytheists for saying that they wanted intercession. As it is seen, likening the Ahl as-Sunna to idolatrous disbelievers is completely wrong.

All these âyats were sent for idolatrous disbelievers and polytheists. The book Kashf ash-shubuhât gives wrong meanings to the âyats, uses sophism and says that the Muslims of the Ahl as-Sunna are polytheists. It also recommends that non-Wahhâbite Muslims should be killed and that their property should be confiscated.

Two hadîths reported by ‘Abdullah ibn ‘Umar (radiy-Allâhu ‘anhumâ) state: “They have left the right course. They have imputed to Muslims the [meanings of the] âyats that descended for disbelievers,” and “Of all my fears on behalf of the Umma, the most horrible thing is their interpretation of Qur’ân al-kerîm according to their own opinions and their fallacious translations.”

These two hadîths foretold that the lâ-madhabî would appear and by misinterpreting the âyats that had descended for disbelievers they would use them against the Muslims.

Another person who realized that Muhammad ibn ‘Abd al-Wahhâb had wrong ideas and would be harmful later on and who gave advice to him was Shaikh Muhammad ibn Sulaimân al-Madanî (d. in Medina in 1194/1780, rahimah-Allâhu ta’âlâ), one of the great ‘ulamâ’ of Medina. He was a Shâfi’î scholar of fiqh and wrote many books.

His annotation on Ibn Hajar al-Makkî’s (rahimah-Allâhu ta’âlâ) *At-tuhfat al-muhtâj*, a commentary to the book *Minhâj*, has gained great fame. In his two-volume book, which is entitled **Al-fatâwâ**, he says, “O Muhammad ibn ‘Abd al-Wahhâb! Don’t slander Muslims! I advice you for Allâhu ta’âlâ’s sake.

Yes, if someone says that someone other than Allâhu ta’âlâ creates actions, tell him the truth! But those who cling to causes (wasîla) and

who believe that both causes and the effective power in them are created by Allâhu ta'âlâ cannot be called disbelievers.

You are a Muslim, too. It would be more correct to call one Muslim a 'heretic' than calling all Muslims as such. He who leaves the community is more likely to go astray. The 114th âyat kerîma of Sûrat an-Nisâ' proves my word right: 'If a person who, after learning the way to guidance, opposes the Prophet ('alaihi 's-salâm) and deviates from the Believers' beliefs and 'ibâdât, in the next world We shall resurrect him in disbelief and apostasy, with which he has been so intimate, and We shall hurl him into Hell.' "

Though Wahhâbîs have innumerable wrong tenets, they are based on three principles:

1— They say that a'mâl or 'ibâdât are included in îmân and that he who does not perform a fard though he believes that it is fard, for example, salât because of laziness or zakât because of stinginess, becomes a disbeliever and he must be killed and his possessions must be distributed among Wahhâbîs.

Ash-Shihristânî states: "The 'ulamâ' of the Ahl as-Sunna have unanimously said that 'ibâdât are not included in îmân. One who, though he believes it to be a fard, does not perform a fard because of laziness does not become a disbeliever. There has not been unanimity concerning those who do not perform salât; according to Hanbalî Madhhab, one who does not perform salât because of laziness

becomes a disbeliever.”[1] [Thenâ-ullah Pâni-pûtî ‘rahmatullâhi aleyh’ states at the beginning of his book Mâ-lâ budda, “A Muslim does not become a disbeliever by committing a grave sin.

If he is put into Hell, he will be taken out of Hell sooner or later and will be put into Paradise. He will stay eternally in Paradise.” This book is in Persian and was printed in Delhi in 1376 [1956 A.D.] and was reproduced by Hakikat Kitâbevi in Istanbul in 1410 [1990 A.D.]. In Hanbali Madhhab, it was said that only he who did not perform salât would become a disbeliever. The same was not said for other kinds of ‘ibâdât.

Therefore, it would be wrong to consider Wahhâbîs as Hanbalî in this respect. As explained above, those who do not belong to the Ahl as-Sunna cannot be Hanbalî, either.[2] Those who do not belong to any of the four Madhhabs do not belong to the Ahl as-Sunna.

2— They say that one who asks for shafâ’a from the souls of prophets (‘alaihi mu ‘s-salâm) or Awliyâ’ (rahimahum-Allâhu ta’âlâ) or who visits their tombs and prays while considering them mediators becomes a disbeliever. They also believe that the dead do not have any sense.

If a person who talked to a dead person in a grave had been a disbeliever, our Prophet (sall-Allâhu ‘alaihi wa sallam), great ‘ulamâ’ and the Awliyâ’ would not have prayed in this manner. It was our Prophet’s (sall-Allâhu ‘alaihi wa sallam) habit to visit the Bakî Cemetery in Medina and the martyrs of Uhud.

In fact, it is written on the 485th page of the Wahhâbite book Fath al-majîd that he greeted and talked to them.

Our Prophet (sall-Allâhu 'alaihi wa sallam) always said in his prayers, "Allâhumma innî as-aluka bi-haqqi 's-sâ'ilîna 'alaika," (O my Allâhu ta'âlâ! I ask Thee for the sake of those people whom Thou hast given whatever they asked) and recommended to pray so.

When he interred Fâtima, the mother of Hadrat 'Alî (radiy-Allâhu 'anhumâ), with his own blessed hands, he said, "Ighfir li-ummî Fâtimata binti Asad wa wassî' 'alaihâ madkhalahâ bi-haqqi nabiyyika wa 'l-anbiyâ' illadhîna min qablî innaka arhamu 'r-râhimîn." (O Allâhu ta'âlâ! Forgive Mother Fâtimat binti Asad, her sins! Widen the place she is in! Accept this prayer of mine for the right [love] of Thy Prophet and of the prophets who came before me! Thou art the Most Merciful of the merciful!)

In a hadîth sherîf reported by 'Uthmân ibn Hunaif (radiy-Allâhu 'anh) one of the greatest of the Ansâr, it is told how the Prophet ('alaihi 's-salâm) ordered a blind man, who asked him to pray for his healing, to perform an ablution and a salât of two rak'as and then to say, "Allâhumma innî as'aluka wa atawajjahu ilaika bi-nabiyyika Muhammadi 'n-nabiyyi 'r-Rahma, yâ Muhammad innî atawajjahu bika ilâ Rabbî fî hâjatî hâdhihî li-takdiya lî, Allâhumma shaffi'hu fiyya."

In this prayer the blind man was commanded to have recourse to Muhammad ('alaihi 's-salâm) as a mediator so that his prayer would be

accepted. The Sahâbat al-kirâm often recited this prayer, which is quoted in the second volume of Ashi'at al-lama'ât and also in Al-hisn al-hasîn with its references and, in its explanation, interpretation as, "I turn towards Thee through Thine Prophet."

These prayers show that it is permissible to put those whom Allâhu ta'âlâ loves as mediators and to pray to Him by saying "for their sake."

Shaikh 'Alî Mahfûz, who died in 1361 (1942 A.D.), one of the great 'ulamâ' of Jâmi' al-Azhar, praises Ibn Taimiyya and 'Abduh very much in his book Al-ibdâ'. Nevertheless, he says in the two hundred and thirteenth page of the same book: "

It is not right to say that the great Awliyâ' (rahimahum-Allâhu ta'âlâ) dispose worldly affairs after death, such as curing the ill, rescuing those who are about to be drowned, helping those who are against the enemy and having lost things found. It is wrong to say that, because the Awliyâ are very great, Allâhu ta'âlâ has left these tasks to them or they do what they wish or that one who clings to them will not go wrong.

But whether they are alive or dead, Allâhu ta'âlâ blesses, among His Awliyâ', the ones whom He wills, and, through their karâmât, He cures the ill, rescues those who are about to be drowned, helps those who are fighting an enemy and recovers lost things. This is logical. Also Qur'ân al-kerîm reveals these facts." [1]

'Abd al-Ghanî an-Nablusî (rahimah-Allâhu ta'âlâ) writes: "A hadîth qudsî, which al-Bukhârî reported from Abû Huraira (radiy-Allâhu ta'âlâ 'anh), says: Allâhu ta'âlâ declared: 'My slaves cannot approach Me through anything as close as they approach me by means of the fard.

If My slaves do the supererogatory 'ibâdât, I like them so much that they hear with Me, see with Me, hold everything with Me, walk with Me, and I give them whatever they ask of Me. If they trust in Me, I protect them.' " The supererogatory 'ibâdât mentioned here are, [as clearly written in Marâq al-falâh and at-Tahtâwî's annotation. Please see page 428,] the sunna and supererogatory 'ibâdât done by those who do the 'ibâdât which are fard.

This hadîth sherîf shows that one who, after doing the 'ibâdât which are fard, does the supererogatory worships will earn Allâhu ta'âlâ's love and his prayers will be accepted." [2] Whether alive or dead, when such people pray for others, people for whom they pray get what they wish.

Such people hear even when they are dead. As they did not when they were alive, they do not turn down those who ask empty-handed, and they pray for them. For this reason, a hadîth sherîf states: "When you are in trouble in your affairs, ask for help from those who are in graves!" The meaning of this hadîth sherîf is clear, and its ta'wîl (interpretation in a different way) is not permitted. Alûsî's ta'wîl is false.

In actual fact, “Muslims are still Muslims when they are dead just as is the case when they are asleep. Prophets are still prophets (‘alaihi ‘s-salâm) after death just as is the case when they are asleep; for, it is the soul who is a Muslim or a prophet. When a man dies, his soul does not change.

This fact is written in the book ‘Umdat al-‘aqâ'id by Imâm ‘Abdullah an-Nasafî [printed in London in 1259 (1843 A.D.)]. Likewise, Awliyâ' are still Awliyâ' (rahimahum-Allâhu ta'âlâ) when they are dead just as they are when asleep. He who does not believe this is ignorant and stubborn.

I have proven in another book that the Awliyâ' possess karâmât after they die, too.”[1] The Hanafî scholar Ahmad ibn Sayyid Muhammad al-Makkî al-Hamawî and the Shâfi'î scholars Ahmad ibn Ahmad as-Sujâtî and Muhammad ash-Shawbarî al-Misrî wrote booklets in which they proved with evidence that Awliyâ' possessed karâmât, that their karâmât continued after their death, and that tawassul or istighâtha [see below] at their graves was permitted (jâ'iz).[2]

Muhammad Hâdimî Efendi (rahimah-Allâhu ta'âlâ) of Konya (d. 1176/1762 in Konya) wrote: “The Karâmât of Awliyâ' are true. A Walî is a Muslim who is al-ârifu bi'llâh (one who knows Allâhu ta'âlâ and His Attributes as much as is possible).

He performs many 'ibâdât and tâ'at. He very carefully avoids sins and the sensual desires of his nafs. Things created by Allâhu ta'âlâ outside

of His Law of Causation and scientific laws are called 'khâriq-ul 'âda' (extraordinary things), which are of eight kinds: mu'jiza, karâma, i'âna, ihâna, sihr, ibtilâ, isâbat al-ayn (effect caused by the evil eye) and irhâs. Karâma is an extraordinary occurrence that happens through a devoted Believer who is al-'ârifu bi'llâh.

He is a Walî, not a prophet. Abû Is'hâq Ibrâhîm al-Isfarâinî, a Shâfi'î scholar, denied some of the karâma, and all Mu'tazila denied karâma. They said that it can be confused with mu'jiza and, therefore, belief in prophets might become difficult.

However, a Walî through whom a karâma happened does not claim prophethood, nor does he want a karâma to happen. It is permissible to pray to Allâhu ta'âlâ through prophets and Awliyâ' even after their death because their mu'jiza and karâma do not cease after death.

This type of prayer is called 'tawassul' or 'istighâtha.' Ar-Ramlî, too, said the same. Al-Imâm al-Haramain said, 'Only the Shî'ites deny the continuity of karâma after death.' 'Alî Ajhurî, a prominent Mâlikî scholar of Egypt, said, 'The Walî, when he is alive, is like a sword in its sheath. After his death, his influence becomes stronger like that of a sword out of its sheath.'

This statement is also quoted by Abû 'Alî Sanjî in his book Nûr al-hidâya. It is certified in the light of the Book (Qur'ân al-kerîm), the Sunna and ijmâ' al-Umma that karâma is true. Hundreds of thousands

of the karâmât of the Awliyâ' have been reported in many valuable books.”[1] The translation from the book Barîqa ends here.

And, a sahih hadîth conveyed by the hadîth scholars Ibn Hudhaima, ad-Dâra Outnî and at-Tabarânî on the authority of ‘Abdullah ibn ‘Umar (radiy-Allâhu ta’âlâ anhumâ) states: “It has become wâjib for me to intercede for those who will visit my grave.” Imâm al-Manâwî, too, quoted this hadîth in Kunûz ad-daqa’iq.

In addition, he wrote the hadîth ash-sherîf, “After my death, visiting my shrine is like visiting me when I am alive,” from Ibn Hibbân; and the hadîth ash-sherîf, “I will intercede for the one who visits my grave,” from at-Tabarânî.

The following two hadîths, which are marfû’, the first one quoted by Imâm al-Bazzâr and the second one written in the Sahîh of Muslim and both on the authority of ‘Abdullâh ibn ‘Umar (radiy-Allâhu ta’âlâ anhumâ), are known by almost every Muslim: “It has become halâl for me to intercede for those who will visit by grave’; ‘On the Day of Judgement I shall intercede for those who come to al-Madînat al-munawwara to visit my grave.”

It is great news that is quoted in the hadîth ash-sherîf, “A person who performs hajj and then visits my grave will have visited me when I was alive,” which was quoted by at-Tabarânî, ad-dâra Outnî and [‘Abd ar-Rahmân] Ibn al-Jawzî. The hadîth ash-sherîf, “A person who does not visit me after carrying out the hajj will have hurt me,” which ad-Dâra

Qutnî quotes, alludes to those who neglect to visit the Prophet's ('alaihi 's-salâm) grave after hajj though they do not have an excuse (not to do so).

'Abd al-'Azîz, Rector of the Islamic University of al-Madînat al-munawwara, wrote in his Tahqîq wa Îdhâh, "None of the [above] hadîths [recommending the visit] has any support or document. Shaikh al-Islâm Ibn Taimiyya said that all of them were mawdû'."

However, their sanads (documents) are written in detail in the eighth volume of az-Zarkânî's commentary to Al-mawâhib and at the end of the fourth volume of as-Samûdî's Wafâ' al-wafâ'.

In these books, it is also written that these hadîths were hasan[1] and that Ibn Taimiyya's comment was groundless. The rector and instructors of Medina university try to calumniate the writings of the 'ulamâ' of the Ahl as-Sunna and in their place spread the Wahhâbî tenets all over the world with their books.

In order to convince Muslim and non-Muslim nations that they are true Muslims, they follow a new policy; they have founded an Islamic centre called Râbitat al-Âlam al-Islâmî in Mekka and have gathered ignorant and bribable men with religious education that they have chosen from every country and to whom they pay salaries, which amount to hundreds of gold coins.

These ignorant men with religious posts, having no knowledge about the books of the scholars of the Ahl as-Sunna, are used like puppets. From this centre they disseminate their tenets, which they call “fatwâs of world Muslim unity,” to the entire world. In the fallacious fatwâ issued during the Ramadân of 1395 (1975 A.D.), they said, “It is fard for women to perform the salât of Jum’a.

The Khutba of Jum’a and ‘Iyd can be delivered in the native language of every country.” A heretic named Sabri from among the followers of Maudoodi, a member of this center of fitna and fasâd in Mekka, immediately took that fatwâ to India, whereupon salaried, wealthy, and ignorant men being there forced women into mosques, and initiated the khutba to be read in various languages.

To prevent this movement, scholars of the Ahl as-Sunna and true men of religion in India (rahimahum-Allahu ta’âlâ) prepared fatwâs from valuable sources and spread them. Wahhâbis could not refute these fatwâs —the truth.

Hundreds of men with religious educations from Kerala, in southern India, realizing that they had been deceived, repented and returned to the line of the Ahl as-Sunna. Four of those fatwâs which are based on reliable sources, were printed in offset process and posted to all Islamic countries.

Real men of religious authority in every country call the attention of Muslims to, and try to extinguish, the agitation which divides Islam

from within. Thanks to Allâhu ta'âlâ, the innocent and vigilant youth in every corner of the world can distinguish the truth from falsehood.

While explaining the subjects concerning the khutba of Jum'a, takbîr iftitâh and prayers in salât, Ibn 'Âbidîn (rahimah-Allâhu ta'âlâ) wrote in his work Radd al-muhtâr: "Delivering the khutba in a language other than Arabic would be like saying the takbîr iftitâh ("Allâhu akbar") in another language when beginning salât.

The takbîr iftitâh is like the dhikrs of salât, and it is makrûh tahrîma to recite the dhikrs and prayers of salât in a language other than Arabic, as was forbidden by Hadrat 'Umar (radiy-Allâhu 'anh)." In the chapter on the wâjibs of salât, he wrote: "To commit a makrûh tahrîma is a minor sin.

If one continues to commit it, one loses one's 'adâla." [1] It is written in at-Tahtâwî that a person who continually commits a minor sin becomes a fâsiq and that one should go to another mosque in order not to perform salât [in congregation] behind an imâm who is a fâsiq or a committer of bid'a.

Because it was a makrûh and a bid'a, which is a grave sin, to read the whole or a part of the khutba in another language, the as-Sahâbat al-kirâm and the Tâbi'ûn (rahimahum-Allâhu ta'âlâ) always delivered the entire khutba in Arabic in Asia and Africa, even though the listeners had no knowledge of Arabic and could not understand the khutba.

Though religious knowledge had not spread and had to be taught to them, they read the entire khutba in Arabic. And it was for this reason that for six hundred years the Ottoman Shaikh al-Islâms and world-wide famous great Muslim scholars, though they seriously wanted the khutba to be read in Turkish so that the congregation could understand its contents, could not permit it —for they knew it was not permissible for the khutba to be delivered in Turkish.

A hadîth sherîf, reported by Imâm al-Bayhakî on the authority of Abû Huraira (radiy-Allâhu 'anh) states: “When a person greets me, Allâhu ta'âlâ gives my soul to my body and I hear his greeting.” Relying on this hadîth sherîf, Imâm al-Bayhakî (rahimah-Allâhu ta'âlâ) said that prophets ('alaihi 's-salâm) were alive in their graves in a life unknown to us.

And 'Abdal-'Azîz ibn 'Abdullah of Medina quotes this hadîth on the 66th page of his *Al-hajj wa 'l-umra* and comments that it expresses the death of the Prophet ('alaihi 's-salâm). Yet, on the same page, he states that he is alive in his grave in a life unknown to us.

His statements contradict each other. In actual fact, this hadîth sherîf indicates that his blessed soul is given to his body and he responds to greetings. Furthermore, the two hadîths quoted on the 73rd page of the same book report the command that one should say, “As-salâmu 'alaikum ahl ad-diyâri min al-Mu'minîn,” while visiting graves.

The hadîths order us to greet the graves of all Muslims. Someone who hears can be greeted or spoken to; although the la-madhabî quote these hadîths, they claim that the dead cannot hear, and they say 'polytheist' about those who believe that the dead can hear. They misinterpret âyats and hadîths!

There are many hadîths revealing that Rasûlullah (sall-Allâhu 'alaihi wa sallam) is alive in his tomb in an unknown life. There being so many of them signifies that they are sound.

Of these hadîths, the following two are written in six famous books of hadîths: "I will hear the salawât recited at my grave, I will be informed of the salawât recited at a distance"; "If a person recites salawât at my grave, Allâhu ta'âlâ sends an angel and informs me of this salawât. I will intercede for him on the Day of Judgement."

If a Muslim goes to the grave of a dead Muslim whom he knew when he was alive and greets him the dead Muslim will recognize him and reply to him. A hadîth sherîf reported by Ibn Abî'd-dunyâ declares that a dead Muslim recognizes and answers the one who greets him and becomes happy.

If a person greets dead people whom he did not know, they become pleased and acknowledge the greeting (salâm). While good Muslims and martyrs (rahimahum-Allâhu ta'âlâ) recognize and answer those who greet them, is it possible that Rasûlullah (sall-Allâhu 'alaihi wa

sallam) will not? As the sun in the sky illuminates the entire world, so he answers all simultaneous greetings simultaneously.

A hadîth sherîf says, "After my death, I will hear as I do when I am alive." Another hadîth sherîf reported by Abu Ya'îlâ says, "Prophets ('alaihimu 's-salâm) are alive in their graves.

They perform salât." Ibrâhîm ibn Bishar and Sayyid Ahmad ar-Rifâ'î and many other Awliyâ (rahimahum-Allâhu ta'âlâ) said that they had heard a reply after they had greeted Rasûlullah (sall-Allâhu 'alaihi wa sallam).

The great Muslim scholar Hadrat Jalâl ad-dîn as-Suyûtî wrote the book Sharaf al-muhkam as an answer to the question asked of him: "Is it true that Sayyid Ahmad ar-Rifâ'î kissed Rasûlullah's blessed hand?"

In this book, he proved with reasonable and traditional evidence that Rasûlullah (sall-Allâhu 'alaihi wa sallam) was alive in his grave in an incomprehensible life and that he heard and answered greetings. He also explained in this book that on the Mi'râj Night Rasûlullah saw Mûsâ ('alaihi 's-salâm) performing salât in his grave.

A hadîth sherîf, which our mother 'Â'ishat as-Siddîqa (radiy-Allâhu 'anhâ) related, says, "I suffer the pain of the poisonous meat I ate at Khaibar. Because of that poison my aorta almost fails to function now."

This hadîth sherîf shows that, in addition to prophethood, Allâhu ta'âlâ has given the status of martyrdom to Muhammad, the Highest of Mankind ('alaihi 's-salâm).

Allâhu ta'âlâ declares in the 169th âyat of Sûrat âl 'Imrân: "Never regard those who have been killed in the way of Allâhu ta'âlâ as dead! They are alive in His view. They are nourished." No doubt this great Prophet ('alaihi 's-salâm), who has been poisoned in the way of Allâhu ta'âlâ, is the highest of those honored with the status defined in this âyat kerîma.

A hadîth sherîf reported by Ibn Hibbân says, "Prophets' ('alahimu-'s-salâm) blessed bodies never rot. If a Muslim recites the salawât for me, an angel conveys that salawât to me and says, 'So and so's son so and so has recited a salawât and greeted you.' "

A hadîth sherîf reported by Ibn Mâja says, "On Fridays recite the salawât for me repeatedly! The salawât will be communicated to me as soon as it is recited." Abu 'd-dardâ' (radiy-Allâhu ta'âlâ 'anh), one of those who were in the company of the Prophet ('alaihi 's-salâm) at that moment, asked, "Will it be communicated to you after death, too?" The Prophet ('alaihi 's-salâm) said, "Yes, I will be informed of it after my death, too, for, it is harâm for the earth to decompose prophets ('alaihi 's-salâm).

They are alive after death, and they are nourished." [This hadîth-i sherîf is written also in the final section of the book Mawtâ-wal-qubûr, by

Thenâ-ullâhi Pâni-pûtî. This book is in Persian and was printed in Delhi in 1310 [1892 A.D.] and reproduced by Hakikat Kitâbevi in Istanbul in 1990].

Hadrat 'Umar (radiy-Allâhu 'anh), after the conquest of Quds (Jerusalem), went into the Prophet's ('alaihi 's-salâm) Blessed Grave (al-Qabr as-Sa'âda) and visited his grave and greeted him. Hadrat 'Umar ibn Abd al-'Azîz, who was a great Walî, usually sent officials from Damascus to Medina and had them recite a salawât at the Blessed Grave and greet him.

Hadrat 'Abdullah ibn 'Umar, after returning from each journey, would go directly to the Hujrat as-Sa'âda; first he would visit Rasûlullah ('alaihi 's-salâm), then Abu Bakr as-Siddîq (radiy-Allâhu 'anh) and then his father and greet them. Imâm Nâfî' said, "More than a hundred times I saw Hadrat 'Abdullah ibn 'Umar go into the Blessed Grave and say, 'As-salâmu 'alaika yâ Rasûl-Allah!' One day Hadrat 'Alî (radiy-Allâhu 'anh) went into Masjid ash-Sherîf and he wept when he saw the grave of Hadrat Fâtima (radiy-Allâhu 'anh) and he wept all the more when he went to the Hujrat as-Sa'âda.

Then, saying, 'As-salâmu 'alaika yâ Rasûl-Allah' and 'As-sâlâmu 'alaikumâ, O Two Brothers of Mine!' he greeted the Prophet ('alaihi 's-salâm), Hadrat Abû Bakr and Hadrat 'Umar (radiy-Allâhu ta'âlâ anhumâ)."

According to al-Imâm al-a'zam Abu Hanîfa (rahmatullâhi 'aleyh), one should perform hajj first and then go to al-Madînat al-munawwara and visit Rasûlullah ('alaihi 's-salâm). The same is written in the fatwâ of Abu 'l-Laith as-Samarqandî.

Qâdî 'Iyâd, author of the book Shifâ'; Imâm an-Nawawî, a Shâfi'î 'âlim; and Ibn Humâm, a Hanafi 'âlim (rahimahum-Allâhu ta'âlâ), said that there had been ijma' al-Umma on it being necessary to visit the Blessed Grave. Some 'âlims said that it is wâjib.' As a matter of fact, it is sunnat to visit graves, a fact which is also written in the Wahhâbite book Fat'h al-majîd.

The 63rd âyat al-kerîma of Sûrat an-Nisâ' purports: "If they, after tormenting their nafses, come to you (My Messenger) and beg for Allâhu ta'âlâ's (My) pardon, and if My Messenger apologizes on behalf of them, they will certainly find Allâhu ta'âlâ as the Receiver of Repentance and Compassionate."

This âyat kerîma indicates that Rasûlullah (sall-Allâhu 'alaihi wa sallam) will intercede and his intercession (shafâ'a) will be accepted. Also, it commands us to visit his blessed grave and to ask for his intercession by coming from distant places.

A hadîth sherîf states: "It is suitable to set off on a long journey only for visiting three mosques." This hadîth points out that it is thawâb to go on a long journey for the purpose of visiting Masjid al-Harâm in Mekka, Masjid an-Nabî in Medina and the Masjid al-Aqsâ in Jerusalem. For this

reason, those who go for hajj but do not visit the Blessed Grave in Masjid an-Nabî will be deprived of this reward.

Imâm Mâlik (rahmatullâhi 'aleyh) said that it is makrûh for those who visit the Blessed Shrine to stay too long near the Hujrat as-Sa'âda. Imâm Zain al-'Âbidîn (rahmatullâhi 'aleyh), while visiting, stood near the pillar which stood in the direction of the Rawdat al-Mutahhara and he approached no further. Until Hadrat 'Âisha (radiy-Allâhu 'anhâ) died, the visit was done by standing, facing the qibla, at the outer side of the door of the Hujrat as-Sa'âda.

A hadîth sherîf says, "Do not make my grave a [place of] festival." Hadrat 'Abd al-'Azîm al-Munzirî, a hadîth scholar, explained this hadîth sherîf as: "Do not consider it enough to visit my grave only once a year, like on 'Iyd days. Try to visit me frequently!" And the hadîth ash-sherîf, "Do not make a cemetery of your houses," means that we should not make our houses look like a cemetery by not performing salât.

Thus it is seen that Hadrat al-Munzirî's explanation is correct. As a matter of fact, it is not permitted to perform salât in a cemetery. It was said that this hadîth sherîf might come to mean, "Do not fix a certain day like a feast for visiting my shrine?" Jews and Christians, during their visit to their prophets, habitually assembled together, played instruments, sang songs and held ceremonies. These hadîths imply that we should not behave like them; that is, we should not make merry with forbidden things on feast days, nor play reeds or drums or

gather to hold ceremonies during our visit. We should visit and greet, pray and then leave silently without staying long.

Al-Imâm al-a'zam Abu Hanîfa (rahimah-Allâhu ta'âlâ) said that visiting the Blessed Grave is a most valuable sunna, and there are some scholars who said that it is wâjib. For this reason, visiting the Blessed Grave is allowed as a vow in the Shâfi'î Madhhab.

In fact, "Allâhu ta'âlâ, in His Word, 'If I had not created you, I would not have created anything!'[1] points out that Muhammad ('alaihi 's-salâm) is the Habîb-Allah (Allâhu ta'âlâ's Most Beloved). Even an ordinary person will not refuse something asked for the sake of his beloved.

It is easy to have a lover do something for the sake of his beloved. If a person says, 'O my Allâhu ta'âlâ! For the sake of Thine Muhammad ('alaihi 's-salâm), I ask of Thee,' this wish of his will not be refused. Trivial worldly affairs, however, are not worth putting Rasûlullah's (sall-Allâhu 'alaihi wa sallam) sake as a mediator."

Al-Imâm al-a'zam Abu Hanîfa (rahimah-Allâhu ta'âlâ) said, "I was in Medina. Shaikh Ayyûb as-Sahtiânî, one of the sulahâ', went into Masjîd ash-Sherîf. I followed him. Hadrat Shaikh faced the Blessed Grave and stood with his back to the qibla.

Then he went out.” Hadrat Ibn Jamâ’a wrote in his book *Al-mansak al-kabîr*, “While visiting, after performing a salât of two rak’as and praying near the minbar (pulpit), you should come to the qibla side of the Hujrat as-Sa’âda and, with the Prophet’s (‘alaihi ‘s-salâm) blessed head on your left, you should stay two metres away from the wall of the al-Marqad ash-Sherîf (the Prophet’s shrine), then, leaving the qibla wall behind and turning slowly till you face the Muwâjahat as-Sa’âda, you should greet him. This is so in all the Madhhabs.”

‘Abd al-Ghanî an-Nabulusî (rahimah-Allâhu ta’âlâ), while explaining the twenty-third of the “Disasters incurred by the tongue,” writes: “It is makrûh tahrîma to say, while praying, ‘for the right of the prophets’ or ‘for the right of [such and such living or dead] Walî’ or to ask Allâhu ta’âlâ for something by saying so, for, it has been said that no creature has any rights on Allâhu ta’âlâ; that is, he does not have to grant anyone’s wish.

This is true, yet He promised His beloved slaves and recognized a right for them on Himself; that is, He will accept their wish. He declared in Qur’ân al-kerîm that He placed a right of His slaves on Himself, for example, ‘It has become a right on Us to help Believers.’ “[1] It is declared in *Al-fatâwâ al-Bazzâziyya*, “It is permitted to ask for something for the sake of a prophet or a dead or living Walî by mentioning his name.”

The commentary on *Shir’a* states: “One must pray [to Allâhu ta’âlâ] by making intermediaries of His prophets (‘alaihi ‘s-salâm) and sâlih Believers. This is also written in *Al-hisn al-hasîn*.” As it is seen, Muslim

scholars said that it is permissible to pray to Allâhu ta'âlâ through the right and love which He has given to His beloved ones. And no scholar said that it would be polytheism to pray with the idea that men have rights on Allâhu ta'âlâ. Only Wahhâbîs say so.

Though they praise Al-fatâwâ al-Bazzâziyya in the book Fat'h al-majîd and put forward his fatwâs as documents, they oppose him in this respect.

Also Hâdimî, while explaining the "Disasters caused by the tongue," wrote: " 'For the right of Thy Prophet or Walî' means 'his prophethood or wilâya is right.' Our Prophet ('alaihi 's-salâm), too, with this intention said, 'For the right of Thy Prophet Muhammad,' and, during the wars he asked for Allâhu ta'âlâ's help for the right of the poor among the Muhâjirûn.

Also there were many Muslim 'ulamâ' who prayed, 'For the sake of those people whom Thou hast given whatever they asked from Thee,' and, 'For the right of Muhammad al-Ghazâlî,' and who wrote these prayers in their books." [1] The book Al-hisn al-hasîn is full of such prayers.

The tafsîr Rûh al-bayân says in an explanation of the eighteenth âyat of Sûrat al-Mâida: A hadîth reported by 'Umar al-Fârûq (radiy-Allâhu 'anh) states: "When Âdam ('alaihi 's-salâm) made a mistake, he said, 'O my Rabb! Forgive me for the sake of Muhammad ('alaihi 's-salâm).' And Allâhu ta'âlâ said, 'I have not created Muhammad yet.

How do you know him?’ He said, ‘O my Rabb! When Thou created me and gave me of Thine soul, I looked up and saw the phrase “Lâ ilâha illa’llâh Muhammadun Rasûlullâh” written on the skirts of the ‘Arsh. Thou would only write the name of Thine most beloved by Thine Name. Considering this, I knew that Thou loved him very much.’ Upon this Allâhu ta’âlâ said, ‘O Adam, you tell the truth. Of Mine creatures, he is the one I love most; so I have forgiven you for his sake. If Muhammad had not existed, I would not have created you.’ ” This hadîth sherîf is quoted in Imâm al-Bayhakî’s Dalâ’il and in Âûsî’s Ghâliyya.

The Wahhâbî writes: “Imâm Zain al-’Âbidîn ‘Alî (rahimah-Allâhu ta’âlâ) saw a man praying by the Prophet’s (‘alaihi ‘s-salâm) grave and interrupted him by telling him the hadîth, ‘Recite a salawât for me. Wherever you are, your greeting will be communicated to me.’ ” It narrates the event incorrectly and goes on, “Hence, it is forbidden to go near a grave for praying and reciting salawât, which is similar to making graves places of festival.

It is forbidden for those who go to perform salât in Masjîd an-Nabî to approach the tomb for greeting. None of the Sahâba did so, and they prevented those who wanted to do so. No other deed but the prayers and greetings said by his Umma will be communicated to the Prophet.” He also writes that the Sa’ûdî government placed soldiers near the Prophet’s (‘alaihi ‘s-salâm) shrine in Masjîd an-Nabî to prevent Muslims from doing so

Hadrat Yûsuf an-Nabhânî refuted these lies at many places in his book: "Imâm Zain al-Âbidîn (rahimah-Allâhu ta'âlâ) did not forbid visitation to the Blessed Grave of the Prophet ('alaihi 's-salâm).

But he forbade non-Islamic, disrespectful behaviour during a visit. His grandson, Imâm Ja'far as-Sâdiq, used to visit the Hujrat as-Sa'âda, and, standing near the pillar which stood in the direction of the Rawdat al-Mutahhara, greet and say, 'His blessed head is on this side.' 'Do not make my grave [a place of] festival', means 'Do not visit my grave on certain days like feast days.

Visit me usually.' "[1] "Abû 'Abdullah al-Qurtubî writes in his At-tadhkira that the deeds of the Prophet's ('alaihi 's-salâm) Umma are communicated to him every morning and every evening." (pp. 88, 106) "Khalîfa Mansûr, during his visit to [the shrine of] the Prophet ('alaihi 's-salâm), asked Imâm Mâlik, 'Shall I face the tomb or the qibla?' Imâm Mâlik (rahimah-Allâhu ta'âlâ) said, 'How could you turn your face away from Rasûlullah (sall-Allâhu 'alaihi wa sallam)? He is the cause of your and your father Âdam's ('alaihi 's-salâm) forgiveness!' " (pp. 89, 116)

"The hadîth ash-sherîf, 'Visit graves!' is a command. If a harâm is committed during the visit, not the visit itself, but the harâm should be forbidden." (p. 92) "Imâm an-nawawî says in his Adhkâr, 'It is a sunna to visit frequently the shrines of the Prophet ('alaihi 's-salâm) and of pious Muslims and to stay for some time near such places of visitation.'

” (p.98) “Ibn Humâm, in his Fat’h al-qadîr, quotes the hadîth ash-sherîf transmitted by ad-Dâra Outnî and al-Bazzâr which says, ‘If someone visits me [at my shrine] only with a view to visiting me and not to do anything else, he will have the right to be interceded for by me on the Day of Judgement.’ ” (p. 100)

“Allâhu ta’âlâ favoured the Awliyâ’ with karâmât. Their karâmât are witnessed frequently even after their death. They are able to be helpful after death, too. It is permitted to have them intercede with Allâhu ta’âlâ.

But one should ask help from them in a manner compatible with Islam. It is not permitted to say, ‘I will give that much... for you if you give me what I request,’ or ‘If you cure my sick relative,’ which is often uttered by the ignorant. However, this cannot be regarded as an act causing disbelief or polytheism, for, even an utterly ignorant person will not expect a Walî to create.

He wants the Walî to be the cause in Allâhu ta’âlâ’s creating. He thinks that the Walî is a human creature whom Allâhu ta’âlâ loves, and says, ‘Please ask Allâhu ta’âlâ to favour me with what I wish; He will not reject your prayer.’ As a matter of fact, Rasûlullah (sall-Allâhu ‘alaihi wa sallam) said, ‘There are many people who are considered low and worthless but who are Allâhu ta’âlâ’s beloved slaves.

When they want to do something, Allâhu ta’âlâ certainly creates it.’[1]
Obeying such hadîths, Muslims ask the Awliyâ’ to intercede. Imâm

Ahmad, al-Imâm ash-Shâfi'î, Imâm Mâlik and al-Imâm al-a'zam Abû Hanîfa (rahimahum-Allâhu ta'âlâ) said that it is jâ'iz (possible, permissible) to attain baraka (blessing) through the graves of the pious. Those who say that they are of the Ahl as-Sunna or that they belong to one of the Madhhabs of the Ahl as-Sunna must say as these imâms said. Otherwise, we would rather take them as liars than Sunnîs." (p. 118)

It is written in the subject concerning the performance of hajj on behalf of someone else in the book *Al-fatwâ al-Hindiyya*, "It is permissible to devote the thawâb of an 'ibâda to someone else. Therefore, the thawâb of salât; fast; alms; pilgrimage; recitation of Qur'ân al-kerîm; dhikr; visitation of the tombs of prophets, martyrs, Awliyâ' and sâlih Muslims; giving a shroud for a corpse; and the thawâb of all gifts and good deeds can be devoted." It is understood from this passage, too, that visiting the graves of the Awliyâ' does bring thawâb.

Documents of what has been written so far are written at length in our Arabic and English books. Allâhu ta'âlâ orders Muslims to unite. Therefore, all Muslims should learn the i'tiqâd of the Ahl as-Sunnat wa 'l-Jamâ'a and come together on the right way of Truth by believing as reported in the books of these great scholars of the Ahl as-Sunna.

The Prophet (sall-Allâhu 'alaihi wa sallam) said that the only right way will be the way of the Ahl as-Sunna. We must be very careful not to stray from the unity of the Ahl as-Sunna and not to be taken in by the deceitful writings of ignorant men with religious post who trade in

religious books and the writings of heretics who want to deceive Muslims. Allâhu ta'âlâ declares clearly in the 114th âyat of Sûrat an-Nisâ that those who dissent from the Muslims' unity will go to Hell.

It is clear by documents and references that a person who does not join in one of the four Madhhabs has separated himself from the unity of the Ahl as-Sunna and that such a lâ-madhabî person will become a heretic or a non-Muslim.[1]

The book *At-tawassulu bi'n-Nabî wa jahâlat al-Wahhâbiyyîn* proves with examples and documents that Ibn Taimiyya had departed from the way of the Ahl as-Sunnat wa'l-Jamâ'a. Wahhâbîsm is a mixture of Ibni Taymiyya's heresies and the British spy Hempher's lies and slanders.

3— Wahhâbîs say, "It causes kufr (disbelief) and shirk (polytheism) to build a dome over a grave, to light oil-lamps for those who worship and serve in shrines, and to vow alms for the souls of the dead! The inhabitants of al-Haramain (Mekka and Medina) have worshipped domes and walls up to now."

Building a dome over a grave is harâm if it is for ostentation or ornamentation. If it is for protecting the grave from destruction, it is makrûh. If it is intended lest a thief or an animal should break in, it is permissible. But it should not be made a place for visiting; that is, one should not say that it should be visited at certain times.

It is not makrûh to bury corpses in a building that has been built before. The As-Sahâbat al-kirâm buried Rasûlullah (sall-Allâhu 'alaihi wa sallam) and his two Khalîfas in a building. None of them was against it. The Hadîth ash-sherîf states that their unanimity cannot have been based on heresy. The great Islamic scholar Ibn 'Âbidîn wrote: "Some scholars said that it was makrûh to put a covering cloth, a skullcap or a turban over the graves of pious Muslims or Awliyâ'.

The book Al-fatâwâ al-hujja says that it is makrûh to cover a grave with cloth. But, to us, it is not makrûh if it is intended to show everybody the greatness of the one in the grave or to prevent him from being insulted or to remind those who visit him to be respectful and behave well. Acts that are not prohibited in the al-adillat ash-Shar'iyya should be judged in view of the intention involved.

Yes, it is true that during the time of the Sahâbat al-kirâm neither domes were built over graves nor sarcophagi or clothes were put on graves. But none of them was against the interment of Rasûlullah (sall-Allâhu 'alaihi wa sallam) and the Shaikhain (his two immediate Khalîfas) in a room.

For this reason and for carrying out the commands, 'Do not step on graves!' and 'Do not be disrespectful to your dead!' and because they were not prohibited, they cannot be bid'as only because they were practices observed by later generations. All fiqh books state that right

after the farewell tawâf it is necessary to leave Masjid al-Harâm as an act of respect towards the Ka'ba al-mu'azzama.

However, the as-Sahâbat al-kirâm did not have to do so because they were always respectful towards the Ka'ba. But since succeeding generations were unable to show due reverence, our 'ulamâ' declared that it was necessary to show respect by leaving the Masjid by walking backwards.

Thus, they made it possible for us to be respectful like the as-Sahâbat al-kirâm. Likewise, it became permissible to cover the graves of the *sulahâ'* and *Awliyâ* with cloth or to build domes over them in order to be respectful as the *Sahâbat al-kirâm* were. The great scholar Hadrat 'Abd al-Ghanî an-Nabulusî explains this in detail in his book *Kashf an-nûr*. "In Arabia, shrines are called "mashhad."

In al-Madînat al-munawwara, there were many mashhads in the Bakî' Cemetery. The lâ-madhabî destroyed all of them. No Islamic scholar has ever said that it would be polytheism or disbelief to build domed tombs or to visit tombs. No one has ever been seen demolishing tombs.

Ibrâhîm al-Halabî (rahimah-Allâhu ta'âlâ) wrote at the end of the book *Al-Halabî al-kabîr*, "If a person decides that his land will be a cemetery and if there is an empty space in it, it is permissible for one to build a domed tomb in it with an intention of burying a corpse. When there is

no empty space left, this tomb shall be demolished and graves shall be dug [in its place].

This is so because it is a place belonging to a waqf, devoted to be a cemetery." If building domed tombs had been known to be polytheistic, or if domed tombs had been considered idols, it would always have been necessary to demolish them.

The first of the Islamic tombs to exist on the earth was the Hujrat al-mu'attara, where Rasûlullah (sall-Allâhu 'alaihi wa sallam) is buried.

Our master Rasûlullah (sall-Allâhu 'alaihi wa sallam) passed away in the room belonging to his beloved wife, our mother 'Â'isha (radiy-Allâhu 'anhâ), before noon on Monday, the twelfth of Rabî al-awwal, 11 A.H. On Wednesday night he was buried in that room.

Hadrat Abû Bakr and Hadrat 'Umar (radiy-Allâhu ta'âlâ 'anhumâ) were buried in the same room. No Sahâbî was opposed to this. Now, this unanimity of the Sahâbat al-kirâm is being opposed to. Even though denial of ijma' al-Umma by ministerpretation (ta'wîl) of a dubious document (dalîl) does not result in disbelief, it causes bid'a.

Hadrat 'Â'isha's (radiy-Allâhu 'anhâ) room was three metres high, somewhat more than three metres long and wide, and was made of sun-dried bricks. It had two doors, one facing the west and the other facing the north. Hadrat 'Umar (radiy-Allâhu ta'âlâ 'anh), when he was

Khalîfa, enclosed the Hujrat as-Sa'âda with a low stone wall. 'Abdullah ibn Zubair (radiy-Allâhu ta'alâ 'anhumâ), when he became Khalîfa, demolished this wall and rebuilt it with black stones and had it plastered beautifully.

This wall was not roofed at the top and there was a door on the north. When Hadrat Hasan (radiy-Allâhu ta'âlâ 'anh) passed away in 49 A.H., his brother Hadrat Husain (radiy-Allâhu ta'âlâ 'anh), as required by his last will, had his corpse brought to the door of the Hujrat as-Sa'âda and wanted to take his corpse into the shrine to pray and ask for intercession; there were some people who opposed it, thinking that the corpse would be buried in the shrine.

Therefore, to prevent the clamour, the corpse was not taken into the shrine and was buried at the Bakî' Cemetery. Lest such unsuitable events should happen again, the doors of the room and the one outside were walled up.

Walîd, the sixth Umayyad Khalîfa, when he was the governor of Medina, raised the wall round the room and had it covered over with a small dome. When he became Khalîfa, he ordered 'Umar ibn 'Abd al-'Azîz, his successor as the governor of Medina, to enlarge the Masjid ash-Sherîf in 88 (707 A.D.); hence, the room was surrounded with a second wall. This was pentagonal in shape and roofed; and with no doors.[1]

The book *Fat'h al-majîd* says: "A person who intends to get blessed (tabarruk) with a tree, stone, grave or the like becomes a polytheist. Graves have been idolized by building domes over them.

The people of the *Jâhiliyya* Ages, too, worshipped pious persons and statues. Today, all such and even more excessive acts are committed at shrines and graves.

To attempt to get blessed with the graves of pious persons is similar to worshipping the idol *al-Lât*. [1] These polytheists suppose that *Awliyâ'* hear and answer their prayers. They say that they approach the dead by making vows and giving alms for the graves. All these acts are major forms of polytheism.

A polytheist is still a polytheist even if he calls himself something else. Praying to the dead respectfully and affectionately, slaughtering animals, making vows and other similar acts are all polytheistic whatever they call them. Today's polytheists, using the words '*ta'zîm*' (respect, honour) and '*tabarruk*,' say that what they do is permissible. This supposition of theirs is fallacious."

We have already translated the answers given by Muslim scholars to such offensive lampoons against the Muslims of the *Ahl as-Sunna*, and have written them down in our various books. In the following, a passage from the first chapter of the book *Al-usûl al-arba'a fî tardîd al-Wahhâbiyya* is translated to show the vigilant reader that the

Wahhâbîs have deceived themselves and will lead Muslims to ruination:

“Qur’ân al-kerîm, Hadîth ash-sherîf, statements and acts of the Salaf as-sâlihîn, and most of the ‘ulamâ’ document that it is permissible to show ta’zîm to somebody other than Allâhu ta’âlâ.

The 32nd âyat of Sûrat al-Hajj states: ‘When one shows honour (yu’azzim) to Allâhu ta’âlâ’s sha’â’ir, this behaviour is out of the heart’s taqwâ.’ So it became wâjib to show honour to Allâhu ta’âlâ’s sha’â’ir.’ ‘Sha’â’ir’ means ‘signs and indications.’ Abdulhaqq ad-Dahlawî (rahimah-Allâhu ta’âlâ) said, ‘Sha’â’ir is the plural of sha’îra, which means indication (‘alâma).

Anything that reminds one of Allâhu ta’âlâ is a sha’îra of Allâhu ta’âlâ.’ The 158th âyat of Sûrat al-Baqara says: ‘As-Safâ and al-Marwa are among the sha’â’ir of Allâhu ta’âlâ.’ As understood from this âyat kerîma, not only the hills as-Safâ and al-Marwa are the sha’â’ir of Allâhu ta’âlâ, but there are other sha’â’ir as well.

And not only the places called ‘Arafât, Muzdalifa and Minâ can be cited as sha’â’ir. Shâh Walî-Allâh ad-Dahlawî (rahimah-Allâhu ta’âlâ) says on the 69th page of his work Hujjat Allâhi ‘l-bâligha, ‘The greatest sha’â’ir of Allâhu ta’âlâ are Qur’ân al-kerîm, Ka’bat al-mu’azzama, the Prophet (‘alaihi ‘s-salâtu wa ‘s-salâm) and the ritual salât.’

And on the 30th page of his book *Altâf al-Quds*, Shah Walî-Allâh ad-Dahlawî (rahimah-Allâhu ta'âlâ) says, 'To love the sha'â'ir of Allâhu ta'âlâ means to love Qur'ân al-kerîm, the Prophet ('alaihi 's-salâtu wa sallam) and the Ka'ba, or, to love anything that reminds one of Allâhu ta'âlâ.

To love the Awliyâ' of Allâhu ta'âlâ is the same.' [1] While the two hills near Masjid al-Harâm in Mekka, namely as-Safâ and al-Marwa, between which the Prophet Ismâ'il's ('alaihi 's-salâm) mother Hadrat Hajar walked, are among the sha'â'ir of Allâhu ta'âlâ and can cause one to remember that blessed mother, why should not the places where the Prophet Muhammad ('alaihi 's-salâm), who is the most superior of all creatures and the Beloved One of Allâhu ta'âlâ, was born and brought up and the places where he worshipped, migrated, performed salât and passed away and his blessed shrine and the places of his Âl (his blessed wives and Ahl al-Bait) and companions be counted among the sha'â'ir? Why do they destroy these places?

When Qur'ân al-kerîm is read attentively and objectively, it will be easily seen that many âyats express 'ta'zîm' for Rasûlullah ('alaihi 's-salâm). The Sûrat al-Hujurât declares: 'O those who believe! Do not go ahead of Allâhu ta'âlâ and His Prophet (sall-Allâhu 'alaihi wa sallam)! Fear Allâhu ta'âlâ! O those who believe! Do not speak louder than the Prophet's voice! Do not call him as you call one another! The reward for the deeds of those who do so will vanish! Allâhu ta'âlâ fills with taqwâ the hearts of those who lower their voices in the presence of Allâhu ta'âlâ's Prophet; He forgives their sins and gives many rewards. Those who shout at him from the outside are thoughtless; it is better for them to wait till he comes out.' It is apparent to a person who

reads and thinks over these five âyats impartially how much Allâhu ta'âlâ praises the ta'zîm that will be shown to His beloved Prophet ('alaihi 's-salâm) and how seriously He commands the Umma to be respectful and modest towards him.

The degree of its importance can be judged by the fact that all the deeds of those who speak louder than him will come to naught. These âyats came as a penalty for the seventy people of the Banî Tamîm tribe who had called the Prophet by shouting disrespectfully in Medina.

Today some people say that they are the descendants of the Banî Tamîm tribe. It must have been for them that Rasûlullah said, 'A violent and torturous people are in the East,' and 'Satan will arouse disunion from there,' pointing to a direction towards the Najd territory [on the Arabian Peninsula] with his blessed hand. Some of the lâ-madhabî are 'Najdîs,' who have spread out from the Najd.

The disunion predicted in the hadîth quoted above appeared twelve hundred years later: they came from the Najd to the Hijâz, plundering Muslims' possessions, killing the men and enslaving the women and children. They committed baser evils than disbelievers.

"WHAT IS MORE: In the above âyats, the repetitive phrase 'O those who believe,' shows that all Muslims of all centuries till the Last Day are commanded to be respectful towards Rasûlullah (sall-Allâhu 'alaihi wa sallam).

If the command had been only for the as-Sahâbat al-kirâm, 'radiy-Allâhu ta'âlâ anhum ajma'in', 'O as-Sahâba,' would have been said. As a matter of fact, the phrases, 'O wives of the Prophet!' and 'O people of Medina!' are Qur'anic.

The same phrase, 'O those who believe!' is used in the âyats stating that salât, fast, pilgrimage, zakât and other 'ibâdas are fard for all Muslims of all times till the Last Day. So the Wahhâbîs' idea that 'the Prophet (sall-Allâhu 'alaihi wa sallam) was to be respected when he was alive; he must not be respected or asked for help after his death,' is groundless in view of these âyats.

"The above âyats indicate that ta'zîm towards others besides Allâhu ta'âlâ is also necessary. The 104th âyat of Sûrat al-Baqara states: 'O those who believe! Do not say "Râ'inâ" [to the Prophet], but say, "Look upon us." You, be listeners to Allâhu ta'âlâ's commands.'

Believers used to say 'Râ'inâ' (watch over, protect us) to the Prophet (sall-Allâhu 'alaihi wa sallam). 'Râ'inâ' also meant 'to swear, to blemish' in the Jewish language, and the Jews used this word for the Prophet (sall-Allâhu 'alaihi wa sallam) in this sense. Because it also had this bad meaning, Allâhu ta'âlâ forbade the Believers to use this word.

"The 33rd âyat of Sûrat al-Anfâl purports, 'Allâhu ta'âlâ will not punish them while you are with them,' and promises not to punish them until the end of the world. This âyat refutes the Wahhâbîs' claim that the Prophet went away and became soil."

The 34th âyat of Sûrat al-Baqara purports: ‘When We said to the angels, “Prostrate yourselves before Âdam,” they all fell prostrate, except the Satan (Iblîs).’ This âyat kerîma commands that Âdam (‘alaihi ‘s-salâm) should be shown ta’zîm. Satan refused to respect somebody other than Allâhu ta’âlâ and slandered prophets, and thus disobeyed this command.

Wahhâbîs are in the footsteps of Satan. Yûsuf’s (‘alaihi ‘s-salâm) parents and brothers, too, showed honour to him by prostrating themselves before him. If it caused polytheism or disbelief to show honour or respect to somebody other than Allâhu ta’âlâ, He would not have praised His beloved slaves with the word ‘sajda’ (prostration) when describing them.

According to the Ahl as-Sunna, prostration before somebody other than Allâhu ta’âlâ is harâm because it resembles the prostration in ‘ibâda, not because it is a sign of respect!

“Satan always appeared in the figure of an old man of the Najd to Rasûlullah (sall-Allâhu ‘alaihi wa sallam). When the disbelievers assembled at a place called Dâr an-Nadwa in Mekka and decided to kill the Prophet, Satan appeared in the figure of an old man of the Najd and taught them how to carry out the murder, and they agreed to do as the Najdî old man said.

Since that day, Satan has been called Shaikh an-Najdî. Hadrat Muhyiddîn Ibn al-'Arabî writes in his work Al-musâmarât: 'When the Qourash disbelievers were repairing the Ka'ba, each of the heads of the tribes said that he was going to replace the valuable stone called al-Hajar al-aswad. Later they agreed that the person who came [to the Ka'ba] first the following morning would be the referee to choose one from among them to place the stone.

Rasûlullah (sall-Allâhu 'alaihi wa sallam) was the first who came. He was twenty-five then, and they said they were going to obey what he would say because he was trustworthy (amîn). He said, "Bring a carpet and put the stone on it. You all hold the carpet at its sides and raise it to the level where the stone will be placed." After it was raised, he took the stone from the carpet with his blessed hands and set it at its place in the wall.

At that moment. Satan appeared in the figure of the Shaikh an-Najdî and, pointing to a stone, said, "Put this beside it to support it." His real purpose was for the foul stone he pointed to to fall in the future, so that the Hajar al-aswad would lose its steadiness and, consequently, people would consider Rasûlullah (sall-Allâhu 'alaihi wa sallam) inauspicious.

Seeing this, Rasûlullah (sall-Allâhu 'alaihi wa sallam) said, "A'ûdhu bî'llâhi min ash-shaitâni 'r-rajîm," and Satan immediately ran away, disappeared.' Because Muhyiddîn ibn al-'Arabî (rahmatullâhi ta'âlâ 'aleyh), with this writing, made known to the world that the Shaikh an-Najdî was Satan, the lâ-madhhabî hate this great Walî. They even call

him a disbeliever. It is understood also from this passage that their leader was a satan. For this reason, they destroy the blessed places inherited from Rasûlullah (sall-Allâhu 'alaihi wa sallam).

They say that these places make people polytheists. If it were polytheism to pray to Allâhu a'âlâ in sacred places, Allâhu ta'âlâ would not have ordered us to go for hajj; Rasûlullah (sall-Allâhu 'alaihi wa sallam) would not have kissed the Hajar al-aswad while he was performing tawâf; nobody would pray at 'Arafât and Muzdalifa; stones would not be thrown at Minâ, and Muslims would not walk between as-Safâ and al-Marwa. These sacred places would not have been respected that much.

“When Sa'd ibn Mu'âdh (radiy-Allâhu ta'âlâ 'anh), the head of the Ansâr, came to where they assembled, Rasûlullah (sall-Allâhu 'alaihi wa sallam) said, 'Stand up for your leader!' This command was intended for all of them to honour Sa'd. It is wrong to say, 'Sa'd was ill. It was intended that he should be helped off his riding-animal,' because the order was for all of them. If it were intended for helping him, the order would have been for one or two persons only, and 'for Sa'd' would have been said, and there would have been no need to say 'for your leader.'”

“Every time he went from Medina to Mekka for hajj, 'Abdullah ibn 'Umar (radiy-Allâhu 'anhumâ) stopped and performed salât and prayed at the sacred places where Rasûlullah (sall-Allâhu 'alaihi wa sallam) had sat. He would become blessed by these places. He would put his hands on Rasûlullah's (sall-Allâhu 'alaihi wa sallam) minbar

(pulpit) and then rub them on his face. Imâm Ahmad ibn Hanbal (rahmatullâhi ta'âlâ 'aleyh) would kiss the Hujrat as-Sa'âda and the pulpit to become blessed by them.

The lâ-madhhabî, on the one hand say that they belong to the Hanbalî Madhhab, and, on the other, regard as 'polytheism' what the imâm of this Madhhab did. Then, it is understood that their claim to be Hanbalî is false. Imâm Ahmad ibn Hanbal put al-Imâm ash-Shâfi'î's (rahmatullâhi ta'âlâ 'aleyh) shirt into water and drank the water to get blessings. Khâlid ibn Zaid Abû Ayyûb al-Ansârî (radiy-Allâhu 'anh) rubbed his face against Rasûlullah's (sall-Allâhu 'alaihi wa sallam) blessed grave and, when someone wanted to lift him up, he said: 'Leave me! I came not for the stones or soil but for the audience of Rasûlullah (sall-Allâhu 'alaihi wa sallam).'

The as-Sahâbat al-kirâm ('alahimu 'r-ridwân) used to get blessed with the things that belonged to Rasûlullah (sall-Allâhu 'alaihi wa sallam). They received blessings from the water he used in ablution and from his blessed sweat, shirt, sceptre, sword, shoes, glass, ring, in short, from anything he used. Umm-i-Salama (radiy-Allâhu 'anhâ) the mother of the Faithful, kept a hair from his blessed beard.

When ill people came, she would dip the hair into water and have them drink the water. With his blessed glass, they used to drink the water for health. Imâm al-Bukhârî's (rahmatullâhi ta'âlâ 'aleyh) grave emanated the smell of musk, and people took soil from the grave to get blessed with it. No 'âlim or muftî disapproved of it. The 'ulamâ' of

hadîth and fiqh permitted such actions.”[1] Translation from the book Usûl-ul-arba’a ends here.

[During the times of the Sahâbat al-kirâm and the Tâbî’ûn, and even until the end of the first millenium, there were many Awliyâ’ and salahâ’. People used to visit and receive blessings from them as well as obtain their prayers.

There was no need to make the dead intermediaries (tawassul) or to get blessed (tabarruk) with lifeless things. The fact that these events were rare in those days does not mean that they were forbidden. If they had been forbidden, there would have been those who would prevent them. No ‘âlim prevented them.

As the Last Age has set in, however, bid’as and symptoms of disbelief have increased. The youth have been deceived by the enemies of Islam in the disguise of religious authorities and scientists,[2] and, because irreligiousness or apostasy has suited their purposes, dictators and the cruel, the slaves of their nafses, have given great support to this movement.

The number of ‘âlims and Walîs has decreased, there even has not appeared any in the last decades, and, therefore, it has become a must to be blessed by the graves of and the things inherited from the Awliyâ’. But, some things, which are harâm to do, have been inserted into these too, as if it was done in every affair and worship.

With unanimity of the 'ulamâ'[3] of Islam, not this lawful practice itself should be prevented, even though prohibited behaviours (harâms) have been introduced into it, but instead the bid'as introduced into it should be removed].

5 — FINAL REMARKS

All the attributes of Allâhu ta'âlâ manifest themselves in every creature, in the tiniest vestiges. For instance, as His attributes of mercy and kindness manifest themselves, so do His attributes of wrath, dudgeon and tormenting appear. He creates uses and harms in every substance, in everything. Man presumes luscious, pleasurable things to be useful at the same time, and this presumption misleads him.

Allâhu ta'âlâ, who is very compassionate, has sent Prophets, announced the uses and the harms in everything, commanded doing what is useful and prohibited doing what is harmful. He has termed these commandments Fard (Farz) and the prohibitions Harâm or Dunyâ (World).

These commandments and prohibitions as a whole are expressed with the term Sharî'at. The meaning of the interdiction, "Avoid the world!" is, "Avoid (committing) harâms!" Another meaning of the word "Dunyâ" is "Life before death". None of the worldly pleasures and flavours is harâm (forbidden).

What is prohibited is using them in a harmful way. It is either farz or sunnat to use them in a useful way. Different organs of the body enjoy and take pleasure from different things, and so is the case with the heart and the nafs.

All man's limbs are under the heart's command. This heart, which we term 'qalb', is not something visible. It is a sort of power embodied in the piece of flesh that we (also) call 'heart'.

The nafs enjoys committing harâms. The devil and the nafs on the one hand and the evil company on the other, which subsumes not only misleading words and writings by harmful friends but also deluding radio and television broadcast, are prone to beguile man and tempt the heart to committing harâms.

A person who has Îmân in his heart, i.e. who believes in the fact that Muhammed 'alaihi-salâm' is the Prophet, is called a Muslim. A Muslim has to adapt all his actions to the Sharî'at of Muhammad 'alaihi-salâm' and learn this Sharî'at from books written by those true scholars whom we call Ahl as-sunna. He should not read religious books written by people without a Madh-hab.

As he adapts himself to the Sharî'at, he will gradually take a dislike to the world, that is, to harâms. Once the heart is emptied of the desire to commit harâms, love of Allah will pour into it. It is like that when a bottle is emptied of the water it has been containing air will immediately take the water's place. Senses unknown to us will develop

in such a heart. It will begin to perceive the entire world, even life in the grave. It will hear a sound wherever it is. Wherever there is a sound it will hear it. All his worships and prayers will be accepted. He will lead a peaceful and happy life.