

The Salafi Call has been preached in earnest to Orthodox Muslims for more than 200 years. But what is this call? And what does it mean? Who is Muhammad ibn `Abdul Wahhab and should Muslims be concerned for themselves or their children?

The author, Imam Mustafa ash-Shatti, answers these questions and gives well rounded answers. And with more than 300 footnotes, the common Muslim will accurately be able to assess Salafiyyah's goals and what side he or she should be on.

  
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The Divine Texts

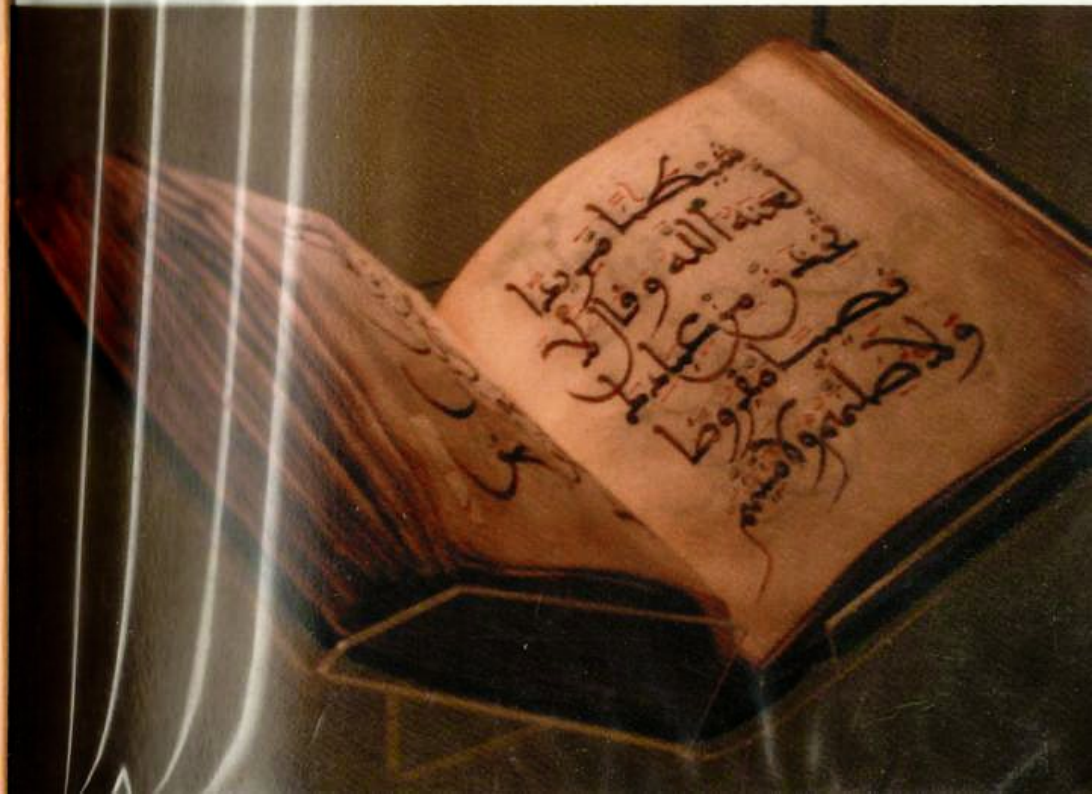
Imam Mustafa ibn Ahmad ash-Shatti

# The Divine Texts

*Answering  
Muhammad ibn `Abdul Wahhab's  
Movement*

Imam Mustafa ibn Ahmad ash-Shatti

*translated by  
Abu Ja`far Al-Hanbali*



**INTRODUCTORY CULT SERIES:  
SALAFIYYAH**

**- 1 -**

**THE DIVINE TEXTS**

Answering Muhammad ibn `Abdul Wahhab's Movement

Imam Mustafa ibn Ahmad ash-Shatti

(1273-1348 AH)

translated by  
Abu Ja`far Al-Hanbali



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## A Note about Translation

Translation from one language to another is a labour that can be very fulfilling, but also very challenging. Whenever considering such a feat, the translator is presented with the question of how to translate. There are, in general, three ways to translate, from which one can choose when considering how to convey certain meanings and meaningful phrases to an audience in another language, country and time period.

### *Dynamic*

This is translating according to what the author intended, while using contemporary speech in the language of the audience being addressed. An example would be rather than translating a sentence word for word, which would render the work Arabish (a composite of Arabic and English that would read mechanically), I have brought the thoughts of the author into contemporary speech that would be understood by English readers.

In the chapter, *A final word regarding Tasawwuf and the people who adhere to it*, I have resorted to a dynamic approach, translating the prose and phrases in the poetry of Ibn `Arabi, Imams Mustafa Kamal al-Bakri as-Siddiqi, `Abdul Wahhab ash-Sha`rani and others, but keeping in mind the sense being conveyed and the message behind the words. Translating literally would have rendered the texts in question without meaning to an English-speaking audience, subjecting them to a linguistic pattern that they do not use. The main point of the poetry is explained by the author, and also the sense is conveyed by additional evidences used with it. To translate literally in this area would be unnecessary and also bring more footnotes, which we have already tried to keep to a minimum.

### *Formal/Literal*

This is using formal or literal translation when resorting to translating phrases a word at a time, independent of the whole phrase or sentence.



I have favoured the use of this method when historical figures have been cited by name, such as prophets, angels, scholars and saints, or when certain phrases peculiar to the Revealed Law have been inserted by the author. Literal translation is at times necessary when an author uses a word or set of words with the supposition that the audience for whom he is writing understands the subject matter, ramifications and flow of arguments being presented. These types of phrases could not be translated approximately or interpretatively. If this was done, much of the work would have been lost to the reader. The mention of personalities, no matter how august, would have borne little benefit to the reader who knew neither their significance, placement in history nor relevance at being cited in a certain place.

#### Idiomatic

This would be a statement or phrase used that is not meant literally, but the expression is carrying a figurative meaning. What is intended by the phrase cannot be found by the word order, its phraseology or under normal circumstances. The idiom is understood by the way it is used in conversation. This is usually understood by native speakers of the language, but those translating from that language into their own native tongue might understand it literally. This can lead to distortions in translation. In this case, one has to either translate the expression word for word and give an explanatory note, or give an approximate statement that sums up the general meaning of the phrase being used.

In the first few paragraphs of the introduction, the author states in Arabic what would be translated literally as, 'Some of the people had the eyes of their understanding closed and their intellect vanquished/held captive by al-Khannas'. As the understanding has no eyes and the intellect has no physical form, the words in question had to be translated accordingly into intelligible English, as this was the receptor language. One reading those paragraphs will see that the meaning is the same, but the words used to convey it are different.

Many authors favour one of the three ways of translating mentioned

above, but as can be seen, I use them in combination, always taking careful counsel beforehand. The reason is that the use of one in every circumstance will neglect the necessary use of another method. Very few texts translated are completely literal, solely idiom based or entirely in need of dynamic equivalency. What occurs more often than not is that translated texts are a tapestry with various currents and patterns of speech within them. It must be the translator's duty to bring forward the text in a responsible way, while conveying it to the audience in a fashion that ensures coherence and readability. Therefore, throughout the work, I have used those methods of translating after examining the author's context, wording and intent, or that quoted by the author.

The text, *The Divine Texts*, is a translation of an Arabic work, *an-Nuqul ash-Shar'iyah fir-Raddi 'al al-Wahhabiyyah* by Imam Mustafa Ibn Ahmad ash-Shatti. Copies are held in libraries such as Maktabah al-Haqiqah and as-Sulaimaniyyah Libraries in Istanbul. In the United States, the text is present at Princeton, Harvard and others on the west coast. There are printed and manuscript forms of the work, all of which I have consulted for this endeavour.

When quoting sources in this text, I have consulted the Harvard and Chicago Manuals of Style, but have not depended upon them. There are pressings reasons why I have not submitted to either style. Firstly, the hadith collections were not numbered in the first three generations. This is a new system that has appeared fairly recently. When consulting a text such as *Jami' us-Sahih* by Imam Muslim ibn al-Hajjaj, in English, one will find different numbers for different publishing houses. The translator, therefore, decided that as these books have book and chapter titles, to make use of them instead, as in all translations they are uniform. Secondly, there are other texts that do not have strict book or chapter titles, but are organised alphabetically or in other loosely defined patterns. This would include books such as *Musnad* by Imam Ahmad ibn Hanbal, may Allah have mercy upon him. In this situation, I have used the volume and page numbers; for example, *Musnad* of Imam Ahmad ibn Hanbal, vol.3, pp.90-95. I have attempted to refer to this standard whenever possible.



As for quotes from the Qur'an, I have given the surah name, its number in brackets next to it, then the ayah number following; for example, Surat ul-Ma'idah (5), ayah 5. The translation of the Qur'an most favoured (but not solely depended upon) by the translator has been the *Meaning of the Glorious Qur'an: An Explanatory Translation, the New Modern English Edition* by Muhammad Marmaduke Pickthall. All other texts are quoted by their titles, volume number then page number. As part of my own style, I tend to quote a few pages before the relevant passage. Thus, if I am quoting a statement that appears in *Al-Adhkar*, page 218, I will render the quote *Al-Adhkar*, pp.218-221. This is to make sure that the quote I have given can be read in context by the researcher, and has not merely been quoted without bearing in mind the context that the author intended. I have also not sought to transliterate using the long and short vowel sounds of the past. This can be daunting and also very time-consuming. By attempting to bring the words into English as best we could, most people, Muslim and unbeliever, will be able to decipher them.

It is our hope that this work is faithful to the original, but also readable to those in the receptor language. We indeed do praise Our Lord for the opportunity to present this text, seeking nothing but His Face as the greatest reward.

## The Subject Matter of the Book

The twelfth century of the Muslim calendar was a time of great uncertainty for believers, and they suffered numerous setbacks with the growing prominence of colonialism in the heartlands of Islam. The Muslim ruler of the time, Salim III,<sup>1</sup> watched these calamities with dismay, each washing over those under his authority like waves in the ocean. The French had torn Egypt away from its fellow believers from 1113-1116 AH,<sup>2</sup> which disrupted shipments to and from the country and also instigated the beginning of the secularisation of the country. Rather than deal with these external forces, his attention was made to focus on the internal destruction being wrought by a tiny band of violent men, intent on having Muslims believe as they did, or destroy them in the process. Perhaps most disturbing of all was that they claimed to be Muslims, in fact the only true Muslims.

This awful calamity had been a sleeping cancer, which in its current manifestation was no less lethal. Muslims had suffered under many cults, always proving victorious when they were patient and steadfast, but Salim III was confronted by the Khawarij, the first and most violent cult that had sprung up during his reign. This group was known of by the Prophet Muhammad,<sup>3</sup> peace and blessings be upon him, some 1,200 years previously when it was led by a man by the name of Dhul Khuwaisirah, who was described by the companions as having, 'a shaved head, a thick unkempt beard and his clothes tucked above his ankles'. Dhul Khuwaisirah had been unhappy with the charity he had received and told the Prophet, peace and blessings be upon him, "Muhammad! Fear Allah and be just!"<sup>4</sup>

This flagrant disrespect and revolt against a prophet and the leadership of Orthodox Islam was met with stern rebuke and anger by the companions.<sup>5</sup> Some asked for permission to execute the man, but were told by the Prophet, peace and blessings be upon him, not to do so. An ominous prophecy was then unveiled, in which he said:

**"Leave them, for they have their people. If you were to**



**compare your prayer and fasting to theirs, you would look down upon your own. Yet they will go out of the religion as a hunter's arrow goes out of the prey he is hunting. If the hunter should check one part of the arrow, nothing is found. The same is the case with the other part and the other side of it.**"<sup>6</sup>

When speaking of them, the Prophet, peace and blessings be upon him, stated:

**"Out of this man's offspring will be a people who will recite the Qur'an, but it will not go past their throats. They will go out of Islam as the hunter's arrow goes out of its prey. They will kill Muslims and leave the idol worshippers."**<sup>7</sup>

The stage was set, so that even after the death of the Prophet Muhammad, peace and blessings be upon him, this movement began to grow in strength, punish its enemies and, when necessary, interrogate those who were suspect in their eyes. They appeared concurrently and continuously ever 100 years thereafter, leaving havoc and chaos in their wake. One such appearance came in the year 1111 AH,<sup>8</sup> with a young man born in Arabia in the city of al-'Uyainah in Najd province. His name was Muhammad ibn 'Abdul Wahhab.

As a youth, he studied from his father, Imam 'Abdul Wahhab<sup>9</sup> and alongside his older brother, Sulaiman,<sup>10</sup> but on a detour to Iraq on the way to Sham,<sup>11</sup> underwent a change. He had happened across the books of Muhammad al-Amir as-San'ani<sup>12</sup> as well as isolated quotes from Imam Ibn Taymiyyah's<sup>13</sup> *Collected Digest of Legal Rulings*,<sup>14</sup> which he read with great relish. Although untrained and unqualified as a scholar,<sup>15</sup> he began to write books and make rulings not long after his return in the year 1150 AH.<sup>16</sup> Many of these were not publicly revealed or taught openly, as the time was not yet deemed suitable,<sup>17</sup> but with the death of his father in Hurailama<sup>18</sup> and his own emigration to al-'Uyainah and then ad-Dar'iyyah, he came under the patronage of a local governor named Muhammad ibn Sa'ud.<sup>19</sup> It was agreed by Ibn Sa'ud that he would be

the temporal leader while Muhammad ibn 'Abdul Wahhab was the spiritual head, and together they would purify Arabia of all that they saw as idolatrous.<sup>20</sup> The pact was sealed by Ibn Sa'ud's clan intermarrying with the religious zealot.

Under the supervision and support of the new emperor of the movement, Muhammad ibn 'Abdul Wahhab penned some 22 pamphlets and booklets;<sup>21</sup> all demanding obedience from layman and scholar alike. Some of the major doctrinal positions propounded at variance with Muslim Orthodoxy were as follows.

- 1) One may know the meaning of all Allah's names and attributes in this life, even if they have not seen Him. The names and attributes of Allah have earthly meanings that we understand.<sup>22</sup>
- 2) Salvation by faith and deeds being the reason for entrance into the Paradise.<sup>23</sup>
- 3) The state of the dead is close to that of annihilation, so they cannot hear those who come to visit them at their graves. This further includes the point that their wonders and life also cease at death, so to ask them to pray for one would be idolatry.<sup>24</sup>
- 4) Visiting those at the graveyard or sending blessings upon them at the graveside is idolatry. The same holds true for speaking of the unseen or absent; for example, the angels.<sup>25</sup>
- 5) The vast majority of Muslims down through the ages, since the first three generations, have slipped into idolatry.<sup>26</sup> As this happened, Muslims were obliged to draw new conclusions from the texts and apply them in ways they saw fit. This, of course, would need to be checked by people of authority in the movement. In addition to this, the Muslims have come to be like the idol worshippers, who believed that Allah was the Creator, but just did not worship Him.<sup>27</sup>



These were not all the beliefs of the organisation,<sup>28</sup> which was called *al-Muwahhidun*<sup>29</sup> or 'The Brotherhood',<sup>30</sup> but were beliefs that caused major theological rifts between them and the Muslim community. The message of The Brotherhood was simple, stark and unmistakable. They neither claimed to belong to any of the legal schools, nor did they claim ancestry to the theologians of the past such as Imams Ahmad ibn Hanbal,<sup>31</sup> Abu Mansur al-Maturidi<sup>32</sup> and Abul Hasan al-Ash'ari,<sup>33</sup> may Allah be pleased with them, in any sense.<sup>34</sup> The Brotherhood did not claim to be any of these things, but rather the re-establishment of pure and pristine Islam that had been lost so long ago. Islam had to be preached anew.<sup>35</sup>

They soon came into conflict with the scholars, who began writing, teaching and preaching against the new movement. There were imminent shaikhs,<sup>36</sup> such as Sulaiman ibn 'Abdul Wahhab, 'Alawi al-Haddad,<sup>37</sup> 'Abdullah ibn Dawud al-Basri<sup>38</sup> and others, who literally risked their lives to tell the truth. Some felt the sword of the assassin and fell as martyrs<sup>39</sup> while others were captured and tortured.<sup>40</sup> Still others were free, and continued preaching regardless, sometimes taking up arms against a theological system seeking to overthrow Muslim governance. Ghalib ibn Masa'id, Governor of Makkah in the Ottoman era under Salim III, fought them with all the arms available. The year 1206 AH<sup>41</sup> witnessed some of the worst fighting imaginable and was also the year the Muwahhidun's founder, Muhammad ibn 'Abdul Wahhab, was buried and prayed upon by his group, and left in an unmarked grave. The Brotherhood group, in 51 years, had depopulated several towns and cities, forcibly converted Bedouin tribes and also shelled Makkah and Madinah, stopping the annual pilgrimage for two years.<sup>42</sup>

In the year 1217 AH,<sup>43</sup> they gained entry to the city of Ta'if with an army of thousands of Brotherhood members, and decimated the populace.<sup>44</sup> The people in Makkah had heard about this and were terrified the same fate might await them. When the armies of the new cult came to the gates of Makkah, they found that the annual pilgrimage was taking place and that thousands were present. They decided to wait until the hajj was over and then take over when the armies and most of the able-bodied men had left.

They returned in the year 1218 AH,<sup>45</sup> in the first month of the year, and found the doors locked. The Brotherhood threatened to murder all inside unless given entry, at which time they promised amnesty to all. When they gates were opened, darkness swept the land. For 14 days they destroyed buildings, slaughtered school teachers and scholars of all sorts, and forced people to renounce Orthodox Islam and come to the masjid to hear the new teachings.<sup>46</sup> People sought to avoid it, but were viciously beaten. Records of the congregations were kept.<sup>47</sup>

Muslim armies came from the south and west to liberate the city, and heavy fighting ensued. The city passed from the hands of Muslim Orthodoxy to the Muwahhidun organisation, then back again, each time The Brotherhood killing more people. At one point, The Brotherhood stopped food reaching the people of Makkah and Madinah, and forced them to eat the dogs of the city.<sup>48</sup> The place where the Prophet, peace and blessing be upon him, was laid to rest was stripped, and any jewels and the like inside were looted.<sup>49</sup> The city fell into the cult's hands again and remained so until the year 1220 AH,<sup>50</sup> when Muhammad 'Ali Basha,<sup>51</sup> the Governor of Egypt, agreed with the Muslim Government to lay waste this system and its' leaders.

After much sabre rattling from the Muwahhidun, the battle began and was swift. The movement began to be uprooted wherever it had placed its roots. Like unruly and stubborn weeds, they were pulled out by the roots and destroyed. The sons, grandsons and missionaries of Ibn 'Abdul Wahhab's movement fled like hyenas from the Muslim army and hid away, blending in with the population and destroying buildings as they receded into their homeland.<sup>52</sup> The ultimate end came for them when the army reached ad-Dar'iyah, the new Paradise the Brotherhood had built, and destroyed it, burning it to the ground and carrying its theologians and warriors to Egypt and Istanbul to stand trial for murder, looting, rape and numerous other charges. Many of them were beheaded and buried without a funeral in unmarked graves<sup>53</sup> while others claimed to have repented, some of them being genuine.<sup>54</sup> The movement was checked for the time, but after the Ottomans were destroyed in 1338 AH,<sup>55</sup> the movement again found its courage. This time, convicts in prison, who



had been taken from Arabia, began recruiting cellmates who were guilty of felonies such as murder, grand larceny and extortion, and who, upon release, would serve Ibn `Abdul Wahhab's cause. They found ready listeners in such an environment as a dank jail cell. The Brotherhood was given a facelift and a new name in the years 1308-1323 AH.<sup>56</sup> The Salafi Call was born.<sup>57</sup> The name stuck and the number of adherents grew again.

They soon found support, and with the help of many forces, gained control of Arabia and renamed the country after their leader in 1350 AH,<sup>58</sup> transforming it into Saudi Arabia. The name was after their hero, Muhammad ibn Sa`ud and his family. They still control the government to this day and it is from there that they have been sending their booklets, tapes, lectures, missionaries and all materials to the rest of the Muslim world in a bid to convert them. Many places of worship in the United States, Canada, the United Kingdom and numerous other locations have Salafi callers, inheritors of Muhammad ibn `Abdul Wahhab's legacy. It is for this reason that the translator has written these words and why the author wrote his own, which will follow. We hope to alert believers to the dangers of this organisation, so they too can take heed for themselves and their children.

## A Great Family and a Great Author

The author of this work is the Grand Imam and one of the chief Hanbali sages of his age, Shaikh Mustafa ibn Ahmad ibn Hasan ibn `Umar ash-Shatti. Before we can even begin to discuss this rarity of excellence, something must be said of the Shatti clan first of all. It is only then that one can understand the calibre of the man and the text that we hold in our hands.

The Shatti family is originally from Baghdad, in today's Iraq. The grandfather, `Umar ibn Ma`ruf al-Baghdadi, was an accomplished scholar of his legal school and a great figure amongst the people in Baghdad. Other notables include his brother, Shaikh Muhammad ibn Ma`ruf, and his son, Shaikh `Abdullah al-Baghdadi.<sup>59</sup> These great people were also contemporaries of scholars such as Shaikh Muhammad ibn Kamal ud-Din al-Bakri as-Siddiqi<sup>60</sup> and his friend, Shaikh Muhammad ibn Ahmad, both of whom being students of the Grand Imam, Shaikh Muhammad ibn Abul Muwahib ad-Dimashqi.<sup>61</sup> As a child Shaikh `Umar was surrounded by people of knowledge. Such righteousness was brought to fruition when he married a noble daughter from the az-Zubair county of the city of Basrah, a stronghold of Hanbali fiqh and also female scholars. The result of this union was a number of children, the most well known being a child by the name of Hasan. This young man was born in the year 1206 AH (AD 1791) in the city of Damascus in Sh◻m,<sup>62</sup> while the married couple were visiting scholarly relatives and acquaintances.

The soon to be Shaikh Hasan proved himself capable when he memorised the Qur'an and some 18 books, one in each science of Islam, while still in his pre-teens. He studied with close relatives and others. He started by learning from his father, then subsequently gained knowledge from one of the seminal scholars of his time, Shaikh Mustafa ibn Sa`d ar-Ruhaibani,<sup>63</sup> studying the science of hadith, commentary, fiqh, the principles of creed and fiqh, and also inheritance. Shaikh Hasan ash-Shatti quickly showed an aptitude for learning, delving into and mastering the sciences of Islam, including, of course, grammar, syntax



and their subcategories. He visited numerous masjids and received legal authorisations<sup>64</sup> from his teachers in institutions such as Umayyah Family Central Masjid, Al-Badara'ii Seminary in Iraq and others. He was known to constantly be researching, and left his house when necessary.

He wrote numerous books, more than 50 in number, on various subjects. They include books on such topics as the *Birth of the Prophet, peace and blessings be upon him, and celebrating it*, and the *Commentary of Bringing Things to Be*, a book on Arabic grammar. He also wrote *Summation of the Pearl*<sup>65</sup> a commentary on the theological work of Shaikh ul-Islam Muhammad ibn Ahmad as-Saffarini,<sup>66</sup> the great Damascene and master of heresiography. He travelled to Baghdad in his twenties and met great scholars such as Shaikh Muhammad al-Bukairi and Shaikh Dawud ibn Sulaiman al-Khalidi.<sup>67</sup> Upon completion of his learning, he returned to Damascus and continued his teaching, at which time he reached the post of expounder,<sup>68</sup> then jurist<sup>69</sup> and not long thereafter, judge.<sup>70</sup> People from far and wide came to take all that could be learned from this towering figure of knowledge and gaze at him to see his wisdom.

In his life he also wrote documents and offered material and physical aid for the preparation and execution of continued resistance against the French led by the great Shaikh Amir 'Abdul Qadir,<sup>71</sup> the great warrior of Algeria and hero to the Muslims. The Amir had travelled far and wide to Baghdad, Damascus and other areas seeking the help of the Muslims. He found Shaikh Hasan ash-Shatti willing to help. Shaikh Hasan was known for his easy smile, good manners and righteous demeanour towards all people, Muslim and unbeliever. He was also an accomplished scholar of theology, and witnessed many difficulties and tribulations that would affect his life and the life of so many other Muslims. When the Salafi Call rose to prominence, it set itself out as the only true way of knowing the truth, and made good on its word by killing those who would not accept its ideas.

A measure of his bravery was the fact that he resisted this subversive and violent influence, when he received a letter from Abdullah Ala Shaikh, the successor to the movement's founder and messianic figure

with prophetic pretensions, Muhammad ibn 'Abdul Wahhab. Scholars were assassinated and threatened throughout the Muslim world in places as far afield as Baghdad, where his teacher, Shaikh Dawud ibn Sulaiman al-Khalidi, had dodged the assassin's sword, and in Najd and Makkah in Arabia, where towns and villages, beginning with teachers and high ranking figures, were put to the sword. Imam Hasan ash-Shatti had never met or known the founder of the movement as other scholars who preceded him (many of whom were murdered), but it was no less risky in his own time. While lying in bed and very ill, he received a letter from 'Abdullah Ala Shaikh, inviting him to the organisation and to preach this particular doctrine to the people and allow their missionaries to have free rein in his jurisdiction. Although dying and in great pain, he refuted them on the last page of the letter they had sent, with all the bravery that a scholar of his calibre would be expected to do in times of turmoil.

His death came in the year 1274 AH (AD 1858), being buried in his city; a huge funeral procession following. As with every great tree of knowledge, seeds were left behind. His students include the shaikhs Sa'id Afandi al-Hanbali, 'Abdullah al-Qaddumi, Muhammad Afandi ash-Shafi'ii, not forgetting his two sons, Ahmad ash-Shatti<sup>72</sup> and Muhammad ash-Shatti,<sup>73</sup> who also became scholars.

Both these scholars continued the tradition of preaching and teaching, but also warning people from these strange groups, which by now had gained somewhat of a foothold in Damascus, although tiny. Books were written, people were taught and numerous centres of knowledge were built. One such venture was a joint effort between all scholars of the four schools to better and reinvigorate the Orthodox faith as taught at the Dar al-Hadith centre. The Shattis worked intensely with Hanafi Imams and other scholars to hasten this process, as with each decade they were losing ground to theologically poisonous movements such as the Shi'a,<sup>74</sup> Alawi,<sup>75</sup> Druze,<sup>76</sup> Salafi and others that were working diligently to uproot the Orthodox faith that had always been the majority faith of that area. This constant effort produced shaikhs such as Muhammad ibn Humaid an-Najdi,<sup>77</sup> who had come from Makkah to learn, 'Abdul Qadir al-Badran ad-Dumi,<sup>78</sup> Muhammad ibn 'Uthman ad-Dumi<sup>79</sup> and countless others.



## About the Author

He was born in the year 1273 AH (AD 1857) in the city of Damascus, being the recipient of the legacy of one of the most famous Hanbali families in the Middle East. His father, Shaikh Ahmad ash-Shatti, had gathered countless books together and was an avid researcher in the fiqh and theology of the Hanbali School and teacher of Shaikh `Abdul Qadir al-Badran ad-Dumi. Shaikh Ahmad ash-Shatti, the second of two sons by the legal authority for Hanbalis in his time, and his father, Shaikh Hasan ibn `Umar ash-Shatti, who was a dedicated war hero and heresiographer, exposed and refuted the rise of the Salafi movement in their area. The Shatti family was one of righteousness and bravery, fighting deviation wherever it appeared in addition to propagating the love of Allah and His Messenger in every lecture they gave.

As a youth, Mustafa studied with his father, uncle and other Hanbali authorities of the time, including `Abdullah ibn Sufan al-Qaddumi,<sup>80</sup> Ahmad ibn `Ubaid al-Qaddumi,<sup>81</sup> Muhammad ibn `Ubaid al-Qaddumi<sup>82</sup> and Muhammad ibn `Uthman ad-Dumi. He quickly became distinguished among the students for his quick memory, love for hadith and strength in creed, his favourite subject. As he came from a family of Hanbali theologians, it would seem that he would follow in their footsteps, reading the foundational texts such as *The Splendid Pearl*<sup>83</sup> with its commentaries by his grandfather and the Grand Imam, Muhammad ibn Ahmad as-Saffarini, *The Brilliance of Belief*<sup>84</sup> by Imam Muwaffaq ud-Din<sup>85</sup> with its commentaries, along with *The Essence and the Letter of Faith*<sup>86</sup> by Imam Abdul Qadir al-Hanbali al-Ba`li, and numerous other texts.

He followed the route of all Orthodox scholars in that he was made to spend time memorising these texts before he could discuss them and receive a legal authorisation to teach them. He attended the Dar al-Hadith Academy and studied with none other than the greatest memoriser,<sup>87</sup> Shaikh Badr ud-Din al-Hasani,<sup>88</sup> who had studied with many of the Hanbalis scholars in the area and had memorised the six hadith collections in addition to large sections of the Musnad. Imam

Mustafa put himself in his service until he received legal authorisation to teach collections from this great Hanafi scholar, with whom he also studied some comparative fiqh in his spare time.

As a young adult, Imam Mustafa became an expositor, then a jurist, and not long after was promoted to be a judge. However, the age in which he lived was very different to that of his grandfather. Previously, Salafiyyah and other dangerous aberrations were merely deviations from the norm, but now these 'johnny-come-latelys' of falsehood in the local area had grown to hold sway over a large portion of the laity, and what's more, they were violent. When confronted by the Shaikh, who at this time was based in the hamlet of Dumah, they threatened his life and attempted to exact violence, but through nothing but the Providence of Allah, the Shaikh was never severely injured, and continued to teach and preach. He wrote some 20 books on various subjects, but was forced to shine in the area of heresiography, as he was surrounded by those who would take Muslims from the truth into the darkness.

His most well-remembered document on theology was the text that you possess: *an-Nuqul ash-Shar`iyyah*. What the Imam did was remarkable, in that he took all the literature that was extant from Muhammad ibn `Abdul Wahhab's time, precised it and wrote this tiny book, a sort of a summary of more than 60 books. The book was read in masjids, in homes and posted on doors. He spoke the truth and stood for everything that it commanded. He died in the year 1348 AH (AD 1929) and was buried in the family graveyard. The sacrifices and efforts he made should not be forgotten and hopefully those who read this text will understand it.

Abu Ja`far al-Hanbali

Thursday 27 Ramadan 1428  
11 October 2007



**In the Name of Allah,  
Glorified be He**



## The Text: Divine Texts

All praise is due to Allah, indeed He states the truth and He guides to the Path of Truth. Peace and blessings are to be sent upon the primordial, the seal and lastly, our master Muhammad, the most noble prophet and the most generous and bounteous evidence in creation. Likewise, blessings be upon his family, his companions who followed his every word, and his states and the detailed reality of his affair. May peace and blessings be upon them always in the evening and the morning.

What follows next is this simple message that became necessary to write so that the issues connected with Revealed Law<sup>1</sup> could be expounded and its understanding could be given to some people who had their understanding blunted and their intellect taken captive by the whisperings of al-Khannas,<sup>2</sup> who whispers in the hearts of men.

To these people, the following of the desires of their own intellect has become desirable and what they have done has been made to seem fair to many of the common people whom I have met. Thus, fearing the corruption of the pure creed, I sought the Help of Allah and His Established Power in clarifying and revealing the meaning and understandings to which I have come from the explicitly worded texts. I have also relied upon the agreed upon Imams, who clarified these matters in the cause and service of the Revealed Law. This is the same Law that is preserved from any evil and rejection.

These noble scholars are the group that the Messenger of Allah, peace and blessings be upon him, mentioned, as narrated by the companion, al-Mughirah ibn Shu'bah, may Allah be pleased with him, when he said:

**"There will always be a group from my Ummah, manifest upon the truth. Whoever opposes them will not hurt them, until the hour of Allah comes to them and they are upon that matter."**<sup>3</sup>

These Imams upon whom I have relied are following that way. Allah

is the One who gives success and makes easy the ways of good and the correct manner. I have split this research into two parts, so it possesses an opening statement and an epilogue.

The opening statement will cover some five areas:

1. *Ijtihad*<sup>4</sup> and its conditions.
2. The division of shirk into *major*<sup>5</sup> and *minor*<sup>6</sup> as well as *bid'ah*<sup>7</sup>, and its divisions from well-known sources.
3. The issue of life in the grave for the prophets, martyrs and whoever Allah the Exalted has ennobled from his slaves that they are not dead, based on the authentic reports and clearly stated passages from the Qur'an.
4. The permissibility of *tawassul*<sup>8</sup> and *istighathah*<sup>9</sup> with the prophets and righteous people - both living and dead - while affirming their miracles and wonders, knowing that in the sight of their Lord they have what they will.
5. The ruling on visiting the graves and setting out on journeys to them, especially the grave of the Prophet, peace and blessings be upon him.

The epilogue will focus on the place of *Tasawwuf*<sup>10</sup> with a small discussion on the creed and other matters. I say all this hoping in Allah for success and power to clarify the matter of research.



## -1- Ijtihad

The reality of this issue is that ijtihad<sup>11</sup> is '...the jurist exhausting himself with effort and lengthy research in expelling the doubt so that the rulings in the Revealed Law<sup>12</sup> might be known'. This explanation has been given and also explained by the judge, Imam 'Ala' ud-Din al-Mardawi<sup>13</sup> in his *Making Use of Narrated Texts in Learning the Principles*,<sup>14</sup> which discusses the principles of the Hanbali scholars.<sup>15</sup> I would also mention that the vast majority of the jurists of the four schools, as well as the masters of principles,<sup>16</sup> have mentioned that it is not permissible for an age to be devoid of mujtahid,<sup>17</sup> as the cultivation of them is a collective duty.<sup>18</sup>

They sought to prove this by evidences mentioned in context, and they spoke on it at great length. The vast majority of the Ummah<sup>19</sup> agreed upon the conditions that the mujtahid must possess. Thus, it is clear amongst them that whoever exits from them has transgressed from the Collective<sup>20</sup> and the Vast Majority,<sup>21</sup> which has been forbidden, according to the explicit statements of the authentic hadith.

There is no doubt that possessing this rank and meeting these conditions is difficult for anyone, especially in this time of increasing corruption and lessening good. Someone in this time would tend to follow his base desires until many ages have passed without there being someone who combines all the conditions of ijtihad. It is for this reason that some of the scholars did discuss the fact that ijtihad has ceased in its forms, which will make sense if considered carefully. The reason for the passing of these people of ijtihad is that there no longer exists the one who falls within the bounds of revelation and piety, who is free from carnal desires and innovation in word, deed or state of the heart. There is no movement or power except in Allah. The vast majority of the masters of principles from the transmitted legal schools<sup>22</sup> have mentioned that the mujtahid must fulfil certain conditions and have certain qualities, those being:

- a thorough and rigorous knowledge of the Book<sup>23</sup> and the Sunnah<sup>24</sup> in their various ways, meanings, language, commandments and divisions;

- knowledge of the Sunnah, its texts and transmissions, likewise the different forms and classifications of evidence within it;
- varying forms of analogy.<sup>25</sup>

This is exactly what has been mentioned by Shaikh Sa'd ud-Din at-Taftazani<sup>26</sup> in *A Point of Clarification when Examining the Foundations of the Revealed Law*<sup>27</sup> and Imam 'Ala' ud-Din al-Mardawi in his works and commentaries. When discussing the conditions of a mujtahid, Imam al-Mardawi comments: "So the conditions for someone being a mujtahid are that:

1. The one in question would be a jurist, the word jurist carrying the meaning of 'the scholar of the principles of fiqh...' <sup>28</sup> which means that he has the strength and ability to derive rulings from their primary sources and is knowledgeable of what is depended upon in principles of jurisprudence,<sup>29</sup> that being the Book, Sunnah, Consensus<sup>30</sup> and analogy from its many forms.<sup>31</sup>
2. He would know how to look for evidence, where it would be found, and the differing principles of the scholars of fiqh. What he must also do is look at the situation that requires the ruling. He would then look at the ruling for that situation and finally how to apply it. He would know when to give precedence to something that would normally be delayed and when to delay something that would normally be given precedence. That type of skill is the instrument of the mujtahid, just as much as the pen is the instrument of the writer.
3. He would be a scholar of the textual evidence of revelation in all its elaborate detail along with the different ranks and levels of that evidence. While having all this, he would possess the ability and erudition to master the textual evidence with full power to bind, loose, arrange, declare what is authentic and also what is inauthentic. That is all the providence and responsibility of implementing fiqh. Hujjat ul-Islam Abu Hamid al-Ghazzali,<sup>32</sup> may Allah have mercy upon him, stated: 'When the jurist speaks



and gives rulings in matters that he hears about, but does not speak with the same authority in matters he has not heard about, then he is really not a jurist'.<sup>33</sup>

4. The individual should be a scholar of the science of that which abrogates and that which is abrogated.<sup>34</sup> He should know about the science of hadith, whether it be authentic, weak, the point of the text or the chain of transmission.
5. He would know grammar and syntax, which is the way of coming to know what is in relation to the Book and Sunnah when one discusses an explicitly worded text,<sup>35</sup> a dominant text,<sup>36</sup> a passage clarified by another text,<sup>37</sup> an independently clear passage,<sup>38</sup> external/literal,<sup>39</sup> figurative<sup>40</sup> and other divisions that reach some 80 subcategories.
6. The person should know the intent of phrases and statements that are used, and how sentences are structured grammatically. The way things are understood or how they should be understood are crucial, as some rulings are connected to how certain phrases and statements are applied. By knowing this, he is firmly acquainted with grammatical pauses and punctuation. An example would be the statement of the Prophet, peace and blessings be upon him, when he said, "Follow these two after me: Abu Bakr and 'Umar."<sup>41</sup> The way the Shi'a relate it renders the punctuation, 'Along with Abu Bakr and 'Umar, you should follow those after me'. The way to know the correct understanding would be to comprehend the grammar and construction of the sentence. Situations like this often arise, so much so that in the areas of divorce and affirming evidence, and similar subjects, the jurists make a difference between the one who knows Arabic and the one who does not.
7. He knows what is agreed upon and what is differed in, and the areas of consensus, so that he does not contradict or oppose it by mistake.

8. He would also know the reasons why ayat were revealed in the Qur'an and why the statements of the Prophet, peace and blessings be upon him, were made, so he should know the intent and context of what was said. In this way he would also have access to this knowledge in relation to what is specific and what is general.
9. More importantly, he knows Allah and His attributes, His being free from resembling His Creation and other important knowledge. He knows that which is permissible to believe about Him, Exalted be He, and that which is impermissible to believe about Him. He would bear witness and testify of the Messenger, peace and blessings be upon him, what Revealed Law he came with that has been given to us and emphasised by definite evidence. He believes in the rest of the messengers, peace be upon them, and all other revelations previous to those mentioned, and what is authentically expounded in the books of the rightly guided Orthodox creed."<sup>42</sup>

The scholars of the Shafi'i School have discussed these same conditions, as have the scholars of the Maliki School in their books of principles and their commentaries as written by Imam Ibn Hajib,<sup>43</sup> may Allah have mercy on him. Once you look at all that has been said and understand it carefully, it becomes clear to you that *ijtihad* has ceased to be fashionable today. Whatever statements there are saying that it has not ceased are referring to the communal duty or training of non-absolute mujtahids, or the ability of someone to be able to train to make *ijtihad*.

The difference between these two expressions is in wording only, and we have already explained this issue. Whoever should claim to do *ijtihad* in this time will and should be asked about the conditions mentioned in the previous quote and whether that person possesses them in himself. This would have to be done by training and the evidence established by his methods being based on the four principles of the Book, the Sunnah, the Consensus and Analogy, and his proper use of them without



contradiction. If it is the case that he has those attributes, he will be left alone to teach, and all will be well.

There is no doubt that it is a gross lie in this time for someone to claim to have the quality of *ijtihād* as has been claimed by a tiny cult<sup>44</sup> that emerged out of Najd, which recently linked itself with the Hanbali School.<sup>45</sup> This tiny cult originates from the same place where the horn of Shaitan would emerge, as has been authentically narrated.<sup>46</sup> These very people do not in reality make use of consensus and analogy as two principles, indeed, they limit themselves to the Book and Sunnah while they neither understand it in its forms defined previously, nor do any of them know the basic fundamental aspects of knowledge.<sup>47</sup>

This is especially the case when looking at how this group understands the words as intended in the texts, or their foundational principles. They teach their children these false claims from a young age and groom them to argue and debate with the texts using the outward form of the texts while abandoning whatever else is relevant. The reason they do this is because of their ignorance and their arrogance. They claim advanced juridical reasoning and use Shaikh ul-Islam Ibn Taymiyyah alone as an advocate for themselves. The very Imam mentioned just a moment ago exited from the Hanbali School in a number of areas<sup>48</sup> in which he is isolated, and that would be tantamount to claiming advanced juridical reasoning. The only problem is he never systematised these points as a separate legal school, as the four legal schools were written down, established and systematically discussed.<sup>49</sup>

There are issues that he loved to debate and no one ever gave rulings by his statements. Examples would include:

- holding three divorces in one sitting to be one, even though the phraseology is specifically three, one thousand or more;<sup>50</sup>
- declaring it impermissible to travel to anywhere besides the three masjids;<sup>51</sup>
- intercession with the prophets and pious people.<sup>52</sup>

There are other issues besides these that are mentioned elsewhere. These issues of divergence are neither from the Hanbali School, nor is there a narration from Imam Ahmad to support them, nor is there a text from the jurists of the Hanbali School. Whoever claims that this is from the Hanbali School has no statement within the school to support them. This is the case for claims made by the cult we are presently discussing. They speak out of ignorance, lack of insight and blindness. May Allah the Exalted give us and them the success to be followers of the way of the Chosen One, peace and blessings be upon him, who was a caller to clear guidance, and may Allah give the success to follow those who follow him. Amin.



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## Idolatry, Innovation and their Forms

When discussing shirk,<sup>53</sup> it should be known that there are two forms - the greater and the lesser. The greater form is the worship of idolatrous symbols<sup>54</sup> and/or idols themselves,<sup>55</sup> while the lesser form is looking at causes, depending upon them or showing dependence on them while being heedless of Allah.<sup>56</sup> Indeed Allah, He is the One who brought these things into existence. Showing off<sup>57</sup> is also a form of shirk, being referred to as minor shirk. The evidence for the dividing of shirk into categories has been mentioned by Allah in the Qur'an, reported in the Sunnah and agreed upon by the Consensus. Our evidence comes from the words of the Exalted One in the Qur'an:

**And most of them do not believe in Allah except that they associate partners.**<sup>58</sup>

Allah the Exalted, with this statement, has stated that most of His Slaves possess shirk while they are in a state of faith. Had the intent been major shirk, which negates faith, this would have caused a contradiction in His Word, but this is not possible as He is the One who destroys falsehood and contradiction. If we examine the context, we will know from this that there is another form of shirk, which is the lesser.

We have examples of this in the Sunnah, as explicitly stated in the following hadith from the companion, Abu Musa al-Ash'ari, Allah be pleased with him. He said, "The Messenger of Allah was giving us a speech one day, when he stated:

**'People! Beware of this shirk, for it is more inconspicuous than the tapping of an ant's legs on a rock.'**<sup>59</sup>

In another narration, the Prophet, peace and blessings be upon him, stated:

**"Shirk in my Ummah is more inconspicuous than the tapping of an ant's legs on the rock."**<sup>60</sup>

The commentator on this hadith, Imam al-Munawi,<sup>61</sup> said, "This is because they are looking at causes, such as rain, heedless of the uncaused cause. Whoever makes himself content with causes, has taken protectors besides Allah. A believer does not leave his faith except by denying the uncaused cause and the witness over all, the Lord of Lords, and he indicated this by saying that it is more concealed... Up to that it was waning, coming to nothing among them. He was pleased with them for the virtue of their certainty, especially while Abu Bakr and 'Umar were among them. Thus, even if it was a danger for them, the dangers were hidden and there were no traces of it in their souls, just as there is no trace of the tapping of an ant's legs on the side of a rock."<sup>62</sup>

This is the clear and complete understanding of the hadith. Allah willed Abu Bakr as-Siddiq, one of the companions, to ask, "Messenger of Allah, how do we negate it if it is more inconspicuous than the tapping of an ant's legs?" He said:

**"You should say, Allah! Indeed we seek refuge in you that we should associate anything with you while we know and we seek your forgiveness for that which we do not know."**<sup>63</sup>

There was also a hadith collected by Imam Ahmad, narrated by Mahmud ibn Labid, who said that the Messenger of Allah, peace and blessings be upon him, said:

**"Indeed, I fear for you the minor shirk."**

The companions said, "And what is the minor shirk?" He said:

**"Showing off."**<sup>64</sup>

There are many similar hadiths on this topic, but we will not mention every relevant hadith on this subject in this small research.<sup>65</sup> This would



go beyond the scope of this small work, which is to explain and clarify the truth while enjoining the right and forbidding the wrong, giving advice to the Muslims in the faith. It became necessary to write this book when some of the people of knowledge began agreeing with the people of false desires and whims.<sup>66</sup> To this we can only say there is no might or power except in Allah!

There is also consensus on the topic in question. It is a clearly established point of creed that no common Muslim<sup>67</sup> ceases being a believer due to a major sin.<sup>68</sup> Once this agreed upon point is known,<sup>69</sup> how can one then hold common Muslims to be unbelievers when they do things such as attributing things to cause, making intercession,<sup>70</sup> seeking a deed to be done in this life or the Hereafter from a prophet, saint or pious person, living or dead? How could they label them unbelievers when the common Muslims believe that the uncaused cause in the above points being granted is Allah, who is the Creator of the cause and the effect?

At no point is it permissible for us to hold the belief that the one who does any one of these actions mentioned is heading towards kufr,<sup>71</sup> or that we judge that he is in kufr without asking him the reality of his creed. What is more, we are not to go into subterfuge and spying on matters where things are attributed to cause, as there are explicitly worded texts on the subject.<sup>72</sup> Thus, the one who would make the judgement of kufr on someone committing these actions is in fact an unbeliever<sup>73</sup> who has exited from the faith due to his following his base desires.

**“Whoever calls a believer an unbeliever then one of them is that.”<sup>74</sup>**

This is the exact wording of the hadith that has also been mentioned by Imam `Abdul Wahhab ash-Sha`rani to be of reliable narration and narrators in his book, *The Great and Weighty Matters for Consideration*.<sup>75</sup>

The Messenger of Allah, peace and blessings be upon him, said moreover:

**“Refrain from those who believe ‘there is no god but Allah’ and do not call one of them an unbeliever due to a sin, for whoever accused those who believe, ‘there is no god but Allah’ of kufr, then he is the one who is closest to kufr.”<sup>76</sup>**

In another narration he, peace and blessings be upon him, states:

**“He is the one who is the most disbelieving.”<sup>77</sup>**

Once this is understood, for someone to then state that the shirk in question here is of one degree and that it will nullify and render one's faith as void, contradicts explicitly worded texts, and breaks the consensus.

This is just one of the five issues mentioned in this set of statements. It is these issues that the cursed Najdi group are contradicting by their explicitly held belief that whoever should make intercession<sup>78</sup> with the Messenger, peace and blessings be upon him, or other than him, when in need or seek something from him, call on him in his stated need or intention, even if with the vocative particle, ‘O, Messenger of Allah’,<sup>79</sup> or believing in any prophet or saint that is dead and making him an intermediary between him and Allah the Exalted, when in need, then he is an idol worshipper whose blood and wealth have become subject to spilling and seizure.<sup>80</sup> There is, however, a small contingent among them who do not utter such charges at Muslims so as to call them unbelievers.<sup>81</sup> Whoever believes this of the Muslims, may Allah give him what he deserves.

Their leader and head, Muhammad ibn Abdul Wahhab, the ‘Najdi shaykh’,<sup>82</sup> explicitly held these deviant conclusions and stray positions. He is the very one responsible for the corruption of the common folk of Arabia. It was due to him that his followers dispatched a long message to my venerated grandfather, the pious scholar and source of authority for the Hanbalis in his age while he was alive, the late Shaikh Hasan ash-Shatti. This was sent to him believing that he might look at it and praise it. At this time, he was very ill and it was not easy for him to refute all the statements therein in detail, so he wrote at the end of the last page



of the message some illuminating comments that can be summarised as follows:

*I have read this general message with regard to the matter of Revealed Law as it relates to some doubts that were raised by some ignorant people, who do not necessitate kufr in principle, while some of it may be beneficial in consideration. Ibn 'Abdul Wahhab has declared them to be kafir due to this action as stated in this letter, in addition to his declaring their blood and wealth licit for spilling and seizure. This belief was reached due to what appeared to their people by the outward import of the explicitly worded texts of Revealed Law built upon their founder's ignorance, hatred and bad thoughts about the believers. May Allah curse whoever has this creed, for indeed, whoever declared a believer to be a kafir has already committed kufr.*<sup>83</sup>

Most certainly, at the time of his writing this, his death, may Allah have mercy upon him, was near and it was not easy for him to refute all the statements in the letter in detail, but Allah is our Reckoner and the best one to be trusted. As further evidence, consider the following incident when my grandfather went to the Umayyah Family Central Masjid<sup>84</sup> in Sham. Once inside, he overheard an elderly woman saying, "Sayyidi Yahya! Let my daughter be pardoned for my sake!" The Shaikh found the outward import of this speech to be a serious problem and not befitting etiquette in the presence of Allah. He advised her to show righteousness and etiquette in supplication.

He said to her, "My dear daughter! You should say, 'By the rank or position of Sayyidi Yahya! Let my daughter be pardoned for my sake!'" She said, "Let it be known, Sir, that this is what I mean by the words I say. I say these words because he is nearer to Allah than I." The Shaikh said, "I understood from that statement that her creed was fine, being that she held that Allah Alone is the doer of all things. The one thing that needed clarification from her was this statement, which was going to Allah the Exalted, for intercession by her seeking her means from him." My grandfather then said, "I then decided to leave her, as to my knowledge her creed was correct."

Let one then consider the ignorant, harsh and unforgiving people, and

how they are with the Ummah of the Chosen One,<sup>85</sup> peace and blessings be upon him. Take a careful look at how they release charges of kufr on the Muslims, declaring their blood and wealth licit for spilling and seizure, without the necessary legal prerequisites being present<sup>86</sup> while it seems clear to any of the ignorant people amongst their ranks.<sup>87</sup> It is Ibn 'Abdul Wahhab who is responsible for this issue and the other issues mentioned, who has brought about this hastily thrown together set of principles. There is nothing in these principles except manifest darkness, immense warring and tribulation. It is the creed of the people of Harura<sup>88</sup> being propounded as well as the devises of Satan being used, and may Allah preserve us and the Muslims from that calamity. Amin.

\*

When speaking of innovation,<sup>89</sup> there are two ways in which the word can be used. There is a general linguistic meaning. This involves a matter that has taken place in time that previously had not been, be it a custom or form of worship. This has been mentioned by all the scholars of fiqh.

The second form of innovation contains the specific legal definition in the Revealed Law, that being an addition in the religion or a subtraction from it in some way, one or both of them having taken place after the times of the Messenger of Allah, peace and blessings be upon him, and the companions, without permission being granted by the Lawgiver, be it in word, action, explicit statement or indication. Social custom would not fall under this ruling. How could it be connected to social custom? The Messenger of Allah, peace and blessings be upon him, said:

**"You are more knowledgeable of the affairs of your worldly life."**<sup>90</sup>

Social custom does not at all fall under the second form of innovation, but rather the first. The legal definition of innovation is that you refrain from a creedal belief or form of worship by way of word, deed or conduct. By doing this you believe it will bring you closer to Allah, or that it is showing obedience to Allah. If someone did something like this, not believing it was obedience, it is not innovation, but a form of disobedience.



If someone does believe his innovative actions will bring him closer to Allah or that it is obedience to Him, this is most assuredly innovation. This innovation has been forbidden by the express words of the Messenger, peace and blessings be upon him, who said:

**“Indeed, every newly invented matter is an innovation and every innovation is an astrayness and every astrayness is in the Fire.”<sup>91</sup>**

He has also stated, peace and blessings be upon him, in a hadith of the Mother of the Believers, A'ishah, may Allah be pleased with her:

**“Whoever innovates something in this affair of ours, then it is rejected.”<sup>92</sup>**

The wording, ‘in this affair of ours’, means ‘in this religion or Revealed Law of ours’, and what becomes an innovation in custom or belief in creed, and what is occurring from the general word innovation and innovator. Be advised that the evil desire and the people of desire are of different categories and types. Some people of innovation commit kufr and disbelieve, for example, in the case of one denying the physical resurrection of the dead, negating the divine attributes or assertion that the universe has always existed without beginning in time.<sup>93</sup> There are also those who may commit innovation and kufr, but not the kufr that would eject them from the religion. An example would be one who denies the Night Journey of the Messenger of Allah, peace and blessings be upon him.<sup>94</sup> Although not major kufr, these are some of the most egregious of the major sins.

Thus, it should be known that innovation in social custom is not astrayness according to the generality of the hadith. There are different levels of innovation in this regard. There is some innovation that is permissible, such as in the case of using sieves, spoons and things of this nature along with mixing clothes of different fabrics. Even though in some instances leaving it might be better, it nonetheless remains permissible.

There is also innovation that is praiseworthy, such as writing books, constructing schools and places of retreat that result in beneficial knowledge being attained. Some forms of innovation fall under the category of being compulsory, in cases where books containing proofs and evidence are authored to dispel doubts about astray cults, such as the Najdi cult.

If you follow through what has been mentioned, you can see that there is such a thing as a praiseworthy innovation, whether it is in regard to creed, word or deed, but things to do with custom or the habits of people are not a blameworthy innovation in Revealed Law. You will find that permission has been given for these types of innovation by the Lawgiver by way of inference or indication. At other times, permission is granted by an ayah or hadith. As long as what is being done does not oppose a principle of Revealed Law, it is not classed as an astray innovation, and only someone with a mental disability would fail to recognise this fact.

One of the evidences pointing to this is a hadith from Jarir ibn 'Abdullah, may Allah be pleased with him, in which the Prophet, peace and blessings be upon him, said:

**“Whoever brought about a good Sunnah in Islam, then he has the reward of the action and whoever might commit the action after him, and this is without any of the reward of either one being decreased.”<sup>95</sup>**

The opposite was mentioned in the same narration regarding bringing about an evil affair. If someone considers this carefully, they will realise that the Messenger of Allah, peace and blessings be upon him, called the one who innovates a good thing like bringing about a Sunnah. He considered this to be part of the Sunnah. It is neither correct for someone to oppose this hadith nor to make the judgement that all innovation is astrayness. For someone to do this, they would be guilty of misapplying the general wording of the statement and declaring every innovation as being astray. This would be a contradiction to the hadith mentioned and



other explicit texts that negate such an understanding.

Someone with understanding should not use these texts to generalise and apply them as weapons against believers. Generalising in this way just shows one's ignorance of any real knowledge and understanding of the pure, Revealed Law; this is the problem with the Najdi cult, who hold social customs to be astray innovations. They do this in the hope that they will make others imitate them in dressing, eating and all other things.<sup>96</sup> I would say that to declare that innovation is of one category is an innovation *in itself* in speech that is an astrayness. This style of reasoning is used by someone following their own desires without possessing evidence. Allah has indeed spoken the truth and guides to the path of truth.

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Affirmation that the prophets and martyrs are alive in their graves with true life, and are not dead.

It is indeed true that the prophets, peace be upon them, and the martyrs are alive in their graves according to the authentic hadith and explicit verses.<sup>97</sup> This has been made possible by Allah the Exalted, who has honoured the pious and saintly people by establishing miracles and wonders for them in life and death. The martyrs are alive after death according to the words of the Exalted One:

**And do not think those killed in the way of Allah are dead. On the contrary, they are alive.**<sup>98</sup>

The prophets, peace be upon them, being alive is established by a number of hadith, some of them authentic, while others are lesser in strength, but gathered together they reach near enough the level of being mass transmitted.<sup>99</sup> We will quote some of these evidences shortly, but beforehand it should also be understood that the prophets are *more important* than the martyrs and have more of a right to this great honour and their bodies being preserved. There is a consensus on this fact.<sup>100</sup>

It is certainly within the realms of possibility that this could happen to other people besides the prophets, without any hint of impossibility. Just because it has not specifically been narrated by the earlier ages or by way of a decisive text on it does not negate it, as it has been seen in one place and witnessed by people with their own eyes. It has sometimes happened that the graves of some of the righteous saints and friends of Allah have been exposed after a long period of time. The bodies of those inside have been found to be as preserved as they were on the day of their burial; such was the case with Imam Muhammad al-Jazuli,<sup>101</sup> the author of *The Wonderful Guidance*,<sup>102</sup> as well as other pious people. No one would deny eye witness accounts or miraculous events except the most arrogant of people.



There are many established authentic reports in which the prophets, peace be upon them, are stated to be praying in their graves,<sup>103</sup> sometimes reciting the Qur'an, at other times making hajj.<sup>104</sup> This has been mentioned by Imam Ahmad al-Qastalani<sup>105</sup> in *The Enduring Gifts of Excellence*,<sup>106</sup> and the statements are most certainly authentic. The Prophet, peace and blessings be upon him, has said:

**"Whoever saw me in a dream then he will see me while in a wakeful state."**<sup>107</sup>

In this hadith is the explicit proof that he will see him in a state of wakefulness, and that he is alive in his grave in the greatest form of life and the most perfect form of it.<sup>108</sup> In fact, it is more complete and perfect than life in the world, just as it is obvious and unimpeachable.<sup>109</sup>

In relation to the wonders of the saints, they are true and established by the evidences of the Revealed Law as well as eyewitness accounts. They are capable of being established, and are not to be negated, as both of them are part of the foundational beliefs in creed.<sup>110</sup> How could these things be denied when they are mentioned by Allah in the Qur'an? There are many such cases, such as the narratives of Maryam as-Siddiqah,<sup>111</sup> al-Khidr,<sup>112</sup> peace be upon them, and other accounts within its pages. The wonders of the companions, followers and their followers after them have also been mass transmitted with the same meaning and import.

Imam Ibn Hamdan,<sup>113</sup> may Allah have mercy upon him, pointed out in his work, *The Basis of what Beginners in Creed Should Learn*,<sup>114</sup> "... So the wonders of the saints are true, while Imam Ahmad repudiated whoever denied them and considered them astray".<sup>115</sup> This shows us that affirmation of the wonders of the saints is agreed upon by the Hanbalis and all other Orthodox scholars.

Even with its exaggeration and excess, the Najdi Wahhabi group also affirm wonders for the saints, except that some of them specify that the miracles only take place while they are *alive*, but they have yet to have

ever established any evidence in this regard. The student of my late and venerable grandfather, Shaikh Hasan ash-Shatti, is the noble shaikh and respected scholar, Shaikh 'Abdullah Sufan an-Nabulsi al-Qaddumi, may Allah preserve him, who is currently in the city of al-Madinah under the watchful eye of the Messenger, peace and blessings be upon him. There was a beneficial text that Shaikh al-Qaddumi wrote, entitled: *The best way to reject the disgraceful things that have been attributed to the Hanbali madhhab*.<sup>116</sup>

He stated in this work: 'In a small message that has been distributed amongst the people, the leader of the Wahhabi cult, Abdullah, the son of Muhammad ibn 'Abdul Wahhab, who is followed by the people, has stated much of the same things that we believe. He stated that the rank of our Prophet Muhammad, peace and blessings be upon him, is above all the creations without exception, and that he is alive in his grave with a life that is more independent and wondrous than the life of the martyr, as has been mentioned in unequivocal texts in the Revelation'. He went on to state that he has a greater virtue than them without doubt and that he, peace and blessings be upon him, hears when people greet him, whether they are far away or not. He also writes that it is a Sunnah to visit him except that they should only set out with the intention of visiting the masjid and making prayer in it. If they should set out with that intention then there is no harm in it.

I will state for the record that in this area the son of Muhammad ibn 'Abdul Wahhab is following Ibn Taymiyyah, which is not an issue that exists in the Hanbali madhhab, just as you and I both know for a fact. Ibn Taymiyyah is actually alone in this issue of the visiting and intention.

Shaikh al-Qaddumi, may Allah preserve him, also says, "Their leader further said that whoever should spend his precious time in sending peace and blessings upon others, then he receives bliss in this life and the Hereafter."

This information is sufficient, but we will quote one last part, in which 'Abdullah ibn Muhammad ibn 'Abdul Wahhab said, "And we do not repudiate the wonders of the saints. We affirm that they have a virtue



and favour, they are on guidance from their Lord. These things happen with those who are rightly guided on the principles of the Revealed Law, whether they are living or dead, but they do not deserve any of the branches of worship."

Look at the expressions made by *their* leader! You will not find *anything* in his previous statement contradicting what the vast majority are upon in affirming life and wonders for the martyrs, saints and pious ones even after death, just as there are wonders in their life. This conclusion agrees with the affirmed and accepted principle that prophethood and saintliness are not ended at death, so why are we now hearing from this group and others that wonders are only possible while they are *alive in this life*?

Thus, if wonders are only specific to this life, in turn so is intercession, which is also a wonder. After the previous evidence - in fact even the statement of their own leader - they only maintain their position due to their exaggeration, stubbornness, compound ignorance and following one another in taking the inheritance of the Days of Ignorance. This is a demonic deception that has possessed them and taken root in their hearts. It is as if they are saying:

**"We found our fathers on a religion and we follow in their footsteps."**<sup>117</sup>

Why has uncertainty come to them and they are confused about this matter? Aren't they supposed to be scholars of advanced juridical reasoning, or are they merely followers of Shaikh ul-Islam Ibn Taymiyyah and their leader 'Abdullah ibn 'Abdul Wahhab, who was mentioned before? Are they following the Hanbali madhhab?

The clear fact is that they cannot be held as belonging to any category, due to their contradiction of everything that we just mentioned. Both you and I know this is true. We ask Allah for guidance for us, for them and every Muslim. Amin!

I would say further that it has been established in unequivocal texts that

the prophets, martyrs and those whom Allah the Exalted has favoured, are alive in their graves - *especially with regard to the prophets, peace be upon them* - so there should be no confusion in your mind. Among the prophets are those who are praying while others recite, some make hajj and other things.

It can neither be denied that these things are the actions of living people, nor is it necessary that everyone has to see the things we just mentioned for them to be true. Allah the Exalted has veiled the eyes of the heedless ones from them, so the world of this life can carry on and the people will not be caused tribulations, as people in this life could not bear such things to be revealed to them.<sup>118</sup>

There would be no hampering Allah the Exalted if he was to lift the veil that is covering the hearts and eyes of some pious ones and saints by way of a miracle and show them the presence of the Messenger of Allah, other prophets, peace be upon them, pious people and saints, or stand in front of them and speak to them or they speak to him. It is not impossible for them to learn sciences from them, aspects of knowledge, certain understanding of the Clear Revelation, the manifest and pure faith as has been narrated about Imam Jalal ud-Din as-Suyuti,<sup>119</sup> may Allah have mercy upon him.

It was narrated that he was in a gathering of the Messenger of Allah, peace and blessings be upon him, when he questioned him regarding a hadith related on the Revealed Law and whether certain texts had authentically been narrated from him or not. He, peace and blessings be upon him, answered him.<sup>120</sup> Things of this nature have been narrated from the scholars and saints of this Ummah in such large numbers that it is not possible for all of them to have lied. In fact, the people who gave these accounts, their station increased, their ranks were raised and their wonders became popular. These things narrated have valid establishment in the faith.<sup>121</sup>

We have already discussed this before when we narrated the hadith about the possibility of seeing the Prophet, peace and blessings be upon



him, in a wakeful state for the one that saw him in a dream. So, what would it be like for someone to see him in a wakeful state? The knower of Allah, Abul Abbas Marsii,<sup>122</sup> may Allah sanctify his soul, stated, "If the Messenger of Allah, peace and blessings be upon him, was absent from me for a split second, I would not count myself among the Muslims."

What he meant is that he would not see fit to count himself among those believers perfect in faith. If we were to go into details about more evidence like this, we would go off the intended subject. I think it is sufficient to stop here for anyone with any sincere interest. Allah is the guide from astrayness and the One who reaches out to the lost. I do indeed believe in these things, and every wonder that does not negate or contradict the Pure Revealed Law when investigated. Allah is the Guardian of Success.

-4-

The permissibility of intercession<sup>123</sup> with the prophets, saints and pious people, whether in life or death, and the evidences of the Book and Sunnah, and Scholars who support it.

Some of the evidences for intercession are the following, where Allah said:

**And the one who was from his people sought his intercession against his enemy.**<sup>124</sup>

The Exalted One has mentioned more.

**And if, when they had wronged themselves, they had only come to you and asked forgiveness of Allah, and the Messenger had asked forgiveness for them, they would have found Allah Forgiving and Merciful.**<sup>125</sup>

If the Wahhabi should say, "These verses are specific to them being alive" then we would answer that this violates consensus and what has been established in explicit evidences on his being alive in his grave, peace and blessings be upon him, just as we had spoken at some length in the previous chapter. The ruling on this noble ayah is that it is applicable up until now and for however long Allah has willed.

As you will see, all the scholars, whether they be of fiqh or otherwise, have mentioned the praiseworthiness of reciting this ayah in front of his grave, peace and blessings be upon him. No one is blind to the fact that intercession is valid and praiseworthy. There is no explicit need to recount all the statements in this text.<sup>126</sup> Rather, the one who claims that this is specific to the Prophet, peace and blessings be upon him, being alive, *they* need to provide evidence. Where is the evidence for such a person to produce? They need to produce it.



Besides the evidence mentioned, there are other ayat that indicate going to him, peace and blessings be upon him, in this issue. There are the words of the Exalted One:

**The Prophet is closer to the believers than their own selves.**<sup>127</sup>

The Exalted One also says further:

**We only sent you to be a mercy to all creation.**<sup>128</sup>

The father of humanity, Adam, peace be upon him, understood that whomever Allah should put his name next to then he is indeed a means to Him. Making intercession with him to his Lord so that he might be forgiven and he was forgiven, has been narrated.<sup>129</sup> This has been established in many areas. There are some ayat that the Wahhabi people take hold of as their evidence. They include where the Exalted One says:

**Call on Me and I will answer you.**<sup>130</sup>

The Exalted One says further:

**So run to Allah.**<sup>131</sup>

He also said:

**And we are nearer to him than his own jugular vein.**<sup>132</sup>

There is also a hadith that they use, in which the Prophet, peace and blessings be upon him, said: "So when you seek help, seek help in Allah."<sup>133</sup>

These texts are not evidence of their claim that intercession with the prophets, peace be upon them, and the righteous is forbidden, as

is known clearly by examining these texts according to their intended context.<sup>134</sup> Their claim is also false due to the fact that the Muslims have made consensus on the permissibility and praiseworthiness of making intercession with the prophets and the righteous people in so far as they do not intend, by that dependence on the thing, for example, bringing about help and averting harm. Muslims do not believe that anyway. Indeed, all Muslims believe that Allah the Exalted is the One who does what He wills, and is unique and alone in bringing about things, bringing things to nothing, bringing help and harm. This is from the most basic point of creed to them and no one states that intercession with the prophets and pious people is taking rivals besides Allah.

The followers of Muhammad ibn `Abdul Wahhab, believe Muslims to be guilty of this sin, and seek to bring evidence of this. These include texts such as where the Exalted One says:

**He did not order you to take the angels or prophets as lords.**<sup>135</sup>

There are also other texts they use in their favour, but they have fallen into contextomy.<sup>136</sup> One of the confusions in the minds of these people is when they see the common people seeking things from the pious people, living or dead (and you are not to seek anything except from Allah the Exalted), they assume that they mean the words they speak in their outward form. This was the area of dispute that involved Shaikh Ibn Taymiyyah, but he was not absolute in his rulings, as can be seen explicitly in a number of statements he has made in his books and small researches.

These differing positions are due to what he witnessed in some permissible areas of intercession, making use of the statement of the blind man, which we will quote soon, and also the expressions used in it.

This is generally what you will find when you see people making intercession and you discover them asking a saint to 'do such and such' for them. These statements are things that could appear to be giving



power to other than Allah the Exalted. I would answer that these doubtful statements are terms that are often metaphorical, or are being used euphemistically. All this is said while the heart of the believer is clear.

When the common man is asked to explain his belief about these things, he will answer that Allah the Exalted is the one who acts alone; there is no partner for Him. These respected, senior and righteous people who are near to Allah the Exalted are only being sought as a means to the end result of what is being hoped for from Allah the Exalted. This is due to the rank of their position to Allah, as they have what they desire in the presence of their Lord. He has already said that about them in ayat, as mentioned previously.

With that being said, there is certainly no harm in ordering the common people to use more fitting expressions that are clearer and more obvious for the intent that they have in mind. This is part of enjoining the right and forbidding the wrong.<sup>137</sup> It is not valid for us to hinder them from intercession completely. How could we do that? The Exalted One has said:

**And the one who was from his people sought his intercession against his enemy.**<sup>138</sup>

In giving evidence from the Sunnah, 'Uthman ibn Hanif narrated that a blind man came to the Prophet, peace and blessings be upon him, and said, "Pray to Allah that He will heal me." He was told, **"If you would like, you can delay the matter, which is better for you, but if you like, I will call on Allah the Exalted."**

The man wanted to have a prayer made for him, so he was ordered to make wudu' in a noble way, pray two rak'ah of prayer and make the following supplication. "Allah! I ask You and turn to You with Your Prophet, Muhammad, peace and blessings be upon him, the prophet of mercy. Muhammad! I turn with you to my Lord, Mighty and Majestic, so that my need be fulfilled. Allah! I make intercession with him, so let it be so with him."<sup>139</sup>

The man did all that, stood and he was healed. No one stopped the intercession and said that it was particular to the Prophet, peace and blessings be upon him, being alive. The companions, may Allah be pleased with them, made use of the supplication after the Messenger of Allah, peace and blessings be upon him, left the world.

It has also been narrated from Abu Umamah, the son of Sahl ibn Hanif, who said that a man came to 'Uthman ibn Affan, may Allah be pleased with them, with a problem, but 'Uthman did not look into the matter at that moment, so the man met 'Uthman ibn Hanif and complained to him.

Ibn Hanif told him, "Bring a jar full of water for wudu."<sup>140</sup> Make wudu, go to the masjid and pray two raka'ah,<sup>141</sup> then say the following..." He then mentioned the supplication to him about the blind man. The man took his advice, went away and did what he was told. He then came to the door of 'Uthman, and the doorman took him to 'Uthman.

He sat with him and said, "There was a man who came from him, then he met 'Uthman ibn Hanif. He said, 'May Allah reward you for not looking into the matter and not turning to me until I met him'. I did not speak to him, but I saw the Prophet, peace and blessings be upon him, and a blind man came complaining about his vision going. He then mentioned the hadith."<sup>142</sup> This is intercession and calling on him *after* his death, peace and blessings be upon him.

'Umar ibn al-Khattab,<sup>143</sup> may Allah be pleased with him, narrated the hadith of Adam, peace be upon him, making intercession with the Prophet, peace and blessings be upon him, before his coming into the world.<sup>144</sup> The last part of the hadith has been related where Adam, peace be upon him, said, "Lord! By the rank of this child, have mercy on this father!" He was then told, "Adam, if you had made intercession to us with Muhammad for the skies and the earth, we would have granted it to you."<sup>145</sup>

There is another historic incident in which the people were suffering



a drought while 'Umar ibn al-Khattab, may Allah be pleased with him, was the khalifah.<sup>146</sup> The companion, Bilal ibn al-Harith, may Allah be pleased with him, who was one of the companions of the Prophet, peace and blessings be upon him, came to *the very grave* of the Messenger of Allah, peace and blessings be upon him. He said while there, "Messenger of Allah! Pray for your Ummah to have rain or they will be destroyed with drought." Later, this companion had a dream and the Messenger of Allah, peace and blessings be upon him, appeared to him and informed him that they would be given sustenance.<sup>147</sup>

Something important should be understood at this point. A dream or vision cannot in itself be used as evidence, even if it turns out to be true, or is true. This is due to the fact that it is possible that something doubtful could be said to the one experiencing the dream. The only thing that can be used as evidence is the action of the companion, in this case, Bilal ibn al-Harith, may Allah be pleased with him.

This companion came to the grave of the Prophet, peace and blessings be upon him, called on him then asked him to pray for rain. This is proof positive that such an act is permissible, and falls under the discussion on intercession.<sup>148</sup> Not one of the companions rejected or repudiated this act, which shows this to be one of the most noble acts of reward.

It has been narrated with an authentic chain of transmission from the companion, Bilal, may Allah be pleased with him, who narrated that the Messenger of Allah, peace and blessings be upon him, said, **"Whoever leaves from his home on the way to prayer should say: 'Allah! I ask You according to the right and rank of all of those who ask You'."**<sup>149</sup>

It has also been mentioned by the companion, Abu Sa'id al-Khudri, may Allah be pleased with him, that the Messenger of Allah, peace and blessings be upon him, instructed that one should say, **"I ask You according to the right and rank of the one coming out into the world. I don't seek to come out to cause evil, be arrogant or show off. If You forgive my sins then no one can forgive sins**

**except You."**<sup>150</sup> He then said, **"Allah will send down on him some 70,000 angels who will seek forgiveness for him."**<sup>151</sup>

The first three generations and those after them always made use of this supplication whenever they left their homes for prayer. This was done without anyone repudiating it. The Messenger of Allah, peace and blessings be upon him, stated, **"Allah! Have forgiveness on my mother, Fatimah bint Asad."**<sup>152</sup> **Spread out for her the place of her going into the Paradise according to the rank and right of Your Prophet and the prophets who came before me."**<sup>153</sup>

The companion, 'Abdullah ibn Mas'ud,<sup>154</sup> may Allah be pleased with him, narrated from the Messenger of Allah, peace and blessings be upon him, who said, **"Whenever any one of you is on a journey and his riding beast runs away from him, he should say, 'Slaves of Allah! Take hold of this animal!' Indeed, Allah has slaves in the Earth present and they will take hold of it."**<sup>155</sup>

There are many other statements like these, in fact so many that it would be difficult to fit any more in here, but these few statements should be enough for anyone seeking safety from the arrogant people and those who always want to debate. When looking at the statements of the scholars of fiqh, there are many quotations that could easily be found and cited without extensive study. One such example comes from the scholars of fiqh from the Hanbalis.

We will mention the words of the learned scholar, the depended upon researcher, Shaikh Mansur al-Buhuti,<sup>156</sup> may Allah have mercy on him. He is the commentator as well as the expounder on the texts *The Uttermost Boundary*<sup>157</sup> and *The Satisfaction*.<sup>158</sup> In his commentary on *The Satisfaction*, he said the following: 'As-Samuri<sup>159</sup> and the author of *at-Talkhis*<sup>160</sup> mentioned, there is no harm in seeking intercession by the shaikhs and righteous scholars in the prayer of seeking rain. Al-Hafiz Ibn al-Jawzi,<sup>161</sup> may Allah have mercy on him, declared it permissible to use a righteous man for intercession to Allah the Exalted. It has also been



called praiseworthy, and this is the depended upon position'.<sup>162</sup>

Imam Ahmad in his *Precinct*,<sup>163</sup> which he wrote to Abu Bakr al-Marwadhī,<sup>164</sup> mentioned that he made intercession to Allah the Exalted with the Prophet, peace and blessings be upon him, in his supplication. One of the students, the insightful, Imam Ibrahim al-Harbi,<sup>165</sup> stated that making supplication at the grave of Ma'ruf al-Karkhi<sup>166</sup> is time tested and proven to be answered.'<sup>167</sup>

This was also considered to be permissible by Imam Burhan ud-Din ibn Muflih,<sup>168</sup> may Allah have mercy on him, in his *Commentary on the Precincts* from the text of *The Sufficer*<sup>169</sup> and other texts like *Commentary on the Limit*.<sup>170</sup> The same thing was mentioned by Shaikh Sulaiman ibn 'Ali,<sup>171</sup> may Allah have mercy on him, the grandfather of 'shaykh' Muhammad ibn 'Abdul Wahhab, the leader of the Wahhabi sect. Even by his own standards, Muhammad ibn 'Abdul Wahhab contradicts his own grandfather and his peers according to many things that can be taken from the books of the madhhab. The quotes on this topic are quite lengthy if one cares to mention it.<sup>172</sup>

The dependable and established learned one, Mar'ii ibn Yusuf al-Karmi,<sup>173</sup> may Allah have mercy on him, stated in his text *The Evidence for the One Seeking Knowledge*,<sup>174</sup> 'And it is permissible to make intercession with the righteous people'. The commentator<sup>175</sup> on the text, said, "This is because 'Umar did the rain prayer, seeking the intercession of al-'Abbas, may Allah have mercy on both of them. Mu'awiyah<sup>176</sup> also did the same thing with Yazid ibn al-Aswad, may Allah be pleased with both of them."<sup>177</sup>

This statement refutes the one who negates intercession in all cases, or the one who negates intercession with people besides the Prophet, peace and blessings be upon him, as the act of 'Umar and Mu'awiyah is evidence. This is especially true of 'Umar, of whom the Messenger of Allah, peace and blessings on him, said, "Allah has made the truth to fall on the tongue and heart of 'Umar."<sup>178</sup>

It was not mentioned in the previous text that there was evidence in this in forbidding intercession with the Prophet, peace and blessings be upon him, after his death, or that intercession is forbidden with anyone other than him. This is shown as false, as intercession and use of the rain prayer with him, peace and blessings be upon him, after his death were well known, mass transmitted in what took place among the companions. This has already taken place in the hadith of Bilal ibn al-Harith,<sup>179</sup> the story of 'Uthman ibn Hanif and other things. The same things are mentioned with regard to Adam making intercession with him before he was born, which is even *more* evidence.

The author of the text *The Exceptional: Commentary on the Sufficer*<sup>180</sup> stated, 'It is permissible to use someone for intercession in the rain prayer when their outward piety is seen, as they are closer to having the supplication answered'.<sup>181</sup>

Imam Abul Hasan 'Ali as-Subki,<sup>182</sup> may Allah have mercy on him, noted, 'It is good to make intercession<sup>183</sup> with the Prophet to his Lord. No one from the first generations, or those who followed, repudiated this until Ibn Taymiyyah arrived. He repudiated intercession, went out from the straight path and innovated what no scholar before him had said, and became known for that among the people of Islam'.

I would say for the record that Ibn Taymiyyah did not forbid intercession, but he only forbade intercession with other than Allah in the sense of what he intended, but he did not totally forbid it. Rather, he forbade any intercession in which the one being used could not possibly deliver it as they are other than Allah.

This would include things such as forgiveness of sins, salvation, rain being sent and plants growing, which are sustenance. As far as making intercession by other than Allah intending something from the Prophet, peace and blessings be upon him, that could result from him, then he declared that permissible, and used the statement of the Exalted One as his evidence.



**And the one who was from his people sought his intercession against his enemy.**<sup>184</sup>

In one of his messages, he answered a question that was sent to him regarding this exact issue. He said, "As far as intercession with the Prophet, peace and blessings be upon him, there is a hadith collected in the Sunan by Imams an-Nasa'ii, at-Tirmidhi and others where a blind man came to the Prophet, peace and blessings be upon him." He then mentioned the hadith of the blind man, which I have already narrated. It is, therefore, possible that he retracted his position that had been mentioned by Imam as-Subki.

Abu Ja'far al-Mansur,<sup>185</sup> the leader of the believers, debated with Imam Malik ibn Anas, may Allah have mercy on him, in the Masjid of the Prophet, peace and blessings be upon him, when the Imam said to him, "Do not to raise your voice in the masjid as Allah the Exalted has told the people to have etiquette with him.

**Do not raise your voices over the voice of the Prophet.**<sup>186</sup>

He rebuked some people when he said:

**Those who call you come behind the apartments, most of them do not know.**<sup>187</sup>

His respect and rank are due to him in death just as in life." Abu Ja'far al-Mansur relented and said, "Should one supplicate and face the Qiblah or should one face the Messenger of Allah, peace and blessings be upon him, and supplicate?" Imam Malik, may Allah have mercy on him, answered, "And why would you turn your face from him while he is both your intercession and the intercession of your father, Adam, peace be upon him, to Allah the Exalted on the Day of Resurrection? Face him, make intercession with him and Allah will answer your intercession." In another text, it reads, 'So Allah the Exalted will accept the intercession. Allah the Exalted has said:<sup>188</sup>

**And if, when they had wronged themselves, they had only come to you and asked forgiveness of Allah, and the Messenger had asked forgiveness for them, they would have found Allah Forgiving and Merciful.'**<sup>189</sup>

The trustworthy Hanafi Imam Hasan ash-Shurunbulali,<sup>190</sup> may Allah have mercy on him, in his commentary on *The Light of Clarity*<sup>191</sup> under the chapter of *Visiting the Grave of the Prophet*, peace and blessings be upon him, mentioned that facing the grave is the Sunnah and good etiquette while being in his presence, peace and blessings be upon him. He further said that while you are there you should say, "Peace be upon you, my master, the Messenger of Allah." The Imam went on to say that the visitor should do the same with the other two inhabitants and mention what Allah said.

**And if, when they had wronged themselves, they had only come to you and asked forgiveness of Allah, and the Messenger had asked forgiveness for them, they would have found Allah Forgiving and Merciful.**<sup>192</sup>

You should then say, "We have come to you, oppressing ourselves, seeking forgiveness for our sins. So make intercession for us to your lord and ask Him that he makes us to die on your Sunnah and that he resurrects us among your ranks and that he feeds us from your pitchers, and not that we should be taken away from the intercession, Messenger of Allah!"<sup>193</sup>

The same has been mentioned in *The Uttermost Boundary* and *The Satisfaction* that it is praiseworthy to mention this ayah at the time of visiting him, peace and blessings be upon him.<sup>194</sup> This has also been mentioned in the books of the Shafi'ii scholars.<sup>195</sup> We will quote even Ibn Hajar al-Haitami,<sup>196</sup> may Allah have mercy on him, in his text *Scorching Lightning Bolts against the People of Innovation and Stubborn Apostates*,<sup>197</sup> mentioning a supplication in which Imam ash-Shafi'ii, may Allah have mercy on him, made intercession with the household of the Prophet, peace and blessings be upon him, when he said:



*"The household of the Prophet is my means.*

*They are a means to him.*

*I hope that through them I will be given another day.*

*By my right hand and the pages I write."*<sup>198</sup>

Consider what has been mentioned before from the scholars of fiqh and Imams, from the four schools that allowed intercession<sup>199</sup> with the prophets and righteous and pious in any event, and in all that is sought from the Almighty. This is whether they are alive or they have departed this life and died. This has been mentioned in books of Precincts in Hajj whenever visiting the noble grave of the Prophet, peace and blessings be upon him, is discussed.

These same Imams state that it is Sunnah for the visitor to face the noble grave and make intercession to Allah with him in forgiveness of sins, fulfilling needs as well as making intercession with him, peace and blessings be upon him. The best thing that one could say is what has been narrated from al-'Utbi. This same thing has been narrated from Imam Sufyan ibn 'Uyainah, and all of them are teachers and shaikhs of Imam ash-Shafi'ii.<sup>200</sup>

Al-'Utbi<sup>201</sup> said, "I was sitting at the grave of the Messenger of Allah, peace and blessings be upon him, then a Bedouin came and said, 'Peace be upon you, Messenger of Allah. I have heard Allah say...' While in another narration, the Bedouin said, 'Best of the Messengers! Allah sent the Book to you in truth and He said in that Book:

**And if, when they had wronged themselves, they had only come to you and asked forgiveness of Allah, and the Messenger had asked forgiveness for them, they would have found Allah Forgiving and Merciful.**<sup>202</sup>

I have come to you seeking forgiveness from my sin, seeking intercession

with you to my Lord'. The Bedouin then said:

'I call on the best, the one whose bones are buried in the deep earth;

The depth and height of your place have become sweetened;

For the grave you inhabit, let me be the ransom;

And in the grave is found purity, bounty and much nobility and goodness!'

After that, the Bedouin turned and left then I fell asleep. I saw the Prophet, peace and blessings be upon him, in a dream and he said:

**Utbi! The Bedouin spoke the truth, so give him the good news that Allah has forgiven him his sin.**

I went out to find him but I did not see him."

The scholars have used this as evidence that it is good to use this expression when one is at that location. There is another hadith in which it is established that the deeds of his Ummah, peace and blessings be upon him, are shown to him. When he sees the righteous deeds, he praises Allah, and when he sees sinful deeds, he asks forgiveness for them.<sup>203</sup>

The position of the Maliki, Shafi'ii and Hanafi scholars has been mentioned in *The Enduring Gifts of Excellence*. In that text, all these scholars endorse supplication at the noble grave of the Prophet, peace and blessings be upon him. We have already given the position of the Hanbali Imams only a short while ago.<sup>204</sup>

Imam as-Subki has already mentioned in a lengthy quote already given that the position of the four schools is that it is valid and praiseworthy to make intercession with him, peace and blessings be upon him, calling indeed intercession of all sorts, there being no difference between any of the terms used for intercession.



It does not matter whether it was done before he was born, in his lifetime or after his death, peace and blessings be upon him. Intercession can likewise be made from other prophets, the friends of Allah and the pious. This understanding is the position of Muslim Orthodoxy and it is arrived at through authentic narrations, and is also based on the fact that the masses of Muslim Orthodoxy do not believe there is any creator, bringer to nothing, helper or harmer other than Allah.

There is no partner for Him. This holds true whether that creature is dead or living. There is no difference between the state of life or death for them. Those who make a difference between the two states of death and life are actually much closer to idolatry than the opponents whom they accuse. I say this because their position is that the living have some sort of influence or intrinsic effect on things. They have taken hold of a position without considering the consequences.

Idolatry has come into *their* Tawhid<sup>205</sup> whether they desired it to happen or not.<sup>206</sup> They claim to be preserving Tawhid, and accuse others of idolatry. Allah, I glorify You in surprise at the charge! This statement of theirs is a great slander and a lie. All the words for intercession have one meaning, and there is nothing that the believers carry in their hearts in this regard except seeking blessings by mentioning those who are beloved of Allah the Exalted. Their using them for intercession is only in terms of visible means, which are life, earnings and results that are normally seen in life. There is neither effect nor influence in reality as it has been mentioned, **'Show mercy to those in the Earth and the One above the sky will show mercy to you.'**<sup>207</sup>

If you consider carefully, there are lessons to be learned. When you say that food has made you full or that the drink has quenched your thirst and so on, in reality the one who made you full or the one who quenched your thirst is Allah the Exalted, through these means. This falls in line with the Will of Allah, the Exalted,<sup>208</sup> and this issue of intercession is the same. One is seeking the need from Allah the Exalted and none other than Him. When this is understood, it is realised that there is no truth in

the statement that it should be forbidden, or that it is innovation, as the consensus of the scholars of fiqh holds it to be permissible and, in fact, praiseworthy in some instances, as has been discussed previously.

Let it be known that consensus is decisive evidence. The companion, Ibn 'Umar, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings be upon him, proclaimed, **"Allah does not unite my Ummah upon error. The Hand of Allah is over the Collective."**<sup>209</sup>

In the *Sunan* of Ibn Majah from Ibn Umar, may Allah have mercy upon him, where the Messenger of Allah, peace and blessings be upon him, said, **"Stay in the Vast Majority. Indeed, whoever should depart from that departs to the Fire."**<sup>210</sup> We ask Him that He makes our hearts firm on following His Sunnah and His Guidance.

Anas ibn Malik narrated that the Messenger of Allah, peace and blessings be upon him, used to say frequently whilst in supplication, **"Turner of the hearts, establish my heart firmly on Your Faith."**<sup>211</sup>

The Wahhabi group has exaggerated and fallen into error on this issue. They have mentioned whoever does intercession as doing kufr, when it has been established and made clear that it is permissible and also praiseworthy. As far as unfounded or mistaken statements spoken by some common people, which sound as if they are given effect to those they are using, it should be remembered this is an external understanding.

These things are referred to in the Qur'an and the Sunnah meaning they are attached to some things, but this has to do with metaphor, as we have explained previously. It is not permissible to call Muslims kuffar at all due to this statement. Whoever should call them kuffar due to this and other statements is closer to kufr. If one should hear statements from Muslims like this, it is necessary to withhold suspicions, but to assume the best about double-ended statements, even making excuses 70 times according to that which has been narrated.<sup>212</sup>



In this case then, whenever it is possible to interpret certain double-ended statements in another way when there is no harm, this should be done. It is not permissible to start speaking of them being kuffar because of certain phrases and statements. This is especially the case when this issue is very clear and uncomplicated. You should not be calling these people kuffar in any case.

This misunderstanding comes from the ignorance of this cult; an ignorance that is not simple, but compound. This is when someone refuses to admit their ignorance, but they become worse. They exercise arrogance and stubbornness, coupled with claiming to have reached independent juridical reasoning or the level of giving preferential rulings,<sup>213</sup> as we have mentioned previously. We ask Allah the Exalted, for us and for them, that they should repent and be given time to do so.<sup>214</sup> It is necessary, in fact *compulsory* for them to be guided to return to the truth. We ask the Exalted One for the guidance of all by the exalted rank of His Prophets, His Friends and Pious Ones.<sup>215</sup> Amin!

-5-

The praiseworthiness of visiting graves and setting out on journeys to them, especially the noble grave of the Prophet, peace and blessings be upon him.

One of the noblest actions of obedience, gaining nearness to Allah, which has been narrated, is visiting the grave of our Prophet Muhammad, peace and blessings be upon him. This was something encouraged by the Chosen One, the Prophet, and has also been mentioned by the great Imams of the past who competed in making mention of it in their books. This great desire and competition takes place due to a number of evidences in this regard. One of the evidences is where the Prophet, peace and blessings be upon him, says:

**Whoever should visit my grave then my intercession is guaranteed for him.**<sup>216</sup>

The Prophet, peace and blessings be upon him, also said:

**Whoever visited me after my death, it is as if he visited me in my life.**<sup>217</sup>

There is also another narration where the Messenger of Allah, peace and blessings be upon him, remarked:

**"Whoever visited me without any other need except that then it is incumbent upon me to be his intercessor on the Day of Resurrection."**<sup>218</sup>

Imam Mansur al-Buhuti, may Allah have mercy upon him, stated in the texts *The Satisfaction* and *The Uttermost Boundary*, which are depended upon for use in the madhhab of Imam Ahmad: 'When the person on hajj completes his pilgrimage, it is praiseworthy to visit his grave, peace and blessings be upon him, as well as the graves of his two companions, Abu Bakr and 'Umar, may Allah be pleased with both of them'.<sup>219</sup>



Imam al-Buhuti, may Allah have mercy on him, commented on this point: "Ibn Nasrullah<sup>220</sup> mentioned that whoever should take hold of the praiseworthy aspect of visiting his grave, peace and blessings be upon him, as well as the graves of the two companions, it is praiseworthy to set out to them."<sup>221</sup>

This is because it is not possible to visit the grave of the Prophet, peace and blessings be upon him, without setting out to do so.<sup>222</sup> This is explicit in undertaking the journey with the intention of visitation. There is no way to specify a visit to the Prophet, peace and blessings be upon him, and not others, so we say that it is permissible to set out for the visitation of all shrines<sup>223</sup> and graves.

Imam al-Buhuti, may Allah have mercy upon him, continues: "Imam Ahmad stated that when someone sets out for hajj from a direction other than Sham, he should not start from the direction of Madinah, for if he should die there, he would be upon the way of hajj. It is necessary for him to intend Makkah from the shortest distance and he should not engage in anything other than hajj."<sup>224</sup>

The Imam went on to say, "If it is an optional hajj, he should begin by visiting the Prophet, peace and blessings be upon him. Ibn Nasrullah said that this statement narrated from the aforementioned Imam is evidence that visiting the grave of the Prophet, peace and blessings be upon him, takes precedence in virtue over an optional hajj. It is praiseworthy to set out on a journey to the grave before doing an optional hajj."<sup>225</sup>

The same general ruling holds for the women as well. As for touching the noble grave, it is not established from any of the Hanbalis except what has been narrated in the commentary on *The Satisfaction* as narrated from a student of Imam Ahmad ibn Hanbal, by the name of Imam Ibrahim al-Harbi, may Allah have mercy upon both of them. Imam al-Harbi held the view that it was praiseworthy to kiss the chamber of the Prophet, peace and blessings be upon him.<sup>226</sup> This Imam had an encompassing knowledge of the Sunnah, but there needs to be evidence from him. Allah forbade that someone should judge something without

having evidence of it.<sup>227</sup> Allah knows best.

It has authentically been narrated and agreed upon by the scholars of fiqh from the companions and others that visitation of other graves besides those mentioned is praiseworthy for the men.<sup>228</sup> It has been established by the Prophet, peace and blessings be upon him, who frequently visited the graves in al-Baqi` every Friday. From this, it is sunnah to visit them for reflection, taking heed and giving the dead benefit of recitation and making dhikr in their presence. No two people differ on this issue.<sup>229</sup>

As for women, it is permissible to do so by coincidence, but not solely by intention. This is to be done according to propriety and safeguarding from tribulation. If someone should say that, they should be stopped from visiting the graves in this time due to the compounded evil and corruption, and decrease in the good. Such a thing would not be far-fetched or unjustified, especially as this has been narrated from some of the latter day Hanbali scholars.<sup>230</sup> It has been narrated from `Aishah as-Siddiqah, may Allah be pleased with her, and her father, may Allah be pleased with him, that she said, "If the Messenger of Allah, peace and blessings be upon him, had known what the women were bringing about today, he would have barred them from the masjids."<sup>231</sup>

The graves take more precedence in this issue at the present time. Today, more care has to be taken and more consideration of this issue. It is for this reason that some Hanbali scholars have forbidden women from visitation when looking at the current climate - *which is without a doubt beneficial for anyone who knows the state of things in our times* - as the hadith of the Prophet, peace and blessings be upon him, could be applicable to them. He said:

**"Allah has cursed those who are frequenting the graves."**<sup>232</sup>

Previously we mentioned from the commentary of *The Satisfaction* from Imam Ibrahim al-Jazuli, the student of Imam Ahmad, that he said, "Supplication at the grave of Ma`ruf al-Karkhi is time tested and proven to be answered."<sup>233</sup> I would say about this that the intent of different



places for supplications in the hope that it would be answered is valid, and there are numerous evidences for this without any contradiction. Imam al-Qastallani, may Allah have mercy on him, stated in his work *The Enduring Gifts of Excellence*,<sup>234</sup> 'Consensus has been reached by the Muslims on the praiseworthiness of visiting the graves, as has been mentioned by Imam an-Nawawi and considered as compulsory by the Zahiriyyah'.<sup>235</sup>

There is indeed consensus that it is praiseworthy for only the men to visit graves, so it should be known that the point being mentioned as praiseworthy is the visitation of shrines of the pious and the friends of Allah, and others. As far as setting out on a journey to visit graves and shrines, this is permissible according to the depended upon ruling in the madhhab of Imam Ahmad ibn Hanbal.

Imam al-Buhuti ruled, in both the texts *Satisfaction* and *The Uttermost Boundary*, comments in the chapter of shortening the prayer: 'There are different types of travel. There is necessary travel, such as for hajj or a specific jihad. There is the travel established by the sunnah, such as for visiting brother and sisters, the ill and infirm as well as parents. Permissible travel includes recreation, visiting, commerce or attending a shrine or grave of a prophet, or even a masjid besides the three'.<sup>236</sup> It can be seen from this that setting out on a journey to other than the three masjids is permissible, not blameworthy.

Imam al-Buhuti said further, "The traveller may take a dispensation when intending to travel to a shrine, or a masjid, even if it is other than the three. He may attend the grave of a prophet or other than a prophet, as in the case of a friend of Allah. As far as the hadith, 'Do not set out on a journey except to three masjids. They are my masjid, Masjid ul-Haram and Masjid ul-Aqsa',<sup>237</sup> there are points to it. It means that this should not be sought out. It is not forbidden from setting out on a journey to them in contradiction to them. This is because the Prophet, peace and blessings be upon him, came to the masjid in Quba', riding and walking. He also used to visit graves, and said to people, 'Visit them, for they are a reminder of the Hereafter'.<sup>238</sup>

The statement of the Imam when he said, 'in contradiction to them', was referring to some of the Hanbali Imams who disliked setting out on journeys for the visitation of shrines, and they would not accept it as a dispensation in travel. These include figures such as Imam Abul Wafa' Ibn 'Aqil al-Baghdadi, Shaikh Taqi ud-Din ibn Taymiyyah al-Harrani and his student, Ibn ul-Qayyim, but the authentic and depended upon position of the madhhab is what has been mentioned from *Satisfaction* and *The Uttermost Boundary*.

Some of them answered with the hadith just mentioned that it means you are not to set out in travel to a masjid to venerate it and pray in it, except some three masjids. Thus, setting out on a journey to them is to venerate them and make prayer in them. This is the implication of the hadith previously mentioned. If what those others stated was true, it would have been forbidden to set out on a journey for hajj, jihad or emigration from the land of kufr to the land of Islam. Likewise, it would have been forbidden to travel for the purpose of seeking knowledge, commerce or other things besides this, but no one ever held this position from the hadith.

Further evidence that this is the implication of the hadith previously mentioned in an explicit sense is what has been mentioned in a hadith with a good chain of transmission where the Prophet, peace and blessings be upon him, said, "It is not for anyone walking or riding that they set out on a journey to pray in any masjid except Masjid ul-Haram, this Masjid of mine and Masjid ul-Aqsa."

The intelligent scholar, al-Qastallani, in the *Commentary on Imam al-Bukhari's Collection* on the statement of the Prophet, peace and blessings be upon him stated, "Do not set out on a journey except to three masjids..." The scholars spoke on the issue of setting out to visit other places besides the three masjids, such as going to make visitation to shrines of the pious and to other noble places. Abu Muhammad al-Juwayni said that it is impermissible to do any action such as that according to the outward form of the hadith. This has been preferred by al-Qadi Hussain and Qadi 'Iyad, and a group of scholars upheld the position, but the authenticity,



according to Imam al-Haramain and other Shafi'i scholars, is the permissibility of doing this action. The restriction has to do with it being forbidden to make an oath to pray in any place besides the three masjids. If someone intends to visit a location other than that, like visitation of another place, then this does not enter into the ruling on the hadith.<sup>239</sup>

The position that Shaikh Taqi ud-Din Ibn Taymiyyah held in forbidding people to set out on journeys to visit shrines altogether is neither from the madhhab of Imam Ahmad nor is it even an authentic narration within the school.<sup>240</sup> The depended upon position in the madhhab is what we have already mentioned from the texts *Satisfaction* and *The Uttermost Boundary*. This shaikh, even with all of his knowledge of the sciences and his pre-eminence in logic and understanding of the texts, is not to be followed in the two issues of visitation of graves and three divorces in one sitting. This is according to the researchers and verifiers from his own students who answered him, as he disliked the use of the word 'visitation', but did not oppose visitation in and of itself as a principle.

For a surety, visiting the graves and these places is one of the best actions and forms of gaining nearness to the Possessor of Majesty that one could do. This is the most correct position, but it is far-fetched to attribute this position to Ibn Taymiyyah, in light of his rank and his considering travelling for the sake of commerce, vacationing in travel for the purpose of visitation and other things as virtuous. Visitation being praiseworthy is consensus without any dispute in it. Even if the hadith, 'Do not set out for travel', was taken according to the position of the Najdi group, the context in which it was revealed was centred around the issue of it being forbidden to make vows to pray in any masjid besides the three, as the virtue of all of them are equal.

If someone did that with another masjid, that masjid would possess the same virtue as this one, so, whoever should make an oath to pray in one of the three masjids, it is incumbent for him to fulfil it. This is just as Imams Malik ibn Anas, Ahmad ibn Hanbal, al-Buwayti and Abu Ishaq al-Marwazi have affirmed, but Imam Abu Hanifah, may Allah have mercy upon him, stated that it is not compulsory to carry out the oath

in any circumstance.

Imam ash-Shafi'i in *The Foundational Source*<sup>241</sup> declared it would be compulsory to carry out the oath made for praying in Masjid ul-Haram, as it is in relation to the sacred precincts, which are different from other places. Whoever should make an oath to come to other than these three masjids to pray or somewhere other than that, it is not incumbent upon him, for the rank of all these other masjids is equal. It is sufficient for him to pray in any masjid he desires.

Imam Yahya an-Nawawi, may Allah have mercy upon him, commented, "There is no difference of opinion in this particular aspect of oaths, except what al-Laith said of the necessity of fulfilling oaths. There is a narration from the Hanbali School that it is not compulsory, but that it is compulsory for him to expiate for the oath."<sup>242</sup> Most of this comes from the words of Imam al-Qastallani in his *Commentary on the Imam al-Bukhari's Collection*.<sup>243</sup> Allah knows and judges in the best way.



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## A final word to strengthen the position of those adhering to Tasawwuf.<sup>244</sup>

Finally, I would like to mention something about the people adhering to Tasawwuf, along with discussing the different charges that have been brought against them. My reason for engaging in this discussion is due to the repudiations of these noble people in this time that I have either heard first-hand or that have come to my attention from others. These repudiations and recriminations have come from the Wahhabi cult and also some of the intelligent people who are ignorant of this noble group of people. They are not aware of the fact that these people are upon the pure Tawhid and they adhere to the Revealed Law by way of evidence,<sup>245</sup> proof,<sup>246</sup> disclosure<sup>247</sup> and eyewitness accounts,<sup>248</sup> as you will come to know shortly, with the help of Allah.

Tasawwuf - as mentioned by the masters of this group - was known by direct experience, taking precedence over some 100 other types of experience. The authority sought for all this is the truthful adherence and turning to the True Reality,<sup>249</sup> Exalted be He. Whoever adheres to Him affirms what is to be, and negates what is not, according to what you will come to know in a little while, if Allah wills it. The people of this science are masters of knowledge; those who know what existence is, and who speak of and witness the sole existence of the True Reality over all other forms of existence.

What is intended by this expression will be clarified shortly. These people are well known to the author and nobles, and I will try to make mention of a group of them. They are masters, leaders of the people, who have an exalted station, of noble ranks whose different states and levels have been established while their wonders have been affirmed. Righteousness is their provision while knowing Allah the Exalted, and servitude to Him is their highest aspiration. May Allah benefit me and all the Muslims with them. Amin!

This words, 'sole existence'<sup>250</sup> have become popular with them and

not others, due to the fact that they did not frequently write books and mention this faith issue by divine permission. Others were not given permission. It was according to a deep wisdom that Allah knows, that some of the scholars of the external principles wrote books to refute those who were speaking without permission.<sup>251</sup> The use of the term, 'sole existence' was the starting point of their detractors against them.<sup>252</sup> The remaining issues are peripheral to this issue and will be mentioned later, along with the clarification of the meaning of 'sole existence'.

The point in question is one of the most important issues that could be discussed. Explaining it and mentioning its meaning are not difficult to comprehend, providing it is understood that the reality referred to is the true, pure Tawhid. We will have to discuss the pure Tawhid for the one who understands it according to the Revealed Law and the intellect before we can discuss this secret of faith and sincerity. This understanding of perfect Tawhid is the core and essence of the purified Revealed Law, the very crux of it. In past times, this point was not referred to or explicitly mentioned with all its evidences, due to whatever reason. The knowledge and understanding of it was difficult to comprehend for some. The meaning of this was not explained and clarified, and not all the content was commented upon except in the speech of the masters of later ages, who were steeped in knowledge.<sup>253</sup>

When mentioning masters of later ages, we are referring to people such as the pole, the axis, the knower of Allah the Exalted, the Shaikh of Shaikhs in his time, my master, 'Abdul Wahhab ash-Sha'rani.<sup>254</sup> A second example of a later master would be my master, the knower of Allah the Exalted, the unique pole, 'Abdul Ghani an-Nabulsi.<sup>255</sup> The third example is the great pole, the knower of Allah the Exalted, the noble master, Mustafa Kamal al-Bakri as-Siddiqi<sup>256</sup> and others. The most knowledgeable have narrated and mentioned what could be understood about this point. Let the one with a discerning heart and careful ear be cautious when examining the meaning of this while witnessing it. If they cannot do that then let them hold their tongue from speaking on this issue or disparaging those of this group who spoke on the matter.

The insightful teacher, Shaikh Muhy ud-Din ibn al-'Arabi,<sup>257</sup> at times



referred to as, 'the Greatest Shaikh' and 'the Golden One', is one of the leaders of this group who spoke on sole existence. He was the most capable of them in knowledge and understanding, who spoke in this regard as a respected inheritor of the perfected way of the Prophet Muhammad, peace and blessings be upon him. He had ceased to be for himself, but remained for the sake of his Lord. Some of the most senior scholars of the principles of Revealed Law moved to write books of refutation against him.

We will not make it a point to mention their names and all the issues at this time, as that is not the subject at hand. The reason these luminaries spoke in this way was due to the fact that they were speaking according to the principles of the Revealed Law. The great men of this blessed path of Tasawwuf do deeds that are in agreement with the Revealed Law. These people include personalities such as the four famous poles of excellence and knowledge.<sup>258</sup> Everyone who knows of them from their time to our own shows deference to them. The people who follow the Prophet Muhammad, peace and blessings be upon him, have spoken with one voice when they agreed upon their righteousness and the goodness of their states.<sup>259</sup>

Everyone who can be mentioned calls Imam Abu Yazid al-Bistami,<sup>260</sup> may Allah be pleased with him, a knower of Allah. In fact, he is called this as a nickname. Shaikh Ibn al'Arabi called the great scholar, Abu Madyan,<sup>261</sup> 'Our Shaikh'. Other scholars of importance under this subject include the master of the two ways, al-Junaid al-Baghdadi<sup>262</sup> and also Imams Abu Talib al-Makki;<sup>263</sup> Abul Hasan ash-Shadhli;<sup>264</sup> Abu Sa'id al-Kharraz;<sup>265</sup> Shams ud-Din at-Tabrizi;<sup>266</sup> Jalal ud-Din ar-Rumi,<sup>267</sup> the author of al-Mathnawi; the student of ar-Rumi, Sadr ud-Din al-Qunawi<sup>268</sup> and Baha' ud-Din Naqshaband.<sup>269</sup> There are others as well including 'Afif ud-Din al-Talmasani,<sup>270</sup> Ibn al-Farid,<sup>271</sup> the leader of those who are lovers of Allah, and not to be forgotten is Abu Hamid al-Ghazzali.<sup>272</sup> In fact, there are scores of people of great light who have reached the essence of Tawhid, and the reality and nobility.<sup>273</sup>

The number of these great people cannot be calculated, the only issue being that they, may Allah be pleased with them, did not write much

on this matter, whereas my master, Shaikh al-Akbar, did so without permission.<sup>274</sup> In general, it is not right for someone who does not have permission to look into these matters, but if this is not the case, then they must do so, just as the Shaikh, may Allah be pleased with him, has mentioned about himself in his works, *The Makkan Victories*,<sup>275</sup> *Pearls of Wisdom*<sup>276</sup> and other texts where he stated that he did not put to pen what he had learned except after being given permission in the presence of the most noble Messenger, peace and blessings be upon him.

The realities of the internal perfections of the Revealed Law of Ahmad were brought to light in his works as well as clarification of the great words of the Qur'an and the comprehensive speech of the Chosen One. This information had not come into the hearts of the people, and their ideas had not encompassed the matter. It was only the direct knowledge and the divine unveiling that gave him this ability. He was inspired in his writings and actions. He spoke of nothing except that it was from Allah, as he, may Allah be pleased with him, was a sincere slave who spoke the truth. He was made to hear by it, to see by it just as he said of himself. Indeed, all his statements are aphorisms to teach wisdom.

**And He gives wisdom to whom He pleases. Whoever has been given wisdom has been given much good.**<sup>277</sup>

We will mention first the creed of this Imam and knower of Allah. His creed agrees with the creed of the first generations. He mentioned, "Someone asked me regarding my creed. I have the best belief in Allah, knowing that it is the testimony of Allah that he has indicated when he said:

**Allah bears witness that there is no god but Him, and so do the angels and those who were given knowledge. He establishes justice. There is no god but Him.**<sup>278</sup>

In saying that, it should be known that the Shaikh, may Allah have mercy on him, was an absolute mujtahid in his own specific school of fiqh and also fundamentals,<sup>279</sup> as he mentioned in his text, *The Makkan*



*Victories.* He stated, 'I mentioned an issue that I agreed with in regard to the madhhab of al-Hakim, the Mu'tazilah, the Fatalists or those who contradict them. My intent is not to follow any one of them, but it is merely the fact that I agree with a position that is correct to me. It should be made loud and clear that not everything that al-Hakim and the Mu'tazilah profess is false and inauthentic, but there is some truth in what they hold. There is much eastern wisdom and other things that agree with the truth'.<sup>280</sup>

We will now speak in relation to the topic of sole existence and the evidences that underpin it. We will say from the outset that we follow the way of the people of truth, the people of Allah the Exalted. They match with the core of the pure Revealed Law, and affirm the outward forms of the texts without delving into the meanings. By the righteousness, they are masters of the technical terms, foundations and branches of this Law that was revealed by Allah.

According to them, there is a type of existence in which there is no condition to restrict it and there is nothing that exists in opposition to this existence. Such existence is possessed by the Truth, the Exalted alone and this existence is unique, without parallel, not an addition to His Essence.<sup>281</sup> His Existence is one that is exclusive of all others. The scholars then state that there are three established points to be made. We will mention these points and their evidences.

Firstly, the existence possessed by Him is unique and exclusive to His Essence, so whatever is separate to Him or in the mind of individuals, these individuals are only sharing existence with Him and in reality not existing in the true sense of the word. To give an example, when you speak of the existence of one person named Zaid, you attribute existence to Zaid. At that moment, you are speaking of the existence of Zaid. There is also a person named 'Amr, so you speak of the existence of 'Amr and so on. If you should take away existence from both of them, existence stands alone and they are nothing.

Secondly, we say unconditionally that all of that which exists, as in the

case of Zaid and 'Amr mentioned previously, whether externally in part or in whole, all that is in the mind or any specific matter or consideration, real or imagined, should not be thought of as possessing true existence, for that existence has been limited. These things mentioned above only exist conditionally.

Thirdly, consider this point well. Water in its essence has no colour. When colours are added to it or appear in it, this colouration can be called red, green, yellow and so on, but these colours only exist as long as the water reveals them. We would not know of any colour in this case without water providing it a place to be shown. If you keep this in mind, it should not be thought that when the people of Tasawwuf, may Allah be pleased with them, speak of believing the creation, it is true and all or that all is Allah. They do not mean that the creation is eternal or that it exists independently, rather, the creation only exists by His Command. It is not said that creation exists by its own volition; the creation is finite, just as in the case that we gave of Zaid and 'Amr, or the example that has been made regarding water. It should not be said the creation is eternal, for this would be absolutely wrong. In fact, it would be kufr, by consensus to say such a thing, according to the scholars of the circle of Islam, Iman and Ihsan.<sup>282</sup>

Irrespective of these issues, this will all disappear and behind that is the True Reality Alone, and none other besides Him. The entire creation returns to Him, Exalted be He, the reality of faith and negation of idolatry. The reason for this is that real existence belongs to Allah Alone, as has been mentioned and clarified by the teacher, ash-Sha'rani, may Allah be pleased with him.

He stated in his work, *The Great and Weighty Matters for Consideration*, 'The Only True God, the True Reality, Exalted be He, has revealed Himself in two ways. The first is the real and absolute reality that is pure from any restriction, even from being encompassed completely in knowledge. If something or someone could have encompassed Him in knowledge, that would have been a restriction or limit for Him. He is Glorified from all restrictions, indeed, He is affirmed by this fact. He is independent and



free from all creation; they neither have direct experience of Him nor direct knowledge, nor eternal sign of Him in this way.<sup>283</sup>

The second way when discussing Allah is one of restriction. What I mean by this is that the Glorified and Exalted One, the Manifest,<sup>284</sup> has revealed Himself in His Creations by every form felt, known and considered. This is established by way of His general revelation to all. The words of the Exalted One in evidence of this are:

**Allah possesses whatever is in the skies and the Earth.**<sup>285</sup>

The Exalted One also says:

And He possesses everything.<sup>286</sup>

There is no interpretation for these passages. He has manifested Himself in the creation. Every way, shape and form mentioned, its existence and being are a manifestation of Him and a testament to His Oneness and independence from creation, and that He is not in need of it. This way, in consideration, establishes His attributes of likeness, like His bringing about different shapes and forms on the Day of Resurrection, established in the authentic hadith collections. These include things such as walking, running, joy, pleasure and other things narrated without interpretation or taking it away from what has been given to us in the Arabic language in which the Qur'an was revealed, and explaining it by giving metaphorical examples'.

This has been explained by the knower of Allah, my master, 'Abdul Ghani an-Nabulsi, may Allah be pleased with him, in some of his writings. One of the examples he gives is the form one would see while gazing into a mirror. When an individual faces a mirror he sees his form manifested in it, as if it is somehow himself. Someone of weak intellect or a small child may think that it is themselves and start to call it by their name. They may even reach out, claiming that it is that person.

The reality of the matter is, however, that the form in the mirror is a

manifestation of the reality, therefore, opposite to it, and the examples of it are not the individual, the essence of that person, individual or thing. Indeed, the individual is free from the form in the mirror and there is no connection between it and him in any way. In essence, he is independent of the mirror. His right appears in the mirror as his left, and so on. It is then obvious that the thing manifested in the mirror does not cause any change in the essence of what appears. There is no connection with the actual thing, the reflection in the mirror and their unification, and it has not been changed merely because a manifestation is being made in the mirror.

This is because a form does not exist outside of that which caused it to exist. It possesses no independent existence; rather it remains as long as that reality remains opposite. The Only True God, Exalted be He, manifesting the forms of the creations in all their secrets, does the same thing, remaining opposite to them and unique. Allah possesses the greatest likeness. He is the Everlasting, the Creator of all time. Created things only came to be manifested and revealed, and are not independent in and of themselves. It is not the case and need not be the case that because Allah manifested the creations, He is connected to them, incarnated in them or unified with them.

There is no shared interdependence between them and Him by any way of reasoning. The creations are merely forms and non-existent things that have been made reality by Him. They have no existence for themselves in relation to the One True God, Exalted be He, who brought them to be and manifested them by what was in His Eternal Knowledge. They exist in His Knowledge and not outside that independently.<sup>287</sup> This is the same situation as a human being imagining something in his mind, and the form materialises and remains in his imagination as long as he continues to think of it, so it stays in existence. When his thoughts turn from this thing, that which was imagined is non-existent and has no independent existence of its own. In relation to the human mind, it is non-existent.<sup>288</sup>

Therefore, sole existence is not speaking of incarnation or unification as the creations are not truly existent and could not be incarnated and



unified with Allah, who possesses the only true existence. How is it possible that something real could be incarnated or unified in or with that which does not exist? This cannot be conceived by the intellect, let alone even trying to mention and discuss it in the text of revelation.

I say this due to the fact that incarnation or uniting with something is not possible or conceivable unless the two things mentioned are real and existing simultaneously. It is established by the text and the intellect that nothing exists without the One True God, Exalted be He. It is only in existence and established by Him. The creation exists by His Will, so there can be no incarnation or unifying with that which does not independently exist. These things being affirmed by Allah do not negate the Speech of Allah, the Exalted, when He said to it:

**Our only statement to something when we desire it is 'Be!' and it is so.**<sup>289</sup>

He is not speaking to anything except that which is established and exists.<sup>290</sup> So the meaning of this is, 'Whenever we desire to bring something about and manifest it from the presence of Our Knowledge in which it is currently non-existent out into the open, we say to it, "Come into existence and manifest, so it does".' The One True God, Exalted be He, brings it to be and manifests its existence, lifespan, remaining by the lifespan and existence that the One True God, Exalted be He, has given to it. The creations are like the shade of a tree in relation to its origin. If it possessed an independent existence, it would not be in need of the One True God, Exalted be He.

The explanation of sole existence has been completed for the sake of Allah the Exalted. The objective has been reached. Allah! Keep us guided and give us refuge from the evil within us. Let us return to what we were in by examining existence. We state that this true existence has not been fully explained in all areas in relation to the different restrictions connected to it. Knowledge of people seeks to negate that, but the Messengers of Allah the Exalted have given evidence of this existence and the state of it. Had it not been for the Messengers who were sent, this

would not have been known and the absolute and true existence would not have been reached. There is no name or title for this matter, but it is the true unity to which the Exalted One has referred:<sup>291</sup>

**Say, 'He, Allah is One'.**<sup>292</sup>

The pronoun 'He' is referring to and indicating the true He who negates individuality and knowledge. This He is Allah, the One. Individuality and direct experience are both in consideration of His Oneness, which is the absolute presence mentioned before. When seeing His Manifestations by names and attributes, they do not come to full reality, so the first part of the discussion mentioned is the concealed treasure that was indicated by His Statement in a hadith qudsi quoted by Shaikh al-Akbar, may Allah be pleased with him.

**I was a hidden treasure.**

The second rank mentioned by him is the one of love, the rank about which He said:

**I loved that I be known.**<sup>293</sup>

The existence mentioned here is that by which the ignorant one could know the reality and come to be aware, by manifestations, of the creation of His Signs and Proofs. It has been mentioned by the Prophet, peace and blessings be upon him:

**"Glorified are You. I have not glorified You according to the glory due to You."**<sup>294</sup>

This means, 'I have not attained all of what is in You'. He, peace and blessings be upon him, further said:

**"I have not known You as the right that You deserve."**<sup>295</sup>

There are also the words of the Exalted One:



**And they have not reckoned Allah according to the right that He deserves.**<sup>296</sup>

When this relative and partial existence is discussed in relation to the true existence and non-knowledge of it, alongside the partial and restricted existence, which is one and known by its manifestations, the appearances are all evidence that he utilises to show that there is no god except Him. Even when all this is known, there are those who think that all existence is natural to people with no other existence except the individuals, and they attach to that false premises about Tawhid. This false thought is refuted, as stated beforehand. We have stated that existence has two forms when discussed. He only knows the outward form of existence that is there. Had it not been for the Messengers and the proof they brought, he would not have known of the other existence. You should also remember that just because someone does not have knowledge of something does not mean that the thing is not there or in existence.

The issue returns to what some of the scholars of Tasawwuf have said; that existence is true, which means that it comes from Him, Exalted be He, but this existence is nothing. All existence returns to Him in all its forms and the only true existence is His Existence, which is absolute over every limited thing, so that the limited things only exist because of the absolute existence. He is the one who has limited and restricted existence of everything.<sup>297</sup>

The signs and the manifestations are just as described before, so let it be known that the way to understand the science of Tasawwuf is that there are two paths to be sought within it. The first path is that of imminence and inspiration in fear of Allah. The second is to take hold of the books that have been laid down by these people. Divine inspiration given or the teaching of a sheikh, this knowledge or someone realising these things for himself are numbered, as one of the things of disclosure has been mentioned by the honourable shaikh in his *Makkan Victories*. There is nothing hidden or unknown about this, as it is knowledge. Knowledge is an attribute that is revealed regarding things that can be known, and the shaikh, may Allah be pleased with him, and other giants in this field, have mentioned that the understanding of this can be known by the believer.

Some shaikhs have forbidden some of their students from seeking information about these matters, but this was because they were not qualified to discuss these issues, so the scholars were concerned for their safety and the distortion of their creed. It was this principle that they used in forbidding some students from delving into these matters. Another reason they might have forbidden these is due to the fact that they wanted their students to learn what they had been commanded of the different principles and also the recitations they should be learning at the time of travelling the path. It is more beneficial for them and others to do that than to delve into these matters, as my master, the knower of Allah, an-Nabulsi, discussed in his *Commentary on the Poem of Ibn al-Farid* and other texts.

The first path mentioned can be relied upon, but the second point is not devoid of bumps and scrapes. The people of disclosure and eyewitness,<sup>298</sup> when they saw the true matter according to what he was upon, regarding the divine truth, recorded from him phrases, however agreed upon, that were not intended immediately according to their external meaning. An example of this would be when some people of Tasawwuf say the Truth, Exalted be He, is the only existence and He is that One. This statement is made by them while they are witnessing it and experiencing it first-hand. They see that the Truth, Exalted be He, is the only truly existent, He is the one who has established the skies, the earth and what is between them, and brought them into existence. He is the one who has brought into existence and established everything. So when they make seemingly odd statements like this, they do so as they do not see any truth except in the existence of Him, which is exalted from every restriction.

They have also said on occasions when they have witnessed the truth that nothing is devoid of Him and that the one who knows Allah, knows this fact, so that he sees the essence of the truth travelling and existing in everything, meaning without coming into force. This is what is seen directly by the one who knows the truth after the destruction of everything. It is from here that it begins to make sense when we hear Shaikh Ibn al-'Arabi, may Allah be pleased with him, saying, "I did not see anything at all, except that I saw Allah before it, after it, or in it." This has been



narrated from other trustworthy people of this group. If one were to read it literally and hold it to that meaning, it would seem like someone was calling to incarnation.<sup>299</sup> The first thing that would come to someone's mind would be that issue, but it is a description and a relative matter, rather like the words of Shaikh al-Akbar when he saw that everything was eternal and that its eternity also returned to the Truth. He also wrote the following poetry:

*The Lord is Real and True,*

*The slave is real and true,*

*I wish I was responsible for my poetry,*

*If you mention the slave, then that one is dead, not existent,*

*Or if you say the lord is, then how can the writer be held responsible?*

When you look at these words, they appear to be suggesting that everything is Allah, which would obviously be idolatry. This and other phrases have caused people to slip and those people who have slipped are of two categories.

- 1) They are the claimants to Tasawwuf, who are infatuated with taking hold of the books of the people, using their words while being ignorant and not even knowing the basic rudiments of any real knowledge, especially the intent of those books. They claim to have understood and realised the objective and they are actually upon falsehood. They are ignorant people who have exited the faith. It is true what the Exalted One says about people like this:

**They are like cattle. No, infact they are more astray.**<sup>300</sup>

These people are the reason why there is exaggeration and also

opposition to the people of this science.

- 2) The second category is the scholars who are great in knowledge, but they are not aware of the way of this path. They hear speeches like that mentioned, which seem to support incarnation and pantheism, or they see it to be contradicting the Revealed Law in general. According to what speech these scholars hear, they hold that some of these people of Ihsan believe in incarnation and pantheism.<sup>301</sup>

They may think they declare the impermissible to be permissible, confirm monism<sup>302</sup> or that that matter is eternal.<sup>303</sup> These scholars may even believe that they are apostates, may Allah forbid. The rank of the people of Ihsan is actually greater than that, so is the rank of the scholars who take hold of etiquette and are silent regarding all the knowledge that is in their words. It should be remembered that no one encompasses all the knowledge of what can be known. Rather, one should love them and greet them, for this is the safest and best way. Everything that is mentioned about them regarding certain phrases, the statements are not explicitly meant, but they mean these words in a different way, which people do not understand unless they are following the way of authentic disclosure and feeling of the presence.<sup>304</sup>

The scholars have discussed this matter in popularly known books by the knowledge contained within them and they have said to take care when coming across their books where love, truthfulness and submission are mentioned, and anyone with any qualification should understand that the outward phraseology is not meant. Anyone with a branch of divine insight, especially the books of Shaikh al-Akbar, may Allah be pleased with him, will know that regarding the works they have mentioned, they have explained some of their statements with supporting statements for clarification.

One will find in the *Makkan Victories* of Shaikh al-Akbar where he writes, 'The meaning of the statement aforementioned is the following...' If



someone should consider this, the remaining result will be that they did not waver from the truth. Firstly, the people of Tasawwuf, may Allah be pleased with them, did not mention anything in their books insulting to the intellect or in contradiction to the straight path. Their words and statements of knowledge are narrated and found in the Qur'an and the Sunnah. This is manifest to whoever Allah has blessed with insight, a heart that feels, an ear that hears, and they can witness to this fact. This has been discussed by the Shaikh in *Makkan Victories* and other texts.

The only other people besides these two categories, who fail to understand these books, are those who have false understanding, little intelligence, or they hold bad opinions about the people of this science.

Someone who possesses a sound heart, eye and intellect or any one of these will be able to drink from the pure nectar of their words, breathe in its aroma and admire its goodness and the gems of their meanings. The way to achieve this is to use faith as your currency and servitude as your desire, especially when considering the expressions of Shaikh al-Akbar, and also when reading his biography, which was written by Shaikh an-Nabulsi. He mentioned in poetry about him:

*Is my master Muhy ud-Din? You are the one who has begun,*

*Your sciences on the horizons like the spring when one has sought,*

*Every knowledge that was concealed, you gave its meaning,*

*And with your insight, you clarified what had been ambiguous.*

After understanding what is meant by 'sole existence', this issue in the science of Tasawwuf, and understanding its meaning by others besides the scholars is manifested to you as something that is a difference of opinion regarding the use of the words and classification. This naturally refutes those who insist that one cannot learn from them, and their position does not even deserve to be referred to. We could quote the actual scholars who disagreed in this regard and the reasons why they

wrote the refutations, but this would take us outside the subject at hand. The point here is to advise Muslims sincerely, and this need not reach volumes. This point is enough as a proof for anyone seeking guidance or anyone trying to get to the bottom of this matter - Allah is the one who guides and I depend on Him for my guidance and for that of others.

Let us return to our current subject and start to quote the texts that will prove the sole existence of the One True God and that whatever is besides Him is fleeting when compared to Him. The scholars of this science have discussed this and some of it is mentioned in the Mighty Qur'an and the Pure Sunnah. Let us first look in the Qur'an, for example, where the Exalted One has said:

**Everything upon it is fleeting.**<sup>305</sup>

The Exalted One also says:

**Everything will perish except His Face.**<sup>306</sup>

This means the thing is the opposite of Him, it is established in His Eternal Knowledge, His Knowledge is indeed eternal and what is besides Him is not. The people of Ihsan have stated this clear fact and it neither contradicts nor negates the Pure Revealed Law. The explanation of the word 'destroyed', is referring back to someone else doing the action, namely Allah. The One destroying the things and remaining forever is Him, who possesses the true and abiding Existence, which is Unique to Him Alone. Examine the statement of the Exalted One.

**Say, 'Look at what is in the skies and the earth'.**<sup>307</sup>

This statement goes alongside what He also said:

**And He is Allah in the skies and the Earth.**<sup>308</sup>

The reality of that is the existence of the One True God, who encompasses them. He is the Manifest, showing His Attributes in His



creations, while they are non-existent in the true sense. Just because He has manifested His Attributes in the creation, this does not mean that He had to incarnate, unify or become part of these things in all their various forms and shapes, which are really non-existent without Him. This situation is the same as the parable mentioned previously about the individual whose form appeared in the mirror. The one looking in the mirror is completely free from that which is reflected in the mirror. It is only a likeness and not Him.

**And Allah has the Most Exalted Likeness.**<sup>309</sup>

That which is being brought about by Him is only an expression of Him, but it is not Him at all. Sole existence is mentioned in the Sunnah when the Prophet, peace and blessings be upon him, said, "The most true words ever uttered by Labid the poet were,

*'Is it not the case in form and way,*

*What is besides Allah is fleeting, passing away?'"*<sup>310</sup>

This means in relation to the True Reality, Exalted be He. The Sunnah is replete with examples of this. If you object by saying that the general speech just given assumes that all things imagined, thought or experienced are without reality, this is the way of the people of falsehood. I would remind you to go back to the principle of existence with which we prefaced our discussion in the beginning. Scholars maintain that existing things and their essences are expressions established in the Eternal Knowledge of Allah, and are not independent of Him.

When you smell the scent of something that exists, especially something at hand and gathered in these forms, it is present and has forms and names, but they are forms of His Names and Attributes, Exalted be He. He gave them these names and qualities. If you should smell these scents that exist, they have obviously been brought about to have been created. These things have been brought about from His Eternal Knowledge, and the manifested realities seen are like the shadow of the real existence

or the mirror of the Truth,<sup>311</sup> according to the first way of revelation aforementioned. He is eternal in truth and His Essence is not manifested in creation, but rather His Signs and creations are manifested according to what He has willed, and everything is relative to that. It is as if that which is manifested is His Shadow not Him in this matter. There is an indication of this in the words of Allah.

**Do you not see how your Lord spreads out the shadow?**<sup>312</sup>

This is referring to the shadow of something that exists according to the essence.

**And if He had willed, He could have made it still and unmoving.**<sup>313</sup>

He could have made it where there was neither a sign for it, nor manifestation of a shadow. The result is that that which was spread out for the shadows is their existence. The forms and shapes are taken from the names and attributes of the Exalted One. The existence of Him is true and the existence of the creation is true, but the manifestation of the creation is a true creation according to the scholars of Tasawwuf.<sup>314</sup> The noble master, Muhammad Kamal al-Bakri, said:

*"My God! The people of remembrance and those who witness possess names*

*By how they know You by the manifestation of names."*

These realities, which are spread out in the shadow of the existence known, may be understood better by the speech of the one in the situation rather than the tongue of the one speaking from the presence of the necessarily existent, Exalted be He. He has manifested the signs and their external perfections, and that is prepared and accepted. He has mercy on them and manifests to them that for which they ask, and the richness of His Nobility is given to them. The manifestations of these things into existence and the realities of these things is like the shadow of the Truth, and this is indicated by the words of the Exalted:



**We only say to something we desire, 'Be!' and it is so.**<sup>315</sup>

The thing ordered to come into existence has been spoken to by his word, which is 'Be!'. It is these things and these sensory manifestations that are the shadow of the reality. Shaikh al-Akbar stated, "So then the thing came to be, so it was nothing and it became something." He also said further, "The Qur'an and the Seven Oft Repeated Verses and the soul of the soul is no soul at all, when this is affirmed and you understand correctly. You know that the meaning of the things that exist are merely non-existent and at one point they return from this state to non-existence. After you eliminate all these things, the one behind everything is the True Existence, whereas these things have come to be with an existence that is true. They do exist, as they are manifested by the shadow of these things that have been brought about."

This issue of existence shows that things do exist, but not in the true sense of the word. This is different from the sophists and others. The things that exist are not in possession of existence in the true sense of the word, as we have explained. These two points should be abundantly clear.

Shaikh al-Akbar has affirmed the existence of things in the introduction of his text *The Makkan Victories*, 'Praise be to Allah, who brought things from existence and their state of non-existence into existence...' You need to understand that in looking at this the matter can be understood without confusion. At one point, the people of Allah say that the word is true and affirmed, and please do not forget the intent - while at another point they say that it does not exist. At one point they say that the creation exists and is not true. They say all this according to their own words, and some of it can be understood in conjunction with the words of the Exalted One.

**And we hurl truth against falsehood, so it is destroyed, and falsehood by nature is a vanishing thing.**<sup>316</sup>

The things that we see in existence are truly existing in one sense, but not in another. The truth is forever destroying falsehood, and falsehood

by nature is vanishing, which leads to them being deceived in this manner. The Exalted One proclaims:

**But they are in doubt about the new creation.**<sup>317</sup>

They are in doubt due to their ignorance of the divine manifestation and the renewing of it. There are further evidences from the Sunnah, one of them being where the Prophet, peace and blessings be upon him, said, "Allah was, and there was none other than Him."<sup>318</sup> The One who truly exists was, and there was nothing else with Him, so creations and things are affirmed and they are manifested, but they have no real existence compared with Allah the Exalted. Allah is exalted high and above any such comparison!

Many scholars have explicitly made a difference between the meaning of existence to the people of truth and the people of investigation. They say that the existence according to the people of investigation is an expressed matter that covers the matters possessing existence. The people of disclosure state the intoxicant possesses the colour, which is fleeting. I would say that the multiplicity of creations and their large number go towards the issue of existence and it being divided, and the oneness of existence being mentioned.

It can be answered in some way by Shaikh al-Akbar in his book *Pearls of Wisdom*, by his words that the number of creations divided up in the manifestation in creation are in reality the expression of the One True God, over and over again. There is no number or division in the reality of the matter, and this numbering or manifest number or division into parts is only by expression of the manifestation of the One in a number of ways.

The first of the matters is that the numbers are actually alone. When that is manifested in the second matter from all the other matters it is said that it is the second thing and the third thing or the first thing, so that there is no negation of it. The one reality of existence cannot be made a number or division. It is only shades of the same thing, and the number



is not divided, for that which is not numbered cannot be divided. The existence of the truth is one thing and the manifestation of His Names and Attributes in creation by numerous forms and other things does not mean that He is plural in His Essence.

We can even see that Imam Abul Hasan al-Ash'ari, may Allah have mercy upon him, held the position of the renewal of things that follow the manifestations regarding the atom. The atom does not remain in two places at once according to its position, just as he affirmed. He further mentioned that all creation returns to one single element, and what he has mentioned is quite similar to that which Shaikh al-Akbar, may Allah be pleased with him, and his followers stated when they spoke of the sole existence and the renewal of matters, and that the different things are expressed according to it being known that things are renewed following the renewed manifestations of Allah the Exalted who said:

**Every day, He exercises His Power.**<sup>319</sup>

This means everything is temporal. Allah knows best what it is and what it is upon at its time. Shaikh al-Akbar mentioned in *The Makkan Victories* and *Pearls of Wisdom* that whoever worships something, in reality is worshipping none but Allah. His mistake is only in the way of worship, as he has not been given permission to pursue this path. The answer to this is that when he knows what is true and that all things in their utmost return to the One True God, Exalted be He, as its existence is established by Him, as we already mentioned, then it can be seen that the creation is not the One True God, Exalted be He, at all. In fact, the creation is not truly existent and is also in need of Him, not being free of Him in any way at all. Likewise, the One True God, Exalted be He, is existent in the true sense, completely and absolutely independent. There is no god but Him! There is nothing worshipped in reality and the truth of the matter besides Him. The entire creation will return to Him, Exalted be He, from that principle, and it is behind Him according to the words of the Exalted One:

**And Allah encompasses them from behind.**<sup>320</sup>

He has established and brought into existence everything by the judgement of the words of the Exalted One:

**Is He who has the outcome of every soul like the one who does not have it?**<sup>321</sup>

There are the words of the Exalted One:

**Allah! There is no god but Him, the Ever Living, the Everlasting.**<sup>322</sup>

It has been mentioned by the Shaikh that whoever worshipped an idol, for example, in reality is not worshipping any but Allah, according to the witness of the Exalted One:

**And your Lord has ordained that you worship none but Him Alone.**<sup>323</sup>

This is referring to the judgement, for the ordainment means that he has commanded that this is to take place, not that he is doing so presently. This is according to what the people of interpretation have mentioned, but the way of the Shaikh is to take hold of the text of the Qur'an and the Sunnah, which was used in the language of the Arab and the non-Arab. This is the way of the first three generations of this Ummah and the four Imams, and others. We say that it is not necessary and it has not been mentioned by the Shaikh that their worship is valid, or that it is permissible to approve it or that their idolatry should not be negated.

He did not say this, for he mentioned in his text *Makkan Victories* that Allah has legislated that we do not worship any of the creations and that we know that He the Exalted One, everything is returning to Him without doubt, just as we have mentioned. The one who took hold of idolatry has disobeyed him in his worship of these forms and has forbidden himself forgiveness by what he has perpetrated. He has not been given permission by the One True God, Exalted be He, to do this at all. He has also mentioned in a number of his books that those who



worship idols, their kufr and taking them as a cause and help, are only worshipping forms because of their own hands. The meaning of 'sole existence' does not contradict the pure Revealed Law, but it is the core and the very foundation stone.

Upon consideration on the issue of the reality, that which can be known by anyone is that any reality that contradicts the Revealed Law is false without a doubt, just as every Revealed Law without reality is stripped, and the investigation of both matters is true and perfect, just as has been narrated from the truthful ones who have spoken and acted rightly. To Allah, all things are returned, and He knows the mistakes that the knower might make, and other things. There are some people who accuse the people of this blessed group of kufr and shirk, and other things.

The reality is that these people are upon the true creed of the Prophet Muhammad, peace and blessings be upon him, from the early generations. They have accepted it and taken hold of the very core of the Revealed Law by disclosure and direct experience after the evidences revealed the proof. They are the people of Allah, the guided Imams and scholars who do righteous deeds and are free from major and minor shirk. So fear Allah, for He knows them to have knowledge, just as he said, and the others do not have the same level as them. It is not permissible to have an evil inclination towards them or to attribute things to them of which they are innocent according to the explicit statements that they have left in their books. One should not accuse them by merely misunderstanding statements they made or taking things they mentioned out of context from certain disclosures of the realities of Tawhid, which is pure according to and tested by the texts and the states, and ways and righteousness upon the conduct and way that is pleasurable and acceptable. Allah the Exalted said:

**Do not follow that of which you have no knowledge. The hearing, the sight and the heart - each of these will be asked.**<sup>324</sup>

Then there is a portion of poetry.

*And when you do not see the crescent moon, then you are safe*

*For there are no other people who saw it with their eyes either.*

It is not permissible to engage in what they discussed, especially with people at this time, who have little good, but much corruption. In this place there is widespread ignorance, the creed that the Sunnah is innovation and the opposite. Most of these detractors do not even know the bare essentials of the sciences, especially the points in question, for example, this Wahhabi cult. They manifest their ignorance to the people, and some of the laity have followed them as they belonged to one of the two categories of fools mentioned before. It is not permissible to speak in matters where one has no knowledge, or to bring suspicion against the masters in this way.

People should not follow this cult or their followers, especially when it has already been made clear that the people of Tasawwuf have a specific intent by their words, which was discussed by the senior scholars, who refuted some of them and the issues of contradicting the Revealed Law. It is well known that it is not permissible to take the worst possible meaning that a Muslim may utter, but rather they should try to first find a valid meaning or good meaning before continuing.

Even if they need to give 70 excuses, they should do so. They should be especially careful with these noble masters, who are preservers of the boundaries of Allah and followers in the footsteps of the Seal of Prophets, peace and blessings be upon him, imitating him in his words, speech, the reality of his matter, the establishment of their states, the purification of themselves. The affirmation of their wonders, their high rank and their reality are the very core of the Revealed Law they follow, as it is the core of the matter. Allah is pleased with them and they with Him.

*There is nothing against me when I speak the truth of the creed I know*

*Leave the ignorance of the one who thinks that the truth is the enemy.  
Allah! Allah! Allah!*



*The Most Immense, the one who has established the proof for the faith.*

*Indeed the ones whom I mention, some of their virtues*

*If I do evil, I may not increase in anything except sin.*

If we were to spend some time discussing the issues of this noble knowledge, the states of its people and such, we could easily fill volumes, but what we have done is to shorten it just enough to explain the issue that is the core of the matter and only requires a fraction of time to understand. Most of the statements that have brought recriminations have been according to what some have understood, who were not among those in rank or presence.

Whoever wants to know about this issue and to find acceptance or similar, let him go to the books of these people that have been set down, and judge for himself and find the clarified speech. Let the people learn the beginning of their faith, and if they do not they will become the lowest of the low. To whomever Allah did not give any light, he will not have any light. All matters go back to Allah and that is the truth. We would like to close our lecture with advice mentioned by Shaikh al-Akbar in his chapter, *The Final Advices*, which is the last section of his work, *The Makkan Victories*. He says therein:

‘The Mother of the Believers, `Aishah, may Allah be pleased with her, said, “There are ten aspects of nobility in someone that are not in his child, or in the slave or in the master. These are truthful speech, being honest with people, giving help when someone asks, sufficing the slaves of Allah with goodwill, showing goodness to one’s neighbours, restoring things to whom they belong, keeping good relations with family, honouring the guests and maintaining trust. The most important of all this is shyness and humility”.’

## Final Words

We ask Allah, the Most Generous, the Ordainer, that He create in us and every Orthodox believer those good things, and that He remove from us the evils of our own selves and every evil trait. We ask that He sustains us with pardon and goodness in the faith, in this life and the Hereafter. May He forgive our parents, our scholars, our children, our families and all the Muslims. Amin!

This text was written and compiled by the one who is in great need of Allah the Exalted.

Mustafa, the son of Ahmad, the son of Hasan, ash-Shatti, who is Hanbali in madhhab, follows the Athar and narrations in his creed. May Allah pass over his sins and those of the Muslims, and forgive him and them. Amin!



(Footnotes)

<sup>1</sup> He reigned 1204-1222 AH/AD 1789-1807.

<sup>2</sup> AD 1701-1704

<sup>3</sup> 51 BH-11 AH/AD 570-632. Primordial prophet before the ages, shepherd, rectifier of good, merchant and constant preacher, he was the final prophet sent to all humanity before the end of the age. He had been prophesied and expected by all the prophets and messengers, peace be upon them, from the beginning. He lived the first 40 years of his life in Makkah, but 13 years into his prophetic mission, due to persecution, he was commanded by Allah to leave for the city of Madinah, and continued preaching his message. Eventually, the whole of Arabia and indeed all domains that would listen, heard his message. His message of salvation has inspired 12 civilisations, three empires, seminaries, hospitals and the bedrock that most mathematics, science and other schools of higher learning depend on today.

<sup>4</sup> Please refer to Imam al-Bukhari in his *Jami' us-Sahih*, Book of *Maghazi Military Expeditions*, the chapter titled *Ali ibn Abi Talib and Khalid bin Walid being sent to Yemen before the Final Pilgrimage*.

<sup>5</sup> Ar. *Ṣaḥābi* (SAW-HOBBY). According to the first three generations, this is someone who met, knew the Prophet Muhammad, peace and blessings be upon him, and died upon Islam. There were some 124,000 companions, a large number of them being women.

<sup>6</sup> This entire incident, from beginning to end, is mentioned by Imam al-Bukhari in his *Jami' us-Sahih*, Book of *obliging Apostates to repent and fighting against those who resist the truth with obstinacy*.

<sup>7</sup> Ibid, *Book of Maghazi Military Expeditions*, chapter of *Ali ibn Abi Talib and Khalid bin Walid being sent to Yemen before the Final Pilgrimage*.

<sup>8</sup> AD 1699

<sup>9</sup> 1080 (?) - 1153 AH/AD 1668-1741 One of the premier scholars of the Najd region of the peninsula, Imam 'Abdul Wahhab was a master of fiqh, Qur'anic commentary as well as Tasawwuf and other sciences. Born and raised in 'Uyainah, he was a reviver and rectifier of the Sufi tariqahs of his time, purifying them from some of the innovations that had crept in over the years. Although being multitalented in many different fields, as is the case with most followers of the Hanbali School, he was a meticulous and erudite master of theology and principles of creed, penning a number of classics.

<sup>10</sup> 1109-1209/10 AH/AD 1698-1796. The grand theologian, the spiritual master, the defender of the faith and the leader of the Hanbalis as passed to him by his father, he was hailed as Shaikh ul-Islam by the Ottomans and his people. This is the highest religious office that a scholar can hold in Islam, signifying that they have all the prerequisites to be considered a master of all 18 sciences

of the Shari'a. The Imam wrote five or more books in different disciplines, most of them focusing on heresiology as well as clarifying the different matters of the Orthodox creed.

<sup>11</sup> This is the ancient name for the land that is now comprised of the countries Syria, Jordan, Lebanon and Palestine.

<sup>12</sup> 1099-1182 AH/AD 1688-1768. Born into a family of Shafi'ii and Zaidi fiqh, but with Mu'tazilah creed, he studied under his father and other personalities in his own city and continued after relocation to Sana'a, the capital of the then unified Yemen. In his early years, he began to fall away from the Orthodox faith and practice. He started by stating that the Muslims had not only fallen away, but most of them had rejected faith by committing idolatry. He then established his own fiqh, creed and the like. The summation and rallying point came from his text *Tathir ul-I'tiqad 'an Adran il-Ilhad* (The Creed's Purification from Filth's Desecration), pp.36-38, where this methodology was laid out in plain and chilling terms.

<sup>13</sup> 661-728 AH/AD 1263-1328. Scholar in many disciplines, this particular figure had more than seven foundational issues in which he was divergent from the Orthodox creed. He and his works were corrected by his contemporaries and also most of his students. However, Muhammad ibn 'Abdul Wahhab and his followers built their creed on these divergences.

<sup>14</sup> Ar. *Majmu'a Fatawa*

<sup>15</sup> From the scholars who taught him, such as 'Abdul Wahhab an-Najdi, Muhammad Hayat as-Sindhi, Muhammad ibn Sulaiman al-Kurdi and Muhammad al-'Afaliqi, there is no record of them holding him in the position of or authorising him to give rulings as an expounder, jurist or judge. There is in fact no case of any contemporary of his, other than his own sons and adherents, holding him in the post of a scholar in any field.

<sup>16</sup> AD 1737

<sup>17</sup> cf. *Aqidat ash-shaykh Muhammad ibn 'Abdul Wahhab as-Salafiyyah*, by Salih ibn 'Abdullah ibn 'Abdur-Rahman, pp.112-113; 484-489. This is a salafi biography of their teacher.

<sup>18</sup> This was around the year 1153 AH/AD 1740.

<sup>19</sup> d. 1179 AH/AD 1765

<sup>20</sup> *Aqidat ash-shaykh Muhammad ibn 'Abdul Wahhab*, pp.503-507

<sup>21</sup> Ibid, pp.118-138

<sup>22</sup> Hamad ibn Nasir ibn 'Uthman Mu'ammam, student of Muhammad ibn 'Abdul Wahhab, stated his master's teaching when he said, "There are those who think that the meanings of the texts regarding the attributes are not known, that the meaning of what Allah and His Messenger said, it is not known, but they still have to recite the texts without the intention or meaning for them."



They say that no one knows the meaning except Allah. They think that they do not know the meanings of the names and attributes of Allah. These people are entirely ignorant of the creed of the pious predecessors. This makes it seem as if the first generations, the emigrants, the helpers and the rest of the companions, recited these passages, related the statements about dissent and the like, and did not know the meaning." Please see *at-Tuhfat ul-Madaniyyah Fil 'Aqidat is-Salafiyyah*, pp.42-45; 47-49.

<sup>23</sup> Fa'idah, pp.54-55 under the chapter: *No one is entering the Paradise with the Testimony of Faith Alone*.

<sup>24</sup> The gist of this is that the particular person, be they a prophet, scholar or saint, although they have power and ability in this life, that ceases once they die. They also are not able to hear any of the peace, blessings or greetings that the living may send to them, so if one were to ask them while alive to pray for them, this would be fine, but after death it is idolatry. The reason being is that they cannot hear, and are close to a state of annihilation. Muhammad ibn 'Abdul Wahhab mentioned, "So seeking help with the creation in what they have the power to do, we do not negate that." He says further, "The same holds true for a man seeking help from his friends in war and other things that the creation is able to grant, but we reject and deny 'seeking help, which becomes worship' and this includes what is done at the graves of saints or those who are absent. They are asking for things to be done that only Allah can grant, so when that has been established, the help being sought of the prophets, peace be upon them, on the Day of Resurrection is that they call on Allah to reckon with the people. This is done so that the people of the Paradise have respite from the standing of this day. This is permissible in this life and the Hereafter. This is because someone is coming to a living, pious man who is sitting with you and hearing your words. You then say to him, 'Pray to Allah for me'. This is the same as the companions of the Messenger of Allah, peace and blessings be upon him, did when they asked him for such things during his life. What about after his death? Allah forbid! By no means did they ever ask him that in front of his grave, so if that is impermissible, what about someone who makes supplication using the Prophet, peace and blessings be upon him, himself?" *Kashf ash-Shubuhah*, pp.29-30, Printing House for Islamic Affairs in Washington DC, 1408 AH/AD 1988.

<sup>25</sup> 'Abdur-Rahman ibn Hasan (1199-1285 AH/AD 1785-1868), grandson, second successor and student of the first successor of Muhammad ibn 'Abdul Wahhab, stated the position: "The Exalted One has shown that there is no one more astray than the one who calls on someone besides Him, be whom it may. He has shown that the one being called on besides Him cannot answer to what is being sought from Him, whether it is the dead, the absent in the unseen or those from the false gods or idols that cannot answer and are unable to do so in any

event." *Qurrat 'Uyun il-Muwahhidin*, pp.84-85. More of this will be discussed in Shaikh ash-Shattī's work itself. The point of these notes is to reference the sources of their beliefs.

<sup>26</sup> Muhammad ibn 'Abdul Wahhab said the following: "The best spoken word that could be said was the case of a Bedouin coming to us one day saying he had heard something about Islam. He said, 'I bear witness that we were kuffar (he meant all the desert Arabs) and I bear witness that the guard who came to tell us about things is of the People of Islam'. So the man bore witness that he was an unbeliever." *Sharh Sittah Mawadi' min as-Sirah*, pp.25-26. This indeed shows that this creed was taught to the people. Further could be said by his son and first successor, 'Abdullah Ala Shaikh, who stated: "Indeed, major shirk has become the norm for most of these people due to ignorance spreading and knowledge disappearing." *Al-Kalimat un-Nafi'atu fil Mukaffirat il-Waqi'ah*, pp.15-16.

<sup>27</sup> Please see Muhammad ibn 'Abdul Wahhab's *Kashf ash-Shubuhah fit-Tawhid* (Ar.), pp.3-4; *Explanation of a Muhammad ibn 'Abdul Wahhab's Kashf ash-Shubuhah: A Critical Analysis of Shirk* (Eng.), pp.78-81:

"These idol worshippers already knew that Allah was the only creator, with no Partner for Him. No one sustains except for Him, no one gives life but Him, no one gives death but Him, no one has designed affairs except Him, so the idol worshippers that the Messenger of Allah, peace and blessings be upon him, fought against knew this fact."

<sup>28</sup> There were other beliefs, such as the denial of the infallibility of the Prophets, denial of the primordial nature of the Prophet Muhammad, peace and blessings be upon him, and more, but these will be covered in larger works and also within the author's work. This tiny prologue was only meant to draw attention to the genesis of the movement.

<sup>29</sup> The word al-Muwahhidun carries the meaning of those who single out Allah in His Oneness and Uniqueness, and stand by it. It is the name generally used for all believers, but the Khawarij took it to be their name, setting themselves apart from other Orthodox Muslims. Taking exclusive names and titles as a way of subliminally denigrating others is one of the hallmarks of the movement, which christens itself with grandiose titles to shame opponents and detractors.

<sup>30</sup> Ar. *al-Ikhwan* (EL-ICK-WAHN)

<sup>31</sup> 164-241 AH/AD 780-855. The Imam of the Hanbali School. He learned from some of the premier students of the companions and their students such as Imams Sufyan ibn 'Uyainah, Abu Yusuf ibn Ibrahim, Muhammad ibn Idris ash-Shafi'ii and Muhammad ibn al-Hasan ash-Shaibani. One who memorised one million ahadith, he was a tireless campaigner for the Orthodox faith, suffering torture as well as incarceration for preaching against the cults.

<sup>32</sup> 238-333 AH/AD 852-944. Referred to down the ages as the Leader of



Guidance, the theologian and other titles, he was a direct descendant of the companion, Abu Ayyub al-Ansari, may Allah be pleased with him. He studied in Central Asia's finest seminaries and was persecuted constantly when he began preaching against the Mu'tazilah cult. His message stood the test of time and he left behind some ten books that are studied in seminaries in Asia to this day.

<sup>33</sup> 260-330 AH/AD 874-942. A direct descendant of the companion, Abu Musa al-Ash'ari, may Allah be pleased with him, he was born and studied in Basrah, but was trained by the Mu'tazilah in Baghdad. He spent most of his early life advocating the teachings and ideas of his teacher. At 40 years of age, he then repented publicly in the central masjid, began preaching and teaching about his experience and became a champion of the Orthodox faith. He remains evidence that one can always repent, if one truly desires, and can make their salvation a success story. He wrote more than ten books after his repentance and taught exhaustively on the pitfalls of cults and false religion, at times using speculative theology and rhetorical arguments as a tool of instruction.

<sup>34</sup> This was made absolutely clear when Muhammad ibn 'Abdul Wahhab told two of his harshest critics, Imams 'Abdullah ibn Dawud al-Basri and 'Alawi al-Haddad: "The Shari'ah is one. What is wrong with these people who have made it into four madhhabs? Here we have the Book of Allah and the Sunnah of the Messenger of Allah. We do not act except by these two things. We do not take our orders or obey the judgements of the people of Sham, Egypt, India or anyone else for that matter." Imam 'Abdullah ibn Dawud al-Basri said: "He was referring to the scholars of the Hanbali School and the other schools as well." Please see the works of both these scholars, *as-Sawa'iq war-Ra'ud fir-Raddi 'al ash-Shaqi 'Abdul 'Aziz ibn Sa'ud*, chapter 2; *Misbah ul-Anam*, pp.129-130, respectively. This same claim was repeated to Imam Zayni Dahlan (1232-1308 AH/AD 1816-1890) only some years later by the successors of the movement's founder. Please see Imam ad-Dahlan's *ad-Durar as-Sanniyah fir-Radd 'al al-Wahhabiyyah*, pp.44-45.

<sup>35</sup> It was mentioned by Muhammad ibn 'Abdul Wahhab: "It has been explicitly stated that idolatry would happen in this Ummah to the vast throngs of the people. The good news is that the truth will always be present, even as it has been in the past. There will always be a small group upon it. The great sign is that even though people may oppose, abandon or kill them, it will not harm them, and this state will remain until the Hour is established. It was prophesied that there would be a victorious party upon the truth, which has already happened, just as was foretold." *Kitab at-Tawhid* (Ar.), pp.48-49, mas'alahs 7-12. 'Abdur-Rahman ibn Hasan, one of the successors of The Brotherhood movement, made this clear when he gathered the opinions of his grandfather and uncles together then commented: "So this tribulation of worship of idols was brought about, to

the point that no one in these later ages knew that they were supposed to reject it. This was the case until shaykh ul-Islam Muhammad ibn 'Abdul Wahhab, may Allah have mercy on him, established that worship of idols was to be repudiated and forbidden. He forbade idol worship. He then called the people to leave it, to worship Allah alone in His Lordship, Divinity, Names and Attributes." Taken from *Qurrat 'Uyun il-Muwahhidin*, pp.125-126.

<sup>36</sup> This word carries two meanings. One is that of an old man, usually someone at least 40 years old. The second meaning, one who is learned in the faith and senior in knowledge amongst their peers, is the meaning most commonly intended and in vogue in our midst. Those who abuse their office and are given this title (many apply it to themselves and often use it as one would use their first name) wield a form of authority over their flock that is more clandestine than the priest over his parish or the pastor over his congregation. A basic Muslim should be wary when people can wield absolute power without responsibility. We have differentiated between two spellings of the word, those being 'shaykh' and 'shaikh'. The former refers to the bogus teachers and preachers selling confessional Islam, while the latter denotes those preaching Orthodox faith from the past or in the present.

<sup>37</sup> d. 1216 AH/AD 1851. Scholar, jurist and specialist in cults, he was an eyewitness to the devastation caused by The Brotherhood when they arrived in South Arabia and began the massacres and pogroms. He left behind some ten books on this and other subjects to do with theology.

<sup>38</sup> d. 1225 AH/1810. Preacher, teacher, heresiographer and soldier, this particular scholar was born and lived most of his life in az-Zubair, the great stronghold of Orthodox scholarship just outside Basrah. He studied under its premier scholars, but decided to go to al-Ahsa' in Arabia to continue his studies. He learned from the scholars Muhammad ibn Fairuz and his son, 'Abdul Wahhab.

<sup>39</sup> As recounted by Imams Ibrahim ar-Rawi in his *Risalat ul-Awraq ul-Baghdadiyyatu fil-Hawadith in-Najdiyyah*, pp.1-3; Zayni Dahlan in his *Khulasat ul-Kalami fi Bayani Umara' il-Balad il-Haram*, vol.2, pp.67-73; Muhammad ibn Humaid an-Najdi, *as-Suhub ul-Wabilah 'ala Dara'ih il-Hanabilah*, pp.689-694 and so many others who were either murdered or witnessed brutal atrocities. Other scholars such as Sulaiman Murad, Yusuf az-Zawawi, Ja'far ash-Shibi, Muhammad ibn Gharib, 'Abdullah ibn Gharib and others did not survive to tell their stories.

<sup>40</sup> These included Shaikhs Sulaiman ibn 'Abdul Wahhab, his son, 'Abdul Aziz, and others. Most famous as of late were the incarcerations of Shaikh 'Ashiq ur-Rahman and Muhammad Habib ur-Rahman, two great scholars of the last century, which caused an incident so serious that relations were almost broken between several countries and the Saudi Empire. For further details see, *Suyuf*



ullah il-Ajillah, pp.160+.

<sup>41</sup> AD 1792

<sup>42</sup> Please see *ad-Durar as-Sanniyah fir-Radd 'al al-Wahhabiyyah*, pp.49-50; *Khulasat ul-Kalami fi Bayani Umara' il-Balad il-Haram*, vol.2, pp.96-101; *Risalatul fima yata'allaqu bi-Adillati jawaz it-Tawassuli bi-Nabi wa Ziyaratih*, pp.211-213.

<sup>43</sup> AD 1802

<sup>44</sup> Please see *ad-Durar as-Sanniyah fir-Radd 'al al-Wahhabiyyah*, pp.47-48; *Risalat ul-Awraq ul-Baghdadiyyatu fil-Hawadith in-Najdiyyah*, pp.139-140; *Khulasat ul-Kalami fi Bayani Umara' il-Balad il-Haram*, vol.2, pp.273-279.

<sup>45</sup> AD 1803

<sup>46</sup> Please see *ad-Durar as-Sanniyah fir-Radd 'al al-Wahhabiyyah*, pp.49-50.

<sup>47</sup> Ibid.

<sup>48</sup> Please see *Fitnat ul-Wahhabiyyah*, pp.9-10; *ad-Durar as-Sanniyah fir-Radd 'al al-Wahhabiyyah*, pp.49-50.

<sup>49</sup> *Khulasat ul-Kalami fi Bayani Umara' il-Balad il-Haram*, vol.2, pp.293-294.

<sup>50</sup> AD 1805

<sup>51</sup> d. 1266 AH/AD 1843

<sup>52</sup> Their methodology has not changed even today, as can be seen in the Muslim heartlands where various wars rage.

<sup>53</sup> Please see *Khulasat ul-Kalami fi Bayani Umara' il-Balad il-Haram*, vol.2, pp.299-320.

<sup>54</sup> Ibid, vol.2, pp.299-320

<sup>55</sup> AD 1919

<sup>56</sup> AD 1890-1905

<sup>57</sup> The man chiefly responsible for this name change to better acclimate the movement to Muslims at large and the colonialists was Muhammad 'Abduh (d. 1905), government scholar on behalf of the British Empire and borderline agnostic. And it is perhaps from here that the previously fluid relationship between the British Empire and the Salafi movement began to gel. Although the name was his, the continued shaping and restructuring of the movement was given to him by his mentor, Jamal ud-Din al-Afghani. This same Al-Afghani-a former Twelver Shi'a, guru to the Babi cult in Iran and one time pseudo-Mahdi-spent much time influencing the malleable 'Abduh. For further reading, please see, Jamil Abun-Nasr's *The Salafiyya Movement in Morocco: The Religious Basis of the Moroccan Nationalist Movement*. (1963); the Earl of Cromer's *Modern Egypt*, Vol. 2, pp. 178-179; 180-183 and also David Cummin's *Islamic Reform: Politics and Social Change in Late Ottoman Syria*. New York: Oxford University Press, 1990.

<sup>58</sup> AD 1932

<sup>59</sup> d. 1198 AH/AD 1783

<sup>60</sup> d. 1162 AH/AD 1749. He specialised in creed, fiqh and hadith, but also gave lectures on sincerity and devotion. He left behind some five books that are extent in libraries in the United States and Europe.

<sup>61</sup> He is Muhammad ibn Taqi ud-Din Abdul Baqi ibn Abdul Qadir al-Hanbali al-Ba'li, ad-Dimishqi, Mufti of Hanbalis in Damascus, who died in 1126 AH at 83 years old. He is the successor of his father, who wrote more than five books in comparative creed and was a notable scholar of Hadith. This noble scholar learned the sciences of Islam and he, as well as all students after him, was part of the Khalwati Way, which focused on memorising all the supplications that one was to learn individually, and implementing them in daily life.

<sup>62</sup> This is the name that designates the modern day countries of Syria, Jordan, Lebanon and Palestine.

<sup>63</sup> d. 1240 AH/AD 1825. Master of fiqh and hadith, he was fortunate to learn from the great scholar, Shaikh Ahmad al-Bali and also was a contemporary with Shaikh Muhammad ibn Ahmad as-Saffarini. Shaikh ar-Ruhaibani left behind many works, but only one complete work; a commentary on fiqh.

<sup>64</sup> Ar. *ijazah*. Other words for it include *idhn*, *sanad*, *mashaikhah*, *isnad* and others. The only expression extensively used during the first three generations was *sanad* or *isnad*, while the others are of later import. That aside, the words were all a reference to when someone is trained by a scholar (in person), found to be competent in a particular field and then, upon completion of the necessary studies, is given legal qualification to teach others and also add his own findings and details to his lessons and classes. The closest modern equivalent to this practice in the United States, Canada and the UK would be the examinations and practices a doctor must go through before he is licensed. The rigorous level of checking, researching, testing and review ensures that someone is ready and capable to teach others and answer questions. If they do not know the answer to those questions then they will know how to find the answers. This method of *isnad* or transmission has been passed down since the early days of the Muslims. An important note must be made, however, as to the difference between teaching basic knowledge and teaching as a master or authority in the field. Rudimentary things such as belief in the testimony of faith, the angels, the books, the messengers, the Day of Resurrection and Destiny are all things that can be known by the layperson without this intermediary. *Isnad* enters into the equation when one wants to teach as a scholar and designate others as a scholar, or in areas where rulings need to be derived from the text for specific cases that have arisen. This requires special training.

<sup>65</sup> Ar. *Mukhtasar ad-Durra il-Mudiyyah*



<sup>66</sup> 1114-1189 AH/AD 1702-1775. Renewer of his era and one of the chief authorities of the Hanbali Legal School in his time, he learned from Grand Imams such as Muhammad Hayat as-Sindi, 'Abdul Qadir at-Taghlabi and others. He acted as judge and jurist for all of Sham. He wrote books in the field of comparative creed, fiqh, inheritance, manners, medicine and grammar. It was this noble scholar who received a letter of assistance from the scholars of Arabia against the Salafi Movement. He wrote five volumes of books against the group, the shorter and more famously known being, *Questions and Answers Regarding Najd*, which upon receipt by the scholars of Arabia became a rallying point for the Orthodox.

<sup>67</sup> d. 1299 AH/AD 1882. A master of creed and Ihsan, he witnessed the murder of scores of laymen and scholars in Baghdad upon the arrival of the Salafi Call. He wrote some five books on comparative creed, two of them being heresiographical works against the organisation.

<sup>68</sup> Ar. *mufti*. This is a scholar who is able to tell someone what the ruling is on a particular subject, but does not have the executive authority to implement the outcome and consequence of the ruling. There are different levels and divisions within this class of people, based upon experience and qualification.

<sup>69</sup> Ar. *faqih*. A scholar able to tell the ruling on a given subject in his or according to other schools, choose or differentiate between them and, in certain cases, derive new rulings in particular cases. There are different levels and divisions within this class of people, based upon experience and qualification.

<sup>70</sup> Ar. *qadi*. This is a scholar who is able to tell someone what the ruling is on a particular subject and is able to bring about and oversee the outcome or consequence of the ruling, in the case of the qadi of the judiciary, or is able to exact the judgement himself, as in the case of a sentencing qadi. There are different levels and divisions within this class of people, based upon experience and qualification.

<sup>71</sup> 1223-1300 AH/1808-1883 AD. Scholar of Ihsan, creed and fiqh according to the Maliki School, he was one of the great Ash'ari theologians of the age and also a soldier against French occupation and encroachment into North Africa.

<sup>72</sup> d. 1306 AH/AD 1889

<sup>73</sup> d. 1307 AH/AD 1890

<sup>74</sup> An organisation founded possibly 300-400 years after the first three generations, there are as many as 300 million or more in the world. Shi'a include Allah never being seen in the Hereafter, the Qur'an is created, salvation by faith and deeds and also the infallibility of the 12 Imams as well as certain renewers of each century. The majority of Shi'a are the Ithna' Ashari or Twelvers, which have control over Iran, sections of Iraq, Bahrain, Qatar and Arabia.

<sup>75</sup> A Shi'a offshoot founded in the ninth century by a man named Ibn Nusair,

they proclaimed that the five pillars of Islam were unnecessary and actually possessed metaphorical meanings. Thus, those who practised the five pillars in reality were not Muslims, as they had misunderstood the metaphors. Their most famous beliefs include salvation by faith and deeds, continuing revelation after the Prophet Muhammad, peace and blessings be upon him, as well as deification of the companion, Ali, may Allah be pleased with him. Following the collapse of the Ottoman Government in Istanbul in AD 1919 and the Arabs siding with colonialists in nationalistic movements, the Alawi group was granted official status by the French authorities and put into the position to rule the country later created and named Syria. They are still the ruling party of Syria today, ruling over a country in which more than 75 per cent of the people are Orthodox.

<sup>76</sup> Founded in the 11<sup>th</sup> century, they proclaimed the Fatimid Ruler of Egypt, al-Hakim bi Amrillah (AD 985-1021) to be 'incarnate deity' and directed worship to him. It is believed that he will return as the Mahdi at the end of time to save humanity. The first one to systematise their theology was a Nastakin ad-Darazi, from where they derive their name, Druze. Much of their beliefs are secret, but they make annual pilgrimages to the grave of the prophet Jethro, peace be upon him, and have their own text, the *Book of Wisdom*, to which only special initiates are allowed access. They occupy many important roles in the Syrian and Israeli secret service agencies.

<sup>77</sup> 1236-1295 AH/AD 1821-1878. Chief Judge in Makkah, he studied under some of its greatest scholars and in his travels gained knowledge from the Qaddumi and Shatti families. He suffered persecution, and directly witnessed atrocities and other trials under the Salafi movement, which was gaining more of a foothold in Makkah where he resided. He was the author of some ten books on various subjects.

<sup>78</sup> 1346 AH/AD 1927. A senior scholar of fiqh, creed, history and poetry, he was classically trained by going from masjid to masjid and sitting with scholars. He was able to learn from Muhammad ibn 'Uthman ad-Dumi as well as from some of the great names in Syria, such as the Qaddumi and Shatti families. The Shaikh was also a great friend of the reciter and Qur'an verifier, Shaikh Muhammad ibn Sa'id al-Hanbali. Shaikh al-Badran wrote numerous commentaries and also gave some rulings on issues that were printed.

<sup>79</sup> d. 1308 AH/1891. A judge in Damascus and also the chief mufti of his hamlet.

<sup>80</sup> 1246-1331 AH/AD 1830-1913. Theologian par excellence, specialist in creed and a traveller, he was also known to have written research texts on the danger that Salafiyyah posed to Muslims and Islam. He was one of the primary teachers of the author, and was classed as a renewer of his time.

<sup>81</sup> d. 1314 AH/AD 1896. A theologian and scholar of fiqh, he and his brother,



Muhammad, were the sons of the Grand Shaikh, 'Isa al-Qaddumi.

<sup>82</sup> d. 1318 AH/AD 1900. A great theologian and scholar of fiqh.

<sup>83</sup> Ar. *Ad-Durra ul-Mudiyyah*

<sup>84</sup> Ar. *Lum`at ul-Itiqad*

<sup>85</sup> 541-620 AH/AD 1146-1223. Renewer of his age, scholar, judge, jurist and expounder, he wrote some 200 or more books, touching on every subject in Islam. He learned from scholars of Iraq and Shm, combining both traditions successfully to bring about one of the greatest scholars the world had seen.

<sup>86</sup> Ar. *al-Ayn wal-Athar*

<sup>87</sup> Ar. *hafiz*. This title denotes someone who has memorised at least 100,000 hadith by heart, along with the meaning of the texts.

<sup>88</sup> 1267-1354/1850-1935 AD. One of the greatest memorisers of hadith of the last age, and a tower of piety, he was known for his adherence to the Sunnah, hatred of innovation and practical advice to the laity and young alike. This type of knowledge and practice is becoming noticeably rare in our present age.

#### (Endnotes)

<sup>1</sup> Ar. *Shar`*, sometimes the word *Shari`ah* is also used. The first form of the word appears in Surat ul-Ma'idah (5), ayah 48, where the Lord says, **And We have made for every prophet from among you a law (Shar`) and a way.**

The second form of the word occurs in Surat ul-Jathiyah (45), ayah 18, in which Allah has revealed, **And We have kept you upon a Law (Shari'a) from the Order sent before.**

According to Shaikh ul-Islam Ibn al-Jawzi, may Allah have mercy upon him, both words mentioned above in the Arabic language carry the meaning of, 'True faith, the way to be followed, the path that leads to fresh water, sustenance'. Please see *Zad ul-Masir Fi-Ilm it-Tafsir*, pp.1294-1294.

In addition to this, it is important to understand that when knowing the ruling for something in the Revealed Law that involves technical knowledge, the language of Revelation, indeed Islamic scholarship is Arabic, not Urdu, English, Danish or Afrikaans. While one certainly may give or find a beneficial lecture or topic in their mother tongue, in discussing matters that bear serious consequences or where the Arabic term must be known, one may not take recourse to another language, but make use of the term that is extant in the Revealed Law, which was given in Arabic. To coin an example, in Revealed Law there are two main words for purity, those being *Tahir* and *Tuhur*. The first means, a body of water that is pure in itself, but cannot be used for wudu' or ghusl, while the second refers to water that is pure for itself and can be used for wudu' (ghusl) and removing impurities. When teaching, if someone were to substitute the Urdu word, *pak*, for either of these, it would not only be wrong, but misleading, as

neither the Urdu language nor its technical terminology contain the shade of meaning that these two words convey in Revealed Law. The same can be said of the word *darurah* in Arabic and *darurah* in Urdu. The word will carry a different meaning, so the proper understanding in Revealed Law will have to be learned to avoid corruption of understanding by using one's language as a measuring stick for legal rulings.

This would not mean that one would have to become a master of Arabic or constantly pepper one's speech with Arabic phrases to become a believer or be an upright one. Rather, one must take care in certain matters that have technical usage, when use of language outside that of the Revealed Law could cause confusion. In our present age, there are large selections of books that offer translation, transliteration and even side-by-side readings to facilitate better understanding of Arabic word usage in issues such as these. This work also includes a section to assist in such needs.

<sup>2</sup> This is one of the names of Shaitan, the enemy of humanity. This name means, 'to slink, to withdraw'. That slinking and withdrawal has to do with his withdrawing at the mention of the name of Allah. His Slinking is signified in his creeping and looking for opportunities to tempt people. This title has been mentioned when Allah said, **Say, 'I seek refuge in the Lord of humanity, the King of humanity, the God of humanity, from the whisperings of al-Khannas. He is the one who whispers in the hearts of men. And I seek refuge from the jinn and men'.** Surat un-Nas (114), ayat 1-6

<sup>3</sup> Collected by Imams Muhammad al-Bukhari in his *Jami us-Sahih, Book of Holding Fast to the Qur'an and the Sunnah*, under the chapter, *There will always be a group from my Ummah, manifest upon the trust. Those who oppose them will not harm them*; Muslim ibn Hajjaj in his *Jami us-Sahih, Book of Leadership*, under the chapter, *There will always be a group from my Ummah, manifest upon the trust. Those who oppose them will not harm them*, as narrated by al-Mughirah ibn Shu`bah.

<sup>4</sup> This term will be explained later in the text, if Allah wills.

<sup>5</sup> Ar. *jail*

<sup>6</sup> Ar. *khafi*

<sup>7</sup> This term will be explained later in the text, if Allah wills.

<sup>8</sup> This term will be explained later in the text, if Allah wills.

<sup>9</sup> This term will be explained later in the text, if Allah wills.

<sup>10</sup> This term will be explained later in the text, if Allah wills.

<sup>11</sup> This word is explained with two subcategories, depending on the one who is doing the ijtiha. For the Absolute Mujtahid, when he uses ijtiha, it has



sometimes been translated, 'Advanced Juridical Reasoning (AJR)', while for every Mujtahid besides, it has been translated, 'Restricted Juridical Application (RAJA)', although both of them are doing ijtiḥād. The Prophet, peace and blessings be upon him, used this expression when he said, **"When the judge makes ijtiḥād and he is correct, he has two rewards (ajr) and when he is mistaken, he has one reward."** Collected by Imam Muslim ibn Hajjaj in his *Jami' us-Sahih, Book of Giving Judgement*, under the chapter of, *Explanation of the reward of the Judge when he makes ijtiḥād and is correct or mistaken*. This difference between the mujtahids will be explained further in the work, if Allah wills.

<sup>12</sup> Please see endnote #1 for further details.

<sup>13</sup> 820-885 AH/AD 1417-1480. Judge, jurist, historian and grammarian, he was known for writing books on the narrations and debates within the Hanbali School. He organised the arguments under chapter headings, then acted as chief judge for most of his later life until his death. He wrote more than 20 books and was a mujtahid murajjih.

<sup>14</sup> Ar. *Tahrir ul-Manqul Fi Tahdhib il-'Ilm il-Usul*

<sup>15</sup> The text of the author and the scholars that he quotes is taken verbatim from Shaikh ul-Islam Muwaffaq ud-Din in his text, *Rawdat un-Nazir wa Junnat ul-Munazir*, vol.2, pp.332-333.

<sup>16</sup> Ar. *Usuli*. Imam Muwaffaq ud-Din ibn Qudamah states that the job of the master of principles or Usuli is: "To investigate the different indications taken from the evidences given in the Revealed Law with the intent of deriving rulings from those evidences." *Rawdat un-Nazir wa Junnat ul-Munazir*, vol.1, pp.53-54

<sup>17</sup> When discussing people on earth in terms of their knowledge, there are some seven types of people.

1) Mujtahid Mutlaq (Absolute Mujtahid): the scholar who derives principles directly from the text. This one has memorised all the Qur'an (6,236 lines) as well as all its subsences. He knows all the verses for collective and individual rulings (which are some 500 in number). He knows the fullness of the Sunnah (one million ahadith), having full knowledge of the 500 collections that make up the ahadith, mastering varying narrations and supporting texts along with all 18 sciences of Revealed Law. This is in addition to what has been mentioned in the main body of the text. Such a scholar has their own methodology for deriving principles from the Revealed Law, as he knows it entirely and completely.

2) Mujtahid Mutlaq fil-Madhab (Absolute Mujtahid Within the School): a scholar in this case utilises the principles for deriving rulings from the Imam of his school, using these principles to derive new rulings from the text as well

as executing them. Although he is using the evidences, he is only able to derive rulings using the principles of his Imam and legal school.

3) Mujtahid Murajjih (Preferential Mujtahid): someone of this category is able to tell the dominant and depended upon ruling in his school by examining the positions and statements of the scholars. After looking at the statements, he can come to the ruling and quotes those senior most figures, with or without their evidence.

4) Mujtahid Mukharrij (Mujtahid of Derivation): they have gathered together the books, they comment upon them, extract their rulings in new situations as answers for the laymen. They do not engage in a great deal of ijtiḥād and only comment when there is no statement within the legal school as a precedent.

5) Mujtahid Ifta' (Mujtahid of Legal Rulings): a scholar who can indicate and explain to an enquirer where a ruling is found, the evidence for it and the like.

6) Mujtahid Fil-Masa'il (Mujtahid in Specific Matters): he is able to give rulings in certain areas that he has mastered, such as language, inheritance and the like, but is considered a 'lacking mujtahid' in the sense that he does not encompass all the sciences. That in which he is proficient, he stands as a master. It should also be mentioned that in this case, both this category and the mujtahid ifta' are not able to implement the law or exact the legal rulings; they may only indicate them.

Within these classifications, there are subgroups of lesser and greater capacity, but the point of this note was not to discuss these areas exhaustively, but only to make brief comment so the words of the author could be understood in context.

7) Common Muslims (Laity): this includes most people from amongst the Muslims of all ages, as they have not all been commanded to become scholars of ijtiḥād. They may go directly to the texts for their creed, basic knowledge of what is impermissible and permissible, and enjoining the right and forbidding the wrong. For that which is more detailed or requires specialised knowledge, they must refer to one of the six mentioned.

This has been discussed at length by noble Imams, such as Ibn Hamdan (d. 695 AH/AD 1298) as well as al-Futuhi (d. 898-972 AH/1493-1565 AD) in his text, *al-Muntaha*, vol.3, under the *Book of Giving Legal Rulings*, which was commented upon by Shaikh ul-Islam Mansur al-Buhuti (d. 1051 AH/1656 AD). These classifications can be discussed at length in a separate research, but for now they are here for the general knowledge of the reader, so it can be ascertained what the author intends by his words.

<sup>18</sup> Ar. *fard kifayah*. Shaikh ul-Islam Muwaffaq ud-Din (d. 620 AH/AD 1223), states in *al-Mugni*, vol.10, mas'alah #7412: "Fard kifayah is where an action is compulsory to be established by a group of people. If it is established, the rest are not responsible, but if it is not, the rest of the people fall into sin until



someone establishes the matter. The difference between the fard kifayah and the fard `ayn is that the former is fulfilled if someone or a group of people do the action required, but the latter must be fulfilled by every person and cannot be completed by one person for someone else." Imam Husain al-Baghawi (516 AH/AD 1122), the great Shafi`ii scholar, stated: "Fard `ayn includes things like knowledge of purification, prayer, fasting and the like. Every individual who has reached the age of puberty must learn these things. Every form of worship that has been given in the Revealed Law for every person to know or to know about is also compulsory, like zakah, if he has wealth, or hajj, if it has become compulsory for him. Fard kifayah would include things like studying and learning until one reached the rank of being able to do ijtiḥad, or the level to give legal rulings." Taken from *Lubab ut-Ta'wil fi Ma'alim it-Tanzil*, pp.591-592.

<sup>19</sup> This word has no satisfactory rendering into English that the translator could find, thus it will have to remain in its original Arabic. The linguistic basis of the word is discussed by Imam Ibn al-Mandhur: "People were upon one Ummah, meaning one faith... so the Ummah means the Way and the Faith. If someone should say, 'There is no ummah for him', they mean that there is no faith or religion for him. If someone should say that someone is the best Ummah, it would mean the best people of faith." *Lisan ul-'Arab*, vol.12, pp.26-27. The Prophet Muhammad, peace and blessings be upon him, meant this and more by the term Ummah when he said, "I saw 120 rows in the Paradise, 80 of them from this Ummah." Collected by Imam Ahmad in his *Musnad*, vol.5, pp.354-355, as narrated by the companion, Buraidah al-Aslamah, may Allah be pleased with him, and classed as authentic. We can see that he is referring to those who believe in him and follow him when he said further: "My Ummah is an Ummah that has been bestowed mercy. There is no punishment for it in the Hereafter. Its punishment in this life is by trials, earthquakes and massacres." Collected by Imam Ahmad ibn Hanbal in his *Musnad*, vol.4, pp.410-418, and classed as authentic.

<sup>20</sup> Ar. *jama`ah*. Imam Ibn Mandhur defines the word linguistically: "Jama`ah is the number, or any and everything and its collectivity." *Lisan al-'Arab*, vol.8, pp.63-64. When discussing this word in terms of creed, it has certain significance.

The Prophet, peace and blessings be upon him, said: "Indeed, the Children of Israel split into 72 sects and my Ummah will split into 73 sects, all of them in the Fire except one, and that is the *Jama`ah (Collective)*." Collected by Imams Ahmad ibn Hanbal in his *Musnad*, vol.3, pp.144-145; `Abdur-Razzaq, in his *Musannaf*, vol.10, pp.155-156; at-Tabarani in his *al-Mu`jam al-Awsat*, vol.7, pp.175-176, and classed by them as authentic.

<sup>21</sup> Ar. *as-Sawad ul-A`zam*. Imam Ibn Mandhur states that linguistically, this word means: 'as-Sawad ul-A`zam is the greatest majority and numerous number from the Muslims who have agreed on the obedience of the Imam, and that this is the authority'. *Lisan ul-'Arab*, vol.3, pp.224-225. It has also been defined in *Mukhtar us-Sihah* as meaning: 'The sawad of the people is their populace and laity'. *Mukhtar as-Sihah*, vol.1, pp.133-134

The Prophet, peace and blessings be upon him, also advised us: "Indeed, the Children of Israel will split into 71 sects and this Ummah will have one more sect than them, all in the Fire except as-Sawaad ul-A`zam (the Vast Majority)." Collected by Imams Ibn Hajar al-Haitami in *Majma` az-Zawa'id*, vol.1, p.179; Al-Hakim in *al-Mustadrak*, vol.4, p.430; Al-Baihaqi in *al-Madkhal*, pp.34 and 35; Al-Khatib al-Baghdadi in *Tarikh Baghdad*, vol.13, pp. 307 and 311 and *al-Faqih wal-Mutafaqqih*, vol.1, pp.179 and 180; Abu Ishaq ash-Shatibi in *al-I'tisam*, vol.2, p. 4, vol.2, pp.458+; al-Munawi in *Faid ul-Qadir*, vol.5, p.347, and classed as *hasan*.

The Messenger of Allah, peace and blessings be upon him, also stated: "Allah has protected you from three things befalling you: that your Prophet invoke a curse on you and you all perish, that those who follow what is false prevail over those who follow the truth, and that you all agree in an error." Sunan Abu Dawud, Hadith No. 1987

<sup>22</sup> The author used the term, 'transmitted legal schools', due to the fact that they have been passed down from the first three generations to us. This includes their personalities, principles and preservation. There has never been a Salafi, Shi'a or Ahmadi School passed down unbroken through the millennia, which is another reason why these aberrations should not be given any credence.

<sup>23</sup> Ar. *kitab*. This is referring to the Qur'an. Allah says about his Revelation: "That is the Book in which there is no doubt. It is a guidance for those who are righteous." Surat ul-Baqarah (2), ayah 2

Allah has said: "No falsehood can approach it from the front or behind. It is a revelation sent down from the All Wise, the Worthy of Praise." Surah Fussilat (41), ayah 42

Allah says further: "It is a Qur'an that We have sent down to you at intervals, so that you might recite it to people at intervals, revealed in stages." Surat ul-Isra' (17), ayat 105-106

<sup>24</sup> The use of this word 'sunnah' has both a linguistic and theological use. Linguistically the word 'sunnah' refers to a path, a road that is taken. Our concern is with the theological impact. Imam Ahmad ibn Hanbal, may Allah have mercy upon him, defined sunnah as, '...the ways and words of the Messenger of Allah, peace and blessings be upon him. The Sunnah explains the Qur'an; it has



indicators on how to practise the Qur'an. There is no analogy in the Sunnah, and one should not make likenesses to it. The Sunnah is not encompassed by intellect or vain desires. It is only for us to follow the Sunnah and abandon evil desires'. *Principles of the Sunnah*, point #2

<sup>25</sup> Ar. *qiyas*. Shaikh ul-Islam Muwaffaq ud-Din Ibn Qudamah defined *qiyas* as: 'Analogy in the Revealed Law is deriving a ruling by drawing an equivalency between the principle and the branch or peripheral issue'. *Rawdat un-Nazir wa Junnat ul-Munazir*, vol.2, pp.140-141. Shaikh ul-Islam further states: 'An example of analogy would be in the case of where Abu Bakr, may Allah be pleased with him, left the governance of the Muslims to 'Umar, may Allah be pleased with him, in his will'. *Rawdat un-Nazir wa Junnat ul-Munazir*, vol.2, pp.154-155

<sup>26</sup> 722-790 AH/AD 1322-1389. Theologian, jurist, master of language and rhetoric, he was one of the greatest scholars of Khurasan, and wrote more than seven commentaries in varied subjects and fields.

<sup>27</sup> Ar. *at-Tawdih Li-Sadr ish-Shari'ati wat-Talwihi 'al ash-Sharh it-Tanqih*

<sup>28</sup> Imam Muwaffaq ud-Din Ibn Qudamah states that this word denotes: 'Knowledge of the rulings in Revealed Law in terms of actions, such as that which is permissible, impermissible, authentic and sound, or inauthentic and invalid'. *Rawdat un-Nazir wa Junnat ul-Munazir*, vol.1, pp.53-54

<sup>29</sup> Ar. *usul ul-fiqh*. The definition has been given by Imam Muwaffaq ud-Din Ibn Qudamah: 'The evidences of the *fiqh* taken from the general points of the Revealed Law'. *Rawdat un-Nazir wa Junnat ul-Munazir*, vol.1, pp.53-54

<sup>30</sup> Ar. *ijma'*. Imam Muwaffaq ud-Din Ibn Qudamah gives the meaning of consensus: 'The meaning of consensus in the Revealed Law is the agreement of the scholars of the Ummah of Muhammad, peace and blessings be upon him, on some matter of the faith at a point in time'. *Rawdat un-Nazir wa Junnat ul-Munazir*, vol.1, pp.375-376

An evidence for consensus is where Allah has said: **Whoever opposes the Messenger after the guidance has been made clear to him and follows other than the path of the believers, We shall turn him over to what he has chosen and burn him in the Great Fire, and what an evil end.** Surat un-Nisa' (4), ayah 115

Imam Ibn al-Jawzi, may Allah have mercy on him, comments on this ayah: 'Whoever opposes the Messenger after the guidance of Tawhid and judicial rulings have been made clear to him, and follows other than the path of the believers, will be left to what he has chosen for himself'. *Zad ul-Masir fi 'Ilm it-Tafsir*, pp.324-325

Indeed, the Ummah follows the scholars and has also been protected from

falling into error. What this Ummah has understood has been passed down, as the Messenger of Allah, peace and blessings be upon him, told us: **"The believers are the witnesses of Allah on Earth."** *Jami' us-Sahih* of Imam Muhammad al-Bukhari, *Book of Witnesses*, under the chapter of *How many witnesses are needed for an upright testimony*.

The Messenger, peace and blessings be upon him, also said, **"Whatever the Muslims see as good, Allah sees as good. Whatever they see as evil, Allah sees as evil."** Collected by Imam Ahmad ibn Hanbal in his *Musnad*, vol.1, pp.378-379, and classified as authentic.

<sup>31</sup> We should further understand from this that the science and ability of *ijtihad* is something that is *transferred* and *conferred*, not *sought* and *earned*. One is not born with the ability to do *ijtihad*, rather one is authorised and licensed by someone who is able to confer that, who in turn has been trained by someone possessing those capabilities. Just one example can be taken from Imam Ahmad ibn Hanbal (d. 241 AH/AD 855), who was authorised to make *ijtihad* (and by default this made him a *mujtahid*) after studying with some 1,500 teachers. He then licensed his son, Imam Salih al-Baghdadi (d. 265 AH/879 AD), who licensed Imam Abul Qasim al-Khiraqi (d. 334 AH/945 AD), who licensed Imam Ibn Battah (d. AH/AD). He licensed Imam Ibrahim al-Barmaki (d. 445 AH/1053 AD), who was also licensed by Imam Abu Talib al-'Ushari. Imam Abu Talib al-'Ushari, who also licensed Imam Mahfuz al-Kalwadhani (d. 510 AH/1116 AD). He in turn licensed Imam Abdul Qadir al-Jilani (d. 561 AH/1166 AD) who licensed the Imam Ibn al-Jawzi (d. 597 AH/1201 AD). He then licensed Imam 'Abdul Ghani al-Maqdisi (d. 600 AH/1204 AD) who then licensed Muwaffaq ud-Din (d. 620 AH/1223 AD). Therefore, this knowledge and permission to make *ijtihad* is conferred, *not* earned.

<sup>32</sup> 450-505 AH/AD1058-1111. A contemporary of the great champions of the faith, Imams Ibn 'Aqil (d. 513 AH/AD 1119) and 'Abdul Qadir al-Jilani and Mahfuz al-Kalwadhani, he studied with some of the great scholars of the Shafi'ii School and became one of the renewers of the faith in his age. Imam al-Ghazzali, may Allah have mercy upon him, became one of the greatest scholars of his age and the great corpus of works that he left behind still influence large numbers of people today.

<sup>33</sup> Similar sentiments are expressed and discussed by Imam Muwaffaq ud-Din, and commented upon by Imam Ibn Badran, *Nuzhat ul-Khatir ul-'Atir*, vol.2, pp.401-407. The crux of this statement brings us to an important principle. When a jurist looks at a matter, he has three considerations: 1) the reality; 2) the revelation; 3) the ruling. These are sometimes known as the three 'r's'. The reality is the actual situation that requires judgement. The revelation is what



Allah and His Messenger have mentioned (and the understanding of the first three generations) about the issue in all forms and types. The ruling is implementing the principle of revelation necessary for that situation. We will take a look at two examples.

One example is when the second khalifah, 'Umar ibn al-Khattab, may Allah be pleased with him, was ruling, and a famine occurred in the land. People, in a panic of starvation, began to steal food to survive and maintain their basic needs. In looking at the problem, the khalifah examined the situation in which people without food were acting on instinct. He next looked at what Allah said about theft in the Qur'an. He also looked at what the Messenger of Allah, peace and blessings be upon him had said. His end ruling was that he was not able to implement the penalty for theft in that situation, due to the fact that the reality was that the people were stealing food out of necessity and survival. He then provided greater security for the markets, gave larger expenditures from the treasury for social services and to help the transgressors, *then* he implemented the guidance regarding theft. This would be so that all the conditions would be met and satisfied before implementing the ruling on theft.

Another such case was when the second khalifah, 'Umar, may Allah be pleased with him, was brought a case of fornication in which a starving woman, nearly dying from hunger and desperate for food for her children, had sex with a man and passed out. The reality was that the woman relented and gave sexual consent to someone other than her husband. In the revelation, this required lashing for fornication. Due to force being applied to the woman - *and her being taken advantage of in a semi-conscious state* - only the man was punished, according to the Law of Allah.

This is the way that the jurist implements justice. Thus, someone who is not able to make this differentiation is not a jurist at all, even though he might have studied. When such people make judgement, catastrophes will abound in all shapes and forms due to insufficient application of revelation, or neglect of the revelation and/or reality. To come to the right conclusion is the effort of a jurist, the very core of right ruling needed by a scholar.

<sup>34</sup> Ar. *nasikh wa mansukh*. This in English is known as abrogation, or progressive revelation. This Arabic word means, 'to abrogate, invalidate, revoke, supersede, repeal, replace or withdraw'. This is the linguistic sense of the word. In Revealed Law, it carries specific implications that should be known by the believer. Imam Muwaffaq ud-Din, may Allah have mercy upon him, stated: 'Abrogation in the Revealed Law has the meaning of when the ruling on something is removed or eliminated, so the removal of the established, present judgement in speech is superseded by speech that revokes and unbinds it'. *Rawdat un-Nazir wa Junnat ul-Munazir*, vol.1, pp.218-219

<sup>35</sup> Ar. *nass*. This is a text that fits its context and is beneficial in and of itself, and is not in need of recourse to other sources. It is clear and explicit in its meaning and cannot be interpreted in any other way. This includes ayat from the Qur'an, statements in the hadith collections or unequivocal words stated by members of the first three generations. The basic gist of this would be: A *nass* is a piece of evidence in context according to its intended meaning that is impossible to refute.

<sup>36</sup> Ar. *zahir*. A text that could yield two meanings, but one of the meanings is stronger than the other. It is clear and open, but could possess one other possible application.

<sup>37</sup> Ar. *mujmal*. Imam Muwaffaq ud-Din, may Allah have mercy upon him, says about these types of passages: "Those passages in which their meanings are not absolutely understood. It is said that it is when there are two conceivable matters, where one of them does not have superiority over another. An example of this is the shared expressions used, like the expression, 'ain, which has a shared meaning signifying gold and the discerning eye, and other expressions. There is also the word, qar', used for both the monthly cycle and the purification between the monthly cycle." *Rawdat un-Nazir wa Junnat ul-Munazir*, vol. 1, pp.516-517

<sup>38</sup> Ar. *mubayyin*. Imam Muwaffaq ud-Din Ibn Qudamah, may Allah have mercy on him, defines this as: 'The text that benefits itself without other possibilities and bearings'. *Rawdat un-Nazir wa Junnat ul-Munazir*, vol.1, pp.505-506

<sup>39</sup> Ar. *haqiqah*. Imam Ibn Badran, may Allah have mercy on him, says: "Where the thing is named by its form, so this is the form of the affair of the thing present, meaning the reality of the thing." *Al-Madkhal*, pp. 175-176

<sup>40</sup> Ar. *majaz*. Imam Muwaffaq ud-Din Ibn Qudamah, may Allah have mercy on him, stated any passages such as these as: "It is the expression used in other than its original meaning in a sound manner or way. All that is figurative, for it is the use of the term in other than its subjected meaning or place. Those who hinder and prevent figurative expression in this regard are arrogant and stubborn. Those who were on safer ground would say, 'I do not call it by the phrase *majaz*', so they tend to dispute about the use of an expression, not the benefit of the use of and the elucidation of the meaning of it." *Rawdat un-Nazir wa Junnat ul-Munazir*, vol.1, pp.205-206

<sup>41</sup> Collected by Imams Ahmad ibn Hanbal in his *Musnad*, vol.5, pp. 380 and 402; at-Tirmidhi in his *Jami' us-Sunan, Book of Virtues*, under the chapter of *follow these two after me: Abu Bakr and 'Umar*; Ibn Majah in his *Jami' us-Sunan, Book of the Sunnah*, under the chapter of *the virtue of Abu Bakr*, and classed by them as authentic.



<sup>42</sup> This statement from Imam al-Mardawi, may Allah have mercy on him, is a truncated form of what has been mentioned by Imam Muwaffaq ud-Din ibn Qudamah in *Rawdat un-Nazir wa Junnat ul-Munazir*; please see Imam Ibn Badran's *Nuzhat ul-Khatir ul-'Atir*, vol.2, pp.401-414, a commentary on the said work.

<sup>43</sup> d. 646 AH/AD 1239. Maliki judge and master of creed, he was a friend of Imam Muwaffaq ud-Din Ibn Qudamah. Imam Ibn Hajib wrote several books on grammar, fiqh and public speaking, and was well regarded among his peers.

<sup>44</sup> Ar. *firqah*. Imam Ibn Mandhur, may Allah have mercy on him, defined the word *firqah* as, "The opposite of the collective or plural, a division." *Lisan ul-'Arab*, V. 10, pp. 360-362. In terms of Revealed Law, Allah has said: **Do not be like those who broke into cults and sects after the clear signs came to them. These have a great punishment indeed.** Surah Ali 'Imran (3), ayah 105. One of the great voices of the first three generations, Yusuf ibn Asbat, may Allah have mercy on him, stated, "The foundations of innovation are four: The Rawafid, the Khawarij, the Qadariyyah and the Murji'a. Then each *firqah* split into 18 smaller groups. And these are the seventy two *firqahs*. And the seventy third is the Jama'ah, who the Messenger of Allah, peace and blessings be upon him, said that they are the Saved Sect." *Kitab ush-Shari'ah*, pp. 18-19

And there is good reason to think on what this Imam said. If you look at this cult and its' offshoots, they generally polarise themselves around six major errors or one of the six, 1) Allah, His Names, Attributes or Essence 2) the Messenger of Allah, his rank status, person or mission. 3) the infallibility of the prophets and/or angels 4) Qur'an and Sunnah, its' primacy, understanding or application 5) Salvation, either the result or receiving it and finally 6) authority, how we are to apply the faith based upon the understanding of the first three generations. The word *firqah* is primarily used for a cult, an aberration or offshoot that has strayed from Muslim Orthodoxy. I have translated the word *firqah* when discussing these groups as *cult* for that very reason. In addition to the theological understanding that the translator relies upon, the English language also supports this translation.

**Cult** n. system of religious worship esp. as expressed in ceremonies; devotion or homage to person or thing (esp derog. Of transient fad); hence ~ISM (3), ~IST (2), ns [f. F *culte* or f. L *cultus* worship (*colere cult*-inhabit, till, worship)]. It should also be kept in mind that the word *firqah* has also been used for Muslim Orthodoxy. But I have translated that as sect, as the context and the wording would lead one to do. And this will become more apparent when more ahadith on the subject are cited, if Allah wills.

<sup>45</sup> Salafi members in the Peninsula, which is mostly Hanbali, realised that

the people would not take to their ideas and that they would not be able to implement them, as there was no absolute link to the first three generations. What they decided to do was to say that they were, 'the real followers of Imam Ahmad ibn Hanbal', others had misunderstood and the books could be corrected and checked for authenticity. Anything deemed unsuitable could be discarded. Salafis outside the Peninsula in places such as North-West Africa claimed to be the 'real Malikis', while in India claimed to be the authentic followers of the Hanafi School. The same experiment was undertaken by Muhammad as-San'ani in Yemen and in Indonesia with the Dar ul-Islam movement, which claimed to be the 'authentic understanding of Imam ash-Shafi'ii'. This technique has been brought into play more so in recent years as some Orthodox scholars have made and accepted overtures to the cults, and shared platforms. This tactic generally tends to be known as mainstreaming. It is basically no less to claim virtue or lineage by association and in fact to use the names to propagate contradictory ideas.

<sup>46</sup> The author is referring to a hadith of the Messenger of Allah, peace and blessings be upon him, in which he said, "Allah! Put blessings in our Sham! Allah! Put blessings in our Yemen!" The people said, "In our Najd as well?" After this happened the third time, the Messenger of Allah, peace and blessings be upon him, said, "That is a place of earthquakes and tribulations, and the horn of Shaitan will rise out of there." *Jami' us-Sahih* of Imam al-Bukhari, *Book of the Prayer of Rain*, under the chapter of *What is said about Tribulations and Earthquakes* and the *Book of Tribulations* under the *Chapter of The Head of Shaitan Rises in the East*; at-Tirmidhi in his *Sunan*, *Book of Virtues*, under the *Chapter of the Virtues of Sham and Yemen*; Ahmad ibn Hanbal in his *Musnad*, hadith #5951, and classed by them as authentic.

<sup>47</sup> The reason the author makes this point is that Salafiyyah, although it claims to follow all the principles of Islam, actually flouts them through their novel ways and unbending adherence to one man in all their doctrine. And by placing all their hopes in one single messianic figure, they will oppose, spiritualise or distort whatever may seem to be at various with the opinions they cherish.

<sup>48</sup> There were some 11 or more issues in which Imam Ibn Taymiyyah contradicted the school and breached consensus. These include:

- 1) the knowability of the Essence of Allah in this life;
- 2) the knowability of the names and attributes of Allah in this life and the Hereafter;
- 3) the infallibility of the prophets;
- 4) the abiding nature of the Great Fire;
- 5) the qualities of absolute ijtihad;



- 6) three divorces in one sitting;
- 7) the intercession of the prophets, pious and saints;
- 8) visiting of graves and setting out on travel to them;
- 9) whether or not previous revelations were corrupted in nature or interpretation;
- 10) whether the world was created from nothing or was eternally existent;
- 11) the state of the dead.

These and other issues are known by his contemporaries to have been breached by Imam Ibn Taymiyyah. However, this is not the work for such research to be carried out; rather it was only to headline what the author said with regard to the issues of contention.

<sup>49</sup> The author makes a number of points worth considering.

1) Imam Ibn Taymiyyah exited from the Hanbali School in some issues, which puts him outside the foundational principles under which he is restricted due to his not being an absolute mujtahid.

2) His doing this would be tantamount to setting up or claiming absolute ijtihad.

3) If he had set up a separate school, he left no laid down principles of such a school.

4) There were no students who were licensed and continued to pass it down unbroken.

When this is the case, how could those who came after him, who were not even qualified, lay claim to something that is not systemised or left to posterity?

<sup>50</sup> This issue has been used frequently by cultists and at times by erring Orthodox believers. It is popularly known that both Ibn Taymiyyah and Ibn ul-Qayyim (at some points in his career atleast) maintained these positions. Now while we cannot go into great detail in this small research, we can certainly give food for thought to the reader. We will quote some of the luminaries of the past so that Muslims can begin to consider this matter carefully.

Imam Ahmad ibn Hanbal, may Allah be pleased with him, stated: "If the man delivered three divorces in one sitting, it is three divorces. And if he did this with a woman he had not been with yet, then she would not be permissible for him until she had married another spouse and the marriage failed and she divorced. Then they could remarry." *Masa'il al-Imam Ahmad ibn Hanbal*, mas'alah #1334

The eldest son and most senior of the children, Imam Salih al-Hanbali, narrated the same thing from his father and also taught this understanding to his student, Imam Abul Qasim al-Khiraqi, may Allah have mercy on him. Imam al-Khiraqi said, "And when the man divorced his wife three times at one moment, even if he intended only one, it is three." *Al-Mughni was-Sharh ul-*

*Kabir*, vol. 8, mas'alah #6016

Imam Muwaffaq ud-Din Ibn Qudamah (d. 620 AH/AD 1223) stated: "If someone should give three pronouncements of divorce in one sitting, it is counted as three. This is even if he intended one. It will be impermissible for them to be together until she marries another spouse and the marriage failed and she divorced. Then they could remarry" *al-Mughni wash-Sharh ul-Kabir*, vol. 8, pp. 239-240.

Imam Shams ud-Din Ibn Qudamah (d. 683 AH/AD 1284) has mentioned the same ruling with almost identical wording. *al-Mughni wash-Sharh ul-Kabir*, vol. 8, pp. 244-250

Imam Baha' ud-Din al-Maqdisi (d. 624 AH/AD 1227) remarked: "And it is disliked for him to divorce one of his wives by pronouncing three divorces in one moment, as there is no way for him to take his wife back. Instead, he should divorce according to the Sunnah, so in this way he may take his wife back. This avoids him having to wait for her to marry again, and after that marriage failed and she divorced, then they could marry again." *Al-'Uddah Sharh ul-'Umdah, Book of Divorce*, pp. 488-489

The Imam said at another point: "And if he said to his wife, 'You are finished,' 'you are far removed,' 'you are permanently finished,' and he intended divorce, it counts as three, unless he was using emphasis and something less was intended. There are two narrations within the madhhab regarding interpreting this speech. One is that it is three divorces even if he intended one, as this has been related from 'Ali ibn Abi Talib, Ibn 'Umar and Zaid ibn Thabit. And as no one differed with their conclusion, it is consensus. The reason for this is that the wording is judged by what is established. So it is considered as three divorces at once, as if he had said them all at once. The ruling intended is explicit in his words, 'you are away from me permanently.' And the same is for other phrases like cutting, severing, which severs the marriage in its totality. Disavowal or declaring separateness of a woman declares separateness from the marriage and there is no way this speech could be held unless it was three and nothing less than that. It is not possible speech such as this could be referring to one divorce pronouncement only as it is not possible such an explicit pronouncement could mean that without the equivalent being meant. And it is the same thing for indirect statements. The second position is what has been mentioned by Imam Mahfuz al-Kalwadhani, where the intention would be taken into consideration." *Al-'Uddah Sharh ul-'Umdah, Book of Divorce*, pp. 489-490

Imam Ibn Rajab al-Hanbali (d. 795/AD 1393), may Allah have mercy upon him, when discussing this topic, stated: "There are some things that one has been forbidden from due to tender mercy and goodness. Then if does not abstain from doing the action, but does it and brings about hardship upon himself, this



does not mean that one he did is not valid. For example, someone who fasts or travels while ill has been forbidden. But if he should fast, the fast will be valid. Someone who fasts in the day and night concurrently, although being told not to do so, would have a valid fast if they did.

The same could be said for someone who is ill and prays while standing up although he should sit down. He does harm to himself by his action, but his prayer is valid. There is also the one who has some injury and fears if he take a ghusl he will become more ill. But then he does anyway, which is valid although he has been commanded to make tayammum. It is forbidden to fast the whole of the year without break, but if someone does, the fast is valid although it is forbidden. When someone prays throughout the night and does not sleep, his prayer is valid although he has been forbidden from doing the action. And the same holds true for someone who makes three pronouncements of divorce at once. Although it is forbidden, it will take effect." *Jami' ul-Ulum wal-Hikam*, pp. 78-81

**Imam Musa al-Hijawi** (d. 958 AH/AD 1551) gives his ruling: "And if he said to his wife, 'You are free from me,' or, 'You are divorced from me completely,' three divorces are counted, even if he intended only one." *Ar-Rawd ul-Murbi*, pp. 433-434

**Imam Mansur al-Bahuti** (d. 1051 AH/AD 1641) declared: "And if he divorced his wife using three divorces in once statement, it happens and she is no longer his wife. This remains the case until she marries another spouse, the marriage fails and they divorce. Then she may remarry the previous husband." *Ar-Rawd ul-Murbi*, pp. 430-431

Perhaps the most insulting of all is comparing Ibn Taymiyyah and Ibn ul-Qayyim with Imams Malik ibn Anas and Ahmad ibn Hanbal in the difficulties and public humiliation that they both underwent. Although there is a comparison between the difficulties, pain and suffering in incarceration, they could not be further apart in the reasons. Imam Malik ibn Anas was tortured for upholding the ruling that a man who divorces his wife under coercion has not divorced her. The ruler of the time, Abu Ja'far al-Mansur, saw that people might take this and make analogy with the fact that he forced the scholars and people to give him the oath of allegiance. This would mean that people would be free to revolt against him, as his rule was based on force, which cannot be legitimated. Based on this concern, Imam Malik was forbidden from passing this ruling or discussing it, as it might incite the people against his rule. But the Imam did so anyway and was brutally beaten and tortured. Imam Ahmad ibn Hanbal was put in jail most of his adult life for maintaining and asserting that the Qur'an was the Uncreated Speech of Allah without any human or created element with it. This earned him torture, beatings and being made a public spectacle by the governors who

patronised this doctrine.

But as for Imams Ibn Taymiyyah and Ibn ul-Qayyim, they were whipped, beaten and put on the backs of horses for breaking the law, contradicting consensus and calling the people to it. So while the former scholars suffered due to upholding the truth, the latter two figures were punished for contradicting it (no matter how noble the intention or endeavour) and insisting on doing so against the whole of the scholars.

<sup>51</sup> This topic will be treated in Chapters 3 and 5 of the author's present work.

<sup>52</sup> This topic will be covered in Chapter 4 of the author's present work.

<sup>53</sup> *Ar. Shirk* (SHEERK). The word shirk has two connotations.

**Minor Shirk:** this has to do with doing deeds so that others might notice one and think favourably. This has been mentioned where the Messenger of Allah asked, "**Shall I tell you what I fear for you more than the False Messiah?**" The companions said, "Yes, Messenger of Allah." He said, "**It is the hidden shirk. This is where a man stands up to pray then beautifies his prayer when he notices someone watching him.**" Collected by Imam Ahmad in his *Musnad*, ahadith 23119-27743, and classed as authentic.

**Major Shirk:** this is idolatry, where someone worships someone besides/with Allah as their Creator, Sustainer, Saviour, the One who punishes sin or the One who gives admission into the Paradise. Allah has said of this, **Those who say, 'Allah is the Messiah, son of Maryam', have rejected faith. But the Messiah said, 'Children of Israel! Worship Allah, my Lord and your Lord. Indeed whoever associates partners with Allah, Allah has forbidden the Paradise for such a person and made their home the Great Fire. The oppressors have no help'. Those who say, 'Allah is of Three', have rejected faith. There is no god but One Unique God. If they do not abstain from what they say, those who disbelieve among them will be touched by a terrible punishment.**

**Will they turn to Allah and seek forgiveness for their sin? Allah is indeed Forgiving, the Compassionate. The Messiah, son of Maryam, was only a messenger. Messengers before him passed away. His mother was a righteous woman. They both ate food, so look at how we have made clear to them the signs, and then consider how they go away from the truth. Tell them, 'How are you worshipping something besides Allah, when they bring you neither help nor harm while Allah is the All-Hearing, the All-Knowing? Surat ul-Ma'idah (5), ayat 72-76**

Those who die committing idolatry and disbelieving, Allah says of them, **Allah does not forgive that partners should be associated with Him. He forgives whatever He wills other than that. Whoever should associate partners with Allah, then they have gone far astray indeed. Surat un-Nisa' (4), ayah 116**



<sup>54</sup> Ar. pl. *Awthan*, sing. *Wathan*. Imams al-Hasan al-Basri and Ibn al-Jawzi both defined it as: 'An idol with no soul or form, such as a stone or block of wood'. *Zad ul-Masir fi 'Ilm it-Tafsir*, pp.326-327. Allah has mentioned this when he said, **You are only worshipping idolatrous symbols (awthan) besides Allah**. Surat ul-Ankabut (29), ayah 14

The companion, 'Adi ibn Hatim, may Allah be pleased with him, had been Christian and was wearing a necklace with a cross on his neck when he came to visit the Prophet Muhammad, peace and blessings be upon him. Upon seeing this, the Messenger of Allah, peace and blessings be upon him, said, **"Remove this idolatrous symbol (wathan) from your neck."** Collected by Imam Ahmad in his *Musnad*, and classed by him as authentic.

<sup>55</sup> Ar. pl. *Asnam*, sing. *Sanam*. Imams al-Hasan al-Basri and Ibn al-Jawzi both defined it as: 'An idol possessing an image or form'. *Zad ul-Masir fi 'Ilm it-Tafsir*, pp.448-449. Allah mentions this expression when he proclaims: **And when Ibrahim said to his father, Azar, "Have you taken idols (asnam) as gods? I see that you are in manifest error"**. Surat ul-An'am (6), ayah 74

Imam Ibn al-Jawzi and others, may Allah have mercy upon them, show us that there is a key difference between the sanam and the wathan, although both are idols. The sanam is the image or statue of something, whereas the wathan is usually represented by a symbol (such as a flag, cross, square and compass, and so forth) that is either venerated or worshipped in tandem with the false god. Every sanam is a wathan, but not every wathan is a sanam. The same above has been mentioned by the grammarian and master, Imam Ibn Mandhur, *Lisan ul-Arab*, vol.12, pp.405-406; vol.13, pp.547-548.

<sup>56</sup> This is making reference to the seeing of omens in events. An example would be where the Messenger of Allah, peace and blessings be upon him, revealed: **"Do you know what your Lord said?"** The companions said, "Allah and His Messenger know best." The Prophet Muhammad, peace and blessings be upon him, said, **"Some of my slaves wake up in the morning believers and at other times unbelievers. The one who said, 'We were given rain due to the Bounty of Allah and His Mercy', then that is a believer in Me and an unbeliever in the stars. The one who said, 'We were given rain due to such and such an omen of the star', that one is an unbeliever in Me and a believer in the star."** Collected by Imam Muslim in his *Jami' us-Sahih, Book of Faith*, under the chapter of *The kufr of the one who said, "We received rain due to the omen"*. This narration is classed by him as authentic. Imam Yahya an-Nawawi (d. 676 AH/1277 AD), may Allah have mercy upon him, mentioned: "When considering the meaning of the hadith, the scholars have differed with regard to its application. They say that there are two applications of the statement regarding omens. One is that by their believing in omens they have rejected faith

in Allah, Glorified and Exalted be He. This is the negation of faith and ejects one from the faith. The scholars mention that this would be the case for someone who believed that the star in question was the prime mover or designer of the affair, and was the sole cause of rain coming. This is the same as the Days of Ignorance, in which they used to claim the same thing. Whoever should believe this, there is no doubt in the kufr of such a person."

Imam Yahya an-Nawawi, may Allah have mercy on him, goes on to say: "The second position for understanding the meaning of the hadith is that the kufr in question is showing ungratefulness to the Favour of Allah, the Exalted. This is because the person attributes the incident to the star whilst not believing that the star is the prime cause or designer of the thing." *Sahih Muslim bi-Sharh in-Nawawi*, vol.2, pp.60-62. When we read this, we see that in the second case, a person may believe in an omen without rejecting faith, but nonetheless it is a type of unbelief, a type of rejection in which someone is using an object to vie with Allah in a matter. This is still wrong, their being heedless of Allah and depending on the omen. We can see this today in the case of the weathermen and meteorologists, who might make weather predictions and we believe them. This too is a form of shirk that may not eject from the faith, but is nonetheless a sin that should be stopped and resisted.

<sup>57</sup> Ar. *Riya'* (REE-YAAH). This word denotes someone showing off with their deeds to impress others or to make themselves appear better than others. The Prophet, peace and blessings be upon him, said of this, **"I do indeed fear for you minor shirk."** The companions said, "What is minor shirk, Messenger of Allah?" He replied, **"Ar-Riya. On the Day of Resurrection, Allah, Mighty and Majestic, will say the people who sought reward from others by their deeds, 'Go to those whom you were showing off for in the worldly life. Go and see if you will find any reward with them'."** Collected by Imam Ahmad in his *Musnad*, hadith #27742, and classed as authentic.

<sup>58</sup> Surah Yusuf (12), ayah 106

<sup>59</sup> Collected by Imams Ahmad in his *Musnad*, vol.4, pp.591-592; at-Tabarani in his *Mu'jam al-Kabir*, and classed by them as authentic.

<sup>60</sup> Collected by Imam as-Suyuti in *Sahih al-Jami' us-Saghir wa Ziyadah*, hadith #3730.

<sup>61</sup> d. 1031AH/AD 1622. Scholar of hadith and commentator, he wrote more than 30 books in various sciences. He is more well known for his text, *Faid ul-Qadir*, a commentary on Imam as-Suyuti's *Jami' us-Saghir*.

<sup>62</sup> *Faid ul-Qadir*, vol.7, pp.172-173, ahadith #s 4932-4935

<sup>63</sup> Collected by Imam Ahmad ibn Hanbal in his *Musnad*, vol. 4, pp.591-592.



<sup>64</sup> Collected by Imam Ahmad ibn Hanbal in the *Musnad*, hadith #23119.

<sup>65</sup> Other ahadith on the topic of minor shirk include:

The Messenger of Allah, peace and blessings be upon him, said, **"I do not fear that you will commit idolatry after me, but I fear for you this worldly life, that you will compete with one another for it, then kill, then be destroyed, as those before you were."** Collected by Imam Ahmad in his *Musnad*, hadith #16893.

The Prophet Muhammad, peace and blessings be upon him, warned: **"I fear for my Ummah shirk and hidden passions."** Someone said, "Messenger of Allah! Will your Ummah commit idolatry after you?" **"Yes, but they will not worship the sun, the moon, or a stone or symbol. They will show off with deeds, and their secret passion will become so strong that if they are fasting they will leave their fast for their passions."** Collected by Imam Ahmad in his *Musnad*, hadith #16671.

The Prophet, peace and blessings be upon him, told us that Allah proclaimed: **I am the most independent of shirk. Whoever does a deed for the sake of someone besides Me, I have abandoned him and his partner.** Collected by Imam Ahmad in his *Musnad*, hadith #7939.

<sup>66</sup> In the time of the author, there were some scholars who actually sat with Salafi members as part of a unity call in what was supposed to bring Muslims closer together from 'all walks of life'. What actually happened is that the dissemination of Salafi ideas was made easier, as now they were given open acceptance by some theologians who thought the times necessitated it. Some of the events contemporary to the Imam are: al-Azhar University in Egypt accepting and allowing Salafi members to hold teaching posts; Imam Ahmad Shakir (d. 1357/AD 1938) taking knowledge from, agreeing with and aligning some of his rulings with those of the Salafi movement; Dar un-Nadwah, in Lucknow, India, disseminating Salafi information in Urdu and other languages, and receiving support from their Salafi brethren in Arabia. Some Orthodox scholars could not resist taking some earthly benefit from these institutions.

<sup>67</sup> Ar. *Ahl ul-Qiblah*. Lit. *People who face the Qiblah*.

<sup>68</sup> This can be seen by looking at the ahadith in the notes of chapter 2.

<sup>69</sup> It has always been the relied upon understanding of the first three generations (and those who came after) that this is the case. Let us examine the understanding of the ancients. Imam Ahmad ibn Hanbal (d. 241 AH/AD 855), may Allah have mercy upon him, proclaimed: "No believer becomes an unbeliever due to a given sin, major or minor, unless he abandons the prayer." *Al-Itiqad*, pp.121-122; Imam Abu Hanifah (d. 150 AH/AD 767) made careful mention: "And we do not call the Muslim an unbeliever due to a given sin, even if it is a major sin,

so long as he does not declare the sin permissible. We do not cease proclaiming him a believer in the true sense. It is possible to be a believer and a sinner, but not to become an unbeliever." *Sharh Kitab al-Fiqh ul-Akbar*, pp.324-325; Imam Abu Ja'far at-Tahawi (d. 321 AH/ AD 933), may Allah have mercy upon him, stated: "We believe it to be true in praying behind everyone from the common Muslims, whether they be sinful or righteous. We pray on whoever dies from amongst them. We do not testify that any of them have the Paradise or the Fire in the absolute. We do not testify against them with kufr, shirk or nifaq, as long as they do not commit any of that. We leave their secrets to Allah, Exalted be He." *Bayan us-Sunnah*, pp.30-31; Imam Abu Mansur al-Maturidi (d. 333 AH/ AD 945), may Allah have mercy upon him, explained the same in his own research. *Kitab ut-Tawhid*, pp.300-330; Imam Abul Hasan al-Ash'ari (d. 330 AH/ AD 942), may Allah have mercy upon him, noted: 'And we hold funeral prayers for whoever has died from the common Muslims, whether they be righteous or sinful'. *Al-Ibanah 'an Usul id-Diyanah*, pp.22-23; those who came after and succeeded them had the same position, as they agreed with consensus. We will give a few examples. Imam Ibn Abi Zaid al-Qayrawani (d. 387 AH/ AD 997), may Allah have mercy upon him, gives us food for thought: "No one from the common Muslims becomes an unbeliever due to a given sin." *Muqaddimat ur-Risalah*, pp.38-39; Imam Abu Hafs an-Nasafi (d. 537 AH/AD 1148), may Allah have mercy upon him, stated: "A major sin does not expel a believer from the fail or cause him to fall into kufr." *Aqa'id an-Nasafi*, pp.23-24; Imam Burhan ud-Din al-Laqqani (d. 1041 AH/AD 1632), may Allah have mercy upon him, mentioned: "We do not call a believer an unbeliever due to a given sin. Whoever should die and not repent from his given sin, his affair is consigned to Allah." *Jawharat ut-Tawhid*, pp.11-12. We can then see that the consensus to which the author is referring is established here by the scholars of the four legal schools, from the three methods of derivation, Hanbali, Maturidi and Ash'ari. It should be kept in mind that this would mean nothing to the Salafi movement as those scholars mentioned are either deviant or purified by quoting more evidence (with their understanding). For the Orthodox believer who is either wavering in this regard or seeking clarification, the matter should hopefully start to become more transparent.

<sup>70</sup> Ar. *Istishfa'*. This term will be defined later under the chapter on intercession.

<sup>71</sup> Eng. *Unbelief*. This Arabic word has been defined by the scholar as having two forms; a minor form and a major form. Someone who commits minor kufr has done a major sin, but he is still a Muslim (unless he declares what he did as lawful). As far as major kufr, it does negate faith and has four forms:

**1) Kufr of ignorance and denial:** This one does not believe with his heart



or tongue, and does not admit what has been mentioned to him of tawhid. Allah mentions these unbelievers, **Those who are unbelievers, it is the same whether you warn them or not. They will not believe.** Surat ul-Baqarah (2), ayah 6

**2) Kufr or rejection:** This one admits to Allah in his heart, but will not affirm with the tongue. This is like the kufr of Iblis or Umayyah ibn Khalaf. Allah says of these, **When there comes to them what they know of the truth, they disbelieve it.** Surat ul-Baqarah (2), ayah 89

**3) Kufr of stubbornness:** He knows and admits Allah by his heart and tongue, but refuses to act by it out of stubbornness and conceit. This one also tries to stop other people from responding. Examples include Abu Jahl and others. Allah has said, **I will put in the Fire every stubborn kafir, hindering from the good and increasing in evil and doubt, who made with Allah another god.** Surah Qaf (50), ayat 24-26

**4) Kufr of nifaq:** This is someone who affirms the faith with their tongue, but rejects it with their heart. Their heart does not believe. Allah has said: **From humanity are those who say, "We believe in Allah and the Last Day", but they do not believe. They seek to deceive Allah and those who believe, but they only deceive themselves, while they do not perceive it.** Surat ul-Baqarah (2), ayat 8-9

Whoever should commit any of the above forms is indeed a *kafir*, an unbeliever. Although there are four categories above, there are three types of *kafir*.

- 1) The ignorant *kafir*, from point 1.
- 2) The arrogant *kafir*, points 2 and 4.
- 3) The stubborn *kafir* is point 3.

Please see *Lisan ul-'Arab*, vol.5, pp.169-171.

<sup>72</sup> The reason for this is the understanding of the first three generations. Consider the words of the companion, 'Umar ibn al-Khattab, who said, "People were taken to task by revelation in the time of the Messenger of Allah, peace and blessings be upon him. But revelation has ceased. We can only judge now by what is manifest from your deeds. So whoever should manifest good to us, we trust him and come near him. And none of what is in him is brought to light to us. Allah will reckon according to what is in him. But whoever should manifest to us evil, we do not trust him, nor do we attest to him, even if it should be said, 'His inward affair is good.'" Collected by Imam al-Bukhari in his *Jami us-Sahih, Book of Witnesses*, under the chapter of *Upright Witnesses* and classified by him as authentic.

When one reflects on this, they can understand how corrosive and evil the interrogations of the Khawarij to the general fabric of Muslims can be in practice. This organisation teaches its' followers to badger, cross-examine, brow beat and interrogate people-who by all external accounts are common believers-

with queries such as: Where is Allah? What do you say of bid'ah? What is your manhaj? How long have you been Muslim? What is Tawhid? These and a medley of other terminology and language games with the Muslims leave common believers frustrated and confused. Part of the reason for this is that these 'questions' are not questions at all, but insinuations or accusations. The Salafi member has already been taught the answers to these questions, but is searching, prodding, spying on the heart of a common believer, looking for contradictions. If they receive the answers they have been programmed to approve, all is well, as the interrogator is found to be 'upon Tawhid.' But more often than not, the victim is seen as 'deviant' and further cross examined to ascertain if they are in fact Muslim. This is another significant departure between Muslim Orthodoxy and Salafiyyah. While the former assumes Orthodoxy first unless definite proof is brought otherwise, the latter assumes deviance until the person can 'prove' himself 'Muslim enough'.

<sup>73</sup> Ar. *Kafir* (KAA-FIR). This is someone who commits kufr. Please see the previous note.

<sup>74</sup> Collected by Imam Muhammad al-Bukhari in his *Jami' us-Sahih, Book of Manners*, chapter of *Whoever called his brother an unbeliever without interpretation, then he is as he said* and the hadith, classed as authentic.

<sup>75</sup> Ar. *al-Mawazin adh-Dhurriyah*

<sup>76</sup> Collected by Imam at-Tabarani in his *Mu'jam al-Kabir*, and classed by him as authentic. There is another hadith with similar wording, where the Prophet, peace and blessings be upon him, also said: **"Three things are from the foundation of the faith. 1) Refraining from harming the one who said, 'There is no god but Allah.' We do not call him an unbeliever due to his sin, and we do not expel him from Islam due to an action. 2) Jihad is extant since Allah, Mighty and Majestic, sent me and will remain so until the last of my Ummah fight the false messiah. Jihad cannot be nullified by the oppression or justness of a ruler or time. 3) Belief in destiny."** Collected by Imam Abu Dawud in his *Sunan, Book of Jihad*, chapter of *Undertaking Offensive Campaigns with Oppressive Leaders*. It is classed by him as authentic.

<sup>77</sup> There are also other narrations, for example, the companions, Ibn Umar and Abu Hurairah, may Allah be pleased with them, narrated that the Prophet Muhammad, peace and blessings be upon him, said: **"When the man says to his brother, kafir! One of them is that."** Collected by Imams Ahmad ibn Hanbal in his *Musnad*, hadith #33-34; Muhammad al-Bukhari in his *Jami' us-Sahih, Book of Manners*, chapter of *Whoever called his brother an unbeliever without interpretation, then he is as he said*; Muslim ibn al-Hajjaj in his *Jami' us-Sahih, Book of Faith*, chapter of *Explanation of the state of faith of the one who said*



to his brother, 'Unbeliever!'. It is also narrated by the companion, 'Imran ibn Husain, may Allah be pleased with him, who quoted the Prophet, peace and blessings be upon him, stating: **"When the man said to his brother, kafir! It is like he killed him. Cursing the believer is like killing him."** Collected by Imams Ahmad ibn Hanbal in his *Musnad*, hadith #33-34 and as-Suyuti in his *Jami' us-Saghir*, hadith #710, and classed by them as authentic.

<sup>78</sup> Ar. *Istighathah*. This term will be defined and discussed in Chapter 4 in the main body of the text.

<sup>79</sup> Ar. *Ya' rasul ullah*. Salafi members would say that this statement is idolatry, as you are calling upon someone who is not present or alive, so it is tantamount to committing the 'shirk in worship'. More will be discussed on this in the chapter on intercession.

<sup>80</sup> This is almost a direct quote from Muhammad ibn 'Abdul Wahhab, who stated in *Kashf ash-Shubuhah*, pp.4-5, Printing House for Islamic Affairs in Washington DC, 1408 AH/AD 1988: 'So once you carefully study, you will know that those who affirmed the Lordship of Allah did not enter into Islam when the Messenger of Allah, peace and blessings be upon him, was calling them to it. You will then realise that the Tawhid they denied was the Tawhid of worship, which the idol worshippers in our time have called creed. Those people before used to call on Allah, Glorified be He, night and day, then some of them would call on angels due to their righteousness, so they could have them intercede for the one requesting. They would also call on a pious man, like Lat, or they would call on a prophet, like 'Isa.' He continues further in another paragraph: 'So when you consider carefully, you will come to know that the Messenger of Allah, peace and blessings be upon him, fought those people in his time, so that all supplication, vows, sacrifices, intercession and other forms of worship would be for Allah Alone. You will then come to know that their affirmation of the Tawhid of Lordship did not bring them into Islam. You will also come to know that their intending and seeking the angels, prophets and saintly people for intercession and drawing near to Allah in that way made their blood and wealth licit for spilling and seizure.' *Kashf ash-Shubuhah*, pp.4-5, Printing House for Islamic Affairs in Washington DC, 1408 AH/AD 1988.

**\*NOTE\*** I have not quoted all the verses that Salafiyyah use in their books. I have only quoted their conclusions. The reason is twofold. Firstly, I wanted to quote their conclusions so one could examine them dispassionately. Secondly, discussion on their use of specific texts will be coming in the discussion on intercession and the prophets being alive in the graves.

<sup>81</sup> They are few indeed, but this does not mean that they are averse to or do not believe these principles. Rather, they are the friendly, public face of Salafiyyah

in places where the cult holds no influence and cannot affect change as of yet. Those who are familiar with Salafiyyah will know that when they speak English in the United States, Canada and the United Kingdom in their lectures, this differs markedly with what they say and do in Arabic in the Muslim world, and especially the places that are under their domination. These platitudes of peace are overtures made for the time being, but as momentum builds and their influence increases, their mask is removed. This is already being played out in countries where Salafis are now confident in asserting their identity and no longer shrink from openly proclaiming their objectives and dark plans for the future.

<sup>82</sup> Those who opposed Muhammad ibn 'Abdul Wahhab and were his contemporaries addressed him as thus, as do even his followers and devotees to this day. However, the Orthodox understood a different connotation when using this word. In the *Sirah of Ibn Hisham*, vol. 2, pp.88-90, Ibn 'Abbas, may Allah be pleased with him, was quoted as saying: "When the idol worshippers of Makkah gathered together, they entered into the Dar an-Nadwah so they could hold counsel about the Messenger of Allah, peace and blessings be upon him, and decide what action to take. This took place in the daytime as it was their custom, and the day on which they gathered was known as the Day of Mercy. Iblis came to them in the form of a noble looking old man wearing thick clothes. He waited by the door of the building and when they saw him waiting, they asked, 'Who is waiting at the door? Who is the shaykh?' He replied, 'It is a shaykh from the people of Najd'." This figure was later identified as having been Shaitan or Iblis himself, who came into the parliament an-Nadwah and directed their affairs, assisting others in their attempt to destroy Islam.

It should also be remembered that this same figure also appeared during the time when the Prophet, peace and blessings be upon him, was putting stone back into the base of the Ka'bah after arbitrating a matter. This Najdi shaykh figure interfered and objected, as he believed the Quraish and their arbitration to be better. Please see *Sirah of Ibn Hisham*, vol.2, pp.88-90 for the details of both events in the main body of the text, and also the historical footnote at the bottom.

The Orthodox when using this title for Muhammad ibn 'Abdul Wahhab, only do so when associating him with Shaitan, due to his creed and deeds. They see that both Shaitan and this figure bear the same title, and the damage they have done to Muslims and the evil they have wrought would tend to show that they are working together, or with Muhammad ibn 'Abdul Wahhab as the servant and Shaitan as the master.

<sup>83</sup> This is taken from the personal library of the author and was used in his notes for preparing the text you are reading.



<sup>84</sup> Ar. *Jami` Bani Ummayah*. This is a premier university in the city of Damascus in Sham. It has been attended by figures no less than Imams Shams ud-Din ibn Qudamah, Yahya an-Nawawi, Muhammad ibn al-Khabbaz, Hasan ash-Shatti and others.

<sup>85</sup> Ar. *al-Mukhtar*

<sup>86</sup> Thus, when Salafi theologians declare someone out of the faith, there are, at times, trials or execution decrees in absentia, the dispatch of assassins. There are no judges who interview them or ascertain the situation, as in the legal courts of Muslim Orthodoxy. Rather, they are spoken to once and 'presented with the evidence'. If they do not agree, they are apostates. This is precisely what happened to major scholars such as Sulaiman ibn `Abdul Wahhab, `Abdullah ibn Dawud, Zayni Dahlan and others, may Allah have mercy on all of them. The normal points of law, interview, discussion and deliberation do not exist. To Salafi scholars, 'things are clear-cut', even if the person being discussed does not know it.

<sup>87</sup> This is the terrible blunder of proof-texting. Rather than understanding as the first three generations, the cultist searches for a text - *having already decided on his position* - and upon finding a text that appears to support him, uses it. This is while at the same time ignoring the context of what the speaker of the text intended.

<sup>88</sup> Ar. *Haruriyyah (HAROO-REEYAH)*. These were a group of Khawarij in Iraq. In the time of the fourth khalifah, `Ali ibn Abi Talib, may Allah have mercy on him, they had made this place their residence, after which they started an insurgency, beheading men, killing pregnant women and slicing their bellies open, and not allowing people to pass until allegiance had been pledged to them.

<sup>89</sup> Ar. *bid`ah (BID-AA)*. In this chapter, the author is using an almost direct quote from Imam Ibn Rajab al-Hanbali (d. 795 AH/AD 1393) when he said: "Anything that comes about that is attributed to the faith and does not return to any principle, then it is astrayness and the faith is innocent of it. It does not matter whether this innovation is in points of creed, actions or statements, external or internal, but when speaking of innovations that happened in the times of the first three generations, this type of innovation is linguistic only, not an innovation in the Revealed Law. An example of it would be when `Umar, may Allah be pleased with him, gathered the people in the prayer of Tarawih behind one imam in the masjid. When he came out and saw them praying like that, he said, 'This is a favoured innovation'. He is also narrated to have said, 'This was a good innovation'. Ubai ibn Ka'b said to him at the time of arranging the prayer in this fashion, 'This has not been done before'. `Umar, may Allah be pleased with him,

replied, 'I know, but it is good'. The intent of his words was that the Tarawih prayer had not been done in that fashion before, but the Tarawih prayer returned to a principle in the Revealed Law. The Prophet, peace and blessings be upon him, had made reference to it and enjoined people to pray it, but people in his time prayed in the masjid in scattered groups or alone. The Prophet, peace and blessings be upon him, prayed with his companions some nights of Ramadan, then he stopped for the reason that he feared it would be made compulsory for them and they would not be able to discharge it. This prayer was safeguarded after him and it is related about him that he stood in prayer with his companions individually on the last ten nights. On another occasion, he said that the people should follow the right guided successors. Praying Tarawih behind one imam and not individually became the sunnah of his rightly guided successors. The people in the time of `Umar, `Uthman and `Ali, may Allah be pleased with them, were gathered together behind one imam in the Tarawih prayer." *Jami` ul-Ulum wal-Hikam*, pp.335-336

<sup>90</sup> Collected by Imam Muslim ibn Hajjaj in his *Jami` us-Sahih, Book of Virtues*, under the chapter of *The necessity of making use of what he declared as Revealed Law besides what he mentioned of social customs by way of opinion*, and classified by him as authentic.

<sup>91</sup> Collected by Imams Ahmad ibn Hanbal in his *Musnad*, vol.4, pp.126-127; Abu Dawud in his *Jami` us-Sunan, Book of the Sunnah*, under the chapter of *Holding Tightly to the Sunnah*. The addition, "And every astrayness is in the Fire", has been collected by Imam an-Nisa'i in his *Sunan, Book of the Two `Eids*, under the chapter of *How the Speech should be given on the `Eid*, and this hadith is classified by these Imams as authentic.

<sup>92</sup> Collected by Imams Muslim ibn Hajjaj in his *Jami` us-Sahih, Book of Judgements*, under the chapter of, *Nullification of false rulings and innovated matters*; Muhammad al-Bukhari in his *Jami` us-Sahih, Book of Peace Treaty*, under the chapter of *When someone seeks a treaty that is unacceptable, the treaty is rejected*, This is classified by them as authentic.

<sup>93</sup> This has been stated down the ages since the days of the Greeks, the prime advocate of this doctrine being Aristotle. Today, the theory has resurfaced and is driven by the theory of relativity, which holds: 'matter is eternal; it can neither be created nor destroyed'. The simple abbreviation of this statement coined by Albert Einstein (AD 1879-1955) is  $E=mc^2$ , although later in later life he withdrew some of his more radical opinions. The idea that we live in an infinite universe that has no genesis in time is precisely the deification of matter that the author is refuting.

<sup>94</sup> The author is referring to the belief of the Mu'tazilah, who accept the verses



in the Qur'an on the subject and the ahadith, but state that it was metaphorical, spiritual or occurred in a dream state. This is major deviation, even if the texts have not been denied. The same holds true for this cult's denial of the Punishment of the Grave, by their misinterpreting passages, although they accept the verses and ahadith.

<sup>95</sup> Collected by Imams Muslim ibn al-Hajjaj in *Jami' us-Sahih*, Book of Zakah, under the chapter of *Hastening to give charity, even with half a date or a good word and that it is a shield from the Great Fire*; at-Tirmidhi in *Jami' us-Sunan*, Book of Knowledge, under the chapter *Regarding the one who called to guidance or astrayness*; Abu Dawud in his *Sunan*, Book of the Sunnah, under the chapter of *whoever called to the Sunnah*; an-Nisa'ii in his *Sunan*, Book of Zakah under the chapter of *hastening to give charity* and Ibn Majah in his *Sunan*, Book of the Sunnah under the chapter of *whoever gave life to a sunnah that had died* and Abu Bakr al-Baihaqi with the similar or identical wording and classified by all of them as authentic. The rest of the hadith in the collection of Imam Muslim (which the author mainly relies on) runs: **"And whoever should bring about an evil sunnah in Islam, then he has the sin of the action and whoever should commit it after him. And this is without any decrease in the sin of either one."**

<sup>96</sup> The author is referring to the fact that the Najdi cult, due to their misunderstanding of innovation, make errors so severe so as to border on the obscene. Upon the building of the Saudi Empire in Arabia, they banned the telegraph, the typewriter as well as pocket watches and other inventions (please see *Ibn Sa'ud's Warriors of Islam: The Ikhwan of Najd and Their Role in the Creation of the Sa'udi Kingdom*, 1910-1930 by John S. Habib, pp.130-133, Leiden E.J. Brill, 1978). Subsequent to this, they stopped women from driving, stating that it was to stop them from gaining access to members of the opposite sex (complete strangers) so as to commit fornication (please see Raid Qusti's *Women Driving Cars is a Sinful Thing: al-Qarni*, reported in *Arab News Staff*, 24 January 2004, Makkah). Yet, they have allowed chauffeurs who are complete strangers to drive these same women from place to place throughout their kingdom, unattended, and at times indulging in direct conversations. This shows that with every error of a cult, there are massive ramifications in society, and may Allah cause us to take heed of these contradictions and sheer pitfalls of folly.

<sup>97</sup> Imam Ahmad ibn Hanbal, may Allah have mercy upon him, stated: "The martyrs are alive after they have been killed. They remain eating and taking sustenance. The prophets are also alive in their graves, praying. The dead are made to know who visits them on Friday after daybreak and before the rising

of the sun. Indeed, the disobedient dead are punished in the graves." *Al-Itiqad*, pp.120-121

<sup>98</sup> Surah Ali Imran (3), ayah 169

<sup>99</sup> Ar. *mutawatir/tawatur*. This term is defined by Imam Muwaffaq ud-Din Ibn Qudamah, may Allah have mercy upon him, as: "Knowledge of things like the existence of cities like Makkah or Baghdad and so forth. This is not a knowledge that is felt, for that which is felt is only sensed. The truthfulness of information is what is known to the intellect as it is widespread. This fifth principle of knowing information is one of the ways of knowing something for sure." *Rawdat un-Nazir wa Junnat ul-Munazir*, pp.91-92. This definition is the linguistic one. As for the definition when discussing points of Revealed Law, Imam Muhammad Ahmad as-Saffarini, may Allah have mercy upon him, observes: "This term refers to when so many people have come to know and agree upon something and establish it that the thing agreed upon is impossible to be a lie due to the obvious nature of it." *Lawami' ul-Anwar ul-Bahiyyah*, vol.1, pp.13-15

<sup>100</sup> The consensus referred to is that of the prophets, peace be upon them, being more important than the saints. The authoritative voices of the Ummah have spoken clearly in this regard. Imam Ahmad ibn Hanbal, may Allah have mercy upon him, stated: "There is no one who is infallible except the Messenger, peace and blessings be upon him, and the prophets before him. As for the rest of the Ummah, it is possible that they commit sins." *Al-Itiqad*, pp.122-123. Imam Abu Ja'far at-Tahawi, may Allah have mercy upon him, further stated: "We do not prefer any of the saints over any of the prophets, but we say that one prophet is better than all the saints. We believe in the wonders of the saints in that which has been authentically narrated from them." *Bayan us-Sunnah*, pp.9-10; Imam Abu Hafs an-Nasafi, may Allah have mercy upon him, also ruled: "The saint will never reach the rank of the prophets." *Aqa'id an-Nasafi*, pp.28-29. Thus, while saints have goodness and righteousness, whatever good they possess comes from the obedience they show to the bringers of revelation, the prophets, peace be upon them.

<sup>101</sup> d. 875 AH/AD 1465. A great scholar of the Maliki Legal School, born in Morocco of Berber parentage. He is one of the seven saints of Marrakesh. After studying, he taught many sciences of Islam throughout his country. He was poisoned, and died while in prayer. In the year 952 AH, his body was being moved for re-interment in Marrekesh, when upon examination, it was still the same as when he had died.

<sup>102</sup> Ar. *Dala'il al-Khairat*

<sup>103</sup> The companion Anas ibn Malik, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings be upon him, informed us:



**"The Prophets are alive in their graves, praying."** Collected by Imams Ibn 'Adi in his *Kamil*, vol.2, pp.326-327; Ibn Hajar al-Haithami in *Majma' as-Zawa'id*, vol.8, pp.210-211; Jalal ud-Din as-Suyuti in *al-Hawi lil-Fatawi*, vol.2, pp.147-154. This narration is classed by all of them as authentic.

<sup>104</sup> This is making reference to a hadith of the Prophet, peace and blessings be upon him, when he went upon the Night Journey and was shown the great signs of Allah. He was to meet all the prophets, peace be upon them and also led them all in prayer at the Temple Mount in Jerusalem (thus he was reciting the Qur'an and they behind him). He saw the Prophet Musa, peace be upon him, praying in his grave and many other signs and wonders that show that the prophets, peace be upon them, live on after death. This is taken from Imam Muslim ibn Hajjaj in his *Jami' us-Sahih*, *Book of Faith* under the chapter of *The Night Journey of the Messenger of Allah, peace and blessings be upon him, and the five prayers being made compulsory*; *Book of Virtues* under the chapter of *The Virtues of the Prophet Musa, peace be upon him* and classified by him as authentic.

<sup>105</sup> d. 923 AH/AD. Foremost scholar of the Shafi'i Legal School, historian, theologian and preacher, he was also a master of fiqh and wrote several commentaries on various subjects. He learned ahadith from Imams Ibn Hajar al-Asqalani and Zakariyyah al-Ansari, completing all six collections with them.

<sup>106</sup> Ar. *al-Mawahib al-Laduniyyah bil Minah il-Muhammadiyyah*

<sup>107</sup> Collected by Imams Abu Dawud in his *Sunan*, *Book of Manners*, under the chapter of *Dreams*; Muhammad al-Bukhari in his *Tarikh*; Muslim ibn al-Hajjaj in his *Jami' us-Sahih*, *Book of Dreams*, and classed by them as authentic.

<sup>108</sup> The full hadith of the Prophet, peace and blessings be upon him, is, **"Whoever saw me in a dream, he will see me in a wakeful state", or "It is as if he saw me in a wakeful state, for Shaitan cannot imitate my likeness."**

When mentioning this hadith, there are some important details that need to be kept in mind by the believer,

a) When we mention someone seeing the Messenger of Allah, peace and blessings be upon him, in a wakeful state, this vision is put in the heart of a believer and is not the same as when believers in this life look at and view one another. This is something that is shown to the believer and its' reality or how it is done is not understandable except to the one who experienced it.

b) Muslim Orthodoxy have never held the belief that the one seeing the Messenger of Allah, peace and blessings be upon him, is viewing his actual body or soul, or that he has left from his grave and come to the people in the sense of how human beings visit one another (this is even though, if Allah had desired, they could do so). But these visions shown to them are representations of the Messenger of Allah, peace and blessings be upon him, and are unmistakeable for

the one who knows the essence and principle of the Primordial Prophet before the ages.

c) When many people have had visions or dreams about the Prophet Muhammad, peace and blessings be upon him, in many different locations, is this not a contradiction? The answer is in the negative according to the points above, but also due to the fact that as it is not his body or essence, these visions can be manifested by Allah in whatever way he chooses. This is just the same as Allah showing us the rays of the sun and the disk on all the different places on earth, although the sun is not located on Earth or in the sky. And with the Prophet Muhammad, peace and blessings be upon him, being better than the sun, such a thing is just as conceivable.

<sup>109</sup> Our Lord has made it clear that this is the case when He said: **And whoever obeys Allah and the Messenger, they are with those whom Allah has shown favour, such as the prophets, the saints and truthful ones, the martyrs and the righteous, and how good is their company!** Surat un-Nisa' (4), ayah 79. Allah has said further: **Do not say that those killed in the cause of Allah are dead. Indeed they are alive, but you do not perceive it.** Surat ul-Baqarah (2), ayah 154. The Glorified and Exalted has further proclaimed: **Do not think those killed in the way of Allah are dead. On the contrary, they are alive in the sight of their Lord, receiving sustenance. They are joyful because of what Allah has given them of His Bounty. They rejoice for those who have been left behind and have not joined them yet that no fear should come upon them, nor shall they grieve.** Surah Ali 'Imran (3), ayat 169-170. Glorified and Exalted is our Lord who has made the Next Life more bounteous than the first! Glory and Exaltation belong to Him forever!

<sup>110</sup> This has been mentioned by Imam at-Tahawi, when he said: "We believe in the wonders of the saints in that which has been authentically narrated from them." *Bayan us-Sunnah*, pp.9-10; Imam Ahmad ibn Hanbal affirmed the wonders of the saints and repudiated and considered as astray whomever did otherwise. *Al-'Itiqad*, pp.125-126; Imam Ahmad ad-Dardir, affirmed the same: "It is compulsory to believe in the wonders of the saints." *Sharh ul-Kharidah fi 'Ilm it-Tawhid*, pp.57-58. Thus, we can see that this matter is consensus and understood by the Orthodox through the ages until the present day.

<sup>111</sup> Circa BC 20-AD 70. She is the mother of the Messiah, King of the Jews and final prophet to the Children of Israel. Born of a family tracing its lineage to the Aaronic priesthood, she is one of the most often mentioned saints in the Qur'an and was crowned a Siddiqah (truthful and pious one) by the Lord of Lords (Surat ul-Ma'idah (5), ayah 75). Always eager to serve Allah, she came from a devout family. At birth she was dedicated to the Temple service in Jerusalem by



her parents, and entrusted to her uncle, the Prophet Zakariyyah, peace be upon him, (Surah Ali Imran (3), ayat 35-36). She used to receive all variety of food, brought to her outside its normal season, given by the angels (Surah Ali 'Imran (3), ayah 37). She prayed with and in the presence of the angels (Surah Ali 'Imran (3), ayat 42-44). Maryam as-Siddiqah, peace be upon her, was also given news of the Virgin Birth, deliverance of a child without sexual union (Surah Ali 'Imran (3), ayat 45-49; Surat un-Nisa', ayah 171; Surah Maryam (19), ayat 16-29; Surat ul-Anbiya', ayah 91). This chaste woman was also declared to be a sign of Allah and obedient in every way (Surat ul-Mu'minun (23), ayah 50; Surat ut-Tahrim (66), ayah 12).

<sup>112</sup> *Unknown timeline.* He is known by many names, but Allah only alludes to him in the Qur'an. He crossed paths with the Prophet Musa, peace be upon him, travelling with him briefly. Al-Khidr, peace be upon him, was given miraculous information by Allah about a tyrant king (Surat ul-Kahf (18), ayat 71-72; ayah 79), the eternal destination of a youth causing trouble to his parents (Surat ul-Kahf (18), ayat 74-75; ayat 80-81) as well as treasure hidden behind a wall that he kept concealed (Surat ul-Kahf (18), ayat 76-78; ayah 82). Al-Khidr has been mentioned by name in the Sunnah, by the Messenger of Allah, peace and blessings be upon him. Al-Khidr has also continued to appear throughout the ages, in the time of Imam Ahmad ibn Hanbal, all the way up until the present day.

<sup>113</sup> d. 695 AH/AD 1296. Hanbali scholar of the later age and specialist in theology and fiqh, he wrote some five books on various topics and was one of the premier scholars of Sham.

<sup>114</sup> *Ar. Nihayat ul-Mubtadi'in Fi usul id-Din*

<sup>115</sup> Imam Ibn Hamdan, may Allah have mercy upon him, is quoting directly from Imam Ahmad ibn Hanbal, may Allah have mercy upon him, in his text al-'Itiqad, pp.125-126.

<sup>116</sup> *al-Minhaj al-Ahmad fi Dar' il-Mathaalib allati tamanna Li madhhab Ahmad*

<sup>117</sup> Surat uz-Zukhruf (43), ayah 22

<sup>118</sup> This alludes to a hadith of the Prophet, peace and blessings be upon him, in which he said: "When the funeral is being conducted and the people are bearing the deceased on their necks, if it was a pious person the soul will say, 'Proceed! Proceed!', but if it should be an unrighteous person, it will say, 'Woe, woe be to me! Where are you taking this soul?' Everything hears this voice except for the human being. If a human being was to hear this, he would have fainted out of fright." Collected by Imam al-Bukhari in his *Jami' us-Sahih, Book of Funerals*, under the chapters of the *Speech of the dead at*

*the time of the funeral and the words of the deceased when the funeral is going ahead, 'Proceed!'* This is classified by him as authentic.

So it is for good reason that this has not been exposed to most of humanity, as much of them would not be able to bear this reality in this life.

<sup>119</sup> 849-911 AH/AD 1445-1505. One of the renewers of the faith and a scholar of all disciplines, he was an ocean of knowledge and teacher at Al-Azhar. He wrote some 600 books in various sciences.

<sup>120</sup> This point and others have been mentioned in his small booklet entitled, *Tamwir ul-Halak fi Imkani Ru'yat in-Nabiyyi Jihazan wal-Malak*. The entire booklet discusses such matters.

<sup>121</sup> There are numerous instances of miraculous things happening in the first three generations. And what these blessed three knew, we in turn know. We will give a few examples. Imam ash-Shafi'ii, may Allah have mercy on him, had a dream in which the Messenger of Allah, peace and blessings be upon him, told him that Imam Ahmad ibn Hanbal, may Allah have mercy on him, would suffer persecution due to his fighting against the Mu'tazilah cult. And this prophecy was uttered to Imam ash-Shafi'ii some two years before coming to fruition. *Mukhtasar Tarikh Dimashq*, V. 3, pp. 249-250; *Manaqib al-Imam Ahmad ibn Hanbal*, pp. 552-553.

There was another incident in which Abu Hafs al-Qadi, may Allah have mercy on him, met al-Khidr and the Prophet Ilyas, may Allah have mercy on him, while he was on the way to a location in India. But they told him to go to Iraq and convey their greetings to Imam Ahmad, may Allah have mercy upon him. He promptly set out for Baghdad and upon arriving, narrated the incident and the greeting. *Manaqib al-Imam Ahmad ibn Hanbal*, pp.186-187.

There is also the student of Imam Ahmad ibn Hanbal, Imam Abu Zur'a ar-Razi, may Allah have mercy upon both of them, who met al-Khidr, peace be upon him, twice in his life. He met him once in his youth and once in his life. But he noticed that al-Khidr's looks and constitution had not changed at all. *Fath ul-Bari bi-Sharhi Sahih ul-Bukhari*, vol. 6, pp. 433-435.

Imam Bilal al-Khawwas, may Allah have mercy upon him, once met al-Khidr, peace be upon him, who told the former that Imam Ahmad ibn Hanbal was one of the truthful and pious saints. *Hilyat ul-Awliya'*, vol. 9, pp. 186-188

<sup>122</sup> 616- 685AH/AD 1219-1286. Born in modern day Spain to upright parents, he was a Maliki scholar and specialist in ihsan. He moved to Tunisia in his youth, but headed to Alexandria, Egypt with his teacher, Imam Abul Hasan ash-Shadhli in 640 AH/AD 1242 after the latter was told to do so by the Prophet, peace and blessings be upon him. When he came to Egypt, his fame spread and he became a pivotal teacher for such geniuses as Imams al-'Izz ibn 'Abdus-



Salam, Ibn 'Ata'allah, Ibn Abi Shamah and others. He was a preacher of the faith and warner from innovations, known for his sagacity and stance for truth.

<sup>123</sup> The Arabic words that the author used are three in number: at-Tawassul, al-Istighathah and al-Istishfa'. Each one can be defined shortly.

Imam Ibn Manzur defines **Tawassul** by saying: "This is the rank one would have in the presence of a king. It is a rank or nearness. Someone gains a rank to Allah by intercession when he does a righteous deed and seeks nearness to him by way of it." This Imam says further: "Tawassul is interceding by drawing near to someone by an action. Intercession is also drawing near to someone by the rank of sacredness of something else." Please see *Lisan ul-Arab*, vol.11, pp.865-867. Allah uses this word when He says: **You who believe! Fear Allah and seek a means of intercession to Him.** Surat ul-Ma'idah (5), ayah 85

**Istighathah** is said by Imam Ibn Manzur to be: "Reaching fulfilment of something through something else." *Lisan ul-Arab*, vol.2, pp.196-198. This expression has been used when Allah said: **And the one who was from his people sought his intercession against his enemy.** Surat ul-Qasas (28), ayah 15

**Istishfa'**, more properly and commonly known as **Shafa'ah** is discussed by Imam Ibn Manzur: "Someone seeking shafa'ah would say to the one doing so, 'Make intercession for me'." The Imam says further: "Shafa'ah is the intercession of someone to the king on a matter that someone else has asked him to do on his behalf. The one making intercession is seeking it for someone else, making intercession for something that is sought from him." *Lisan ul-Arab*, vol. 8 pp.217-219. Allah has revealed: **However many angels there are in the skies, their intercession is of no benefit until Allah grants permission to whom he chooses and accepts.** Surat un-Najm (53), ayah 26

The same thing holds for words like isti'anah, I'anah and the like, but the main word known from the first three generations is Shafa'ah. Shafa'ah is just asking someone to do something for you. If someone said, 'Please pray that Allah makes my marriage beneficial', this is intercession. If this is permissible to do with a friend who lives next door to you, who is alive, the same holds true for prophets and the like, who are also alive. To prove it as impermissible is upon the one rejecting it, as there is no real difference. It is for this reason that the translator has rendered all these words as intercession in English, as by examining their context, one can see they are synonyms, i.e. they have the same meaning. The Oxford English Dictionary defines intercede (the intransitive verb from where the word intercession stems) as: interpose on behalf of another, plead (with one person for another) [f. F *interceder* or f. L INTER (*cedere cess-go*) intervene], *The Oxford Concise Dictionary*, pp.522-523.

<sup>124</sup> Surat ul-Qasas (28), ayah 15

<sup>125</sup> Surat un-Nisa' (4), ayah 64

<sup>126</sup> There are at least 35 references to intercession in the Qur'an alone, thus it would be outside the scope of this work to go into great detail. This, insha' Allah, should be saved for another work in the future where this topic can be treated more extensively.

<sup>127</sup> Surat ul-Ahzab (33), ayah 6

<sup>128</sup> Surat ul-Anbiya' (21), ayah 107

<sup>129</sup> The hadith the author is referring to has already been mentioned in chapter 4 under the discussion on intercession.

<sup>130</sup> Surat ul-Mu'min (40), ayah 60

<sup>131</sup> Surat udh-Dhariyat (50), ayah 50

<sup>132</sup> Surah Qaf (50), ayah 16

<sup>133</sup> Collected by Imam Ahmad ibn Hanbal in his *Musnad*, vol.1, pp.292-293, and classed by him as authentic.

<sup>134</sup> In fact, if someone actually looks up these ayat, reads four lines before and four lines after, they can see that these passages have nothing to do with intercession with the prophets, peace be upon them, and/or the saints. The average Salafi does not know this, as the theocratic structure of his organisation teaches him to merely memorise selected passages before examining their placement in the revelation. The spiritual bondage becomes more pronounced when they soak them in Salafi documentation first before they even read the revelation. The corruption becomes so complete that many members in the organisation only read 'approved books' by their leaders and neglect whatever knowledge does not emanate from them. In fact, books have been written warning Salafis about any other literature and documentation. Please consider Abu 'Ubaidah Mashhur ibn Hasan as-Salman's work, *Kutub Hadhar min hal-'Ulama*, vol.1, pp. 250-290, which makes specific reference for Salafis to avoid books critical of Salafiyyah and its' doctrines. A common believer from Muslim Orthodoxy can truly praise Allah for his freedom from mind control techniques used by Shaitan and those organisations he founded.

<sup>135</sup> Surah Ali Imran (3), ayah 80

<sup>136</sup> This is to take a word of statement and use it in a sense, tone or fashion other than what was intended by the speaker or writer.

<sup>137</sup> Orthodox Muslims, scholar and layman alike, would readily admit that there are mistakes and unworthy expressions used by some believers when visiting graveyards or mentioning prophets, peace be upon them, and the saints. While the way of the Orthodox is to correct these statements and forbid false assumptions, the Salafi is told that these things are evidence of their being kuffar.

<sup>138</sup> Surat ul-Qasas (28), ayah 15



<sup>139</sup> Collected by Imams Ahmad in his *Musnad*, vol.4, pp.137-138, hadith #s 17246-17247; at-Tirmidhi in his *Sunan*, *Book of Supplications*; Ibn Majah in his *Sunan*, *Book of Establishing the Prayer* under the chapter, *Prayer of Need*; al-Hakim in his *Mustadrak*, vol.1, pp.313 and 526; Jalal ud-Din as-Suyuti in *al-Jami' us-Saghir* #1279, and classed as authentic by them. Imams 'Alawi al-Haddad (Misbah ul-Anam, pp.140-147); Jamil Al-Afandi (*al-Fajr as-Sadiq*, pp.40-46); Zayni Dahlan (*ad-Durar as-Sanniyyah*, pp.8-11); Mustafa ash-Shatti al-Hanbali (*an-Nuqul ash-Shar'iyyah*, pp.100-102) graded it as authentic.

<sup>140</sup> In Revealed Law, wudu' carries a specific meaning, which Shaikh ul-Islam Mansur al-Buhuti, may Allah have mercy upon him, defined as, 'the act of passing water over the four limbs according to a specific description that has been given in Revealed Law'. (ar-Rawd ul-Murbi', pp. 29-30). The Lord has described wudu' in the following manner, **You who believe! When you stand to make prayer, wash your faces and your hands up to and including the elbows, rub your heads and wash your feet up to and including the ankles.** Surat ul-Ma'idah (5), ayah 6

The Messenger of Allah, peace and blessings be upon him, has also been given further description to clarify to the believers the matter of wudu' whenever there are unclear issues or times when questions arise. Wudu' becomes obligatory when one has a lesser hadath. Points of lesser hadath that make wudu' obligatory for someone include when something comes out of the anus or penis, vomiting, insanity, sleeping lying down, touching the private parts of a human being, a man touching a woman with desire or the opposite (the same would include touching children or members of the same sex with homosexual lust), eating camel meat, rejecting salvation.

**\*Note\*** It should not be understood by the reader that because one is in a state of greater or lesser hadath that they are somehow impure. The hadath is just in reference to what one may or may not do, not to their state as a believer. For example, one who has greater hadath (which is called junub) that requires ghusl, is not in a suitable state to touch the Qur'an, make prayer or the like until they have had the ghusl. Someone who had lesser hadath would not be in a suitable state to make prayer or touch the Qur'an unless they had wudu'. The matter of hadath is connected with the actions a believer may or may not do, not to his salvation or spiritual state. The following hadith is a case in point,

Abu Huraira, may Allah be pleased with him, The Prophet, peace and blessings be upon him, came across me in one of the streets in Madinah and at the time I was in a state of junub, so I avoided him and went to take a bath. When I returned, the Prophet, peace and blessings be upon him, said, '**Abu Hurairah! Where have you been?**' I replied, 'I was junub, so I disliked to sit in your company. The Prophet, peace and blessings be upon him, said, '**Glory**

**be to Allah! The believer never becomes impure (najis)'**. Collected by Imam Muhammad al-Bukhari in his *al-Jami' us-Sahih*, *Book of Ghusl*, under the chapter, *The Junub Going out of the House and Going into the Market and other Places*, and classed by him as authentic. This statement and others should show that someone in a state of junub is not forbidden from sitting with people, visiting the market, talking on the phone or other mundane activities. There should be no superstition attached to this state, for the junub and lesser hadath are again, to stress the point, connected with certain actions of worship that one may or may not do, not their relationship with Allah or other believers. The believer is never najis.

<sup>141</sup> A rak'ah is composed of standing, then bowing, rising from bowing, going into prostration, sitting, then prostrating again and coming up from that second prostration. This represents one rak'ah or unit of prayer.

<sup>142</sup> Collected by Imam at-Tabarani in *Mu'jam al-Kabir*, vol.9, pp.17-18 and *Mu'jam as-Saghir*, vol.1, pp.201-202, and also authenticated by Imams Abu Bakr al-Baihaqi in *Dala'il un-Nubuwwah*, vol.6, pp.166-168, Abu Nu'aim al-Asbahani and the Commentator on the Khasa'is, Imam al-Manini, may Allah have mercy on him.

<sup>143</sup> 42 BH-24 AH/AD 581-644. Merchant, companion and ruler of the Muslim world, he was the second khalifah (13/4-24 AH/AD 634-644) and brought in such inventions as street lights, hanging lamps and four month campaigns and pensions for soldiers. He was assassinated by a lone man while leading the Muslims in the daybreak prayer in the masjid.

<sup>144</sup> Collected from a number of chains of transmission by Imams al-Baihaqi in *Dala'il un-Nabuwwah*, vol.5, pp.488-490; al-Hakim in his *al-Mustadrak*, vol.2, pp.612-615; at-Tabarani in *al-Mu'jam as-Saghir*, vol.2, pp.80-82; Abu Nu'aim in *ad-Dala'il*, pp.40-42; Ibn 'Asakir, vol.3, pp.516-520; while most of it has been narrated in *al-Mawahib al-Laduniyyah*, vol.1, pp.27-44. The text of what the Prophet, peace and blessings be upon him, said is presented here: "**I am asking You by the right of Muhammad to forgive me'. Allah, Exalted be He, revealed to him, 'Who is Muhammad?' Adam, peace be upon him, replied, 'Glory be to You! When You created me I looked at the Throne and saw inscribed on it the words: There is no god but Allah; Muhammad is the Messenger of Allah. When I saw that, I knew that there was no one more magnificent in Your sight than him whose name You placed next to Your Name'. Allah, Exalted be He, proclaimed: Adam, he is the last of the Prophets from your seed, and his Community are the last of all Communities from your seed. Adam, Were it not for him, I would not have created you.'**"

<sup>145</sup> ibid



<sup>146</sup> Eng. *Successor*. This position is also referred to as 'the Grand Imam' or the 'General Imam'. Imam Ibn Balbani, may Allah have mercy on him, defined this position saying, "The Imam is the one who stands in the place of the Prophet, peace and blessings be upon him, is from the lineage of the Quraish. He establishes the canon of Revealed Law and in doing so establishes the Truth and debases Falsehood. He establishes Hajj, offensive wars and the rest of the actions of worship, judicial punishments, protecting the oppressed, ordering with righteousness, forbidding the wrong, guarding the Ummah, safeguarding the Revealed Law, gathering peoples under one banner, so they can know the rulings on things, righteousness in assessing matters and distribution of wealth, commanding obedience, taking the land taxes, money seized in war, zakah and other charities due to the poor, dispersing wealth towards necessary causes and other matters connected to the position." *Mukhtasar al-Ifadat fī Rub' il-Ibadati wal-Adabi wa Ziyadat*, pp.510-511

Shaikh ul-Islam Mansur al-Bahuti, may Allah have mercy on him, said before someone can fill this position they must possess the characteristics of being, "... from the Quraish tribe, sane and having reached at least the age of 15 years, possessing the faculties of speech, hearing and sight that are unimpaired by disability, free and not a prisoner or slave, knowledgeable of the principles of Revealed Law, male, just in personal and public conduct, able to discharge the duties of the office..." (text truncated from *Kash-shaf ul-Qina` 'An Matn il-Iqna`*, vol.5, pp.137-138).

Shaikh ul-Islam Mansur al-Bahuti, may Allah have mercy on him, also stated that there are three ways a khalifah can be brought about.

1) By a meeting of the most senior scholars, who make consensus on the person they deem most suitable.

2) A living khalifah openly appoints a successor in his will, or during his reign in the presence of the senior scholars.

3) A khalifah takes hold of power, possessing most of the characteristics, but has not been chosen, ruling by the Revealed Law, but without a consensus (text truncated from *Kash-shaf ul-Qina` 'An Matn il-Iqna`*, vol.5, pp.137-138).

Who brings about this office? Shaikh ul-Islam Mansur al-Bahuti and Imam Ibn Balbani, may Allah have mercy on them, both state that it is the most senior scholars who bring about the position and choose the most eligible based upon the conditions mentioned above.

(cf. *Mukhtasar al-Ifadat fo Rub' il-Ibadati wal-Adabi wa Ziyadat*, pp 510-511 and *Kash-shaf ul-Qina` 'An Matn il-Iqna`*, vol.5, pp.137-144 for further details)

<sup>147</sup> Collected by Imam Abu Bakr ibn Abi Shaibah in his *Musannaf*, vol.12, pp.30-32. The full text of the hadith is as follows as per narrated by Malik ad-Dar: A man came to the grave of the Prophet, peace and blessings be upon him

and said, "Messenger of Allah! Ask for rain for your Ummah or they will be destroyed by drought." After that the Prophet, peace and blessings be upon him, appeared to them in a dream and told him, **"Give Umar my greeting and tell him that rain will come. Tell him to be wise."** The man (Bilal ibn al-Harith) went and said this to the khalifah and he wept. He said, "My Lord! I leave nothing undone except that which is out of my power."

<sup>148</sup> Istighathah, tawassul and tashaffu'

<sup>149</sup> Collected by Imams Ahmad ibn Hanbal in the *Musnad*, vol.10, pp.67-68; Ibn as-Sunni in *'Amal al-Yawm wa al-Layla*, #s 83-84; Ibn Majah in his *Sunan*, *Book of Masjids and Gatherings* under the chapter of *Heading to the Prayer*, and classed by them as authentic.

<sup>150</sup> Collected by Imams Ahmad ibn Hanbal in the *Musnad*, vol.10, pp.67-68; Ibn as-Sunni in *'Amal al-Yawm wa al-Layla*, #s 83-84; Ibn Majah in his *Sunan*, *Book of Masjids and Gatherings* under the chapter of *Heading to the Prayer*, and classed by them as authentic.

<sup>151</sup> Collected by Imams Ahmad ibn Hanbal in the *Musnad*, vol.10, pp.67-68; Ibn as-Sunni in *'Amal al-Yawm wa al-Layla*, #s 83-84; Ibn Majah in his *Sunan*, *Book of Masjids and Gatherings* under the chapter of *Heading to the Prayer*, and classed by them as authentic.

<sup>152</sup> May Allah have mercy on her, she was the mother of the companion 'Ali ibn Abi Talib, may Allah be pleased with him. The Messenger of Allah, peace and blessings be upon him, addressed her in this respectful fashion out of love of her and the rank she held in his eyes.

<sup>153</sup> This is actually a piece of a much longer hadith collected by Imams at-Tabarani in his *Mu'jam al-Kabir*, vol.24, pp.350-335 and *al-Mu'jam al-Awsat*, vol.1, pp.159 and 189; Ibn Hibban in his *Sahih*, vol.8, pp.243-244; al-Hakim in his *Mustadrak*; Abu Nu'aim al-Asbahani in his *Hilyat ul-Awliya'*, vol.3, pp.120-121.

<sup>154</sup> d. 32/3 AH/AD 652. One of the closest companions of the Prophet Muhammad, peace and blessings be upon him. He began his career as a shepherd, but upon embracing Islam went to live with the Prophet, peace and blessings be upon him. Not only was he a great companion, but he shared the designation as being the sixth one to embrace Islam in Makkah during the times of persecution. He became one of the outstanding teachers of Islam, witnessing the revelations being given, angels coming, as well as being one of the 3,000 companions depended upon as a source of fiqh for those who later came to be known as the Hanafi madhhab.

<sup>155</sup> Ibn as-Sunni, al-Haithami in *Majma' az-Zawaa'id*, vol.10, p.132, at-



Tabarani in his *Mu`jam al-Kabir*, hadith #10,518

<sup>156</sup> d. 1051 AH/AD 1656. One of the depended upon sources in the Hanbali School, he studied with many of the Sham fathers, such as the son of Imams Yahya al-Hijawi, `Abdul Qadir ad-Danushi and others. He became the leading Hanbali scholar in Egypt, even outranking the senior Subki, Futuhi and Sa`di families in importance. He wrote five large works in fiqh and smaller texts on selected topics. Imam Sulaiman ibn `Ali, upon hearing that he had written his fiqh text, *ar-Rawd ul-Murbi`*, burned his own text on the topic and told all his students in Najd to follow the Imam.

<sup>157</sup> Ar. *al-Muntaha al-Iradat*

<sup>158</sup> Ar. *al-Iqna`*

<sup>159</sup> d. 610 AH/AD 1213. He is Muhammad ibn `Abdullah ibn al-Hussain, from the city of Rayy in today's Iran. He was the author of books on inheritance, theology and poetry, his main accomplishment being gathering together some ten books within one for his amazing work, *al-Mustaw`ab*, still considered a masterpiece.

<sup>160</sup> The author is Imam Muhammad ibn al-Khidr al-Harrani (d. 622 AH/AD 1225), who wrote a number of others books in fiqh, such as *al-Bulghah*, *Sharh ul-Hidayah*, *at-Tarhib* and others.

<sup>161</sup> 597 AH/AD 1201. Classmate of Imam Muwaffaq ud-Din Ibn Qudamah, theologian, astronomer, jurist, renewer of the faith, he was one of the great scholars of Baghdad and a titan in the field of comparative theology. He wrote more than 500 books that spanned all subjects.

<sup>162</sup> Ar. *mu`tamad*. This refers to the final ruling and depended upon position in a school. This is arrived at by a number of steps:

- a) The scholars of the school have looked at the principles given by the companions on the subjects
- b) The scholars convene upon the issue and then give their ruling.
- c) The ruling is then written down in writing and subsequent commentaries or documentation are written on the issue.

<sup>163</sup> Ar. *Mansik*

<sup>164</sup> 275 AH/AD 888. A major hadith scholar and theologian, he washed his teacher, Imam Ahmad Ibn Hanbal, when he died.

<sup>165</sup> d. 285 AH/AD 995. One of the high ranking students of Imam Ahmad, he was a memoriser of 400,000 ahadith and was one of the teachers of Imam Muhammad al-Khallal (d. 311 AH/AD 923) and also Imam Abul Qasim al-Khiraqi (d. 334 AH/AD 946).

<sup>166</sup> d. 200 AH/AD 816. Scholar, theologian and wandering teacher and friend

of the orphans, homeless and unwanted, he was a friend of Imam Ahmad ibn Hanbal, may Allah have mercy on him. He suffered persecution from the Mu`tazilah, but remained resilient upon the faith of the Orthodox.

<sup>167</sup> *Kash-shaf ul-Qina` `an Matn il-Iqna`*, vol.1, pp.542-543; vol.2, pp.70-73; *Daqa`iq Ul in-Nuha li-Sharh il-Muntaha*, vol.1, pp.333-335. This same quote has also been mentioned in the texts *al-Mubdi` Fi Sharh ul-Muqni`*, vol.2, pp.202-204; *al-Insaf*, vol.2, pp.453-456.

<sup>168</sup> d. 884 AH/AD 1479. One of the premier scholars in Sham, he was born in Nablus, spent his learning career in Damascus and died in Salhiyyah. He spent his life surrounded by jurists and theologians. He wrote some six large books on fiqh and inheritance.

<sup>169</sup> Ar. *Sharh al-Manasik al-Muqni`*

<sup>170</sup> Ar. *Sharh ul-Ghayah*

<sup>171</sup> d. 1079 AH/AD 1668. Chief Qadi and judge of Najd in the Arabian Peninsula during his life. Imam Sulaiman famously sat with Imam Mansur al-Bahuti and learned most of his knowledge. Upon hearing that *ar-Rawd ul-Murbi`* had been written, he commanded his students to burn his own fiqh books and use only *ar-Rawd* and related texts. He had just ten students, but focused on advanced level studies, making them Qadis after him, including Imam `Abdul Wahhab ibn Sulaiman.

<sup>172</sup> There are further quotes from the Hanbali sages that confirm intercession, from Imam Ahmad ibn Hanbal, his sons and up to the present time. The author has already given us some examples of Imam Ahmad and others, but more could be said.

**Imam Muwaffaq ud-Din Ibn Qudamah** (d. 620 AH/AD 1223), may Allah have mercy on him, renewer of the faith and depended upon source for fiqh and creed, mentioned the hadith of the making intercession with the Messenger of Allah, peace and blessings be upon him, in his last will and testament, and advised its use. He also stated that the first three generations used to ask the dead for their needs in similar supplications. *A Word of Advice*, pp.78-79. He also made a supplication, part of which was speaking in the second person, and advised its use on hajj when believers are in front of the grave of the Prophet, peace and blessings be upon him: "I have come to you seeking forgiveness of my sins by seeking your intercession with my Lord. So I ask you, Lord! I ask that you grant forgiveness based upon this intercession just as you granted it for the one who came to him during his lifetime." *Al-Mughni*, vol.3, pp.600-601

**Imam Yahya ibn Yusuf as-Sarsari** (d. 656 AH/AD 1258), renewer of the faith in his life and grand teacher, may Allah have mercy on him, wrote in one of his works: 'And the illuminating dust of his grave is a source of repose, help



and goodness for the saint who fears Allah'. He mentioned in another part of his text speaking to the Prophet, peace and blessings be upon him, in the second person: "The Peace and Wholeness of Allah be upon you, be they wealthy or poor, for you are the most effective and strong means to go to the Most Merciful within whatever speech." Please see *al-Jawhar ul-Muhassal fi Manaqib il-Imam Ahmad ibn Hanbal*, pp.152-154.

**Imam Mar'ii ibn Yusuf al-Karmi** (d. 1033 AH/AD 1624), renewer of the faith and high ranking judge, may Allah have mercy upon him, prayed: "And I ask that I might be saved from being led far astray by the one who emigrated for the sake of Allah (i.e. the Prophet Muhammad, peace and blessings be upon him)." *As-Suhub ul-Wabilah fi Dara'ih il-Hanabilah*, vol.3, pp.1121-1123

**Imam Muhammad ibn Badr ud-Din al-Balbani** (d. 1083 AH/AD 1672), a renewer of the faith and high ranking theologian, stated near the end of one of his books: "And we ask Allah that He suffice us with the blessings of the Imams and that he benefit us and the Muslims with this book. We also ask that he make this work purely for the sake of seeing the Generous One, the Bestower, that He forgives me whatever mistakes I have made in this endeavour, as no one is infallible besides an angel, a messenger or prophet." *Mukhtasir ul-Ifadat fi Rub' il-'Ibadati wal-Adabi wa Ziyadat*, pp.524-525; The Imam said further: "We ask the Glorified and Exalted One that he keeps us established on the Orthodox Creed by the blessings of our Prophet, the master of all creation." *Mukhtasir ul-Ifadat fi Rub' il-'Ibadati wal-Adabi wa Ziyadat*, pp.492-493

**Imam Muhammad as-Saffarini** (d. 1188 AH/AD 1774), depended-upon source for comparative creed, renewer of the faith and heresiographer, supplicated at the end of one of his works: "I make intercession to Allah with the noble rank and sacred essence of the Chosen One, his pure family, his chosen noble and choice companions, his champions of righteousness from the rest of the emigrants and helpers. I make intercession with the rank and sacred essence of all the prophets, messengers, noble and high ranking angels, the scholars always doing righteousness, the people who know Allah intimately and the pious ones. I make intercession with the sacred essence of all whom this commentary might be sincerely done, for the sake of seeing the face of the Most Generous, that it be a cause of being saved in front of Him and being given immediate admittance to the gardens of delight, that He should look to me and those who wrote it, read it and studied it with pure intention. I ask further with this intercession that Allah preserve me, my household, my brothers and everyone from every astray action, that whoever wrote this text, read it, understood and considered it be given favour. Indeed, He is Noble, Generous, Benevolent and Compassionate. Peace and blessings be upon our master, Muhammad, master of the messengers, his family, his companions, his illuminated Ummah and all those who pray that

we might be given good. Lord of all Creation! Let it be!" *Lawami' ul-Anwar ul-Bahiyyah wa Sawati' ul-Asrar ul-Athariyyah*, vol.2, pp.468-469

**Imam Sulaiman ibn 'Abdul Wahhab** (d. 1210 AH/AD 1796), may Allah have mercy on him, chief Qadi of Najd and renewer of the faith for his time, affirmed intercession with those who were absent, living or dead, prophets or saints, and accused those who rejected it of ignorance of the basic fundamentals of the faith. *As-Sawa'iq ul-Ilahiyyah*, pp.76-82

**Imam Muhammad ibn Humaid an-Najdi** (d. 1295 AH/AD 1878), may Allah have mercy upon him, former Mufti of Arabia and chief Qadi of the Hanbalis in his time, begged in prayer at the end of his work: "The author has completed his work, may Allah have mercy upon him, with the mercy of the righteous and give him a place in the highest ranks of the Paradise and keep him away from the Great Fire. Let all this be done by the sacred essence of the Prophet, the Chosen One, his family and his pure companions. Make it so! The peace and blessings of Allah be upon him, his family and righteous companions." *As-Suhub ul-Wabilah fi Dara'ih il-Hanabilah*, vol.3, pp.1241-1242

**Imam Dawud ibn Sulaiman al-Khalidi** (d. 1299 AH/AD 1881), may Allah have mercy upon him, grand theologian of Baghdad, preached: "Peace and blessings be upon the one who is the greatest means in the pleasure of the King, the Judge, peace and blessings be upon him, his family, his companions, his saints and people who bring about wonders and truly know Allah." *Ashadd ul-Jihad fi Ibtal Da'wal Ijtihad*, pp.89-90

**Imam 'Abdullah ibn Sufan al-Qaddumi** d. 1331 AH/AD 1913), may Allah have mercy upon him, renewer of the faith, proclaimed: "I make intercession to Allah using the sacred essence of the Prophet, the Chosen One, his righteous and pure family, that this message will be purely done for the sake of seeing the Most Generous. I further make intercession that it be a cause for salvation in front of Him, and quick admittance into the gardens of delight. He has power of all that He wills. Peace and blessings be upon our master, Muhammad, the family of Muhammad, the companions, their followers and their followers, and those who came after up to the Day of Judgement. Praise be to Allah, Lord of all creation." *Rihlat ul-Hijaziyyah war-Riyad ul-Unsiyyah fil Hawadith wal-Masa'il il-'Ilmiyyah*, pp.221-222

**Imam Musa al-Qaddumi** (d. 1336 AH/AD 1918), may Allah have mercy upon him, Chief Qadi and Mufti of Nablus in his time, begged Allah at the end of his book: "Perfect praises upon Allah, then peace and blessings be upon the best of creation, his family and his companions. May we be sufficed with their sacred essences in the best way to a noble end! Amin (make it so)!" *Al-Ajwibat ul-Jaliyyah fil Ahkam il-Hanbaliyyah*, pp.52-53

For the one who is a Salafi reading this, it should cause considerable issue.



There are two possibilities that can be considered. It is either the case that Imam Ahmad ibn Hanbal and the 400,000 scholars who succeeded him were wrong and Salafiyyah was correct, or it is the opposite. For you, dear Salafi reader, it is crucial to your faith. Muhammad ibn 'Abdul Wahhab in point #2 of his book, *Nawaqid ul-Islam (Nullifiers of Islam)*, states one of the things that nullifies one's faith: "Whoever made an intermediary between him and Allah, or he called on them, or he asked them for intercession, or he depended upon them. This is kufr by consensus."

Any Salafi aware of the core doctrines of Salafiyyah would know that based upon that principle, the men quoted above were all guilty of idolatry and kufr, for they made them intermediaries, called upon them, asked them for intercession. This would necessarily make them apostates; those who rejected faith. More importantly, especially as scholars, there would be no excuse whatsoever for them when they have far more books, knowledge and deep study than any layman who is normally handed this title by Salafiyyah. Their situation is worse than those laymen and laywomen in the Muslim world whom Salafis condemn just as roundly for statements and actions similar to these here.

There are some in your organisation who might seek to explain the affair differently by saying, "We excuse these men as they did not know, perhaps the truth did not reach them and they were ignorant." For scholars, such a thing would not be possible, especially in light of the fact that laymen do not accept such excuses, when they would be more likely to deserve pity. One can read Muhammad ibn 'Abdul Wahhab's words in *Subject of the Book* to know how resolute the Salafi position is in these matters.

Thus, just like those who follow them, these scholars also deserve to be labelled unbelievers and idol worshippers by yourself. Even more so, you have to call them unbelievers, for if you do not you are also an unbeliever. Read the words of Muhammad ibn 'Abdul Wahhab in *Nawaqid ul-Islam*, point #3: "Whoever refused to call the idol worshippers unbelievers or doubted in their kufr or considered their position to be valid has disbelieved." This situation for a Salafi is further compounded by the fact that all the evidences that the aforementioned scholars have quoted are inauthentic according to the Salafi theologians, who grade all such statements as spurious at best.

Not only have these scholars committed idolatry and kufr by calling on others besides Allah, they have lied and placed it in their books, which laypeople read and use as instructional manuals. If what Muhammad ibn 'Abdul Wahhab and his successors taught is correct, then Imams Ahmad ibn Hanbal, Salih ibn Ahmad al-Baghdadi, Abul Qasim al-Khiraqi, Muwaffaq ud-Din Ibn Qudamah, Yahya ibn Yusuf as-Sarsari, Mar'ii ibn Yusuf al-Karmi, Muhammad ibn Badr ud-Din al-Balbani, Sulaiman ibn 'Ali al-Musharraf, 'Abdul Wahhab ibn

Sulaiman, Sulaiman ibn 'Abdul Wahhab, 'Abdullah ibn Dawud al-Basri, Dawud ibn Sulaiman al-Baghdadi, 'Abdullah ibn Sufan al-Qaddumi, Musa al-Qaddumi, Hassan ash-Shatti, Mustafa ash-Shatti and others, who insist on these statements and practices, are idol worshippers and kuffar. Salafis would then be right in all the books they have written, the lectures that they have taught and the actions that they have committed against other people 'claiming to be Muslims'.

Suppose Salafiyyah is wrong? If you, the reader, is wrong, this means it is actually you who may have exited the faith, be outside Islam and need to state the testimony of faith to be saved. Consider carefully, as your permanent destination centres on the answer to this question: who is correct, those aforementioned or Salafiyyah? Could you or should you really go to the Great Fire under the eternal judgement of Allah for someone else's mistake and fabrication?

<sup>173</sup> 1033 AH/AD 1623. Considered by his peers to be a master of all sciences, he was the premier scholar of Egypt in his time, but studied with the great scholars of Sham as well. Although concentrating his energies on creed and fiqh, he covered many of the most trying issues of his time, such as the widespread use of coffee and cigarettes. He was renowned as a defender of righteousness and an enemy to sin.

<sup>174</sup> Ar. *Dalil ut-Talib*

<sup>175</sup> The author of this commentary was Imam Ibrahim ibn Muhammad Dawyan (d. 1353 AH/AD 1934), may Allah have mercy upon him. He was a great scholar of the Arabian Peninsula and wrote many seminal texts, this one being his most well known.

<sup>176</sup> 9 BH-60 AH/AD 602-680. One of the khalifahs of the Muslims, the brother of Umm Habibah, may Allah be pleased with her, one of the wives of the Prophet Muhammad, peace and blessings be upon him. He used to transcribe passages of the Qur'an and is known as 'the uncle of the believers'.

<sup>177</sup> *Manar as-Sabil fi Sharh id-Dalil 'ala Madhhab al-Imam Ahmad ibn Hanbal*, vol.1, pp.106-109

<sup>178</sup> This is collected by Imam at-Tirmidhi in his *Jami' us-Sunan, Book of Virtues*, under the chapter of *Indeed Allah has put the truth on the tongue and heart of 'Umar*, and classified by him as authentic.

<sup>179</sup> d. 63 AH/AD 683. One of the companions of the Prophet Muhammad, peace and blessings be upon him, who became a believer in three years before the Conquest of Makkah. In later life, he lived and taught in Basrah, where he finally died.

<sup>180</sup> Ar. *al-Mubdi' Sharh ul-Muqni'*. The author of this book is Imam Burhan ud-Din Ibn Muflih, may Allah have mercy on him, whose biography was



mentioned previously.

<sup>181</sup> *Al-Mubdi` Sharh ul-Muqni`*, vol. 2, pp.202-204

<sup>182</sup> d. 756 AH/AD 1355. Scholar of Shafi`ii fiqh and master of many disciplines, he was a heresiographer in Egypt and Sham known to many.

<sup>183</sup> Ar. *tawassul wa Istighaathah wa tashaffu`*

<sup>184</sup> Surat ul-Qasas (28), ayah 15

<sup>185</sup> 91-153 AH/AD 712-775. The second ruler of the Abbasid Khilafah, he built the city of Baghdad, several libraries and colleges. He was also known for his aggressive policies and mass arrests towards any opponents who might seek to interrupt his reign. This brought him into confrontation with the two great Imams Malik ibn Anas (93-179 AH/AD 715-796) and Abu Hanifah (80-148 AH/AD 699-767), and the populations of Kufah and Hijaz.

<sup>186</sup> Surat ul-Hujurat (49), ayah 2

<sup>187</sup> Surat ul-Hujurat (49), ayah 4

<sup>188</sup> Qadi `Iyad in his text *ash-Shifa`*, vol.2, pp.290-293

<sup>189</sup> Surat un-Nisa (4), ayah 64

<sup>190</sup> d. 1069 AH/AD 1658. A major Hanafi scholar and source of ruling in the Hanafi Legal School. The author is quoting him to show the consistency that exists between the four legal schools on this issue.

<sup>191</sup> Ar. *Maraqī al-Falah Sharh Nur ul-Idah*

<sup>192</sup> Surat un-Nisa (4), ayah 64

<sup>193</sup> *Maraqī al-Falah Sharh Nur ul-Idah*, pp.745-751

<sup>194</sup> Please see the text by Imam Mansur al-Bahuti, may Allah have mercy upon him, *Daqa`iq Ul in-Nuha li-Sharh il-Muntaha*, vol.1, pp.592-594; *Kash-shaf ul-Qina` an Matn il-Iqna`*, vol.1 pp.318-319.

<sup>195</sup> Please see Shaikh ul-Islam Yahya an-Nawawi (d. 676 AH/AD), may Allah have mercy upon him, where he states the same in *al-Majmu` Sharh ul-Mahadhab*, vol.8, pp.455-456; *Manasik*, pp.498-500, both of which give identical details. One of the most beneficial areas is of the Imam's work, *al-Adhkar*, where he says: "You should know that someone who has made hajj should set out to visit the Messenger of Allah, peace and blessings be upon him, whether it is on his way. Visiting the Messenger of Allah, peace and blessings be upon him, is one of the most noble ways of gaining closeness to Allah, one of the greatest deeds and one of the most virtuous ways of seeking good deeds. When someone sets out to visit him, they should send much peace and blessings upon him along the way.

When his gaze falls upon the trees of Madinah, its sacred nature and everything

about it, he should increase in sending peace and blessings upon the Prophet, peace and blessings be upon him, asking Allah that he makes the visit to him beneficial and that it would be a source of help in this life and the Hereafter. Let the visitor say, 'Allah! Open to me the gates of Your Mercy, suffice me in visiting the grave of Your Prophet, peace and blessings be upon him, the same way that you suffice Your Friends and those who obey You. Forgive me, have mercy on me! You are the Best of those who respond!'

Whenever one is about to enter the Masjid of the Prophet, it is praiseworthy to say all the supplications narrated about entering the masjid (as we mentioned in the beginning of the work). When he prays the two raka'ahs greeting the masjid, he should come to the noble grave, face it and put his back to the Qiblah, somewhere in the direction of the wall of the grave. He should send peace and supplication, but without raising his voice:

'Peace be upon you, Messenger of Allah. Peace be upon you, the best of all creation. Peace be upon you, beloved of Allah. Peace be upon you, master of the Messengers, seal of the Prophets. Peace be upon you and upon your family, your companions, the people of your household and upon the prophets and the rest of the righteous people. I bear witness that you have proclaimed and conveyed the message, discharged the trust given, advised the Ummah, so may Allah reward you from us with the best of what Allah rewards a messenger from his Ummah.'

If someone has advised you to send peace and blessings upon the Messenger of Allah, peace and blessings be upon him, from himself, then you should say, 'Peace be upon you, Messenger of Allah, from so and so, the child of so and so'. He then goes one handspan to the right side of his grave and sends peace upon Abu Bakr, then goes another handspan and sends peace upon `Umar, may Allah be pleased with him. He then returns to the first place and faces the Messenger of Allah, peace and blessings be upon him, then makes intercession with him using his essence and person, and makes intercession to his Lord using him. He should supplicate for himself, his parents, his companions, his loved ones and the rest of the Muslims. He should supplicate very much and with fervour. He should take as much rich benefit from this place as possible, by praising Allah, glorifying Him, proclaiming that Allah is the Greatest, also testifying that there is no god but Allah.

He should frequently send peace and blessings upon the Messenger of Allah, peace and blessings be upon him. After this he should go to the meadow, between the grave and the mimbar, and supplicate a great deal also."

Imam an-Nawawi says further: "When he is about to leave the city of al-Madinah, he should come one last time to Masjid an-Nabawi, pray two raka'ahs, then supplicate, after which time he should go to the grave of the Prophet, peace



and blessings be upon him, and greet him as he did the first time. He should repeat his supplication and upon saying goodbye to the Prophet, peace and blessings be upon him, let him pray, 'Allah! Do not let this be the last time I come to the sacred spot of your Prophet! Make it easy for me to return to the Two Sanctuaries by Your Goodness and Virtue. Sustain me and pardon me with good standing in this life and the Hereafter. Allow us to return to our lands safe and sound, protected from harm'. These are the last of the supplications gathered together in this chapter for Hajj, may Allah accept it of me. They were lengthy to have been mentioned in this book, but some of this discussion was shortened to make it easy to memorise. Allah is the Most Generous and we ask Him that he makes our obedience acceptable to Him and that he gathers us and our brothers together in the honourable state of the Hereafter.

I have discussed this matter more in depth and clarified issues in the book, *al-Manasik*. Allah knows best what is right. He has the praise, favour, success and infallible decision. Al-'Utbi said, 'I was sitting at the grave of the Messenger of Allah, peace and blessings be upon him, then a Bedouin came and said, 'Peace be upon you, Messenger of Allah. I have heard Allah say...' While in another narration, the Bedouin said, 'Best of the Messengers! Allah sent the Book to you in truth and He said in that Book: **And if, when they had wronged themselves, they had only come to you and asked forgiveness of Allah, and the Messenger had asked forgiveness for them, they would have found Allah Forgiving and Merciful.** Surat un-Nisa (4), ayah 64

I have come to you seeking forgiveness from my sin, seeking intercession with you to my Lord.' Then the Bedouin said:

'O best of those whose bones are buried in the deep earth,  
And from whose fragrance the depth  
and the height have become sweet,  
May I be the ransom for a grave which thou inhabit,  
And in which are found purity, bounty and munificence!'

After that, the Bedouin turned and left and not long after I fell asleep. I saw the Prophet, peace and blessings be upon him, in the dream and he said, 'Utbi! **The Bedouin spoke the truth, so give him the good news that Allah has forgiven him his sin.**' I went out to find him, but I did not see him." *Al-Adhkar*, pp.218-221

<sup>196</sup> 909-974 AH/AD 1503-1556. A major scholar from Egypt, he wrote more than 50 books on various disciplines, but is most fondly remembered for his works in the field of fiqh and cult research.

<sup>197</sup> Ar. *as-Sawa'iq al-Muhriqah fi Radd 'ala Ahl il-Bid'ah waz-Zanadiqah*

<sup>198</sup> *as-Sawa'iq al-Muhriqah fi Radd 'ala Ahl il-Bid'ah waz-Zanadiqah*,

pp.250-252

<sup>199</sup> Ar. *tawassul wa istishfa' wa istighathah*

<sup>200</sup> 150-204 AH/AD 767-820. Collector of the principles of the Shafi'ii Legal School, he wrote more than five pioneering works in the Principles of Fiqh and its subdisciplines. Some of his greatest students include Abu Ibrahim al-Muzani and az-Za'farani.

<sup>201</sup> d. 228 AH/AD 842. His full name was Muhammad ibn 'Ubaidullah ibn 'Amr ibn Mu'awiyah ibn 'Amr ibn 'Utba ibn Abi Sufyan. A scholar from the third age and a direct descendant of Abu Sufyan and one of the students of Imam Sufyan ibn 'Uyainah, may Allah have mercy upon him. He narrated from countless teachers and was known to be trustworthy and righteous.

<sup>202</sup> Surat un-Nisa (4), ayah 64

<sup>203</sup> The full hadith is where the Messenger of Allah, peace and blessings be upon him, stated, "My life is great good for you, you will relate from me and it will be related to you, and my death is a great good for you. Your actions will be presented to me and if I see goodness I will praise Allah. If I see other than that I will ask forgiveness of Him for you." He also said further, "The actions of human beings are shown to me every Thursday on the night of Friday." Collected by Imams Ibn Hajar al-Haitami in *Majma' az-Zawa'id*, vol.9, pp.23-25; Qadi 'Iyad in *ash-Shifa'*, vol.1, pp.54-55; Imam Ahmad in his *Musnad*, vol.4, pp.483-484, and classed by them as authentic.

<sup>204</sup> In this place we also say that we have other noble scholars from the school who have praised visiting the grave of the Prophet, peace and blessings be upon him.

Imam Muwaffaq ud-Din Ibn Qudamah, may Allah have mercy on him, said: "It is praiseworthy to visit the grave of the Prophet, peace and blessings be upon him, due to what has been collected by Imam ad-Daraqutni when he mentioned his chain of transmission from Ibn Umar, who quoted the Messenger of Allah, peace and blessings be upon him, as saying, 'Whoever made the hajj, then visited my grave after my death, it is as if he had visited me in my life'. There is also the narration of, 'Whoever visited my grave, it is necessary my intercession for him'. This wording has been related from Sa'id, who narrated from Hafs ibn Sulaiman from Laith from Mujahid from Ibn Umar, and Ahmad said in the narration of 'Abdullah from Yazid ibn Qusait from Abu Hurairah that the Prophet, peace and blessings be upon him said, 'There is no one who greets me at my grave except that Allah returns my soul until I reply to his greeting'. When one is making hajj having not done it before - as they are coming from outside Sham - he would not go to Madinah first, as it is feared something may happen to him. Rather, it is necessary that he sets out for Makkah first in the



quickest time possible and does not preoccupy himself with anywhere else. Al-'Utbi said, 'I was sitting at the grave of the Messenger of Allah, peace and blessings be upon him, then a Bedouin came and said, 'Peace be upon you, Messenger of Allah. I have heard Allah say...' while in another narration, the Bedouin said, 'Best of the Messengers! Allah sent the Book to you in truth and He said in that Book:

**If, when they had wronged themselves, they had only come to you and asked forgiveness of Allah, and the Messenger had asked forgiveness for them, they would have found Allah Forgiving and Merciful. Surat un-Nisa' (4), ayah 64**

I have come to you seeking forgiveness from my sin, seeking intercession with you to my Lord.' Then the Bedouin said:

*'I call on the best, the one who his bones are buried in the deep earth;*

*The depth and height of your place have become sweetened;*

*For the grave you inhabit, let me be the ransom;*

*And in the grave is found purity, bounty and much nobility and goodness!'*

After that, the Bedouin turned and left then I fell asleep. I saw the Prophet, peace and blessings be upon him, in the dream and he said, '**Utbi! The Bedouin spoke the truth, so give him the good news that Allah has forgiven him his sin.**' I went out to find him, but I did not see him."

It is praiseworthy that whoever enters the masjid enters with his right foot then says, in the name of Allah and peace and blessings be upon the Messenger of Allah, "Allah! Peace be upon Muhammad, the family of Muhammad and have mercy and forgive me, and open the doors of your mercy to me." When he exits the masjid, he should say something like that and say, "Open the doors of your virtue for me", due to what has been narrated from Fatimah, the daughter of the Messenger of Allah, peace and blessings be upon him, that the Messenger of Allah, taught her to say these words upon entering the masjid.

Upon reaching the grave, he turns his back to the Qiblah, faces the grave, then says, "Peace be upon you, the mercy of Allah and his blessings. Prophet! Peace be upon you, Prophet of Allah, the best of His Creation. I bear witness that there is no god but Allah, He is alone without Partner for Him. I bear witness that Muhammad is His Slave and His Messenger. I bear witness that you have conveyed all the messages of your Lord. You advised your Ummah, called to the path of Your Lord with wisdom and good admonition. You worshipped Allah until there came to you the certainty. May the abundant blessings of Allah be upon you just as He loves and is pleased to give. Allah! Reward our prophet with a reward better than any of the prophets and messengers before him. Give him the praiseworthy place that you promised, making him the leader of the first and the last. Allah! Blessings be upon Muhammad, the family of Muhammad, just as

you send blessings upon Ibrahim and the family of Ibrahim, you are the praised, the majestic. Blessings be upon Muhammad, the family of Muhammad, just as you sent blessings upon Ibrahim and the family of Ibrahim, you are the praised, the majestic. Allah! You spoke and Your Word is True.

And if, when they had wronged themselves, they had only come to you and asked forgiveness of Allah, and the Messenger had asked forgiveness for them, they would have found Allah Forgiving and Merciful. Surat un-Nisa (4), ayah 64

I have come to you seeking forgiveness of my sins, seeking to make intercession with you to my Lord. I ask you, Lord! Let there be granted for me intercession for forgiveness, just as you had granted it for whoever came to him in his lifetime. Allah! Make him the first of those to make intercession, the most perfect of those who ask you, the most noble of the last and first. Allah, of this we ask by Your Mercy, Most merciful!" He should then pray for his parents, his siblings and the rest of the Muslims. He should then move down a handspan and say, "Peace be upon you, Abu Bakr as-Siddiq. Peace be upon you, Umar al-Faruq. Peace be upon both of you, the two companions of the Messenger of Allah, peace and blessings be upon him, his intimate friends and ministers. May the mercy of Allah and His Blessings be upon both of you. Allah! Reward them both from the virtue of their Prophet, Islam, peace be upon you, by way of your remaining steadfast. How favoured is the home of the Hereafter? Allah! Do not make this the last visit to the grave of Your Prophet, peace and blessings be upon him, or the sanctity of Your Masjid. You are the Most Merciful and show the Most Mercy!" *al-Mughni*, vol.3, pp.599-601

Imam Burhan ud-Din Ibn Muflih, may Allah have mercy upon him, stated: "Upon completion of the hajj, it is praiseworthy for the pilgrim to visit the grave of the Prophet, peace and blessings be upon him. This is due to what has been related by Ibn Umar that the Prophet said, 'Whoever visited my grave, it is compulsory for him my intercession as related by Imam ad-Daraqutni from a number of transmissions. It is also related from Ibn Umar, "Whoever makes pilgrimage, then visits my grave after my death, it is as if he visited me while I was alive". There is another transmission, 'my companionship'. The most correct position is that this is done after his completing the pilgrimage. Imam al-Kalwadhani narrated that this is the case when one has done the compulsory hajj. This is due to the fact that he is not passing Madinah. If he was doing a voluntary hajj, he would start with Madinah, send peace and blessings upon him, due to what has been related by Imams Abu Dawud from Abu Hurairah, who mentioned that the Prophet, peace and blessings be upon him, said, 'There is no one who sends peace and blessings upon me except that Allah returns my soul to my body and I reply to him'.



The correct position is that this virtue results for every Muslim, whether near or far away, but Imam Ahmad mentioned another narration given by Abu Hurairah narrated by Yazid ibn Qusait where the Messenger of Allah, peace and blessings be upon him, said: 'There is no one who greets me at my grave'. This additional wording brings about a restriction or specification of the text."

Al-'Utbi said, "I was sitting at the grave of the Messenger of Allah, peace and blessings be upon him, then a Bedouin came and said, 'Peace be upon you, Messenger of Allah. I have heard Allah say...' while in another narration, the Bedouin said, 'Best of the Messengers! Allah sent the Book to you in truth and He said in that Book:

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*'I call on the best, the one who his bones are buried in the deep earth;*

*The depth and height of your place have become sweetened;*

*For the grave you inhabit, let me be the ransom;*

*And in the grave is found purity, bounty and much nobility and goodness!'*

After that, the Bedouin turned and left, then I fell asleep. I saw the Prophet, peace and blessings be upon him, in the dream and he said, 'Utbi! **The Bedouin spoke the truth, so give him the good news that Allah has forgiven him his sin.**' I went out to find him, but I did not see him."

When the visitor greets him, he should face his grave, not the Qiblah. Afterwards, he would face the Qiblah, making the chamber to be on his left then he would supplicate. In al-Mustaw'ab and other texts: He faces the Prophet, peace and blessings be upon him and makes supplication. He may be either far or near the chamber. It is not praiseworthy to rub or touch the wall of the grave. This was narrated by Abul Harith that he should come near to the chamber, he would not touch or rub it, but greet him as per the action narrated from Ibn Umar and Imam Ahmad ibn Hanbal. There is a dispensation for rubbing or touching the mimbar, as this was done.

When he finishes greeting the chief of humanity, he should visit the graves of his two companions, Abu Bakr and Umar, greeting them in the words: 'Peace be upon you, Abu Bakr as-Siddiq, Peace be upon you, Umar al-Faruq, Peace be upon you, the two companions of the Messenger of Allah, peace and blessings be upon him, his deputies and officials, peace be upon you and the mercy and blessings of Allah. Allah, reward them from their prophet, from Islam with good. Peace be upon you in your patience. How good is the outcome of the life

to come? Allah, do not make it the last time I will see the grave and masjid of your Prophet, peace and blessings be upon him. The Most Merciful of All! Let it be so!'

Voices are not to be raised in front of his chamber, peace and blessings be upon him, just as no one's voice is raised above his own. This is because his sanctity and dignity are the same as during his lifetime. The correct position of a group of Hanbali scholars is that this is praiseworthy etiquette, but is not compulsory as some scholars of the school maintain." *al-Mubdi` fi Sharh il-Muqni*, vol.3, pp.258-260

Imam al-Balbani, may Allah have mercy on him, mentioned: "And it is sunnah to visit the grave of the Prophet, peace and blessings be upon him, as well as the graves of Abu Bakr and 'Umar next to him." *Akhsar ul-Mukhtasarat fil Fiqhi 'ala Madhhab il-Imam Ahmad ibn Hanbal*, pp.156-157

<sup>205</sup> Imam Ibn al-Mandhur, may Allah be pleased with him, the grammarian, defined the word: "Tawhid is to believe in Allah alone without any partner for Him. Allah is the Unique, the Sole, the Unique and the Only True God that exists." *Lisan ul-Arab*, Vol. 3, pp. 551-552. Imam Ahmad ibn Hanbal stated, "Allah is Unique and One, unnumbered, it is not possible for Him to be separated, nor parted and divided. He is One and Unique in every way, while whatever is besides Him that is called One is less than that as a created one." *Al-I'tiqad*, pp. 101-102. This word is from the first three generations and was used as a synonym for the testimony of faith: **There is no god but Allah and Muhammad is the Messenger of Allah.**

<sup>206</sup> The author is referring to a statement made by Muhammad ibn 'Abdul Wahhab, "So seeking help with the creation in what they have the power to do, we do not negate that." He says further, "The same holds true for a man seeking help from his friends in war and other things that the creation is able to grant. But we reject and deny 'seeking help which becomes worship' and this includes what is done at the graves of saints or those that are absent. They are asking for things to be done that only Allah can grant. So when that has been established, the help being sought of the prophets, peace be upon them, on the Day of Resurrection is that they call on Allah to reckon the people. This is done so that the people of the Paradise have respite from the standing of this day. And this is permissible in this life and the Hereafter. This is because someone is coming to a living, pious man who is sitting with you and hearing your words. You then say to him, 'Pray to Allah for me.' This is the same as what the companions of the Messenger of Allah, peace and blessings be upon him, did when they asked him for such things during his life. But after his death? Allah forbid! By no means did they ever ask him that in front of his grave. So if that is



impermissible, what about someone who makes supplication using the Prophet, peace and blessings be upon him, himself?" *Kashf ash-Shubuhah*, pp. 29-30. Printing House for Islamic Affairs in Washington, D.C. 1408 AH/AD 1988; *An Explanation of Muhammad ibn 'Abd al-Wahhab's Kashf al-Shubuhah: A Critical Analysis of Shirk*, trans. by Abu Ammar Yasir Qadhi, pp. 191-193.

The followers of Muhammad ibn 'Abdul Wahhab are not able to see this brazen contradiction or idolatry, which further shows how in bondage they are to the organisation. There are three points to consider:

1) Muhammad ibn 'Abdul Wahhab stated that calling on others besides Allah, the saints, absent or dead is idolatry and unacceptable. Those who do so are guilty of idolatry.

2) Yet, Muhammad ibn 'Abdul Wahhab has allowed people to call on others besides Allah from the living by asking one of these people to pray for them when the person asking should ask Allah directly.

3) According to the very same creed they espouse, Salafiyyah inadvertently slipped into idolatry by calling on others besides Allah from the living. The living are just as powerless to grant prayers as the dead are, yet the living have been accorded the power to answer that is due only to Allah Alone.

Why did not Muhammad ibn 'Abdul Wahhab consider the words of Allah? His followers should think on the words of Allah, **Those whom they call upon besides Him do not even possess a blade of grass. If you call upon them, they cannot hear you calling. And if they do hear, they cannot answer you. And on the Day of Resurrection, they will reject your idolatry. None can inform you of the truth like the One who is all informed.** Surah Fatir (35), ayat 13-14. The believers in this creed should repent before they go back to their Lord, at which time it will be too late and repentance not accepted. Take your opportunity at this moment and return to Allah in true submission.

<sup>207</sup> Collected by Imam Jalal ud-Din as-Suyuti in *Jami' us-Saghir waz-Ziyadah*, hadith #896 and classified by him and Imam at-Tabarani as authentic. There is another narration the author mentioned in the main body of the text, which runs: **Indeed Allah has mercy on the slaves, the living and the dead**

<sup>208</sup> There are times when Allah will use the will of His Creation as a fulfilment of His Means. Allah has said, **And you did not kill them, but Allah killed them.** Surat ul-Anfal (8), ayah 17. Allah has proclaimed further, **And it was not you who threw when you did throw it, but it was Allah who threw.** Surat ul-Anfal (8), ayah 17. Before the Battle of Badr commenced, the Messenger of Allah, peace and blessings be upon him, took a hand full of sand and threw it after mentioning the name of Allah. From that handful of sand, a miracle

occurred in which the sand transformed into a sandstorm that blinded the enemy troops. Historically, we know for a fact that the Messenger of Allah threw the sand, but Allah says that He did the act. The reason for this was the fact that the means observed was human, but Allah had willed and was behind the action. Allah rightly says of Himself, **You do not will except that Allah wills, the Lord of all Creation.** Surat ut-Takwir (81), 29. So whatever it is that we want to do, if Allah has not willed it, it will not happen. If the action does coincide with the Will of Allah, it will happen by His Providence. The reader should keep these points in mind when discussing this issue.

<sup>209</sup> Collected by Imam at-Tirmidhi in his *Sunan, Book of Tribulations*, under the chapter of the *Necessity of holding to the Collective*, and classified as authentic.

<sup>210</sup> Collected by Imams at-Tirmidhi in his *Sunan, Book of Tribulations*, under the chapter of the *Necessity of holding to the Collective*; Ibn Majah, *Book on Tribulations*, under the chapter of *The Vast Majority*, and classified as authentic.

<sup>211</sup> Collected by Imam at-Tirmidhi in his *Sunan, Book of Supplications*, under the chapter of *Turner of the Hearts*, and classified by him as authentic.

<sup>212</sup> Taken from Hamdun ibn Ahmad ibn Umar al-Qassar (d. 271 AH/AD 879), the student of Imam Sufyan ath-Thawri, who learned from the companions, who said, "If a friend among your friends errs, make 70 excuses for them. If your hearts cannot do this, then you should know the shortcoming lies with you." Imam al-Baihaqi in *Shu'b al-Iman*, vol.7, pp.520-522

<sup>213</sup> Ar. *tarjih*

<sup>214</sup> They will need time to repent as Salafiyyah has departed from the Vast Majority and the Collective. And it is necessary, in the words of the author, for them to do so. The reason for this is that they should be safe from the threat of eternal or even partial judgement in the Great Fire. If the reader is a member of that organisation and knows the reality, they should exit quickly, with head bowed in repentance. Why risk the everlasting Wrath of Allah for rejecting the faith that he revealed?

<sup>215</sup> The author, after quoting all the textual evidence in favour of intercession, then leads by example and does so at the end of the chapter.

<sup>216</sup> Collected by Imams ad-Daraqutni in his *Sunan*, vol.2, pp.277-278; Abu Bakr al-Baihaqi in *Shu'ab ul-Iman*, vol.3, pp.488-490 and others. Please see Imam as-Subki's lengthy speech on this issue in his book, *Shifa' us-Siqam*, pp.10-14.

<sup>217</sup> Collected by Imams at-Tabarani in *al-Mu'jam al-Kabir*, vol.12, pp.404-



406; ad-Daraqutni in his *Sunan*, vol.2, pp.277-278, and the narrators were classed by them, as well as Imam Ahmad ibn Hanbal, to be authentic.

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<sup>219</sup> *Kash-shaf'ul-Qina` 'an Matn il-Iqna`*, vol.2, pp.317-318

<sup>220</sup> d. 870 AH/AD 1466. One of the great Hanbali scholars of Egypt, he was born in Cairo and studied from its chief theologians. He is one of the 400 commentators on the *Mukhtasar al-Khiraqi*, and upon the day of his death, scholars of all schools reacted by stating they were devastated at the loss. Cairo and much of northern Egypt came to a standstill. There was no one who felt they could replace him, not even his lifelong student, Imam Muhammad ibn Muhammad ibn Abi Bakr al-Badrashi as-Sa'di (d. 900 AH/AD 1495), the great historian, theologian and Azharite.

<sup>221</sup> *Kash-shaf'ul-Qina` 'an Matn il-Iqna`*, vol.2, pp.317-318

<sup>222</sup> In this place we also say that we have other noble scholars from the school who have praised visiting the grave of the Prophet, peace and blessings be upon him.

Imam Muwaffaq ud-Din Ibn Qudamah, may Allah have mercy on him, said: "It is praiseworthy to visit the grave of the Prophet, peace and blessings be upon him, due to what has been collected by Imam ad-Daraqutni when he mentioned his chain of transmission from Ibn Umar, who quoted the Messenger of Allah, peace and blessings be upon him, as saying, 'Whoever made the hajj, then visited my grave after my death, it is as if he had visited me in my life'. There is also the narration of, 'Whoever visited my grave, it is necessary my intercession for him'. This wording has been related from Sa'id, who narrated from Hafsa ibn Sulaiman from Laith from Mujahid from Ibn Umar and Ahmad, and said in the the narration of 'Abdullah from Yazid ibn Qusait from Abu Hurairah that the Prophet, peace and blessings be upon him, 'There is no one who greets me at my grave except that Allah returns my soul until I reply to his greeting'. When one is making hajj having not done it before - as they are coming from outside Sham - he should not go to Madinah first, as it is feared something may happen to him. Rather, it is necessary that he sets out for Makkah first in the quickest time possible, and does not preoccupy himself with anywhere else. Al-'Utbi said, 'I was sitting at the grave of the Messenger of Allah, peace and blessings be upon him, then a Bedouin came and said, 'Peace be upon you, Messenger of Allah. I have heard Allah say...' While in another narration, the Bedouin said, 'Best of

the Messengers! Allah sent the Book to you in truth and He said in that Book:

**And if, when they had wronged themselves, they had only come to you and asked forgiveness of Allah, and the Messenger had asked forgiveness for them, they would have found Allah Forgiving and Merciful.** Surat un-Nisa' (4), ayah 64

I have come to you seeking forgiveness from my sin, seeking intercession with you to my Lord.' Then the Bedouin said:

*'I call on the best, the one who his bones are buried in the deep earth;*

*The depth and height of your place have become sweetened;*

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*And in the grave is found purity, bounty and much nobility and goodness!'*

After that, the Bedouin turned and left, then I fell asleep. I saw the Prophet, peace and blessings be upon him, in the dream and he said, "Utbi! The Bedouin spoke the truth, so give him the good news that Allah has forgiven him his sin". I went out to find him, but I did not see him."

It is praiseworthy that whoever enters the masjid enters with his right foot, then says, in the name of Allah and peace and blessings be upon the Messenger of Allah. 'Allah! Peace be upon Muhammad, the family of Muhammad and have mercy and forgive me and open the doors of your mercy to me.' When he exits the masjid, he should say something like that and say, 'Open the doors of your virtue for me', due to what has been narrated from Fatimah, the daughter of the Messenger of Allah, peace and blessings be upon him, that the Messenger of Allah taught her to say these words upon entering the masjid.

Upon reaching the grave, he turns his back to the Qiblah, faces the grave, then says, 'Peace be upon you, the mercy of Allah and his blessings, Prophet! Peace be upon you, Prophet of Allah, the best of His Creation. I bear witness that there is no god but Allah, He is Alone without Partner for Him. I bear witness that Muhammad is His Slave and His Messenger. I bear witness that you have conveyed all the messages of your Lord. You advised your Ummah, called to the path of Your Lord with wisdom and good admonition. You worshipped Allah until there came to you the certainty. May the abundant blessings of Allah be upon you just as He loves and is pleased to give. Allah! Reward our prophet with a reward better than any of the prophets and messengers before him. Give him the praiseworthy place that you promised, making him the leader of the first and the last. Allah! Blessings be upon Muhammad, the family of Muhammad, just as you send blessings upon Ibrahim and the family of Ibrahim, you are the praised, the majestic. Blessings be upon Muhammad, the family of Muhammad, just as you sent blessings upon Ibrahim and the family of Ibrahim, you are the praised, the majestic. Allah! You spoke and Your Word is True.

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When he finishes greeting the chief of humanity, he should visit the graves of his two companions, Abu Bakr and Umar, greeting them in the words: Peace be upon you Abu Bakr as-Siddiq, Peace be upon you, Umar al-Faruq, Peace be upon you, the two companions of the Messenger of Allah, peace and blessings be upon him, his deputies and officials, peace be upon you and the mercy and blessings of Allah. Allah, reward them from their prophet, from Islam with good. Peace be upon you in your patience. How good is the outcome of the life to come? Allah, do not make it the last time I will see the grave and masjid of your Prophet, peace and blessings be upon him. The Most Merciful of All! Let it be so!

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Imam al-Balbani, may Allah have mercy on him, mentioned: "And it is sunnah to visit the grave of the Prophet, peace and blessings be upon him, as well as the graves of Abu Bakr and `Umar next to him." *Akhsar ul-Mukhtasarat fil Fiqhi `ala Madhhab il-Imam Ahmad ibn Hanbal*, pp.156-157

<sup>223</sup> Ar. *Mashahid* (MESH-HID), sing. *Mashhad* (MESH-HEAD). Imam Ibn Mandhur defined a mashhad as: "A mashhad is a place where people gather for something." *Lisan ul- Arab*, vol.3, pp.296-297. In general, when the scholars use the term, mashhad, they are referring to the place where a saint or great figure died and people come to visit him or her. It is for that reason that it is sometimes referred to as a mashhad. A believer reading this may ask why I have chosen to translate mashhad as 'shrine' and not choose another term. There are a number of reasons why this is the case. Firstly, the word 'shrine' used in English captures adequately the meaning that the Arabic conveys and what the scholars intend. The *Concise Oxford English Dictionary*, pp.977-978 reads:

**shrine** n. , & v.t. 1. n. casket, esp. one holding sacred relics; tomb (usually sculptured or highly ornamental) of saint, etc; altar or chapel with special associations; Shinto place of worship; place hallowed by some memory. 2. v.t. (poet.) enshrine. [OE *scrin*, =OHG *scrini*, ON *skrin*, Gmc f. L *scrinium* case for books etc.]

Thus, the Muslim using this expression would intend sentences one and five of the first definition. This would in no way mean that the Muslim holds shrines erected to Buddha, Zoroaster, Confucius or other unbelievers as places to set out to for visitation and reverence. When using the word 'saint', the author, the scholars who preceded him and the translator mean 'believers', those who have salvation and have testified to the words of, **There is no god but Allah, Muhammad is the Messenger of Allah**. It is these people who are saints and whom we would take steps to visit.

Imam Muwaffaq ud-Din Ibn Qudamah, may Allah have mercy upon him, when discussing visiting graves and shrines, added: "So it is valid for a traveller to shorten his prayers in visitation of the graves and shrines. Imam Ibn `Aqil, may Allah have mercy upon him, said, 'It is not permissible to shorten the prayers when visiting these places, as he has been forbidden from visiting them. The Prophet, peace and blessings be upon him said, **You should not set out on a journey except to three masjids**, as this hadith is agreed upon by Imams al-Bukhari and Muslim'. The authentic position is that such visitations are permissible and it is valid to shorten the prayers on these visits. This is because

the Prophet, peace and blessings be upon him, when he came to Quba', did so walking as well as riding, and he used to visit the graves. He said, **Visit them, for they remind you of the Hereafter**. As far as his words, peace and blessings be upon him, 'you should not set out on a journey except to three masjids', the meaning is referring to negating preferring another masjid to these, but the ruling is not that it is impermissible. The virtue of the place is not a condition for the permissibility of shortening prayers on travel, so there is no harm in doing so." *Al-Mughni wash-Sharh ul-Kabir*, vol.2, pp.104-105, mas'alah #1343

<sup>224</sup> *Kash-shaf ul-Qina` `an Matn il-Iqna`*, vol.2, pp.317-318; vol.1, pp.620-621

<sup>225</sup> Ibid

<sup>226</sup> *Kash-shaf ul-Qina` `an Matn il-Iqna`*, vol.1, pp.620-621

<sup>227</sup> The author stated this as that particular student and scholar was not from the first three generations. As the measuring stick, for faith is them, anyone who comes after is tested by them or must make reference to them in order to have their position considered. The first three generations are trusted on default, whereas those who come after must show themselves approved. This understanding originates from the Messenger of Allah, peace and blessings be upon him, when he said, "The best generation is my generation, then those who come next, then those who come next. There will appear after them people who are treacherous and cannot be trusted. They bear witness and were not asked to bear witness. They make vows and do not uphold them. Fatness will appear amongst them." Collected by Imam al-Bukhari in his *Jami us-Sahih, Book of Witnesses*, chapter of *Not taking witness of tyranny when it appears*, and classified by him as authentic.

<sup>228</sup> Please see *Al-Insaf fi Ma`rifat ir-Rajihi min al-Khilafi `ala Madhhab il-Imam Ahmad ibn Hanbal*, vol.2, pp.560-561, which gives a lengthy discussion about the visitation of the graves. In its pages, Imam `Ala' ud-Din al-Mardawi, may Allah have mercy on him, mentioned: "It is praiseworthy for men to visit the graves and this is the absolute position in the madhhab as narrated from Imam Ahmad, and the clear majority of the school agree with this. Imam Muhy ud-Din an-Nawawi, may Allah have mercy on him, has even narrated consensus on the issue. Imam Sham ud-Din said in his *Sharh*, 'We know of no difference of opinion between the people of knowledge in it being praiseworthy for men to visit the graves'. As for Imam Muwaffaq ud-Din in *al-Mughni*, he said, 'We know of no difference of opinion regarding men visiting the graves being praiseworthy'. The author of *Majma` al-Bahrain* stated that this was praiseworthy in the most dominant position of the school. Imam az-Zarkashi (d. 774 AH/AD 1372) said that there are well known and explicit texts about this given from the scholars of the school. The same has been narrated from Imam



al-Kalwadhani in *al-Hidayah*, *al-Madhab*, Imam Muhammad ibn 'Abdullah as-Samuri (d. 610 AH/AD 1213) in *al-Mustaw'ib*, Imam Muwaffaq ud-Din in *al-Kafi*, Imam Muhammad ibn 'Abdul Qawi ibn Badran al-Maqdisi (d. 699 AH/AD 1299) in *an-Nazam ul-Mufid*, al-Hasan ibn Yusuf al-Dujaili (732 AH/AD 1331) in *al-Wajiz* and others besides them.

Imam Ahmad ibn Hanbal has mentioned, 'There is no harm in men visiting the graves'. This is the dominant understanding of Imam al-Khiraqi and other companions in the school. His position of permissibility has been taken as evidence by Imams Abul Mu'ali, Majd ud-Din Ibn Taymiyyah (d. 652 AH/AD 1254), az-Zarkashi and others. They say that it is reported to be permissible, but not praiseworthy, and this is the dominant position of Imam al-Khiraqi. This is due to the fact that the order for visitation had come after its prohibition, but the majority in the school have maintained that it is praiseworthy due to it reminding one of the Hereafter, as that was mentioned in the order."

<sup>229</sup> Please see *al-Mawahib al-Laduniyyah bil Minah il-Muhammadiyyah*, vol.3, pp.406 and 431-432, where the authentic narrations on the subject are all presented.

<sup>230</sup> The author has alluded to the statement of Imam Muwaffaq ud-Din Ibn Qudamah in his work, *al-Kafi fi Fiqh il-Imam Ahmad*: "As far as women visiting the graves, it is disliked for them to visit the graves based upon two narrations in the school. One position is that it is not disliked due to the general evidences narrated about visiting the graves and that 'A'ishah, may Allah be pleased with her, visited the grave of her brother, 'Abdur-Rahman. The second narration is where it is held to be disliked, as the Messenger of Allah, peace and blessings be upon him, said, 'Allah has cursed those who frequent the graves'. This hadith is authentic. It had been abrogated from being impermissible to being merely permissible, although it still remains disliked. It is also due to the woman being of little patience in this matter, and one cannot trust her to her feelings when she is mourning and sees the graves of her loved ones. In that situation, she is more likely to do that which it is not permissible for her to do, which is the opposite of the man in that situation." *Al-Kafi fi Fiqh il-Imam Ahmad*, vol.1, pp.311-312

<sup>231</sup> Collected by Imam Malik ibn Anas in his *Muwatta*, *Book of the Qiblah*, under the chapter of *What took place regarding women going to the masjids*. It is classified by him as authentic.

<sup>232</sup> Collected by Imam Abu Dawud in his *Sunan*, *Book of Funerals*, under the chapter of *Women visiting the graves*, and is classified by him as authentic.

<sup>233</sup> *Kash-shaf ul-Qina` 'an Matn il-Iqna`*, vol.1, pp.542-543; vol.2, pp.70-73; *Daqa'iq Ul in-Nuha li-Sharh il-Muntaha*, vol.1, pp.333-335. This same quote has also been mentioned in the texts *al-Mubdi` Fi Sharh ul-Muqni`*, vol.2,

pp.202-204; *al-Insaf*, vol.2, pp.453-456.

<sup>234</sup> Ar. *al-Mawahib al-Laduniyyah bil Minah il-Muhammadiyyah*

<sup>235</sup> *al-Mawahib al-Laduniyyah bil Minah il-Muhammadiyyah*, vol.3, pp.589-590

<sup>236</sup> *Kash-shaf ul-Qina` 'an Matn il-Iqna`*, vol.1, pp.476-477

<sup>237</sup> This hadith is collected by Imams al-Bukhari in his *Jami` us-Sahih*, *Book of Reward of Hunting*, under the chapter of *the Hajj of the Women*; Muslim ibn al-Hajjaj in his *Jami` us-Sahih*, *Book of Hajj*, under the chapter of *The Virtues of the Three Masjids*; at-Tirmidhi in his *Sunan*, *Chapters on the Prayer of the Prophet, peace and blessings be upon him* under the chapter of *Which masjid is the most virtuous*, and classified by them as authentic.

<sup>238</sup> *Kash-shaf ul-Qina` 'an Matn il-Iqna`*, vol.1, pp.478-480. The hadith quoted regarding visiting graves is collected by Imam Muslim in his *Jami` us-Sahih*, *Book of Funeral Prayers*, under the chapter of *Visiting the graves*, and classed by him as authentic.

<sup>239</sup> *Al-Mawahib al-Laduniyyah bil-Minah il-Muhammadiyyah*, vol.3, pp.406-408

<sup>240</sup> Imam 'Ala' ud-Din al-Mardawi, may Allah have mercy on him, said, "And when the person finishes hajj, it is praiseworthy for him to visit the grave of the Prophet, peace and blessings be upon him, along with the graves of Abu Bakr and 'Umar, may Allah be pleased with them. This is the position of the school and its' followers without exception, whether it be from the forefathers or the latter day scholars." *al-Insaffi Ma`rifat ir-Rajihi min al-Khilafi*, vol.9, pp. 272-273

<sup>241</sup> Ar. *al-Umm*

<sup>242</sup> *Sahih Muslim Bi Sharh in-Nawawi*, vol.9, pp.167-171; vol.9, pp.104-107

<sup>243</sup> Much of this has also been discussed by the same author in his work, *al-Mawahib al-Laduniyyah bil-Minah il-Muhammadiyyah*, vol.3, pp.406+.

<sup>244</sup> It is necessary before beginning this chapter that this phrase should be explained, as there is much confusion surrounding it. To be sure, the expression *Tasawwuf* was not used by the first three generations. The expression initially used was *ihsan*, sometimes interchangeably with *zuhd*. This expression of *Ihsan* comes from a hadith that 'Umar narrates, "One day we were sitting with the Messenger of Allah, peace and blessings be upon him, when a man came. He had exceedingly black hair and exceedingly white clothes. None of us knew him and he had no signs of travel upon him. He then sat down facing the Prophet, peace and blessings be upon him, his knees touching his, and the man placed his hands on his own thighs. He said, 'Muhammad, tell me about Islam'.



The Messenger of Allah, peace and blessings be upon him, replied, **'Islam is that you bear witness that there is no god but Allah and Muhammad is the Messenger of Allah, you establish his prayer, you give the zakah, you fast Ramadan and make the hajj if you are able.'** The man said, 'You have spoken the truth'. We found that strange, that he was asking questions when he knew the answer. The man then said, 'So, tell me about Iman.' The reply was, **'Iman is that you believe in Allah, His Angels, His Books, His Messengers, the Day of Resurrection and what He has ordained, the good and the bad.'** The man said, 'You have spoken rightly.' He then asked, 'Tell me about Ihsan.' The answer was, **'That you worship Allah as if you see Him, and if you do not, indeed, He sees you.'** The man then enquired, 'Tell me about the Hour.' The Prophet Muhammad, peace and blessings be upon him, said, **'The one asked has as much knowledge as the one asking.'** The man said, 'Then tell me about its signs.' The reply was, **'When you see a female slave give birth to her master, then you see the barefoot, naked shepherds become leaders, competing with one another in building lofty buildings.'** The man then left. I waited for a little while and the Messenger of Allah, peace and blessings be upon him, asked, **'Umar, do you know who that was?'** I responded, 'Allah and His Messenger know best.' He said, **'That was Jibril, he came to teach you your religion.'**" Collected by Imam Muslim ibn al-Hajjaj in his *Jami' us-Sahih, Book of Faith*, under the chapter, *Explanation of Islam, Iman and Ihsan, the Necessity of Faith in what Allah, Glorified and Exalted has destined and Decisive Evidence on Rebuking Whoever Does not Believe it*, and the statement is classified by him as authentic.

The scholars at times describe the religion of Islam as three rings (or circles) that must be connected to be valid. There is the ring of Islam, the ring of Iman and the ring of Ihsan. These rings are realised as applied knowledge when we know that the ring of Islam is fiqh, the ring of Iman is creed and the ring of Ihsan is zuhd or ihsan itself. If one is deficient in one of these, their religion is likewise deficient. As per the hadith quoted, one must possess all of them as well as the material that makes up the rings, this being the knowledge that one will be judged on the Day of Resurrection based upon commission or omission of these three rings/circles. The author, Allah have mercy upon him, did right when he organised the book, as it is put in an order in which the three rings of the religion of Islam can easily be seen. In each ring there are errors that the cult under discussion possesses.

The expression zuhd also appears in a hadith. The Messenger of Allah, peace and blessings be upon him, was asked, "What action can I do that will cause Allah and people to love me?" The Prophet, peace and blessings be upon him, replied, **"Make zuhd (abstain from) what is in the world, Allah will love you.**

**Make zuhd from what is in the hands of people, then they will love you."** Collected by Imam Ibn Majah in his *Sunan, Book of Zuhd* under the *Chapters of Zuhd*, and classified by him as authentic.

From where did this term Tasawwuf originate? Who are the Sufis and where did the expression Sufi originate? Imam Ibn Taymiyyah, although not depended upon in many areas, is fit for usage in this one. As a member of the Qadiri Tariqah and commentator on some five of Imam 'Abdul Qadir al-Jilani's books, he says the following: "So it is known that this word Tasawwuf came to be from Basrah and that it refers to whoever is travelling the path of worship and zuhd. There are people who work hard and have mastery in it just as in Kufah were those who worked hard and had mastery of fiqh. Due to what has occurred to many people of this science in their ijtiḥad and the disputes with the some people regarding the path, a group has repudiated Tasawwuf and the Sufis, saying that they are innovators who have gone away from the Sunnah. Some people, from amongst the Imams, scholars of fiqh and speculative theology followed their detractors in their position. The right and proper conduct is to hold that the Sufis are people of ijtiḥad in the obedience of Allah, just as others besides them commit themselves to ijtiḥad in the obedience of Allah.

There have been some groups composed of innovators and atheists, who have claimed allegiance to the Sufis, but those who investigate about the people of Tasawwuf find that the people of innovation are not Sufis, taking al-Hallaj, for instance. Indeed, most of the Sufi Shaikhs repudiate him and hold him to be outside of the path. This includes scholars like Shaikh Abu 'Abdur-Rahman as-Salami in his *Sufi Biographies* and al-Hafiz Abu Bakr al-Baghdadi in his *History of Baghdad*." Please see *Majmu'a Fatawa*, vol.11, pp.495-496.

The Imam says further: "Tasawwuf has realities and states of experience that they discuss in their science. Some of it is that the Sufi is that one who purifies himself from anything that distracts him from the remembrance of Allah and who will be so full with knowledge of the heart and mind that the value of gold and ordinary stones will be the same to him. Yes, Tasawwuf is safeguarding the previous meanings and leaving behind the call to fame and vanity in order to reach the state of Truthfulness, because the best of humans after the prophets are the truthful, saintly and certain ones. Allah has mentioned them when he said: **And whoever obeys Allah and the Messenger, they are with those whom Allah has shown favour, such as the prophets, the saints and truthful ones, the martyrs and the righteous, and how good is their company?** Surat un-Nisa' (4), ayat 69-70

Some people criticised Sufis and Tasawwuf, saying that they are innovators, outside the Sunnah, but the truth is they are striving in the obedience of Allah, as others strove in the obedience of Allah. You will find some of them foremost



in nearness by striving. Some of them are the People of the Right Hand, but slower in their progress. This is the origin of Tasawwuf. After that origin, it has been spread and has its main line, but also branches." *Majmu'a Fatawa*, vol.11, pp.496-497

Imam Abu Ishaq ash-Shatibi (d. 790 AH/AD 1388), the great Maliki theologian and scholar, explained the matter simply to us: "We only single out this place to mention the matter - although all other sources were sufficient - due to many grossly ignorant people who have firm conviction that the Sufis have made innovation easy and that they invented acts of worship and declared things compulsory that are not found in the Revealed Law. Firstly, the Sufis have built their way upon following the Sunnah and avoiding what opposes it. Hafiz Abul Qasim al-Qushairi, may Allah have mercy on him, is the one whom the Sufis take from as a pillar of their path; he said that the name Tasawwuf was only taken to single themselves out from the people of innovation. He then mentioned that the Muslims after the Messenger of Allah, peace and blessings be upon him, did not name the best and most virtuous of their time with a name other than the companions when there was no one above them. Those who came after the companions were called the followers. They saw this as the best of titles, then it was said that whoever was after that, he was a follower of the followers. People differed, and various matters became manifest.

After this time, whoever had great strength, love and dedication to the religion, were called zuhhd (those who abstain from the world) or 'ubbad (stringent worshippers). Al-Qushairi also mentioned, 'Then the innovation appeared and it was claimed by every group that they had among them those who abstain from the world and stringent worshippers. Based upon this, the Muslim Orthodox singled themselves out in the sight of Allah as the preservers of their hearts from unmindfulness, and took the name of Tasawwuf'." *Al-'Itisam*, vol.1, pp.69-78

In conclusion, the expression 'Tasawwuf' or 'Sufi' is not from the first three generations, or was it mentioned by Imams Ahmad or Malik ibn Anas, the most stringent scholars in this regard. However, the meaning of this expression and ihsan/zuhd is the same. Although it may be better to use expressions extant from the best of ages, the reality of those using the new expressions is the same as those who abstain.

<sup>245</sup> Ar. *dalil*. This is an indicator of the path of truth, as quoted by Imam Ibn Mandhur in *Lisan ul-Arab*, vol.11, pp.298-299. In the Revealed Law, it is making reference to the Qur'an.

<sup>246</sup> Ar. *burhan*. As quoted by Imam Ibn Mandhur in *Lisan ul-Arab*, vol.13, pp.59-60, while in the Revealed Law it refers to the Sunnah.

<sup>247</sup> Ar. *kashf*. Linguistically, this refers to the exposure of something that had

previously been hidden or veiled, as quoted by Imam Ibn Mandhur in *Lisan ul-Arab*, vol.9, pp.358-359. Imam 'Abdul Qadir al-Jilani, may Allah have mercy on him, explained, "If someone fails to establish a strong bond or reverence and devotion between himself and Allah, such a person will never obtain disclosure (kashf) and direct witness of the Truth." *Al-Ghuniyah*, vol.1, pp.216-217

<sup>248</sup> Ar. *'iyan*. According to the Arabic language, it is to witness something directly, to be an eyewitness with one's own eyes, as quoted by Imam Ibn Mandhur in *Lisan ul-Arab*, vol.13, pp.369-370; 374-375. Imam 'Abdul Qadir al-Jilani, may Allah have mercy upon him, comments, "This is the thrill of communicating in the absence of personal contact, so what about the thrill of communicating directly ('iyan)?" *Al-Ghuniyah*, vol.2, pp.93-94

<sup>249</sup> Ar. *Al-Haqq*. This is one of the Names of Allah and He mentions it when He says, Surat ul-An'am (6), ayah 62, "It is Imam 'Abdul Qadir al-Jilani, may Allah have mercy on him, that the translator is utilizing when he translates the Names of Allah into English." He has produced a brief, but useful, text entitled, *al-'Itiqad*, pp.28-29.

<sup>250</sup> Ar. *Wahdat ul-wujud*. This is yet again another word or term not from the first three generations. Indeed, one can find most of the argument around points of Orthodox creed or principles by laymen to do with terminology confusion. If much of this terminology was left and there was a return to the original principle, many souls could have been saved from going astray. When discussing this expression, the word 'existence' must first of all be explained. The scholars have explained that there are two types of existence. 1) The existence of Allah, which is Eternal, without beginning or end. It is for this reason that He calls Himself, **The Everliving, the Self-Sufficient**. Surat ul-Baqarah (2), ayah 255. All other forms of existence besides His fall into another category.

2) Contingent existence. These things exist by the command of Allah and only by that do they continue to exist. If Allah no longer willed them, they would cease. This is the case for the whole of creation. **Indeed, Allah sustains the skies and the Earth so that they do not cease; and if they should cease, there is no one who can sustain them after that. He is indeed Forbearing and Forgiving**. Surah Fatir (35), ayah 41 Our Lord, Allah, His Existence is Eternal, Everlasting, without end and incomparable to the creation. This was explained by Imam Muhammad as-Saffarini, may Allah have mercy upon him, in his *Lawami' ul-Anwar*, vol.1, pp.40-41. When someone worships Allah as if he sees Him, the worshipper can see through the means of the creation and does not fear or have dependence on them, but only on the one who created them, Allah.

Once someone understands this point, then what comes next will fall into line



and make sense. With regards to this term, it is used in two different ways by people.

1) There are some who intend by it the meaning just given, without any reference to anything else or any other possibilities. Many of those who referred to this point, in fact never used the expression. They include such figures of repute as Imam 'Abdul Qadir al-Jilani, who said, "When someone annihilates the attributes of creation, he perpetuates the attributes of single unity. Allah is never annihilated and never disappears, so the fleeting servant survives forever with the Everlasting Lord and His Pleasure, and the fleeting heart survives forever with the Everlasting Secret. Allah has already said, **Everything will perish except for His Face**. Surat ul-Qasas (28), ayah 88. Through his good pleasure, the servant may return from that state of annihilation to the righteous deeds to which he was devoted for the sake of His Face and His Good Pleasure, so the One who is Pleased will remain with the one who pleases Him. The result of righteous work is life for the reality of the human being, who is called the child of inner meanings. As Allah, Blessed and Exalted be He, has said, **Good words ascend to Him and He raises up righteous deeds**. Surah Fatir (35), ayah 10

In every work performed for someone other than Allah, Exalted be He, there is making a partner for Him, so the one who performs deeds in this way is doomed." Please see *Kitab Sirr al-Asrar wa Mazhar al-Anwar*, pp.42-43.

2) When this group of people use the expression above, they either mean that: a) Allah is within his creation; b) the creation and Allah are the same, but just misunderstood; c) the creation and Allah are interdependent, with matter usually being held to be eternal. One or all of these positions in the second point are upheld by the latter day imposters of ihsan in this age. In these circumstances, one will often find such people to be involved in parennialism, inter-faith dialogue in which all religions are held to be true, or pantheism, in which a philosophy of the god-consciousness force is upheld. This reduces Our Lord and Master to a principle, inanimate force or symbol rather than how He described Himself.

<sup>251</sup> The people speaking without permission were not masters of the particular science or licensed by anyone, but they began to discuss these matters in depth, while not having the necessary prerequisites to do so. This created greater confusion, as many of the scholars of other sciences wrote books against them, as their mistakes crossed over into their spheres of influence. An example would be if someone were to say that they have reached the point where they would no longer need to pray the five time prayers. This statement made while discussing ihsan would cross into fiqh (or Islam), as he would be denying the compulsory nature of the five prayers. The judges and specialists in this field would call such a person a kafir. Those scholars of iman (creed) would call him a kafir for

denying the verses of the Qur'an where this is clearly mentioned. Thus, when one speaks on deeper more specialised issues and makes glaring mistakes, the ramifications can reverberate through every other science.

<sup>252</sup> The main reason came from the use of the term according to its second meaning or using it without understanding the meaning of the term.

<sup>253</sup> The reason for this is that the people in the first three generations were well acquainted with this and did not require much of the terminology and philosophical rhetoric that began to appear in later ages. With the proliferation of cults and the spread of Platonic philosophy, some became confused and clarification was needed. Some thought it would be advantageous to introduce terms rather than verses to make the principles understandable. The reader can come to his own conclusions on the success of such measures.

<sup>254</sup> d. 973 AH/AD 1565. A great Hanafi scholar and master of ihsan, he wrote numerous books on the subject, which still enjoy popularity in this day and age in seminaries and colleges in the Muslim world.

<sup>255</sup> 1050-1145 AH/AD 1641-1731. Hanafi scholar and theologian extraordinaire, he was giving legal rulings and teaching in many seminaries in Sham by the time he was twenty. He left behind over 100 books on various subjects and contributed handsomely to Arabic literature in his time.

<sup>256</sup> He has already been mentioned under the chapter, *A Great Family and a Great Author*.

<sup>257</sup> 560-638 AH/AD 1165-1240

<sup>258</sup> These great luminaries are the Imams 'Abdul Qadir al-Jilani (470-560 AH/AD 1077-1166), 'Umar ibn Muhammad as-Suhrawardi (543-632 AH/AD 1145-1234), Mu'in ud-Din Chishti (547-634 AH/AD 1141-1236) and Muhammad Baha ud-Din Shah Naqshaband (717-791 AH/AD 1317-1388).

<sup>259</sup> As this is the case, we will temper Ibn 'Arabi's words using these giants on whom there is consensus, which for Ibn 'Arabi there is not one extant.

<sup>260</sup> 190-260 AH/AD 804-874. A Persian scholar of great repute, he was known for his focus on righteousness and good conduct. He spent most of his life teaching others creed and fiqh.

<sup>261</sup> 520-595 AH/AD 1126-1198. A Maliki scholar of great repute from Morocco, he was one of the great scholars of Fez, and later moved to Tilmisan, where he would teach countless students. He is seen as the grandshaikh and true source of Imam Abul Hasan ash-Shadhli's knowledge.

<sup>262</sup> 215-298 AH/AD 830-910. Scholar of high regard and one of the key scholars of Iraq, he was a known preacher of salvation and also insisted on holding leadership accountable, whether they were rulers or scholars. He was



famously known to have passed a ruling in favour of the death penalty being exercised against his former student, Mansur al-Hallaj (AD 858-922), who called himself 'The Truth', a title with which Allah describes Himself in His Word.

<sup>263</sup> 386 AH/AD 996. A Maliki scholar from Baghdad and copious writer, he based much of his research on Ihsan on diseases of the heart, which to this day he is lauded for by all scholars down the ages. Imam al-Ghazzali, may Allah have mercy upon him, used many of his works as background sources for his own.

<sup>264</sup> 591-656 AH/AD 1196-1258. A famous Maliki scholar born in Morocco, he moved throughout North Africa and finally to Alexandria, Egypt, where he settled, opened a school and taught. He attracted huge crowds of followers, both layman and scholar, who came to listen to his lectures. When he died, he was succeeded by Imam Abul 'Abbas al-Mursi, another fine Maliki scholar.

<sup>265</sup> d. 286 AH/AD 899. A friend of Imam Dhun-Nun al-Masri, he was a scholar of Maliki fiqh, and died in Cairo with numerous students around him.

<sup>266</sup> d. 645 AH/AD 1248. The teacher of Jalal ud-Din ar-Rumi, he was a great scholar who taught in Sham, Turkey and Azerbaijan.

<sup>267</sup> 604-672 AH/AD 1207-1273. A Hanafi scholar, theologian and jurist, he is known quite simply as ar-Rumi. In his early life, he studied the classics in Hanafi fiqh and Orthodox creed, before becoming a jurist in adulthood. His works have been set upon with great relish by the New Age movement, who enjoy many of his aberrations, such as the introduction of 'sacred dance' and stringed and wind instruments in worship, as well as the tales of his drunkenness from intoxicants (there is argument over whether these stories are apocryphal). Upon his death, the Mevlevi Order was established and the tradition of the Whirling Dervishes - *in spite of Muslim Orthodoxy for some 600 or more years prior not using it and forbidding it as innovation* - continues unabated. Due to argument over how much of a part he played in the introduction of these practices, the author, as some other scholars, has chosen to pass over him and excuse him. The Order established after his time has been used successfully by hippies, Orientalists and some wayward Muslims as a great way to learn and maybe even be a Muslim, but never progress beyond the mythology and folklore that is 'the Sufis'.

<sup>268</sup> d. 673 AH/AD 1274. Stepson of Ibn 'Arabi and student of Jalal ud-Din ar-Rumi, he helped to codify what is now known as the Mawlawi (or Mevlevi) Way, which has been discussed under the note on ar-Rumi himself.

<sup>269</sup> 717-791 AH/AD 1317-1388. A Hanafi scholar born in Central Asia. This scholar and his early students laid heavy emphasis on proper recitation of the Qur'an, commentary of the Qur'an and discussion on the reasons for

revelation. They believed that someone who understood the Qur'an in a holistic manner could make a dynamic impact on society at large. Some have credited this knowledge and emphasis as the reason for the longevity of the last Islamic governing system, the Ottomans, who were overwhelmingly Naqshadand in principle.

<sup>270</sup> d. 690 AH/AD 1291. A famous scholar of Sham in creed and also ihsan, he was one of the foremost saints of his time.

<sup>271</sup> 577-632 AH/AD 1181-1235. A scholar from Egypt, most of whose works centred on Ihsan and sincerity. He was well known in his time and in many circles today.

<sup>272</sup> The biography of this scholar is available under the chapter on *Ijtihad*.

<sup>273</sup> This is especially a good point, as it is often thought that only scholars are saints and people of light. Indeed, both layman and scholars can be saints, as all believers are saints or friends of Allah. Allah has told us, **His Friends are only the pious**. Surat ul-Anfal (8), ayah 34. It is possible for any believer, layman or scholar to be pious, thus all are rightly eligible for the title of saint.

<sup>274</sup> This means without being fully licensed, which is a reason why he has to be tempered using others whom preceded him who were greater and whom were licensed.

<sup>275</sup> Ar. *al-Futuhat al-Makkiyyah*

<sup>276</sup> Ar. *Fusus ul-Hikam*

<sup>277</sup> Surat ul-Baqarah (2), ayah 269

<sup>278</sup> Surah Ali Imran (3), ayah 18

<sup>279</sup> Ibn 'Arabi was a member of the Zahiri School, founded in the latter part of the third generation of Muslims. Dawud ibn 'Ali al-Asbanani (d. 270 AH/AD 884), studied with the great Imam ash-Shafi'ii for a short period of time, but could not make the qualifications or maintain regular attendance. He then dropped out, declared himself an absolute mujtahid then began to build his own school, which became the Zahiri School. They are neither absolute mujtahids, nor do they lead back to any, nor are they authorised continually with any recognised authority. It was by belonging to this deviant, unauthoritative and unscholastic group that Ibn 'Arabi was always found to be at fault by some of the Orthodox and much of his works left for safety's sake.

<sup>280</sup> There are two points that require clarification at this juncture.

1) For all the works that the author quotes by Ibn 'Arabi, neither he nor the translator have provided the chapter, page number or headings where they can be found. The reason for this is that as both he and his works are disputed, there is no value in quoting where this documentation originated in his books. So



many have read these documents and gone astray that we would much rather temper the words that can be salvaged for posterity using the agreed upon Imams 'Abdul Qadir al-Jilani, Muwaffaq ud-Din ibn Qudamah and Ibn al-Jawzi, to name a few.

2) Ibn 'Arabi does mention a beneficial point that has truth within it. Not everything that a cult or kafir group believes in is necessarily false and astray, but it should be kept in mind that the cult or kafir group arriving at a correct outcome is purely coincidental to their falsehood and evil, which was reached on purpose. Thus, one should not be deceived by what good points they may find in these demonic groups when their foundations are rotten and worthy of rebuke.

<sup>281</sup> The author means that He always possessed this and it is an attribute of His Essence and not something He did at one point in time.

<sup>282</sup> The author is saying in a comprehensive way that the scholars of all sciences agree upon this point.

<sup>283</sup> Imam ash-Sha'rani is referring to one of the Names of Allah, *al-Batin* (the Hidden, Unrevealed). According to Imam 'Abdul Qadir al-Jilani, this name refers to Allah veiling Himself from the creation and their whims, and that their vision does not encompass Him or their imagination or whims. *Al-Itiqad*, pp.30-31. This point is referring to the fact that the believers in the Prophet Muhammad, peace and blessings be upon him, have not seen Allah, a glory that has been reserved for the Hereafter. He has said, **Faces that day will be radiant, looking at their Lord.** Surat ul-Qiyamah (75), ayat 22-23. Even when the believers see Him in the Paradise, they will not fully encompass Him as one would when looking at a person or created thing in this life. Rather, He has said of His Essence, **And they do not encompass Him in knowledge.** Surah TaHa (20), ayah 110. He has also revealed, **No vision can grasp Him, but He grasps all vision.** Surat ul-An'am (6), ayah 103. We have the rest of eternity to bask in His Glory, to gaze at the One True God, always receiving beauty after beauty. Praise be to Allah forever more!

<sup>284</sup> *Ar. az-Zahir (AZ-ZAA-HERE)*. This is one of Allah's Names. Imam 'Abdul Qadir al-Jilani defines this name in that He, Allah, manifests Himself to His Creation by His Established Proofs, His Observable Proofs of His Existence and the evidences of His Unicity. *Al-Itiqad*, pp.30-31. Allah is both the *Manifest* and the *Hidden*. Allah says, **He is the First, the Last, the Manifest, the Hidden, and He has knowledge of everything.** Surat ul-Hadid (57), ayah 3. If He had completely manifested Himself in His Essence, there would be no free will, as no one would disobey Allah upon seeing Him in all His Glory. At the same time, if He had willed to completely veil Himself, then the creation could never have

known Him and there would be no responsibility, as His Signs and evidence regarding Him would never have been present. Thus Allah, in His Names and Attributes, is revealed, but yet also concealed (he has not revealed His Essence, which will only happen to believers).

<sup>285</sup> Surat ul-Baqarah (2), ayah 284

<sup>286</sup> Surat un-Naml (27), ayah 91

<sup>287</sup> Please keep in mind the note earlier that was given about the two types of existence.

<sup>288</sup> The reader should not misunderstand this point. The comparison being made here is between the temporary thing in the human mind and the temporary thing that has been created. The comparison is not being made between Allah and the human being. Read the passage carefully.

<sup>289</sup> Surat un-Nahl (16), ayah 40

<sup>290</sup> To reiterate, the Orthodox are not saying that the creation is an illusion, a hologram or figment of one's imagination. Such a thing is sophistry, a position at times advanced by the Mu'tazilah. Rather, the Orthodox uphold that the creations only exist in the temporary and fleeting sense of the word.

<sup>291</sup> Absolutely right! This is indeed the case, as whatever novel phrases we use that did not originate with the first three generations, we will always fail or fall short in some way as we seek to perfect that which is already perfect.

<sup>292</sup> Surat ul-Ikhlās (112), ayah 1

<sup>293</sup> The full quote runs: **I was a treasure unknown, then I desired to be known, so I created a creation to which I made Myself known; then they knew Me.** Described as weak and baseless by Imams Mulla 'Ali Qari in *Sharh Kitab il-Fiqh il-Akbar*, pp.43-44; Mahmud al-Alusi in *Ruh ul-Ma'ani*, vol.21, pp.26-27. But the meaning has been held authentic when examined with the ayah where Allah has proclaimed, **I have not created jinn and men except that they might worship Me.** Surat udh-Dhariyaat (51), ayah 56

<sup>294</sup> The full text of the hadith is where the Prophet, peace and blessings be upon him, said: **"Allah! I seek refuge in Your Pleasure from Your Wrath, in Your Pardon from Your Penalty! I seek refuge in You from You. I have not glorified You according to the glory due to You. You are just as You have glorified Yourself."** Collected by Imam Muslim ibn al-Hajjaj in his *Jami' us-Sahih*, *Book of Prayer*, under the chapter of *what is said in bowing and prostration* and classified by him as authentic.

Imam an-Nawawi, may Allah have mercy on him, says about this hadith: "This is an admission of the inability to satisfactorily give praise and that one is not able to reach the apex of it. And so the fullness and specific greatness of



the praise is entrusted to Allah, Glorified and Exalted be He, who encompasses everything-whether it be the general or the specific. So just as there is no end to His Attributes, there is also no end to praising and glorifying Him as praise follows in line with the one being praised. And every praise is due to Him as it is, and even if someone were to indulge and spend long moments in praising Him, the greatness of Allah is still more magnificent, His Authority more mighty, His Attributes greater and more in number, His Bounty, Grace and Excellence more encompassing and overwhelming than can be accounted for in the praise given." *Sahih Muslim bi-Sharh in-Nawawi*, vol. 4, pp. 203-204

<sup>295</sup> Collected by al-Hakim in his *al-Mustadrak*, vol.4, pp. 586-587; Imam Ibn Rajab al-Hanbali in his *Jami' ul-'Ulum wal-Hikam*, pp. 273-274 and classed by them as authentic. This narration has also been quoted as a statement of the angels.

<sup>296</sup> Surat ul-An'am (6), ayah 91

<sup>297</sup> A point that deserves consideration. Someone lacking knowledge in something is not proof of its non-existence or falsehood. The Messiah is set to return to Earth. Whether someone knows that or not will not affect his existence or his coming. Similarly, the False Messiah is set to appear, whether people believe, accept it or affirm it.

<sup>298</sup> Ar. *Shuhud* (SHU-HOOD). In the Arabic language, this refers to being present and witnessing something directly. *Lisan ul-Arab*, vol.3, pp.294-295. Imam 'Abdul Qadir al-Jilani, may Allah have mercy on him, says of it, "If someone is thrilled by resisting themselves, then wait until they have the thrill of direct witness of Him." *Al-Ghunya*, vol.2, pp.93-94

<sup>299</sup> Ar. *hulul* (WHO-LOOL). This is where something has entered/come down into something else. *Lisan ul-'Arab*, vol.11, pp.202-204. The word in English utilised most often is 'incarnation'. *The Concise Oxford Dictionary*, pp.504-505 describes it in the following manner:

**incarnation** n. embodiment in (esp. human) flesh, esp. **the Incarnation** (of Christ); impersonation; living type, (of quality etc.).

<sup>300</sup> Surat ul-A'raf (7), ayah 179

<sup>301</sup> Ar. *Ittihad*. This is the belief of things becoming unified or of all one genus. *The Concise Oxford Dictionary*, pp.739-740 defines the word as:

**pantheism** n. doctrine that God is everything and everything God; worship of all gods; so ~IST (2) n., ~ISTIC (AL) adjs. [f. PAN +Gk *theos* god +ISM]

<sup>302</sup> Ar. *Ibahiyyah*. This is the belief of monism, a tragic and very dark doctrine. *The Concise Oxford Dictionary*, pp.653-654 defines the word as:

**monism** n. doctrine that only one ultimate principle or being exists; any

of the theories that deny the duality of matter and mind.; hence ~IST (2) n., **MONISTIC** a. [f. mod. L *monismus* f. Gk *monos* single; see -ISM]

<sup>303</sup> Ar. *wujudiyyah* (WOO-JOO-DEE-YUH). This is the theory of the eternal nature of matter/time, which was already discussed in Chapter 2, *Idolatry, Innovation and their Forms*.

<sup>304</sup> Ar. *dhuq*. The linguistic definition of this is to taste or have sensation. *Lisan ul-'Arab*, vol.10, pp.132-133. The people of Ihsan will use it to refer to the feeling of the Presence of Allah that a believer will experience when in true prayer or when remembering Allah. Those lacking this have lost out indeed.

<sup>305</sup> Surat ur-Rahman (55), ayah 27

<sup>306</sup> Surat ul-Qasas (28), ayah 88

<sup>307</sup> Surah Yunus (11), ayah 111

<sup>308</sup> Surat ul-An'am (6), ayah 3

<sup>309</sup> Surat un-Nahl (16), ayah 60

<sup>310</sup> Collected by Imam Muhammad al-Bukhari in his *Jami' us-Sahih*, *Book of Etiquette*, under the chapter of *What is permissible and not permissible in different types of poetry*, and classified by him as authentic.

<sup>311</sup> The author is referring to the two parables he mentioned before, one about the shadow of the tree and another regarding the individual looking into the mirror.

<sup>312</sup> Surat ul-Furqan (25), ayah 45

<sup>313</sup> Surat ul-Furqan (25), ayah 45

<sup>314</sup> In this paragraph, the author is explaining the ayah on the shadow as referring to the creation, and had Allah not manifested His Names and Attributes in His Creation, they would never have known, as He has given both His Names of *al-Batin* and *az-Zahir*. The endnote on manifestation can be referred to for further information.

<sup>315</sup> Surat un-Nahl (16), ayah 40

<sup>316</sup> Surat ul-Anbiya (21), ayah 18

<sup>317</sup> Surat ul-Baqarah (2), ayah 187

<sup>318</sup> Collected by Imam Muhammad al-Bukhari in his *Jami' us-Sahih*, *Book of the Beginning of Creation*, under the chapter of *The Words of Allah, He began the creation and He will end it and it is nothing to Him*; *Book of Tawhid* under the chapter of *His Throne is over the water and He is the Lord of the Great Throne*, but in this Book and under this chapter, the Messenger of Allah, peace and blessings be upon him, said: "**Allah was and there was none before Him.**" This narration is classed by him as authentic.



- <sup>319</sup> Surat ur-Rahman (55), ayah 29  
<sup>320</sup> Surat ul-Buruj (85), ayah 20  
<sup>321</sup> Surat ur-Ra'd (13), ayah 33  
<sup>322</sup> Surat ul-Baqarah (2), ayah 255  
<sup>323</sup> Surat ul-Isra (17), ayah 23  
<sup>324</sup> Surat ul-Isra (17), ayah 36

## A Word to a Salafi

There are many who are coming alive in Allah after being dead and buried in the dark grave of Salafiyyah. Exuberant and joyous in the knowledge that they can have a meaningful relationship with Allah and not have to mistrust other Muslims, they are also weary of the journey from evil to righteousness, falsehood to truth. Many of them had to do extensive research in order to come to the conclusion that Salafiyyah was not a guarantee for the Paradise, and that it was a false hope. They did not have access to this work, which is now in your hands.

Indeed, you are fortunate to have this in the English language, by the Glory of Allah. After realising the futility of following leaders and one-dimensional understanding of the Qur'an and Sunnah, it is time to make a new life. Repentance can be made with many words and in many ways. Some find it hard to find the words to express sincere remorse after being involved with this cult. We have, therefore, endeavoured to provide you with the following prayer. It is not compulsory to do it, to pray it in this manner or to use these words. Repentance is to be done by praying two raka'ah of sincere repentance to Allah. You do not have to say these words. Some feel comfortable in voicing their feelings aloud and openly cleansing themselves as well, and it is for them that we have provided this little prayer.

*Allah! I beg Your Forgiveness for being involved with a cult. I know that Salafiyyah is wrong and is not what You had revealed in Your Book or on the tongue of Your Messenger. I, therefore, reject it and ask Your Guidance to help me to have a more fulfilling relationship with You, and friendship with the Orthodox Muslims. Allah! Help me and guide me.*

*Amin!*

Remember that the one who repents from sin is like the one who has no sin. You are starting over with a clean slate from Allah, Glorified and Exalted. From that moment, you should make a conscious effort to do the following things.



- a. Have a good opinion and understanding of Allah. For so long, you thought that Allah was judging your worth by the deeds that you did with some organisation, but the opposite was true. He was looking at your intention in those deeds and your heart. Be cheerful in that, and know that Allah is rewarding you with your intention, which gives worth to your deeds. The Messenger of Allah, peace and blessings be upon him, said, "Actions are only by intention."
- b. Begin to study your faith systematically (hopefully, you can find a trustworthy teacher or group of believers for more fellowship and intensive study). Refer to the Qur'an and Sunnah often, learning and looking for the true meaning and not searching out 'proof texts' and 'dalil' to refute others.
- c. Attempt to find people who will teach you or refer you to texts that teach systematic Orthodox creed. Do not be afraid to reach out to other Muslims. Check with them and they will either be able to help you, or maybe direct you to someone who can assist you.
- d. Try to also find companionship in others who have been affected like yourself. SOCSS can offer help or even an ear to listen if you have doubts or concerns that you need to speak of to someone. It may be hard to speak to those who are your closest loved ones. SOCSS can try to offer anonymous and sympathetic words to the bewildered.
- e. If you have attacked other Muslim brothers and sisters, be it by abusing their honour or accusing them of innovation or kufr, apologise to them. This can be done directly, but if you cannot reach them, convey it through a letter, email, voicemail or whatever means you must take.
- f. If you have cut family relations, go and ask them to start again. Take back your statements about their being in innovation or

- kufr and shirk. Make a conscious effort to make things better.
- g. Integrate back into the Muslim community, attending the masjids of other Muslims. Try attending a different one each Friday, keeping a good opinion of them. If you see things that you do not understand, ask, but do not condemn.
  - h. Those whom you introduced to Salafiyyah have a right upon you that you tell them the truth about Salafiyyah and the path on which they are heading if they should continue in this movement.
  - i. In the event that you have physically assaulted anyone, ask them to forgive you for the sake of Allah and to remember you in their prayers. You should be sincere in trying to rectify things. It will be difficult, but people will honour your sincerity.
  - j. Some of those who leave Salafiyyah become bitter upon leaving the organisation. This is due to their realisation that they have been deceived. Resist that urge. Salafis are not the enemy; it is Shaitan and the theological organisation that he formed known as Salafiyyah that is the enemy.
  - k. Upon leaving, you may at first feel a lot of sorrow, having lost some of your loved ones, friends and members in the organisation. This is a normal feeling. Do not go into the pit of depression. Always remember, Allah has a plan and He guided you.



## Hanbali Text Society Publications

The Hanbali Text Society (HTS) was established and is dedicated to:

- striving to proclaim the word of Allah and present the creedal belief of Muslim Orthodoxy as known from the generations before from the Qur'an and the Sunnah, as well as the agreed upon texts transmitted through the centuries;
- translating classical Islamic texts from Arabic into English for those Muslims in the West to benefit from in their daily life;
- proclaiming the blessings of the Muslim Ummah (community) and its rich heritage from the four legal schools;
- endeavouring to adhere to the way of the first three generations and those who trod their path by following an unbroken chain of transmission for the last 1,300 years, encompassing the overwhelming majority of the Muslims and their scholars;
- endeavouring to support and foster the scholarship of Muslim Orthodoxy;
- providing spiritual advice to the unsaved;
- organising outreach programmes for Muslims trapped in cults;
- supplying an alternative to rigid legalism by striving to give balanced, Orthodox Islamic spiritual principles passed down by the Muslims through the millennia;
- encouraging other Muslims towards renewal and positive action, based on the above points.

### What is HTS?

HTS Publications is a group of affiliates, comprised of brothers and sisters from the United States, United Kingdom, Persian Gulf and Canada. They are organised as a loose network of affiliates with a chief co-ordinator who organises articles, lectures and activities, enabling the organisation to spread awareness of itself as well as the cults that are in the world.

HTS Publications believes in passing out and dividing responsibilities

equally, according to the ability of the participants. This means that someone who is a typist should have the same responsibility and workload as a programmer or someone who makes leaflets. At the organisation, everyone has a contribution to make, based on their own skill and professional expertise. All those involved are able to do so.

### Is HTS a Sect or Ideological Movement?

HTS is not an ideological movement. It is a publishing group that translates classical Islamic works, particularly from Hanbali scholars, into the English language with modern idiom, so that contemporary English speakers can understand the texts as well as benefit from the knowledge therein. SOCSS, the subdivision, is also not a movement either, but an outreach group to cults. The mission of that organisation is to reach out and provide information to those lost in cults and other movements that Shaitan has used to dominate the human soul. The SOCSS subdivision aims to publish books through HTS that mainly focus on cult outreach, salvation, miracles, the spiritual gifts given by Allah and the sanctity of righteousness and correct faith.

We ask all those who are interested in the organisation as well as the cult outreach that they pray for us, as supplication is always the best form of assistance and gives the most long-lasting effect, in this life and the Hereafter.

HTS Chief Co-ordinator  
htspub@yahoo.co.uk



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Lastly, and more importantly, I dedicate this work to those in the organisation. I know this is painful, I know it is difficult, but take solace - it is better to find out the truth now than to be confronted and dumbfounded on the Day of Resurrection. I pray that you

read through these pages, compare, cross-reference, make notes and consider carefully. Your eternal destination depends on it.



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