



IN THE NAME OF ALLAH,
THE ALL-BENEFICENT, THE ALL-MERCIFUL

قال الله تعالى:
(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا).

Indeed Allah desires to repel all impurity from
you, O People of the Household, and purify you
with a thorough purification. (*Sĕrat al-Aẓīb* 33:33).

**A NEW ANALYSIS OF
WAHH^aB« DOCTRINES**

قَالَ رَسُولُ اللَّهِ ﷺ:
 إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ: كِتَابَ اللَّهِ
 وَعِزَّتِي أَهْلَ بَيْتِي، مَا إِنْ تَمَسَّكْتُمْ بِهِمَا
 لَنْ تَضِلُّوا بَعْدِي أَبَدًا، وَإِنَّهُمَا لَنْ يَفْتَرَقَا
 حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

The Messenger of Allah (ﷺ) said:

“Verily, I am leaving among you two precious things [*thaqalayn*]: The Book of Allah and my progeny [*itrah*], the members of my Household [*Ahl al-Bayt*]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [*al-awṣ*] (of *Kawthar*).”

Some of its references:

- Al-°ikim an-Nayshibf̣ṛ, *Al-Mustadrak* ‘alī ‘l-
 ‘aḥḥayn (Beirut), vol. 3, pp. 109-110, 148, 533
 Muslim, *Al-‘aḥḥ*, (English translation), book 31,
 ‘adḥs 5920-3
 At-Tirmidḥ, *Al-‘aḥḥ*, vol. 5, pp. 621-2, ‘adḥs 3786,
 3788; vol. 2, p. 219
 An-Nasīḥ, *Khaṣṣi* ‘Alḥ ibn Abḥ ±lib, ‘adḥ 79
 Aḥmad ibn °anbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26;
 vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182,
 189-190
 Ibn al-Atḥr, *J̣mi‘ al-Uṣṣl*, vol. 1, p. 277
 Ibn Katḥr, *Al-Biḍyah wa ‘n-Niḥyah*, vol. 5, p. 209
 Ibn Katḥr, *Tafṣr al-Qur‘jn al-‘A‘ḥm*, vol. 6, p. 199
 Nj̣ir ad-Ḍn al-Albaṇ, *Silsiḷt al-Aḥḥḍth aḥḥaḥḥ*
 (Kuwait: Ad-Ḍr as-Salaf̣yyah), vol. 4, pp. 355-358

**A
NEW ANALYSIS
OF
WAHH^aB« DOCTRINES**

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TRANSLITERATION SYMBOLS

<u>Symbol</u>	<u>Transliteration</u>	<u>Symbol</u>	<u>Transliteration</u>
ء	‘	أ	a
ب	B	ت	t
ث	th	ج	j
ح	h	خ	kh
د	D	ذ	dh
ر	R	ز	z
س	S	ش	sh
ص	ṣ	ض	ḍ
ط	ṭ	ظ	ẓ
ع	‘	غ	gh
ف	f	ق	q
ك	k	ل	l
م	m	ن	n
هـ	h	و	w
ي	y	ة	ah
<u>Long Vowels</u>		<u>Short Vowels</u>	
آ	i	إ	a
و	u	أ	u
ي	e	إ	i

PREFACE

O

In the Name of Allāh, the All-beneficent, the All-Merciful

The precious legacy left behind by the Holy Prophet's Household [*ahl al-bayt*] (may peace be upon them all) and their followers' preservation of this legacy from the menace of extinction is a perfect example of the all-encompassing school [*maktab*] that embraces all the different branches of Islamic knowledge. This school has been able to train many talented personalities by quenching them with this gushing fountain. This school has presented scholars to the Muslim *ummah* who, by following the Holy Prophet's Household ('*a*), have occupied the station of clarifying doubts and skepticisms put forth by various creeds and intellectual currents both inside and outside Muslim society. Throughout the past centuries, they have presented the firmest answers and solutions to these doubts.

Anchored in the responsibilities it is shouldering, the Ahl al-Bayt ('*a*) World Assembly has embarked upon defending the sanctity of *risālah* [message] and its authentic beliefs—truths which have always been opposed by the

chiefs and leaders of anti-Islamic sects, religions and trends. In this sacred path, the Assembly regards itself as a follower of the upright pupils of the school of the Ahl al-Bayt (‘a)—those who have always been ready to refute those accusations and calumnies and have tried to be always in the frontline of this struggle on the basis of the expediencies of time and space.

The experiences in this field, which contained the books of scholars belonging to the school of the Ahl al-Bayt (‘a), are unique in their own right. It is because these experiences have been based upon knowledge [*‘ilm*] and the preeminence of the intellect and reasoning, and at the same time, they are completely devoid of blind prejudice, whim and caprice. These experiences address experts, scholars and thinkers in a manner that appeals to healthy minds and the pure human natural disposition [*fiṣrah*].

In a bid to assist those who are in quest of truth, the Ahl al-Bayt (‘a) World Assembly has endeavored to enter a new phase of these worthy experiences within the framework of research and translating the works of contemporary Shi‘ah writers or those who, through divine guidance, have embraced this noble school.

The Assembly is also engaged in the study and publication of the valuable works of pious predecessors and outstanding Shē‘ah personalities so that those who search for the truth may quench their thirst from this refreshing fountain by listening and embracing this truth, which the the Holy Prophet’s Household (‘a) has offered as a gift to the entire world.

It is hoped that our dear readers would not deprive the Ahl al-Bayt (‘a) World Assembly of their valuable opinions, suggestions and constructive criticisms in this

arena.

We also invite scholars, translators and other institutions to assist us in propagating the pure Mu'ammadan (ﷺ) Islam.

We ask God, the Exalted, to accept this humble effort and enhance it further under the auspices of His vicegerent on earth, give us success to al-Mahdī (may Allah, the Exalted, expedite his glorious advent).

It is appropriate here to express our utmost gratitude to °ujjat al-Islām wa'l-Muslimīn Shaykh Mu'ammad °usayn Ibrīhīmī for writing the book, and to Mr. Mansoor Limba for translating it, as well as all our honorable colleagues in accomplishing this task especially our close associates in the Translation Office for undertaking this responsibility.

Cultural Affairs Department

**The Ahl al-Bayt (‘a) World
Assembly**

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INTRODUCTION

O

In the Name of Allah, the Compassionate, the Merciful

Twelve years ago, the book, *Ta'liqat Naf'at 'Aqidi Wahhabiyyin* [A New Analysis of Wahhabi Doctrines], was written and it has been so far printed three times by the Publication Center of the Islamic Propagation Office of the Islamic Seminary in Qum.

With the help of God, a review of its content was undertaken for its fourth printing and new chapters and issues were added.

The distinctive features of this book

This book examines Wahhabi beliefs in the light of the beliefs of the Ahl as-Sunnah and the Shu'ah.¹ It endeavors to discuss their main ideological issues. The quotations in this book are cited from books published in the holy cities of Mecca and Medina such as the following:

¹ In this volume, I have used the word "Shu'ah" to refer to both the group (single collective unit) and the individuals constituting the group (plural). [Trans.]

1. *Fatḥ al-Majīd* written by Shaykh Muḥammad ibn ‘Abd al-Wahhīb, one of the prominent figures of this movement, with a commentary by Shaykh ‘Abd ar-Raḥmān ibn al-ʿasan ḥ al ash-Shaykh and footnotes by ‘Abd Allāh ibn Bāz.
2. *Al-As’ilah wal-Ajwibah al-Uḥḍiyyah* written by ‘Abd al-‘Azīz Muḥammad Sulṣīn.
3. *At-Tawḥīd bi’l-Lughah al-Firisiyyah* (No. 27) published by the Saudi Ministry of Islamic Guidance and Endowments in 1374 AHS (circa 1995) and distributed freely to Iranian pilgrims.

In addition to these references, other sources written by Sunnī and Shā‘ah Imāmī ‘ulamī’ in general, and Wahhībīs in particular, are cited in the footnotes.

This book contains an examination of the views and outlook of the Wahhībīs regarding the Shā‘ah and the infallible Imāms (‘a).¹ Be that as it may, it does not mean that intellectually, ideologically, and even politically and socially, the Wahhībīs have no clash with the Ahl as-Sunnah. In this book, we will also deal with this point.

Is Wahhībism a movement?

Many socio-religious reforms and movements have already emerged among Muslims. Some of them are purely political such as those involved in changing the types of governments regardless of whether or not a preference for a particular type of government exists. Some others are purely religious and their concern is only reform in

¹ The abbreviation, “‘a” stands for the Arabic invocative phrase, ‘*alayhis-salām*, ‘*alayhimus-salām*, or ‘*alayhīs-salām* [may peace be upon him/them/her], which is used after the names of the prophets, angels, Imāms from the Prophet’s progeny, and saints (‘a). [Trans.]

religious and ideological content. Yet, others have been religious and socio-political such as the Islamic Revolution in Iran. These types of movements cannot be regarded as mere reformist movements as they have affected all aspects of life—religious, personal, social, etc. Indeed, the very word “revolution” is the best label for these kinds of movements.

In reply to the question being posed, it must be said that the truth of the matter is that Wahḥibism is merely a political movement that emerged within a religious-ideological framework, and it has brought about a particular social outcome. Of course, the final view must be expressed by social and political scientists.

Explanation of some points

Wahḥibism has been labeled with many various names among which is the appellation, “*Salafiyyah*”. This name is used because they believe that for the reformation of their religion and beliefs, the present Muslims must go back to the early period of Islam (“*salaf*” means the past or preceding one). Ibn Taymiyyah has introduced the issue of “*salaf*” and his statements are a source of Wahḥiḅ doctrines.

By “Wahḥibism” it means that Shaykh Muḥammad ibn ‘Abd al-Wahḥib must be followed in socio-political and religious issues because he has taught his followers the way to reform religion and society. The members of these two sects, Wahḥibism and Salafism, are followers of the *madhhab* [school of thought] of Aḥmad ibn ḥanbal. This group can also be called the “*ḥiriyyah*” because in interpreting the passages of the Qur’ān and traditions, they content themselves with the outward [ḥir] content of the texts. For example, when the Qur’ān says:

(وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا)

*And Your Lord and the angels arrive in ranks,*¹

They interpret it as saying that God will also arrive on the Day of Resurrection in such a way that the people can see Him!

This writing contains subjects that explain the above headings and expresses the Shā‘ah Imāmī beliefs regarding those subjects. At any rate, I will try to make it simple, easy-to-read and devoid of complex reasoning. It is hoped that this work will be acceptable to God, the Exalted, and approved by ‘aṣrat ‘ib al-Amr [His Holiness Master of the Affair] (Imām al-Mahdī) (‘a). □

Muḥammad ‘usayn Ibrāhīmī
Islamic Seminary of Qum
1379 AHS (Circa 2000)

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¹ *Sūrat al-Fajr* 89:22. In this volume, the translation of Qur’anic passages is adapted from Sayyid ‘Alī Qulī Qarī‘ī, *The Qur’an with a Phrase-by-Phrase English Translation* (London: Islamic College for Advanced Studies Press, 2004). [Trans.]

FIRST DISCOURSE
ISLAM AS THE SCHOOL OF UNITY

The Holy Qur'ān invites all human beings to unity—Muslims, Christians, Jews, etc.—and this invitation is not exclusive for the time of the Prophet (ﷺ) or a certain group of the People of the Book [*ahl al-kitāb*]:¹

(قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا
اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ
اللَّهِ.)

Say, 'O People of the Book! Come to a word common between us and you: that we will worship no one but Allah, and that we will not ascribe any partner to Him, and that we will not take each other as lords besides Allah'.²

The Glorious Qur'ān speaks about the synagogue, temple, church and mosque in the same line because the Name of God is mentioned in all of them. As such, they must be held in high esteem and respect.

Although the blessed verse quoted invites all to unity, the greater emphasis is on the solidarity of Muslims. This is

¹ People of the Book [*ahl al-Kitāb*]: the respectful title given to the Jews and Christians in the Qur'an. [Trans.]

² *S̥urat 'l-Imrān* 3:64.

because, in addition to their unity and commonality in *tawḥīd* [unity of God], prophethood [*nubuwwah*] *qiblah* [the direction where one faces for prayer and other acts of worship], etc., Muslims also have a commonality with some branches of religion. Thus, among the followers of the various religions, Muslims are more deserving of having unity, and thus the possibility of scientific, cultural, political and other interactions among them is stronger.

Keeping aloof from spitefulness

The life conduct [*sḥrah*] of the Holy Prophet (ﷺ)¹ serves as a proof, guideline and model for all of us. Through compassion, magnanimity and endeavor, he (ﷺ) was able to unify the people of ʿijz,² most of whom had been idol-worshippers, under the banner of Islam.

After their acceptance of Islam, some of them, known as the *munāfiqīn* [hypocrites], engaged in open confrontation with the Prophet (ﷺ) who had to deal with them. They were those who ostensibly embraced Islam but in intention and practice they were not assisting him (ﷺ). In spite of this, the Prophet (ﷺ) peacefully associated with them and his objectives were the accomplishment of the mission as well as imparting the understanding and implementation of the Holy Qurʾān. The very same conduct was adopted by the infallible Imāms (ʿa) and they never kindled the flame of discord among Muslims.

¹ The abbreviation, “ﷺ”, stands for the Arabic invocative phrase, *Ṣallallāhu ʿalayhi wa ʾālihi wa sallam* [may God’s salutation and peace be upon him and his progeny], which is used after the name of the Holy Prophet Muḥammad (ﷺ). [Trans.]

² ʿijz: the region in Western Arabia bordering the Red Sea that includes Ṭīf, Mecca and Medina. Here, it alludes to the entire Arabian Peninsula. [Trans.]

We can see that although ‘Alī (‘a) had reproached the earlier caliphs as recorded in *Nahj al-Balighah*,¹ in other instances he would laud them. All this was primarily to foster the freedom of thought and the spread of Islamic beliefs. The conclusion is that in the present age, indulging in magnifying Sunnī-Shī‘ah differences, apart from not being useful, will result in an irreparable loss.

Proximity between Sunnīs and Shī‘ah advances the interests of both. The Shī‘ah in particular have not confined their thought, culture, jurisprudence [*fiqh*], exegesis of the Qur’ān [*tafsīr*], and beliefs to themselves and their seminaries. A survey of Muslim-populated countries substantiates this statement as the books of great Shī‘ah figures such as Shaykh al-Mufīd, Shaykh aṣ-Ṣafī, ‘Allīmah ‘Illī, ‘Allīmah Ṭabībī, and Professor Muṣahhar can be easily found in these countries.

The proximity of Sunnīs and Shī‘ah opens the ways for the spread of Shī‘ah thought and culture in the Muslim world, and as a result, makes the further proximity of these two sects even more possible.

More than anyone else, the Wahhābīs are apprehensive and endangered by this proximity. It is for this reason that during the *‘ajj* season, they prohibit the entry into the

¹ *Nahj al-Balighah* (The Peak of Eloquence) is a collection of speeches, sayings and letters of the Commander of the Faithful, Imām ‘Alī ibn Abī ṭālib (‘a) compiled by Sharīf ar-Raḥī Muḥammad ibn al-‘usayn (d. 406 AH/1016). The contents of the book concern the three essential topics of God, man and the universe, and include comments on scientific, literary, social, ethical, and political issues. With the exception of the words of the Glorious Qur’ān and of the Holy Prophet (ﷺ), no words of man can equate it in eloquence. So far, more than 101 exegeses have been written on *Nahj al-Balighah*, indicating the importance of this treatise to scholars and learned men of research and investigation. For more information, visit: <http://www.al-islam.org/nahjul>. [Trans.]

country all religious books including the Qur'ān (in Persian translation), *tafsīr*, history and *ādeth* books, and even Iranian magazines and newspapers. This is because they are afraid that these printed materials would present facts against their particular policy and doctrines. This is in spite of the fact that those matters are never repugnant to the truth of Islam.

In terms of outlook, they oppose not only the Shā'ah but also the four Sunnī schools of thought. They write books against the proximity of Sunnīs and Shā'ah, campaigning against it, regarding it as an impossible venture, and claiming thus: “We shall never have an understanding with those who are engaged in speculative interpretation of the verses of the Qur'ān and who disrespect the two sheikhs [*shaykhayn*].”

Why Wahhībism should be identified

The anti-unity campaign of Wahhībīs reaches its peak during the Unity Week.¹ One of the best means of replying to such a plot is that the *'ulamā'* of the *hajj* caravans and pilgrims should be the promoters of unity more than anyone else. They should be familiar with the methods of dealing with them and understand their views and opinions so that during confrontations and argumentations, they could reply to them consciously and intellectually.

It is necessary for some Muslims who are following the Sunnī school to be properly informed about the opinions of the Sunnī imāms so as to realize that the Wahhībīs also have views difference to them and even regard many of the beliefs of the Ahl as-Sunnah as polytheistic and, worse still, prone to infidelity [*kufī*]. In reality, Wahhībism is a

¹ 12-17 Rabī' al-Awwal. [Trans.]

political movement under the religious cover of identifying with the Sunnis and it wants to prevent the unity of the Islamic schools of thought [*madḥhib*]. It is trying to kindle the flame of discord among Muslims especially between the two main sects—Sunṇ and Sḥʻah—so as to make the imperialist hegemony permanent over the Muslim nation.

Unfortunately, with the acquisition of the oil-rich land of Arabia and reliance on the enormous God-given wealth, Wahḥbism has succeeded in becoming a potent force and has established innumerable offices and organizations throughout the world for the propagation of its dogma. In the Sunṇ-populated regions of Iran and Pakistan where most of the people are suffering from poverty and deprivation, the Wahḥbs are making huge investments, constructing religious schools [*maḍris*], spending large amounts of money upon their students and others, and attracting people to Wahḥb doctrines. Since most of our Sunṇ brothers are living on the border regions of Iran, they are more subjected to the influence of the propaganda of the imperialist Wahḥbs.

As the ‘Alaẉ Sḥʻah and Muḥammaḍ Sunṇs have risen up now hand in hand against their enemies and can clearly see the hand of imperialism behind the curtain of Wahḥbism, it is necessary for Sunṇ and Sḥʻah ‘*ulaṃ*’ to conduct research about Wahḥbism and identify it well so as to make it clear that this group has differences of opinion not only with the Sḥʻah but also with the Ahl as-Sunnah. Although the Wahḥbs are always playing the Sunṇ card and try to portray themselves as the well-wishers and sympathizers of the Sunṇs, Sunṇs in turn have to know that the issues regarded by Wahḥbs as their points of departure with the Sḥʻah are the same issues that are common between the Sunṇs and the Sḥʻah. They also

have to know that the Shā'ah school is closer to the Ahl as-Sunnah than Wahhībism is.

Leaders and unity

During the past decades, there were figures who regarded the unity of Muslims as their ideal and aspiration, but they did not realize this precious aspiration, or if they ever took steps for its realization, they were very insignificant and rudimentary. In the recent period, the late ^ʿayātullāh Burjerdī (r)¹ gave an affirmative reply to this aspiration by approving the *Jāmi'ah at-Taqrīb bayn al-Madhāhib al-Islāmiyyah* [University or Forum for the proximity of the Islamic schools of thought]. There have been other '*ulamī*' and *fuqahī* who upheld the approach of the late Burjerdī. In this context, the viewpoint and outlook of the late ^ʿaḍrat² Imām Khomeinī (r) and his efforts are well known to all. At the present time also, in a bid to extend the scope of this unity further, ^ʿayātullāh Khāmene'ī (may his sublime presence endure) has issued a decree for reviving the foundation of unity and the forum for proximity, which is itself worthy of gratitude and a source of hope.

It is appropriate for us to note at this juncture that the Shā'ah '*ulamī*' and *fuqahī* of the past, such as Shaykh al-Mufīd (d. 413 AH), Sayyid Murtaḍī 'Alam al-Hudī (d. 436 AH), and Shaykh aṣ-Ṭūsī (d. 460 AH), among others, have also emphasized unity between Sunnīs and Shā'ah, and have written valuable books on this subject such as *al-*

¹ The abbreviation, "r" stands for the Arabic invocative phrase, *raḥmatullāh 'alayhi*, *raḥmatullāh 'alayhī*, or *raḥmatullāh 'alayhim* [may peace be upon him/her/them], which is used after the names of pious people. [Trans.]

² ^ʿaḍrat: The Arabic word ^ʿaḍrat is used as a respectful form of address. [Trans.]

Khilāf which enumerates the common points of belief between the two groups. ‘Allīmah ‘illā has also written a book on the basis of the jurisprudence [*fiqh*] of the Shā‘ah and the four Sunnī schools.

All these are proofs for the proximity of jurisprudential views of the two schools and of the interest of leading figures in jurisprudence in establishing mutual understanding. Of course, at the present time there are treatises on jurisprudence written by Sunnīs in which the views of the Sunnīs and the Shā‘ah on the branches of religion and jurisprudence have been compared. For example, the books *Mawsū‘ah Jamī‘l ‘Abd al-Nā‘ir* and *Al-Fiqh ‘alī ‘l-Madhjhib al-Khamsah* can be cited. □

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SECOND DISCOURSE
THE LIFE ACCOUNT OF SHAYKH IBN ‘ABD AL-
WAHHĪB AND IBN SA‘ĒD

A cursory glance at the life account of Shaykh Ibn ‘Abd al-Wahhġb

In this section, we deemed it fitting to take a survey of the life of Mu‘ammad ibn ‘Abd al-Wahhġb, known as the Shaykh, and Mu‘ammad Sa‘Ēd.

The sons and grandsons of the Shaykh are still living in the Arabia, some of whom are known by the family name, “‘al ash-Shaykh”. The children of Mu‘ammad ‘al as-Sa‘Ēd some of whom are holding the reins of government in Arabia are known as “‘al Sa‘Ēd”. The country had been known before as “‘ijz”, but it was changed into the “Kingdom of Saudi Arabia” [*al-Mamlakah al-‘Arabiyyah Sa‘Ēdiyyah*] during the reign of King ‘Abd al-‘Azġz.

Shaykh Mu‘ammad ibn ‘Abd al-Wahhġb came from the region of Najd who was born in 1114 AH in one of the cities of Najd named as “‘Ayniyyah”. His father, Shaykh ‘Abd al-Wahhġb, was a scholar [*‘ilim*] and the judge [*qġġ*] of that region. As such, the creed of Shaykh Mu‘ammad had been ascribed to his father. After learning the basics of religion from his father, Shaykh Mu‘ammad went to Medina and learned from the ‘*ulamġ*’ of that region.

Due to his personal interpretations of some issues regarding belief and his opposition to the ‘*ulamī*’ of Medina, he was expelled from the city. He then went to Iraq where he stayed in Baḡrah. In that city he got acquainted with a person named Shaykh Muḥammad Majmū‘ and adopted his ideas. Finally, the two believed in a certain creed.

The other ‘*ulamī*’ of Baḡrah and the believers of the region that were mainly of Iranian origin, had opposed him and ousted him from Baḡrah.

When Shaykh Muḥammad was driven out of Baḡrah, he proceeded to Damascus, which had a pleasant climate, but because of his unusual belief and difficulties in life he was unable to remain there. Since he could not return to Medina or Mecca, he went back to the Najd of his father, Shaykh ‘Abd al-Wahhīb, who was then still the ‘*ḥalīm*’ of the region.

The Shaykh had a brother named Shaykh Sulaymān ibn ‘Abd al-Wahhīb who was at loggerheads with him in terms of belief. His brother was the first person to write a book refuting his doctrines. His father also opposed him and sided with Shaykh Sulaymān. In addition to the opposition of his father and brother, he also faced the opposition of ‘*ulamī*’, and this dispute continued until the death of his father.

Shaykh Ibn ‘Abd al-Wahhīb after the death of his father

After the death of his father, Shaykh Muḥammad enjoyed great freedom in propagating his doctrines and views. As such, he went to other places and became acquainted with ‘Uthmān ibn Aḥmad ibn Muḥammad, who was then the emir of ‘Aynīyyah, and married his daughter Jawharah. Although it is said that the people there accepted some of his beliefs, because he went to extremes in

opposing their customs, they expelled him from the region. For instance, he had ordered the destruction of a dome belonging to Zayd ibn al-Khaṣṣib, brother of ‘Umar. He had also issued a decree for an old tree, which was venerated by the people of the region, to be uprooted.

In sum, on account of his peculiar doctrines, among which was his disregard for the leaders of the Ahl as-Sunnah, the Shaykh lost his esteem in the people’s sight and earned their wrath. From there he went to the region of Dar‘iyyah.

Nowadays, pilgrims—Iranian and non-Iranian—can still see the relics related to the rule of ‘Uthmān in Arabia such as the holy shrine of the Holy Prophet (ﷺ) and the graves surrounding it, the lanterns of Masjid an-Nabī, and the inscriptions on that sacred mosque.

The children and students of Shaykh Ibn ‘Abd al-Wahhāb

Shaykh Muḥammad had a number of sons and daughters and married one of his daughters to Muḥammad ibn Sa‘ūd, the tribal chief. His sons, ‘Usayn, ‘Abd Allāh and Ibrāhīm, became judges after their father. Even now, his sons, one after another, hold religious positions in Saudi Arabia.

During his lifetime, apart from training students, the Shaykh wrote some books which nowadays have caught the attention of ‘ulamā’ and students of the region. These books are as follows:

1. *Kitāb at-Tawḥīd*; a collection of his doctrines;
2. *Kitāb Kashf ash-Shubahāt*, which is written in defense of his doctrines vis-à-vis Sunnā ‘ulamā’;
3. The merits and issues of some stories in the Qur’ān;
4. *Kitāb al-Kabīr*, which has been written about the major sins;

5. *Masj'il al-Jhiliyyah*, in which he compares the pre-Islamic period of ignorance of Arabia with his own time;

6. *Fawj'id as-Sġrah an-Nabawiyyah*, which is well-known as *Sġrat ar-Rasġl*. This book examines the entire course of the lives of some Companions of the Prophet (ﷺ), his battles and the prevalent beliefs during that time;

7. *Ikhtiŷr ash-Sharġ al-Kabġr*; and

8. *adġb al-Mashyi ilġ'ŷ-alġh* (These two books have been written about issues related to jurisprudence and the branches of religion).

These books are still available at the present.

The Death of Shaykh Ibn 'Abd al-Wahhġb

After engaging in religious and political debates, successive travels to a number of cities in the Muslim world, and enduring the wrath and anger of the 'ulamġ', Shaykh Muġammad was able to find his own supporters and votaries, who are nowadays known as the Wahhġbġs.

According to historical sources which have been written in his praise and appreciation and negating the deviant nature of his doctrines, the Shaykh passed away in 1206 AH at the age of 92 in Dar'iyyah after traveling to Baġrah, Najaf, Karbalġ', and probably, Išfahġn and Shġrġz.

In short, after the death of the Shaykh, his beliefs and views were promoted and propagated with the support and blessing of external and domestic political brokers in such a manner that at the present, most of the current rulers of Arabia and a number of religious scholars and judges there follow him and other Muslim countries such as Afghanistan, Pakistan and boarder communities in Iran have come under the influence of these doctrines. The Wahhġbġs are spreading this creed in the various countries in Europe, America and Asia by building mosques and libraries, printing copies of the Holy Qur'ġn, dispatching religious missionaries, and the like.

This creed is called Wahḥbism derived from the name of the Shaykh's father. Although the Shaykh seemed to be a follower of the °anbaḷ school of thought, the truth of the matter is that he was not so, and he was distinctively different from the other 'ulaṃj'. In fact, he regarded himself as free to think, choose and formulate his own beliefs pertaining to religion. Since he considered himself an initiator of a new set of beliefs, he expressed his beliefs in the following points:

1. He treated all Muslims as infidels or polytheists while thinking of himself as the true Muslim;
2. He declared visiting the graves and constructing domes and courtyards around the cemetery of the Companions of the Prophet (ﷺ) and his descendants as unlawful [*ḥarām*];
3. He regarded making vows, requests and offering sacrificial animals beside the shrine of saints [*awliỵj'*] as unlawful;
4. He used to reckon as *ḥarām* entreating [*istigḥthah*] and resorting to the intermediation [*tawassul*] of the saints of God;
5. He considered it obligatory to wage *jiḥd* against those who opposed his creed, saying: "Wage war against the infidels and polytheists until there is no more sedition [*fitnah*] and the religion is solely for God:

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ.)

*Fight them until faithlessness is no more.*¹

What is meant by the Shaykh in this verse is *jiḥd* against Muslims and for him the pure religion is referred to his creed.

¹ *Ṣf̣rat al-Baqarah* 2:193.

This is the summary of the life account and beliefs of Shaykh Muḥammad ibn ‘Abd al-Wahhīb as taken from *Kitāb At-Tawḥīd bi’l-Lughati al-Fīrisiyyah*.¹ Of course, other points shall also be mentioned in other discussions.

To whom was Shaykh Ibn ‘Abd al-Wahhīb indebted

During the period of his stay in Mecca and Medina, Shaykh Muḥammad came across books that had a role in the formation of his thought. Among them are the books of Aḥmad ibn ‘anbal, his *Musnad* in particular; the books of Ibn Qayyim al-Jawziyyah; and the writings of Ibn Taymiyyah. Contrary to other ‘ulamā’ of the Ahl as-Sunnah, they expressed new beliefs and opinions which can be extracted from their books on jurisprudence and history. Of course, the Shaykh was largely influenced by the views of Ibn Taymiyyah.

Ibn Taymiyyah lived during the 8th century AH. In terms of belief, he was follower of Aḥmad ibn ‘anbal who lived in the 3rd century AH. Ibn Taymiyyah believed in a sort of anthropomorphism concerning God maintaining that God has a hand, foot, eye, tongue and mouth, and occupies a space! In order to prove his case, he resorted to the literal text of Qur’ānic verses, maintaining that God is sitting on a throne in heaven.

Ibn Taymiyyah is the epithet and title of Abū ‘Abd al-Ḥakīm Taqī ad-Dīn Aḥmad ibn ‘Abd al-‘Alīm. He was born in the territory of Ḥarrān in present-day Turkey. He then migrated with his father to Damascus, Syria, and there he acquired learning in religion and jurisprudence. In many ideological and intellectual issues, he held extreme and radical views. In addition to his anthropomorphic beliefs concerning God, he prohibited visitation of the graves and seeking the

¹ *Kitāb at-Tawḥīd bi’l-Lughah al-Fīrisiyyah*, no. 27, pp. 16-34.

intermediation [*tawassul*] of the Prophet (ﷺ) while deeming it permissible to abuse Imam ‘Alī ibn Abī Ḥabīb (‘a). On issues in jurisprudence, he opposed the predecessors of the four Sunnī schools. From the above points, it can be understood that the Shaykh was not the first person to have expressed such beliefs, for individuals such as Ibn Taymiyyah had advanced similar ideas prior to him. Like Shaykh Muḥammad, Ibn Taymiyyah earned the wrath and stern criticism of the ‘*ulamā*’ of his time and for a time he was exiled to Egypt. But through the help of the government of the time, he returned to Damascus. During the last period of his life, he was imprisoned for his opposition to the ‘*ulamā*’ of Damascus and finally expired in the castle of Damascus and was buried there.¹

Ibn Sa‘ūd

In the territory of Dar‘iyyah in the region of ‘ijz, which is a mountainous territory with a pleasant climate, a person named Muḥammad ibn Sa‘ūd assumed the chieftainship of his tribe. The Shaykh became acquainted with Ibn Sa‘ūd and relayed to him his new doctrines, and Ibn Sa‘ūd in turn accepted them. They agreed together to set up a government encompassing the entire region where religious and judicial affairs, issues concerning propagation, and the leadership of the Friday prayers would be assumed by the Shaykh while the political, social, military, and security affairs would be under Ibn Sa‘ūd.

The government in ‘ijz at that time was tribal and ethnic, and like many Muslim countries, was under Ottoman rule whose capital was present-day Turkey. With ‘Alī Sa‘ūd’s ascension to power, ‘ijz seceded from Ottoman rule and in the course of time, it fell under the control of Britain. On course, the British role in this change of the government should not be overlooked. □

¹ ‘Alī Dawīnī, *Firqeh-ye Wahhībī*, chap. 1.

THIRD DISCOURSE:

TAWĤĤ FROM THE SHĤ`AH AND WAHHĤĤ POINTS OF VIEW

The negation of reasoning [ta`aqqul] in the WahhĤĤ school and its consequence

A kind of intellectual negation can be observed in the school of WahhĤĤism. Although Shaykh MuĤammad ibn `Abd al-WahhĤĤ regarded himself an enlightened person, criticizing the four SuunĤ schools of thought, some ShĤ`ah beliefs, and reproaching them for speculatively interpreting the verses of the Qur`Ĥn, he used to resort to secondary issues concerning the teachings about God, the Exalted. He believed in a sort of anthropomorphism for God and in this regard he used to content himself with the outward purport of the verses.

His supporters also reject reflection and reasoning about the verses of the Qur`Ĥn and the Prophetic traditions, negating the rational sciences, philosophy and mysticism [irfĤn]. They are afflicted with a close-mindedness and intellectual frigidity to the extent that they are incapable of applying the precepts of the school [madrasah], the Qur`Ĥnic verses and the traditions to the demands of time. It was for this reason that they initially declared the telephone, mass communication devices and others as religiously unlawful, and strongly resisted them, but later they finally relented.

Since they are incapable of applying the concepts such as intercession [*shafj'ah*], *tawassul* and infallibility [*i'Imah*] of the Prophet (ﷺ) in the light of contemporary thinking their viewpoint concerning the prophets, the Holy Prophet (ﷺ) in particular, and the saints is narrow. They treat the spiritual station of the prophets and the saints as identical with the rest of people, thinking them as being annihilated and nonexistent after death, while the Shē'ah and other Islamic schools of thought consider them to be present and watching over us. In a result, the Wahhjbēs consider *tawassul* to the prophets and *awliyyj'*, entreating them and asking for their *shafj'ah* an innovation in religion [*bid'ah*] and polytheism.

A few words from Martyr Professor Murtaḍj Muṣahharċ

Martyr Professor Murtaḍj Muṣahharċ says:

The Wahhjbēs believe that God has two realms. One is related to His Essence and no one has the right to enter into this realm. Worship [*'ibjdah*] and *tawassul* pertain to God and are exclusive to this axis. The other realm is related to the natural affairs of the world in which the will and discretion of man have a role and it has nothing to do with God.¹

He also says:

According to us, however, conceiving of two realms for the creation; thinking of God as belonging to one realm and the creatures, man in particular, to be in the other realm; and considering these two as distinctly separated is unacceptable and itself as a kind of polytheism. We should not separate God from His acts and His creatures; for, we believe that:

¹ Murtaḍj Muṣahharċ, *Jahjn Bēnċ-ye Taw'ċdċ* [Monotheistic Worldview], vol. 2, p. 116.

(أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا.)

*That power, altogether, belongs to Allah,*¹

And:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

“There is no might and power except from Allah, the Exalted and Great.”²

Then, he says:

Contrary to common notions, Wahhībism is not only an anti-Imamate theory but rather, before being anti-Imamate, it is anti-tawḥīd and anti-human. It is anti-tawḥīd because it advocates the division of work between the Creator [*khāliq*] and the creature [*makhḥlūq*]. In addition, it upholds a sort of hidden polytheism in Essence [*shirk-e dhāt*]. It is anti-human because it fails to comprehend the talent of man that makes him superior to the angels, and according to the text of the Qur’ān, elevates him to the status of vicegerency of Allah [*khilāfat Allāh*] who ordered the angels to prostrate before him. It reduces him into a mere natural animal.”³

Tawḥīd according to the Shā‘ah philosophers and scholastic theologians [mutakallimīn]

In the light of the blessed *Sūrah at-Tawḥīd* (or *al-Ikhlāṣ*), the following headings about the cognition of the Essence and Attributes of God can be deduced:

Tawḥīd of Essence [Tawḥīd-e dhāt]:

God has a Perfect Essence and the Attributes of Perfection and Beauty. Thus, this Essence must be regarded as One and Unique. That is, whatever we say concerning His Oneness and Unity, we have to believe also with

¹ *Sūrat al-Baqarah* 2:165.

² *Jahān Bēn-e Tawḥīd*, *ibid.*

³ *Ibid.*

respect to His Essence. Those who acknowledge such Essence also believe in the *Tawḥīd* of Essence.

Shirk [polytheism] in Essence:

This means that we believe in two or more essences for God, the Exalted. This type of polytheism is called “polytheism in Essence”. God is One in Essence and has no partner. So, those who maintain that God has a son or equal, or that He has been begotten profess polytheism in Essence. The Holy Qur’ān strongly condemns this type of belief.

Tawḥīd in Attributes:

The Essence of God has Attributes which we can understand through Their effects, such as the Knowledgeable [*al-‘Alīm*], the Living [*al-ḥayy*], the Wise [*al-‘akīm*], and the Ever-Living [*al-Qayyūm*]. We relate these Attributes to the Essence, saying that God, the Blessed and Exalted, is One in Essence and Attributes. Since all these Attributes relate back to the Essence, there is no multiplicity in the Attributes and all Attributes are one. Every Attribute is identical with the other Attribute. For example, His Knowledge [*‘Ilm*] is His Power [*Qudrah*]. Therefore, the plurality of Attributes according to our understanding is related to the effects of the Single Essence. As such, His Attributes and Essence are One and not that He has One Essence and many Attributes.

Tawḥīd in Actions:

Tawḥīd in Actions is also like *Tawḥīd* in Essence in the sense that the origin of every action in the world of being is the Divine Sacred Essence, and will finally relate to Him. We should know that every Action that we ascribe to Him will be the same as His other Action, and there is no difference and distinction among the Actions of God, and the apparent duplicity in the Actions of God is caused by our perception:

(وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ وَاتَّكِرْ

رَبِّكَ إِذَا نَسِيتَ.)

Do not say about anything, 'I will indeed do it tomorrow,' without [adding], 'if Allah wishes.' And when you forget, remember your Lord.¹

So, all our wishes are within the domain of His will and all the actions of God are one:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

“There is no might and power except from Allah, the Exalted and Great.”

Those who have such belief, attributing all actions to God have the belief in *Tawḥīd* in Action.

Polytheism in Action [shirk-e afʿīl]:

Polytheism in Action [*shirk-e afʿīl*] means to believe that a creature has a divine will independent of the will of God in the sense that whatever the said creature does is outside the domain of God’s will. This is contrary to what God has attributed to Himself as stated in the Holy Qur’ān, thus:

(وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى.)

And you did not throw when you threw, rather it was Allah who threw.²

While we all know that the Prophet (ﷺ) threw earth and stones toward the enemy during the Battle of Badr.

¹ *Sḥrat al-Kahf* 18:23-24.

² *Sḥrat al-Anfjīl* 8:17.

Tawḥīd in worship:

Having attributed the *Tawḥīd* of Essence, Attributes and actions to God, *Tawḥīd* in worship is confirmed for Him in the sense that only His Essence is worthy of worship, and if we consider anyone as His partner in worship, as the idol-worshippers and others do, it means that we are afflicted with polytheism in worship. The following verses of the Qurʾān express this *Tawḥīd* in worship:

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ.)

*You [alone] do we worship, and to You [alone] do we turn for help.*¹

And along this line, another verse states:

(قُلْ إِن صَّلَاتِي وَنُفْسِي وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ.)

*Say, 'Indeed my prayer and my worship, my life and my death are all for the sake of Allah, the Lord of all the worlds'.*²

Tawḥīd in worship is understood from the phrase, “indeed my prayer and my worship” while *Tawḥīd* in Lordship [*rubḥbiyyah*] is discerned from the phrase, “my life and my death”.

The foundations of Tawḥīd according to the Wahhībīs

The Wahhībīs regard *Tawḥīd* as having three parts: (1) *Tawḥīd* in Lordship [*rubḥb*], (2) *Tawḥīd* in Divinity [*ulḥ*], and (3) *Tawḥīd* in the Names and Attributes [*asm*’ *wa ḥif*].

¹ *Sḥrat al-Fṭiḥ* 1:5.

² *Sḥrat al-Anʿīm* 6:162.

Tawḥīd in Lordship [rubḥbḥ]:

It means that only the Essence of God has all the absolute and perfect Attributes. In other words, *Tawḥīd* in Lordship is the *Tawḥīd* in recognizing and proving God whose proofs are the verses of *Sḫrah al-Kjfirḥn*,¹ the verse,

(قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ...)

Say, 'O People of the Book! Come to a word common...'²

and other verses.

Tawḥīd in Divinity [ulḥḥḥ or ulḥhiyyah]:

It is the belief in the fact that only God is worthy of worship and praise, and there is not other that god worshipped being beside Him.

Tawḥīd in the Names and Attributes:

The Attributes and Names of God are pre-eternal [qadḥm].³ The Wahhjbḥs consider this aspect of *Tawḥīd* in the place of the *Tawḥīd* in Attributes, worship and actions. This belief is traceable from the belief of the Ash'arites [ashj'irah], a group of scholastic theologians [mutakallimḥn] during the 2nd century AH. The Ash'arites also believed in the "pre-eternality" [qidmah] of the Divine Names and Attributes. Anchored on this belief, the

¹ *Sḫrah al-Kjfirḥn* 109:1-6: "O faithless ones! I do not worship what you worship, nor do you worship what I worship; nor will I worship what you have worshipped nor will you worship what I worship. To you your religion, and to me my religion."

² *Sḫrah 'l 'Imrjn* 3:64: "Say, 'O People of the Book! Come to a word common between us and you: that we will worship no one but Allah, and that we will not ascribe any partner to Him, and that we will not take each other as lords besides Allah'."

³ Here, the word "pre-eternal" [qadḥm] is not in contrast to the notion of "new" [jadḥd]. It is rather the opposite of "created" [jdith]; that is, to have existed from the very beginning and not to have come into being sometime in the past.

Wahhĭbĕs reckon the Qur'ĭn as pre-eternal and the attribute of an act of God. They also consider the dotted Arabic letters [ʾurġf al-muʾjam] as pre-eternal.

They regard as Attributes of the Essence those attributes such the Eye [ʾayn]; Soul [nafs]; Knowledge [ʾilm]; Life [ʾayĥ]; Hearer [samʿ]; Seer [baṣġr]; Face [wajh]; Speech or Word [kalġm]; Pre-existence [qidam]; Hand [yad]; Foot [rijl] (The Wahhĭbĕs believe that God—God forbid—has hands and feet!), Dominion [mulk]; Grandeur [ʾaʿmah]; Greatness [kibriyġ]; Eminence [ʾuluww]; Richness [ghinġ]; Mercy [raʾmah]; Power [qudrah]; Wisdom [ʾikmah]; etc. They consider as Attributes of Act the attributes such as surprise [taʾajjub]; laughing [ṣaġik]; satisfaction [riṣġ]; anger [ghaṣab]; aversion [karġhah]; equality [istiwiġ]; coming [majʿ] (the alleged appearance of God on the Day of Resurrection); coming down [nuzġl] (it refers to the belief of the Wahhĭbĕs that God is sitting on the Throne and He descends from heaven at the dawn!); disagreement; and gladness.¹

After stating the parts and examples of *Tawġġd* from the point of view of Wahhĭbism, it is now proper to examine polytheism [*shirk*] according to this sect. Thereafter, we shall compare it with Shġʾah monotheistic thought.

Shirk [polytheism] and its limits according to the Wahhĭbĕs

Shirk [polytheism] from the viewpoint of Wahhĭbism means associating partner with God and considering other beings as independent from Him. Wahhĭbism also regards turning for help to the prophets and seeking the intermediation [*tawassul*] of the saints as acts of polytheism.

¹ *Fatġ al-Majġd*, pp. 33, 41, 57.

According to this viewpoint, kissing and visiting the graves of the infallible Imāms (‘a) and the Prophet (ﷺ) are all acts of polytheism, unlawful and religious innovation [*bid‘ah*]. According to the Wahhābīs, the Shu‘ah are polytheists or at least their beliefs have elements of polytheism.

The socio-political consequences of Tawḥīd and shirk [polytheism] according to the Wahhābīs

The late Muḥammad Jawīd Mughniyyah thus writes:

Based on the Wahhābī creed, mere utterance of “*Lī ilāh illallāh wa ashhadu anna Muḥammadan rasūl Allāh*” [There is no god but Allah and Muḥammad is the Messenger of Allah] is not enough for the acceptance of Islam. After uttering it, one should rather not seek the intermediation of other than God; not have the intention of paying homage to the Prophet (ﷺ); not touch and kiss his grave; not swear by the Prophet (ﷺ); and not call on him and addressing him, thus: “O the Messenger of Allah!” and “O my master!”

During his control of Mecca, Muḥammad ibn Sa‘ūd (one of the rulers of Saudi Arabia) had said in his speech that with the exception of the Wahhābīs, all Muslims are polytheists and must be reformed at the point of the sword so as to embrace Wahhābism. Contrary to his statement, however, King Faisal, the king of the Wahhābīs, in his message issued in 1342 AH, says while addressing the Wahhābīs: “And all Muslims, from Egypt, India, etc. are your brothers.”

This means that, “You should not be pessimistic with respect to the Muslims and you are not supposed to act according to this creed of Shaykh Muḥammad ibn ‘Abd al-Wahhāb.”

Maintaining this belief by the Wahhābīs would have such socio-political consequences as considering all Muslims as polytheists and spreading sedition [*fitnah*] and chaos, for such a belief is an imperialist and anti-Islamic one.

The Wahhībī-Shē`ah difference of perspective on Tawḥīd

As stated earlier, there are qualitative and quantitative differences between the Wahhībīs and the Shē`ah about Tawḥīd.

We shall find out later on that this classification from the perspective of Wahhībism has significant political implications.

It can probably be argued that there is no problem with the classification of the Wahhībīs. In addition, this issue is only an intellectual limitation, and difference of opinion between Muslim philosophers and mystics [*urafī*] concerning this issue can also be observed. But that which cannot be ignored is the difference in understanding.

Shē`ah *‘ulamī*’ have divided Tawḥīd into (Tawḥīd in) Essence, Attributes, acts and worship while the Wahhībī *‘ulamī*’ have divided it into (Tawḥīd in) Lordship, Divinity and the Names and Attributes.¹ If we compare them, and pair Tawḥīd in Essence with that of Lordship and Tawḥīd in Divinity with that of Tawḥīd in acts and worship, nothing remains to compare with Tawḥīd in the Names and Attributes. Meanwhile, to believe in the pre-eternity [*qidmah*] of the Names and Attributes demands the acceptance of “the multiplicity of pre-eternals”, and this is an Ash‘arite belief which is false.

Shē`ah *‘ulamī*’ believe that the Names of God can be divided into two: particular and general. The particular aspect pertains specifically to the Essence of God, the Exalted, such as “Allīh”. The general aspect relates to the Attributes of God which can also be applied to His servants

¹ Muḥammad ibn ‘Abd al-Wahhīb, *At-Tawḥīd wa’l-Qawl as-Sadīd fī Maqāyīd at-Tawḥīd*, p. 13.

such as *raḥīm* [All-beneficent], *raḥīm* [All-merciful] and *karīm* [All-kind]. The intellect of man has separated this aspect of Attributes and ascribed it to God.

If this difference merely had an ideological dimension, it would not then be so acute and sensitive, but since they are utilizing it for a political end, it ought to be analyzed.

The Wahhābīs have taken this way of dividing the levels of *Tawḥīd* from Ibn Taymiyyah who, in turn, had adopted it from Aḥmad ibn Ḥanbal.

Similarly, by dividing the Attributes into Acts and Essence, the Wahhābīs have ended up believing that God has an actual hand and foot and that He can physically come and have an appearance. They have contented with the literal meaning of the verses in this regard while rejecting rational understanding and analysis. They reject as “*mu’awwilīn*” [allegorical interpreters] those who oppose this creed, particularly the Shā‘ah who, by taking inspiration from the lofty teachings of the Prophet (ﷺ) and the infallible Imāms (‘a), interpret the verses related to God’s seeing, hearing, His having a hand, foot and His coming on the Day of Resurrection as allegorical. For instance, the Shā‘ah regard the verse,

(الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى.)

*The All-beneficent settled on the Throne,*¹

to mean the sovereignty and authority of God on the Throne and not in the sense of God’s actual sitting on the Throne. □

?

¹ *Sḥrat ḥj Hj* 20:5.

FOURTH DISCOURSE:
TAWASSUL [RESORTING TO INTERMEDIATION],
DEATH AND SHAFI'AH [INTERCESSION] ACCORDING
TO THE SHU'AH AND THE WAHHABI'S

Tawassul according to the Wahhābīs

In this chapter, *tawassul* [resorting to intermediation] according to Wahhabism shall be examined. The 'ulamā' of this sect believe that

Tawassul to other than God, paying homage [*ziyārah*] to a grave and praying in a place where there is a grave in front of the person praying are not consistent with *Tawāḥḥud* in Lordship. According to them, the requisite of *Tawāḥḥud* is that one should not resort to the intermediation of other than God even if he is the Prophet of Islam (ﷺ), because *tawassul*, *shafī'ah* [intercession] and the like are outside the *Sunnah* of the Prophet and the pious predecessors [*as-Salaf al-Muḥli*], and the Qur'ān also regards this belief as polytheism.¹

It is thus stated in the book, *al-Tawāḥḥud bi'l-Lughati al-Fīrisiyyah*:

Seeking the help of other than God is polytheism and seeking refuge in other than God is also within the sphere of polytheism... The Words [*kalimat*] of God are identical with the uncreated [*qadīm*] Essence of God. So, for this reason, one may entreat [*istighāthah*] these Words otherwise, such act of entreating will be regarded as polytheism.²

¹ *Fatḥ al-Majīd*, p. 98.

² *Al-Tawāḥḥud bi'l-Lughati al-Fīrisiyyah*, p. 140.

In refuting this proposition, it must be stated first of all that the pertinent verse had been revealed with respect to the *jinn*. Concerning the circumstances surrounding the revelation of this verse, it must be said that the Arabs used to believe that the *jinn* live in the desert, and during the pre-Islamic period of ignorance [*al-J̣hiliyyah*], they used to turn to the “chief of the *jinn*” at the time of going out of the city for help, addressing him thus: “O chief of the *jinn*! Save us from the evil of the *jinn* and preserve us from their annoyance.”

Of course, resorting to the *jinn* is absolutely unlawful because God has explicitly prohibited this practice. In addition to this, seeking help from anyone who denies God is obviously more so. Secondly, there are a lot of differences between the prophets [*anbiỵ*] and messengers [*rusul*] who have direct connection with God, and the receivers of the divine revelation, on one hand, and the *jinn* who do not recognize God on the other. Therefore, the Islamic belief demands that we have to beseech and entreat God, the Exalted, and seek the intercession of those who are closer to Him.

We have mentioned earlier the viewpoint of the Wahḥiḅ ‘*ulaṃ*’ regarding the status of *tawassul* to other than God. Now, we shall examine their reasons:

First reason: By citing as proof the noble verses,

(قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ
وَلَا تَحْوِيلًا. أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ
أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ.)

Say, ‘Invoke those whom you claim [to be gods] besides Him. They have no power to remove your distress nor to bring about any change [in your state]. They [themselves] are the ones who supplicate, seeking recourse to their Lord, whoever is

*nearer [to Him], expecting His mercy and fearing His punishment.' Indeed your Lord's punishment is a thing to beware of,*¹

they have concluded that one should never seek help and resort to anyone other than God.

Analysis of the above verses:

If one contends oneself with the literal meaning and not take into consideration other Qur'ānic verses, these two verses will conform to the statements of the Wahhābiyyah 'ulamī' because based on these words of God, when man abandons the "nearer means" (that is, God Himself) in order to get closer to God and resorts to a "remote means" (that is, "other than God" [*min dāni allāhi*]) and one who has no power to remove distress and the like, it will fall within the spheres of polytheism in Lordship [*shirk-e rubbīyah*]. It must be noted, however, that there are other verses indicating that with God's permission, one may also resort to other than God, in which case, the issue of polytheism would be irrelevant, and one could turn for help from the individuals approved by God. If these 'ulamī' had only paid attention to these other verses, they would have never committed such a glaring mistake.

Turning for help [istimdād] of the weak to the strong

In principle, *tawassul* is one of the laws of creation and it means resorting to a superior means in order to attain an objective. One manifestation of *tawassul* is a child's *tawassul* to his mother when something happens to him. This meaning is true in all spheres of human life—social, political, ideological, material, and spiritual. *Tawassul* to God is the same *tawassul* to that which is perfect in power

¹ *Sūrat al-Isrā'* 17:56-57.

and force. *Tawassul* to the prophets and the saints of God is a case of the *tawassul* of the weak to the strong, because the prophets are stronger than other human beings. One may resort to the prophets and saints for help and take their practical conduct, which we called *sunnah*, as models for ourselves.

Tawassul in the Qur'ān

Many verses of the Qur'ān and Prophetic traditions speak about the subject of *tawassul* to the *awliyy*'. As an example, one may refer to the verses related to the sons of Ya'qūb (Jacob) ('a):

(قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ. قَالَ سَوْفَ
أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.)

*They said, 'Father! Plead [with Allah] for forgiveness of our sins! We have indeed been erring'.
He said, 'I shall plead with my Lord to forgive you; indeed He is the All-forgiving, the All-merciful'.¹*

In these verses, the sons of Ya'qūb ('a) resorted to the intermediation of their father. They had committed mistakes so many times; they had annoyed and disturbed two prophets of God (Ya'qūb and Yūsuf (Joseph) ('a)), and transgressed the command of God by annoying their parents and telling lies. Since those mistakes required the sons to seek forgiveness, they took their father as their intercessor; so this action has not been denied or rejected in the Qur'ān.

Since God does not reproach the sons of Ya'qūb for resorting to two persons of those who are near to Him [*muqarrabīn*], it can be concluded that there is nothing wrong in entreating the Prophet (ﷺ) especially since the eminence of his rank and the loftiness of his station are not

¹ *Sūrat Yūsuf* 12:97-98.

hidden to anyone.

The other verse which may be cited is the following:

(وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ
لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا.)

*Had they, when they wronged themselves, come to you and pleaded Allah for forgiveness, and the Apostle had pleaded for forgiveness for them, they would have surely found Allah All-clement, All-merciful.*¹

It can be deduced from this verse that the intermediation of the Holy Prophet (ﷺ) can also be resorted to in asking God for forgiveness of sins.

It is possible to criticize the deduction based on the first verse with the answer that the *tawassul* of the sons of Ya'qub ('a) to their father had been confined to their own time; that is, one may seek the help of the living and not the dead. We shall talk about this point later on in the section concerning *tabarruk*.

What can be inferred from the second verse is that *tawassul* to the Prophet (ﷺ) is in a general sense. That is, it includes both the time when the Prophet (ﷺ) was alive and the time afterward. And there is no reason to distinguish between *tawassul* during and after his lifetime.

Since the following verse reproaches *tawassul* to idols and regards it as a form of polytheism, some individuals might cite it as proof that *tawassul* to other than God leads to misguidance:

¹ *Sʿrat an-Nisj* ' 4:64.

(وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ
وَيَعُوقَ وَتَسْرًا. وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا.)

They say, 'Do not abandon your gods. Do not abandon Wadd, nor Suwī', nor Yaghṭh, Ya'Ēq and Nasr,' and they have certainly led many astray. Do not increase the wrongdoers in anything but error'.¹

In reply, it must be said that if what is meant by “other than God” are idols, then one cannot find fault with this statement, but if “other than God” includes the prophets and *awliyī*, then it would be contrary to the truth because these beloved ones are approved by God and are vicegerents of Allah [*khulafī* 'Allīh]. Idols are in contrast and contradiction with God while the prophets ('a) and saints are concordant with Him and are means of His grace. In the same manner, idols are a source of deviation from God while the prophets ('a) are means of guidance and righteousness. In sum, the comparison between *tawassul* to the prophets ('a) and *tawassul* to the idols is an asymmetrical and false analogy.

The other point is that an idol is basically an object of worship and not a means of nearness to God [*taqarrub*]. There are two types of means of nearness to God: One is legitimate, referring to the prophets ('a) and the saints, and the other is illegitimate such as idols and the like which religion has made forbidden to man.

Death according to the Wahhībīs

There are different viewpoints concerning death, and we shall deal with the viewpoint of the Wahhībīs on the subject. Ibn Qayyim al-Jawziyyah is reported to have said:

¹ *Sḥrat Nḥl* 71:23-24.

Tawassul to the dead, even if he be the Prophet of Islam (ﷺ), is an act of polytheism because based on the statement of the Qur'ān, he is dead and extinct:

(إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ.)

*You will indeed die and they [too] will die indeed.*¹

He then continues:

Entreating the dead and uttering words such as: “O my master, O the Messenger of Allah! Help me,” “O my master ‘Alī ibn Abī Ḥlib! Assist me,” and the like are acts of polytheism.²

It is indeed amazing that Ibn Qayyim al-Jawziyyah and the Wahhābīs could have no belief in the purgatorial life [*al-ayāt al-barzakh*], thinking that the dead cannot establish spiritual relations with others, while the Qur'ān affirms that those who are in the *barzakh* are alive.³ How could the Wahhābīs regard the martyrs [*shuhadā'*] as dead while the Qur'ān says,

(وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ.)

*Do not suppose those who are slain in the way of Allah to be dead; rather they are living and provided for near their Lord.*⁴

Accordingly, how could Shaykh Muḥammad ibn ‘Abd al-Wahhāb also say that “Anyone who dies would be annihilated,”⁵ while the Holy Qur'ān says,

¹ *SḤrat az-Zumar* 39:30.

² *Fatḥ al-Majīd*, p. 198.

³ *SḤrat Ghīfir* (or *al-Mu'min*) 40:46: “The Fire, to which they are exposed morning and evening.”

⁴ *SḤrat al-Imrān* 3:169.

⁵ *Fatḥ al-Majīd*, p. 198.

(فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ.)

*We have removed your veil from you, and so your sight is acute today.*¹

In another place, it states thus,

(وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا.)

*And therein they will have their provision morning and evening.*²

Since there is morning and evening in the world of *barzakh* according to the verse quoted, and that the dead have provisions, those who are in the world of sojourn (*barzakh*) cannot be regarded as nonexistent [*ma'dūm*]. Of course, morning and evening are special characteristics of *barzakh* because there is no sun on the Day of Resurrection which could portray this case. So, death is not equivalent to nonexistence, and the theory of the Wahhībīs is consequentially rendered false.

The permission to resort to the sacred personages

In the following verse, the Holy Qur'ān regards it permissible and acceptable to resort to and seek the intermediation of the chosen ones of God in seeking nearness to Him [*taqarrub*]:

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ.)

*O you who have faith! Be wary of Allah, and seek the means of recourse to Him, and wage jihad in His way, so that you may be felicitous.*³

Although in this verse seeking the means of recourse is

¹ *S̥rat Qif* 50:22.

² *S̥rat Maryam* 19:62.

³ *S̥rat al-Mj'idah* 5:35.

discussed in a general sense, based on the other proofs and pieces of evidence mentioned in the Holy Qur'ān and the traditions, one of its vivid manifestations is the prophets and saints. Therefore, the purport of this verse may be expressed in the following words:

Though approaching God is the outcome of grace, you have to observe God-wariness [*taqwā*] perfectly and since it is possible that the persons resorted to have no independence of their own and have obtained such station through sincerity [*ikhlas*] and God-wariness [*ṣaḥwā*], you also have to maintain God-wariness in resorting to them.

Istimḍāḍ and tawassul to the living ones

Seeking help and assistance from the living is permissible and it cannot be treated as a form of polytheism. This is a point which has been endorsed and affirmed by stories in the Qur'ān. For example, when ʿaḍrat Yūsuf (Joseph) ('a) was in prison he requested his cellmate, that if the latter was released, he should mention his case to the king:

(اذْكُرْنِي عِنْدَ رَبِّكَ.)

*Mention me to your master.*¹

Or, when ʿaḍrat Mūsā and Khidr ('a) arrived at a certain village, they made a request to the inhabitants of the village, hence:

(فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلِهَا.)

*So they went on. When they came to the people of a town, they asked its people for food.*²

It can be said that the acts of these three great personalities, apart from not being acts of polytheism, they

¹ *Sʿrat Yūsuf* 12:42.

² *Sʿrat al-Kahf* 18:77.

are rational and customary behaviors, having no inconsistency with their infallibility [*iẓmah*]. Also, in confirming this statement, the following verse, which is addressed to the Prophet (ﷺ), can be cited as proof:

(وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ
لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا.)

*Had they, when they wronged themselves, come to you and pleaded Allah for forgiveness, and the Apostle had pleaded for forgiveness for them, they would have surely found Allah all-clement, all-merciful.*¹

Based on this verse, the Prophet (ﷺ) has been granted the permission to be the intercessor of sinners. According to the Shāfiʿī, this intercession is still valid and is not confined to the lifetime of the Prophet (ﷺ).

The preeminence of tawassul to the Divine Essence

Before ending the discussion, it is necessary to pose this question: Which is superior, *tawassul* to God, or *tawassul* to the saints of God? It can be concluded from the verse,

(أَيُّهُمْ أَقْرَبُ.)

“whoever is nearer [to Him]”²

that *tawassul* to God is superior. That is, as much as possible, one must seek help from God and this is a principle to which Muslim mystics are steadfast. But just as he makes use of his intellect, natural instinct and other means in managing his life, man also seeks the assistance of intermediaries in the domain of spirituality and seeking nearness to Allah.

¹ *Sʿrat an-Nisāʾ* 4:64.

² See *Sʿrat al-Isrāʾ* 17:56-57.

Tawassul as identical with servitude [‘ubḫdiyyah]

Since *tawassul* to the prophets and the *awliya*’ of God is like the angels’ act of prostration (to Adam) with the permission and command of God, resorting to these beloved ones is identical with servitude [‘ubḫdiyyah] and worship [‘ibādah]. Among the Muslim sects, only the Wahhābīs do not believe in *tawassul* and its devotional dimension. It must be noted that this sect is trying to make its incorrect and false ideas dominant.

Of course, if we ever regard the Wahhābīs’ opposition to *tawassul* as incorrect, it is because there are authoritative traditions and *ḥadīths* that prove the incorrectness of this sect’s belief. For example, after the demise of the Prophet (ﷺ) a certain Arab came to the grave of the Prophet (ﷺ) and threw himself on the holy shrine. While pouring the soil of the grave over his head, he said: “O Messenger of Allah! I heard from you the verse, “*Had they, when they wronged themselves, come to you...*” And now I have wronged myself and I have come here to ask you to plead for forgiveness for me.” At the end of the *ḥadīth*, it is thus stated regarding this episode: “Then a voice from the grave was heard: ‘You are forgiven!’”¹

In another tradition, it has been narrated that there was once a famine in Medina. Bilāl ibn al-Riḥḥ, one of the Companions, went to the grave of the Prophet (ﷺ) and said: “O Messenger of Allah! There has been no rain for quite sometime. Pray to God to shower the rain of His mercy upon us. During the night, Bilāl saw the Prophet (ﷺ) in a dream, saying: “You shall soon benefit from the rain of the Lord.”

It is not useless to note the fact that Muḥammad ibn

¹ “فَنُودِيَ مِنَ الْقَبْرِ فَدَغَفَرَ لَكَ.”

Idrīs ash-Shifī‘ī, one of the leading figures of the Ahl as-Sunnah, regards *tawassul* to the *Ahl al-Bayt* (‘a) as permissible, thus saying:

آل النَّبِيِّ ذُرِّيَّتِي وَهُمْ إِلَيَّ وَسِيلَتِي

*The family of the Prophet is my shelter
and they are means of my nearness to Him (God).*

Regarding °aḍrat Fīṣimah az-Zahrī (‘a), the following tradition has been narrated:

“أَنَّ فَاطِمَةَ I جَاءَتْ فَوَقَفَتْ عَلَى قَبْرِ رَسُولِ اللَّهِ 3 فَأَخَذَتْ قُبْضَةً
مِنْ ثَرَابِ الْقَبْرِ فَوَضَعَتْهَا عَلَى عَيْنَيْهَا فَبَكَتُ.”

“Fīṣimah (‘a) went to the grave of the Messenger of Allah (ﷺ); picked up some soil from the grave, put it on her eyes and cried.”

It can be inferred from the above *ḥadīth* that to seek the help of the Prophet, the infallible Imāms and the pioneers of religion is not against the religion because a personage such as Fīṣimah az-Zahrī (‘a) used to go to the grave of her great father and seek this beloved’s assistance. There is another *ḥadīth* which is as follows:

Because of the effect of famine and the lack of rain, a number of people went to the house of ‘Īshah (wife of the Prophet (ﷺ)), asking for her guidance. She said to them: “Make holes on the holy shrines of the Prophet (ﷺ) in such a way that the sky would become the watcher of the holy grave of the Prophet (ﷺ) so that it would shower rain in respect for the Prophet (ﷺ). When the people followed ‘Ā’ishah’s instruction, the rain came.

Many traditions have been recorded in the book, *At-Tabarruk*,¹ all of which show the *tawassul* of the Companions to the soil of grave of the Messenger of Allah (ﷺ) for cure and blessings [*tabarruk*].

Shafi'ah according to Mu'ammad ibn 'Abd al-Wahhīb and Ibn Taymiyyah

Based on some verses of the Qur'ān, Shaykh Mu'ammad ibn 'Abd al-Wahhīb, Ibn Taymiyyah and the contemporary Wahhībīs regard seeking help from other than God or asking for their intercession [*shafi'ah*] as an act of polytheism. Their main proof is the phrase, “other than God” in verse 18 of *Sūrah Yūnus*.² The Wahhībīs regard the prophets, saints, idols, the *jinn*, and the dead as the most vivid manifestations of this verse.

In reality, they have not made any distinction between the idols during the pre-Islamic period of ignorance [*jāhiliyyah*], which were taken by the people as their intercessors and were held in high esteem by their forefathers, and the person of the Prophet (ﷺ) because they believe that the Prophet (ﷺ) has passed away, and as such, he could not do anything and nothing could not be expected from him anymore. Therefore, they imagine the intercession of God on the Day of Resurrection as positive, and that of the Prophet (ﷺ) or other *awliyā'* as negative.

¹ ‘ayyātullāh ‘Alī A‘madī Mayīnjī, *At-Tabarruk* (Beirut), pp. 147-151.

² *Sūrah Yūnus* 10:18: “They worship besides Allah that which neither causes them any harm, nor brings them any benefit, and they say, ‘These are our intercessors with Allah.’ Say, ‘Will you inform Allah about something He does not know in the heavens and on the earth? Immaculate is He and exalted above [having] any partners that they ascribe [to Him].’”

It can perhaps be inferred from the apparent purport of their contention that this sect rejects intercession in general. They have divided intercession into positive and negative in the following manner:

1. Positive intercession is that which comes from God. There are many verses that substantiate it, and there is no debate and dispute concerning this type of intercession.
2. Negative intercession is that which comes from other than God such as the Prophet (ﷺ), other prophets ('a) and the *awliya'*—of course, when they are not alive.

The most fundamental basis for this belief of the Wahhābiyyah is the following blessed verse:

(وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ.)

They worship besides Allah that which neither causes them any harm, nor brings them any benefit, and they say, 'These are our intercessors with Allah'.¹

An analysis of the quoted noble verse:

What the apparent purport and text of the verse substantiates is that God rejects the intercession of idols, not the intercession of human beings. In other words, “besides Allah” refers to idols and it is these idols whose intercession is not acceptable to God. The following verse also confirms this contention:

(وَلَا يُقْبَلُ مِنْهَا شَقَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ.)

Neither intercession shall be accepted from it, nor any ransom shall be received from it, nor will they be helped.²

¹ *Sūrat Yūnus* 10:18.

² *Sūrat al-Baqarah* 2:48.

The absolute negation of intercession of other than God can be deduced from the phrase, “besides Allah” which is mentioned many times in the Holy Qur’ān. The absoluteness and generality of “besides Allah”, however, is mitigated by other verses, and the intercession by individuals who possess the conditions for intercession is permissible and acceptable. Some of the verses that can substantiate this claim are the following:

(وَلَا تَنْفَعُ الشَّفَاعَةُ عِندَهُ إِلَّا لِمَنْ أَذِنَ لَهُ.)

*Intercession is of no avail with Him except for those whom He permits.*¹

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ.)

*Who is it that may intercede with Him except with His permission?*²

(يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا.)

*Intercession will not avail that day except from him whom the All-beneficent allows and approves of his word.*³

(وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى.)

*And they do not intercede except for someone He approves of.*⁴

Based on these verses, the intercession of those who have the permission of Allah is acceptable. Now, a question that lingers in the mind is this: Have not those who negate the intercession of the prophets and saints come across these verses, or do they have other reasons?

¹ Sġrat as-Saba’ 34:23.

² Sġrat al-Baqarah 2:255.

³ Sġrat al-Hajj 20:109.

⁴ Sġrat al-Anbiyā’ 21:28.

In reply, it must be said that the intensity of their enmity to the Shā'ah have prompted the Wahhībīs to focus on the verses that negate, and not affirm, intercession. Through this method and policy, they are determined to accuse the Shā'ah of disbelief [*kufṛ*] so as to incite the entire Muslim world against the Shā'ah as much as possible. At this juncture, the hidden hand of imperialism can be witnessed in some of the religious beliefs of Wahhībism.

In opposing and besmirching Shā'ah beliefs, the Wahhībīs oppose the Qur'ān and the *Sunnah* of the Prophet (ﷺ) upon which this belief is based. The Qur'ān and *Sunnah* acknowledge the intercession of the prophets and the saints on the Day of Resurrection. They respect the soil of their graves, encouraging the Muslims to honor and respect them, especially the Holy Prophet (ﷺ); and are the foundations of many material and non-material activities and achievements. The Wahhībīs not only regard *tawassul* and visitation to the graves [*ziyārah*] as unlawful and acts of *kufṛ* and *shirk*, but also deny the principle and basis of intercession.¹ The consequence of this practice will be drifting away from the Prophet (ﷺ) and the infallible Imāms ('a), which is itself a kind of secret attack against Islam.

The precedence of the negation of tawassul and shafī'ah

Ibn Taymiyyah, one of the Sunnī 'ulamā' of the °anbalī *madhhab* during the 8th century AH, says regarding *tawassul* and *shafī'ah*:

Seeking help from the dead without paying attention to God, even if that person is a prophet, or requesting the dead to

¹ For more information, see Sayyid Ibrāhīm 'Alawī, *Tijrēkhcheh-ye Naqd wa Barrashe-ye Wahhībīyah*, pp. 257-353 and other books included in the bibliography of this book.

pray to God to grant our request, or for us to implore God, "O God! By the station and position of so-and-so, grant our request", etc. are forbidden and impermissible, which will finally lead to polytheism in worship.¹

As we can observe, the intellectual cornerstone of Wahḥibism is traceable to Ibn Taymiyyah, however, Muḥammad ibn 'Abd al-Wahḥib discusses these doctrines with more fanaticism and extremisms, especially the negation of *tawassul* and *shafi'ah*. As it is always looking for every opportunity to catch fish in troubled waters imperialism has been trying to take advantage of the record and opposition of the Wahḥiḅ thought to the other schools [*madḥhib*]. They have been attempting to do this when the precedence of the Wahḥiḅ creed is not a proof for the *madḥhabi* nature of the Wahḥiḅ movement. It cannot be considered one of the Islamic schools of thought because from the very beginning, the Muslim nation, the Ahl as-Sunnah in particular, has declared the ideas of Ibn Taymiyyah and his followers as an innovation in religion [*bid'ah*] and to be against the religion.

The ideas of Ibn Taymiyyah and the reaction of Ahl as-Sunnah

Taqī ad-Dīn Abū 'l-'Abbās Aḥmad Ibn Taymiyyah was born in 661 AH in a Kurdish-populated village called Urfah in Turkey. When the Tatars invaded the Muslim lands, he along with his family went to Damascus (Syria) and studied in the religious school [*madrasah*] of the ḥanbalīs where he engaged in the memorization of the Qur'ān. He read *Musnad Ibn ḥanbal* and the book, *Muḥjam as-ṣabar*, and engaged in learning other sciences. It has been said that he

¹ Maḥmūd Maḥdī al-Isṣambīlī, *Ibn Taymiyyah baṣal al-ḥ̣iḷ ad-Dīn* (Beirut: Nashr Maktaba'l-Islām, n.d.), pp. 136, 139.

had good memory and talent.¹

Profound talent and enthusiasm prompted Ibn Taymiyyah to encounter many intellectual problems and issues during the different stages of his studies. Since he would not be convinced of the views and opinions of the professors, he gradually reached a point in his beliefs that he elicited the reaction of the *'ulamī* and *fuqahī* [jurists] at the time which led to his imprisonment and banishment.

Before Ibn Taymiyyah had the opportunity to repent, Sulṣūn Nijīr, the ruler of the time, allowed him to return to Damascus in 709 AH and Ibn Taymiyyah also made peace with the *'ulamī* and *fuqahī*.² In 720 AH, he was again put behind bars for having a clash with the *fuqahī* on the issue of divorce but in 721 AH, he was released from prison through the letter of the Sulṣūn.

After his release, he once again languished in the prison cell of Damascus on the order of the government for the contradictions his religious edicts had with that of the Sunnĕ and Shĕ'ah *fuqahī* in his region.

This time, the government prohibited him from issuing religious edicts, and as per judicial decree of a Shĕfi'ĕ judge, all his students including Ibn Qayyim al-Jawziyyah were imprisoned. Meanwhile, the people had been so angry with him that they decided to kill him.

The 'ulamī's opposition to Ibn Taymiyyah

Ibn Taymiyyah used to regard traveling to visit the graves of the prophets (*'a*) and the pious as impermissible,

¹ Ma'mūd Maḥdĕ al-Isṣambĕlĕ, *Ibn Taymiyyah baṣal al-Iḥlī' ad-Dĕnĕ* (Beirut: Nashr Maktaba'l-Islĕmĕ, n.d.), pp. 136, 139.

² Ma'mūd Maḥdĕ al-Isṣambĕlĕ, *Ibn Taymiyyah baṣal al-Iḥlī' ad-Dĕnĕ* (Beirut: Nashr Maktaba'l-Islĕmĕ, n.d.), pp. 30.

deeming it as a sinful travel, and would rule for the completion (instead of shortening) of prayer during this travel, which led the Shāfi'īs to rise up in opposition to him.

In a bid to portray a veneer of moderation to his creed, Ibn Taymiyyah used to say that since the Prophet (ﷺ) and the Companions had neither visited their graves nor sought their intermediation, and that the Followers [*tābi'ūn*]¹ have also not done so, none of the Muslims should deem it recommended [*musta'abb*]. Anyone who observed this practice had gone against the consensus of Muslims. After issuing this religious edict, Ibn Taymiyyah considered the following *ādeths* from the Prophet (ﷺ) as fabricated [*maj'ūl*]:

مَنْ حَجَّ وَلَمْ يَزُرْنِي فَقَدْ جَفَانِي.

He who performs the *hajj* (pilgrimage) without paying a visit [*ziyrah*] to me has indeed deserted.

لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى.

You are not supposed to travel except for the visitation [*ziyrah*] of three mosques: al-Masjid al-*ḥarām* (in Mecca), this mosque of mine (Masjid an-Nabī in Medina), and al-Masjid al-Aqṣā (in Jerusalem).

These kinds of views incited the opposition of the Sunnī *‘ulamā’*. So, it becomes clear that there had been no difference of opinion regarding it until that time and the first person to initiate this difference was Ibn Taymiyyah who, while in prison, wrote books in support of his creed.

After more than two years of imprisonment in the prison

¹ *Tābi'ūn* ['Followers' or 'Successors'] refers to the second generation of Muslims who came after the Companions, who did not know the Prophet (ﷺ) but who knew his Companions. [Trans.]

cell of Damascus, Ibn Taymiyyah passed away in 728 AH and was buried in Bīb aḡḡr beside his brother. In the book, *Al-Kunya wal-Alqib*, Shaykh ‘Abbās al-Qummī opines that he was buried in Jordan. Ibn Taymiyyah was later known as Taqī ad-Dīn Aḡmad ibn ‘Abd al-ḡalīm al-ḡarrīnī ad-Damishqī.

Nowadays, there is no trace of his grave and the books attributed to him, as per reported in the book, *Ibn Taymiyyah baṣal al-Iḡlī ad-Dīnī*, are estimated to be as many as seventeen books.

What we quoted regarding the issue of *shafī‘ah* was from the book entitled, *Ibn Taymiyyah baṣal al-Iḡlī ad-Dīnī*. Similar subjects are also recorded in the book, *Fatī al-Majīd*, which is a commentary on the book, *At-Tawḡīd*, by Muḡammad ibn ‘Abd al-Wahhīb. In a recently written book entitled, *At-Tawḡīd bi’l-Lughati al-Fīrisiyyah*, there has been some modification of issues about which the Shī‘ah have opposing views. This book in which some of those issues were presented was distributed freely among the Iranian pilgrims at the Jeddah Airport in 1374 AH (1995 CE). Concerning *shafī‘ah*, it states that *shafī‘ah* is exclusive for God. The inclusion of the divine grace and compassion has conferred this merit upon some of the servants of God. This book narrated a certain subject from Ibn Taymiyyah, at the end of which it says:

لَا تَكُونُ إِلَّا لِأَهْلِ التَّوْحِيدِ وَالْإِخْلَاصِ.

Intercession includes individuals who are monotheists and sincere, and by the decree of God, intercession extends to these individuals.

In this book, the author writes that according to the Shī‘ah, those individuals who best embody these qualities of *Tawḡīd* and *ikhḡlīṣ* [sincerity] are the prophets, *awliyyī‘* and infallible Imāms (‘a) who, according to the above quotation, are supposed to possess the privilege to intercede on the Day of Resurrection.¹ □

¹ *At-Tawḡīd bi’l-Lughah al-Fīrisiyyah*, no. 27, p. 123.

FIFTH DISCOURSE:
ZIYIRAH [VISITATION] AND THE LAWS PERTAINING
TO THE GRAVES AND MOSQUES ACCORDING TO
THE SHĀ‘AH AND WAHHĪBĀS

Ziyirah according to Sunnĕs and Shĕ‘ah

As stated earlier, Wahhĭbĕs think that *ziyirah*, like *shafĭ‘ah*, is a polytheistic act of seeking intermediation, and renders a person outside the pale of religion. This is while *ziyirah*, according to the Ahl as-Sunnah, has been considered permissible. In this context, as in many other beliefs as well, Wahhĭbism is at odds with the Ahl as-Sunnah.

By resorting to uncommon and strange statements, against which the Ahl as-Sunnah have also complained, the Wahhĭbĕs have endeavored to portray Wahhĭbism as a school of thought [*madhhab*]. But Muslims, the Ahl as-Sunnah in particular, cannot permit the inclusion of this group in the list of Muslim schools of thought [*madhĭhib*].

The views of Ibn al-Qudĭmah

Ibn al-Qudĭmah, a leading figure and *faqĕh* of the Ahl as-Sunnah, while regarding *ziyirah*, like mourning, as consistent with the laws of Islam, elaborates that *ziyirah* is permissible for men while abominable [*makrĕh*] for women. In

confirming this view, he has cited the following tradition:

لَعَنَ اللَّهُ زَوَارَاتِ الْقُبُورِ، الْمُتَّخِذَاتِ عَلَيْهِنَّ الْمَسَاجِدَ وَالسُّرُجَ.

Allah curses the visitors of the graves, especially women who light candles on the graves and take them as their place of prostration or mosque.

And he adds,

In this tradition, the phrase, “Allah curses...” implies aversion, and this aversion is more intense for women according to their welfare; for, it is possible that by going outside the house and to be present in the public, the rights of the husband might be violated. The reason behind the curse on female visitors [*zj'irϕn*] is because of the fact that the people during the pre-Islamic period of ignorance [*jjhiliyyah*] used to visit the graves. After sometime, they would construct statues and images on the grave. Then, these would be treated as idols and they would pay reverence in front of these. So, they were cursed and the visitation of the women was prohibited.¹

In continuation, he writes:

Visiting graves is *mustaʿabb* for men. Regarding its being *makrĕh* or impermissible for women, there are two pertinent traditions. According to a tradition, it is *mustaʿabb* provided that, like men, they read beside the grave *sĕrahs* of *at-Tawĕd* (*al-Ikhljʔ*) and *Yj Sĕn*, and *jyat al-Kursĕ*, but according to another tradition, it is not permissible. In case of its permissibility, man and woman should recite this salutation:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، إِنَّا إِنْ شَاءَ
اللَّهُ بِكُمْ لَاجِفُونَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.

“Peace be upon you, O believers and Muslims who inhabit these graves. We will join you, God willing.

¹ Ibn al-Qudĕmah, *Al-Mughnĕ*, vol. 2, p. 430.

We pray Allah for wellbeing for you and us.”¹

Ibn al-Qudamah does not regard the *ziyirah* as permissible for women, saying:

وَنَكَرَهُ لِلنِّسَاءِ، لِأَنَّ النَّبِيَّ ﷺ قَالَ: لَعَنَ اللَّهُ زَوَارَاتِ الْقُبُورِ...

Ziyirah for women is *makrḥ* (discommended) because the Prophet said, ‘Allah curses the women who visit the graves’.

He believed that the Prophet (ﷺ) initially prohibited *ziyirah* for women and the phrase, “Allah curses...” bespeaks of this fact. But afterward, he considered the *ziyirah* for women as permissible, saying:

كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُوهَا.

I was prohibiting you from visiting to grave in the past, but now you may do so.

Ibn al-Qudamah also says:

وَرَوَى التِّرْمِذِيُّ أَنَّ عَائِشَةَ زَارَتْ قَبْرَ أَخِيهَا.

Tirmidhi narrated that ‘Aishah visited the grave of her brother (‘Abd ar-Raḥmān).

In the end, Ibn al-Qudamah concludes from the set of the decrees on the permissibility and honor (of *ziyirah*) in the quoted *ḥadīths* that it is loathsome for the women to perform *ziyirah*.²

The view of ‘Allamah Majlis

In this regard, ‘Allamah Majlis expresses thus:

Ziyirah is good and recommended for men... But concerning the *ziyirah* for women, there are two pertinent opinions. One opinion is that *ziyirah* for women is loathsome... and the

¹ Ibn al-Qudamah, *Al-Mughnī*, vol. 2, p. 430.

² Ibn al-Qudamah, *Al-Mughnī*, vol. 4, pp. 426, 431.

other opinion is that it is permissible provided that they cover themselves from the sight of strangers [*ghayr ma'rām*].¹

According to the belief of the Shā'ah, visiting the grave of the faithful is part of the *Sunnah* of the Holy Prophet (ﷺ) and all Muslims have consensus of opinion that at the time of death of a believer, he would go to his grave and express condolences to the bereaved ones. It is also stated in the Holy Qur'ān, thus:

(وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَا تَوْأَمَهُمْ فَاَسِفُونَ.)

*And never pray over any of them when he dies, nor stand on his graveside. They indeed defied Allah and His Apostle and died as transgressors.*²

This verse is about the hypocrites [*munāfiqīn*] and expresses this point: O Prophet! Do not go to the graveside of the hypocrites as you are doing with respect to the graves of the faithful, and do not pray for their souls nor pray over their graves because they defied Allah and His Apostle and they are transgressors. That *ziyārah* is an indisputable principle and the presence of believers at the graveside of one another is unquestionable although there may possibly be differences of opinion among some Muslim schools of thought concerning the secondary features of *ziyārah*.

Visiting the grave as an excellent sunnah

It is thus recorded in history books attributed to the Ahl as-Sunnah: Every year the Prophet (ﷺ) would visit the graves of the martyrs [*shuhadā'*] of the Battle of Uḥud and recite this prayer [*ziyārah*]:

السَّلَامُ عَلَيْكُمْ يَمَّا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ.

¹ 'Allamah Majlisī, *Mir'āt al-'Uqūl*, vol. 14, p. 191.

² *Sūrat at-Tawbah* (or, *Barj'ah*) 9:84.

Peace be on you because you were constant, how excellent, is then, the issue of the abode.

It is also recorded that Ab£ Bakr, ‘Umar and ‘Uthm;n, like the Prophet (ﷺ), also used to perform *ziyirah*. The daughter of the Prophet of Islam (ﷺ), °aḍrat F;šimah az-Zahr; (‘a) would also visit the martyrs of Uḷud two days a week. During his visit to the martyrs, especially in the *ziyirah* to °amzah and Mu¥‘ab ibn ‘Umayr, the Holy Prophet (ﷺ) would recite this verse,

رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ.

*Men who fulfill what they have pledged to Allah.*¹

In addition to this, it is thus recorded in the book, *A¥-‘aḷḷ* that Ab£ Sa‘ḷd al-Khudrḷ would extend salutations to the grave of °amzah... Umm Salamah, one of the honorable wives of the Prophet (ﷺ), and individuals such as Ab£ Hurayrah, F;šimah Khuz;‘iyyah, and ‘Abd All;h ibn ‘Umar al-Khašš;b also used to perform *ziyirah* to this group of martyrs.²

It is thus recorded in the valuable book, *al-Ghadḷr* under the section, “Virtues and Merits of Ab£ °anḷfah” [*B;ḷb Faḷḷ’il wa Man;qib Ab£ °anḷfah*]:

Whenever he would go to Baghdad, Im;m ash-Sh;fi‘ḷ would pay a visit to the grave of Ab£ °anḷfah. He would stand beside his grave, offer salutation to him and seek his intermediation for the fulfillment of his needs. Aḷmad ibn °anbal did the same practice with respect to his master (Im;m ash-Sh;fi‘ḷ) to such an extent that his son would get astonished. Aḷmad ibn °anbal explained to his son that there is nothing wrong in seeking the intermediation of Im;m ash-

¹ *Sḷrat al-Aḷz;b* 33:23. W;qidḷ, *Al-Magh;zḷ*, vol. 1, p. 312.

² Sayyid Ja‘far Murtaḷi, *A¥-‘aḷḷ fḷ Sḷrat an-Nabḷ*, vol. 4, p. 318.

Shġfi‘ċ for the removal of difficulties because he, like the sun, was beneficial to the people.¹

Were the Prophet (ﷺ) and his *Ahl al-Bayt* (‘a) not like ash-Shġfi‘ċ for the people? This is while ash-Shġfi‘ċ and Abġ °anġfah held the Imġms (‘a) in high esteem, and Imġm ash-Shġfi‘ċ acknowledges the sublime station of ‘Alġ ibn Abġ ±alib (‘a).

Is the practice of these Imġms of the Ahl as-Sunnah not a proof for their followers? Do the Wahhġbġs who regard *ziyġrah* as an act of polytheism also consider the Imġms of the Ahl as-Sunnah as polytheists?

Notwithstanding the Sunnġ and Shġ‘ah traditions regarding the *mustaġabb* status of *ziyġrah*, there is also another tradition narrated from the Prophet of Islam (ﷺ) that if anyone who goes to the cemetery and read *Sġrat Yġ Sġn*, the agony of the dead ones shall be mitigated. The Wahhġbġs, however, inscribed on a tabloid the *ġadġth*, “Allah curses those who visit the graves” and placed it at the Baqġ‘ cemetery and on the grave of Abġ ±ġlib.

Critique: Although the imġms of the Ahl as-Sunnah have approved of the practice of visiting the graves and reckoned it as *mustaġabb*, is not the opposition of the Wahhġbġs nothing but advancing the imperialist objectives and disrupting the unity of Muslims? Does it indicate the fact that they are determined to interpret and explain the religion in the way they like even if it is contrary to the opinions and views of the other Muslim schools of thought? If they really regard it permissible for men to perform *ziyġrah*, why cannot male pilgrims visit the Baqġ‘ cemetery at all times, but they are only allowed to do so at a specific

¹ ‘Allġmah Amġnġ, *Al-Ghadġr*, vol. 5, p. 194.

time? Why are Wahhībīs determined to destroy all the holy shrines? For example, why in 1216 AH Sa‘ūd ibn ‘Abd al-‘Azīz, on the order of his father, assaulted Karbalā’ and after killing and plunder, destroyed the holy shrine there? Or, why in 1217 and 1218 AH did they attack the holy city of Mecca and engage in demolishing the religious relics there? Or, why in 1220 AH under the slogan of “Kill the polytheists” did they invade an-Najaf al-Ashraf? Or, why in later years did they assault the holy city of Medina and raze the holy shrines to the ground in that blessed place—the shrines of great personages such as the father of the Prophet (ﷺ), the Imāms (‘a) buried in Baq‘ah, and the descendants and wives of the Prophet (ﷺ)?¹ Must not the answer to these questions be sought in Wahhībīs’ enmity to the oppressed Imāms of Baq‘ah and to the truth of Islam, or are we not compelled to say that they also do not regard as permissible the *ziyirah* for men which is proved by what they are doing in practice?

The laws pertaining to the graves and mosques

The Wahhībīs are not much inclined to beautify and visit shrines. Based on some traditions some of which we shall quote later, they uphold the unlawfulness of visiting graves, considering their demolition as permissible. The basis of this mindset is traceable to Ibn Taymiyyah and Shaykh Mu‘ammad ibn ‘Abd al-Wahhīb.

The Wahhībīs claim that in practicing the religion and in explaining and interpreting its laws, one must take inspiration from the conduct and practice of the caliphs, the Companions [Ṣaḥābah] and Followers [ṭābi‘ūn] because they are closer to the time of revelation and the Prophet (ﷺ). We

¹ ‘Alī Dawūdī, *Firqah-ye Wahhībī*, pp. 32-40.

know that this is nothing but an empty claim and their beliefs regarding *ziyīrah* is contrary to the sayings and practice of the Companions because the latter did not only visit Uḏud and the martyrs of Baqʿ but if they ever happened to conquer a territory they would also pay respect to the graves there. For instance, when Syria was conquered during the reign of the second caliph, the Muslims preserved the graves of ʿaḏrat Zakariyyī (Zechariah) and Yaḏyī (John the Baptist) (ʿa), considering them as holy. Or, when Bayt al-Maqdis (Jerusalem) was annexed to the Islamic territories, they preserved the graves beside Masjid al-Aqṣī and no one demolished them.

The Wahhībīs' opposition to the burial of the dead in a private house or mosque, or near it is another proof of the fact that contrary to their claim, they have adopted a different way which is discordant with the way of the Companions because these very Companions, ʿAlī (ʿa) in particular, buried the Prophet (ﷺ) in his own house, or according to a certain narration, Fīṣimah az-Zahrī (ʿa), who was regarded by the Wahhībīs as one of the great Companions, was buried in her own house. The incorrectness of this belief of the Wahhībīs will be made clearer to us when we find out that based on historical evidence, many of the prophets (ʿa) were buried in ʿijr Ismīʿīl and Bayt al-Maqdis without considering the fact that at the time of their burial, the nature of these sacred sites as places of worship were known.

¹ ‘Alç Aŷghar Faqçhç, *Wahhıbiyyın*, p. 407.

tradition below on the authority of Abī ʿurayrah, they think that constructing a mosque beside graves is improper and against the religion.

The Prophet (ﷺ) said:

لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا، وَلَا تَجْعَلُوا قُبُورِي عِيدًا، وَصَلُّوا عَلَيَّ؛
فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ.

Do not convert your houses into a graveyard and do not make my grave as a site for festivity [ʿīd]. Send salutations to me as your salutations, wherever you are, reach me.

This *adeth*, on account of its narrator whose practice of fabricating *habits* is known to all and sundry, is not very reliable, and it cannot be accepted except through explanation and analysis. In explaining this tradition it must be said that perhaps the phrase, “Do not convert your houses into graveyards,” is indicative of the fact that if the remembrance of God is forgotten in a house and spirituality in it dies out, it actually turns into a graveyard, from which no voice comes out. In the same manner, the phrase, “Do not make my grave a site for festivity [*īd*],” maybe a reminder of the reality that since the people usually engage in merrymaking and rejoicing on the eve of feasts and this merrymaking may possibly go against the religion or might result in neglecting God for some moments, festivity and celebration must not be held near the shrine of the Chief of the Prophets (ﷺ) because among the requisites of visiting that holy shrine is presence of heart and remembrance of God.

In the same vein, perhaps what is meant by the phrase, “Send salutations upon me,” is when the Holy Prophet (ﷺ) wants his followers to send salutations upon him which is perhaps a sort of need, his Companions and followers are more in need of this spiritual gift. Meanwhile, the phrase, “Do not convert your houses into graveyards,” has a health dimension and that is, if a dead body is not buried, after sometime it will emit an offensive odor and cause ailments

and harm. And if it were also buried near the site of a residence, by emitting a nauseating smell, it would make life difficult for the residents, or bring about disease and unpleasantness. Of course, this expression does not include the Prophet (ﷺ) and the infallible Imams (‘a) because their bodies and souls, based on this Verse of Purification [*iyat at-taṣḥar*],

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.)

*Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification,*¹

are pure and will not cause sickness and plague. Now, if by citing this tradition, there is someone who would protest against the burial of the Prophet (ﷺ) and Fāṣimah az-Zahrī (‘a) in the house, this criticism can be traced back to Abū Bakr and ‘Umar who were not members of the *Ahl al-Bayt* (‘a), and based on the Verse of Purification, they were not purified. In conclusion, if the Wahhābīs find fault with the burial of the dead and regard standing in prayer beside the grave as an act of polytheism, they would have to consider the Companions as polytheists though they were not so.²

Argument based on verse 21 of Sṣārah al-Kahf

According to verse 21 of *Sṣārah al-Kahf*, when the Companions of the Cave went to sleep again, the people differed with one another on how to mark the place where they had gone to sleep, and they finally agreed to build a place of worship so that visitors, apart from visiting, could also engage in worshipping God. With the aim of making their belief in the religious impermissibility of constructing

¹ *Sṣārah al-Aḥzāb* 33:33.

² *Fatḥ al-Majīd*, p. 261.

mosque over the graves acceptable, the Wahhībīs utilized the verse below although no part of it can actually be taken to substantiate their belief. The verse in question thus states:

(وَكَذَلِكَ أَتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمُ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمُ مَسْجِدًا.)

So it was that We let them come upon them, that they might know that Allah's promise is true, and that there is no doubt in the Hour. As they were disputing among themselves about their matter, they said, 'Build a building over them. Their Lord knows best.' Those who had the say in their matter said, 'We will set up a place of worship over them'.¹

Another argument

At the outset, it must be noted that the Wahhībīs oppose building mosques over the graves, regarding it as unlawful and religiously illegitimate. And in order to prove their belief, they resort to any tradition, no matter how weak [ḍaʿīf] it is. For example, they have resorted to the following tradition, whose authenticity has no basis, for whatever purpose it may serve them:

لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى؛ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ.

Allah curses the Jews and the Christians for making the graves of their prophets and righteous ones as places of worship.²

Although both in terms of thought and practice, the Jews and the Christians have committed many errors, they

¹ *Sʿrat al-Kahf* 18:21.

² *Fatḥ al-Majīd*, p. 267.

have never worshipped graves. Secondly, this *ʿadeth*—assuming that it is authentic [*ṣaḥīḥ*]¹—does not include Muslims because contrary to the Jews and the Christians, they have never built a mosque over a grave, and if they are ever standing in prayer near a grave, their aim is the pleasure of God and to offer as gift its reward as a gift to the buried person, and if the latter is among the *awliyāʾ*, they are praying to God to let them attain his station and rank.

It seems that through this sort of opposition, Ibn Taymiyyah and Muḥammad ibn ʿAbd al-Wahhāb, in particular, wanted to show their open-mindedness and enlightenment, when they could have shown the greatness of their minds by learning the truth of Islam, Islamic management, means of social welfare and doing things like promoting the setting up learning and research centers and struggling against imperialism.

At the present time also, in order to display their knowledge and intelligence, some neophytes and novices have made holy shrines, mausoleums and supplications as the targets of their speeches. Consciously or unconsciously, they are using their pens for the advancement of imperialist objectives, and thus, pouring oil onto the fires of the enemy. They have to know, however, that enlightenment does not mean regarding the prayers for *ziyirah* as superstitious and making a mockery of supplications. It rather means to remind the Muslims of their past glory and grandeur; to show to them way of deliverance from the yoke of despotism and to present to them the truth of religion. This method was made manifest when ʿaḍrat Imām Khomeinī (r), throughout the course of the Islamic Revolution, exerted his utmost efforts and dedication along these lines.

Construction of mosques near the graves

With the conditions that we shall mention, Shġ'ah 'ulamj' have consensus of opinion regarding the permissibility of mosques near graves and shrines of the prophets ('a) and righteous people. Some scholars of the Ahl as-Sunnah also believe in its permissibility and others are of the opinion that it is loathsome. The Wahhjbġs, however, in following Ibn Taymiyyah and Shaykh Mu'ammad ibn 'Abd al-Wahhjb, acknowledge its unlawfulness, and in order to prove their belief, they have resorted to any 'adġth, no matter how weak [wa'ġf] it is. For example, they have cited as proof verse 21 of Sġrah al-Kahf and as we have stated earlier, from this verse the correctness of the Wahhjbġ belief cannot be deduced whatsoever.

It is said that some distinguished Shġ'ah 'ulamj' such as 'Allmah Majlisġ, 'Allmah 'illġ and Shaykh aġ-±ġsġ have decreed that it is loathsome to build a mosque beside a grave if the mosque is built on the grave and the prayer is performed in such a manner that one has to face the grave, otherwise according to them, there is nothing wrong as it is permissible to build a mosque such as these in the vicinity of the holy shrines of Imjm ar-Riġj ('a) and 'aġrat Fjġimah al-Ma'¥ġmah.¹ Some leading Shġ'ah figures even opine that it is *musta'abb* to construct a mosque near shrines.

While expressing his opinion on the permissibility of building mosques near shrines under the conditions we have mentioned, 'Allmah Majlisġ points to some traditions that confirm the permissibility of praying near the shrines of the

¹ Fjġimah al-Ma'¥ġmah: the sister of Imjm ar-Riġj ('a) who was buried in Qum. [Trans.]

Imjms ('a). For instance, he narrates that the Prophet (ﷺ) said:

“...وَاللّٰهُ لَيُفْتَلَنَنَّ بِأَرْضِ الْعِرَاقِ وَتُدْفَنُ بِهَا. ” قُلْتُ: “يَا رَسُولَ
اللّٰهِ! مَا لِمَنْ زَارَ قُبُورَنَا وَعَمَّرَهَا وَتَعَاهَدَهَا؟” فَقَالَ لِي: “يَا أَبَا
الْحَسَنِ! إِنَّ اللَّهَ تَعَالَى جَعَلَ قَبْرَكَ وَقَبْرَ وَلَدِكَ بِقَاعاً مِنْ بَقَاعِ
الْجَنَّةِ وَعَرَصَةً مِنْ عَرَصَاتِهَا.”

[The Prophet (ﷺ) said:] “You shall be killed in Iraq and you shall also be buried there!” I (Imjm ‘Alç ('a)) said: O Messenger of Allah! What shall be the reward of the one will visit our graves, beautify them and maintain them?” He (ﷺ) said to me: “Your grave and that of your sons are among the edifices of paradise and among its fields.”¹

It can be deduced from this noble *adçth* that renovating the graves of the Imjms ('a) is *mustaabb*. Visiting them shall have otherworldly rewards, and there is nothing wrong to pray in those sacred places.

Elevation of the graves

The Wahhjbçs, basing their opinions on a tradition, believe that graves must not be elevated beyond the ground level, or that a mausoleum should not be constructed upon graves. Abç'l-Hayyij narrates that 'Alç ('a) said:

أَلَا أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ؟ أَنْ لَا تَدَعَ قَبْرًا
مُشْرِفًا إِلَّا سَوَّيْتَهُ، وَلَا تَمْنَالَا إِلَّا طَمَسْتَهُ.

[O Abç'l-Hayyij!] Be aware that I shall send you for a mission for which I was dispatched by the Messenger of Allah (ﷺ). Your mission is to level to the ground the elevated and ornamented graves and to demolish statues.²

Thereafter, the author of *Fatç al-Majçd* infers from this

¹ *Biçjr al-Anwjr*, vol. 100, p. 120.

² *Fatç al-Majçd*, p. 493.

ʿadḥ that construction of monuments-like domes and statutes, and elevation of outstanding and looming graves are not permissible and they must be destroyed.

In reply, it must be said that first of all, as indicated by the book, *Tahdhīb at-Tahdhīb*, the *ʿadḥ* is not substantiated. Secondly, this tradition has ruled on the demolition of statues and razing graves to the ground, and this rule cannot be applied to edifices and domes.

Therefore, the Sunnīs and the Shāʿah have consensus of opinion that graves must not be stupendous, but it is permissible to build mausoleums over the graves of the righteous and the *ʿulamāʾ*. It is recorded in the book, *Al-Ghadḥr*, that “Mīlik ibn Anas passed away in 179 AH and his grave is in Medina, in the Baḡ cemetery in particular, and has a small dome and a small building:¹

عَلَيْهِ قُبَّةٌ صَغِيرَةٌ مُخْتَصِرُ الْبِنَاءِ.

Therefore, it is permissible to construct domes and shrine according to the Mīlikī *ʿulamāʾ*. In the book, *Al-Fiqh ʿalī al-Madhjhib al-Arbaʿah*, it is thus stated about the manner of making grave:

وَيُنْدَبُ ارْتِفَاعُ الثَّرَابِ فَوْقَ الْقَبْرِ بِقَدَرِ شِبْرٍ.

It is *mustaʿabb* for the grave to be an inch above the ground.²

The Wahhībī viewpoint concerning the ornamentation of mosques and holy shrines

This is the underpinning of the Wahhībī creed—if they do not find a supporting document and tradition about a certain case, they will prohibit it. It is for this reason that they do not consider the ornamentation of mosques, such as the Masjid al-ʿarīm (in Mecca) and Masjid an-Nabī (in

¹ *Al-Ghadḥr*, vol. 5, p. 195.

² *Al-Fiqh ʿalī al-Madhjhib al-Arbaʿah*, vol. 1, p. 420.

Medina), with lanterns, chandeliers, etc. as permissible, because they have not found a pertinent *ḥadīth*. In reply, it must be said that if the Wahhābīs really give importance to this criterion, then they are not supposed to make use of any manifestation of the modernity because there has not been any traditions about the permissibility of using vehicles, telephones, etc. Secondly, the fact that we have no *ḥadīth* about the unlawfulness of this kind of issues is perhaps proof that it is permissible and acceptable to use them. In conclusion, it may be said that if ornamentation of mosques does not distract the attention of people but rather encourages them to be present in it, it is therefore permissible and there is nothing wrong with it.

Traveling to for visit mosques

By relying on a certain tradition, the followers of Muḥammad ibn ‘Abd al-Wahhāb believe that traveling with the intention of surveying mosques is unlawful. Their main basis is a tradition on the authority of Abū Sa‘ūd who narrated that the Messenger of Allah (ﷺ) said:

لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى.

You are not supposed to travel except for the visitation [*ziyirah*] of three mosques: Masjid al-ḥarām (in Mecca), this mosque of mine (Masjid an-Nabī in Medina), and Masjid al-Aqṣā (in Jerusalem).

The Wahhābīs have concluded from this *ḥadīth* that travel to see other mosques are not lawful. Muḥammad ibn ‘Abd al-Wahhāb also says:

مَنْ سَافَرَ لِمُجَرَّدِ زِيَارَةِ قُبُورِ الْأَنْبِيَاءِ وَالصَّالِحِينَ فَهُوَ مُشْرِكٌ.

He who travels only to visit the graves of the prophets and the pious is a polytheist.¹

Of course, this *ḥadīth* expresses the importance of these three mosques and one cannot infer from it the unlawfulness of visiting other mosques. Visiting mosques located in Muslim lands is not only not blameworthy but it also acquaints us with the past glory and grandeur of Muslims and thus encourages us to strive hard to regain that honor and dignity. □

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¹ *Fatḥ al-Majīd*, p. 261.

SIXTH DISCOURSE:
THE MIRACLES [KARĪMAH] OF THE SAINTS OF GOD
[AWLIY' ALLĪH]

Another point upon which the Wahḥiḅs differ with the Sunṇs and the Sḥ'ah is the issue of miracles [kaṛṃt]. All Muslim sects regard the prophets ('a) as people who performed miracles [kaṛṃt] and wondrous feats [mu'jizah] because the Qur'ān bears witness to the authenticity of this point. Concerning the infallible Iṃms ('a), however, the only group that does not recognize them to have performed miracles and treat them as equal to others in the possession or otherwise of this merit is the Wahḥiḅs. The Sḥ'ah characterize the infallible Iṃms ('a) with having miraculous and marvelous powers, substantiating this fact with religious traditions and historical accounts. Now, if anyone believes that there is a difference between a mu'jizah and a kaṛmah, emphasizing that mu'jizah refers to that which is performed by the prophets as narrated in the Qur'ān while kaṛmah refers to that which is performed by the infallible Iṃms ('a) as narrated in the traditions, it must be said that in any case, the pure Iṃms ('a) possess powers and forces which the common people undoubtedly do not possess, and it makes no difference whether you call it as mu'jizah or kaṛmah. It is said that some of the real Gnostics and mystics ['uraf̣i'] possess this power and to a lower degree. It is thus stated in the book, *Faṭ al-Maj̣d*:

The miracles [*karimah*] of the saints of God [*awliya' Allāh*] are the products of divine attraction and grace, and this affair does not depend upon the person or his knowledge and intention—like the *karimah* of 'Alī (may Allah be pleased with him) on numerous occasions and the *karimah* of 'Umar (may Allah be pleased with him) when he came to Iran and talked to Prophet Daniel in the town of Shāsh. Similarly, at the time when Medina was afflicted with famine, 'Umar participated in the prayer for rain and it came.

It must not remain unstated that we do not have reliable historical evidence concerning 'Umar's coming to Iran and the town of Shāsh in particular. It was rather 'Alī ibn Abī ṭālib ('a) who had come to Shāsh and talked with Prophet Daniel ('a).

With regard to the famine, it must also be said that what has been recorded in reliable sources is that at the request of 'Umar, 'Abbās the uncle of the Prophet (ﷺ) performed this prayer.

Then, the said author adds that these miracles have no benefit and if there were any benefit, it only pertains to that time. In short, after the death of those possessing *karimah*, those miracles have no value and one should not expect them.¹

Therefore, the Wahhībīs believe in a sort of *karimah* for the Imāms ('a), the Companions and leading figures of the religion, but they consider these miracles valuable only at the time when those possessing them are alive because once a person departs from this world, the mark of his existence, like that of other living creatures and even the non-living ones, ceases to exist. They substantiate this statement of theirs with the verse,

¹ *Fatā al-Majīd*, pp. 93, 137, 169.

(إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ.)

*You will indeed die, and they [too] will die indeed,*¹

in which the death of the Prophet (ﷺ) has been treated equal with that of the *awliy*’. They have also inferred from this verse that seeking help from the souls of the prophets (‘a) and the *awliy*’ is a futile and vain practice, and that *ziyarat al-qubūr* [prayer recited on visiting a grave] must be shunned. Of course, the prohibition of *ziyrah* for women is even more emphasized and the philosophy behind it is clear.

The miracles of the saints of God as the effect of satisfaction of the soul and God-wariness [taqw]

According to the verses,

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا.)

*And whoever is wary of Allah, He shall make a way out for him,*²

And

(إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ.)

*Indeed Allah does not waste the reward of the virtuous,*³

anyone who is wary of God, does righteous deeds and strives to offer sacrifices and charities for the pleasure of Allah, God will show him the way of deliverance from worldly and otherworldly adversities and give him rewards in both worlds. And whenever the people of the world benefit from his good deeds, meritorious rewards shall be granted to him. So, anyone who is of the opinion that the ornament of *karimah* befits a particular number of people and that these

¹ *Sĕrat az-Zumar* 39:30.

² *Sĕrat aṣ-ṣāliq* 65:2.

³ *Sĕrat at-Tawbah* (or, *al-Barj’ah*) 9:120.

miracles are valuable and effective as long as their possessors are alive, is thinking and believing incorrectly because the quoted verses do not point to a particular person or group. Meanwhile, the ruling on the truly faithful persons is like the ruling on water. When they are alive, everybody can benefit from their presence and when they die and are buried, people can establish spiritual communion with them, turning to them for help and seeking their intermediation. In the same manner, underground water can be obtained by the spade, wheelbarrow and bucket.

In spite of this, the Wahhībīs believe that anyone who departs from this world, even if he is the Prophet (ﷺ), his existence has no more effect and anyone whose existence has no effect is not worthy of *tawassul* and *ziyārah* to him would be of no avail, thus to seek someone who has no benefit and gain for one is a futile and vain action.

Charities [khayrāt], alms [ṣadaqāt] and vows [nudhūrāt]

The other case which the Wahhībīs regard as sources of polytheism are charities [khayrāt], alms [ṣadaqāt] and vows [nudhūrāt] given on behalf of the dead. Thus, it is stated in the book, *Fatḥ al-Majīd*:

The holy shrines, sacred places and graves of the *awliyā'* which have become sites of *ziyārah*, charities, vows, etc. are places of Satan and it is unlawful to sojourn in these places such as the Zaynabiyyah, the Ra's al-ʿusayn in Syria, and Karbalā' and Najaf in Iraq.

The commentator of this book thus writes:

There were such places in the ʿijz before, but thanks to God, they were demolished through the able hand of King ʿAbd al-

‘Azẓẓ ȳl Sa‘fd, and it is hoped that God would destroy the rest.¹

It must be said that if the Shẓ`ah fulfill their vows and give alms in sacred places, it is for the pleasure of God and such acts are not tainted with any sort of polytheism. The issue that comes to mind is this: Why do the Wahhȳbȳs overlook the corruptions and perversions that plague the youth; the wealth that is plundered from Muslim countries; and the culture and civilization that are being destroyed in Muslim lands? Yet, they persistently find fault with charities, alms and *ziyȳrah* to the graves of leading figures of the religion, and consider that all the problems of Muslims emanate from these issues. At the time when Europeans are mummifying their great ones and preserving the putrefied bones of inventors in affection for their scientists, why are the Wahhȳbȳs trying to destroy the relics and shrines of religious personalities especially the pure Imȳms (‘a) and consider *ziyȳrah* to these great personalities as hindrance to development, where in fact these personalities are the fountainheads of guidance [*hidȳyah*] and enlightenment [*irshȳd*]?

Seeking blessings [tabarruk] from the sacred stones

Another case highlighted by the Wahhȳbȳs and with which they have found fault is the consideration of some stones as sacred and making *tawassul* to them because they equate this recourse with a sort of idol-worship. As such, they believe that anyone, who takes recourse to these stones, makes a vow upon them, and takes them as intercessors, is a polytheist [*mushrik*]:

¹ *Fatȳ al-Majẓd*, p. 137.

(وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ.)

And they say, 'These are our intercessors with Allah'.¹

And with this belief, they have thus written:

It is not permissible for the stones from which people seek *tabarruk* and make vows upon to remain on the surface of the earth. And it is incumbent upon Muslims to obliterate them whenever they have the opportunity to do so.²

The fact must be acknowledged that there is no Muslim country in which Muslims express reverence to a stone, regarding it as an intercessor, and if out of ignorance and heedlessness, some Muslims revere an old stone or tree, asking it for mercy, this practice must not be ascribed to Muslims in general.

Of course, there are two stones and two hills whose Qur'ānic sanctity made Muslims honor them. They are the following:

1. The Black Stone [*al-ḥajar al-aswad*]: This stone is situated in a corner of the *Ka'bah*, and the beginning and end of every *ṣawīf* [circumambulation of the *Ka'bah*] is determined by it.
2. The Station of Abraham [*maqām ibrāhīm*]: The Qur'ān enjoins the Muslims to perform prayer at this site:

(وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى.)

Take the venue of prayer from Abraham's Station.³

3. The hills of ʿafī and Marwah: Regarding these two hills, the Qur'ān says:

¹ *Sʿrat Yʿnus* 10:18.

² *Fatḥ al-Majīd*, p. 274.

³ *Sʿrat al-Baqarah* 2:125.

(إِنَّ الصَّافَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ.)

*Indeed ʿafī and Marwah are among Allah's sacraments.*¹

Of course, it must be noted that if people honor them, and hold in high esteem the Prophet of Islam (ﷺ), the pure Imjms (ʿa), the Qurʾān, and the religious personalities, it is because they are among the sacraments of Allah and honoring them indicates the purity of hearts:

(وَمَنْ يُعَظِّمَ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ.)

*And whoever venerates the sacraments of Allah—indeed that arises from God-wariness of hearts.*²

Seeking Tabarruk from the Prophet (ﷺ) and his relics

The Muslims—Sunnʿs and Shʿʿah—have consensus of opinion on this issue; that the Prophet (ﷺ) and his relics must be honored and revered. In confirming this subject one may refer to many historical accounts and the sayings of leading Sunnʿ personalities. For example, ʿaḍrat Zahrī (ʿa) and other Companions used to invoke blessings from the soil of the grave of the Holy Prophet (ﷺ); ʿAbd Allīh ibn ʿUmar who strove to preserve the relics of the Holy Prophet (ﷺ) even tried to preserve a tree under which the Prophet (ﷺ) once rested; Aḥmad ibn ʿanbal deems it permissible to invoke blessings from the relics of the Messenger of Allah (ﷺ); and Sunnʿ fuqahī believe that:

¹ *Sʿrat al-Baqarah* 2:158.

² *Sʿrat al-ʿajj* 22:32.

زِيَارَةُ الْقُبُورِ أَفْضَلُ الْمَنْدُوبَاتِ.

Visitation of graves is the best of all recommended (*musta'abb*) acts.

It is important to note that for this reason, the Prophet (ﷺ) and his successors ('a) and their relics as well as other religious objects must be honored as they are the manifestations of the religion and truthfulness of revelation.¹ □

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¹ See ʿaḥḥ al-Bukhārī, vol. 1, pp. 59, 105; vol. 7, p. 199; Fatḥ al-Bīrī, vol. 1, pp. 256, 408; ʿAllīmah Amḥnḥ, *Al-Ghadḥr*, vol. 3, p. 170 as cited in Aḥmad Aḥmadḥ Miyīnjḥ, *At-Tabarruk bi ʿthīr ar-Rasḥl*, p. 66.

SEVENTH DISCOURSE:
ALLEGORICAL INTERPRETATION [TA'WĪL]
IN THE QUR'ĪN

Based on the classification of the verses of the Qur'ān into the definitive [*muḳam*] and the metaphorical [*mutashbih*],¹ and into the abrogating [*nāsikh*] and the abrogated [*mansūkh*], in explaining some verses, one should not content himself with only their external purport because their external purport could be doubtful and misleading. Meanwhile, according to the traditions, the Qur'ān has many cores and layers, the understanding which is not possible for everyone. As such, in understanding some verses, it is necessary to take other verses into account. For example, in interpreting verses such as:

(الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى.)

*The All-beneficent settled on the Throne,*²

(وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا.)

*And Your Lord and the angels arrive in ranks,*³

¹ *Sḥrat ḵl 'Imrjān* 3:7: "It is He who has sent down to you the Book. Parts of it are definitive verses, which are the mother of the Book, while others are metaphorical."

² *Sḥrat ḵj Hj* 20:5.

³ *Sḥrat al-Fajr* 89:22.

one must seek the assistance of other verses for clarity and correct interpretation such as:

(لَيْسَ كَمِثْلِهِ شَيْءٌ.)

*Nothing is like Him,*¹

(وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.)

*Nor has He any equal,*²

(وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا.)

*And Allah has knowledge of all things.*³

There are two approaches in dealing with these kinds of verses. One group is the literalists who content themselves with the literal meaning of the verses. The other group is the allegorists who take into account other verses in explaining and analyzing these kinds of verses, and they believe in allegorical interpretation [*Ta'wīl*]. For instance, in interpreting the verse, (عَلَى الْعَرْشِ اسْتَوَى) "...settled on the Throne,"⁴ they have said that "‘*arsh*’ is the Throne exclusive for God where He is settled, but the allegorists have given two probabilities for this verse: (1) ‘*arsh*’ is a thing having the three dimensions of width, height and depth; and (2) ‘*arsh*’ alludes to a fact and concept having no material characteristics.

It is worthy to note that ‘*Allīmah Ṭabīṣabī*’ (r) accepts the first probability while the late Sha‘rīnī (r) advocates the second probability. It must be emphasized that in interpreting these kinds of verses, those who content themselves with their literal meanings are committing an

¹ *SḤrat ash-ShḤrj* 42:11.

² *SḤrat al-Ikhlīs* 112:4.

³ *SḤrat al-Aḥzāb* 33:40.

⁴ *SḤrat ash-ShḤrj* 42:11.

indescribable mistake and blunder. It is because if one believes in the literal interpretation of "...settled on the Throne," he must then assume God to have a physical body, while God is not a body.

Ta'wēl according to the Wahhībēs

‘Abd al-‘Azīz Muḥammad Sulṣīn, a Wahhībē writer, regards *Ta'wēl* as having three meanings:

1. *Ta'wēl* means translating a word from the preferable probability [*i'timāl rjjī*] to the preferred probability [*i'timāl marjʿ*].
2. *Ta'wēl* means interpretation of the word whether it is consistent or inconsistent with its literal sense.
3. *Ta'wēl* means the unknown truth and quality which are known only to God.

Then, he writes that *Ta'wēl* in any case is forbidden, and the exoteric meaning must not be turned into the esoteric one. The exoteric meaning must be maintained even if it is inconsistent with actuality and reason.¹

The Shēʿah, however, are of the opinion that with acceptable evidence a word can be separated from its literal meaning and be reunited with its esoteric and actual meaning. In this respect, proofs, pieces of evidence and verses of the Qurʾān can be cited, but dealing lengthily with this subject is beyond the scope of this book.

The fact must be pointed out, nevertheless, that the Wahhībē practice of restricting their focus on the literal and exoteric meaning of the verses is extremely dangerous, and it will encounter problems on mystical and rational issues.

The Juhaymē nature of the Shēʿah

The Wahhībēs identify the Shēʿah who make *Ta'wēl*

¹ *Al-Asʿilah waʾl-Ajwibah al-Uḫḫliyyah*, p. 46.

and *tafs̥r* of the verses of the Qur'ān as “*Juhaym̥s*”. This is because Juhaym ibn ʿafwān, who lived in the 2nd century AH, used to engage in *Taʿw̥l* and he believed in it. Of course, contrary to the notion of the Wahhīb̥s, the Sh̥ʿah do not follow that person on the subject of *Taʿw̥l*. They rather follow the pure Im̥jms (ʿa) who have allegorically interpreted innumerable verses. The Qur'ān itself talks about *Taʿw̥l*, using the word itself through the tongue of ʿadrat Y̥suf (Joseph) (ʿa) when he says:

(إِذْ قَالَ يُوسُفُ لِأَبِيهِ: يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا
وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ.)

*When Joseph said to his father, ‘Father! I saw eleven planets, and the sun and the moon: I saw them prostrating themselves before me’.*¹

After Y̥suf (ʿa) was released from prison and became a chief [ʿaz̥z] in Egypt, and a famine engulfed Palestine and Egypt, the sons of Yaʿq̥b (Jacob) (ʿa) came to Y̥suf (ʿa) to get their ration of grains. After recognizing one another, Y̥suf (ʿa) requested them to return to Egypt along with their father. When Yaʿq̥b (ʿa) and his wife and sons saw Y̥suf (ʿa) with such glory and grandeur, they prostrated before him. Then, Y̥suf (ʿa) recounted his childhood dream, saying:

(يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ.)

*‘Father! This is the fulfillment [Taʿw̥l] of my dream of long ago.’*²

The moon, the sun and eleven stars that prostrated before Y̥suf (ʿa) were interpreted as referring to Yaʿq̥b (ʿa), and his wife and 11 sons.

¹ *S̥ʿrat Y̥suf* 12:4.

² *S̥ʿrat Y̥suf* 12:100.

Of course, the interpretation of this dream was not clear in the beginning for Yḥsuf ('a). After many years, however, the fulfillment of this dream was made manifest to them.

Therefore, *Ta'wḥl* means that when the meaning of a verse is not clear, by employing the assistance of other verses and reliable traditions, the meaning that is closer to the reality is obtained.

The Wahhḥbḥs have not trodden the path of enlightenment

Nowadays, the Wahhḥbḥs and some Shḥ'ah are traversing a path, which shows their close-mindedness, and will entail dangerous consequences prompting them to totally seclude themselves from society and render them incapable of responding to rational and religious issues. This path is one where they are content only with the literal meanings of Qur'ḥnic verses and Prophetic traditions; the path of non-recognition of philosophy, mysticism [*'irfḥn*] and philosophical-scholastic [*kalḥmḥ*] proofs; and heedlessness to the new sciences. The truth must be accepted, however, that in every epoch, the Qur'ḥn is loftier than human thought. Therefore, one should not be content with its literal meaning and interpret its probabilities because human mind and thought advance every day and discover new realities. As this Wahhḥbḥ idea can become a pretext for neglecting the Qur'ḥn since they consider the human mind as incapable of understanding it and therefore, this book of revelation would end up only being kissed and set aside. One must rather strive as much as possible to understand it properly. □

EIGHTH DISCOURSE:
CELEBRATION AND MOURNING ACCORDING TO
THE SHU'AH AND THE WAHHiBcS

Celebrations and festivals

The Wahhjbcs regard any kind of gathering for the passing away or birth of the *awliy*’ as a sort of worship of the saints of God, equating it to the worship of idols:

هِيَ نَوْعٌ مِنَ الْعِبَادَةِ لَهُمْ وَتَعْظِيمِهِمْ.

It is a kind of worship and reverence to them.¹

In confirming their contention, they have pointed to the practice of the Arabs of the pre-Islamic period of ignorance [*ayyjm al-jjhiliyyah*] who, on any occasion—related to birth or death, good or bad anniversary—would gather in idol-temples and celebrate, or mourn accordingly. Although they believed in One God, they also thought that these products of their own hands (i.e. the idols) had supreme authority on earth, and as such, they would plead for their intercession:

(وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ.)

*And they say, ‘These are our intercessors with Allah’.*²

¹ *Fat’ al-Majcd*, p. 154.

² *S£rat Y£nus* 10:18.

It must be stated that not only the Wahhībēs but all Muslims oppose the holding of polytheistic assemblies. But the question is this: Why do the Wahhībēs oppose any gathering, even if it is not polytheistic. Is it not because they want to suppress the beliefs of a number of Muslims by portraying their ideas and mindsets as against the religion?

The two festivals [‘ċdayn] acceptable to the Wahhībēs

According to the author of *Fatḥ al-Majċd*, the Wahhībēs acknowledge two festivals: ‘ċd al-Fiṣr¹ and the feast of the day of Friday, and in this connection, they have cited this ḥadīth of the Prophet (ﷺ):

إِنَّ هَذَا يَوْمٌ قَدْ جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ عِيدًا.

Indeed, Allah has made this day (Friday) as a day of festivity for the Muslims.

In their perspective, merriment and singing are permissible and allowed on these two days as the Prophet (ﷺ) has singled out these two feasts and enjoined them. Other feasts, however, must not be held because no pertinent ḥadīth and tradition have been transmitted to us concerning this,² and in a bid to prove their claim, they have cited the following tradition on the authority of Thċbit ibn Ṣaḥīk: He says that one day he asked the Prophet (ﷺ) about the slaughtering of camels in fulfillment of a vow in Bawṣnah. The Prophet (ﷺ) said that if there were no idols there; if the practice was not to commit a sin against Allah; and if none of the customs of the *jĥiliyyah* was observed, then there would be no wrong in fulfilling such a vow:

¹ ‘ċd al-Fiṣr: the Islamic feast marking the end of the fasting month of Ramaḥān. [Trans.]

² *Fatḥ al-Majċd*, p. 153.

...قَالَ: نَذَرَ رَجُلٌ أَنْ يَتَحَرَ إِبِلًا بِبَوَانَةٍ. فَسَأَلَ النَّبِيُّ 3 فَقَالَ: “هَلْ كَانَ فِيهَا وَثْنٌ مِنْ أَوْثَانِ الْجَاهِلِيَّةِ يُعْبَدُ؟” قَالَ: “لَا.” قَالَ: “فَهَلْ كَانَ عِيدًا مِنْ أَعْيَادِهِمْ؟” قَالَ: “لَا.” فَقَالَ 3: “فَبِأَنَّهُ لَا وَفَاءَ لِنَذَرٍ فِي مَعْصِيَةِ اللَّهِ.”

He said: “[O Messenger of Allah (ﷺ)!] Somebody has made a vow to offer a sacrificial animal in Bawānīh.” The Prophet (ﷺ) asked: “Is there any idol from among the idols of *j̧hiliyyah* which is being worshipped there?” He said: “No.” The Prophet (ﷺ) again asked: “Is there any feast from among the feasts of *j̧hiliyyah* being held there?” He said: “No.” The Prophet (ﷺ) then said: “Fulfill the vow then, as it is correct because one should not fulfill a vow which results in the commission of sins against Allah.”¹

Yes, in any place where there is an idol, or a custom of *j̧hiliyyah* is practiced, festivity should not be held or an animal slaughtered as the fulfillment of a vow. But the question that comes to the mind is this: How come the Wahhābīs take this as the basis for prohibiting other festivities?

Respectable places and dates

A duty which has been made incumbent by the Qur’ān upon its followers is to reminisce and commemorate the Days of Allah [*ayyam Allāh*]¹—the days whose association could play a constructive role in the destiny and guidance of human beings; days when truth and justice have been established and religious innovation [*bid‘ah*] has perished. For this reason, Muslims not only honor the Days of Allah but also hold in high esteem places which, in one way or another, demonstrate the illumination of truth and justice and the extinguishment of falsehood and injustice—days

¹ *Fatḥ al-Majīd*, p. 153.

such as Friday, *‘ċd al-Fiṣr* and *‘ċd al-Qurbān [al-aḥīj]*,¹ or the places like *Rawḥat an-Nabċ*,² *‘Arafīh*,³ *Minī*,⁴ *Mash‘ar al-°arīm*,⁵ *Maqīm Ibrīhēm* [Station of Abraham],⁶ *°afī*,⁷ and *Marwah*.⁸ Of course, in addition to these, the *Shċ‘ah* honor other holy sites and shrines such as the mausoleums of *Imīm ‘Alċ* and *Imīm al-°usayn (‘a)*, and days such as *Tjṣṣ‘ī* and *‘jshṣrī* [the ninth and tenth days of *Muḥarram*]. It is because each of these sacred places and days shows the endeavor and struggle of men who offered their lives in the path of exalting Islam.

Therefore, the *Wahhībċs* would have the right to protest against visitations to these blessed places and the commemoration of the Days of Allah only if these activities did not have all those spiritual and religious effects, and

¹ *‘ċd al-Aḥīj* (Feast of Sacrifice): The Islamic feast marking the end of the *°ajj* rituals in the month of *Dhċl-°ijjah*, which is associated with the offering of animals for sacrifice. [Trans.]

² *Rawḥat an-Nabċ* [Garden of the Prophet (ﷺ)]: The site in Medina between the Prophet’s (ﷺ) house and pulpit [*minbar*]. [Trans.]

³ *‘Arafīh*: A plain about 21 kilometers north of Mecca at which the pilgrims’ stay from noon to sunset on the 9th day of *Dhċl-°ijjah* (Day of *‘Arafāt*) as one of the *°ajj* rites. [Trans.]

⁴ *Minī*: A place in Mecca where the pilgrims slaughter their sacrificial animals. [Trans.]

⁵ *Al-Mash‘ar al-°arīm*: The place where the *°ajj* pilgrims spend the night on their return from *‘Arafīh* and offer their *maghrib* [dusk], *ċshī* [night] and *subī* [dawn] prayers. [Trans.]

⁶ *Maqīm Ibrīhēm* [Station of Abraham]: The place where Abraham (‘a) stood while renovating the House of God [*Ka‘bah*]. [Trans.]

⁷ *°afī*: A hill in Mecca which is an extension of *Abċ Qubays* Mountain to the east of the *Masjid al-°arīm*. Traversing the distance between this place and *Marwah* (another place in Mecca) is another devotional *ajj* rite and is termed *sa‘y* [literally: effort, trial, attempt].

⁸ *Marwah*: A mount located at a point between the east and the southeast of Mecca, north of *°afī*. [Trans.]

they would be correct to find fault with holding celebrations and ceremonies only if doing so entailed committing sins against God.

Of course, their reason behind finding fault with these kinds of festivities, as we have stated before, is the *ʿadeth*,

وَلَا تَجْعَلُوا قُبْرِي عِيدًا.

Do not make my grave a site for festivity [*ʿd*].

In explaining this expression, we said that the Prophet (ﷺ) had prohibited his followers to hold celebrations beside his sacred tomb in case at that beloved place Muslims would end up committing acts which would be far from earning the pleasure of Allah and by which the dignity and station of the person buried there would not be properly observed.

Distinguished Shḥʿah *ʿulamī* such as Sayyid Muḥsin Amḥn in *Kashf al-Irtiyāb* and Sayyid ʿAbd Allāh Shubbar in *Maʿyibḥ al-Anwār*, apart from affirming the above point, do not regard this *ʿadeth* as the proof for prohibiting these kinds of ceremonies.

*Festivity [*ʿd*] in the Qurʾān*

A scrutiny of and reflection on the Qurʾān indicate to us the point that it has divided days into two categories:

1. **Blessed and festive days:** These are days which encompass the material and spiritual blessings of people, which make it fitting for them to rejoice in recognition of these blessings and to express gratitude to God. One such day is when at the request of ʿaḍrat ʿḥsī (Jesus) (*ʿa*) a table spread full of food and drink was sent down, as the Qurʾān states:

(قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ
تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ
الرَّازِقِينَ).

Said Jesus son of Mary, 'O Allah! Our Lord! Send down to us a table from the sky, to be a festival for us, for the first ones and the last ones among us and as a sign for You, and provide for us; for You are the best of providers'.¹

Similarly, one may point to the day when the people [qawm] of Mūsā (Moses) ('a) were endowed with the mercy and guidance of God, the Exalted, and saved from misguidance, and ʿaḍrat Mūsā ('a) was enjoined to keep alive the memory and to commemorate these days:

(وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ).

And remind them of Allah's [holy] days. There are indeed signs in that for every patient and grateful [servant].²

2. Ominous and unblessed days: The days when God has withheld His mercy and grace from His servants and afflicted them with wrath and calamity, such as the days when the fierce eight-day wind struck the people of 'ād and sent this community to perdition:

(فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحِسَاتٍ).

So We unleashed upon them an icy gale during ill-fated days.³

Therefore, there is nothing wrong if, in following the Qur'ān, we regard the day of the beginning of the Holy

¹ Sʿrat al-Mj'idah 5:114.

² Sʿrat Ibrjḥm 14:5.

³ Sʿrat al-Fuṣṣilat 41:16.

Prophet's (ﷺ) mission as a blessed day and the day of his passing away as an ill-fated day. Now, if the Wahhābīs oppose this understanding, these questions should be posed to them: When the Qur'ān regards the day of guidance and enlightenment of the people of Māṣi' ('a) as one of the Days of Allah, treating it as incumbent to commemorate such a day, is the day of the appointment of the Holy Prophet (ﷺ) for the guidance of the entire humanity not blessed and auspicious? Are we not supposed to honor the memory and commemorate that day and to rejoice on it?

Festivity in Islamic narrations

After elucidating the viewpoint of the Qur'ān about 'ġd, there is no need to pursue this discussion by referring to traditions and history because it will require more time, which is beyond the scope of this book. In order to clarify the view of the Imāms ('a), however, we shall suffice to mention a *ḥadīth* from *ʿAḥḍat 'Alī ('a)*:

إِنَّمَا هُوَ عِيدٌ لِمَنْ قَبِلَ اللَّهَ صِيَامَهُ وَشَكَرَ قِيَامَهُ؛ وَكُلُّ يَوْمٍ لَا يُعْصَى اللَّهَ فِيهِ فَهُوَ عِيدٌ.

Verily, it is a festivity for the one whose fast is accepted by God and whose prayer is taken as a gratitude, and any day in which none of the commandments of God is violated is a day of festivity.¹

In a nutshell, the traditions which have been narrated from the infallible Imāms ('a) and whose authenticity has been confirmed by the scholars of *ḥadīth* [*muḥaddithīn*] place particular emphasis on four festivities: 'ġd al-Aḥḍi, 'ġd al-Fiṣr, Friday, and 'ġd al-Ghadīr.²

¹ *Nahj al-Balighah*, Maxim No. 428.

² 'ġd *Ghadīr Khumm*: The Islamic feast marking the events of the Prophet's (ﷺ) appointment—as per divine instruction—of Imām 'Alī ('a) as his successor at a gathering near the pool [*ghadīr*] of Khumm on his

It must be noted that the Sunnĕs and the Shĕ'ah differ only on the last festivity, and it is the Shĕ'ah who regard that day as a day of honor and dignity. Imĭm aẖ-īdiq ('a) considers that day to be more sublime and greater than all the feasts, urging his followers to engage in these four acts on that day: remembrance of God, fasting, acts of worship, and sending benedictions upon Muĥammad and his progeny [i/'] ('a). Then, the Imĭm ('a) adds:

It is the day when not only the Prophet (ﷺ) enjoined 'Alĕ ('a) to reckon it as a day of festivity, but the other prophets ('a) have also called on their respective successors [awẖiyj'] to celebrate that day.¹

Therefore, gatherings for celebration and merriment which are accompanied by the remembrance and recollection of God, the Prophet (ﷺ) and leaders of religion ('a) cannot be regarded as irreligious, and no decree should be issued concerning their religious illegitimacy.

On one of the days when 'ĕd Ghadĕr Khumm fell on a Friday, Imam 'Alĕ ('a) said:

Two great feasts have fallen on this day.²

The statements of al-Mĭwardĕ

Abĕ 'Alĕ al-Mĭwardĕ is one of the 'ulamj' and writers in the 6th century AH who also held position and rank in the 'Abbĭsid Caliphate. While pointing to the method of administering a country and the government's duty over the

way back to Medina from Mecca, after having performed the last pilgrimage of his life. For detailed information on the sources and narrators, as well as maps of Ghadĕr Khumm, visit: "Ghadĕr Khumm in the Qur'an, °adĕth and History," <http://www.al-islam.org/ghadir>. [Trans.]

¹ *Al-Ghadĕr*, vol. 1, p. 286.

² *Ibid.*, p. 284.

people, he thus writes about days of festivity:

One of the responsibilities of the government is to promote the conduct of devotional acts on Fridays and of feast days [*a'yid*] as well as issues related to *jihad*, and to try and prevent any disruption to the conditions for its performance because these are divine rights must be kept.¹

This statement indirectly implies that during the days of the caliphs festivities were held, otherwise it would have been absurd to talk about the feasts and the conditions for holding them.²

The reason behind the Wahḥḅs' sensitivity to festivity and lamentation [‘aẓ]

The question that springs to the mind concerning the subjects discussed earlier is this: Why are the Wahḥḅs sensitive to the holding of gatherings for festivity and lamentation? What is wrong if Muslims are glad and joyful on the birthday or commencement of the Prophetic mission of their Prophet (ﷺ), and mourn on the day of his passing away? If they raise the absence of pertinent *‘aḍth* as their pretext, it must be noted in the first place that these affairs are not explicit acts of worship that require the decree and order of the Prophet (ﷺ). Secondly, the Companions of the Prophet (ﷺ) and their Followers [*tabi‘̣n*] have not regarded these kinds of assemblies as unlawful [*‘aṛim*], and Sḥc̣‘ah sources have also issued decrees on the permissibility of holding them provided that sins are not committed therein.

Some authors opine that the reason behind the

¹ *Aḥ̣ḳim as-Sulṣ̣ṣ̣aniyyah*, “Ḅiḅ Wiḷyat al-Ma‘̣lim,” p. 83.

² For more information about the feasts [*a'yid*], see Nuwayṛ, *Fuṇn al-Adab*, vol. 1, p. 177; Maqṛẓ, *Khuṣ̣ṣ̣aṣ*, vol. 2, p. 222, as quoted in ‘Alḷmah Majliṣ, *Al-Ghaḍr*, vol. 1, p. 288.

Wahhīb's opposition is that they are afraid lest the gatherings for celebrating the event of *Ghadḡr Khumm* become widespread and the mourning ceremony for the tragedy in Karbalā' become popular.

Mourning according to Islam and Wahhībism

Mourning and lamentation are not new phenomena in Islam. From the beginning, Muslims have been weeping for the death or martyrdom of their beloved ones. For example, one may refer to the martyrdom of ʿamzah the Doyen of the Martyrs [*sayyid ash-shuhadā'*] and the demise of ʿaḡrat Khadḡjah (may Allah be pleased with them). One may equally refer to gatherings for passion plays and bereavement that were held afterward in mourning for Imām ʿusayn (ʿa).

In spite of the absence of prohibitions for holding mourning and bereavement ceremonies, the Wahhīb's regard weeping and expressions of grief as unlawful [*ʿarīm*] and among the practices of *jihiliyyah*; of course, they have excluded lamentations during the early period of Islam from this ruling. In a bid to depict this belief as well-substantiated, they resort to traditions narrated from the Prophet (ﷺ), among which is the following:

إِنَّ رَسُولَ اللَّهِ قَالَ: أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَتْرُكُونَهَا: الْفَخْرُ بِالْإِحْسَابِ، وَالطَّعْنُ فِي الْأَنْسَابِ، وَالْأَسْتِسْقَاءُ بِالنُّجُومِ، وَالنِّيَاحَةُ.

Verily, the Messenger of Allah (ﷺ) said: Four (things from among the practices of *jihiliyyah*) in my *ummah* are not abandoned: taking pride in ancestors, finding fault with fathers and forefathers, seeking for rain based on astrology, and mourning for the dead [*an-niyah*].¹

¹ *Fatḡ al-Majḡd*, p. 154.

Then, in interpreting the word, “*an-niyjah*,” they have said:

النَّيَاحَةُ، أَي رَفَعَ الصَّوْتِ بِالنَّدْبِ عَلَى الْمَيِّتِ. وَذَلِكَ يُنَافِي
الصَّبْرَ الْوَاجِبَ وَهُوَ مِنَ الْكَبَائِرِ لِشِدَّةِ الْوَعِيدِ وَالْعُقُوبَةِ عَلَيْهَا.

Niyjah means raising the voice over the dead in lamentation and weeping... This sort of mourning is inconsistent with obligatory patience. And it is among the major sins which entails severe chastisement and tribulation.

A critique of the quoted tradition

Without considering the authenticity or otherwise of the quoted tradition, it can be said that this tradition refers to the lamentation of some women during the pre-Islamic period of ignorance [*ayyim al-jihiliyyah*]. Their occupation was to gather in the houses of the bereaved and to mourn in a particular way. The inappropriate behavior and conduct of these women prompted the Prophet (ﷺ) to forbid us from wailing like them; otherwise, there is nothing wrong with mourning per se from the viewpoint of Islam.¹

It must be stated that although patience is laudable and among the attributes of the faithful, there are no grounds for its being obligatory. That is, if a person fails to endure a tragedy, it does not amount to committing a major sin.

¹ *Fatḥ al-Majīd*, p. 154.

The other argument of the Wahhībīs

Another tradition that the Wahhībīs narrate from the Messenger of Allah (ﷺ) to which they have resorted is this:

إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ عَلَيْهِ... وَمِثْلُ أَنْ الْمَيِّتَ يُعَذَّبُ فِي قَبْرِهِ بِالنِّيَّاحَةِ عَلَيْهِ.

Indeed the dead experience agony due to the weeping of the living for them... Similarly, the dead is chastised in their graves due to mourning for them.

In criticizing this alleged *ḥadīth*, two points must be highlighted: (1) the narrator of this *ḥadīth*, Al-Mughṣrah ibn Shu‘bah is a person whose sayings are not very reliable in the opinion of scholars of *ḥadīth*, and (2) as stated by Sayyid Murtaḍī, even granting that the act of the mourners is against religion and entails tribulation for the dead, this is not only against reason but also contrary to the text of the Qur’ān:¹

(وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ).

*Nor doth any laden bear another’s load.*²

Therefore, the belief of the Wahhībīs concerning weeping, mourning and expressing grief over the dead is not only against reason [*‘aql*] and religious sources [*naql*] but also repugnant to the policy of Islam which is to keep filthy habits and reproachable manners away from Islamic society.

Islam accepts mourning per se, but it opposes any obnoxious custom and manner in mourning assemblies, whether before or after the advent of Islam.

¹ Sayyid Murtaḍī ‘Alam al-Hudī, *al-Amḥil*, vol. 2, p. 17.

² *Sḥrat al-An‘īm* 6:164; *Sḥrat al-Isrī’* (or *Banḥ Isrī’*) 17:15; *Sḥrat Fīṣṣir* (or *al-Malī‘ikah*) 35:18; *Sḥrat az-Zumar* 39:7.

The precedence of mourning

Earlier, we talked briefly about the precedence of mourning in Islam and stated that the Prophet (ﷺ) urged the women among the Companions to mourn for °amzah the Doyen of the Martyrs [*sayyid ash-shuhadā*] or Khadġjah al-Kubrġ may Allah be pleased with them). Now, with the aim of further informing the readers, we shall mention some other instances:

1. The Holy Prophet (ﷺ) exhorted the Companions to weep for the martyrdom of Ja‘far ibn Abġ ±lib aṣ-±yyġr and the like of him:

وَعَلَى مِثْلِ جَعْفَرٍ فَلْتَبْكِي الْبَوَاكِي.

For the like of Ja‘far, let weepers weep.¹

2. Based on the traditions, the Prophet (ﷺ) allowed Umm Salamah to participate in the mourning ceremony.
3. According to Anas ibn Mġlik, when the Prophet (ﷺ) was faced with the protests of some Companions against weeping over the death of his son Ibrġħm, he (ﷺ) said:

يَا بَنَ عَوْفٍ! إِنَّهَا رَحْمَةٌ؛ الْعَيْنُ تَدْمَعُ، وَالْقَلْبُ يَحْزَنُ، وَلَا نَقُولُ
إِلَّا مَا يُرْضِي رَبَّنَا.

O Ibn ‘Awf (epithet of Mġlik ibn Anas)! Crying is a mercy.
The eyes cry and the heart gets sad, and certainly we do not say anything which will displease our Lord.

4. When the Prophet (ﷺ) arrived in Medina, he paid a visit to the grave of his mother and wept for the memory of her great soul such that those who were present also shed tears:²

إِنَّ النَّبِيَّ 3 زَارَ قَبْرَ أُمِّهِ فَبَكَى، وَأَبْكَى مَنْ حَوْلَهُ.

5. When ‘Uthmġn ibn Ma‘‘ġn passed away, the Prophet (ﷺ)

¹ *Aṣ-ṣaḥġħ Sġrat an-Nabġħ*, vol. 4, p. 307.

² *Ṣaḥġħ Muslim*, vol. 2, p. 271, as quoted in al-Shahġd ath-Thġnġ, *Musakkin al-Fu’ġd*, pp. 93-95.

removed the shroud adjacent to his face, kissed the portion between his eyes, and wept a lot. When the coffin was raised, the Prophet (ﷺ) said: “O ‘Uthmān, blessed are you! The world did not fascinate you and you also did become attached to it:

إِنَّ النَّبِيَّ 3 لَمَّا مَاتَ عُثْمَانُ بْنُ مَظْعُونٍ كَشَفَ الثَّوْبَ عَنْ وَجْهِهِ
ثُمَّ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ، ثُمَّ بَكَى طَوِيلًا. فَلَمَّا رُفِعَ السَّرِيرُ قَالَ:
طُوبَى لَكَ يَا عُثْمَانُ؛ لَمْ تَلْبَسْكَ الدُّنْيَا وَلَمْ تَلْبَسْهَا.

6. When the Prophet (ﷺ) passed away, °aḍrat Fīṣimah az-Zahrī (‘a) wept profusely; also, Imām Zayn al-‘ībidīn (‘a) used to weep for the martyrs of Karbalā’ for forty years after the event of ‘Ashʿrī’.

Given all the pieces of evidence presented whose authenticity is attested by historical accounts, it seems that the saying of Jaʿfar Murtaḍī, a contemporary researcher, is correct. He believes that “Probably, the reason behind the Wahhībīs’ prohibition of mourning is to prevent the practice of weeping for Fīṣimah az-Zahrī (‘a).”¹

Types of elegy writing

1. **Laudable and permissible [mubḥal]:** Pleasant expressions of melancholic tones and words. For example, during the heavenly ascension of her esteemed father, °aḍrat az-Zahrī (‘a) thus said:

يَا أَبَتَاهُ! مَنْ رَبُّهُ نَادَاهُ! يَا أَبَتَاهُ! مَنْ جِبْرِيلُ نَعَاهُ! يَا أَبَتَاهُ!
أَجَابَ رَبًّا دَعَاهُ.

O my dear father! Blessed are you for being in the proximity of God, taking your abode beside Jibraʿīl, responding to the call of the Lord!¹

¹ Aḥmad ḥaḍīṣah Sḥrah an-Nabī, vol. 4, p. 307.

¹ Sunan Ibn Mijah, Sunan an-Nasāʾī and ḥaḍīṣah al-Bukhārī, as quoted in Musakkin al-Fuʿīd, p. 103.

2. **Blameworthy and unlawful [*ar;m*]:** Clapping the hands; shouting and uttering offensive words; tearing off the shirt; harming the face; and making lamentation as one's occupation. The Prophet (ﷺ) thus says about those women who took lamentation as their occupation: "If they would not repent, they will be thrown into hellfire wearing special garments for hell-dwellers."

Note: The Wahhābīs have overlooked all the *ad'ath* and historical proofs confirming the principle of mourning in Islam but instead resorted to a *ad'ath* about the crying of a group of people over a Jewish woman:

The Messenger of Allah (ﷺ) one day passed by a locality and saw a Jewish family crying over a dead woman. He (ﷺ) said:

They are shedding tears for the dead while the person in the grave is tormented.¹

Although this tradition is about a Jewish woman and does not relate to the Muslims, it must be said that if the said woman was being chastised, it was because her thoughts and works were not good and not due to the weeping of her family over her grave. So, the purport of the Prophet's (ﷺ) statement is something different from the idea of the Wahhābīs.

The other pretext of the Wahhābīs is this tradition: When 'Umar ibn al-Khaṣṣīb was fatally wounded, his slave was groaning—"Oh, Brother! Oh, Friend!" The caliph of the time prohibited him from doing so, saying: "Did you not hear that the Prophet (ﷺ) has forbidden groaning and weeping [*nudbah*]?"

This point has some problems such as the following:

¹ 'Al' Aḡghar Faqḥ, *Wahhābiyyin*, p. 108.

1. In general, the origin of the tradition is doubtful and ‘Abd Allāh ibn al-‘Abbās has denied it.
2. The purport of the *‘adḥṭh* is ambiguous and its instruction is not clear.
3. It is not clear which weeping in which manner and for whom the Prophet (ﷺ) regarded as impermissible.

Mourning in the Shḥ`ah and Sunnḥ schools [madhḥib]

In the books of jurisprudence under the section of commercial issues [*matḥjir*], by citing *‘adḥṭhs* from *Uṣṣul al-Kiḥḥ* and *Man Lḥ Yaḥḥurūh al-Faqḥ*, which have been narrated in condemnation of lamentation [*niyyiḥ*], Shḥ`ah jurists [*fuqahḥ*] have issued a religious edict [*fatwḥ*] on the unlawfulness of the women’s engagement in lamentation as an occupation. The opinion of the ‘Allīmah in the book, *Qawḥiḥ*, and the author of the book, *Mafḥṭḥ al-Karḥmah*, like many other Shḥ`ah *fuqahḥ*, is as follows:

وَيَحْرُمُ أَجْرُ النَّاحَةِ بِالْبَاطِلِ، وَيَجُوزُ بِالْحَقِّ.

The occupation of those who are engaged in false [*biḥṣil*] elegizing is *‘arḥm* while the occupation of those who are engaged in true [*biḥl-‘aqq*] elegizing is *‘alḥl*.

In defining “false elegizing”, the *fuqahḥ* have said that it means lying or committing sins while performing an elegy. According to the *fuqahḥ*, an elegy is *‘arḥm* if it has false motive or manner; otherwise, we have many traditions indicating that great personalities in the world have wept over the death of their beloved ones. For example,

Ibn al-Qudḥmah narrates that ‘aḥḥrat Fīḥṣimah az-Zahrḥ (‘a) and Abḥ Bakr kissed the tomb or the corpse of the Prophet (ﷺ) and wept over his grave.

Anas thus says: “When I saw the daughter of the Messenger of Allah (ﷺ) on the tomb of her father, the tears

in her eyes were profuse.”

‘a’ishah said: “Abū Bakr approached the remains of the Messenger of Allah, removed the shroud, kissed the face of the Prophet (ﷺ) and wept.”

It has been narrated from ‘Alī (‘a) that ‘adrat Fīṣimah (‘a) took a handful of soil from the grave of the Prophet (ﷺ) and rubbed it over her eyes.

Of course, there are also *‘adḥṭhs* about unlawful mourning which have been transmitted to us. As a specimen, we shall quote some cases:

قَالَتْ أُمُّ عَطِيَّةَ: أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ عِنْدَ الْبَيْعَةِ أَنْ لَا تَنْتُوحَ.

Umm ‘Aṣiyyah said: “During the pledge of allegiance to the Messenger of Allah (ﷺ), he asked us not to perform lamentation.”

It is said that this *‘adḥṭh* indicates that the Muslims have to avoid lamentation according to the practice of the pre-Islamic period of ignorance [*ayyīm al-jḥiliyyah*].

عَنْ أَبِي مُوسَى أَنَّ النَّبِيَّ ﷺ قَالَ: لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ.

Abū Mūsā (al-Ash‘arī) narrates that the Messenger of Allah (ﷺ) says: “He who at the time of tragedy harms his face, tears off his shirt, and wails like that of the *jḥiliyah* does not belong to us.”

Ibn al-Quḍmah thus adds:

From this *ḥadīth* a subject which we had stated earlier can be deduced and it becomes clear which form of mourning is *ḥarām*, and if mourning is consonant with the natural disposition and human affection and is not beyond the ambit of reason [*‘aql*]¹ and religion (or law) [*shar‘*], there is nothing wrong with it.

Then, Ibn al-Quḍmah elaborates, saying:

Mourning is permissible for men while abominable (but not unlawful) [*makrūh*] for women. □

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¹ Ibn al-Quḍmah, *Al-Mughnī*, vol. 2, p. 383, 411.

NINTH DISCOURSE
DISTORTION [TAJR̥F] IN THE QUR'IN, TRADITIONS
AND HISTORY

For many years, the Wahh̥b̥s have been trying to assume the leadership of Muslim society. From the day when imperialism created this movement, they have been dreaming for the realization of that cherished day, and along this line, they have been utilizing every possible means. They are converting the abundant God-given wealth of oil into dollars and through which they are attracting many Muslims toward themselves. They are equally making use of the historical merits and virtues of the land of ʾij̥z to acquire authority; for example, the Prophet of Islam (ﷺ) had been appointed for the Prophetic mission in that land and Islam began there as well. Since the spread of Islam from Mecca and Medina, and Medina even after the Prophet (ﷺ) had been the capital of Islam and the center of decision-making, from where caliphs were appointed and dismissed, today Mecca and Medina must accordingly also be the center of Islam. In the same vein, the Qur'ān was revealed in the land of ʾij̥z, and the language of the people of that region has been the mode of its expression (i.e. Arabic) the *qiblah* of the Muslims is, the holy city of Mecca and holy sites, and sacred stations are located there. The present king of this country is called the “Servant of the Two Holy Places” [*kh̥dim al-ʾaramayn*] and his regime has enormous propaganda apparatuses at its disposal.

In conclusion, they believe that the Saudi king deserves to be the ruler and leader of the Muslims; that their Islam is the authentic Islam, that the Wahhĭbĭ creed is consistent with the Qur'ĭn and the *Sunnah* of the Prophet (ﷺ); that it is the sect of salvation, the reference and source of understanding Islam as well as the propagator and disseminator of religion; and that the other sects should also refer to this sect to understand the religion.

Since the philosophy behind the emergence of the nascent Wahhĭbĭ sect is the effacement of the Shĕ'ah and the creation of discord and dissension among Muslims, the Wahhĭbĭs are looking for weak points in Shĕ'ism so as to besmirch their prolific thought, which can guide both Arabs and non-Arabs, and thus weaken their most serious rival.

One example which they consider as weakness in Shĕ'ism is their belief in the principle of *taqiyyah* [dissimulation], which the Wahhĭbĭs consider as a form of *nifĭq* [hypocrisy]. Similarly, they regard the Shĕ'ah's refusal to believe in the rightfulness of the first three caliphs as well as in the excellence of the Mother of the Faithful [*umm al-muminĕn*] 'a'ishah as defect and shortcoming, and their alleged belief in the distortion [*ta'rĕf*] of the Qur'ĭn, etc.

Stating the futility of the accusations and points of weakness attributed to the Shĕ'ah itself requires a bulky treatise. As an example, we shall discuss here the accusation on the Shĕ'ah's alleged belief in the *ta'rĕf* of the Qur'ĭn.

Belief in ta'rīf (alteration of the Qur'ān) according to Sunnā and Shā'ah 'ulamī'

Just as the Shā'ah are not the only ones who discuss the subject of *ta'rīf* of the Qur'ān, the Wahhābīs are not the only ones to discuss the preservation of the Qur'ān. Among Shā'ah 'ulamī', a number of *mu'addithīn* have believed in the *ta'rīf* of the Qur'ān; of course, they mean *ta'rīf* in a particular sense and not in the sense the Wahhābīs think.

A number of Sunnā 'ulamī' also believe in *ta'rīf*. For more information, one may refer to books written on this subject.¹

Just as it is not correct to accuse Sunnās of *ta'rīf* of the Qur'ān on account of the beliefs of a number of their past *mu'addithīn* and 'ulamī', applying this belief which is held by some Shā'ah *mu'addithīn* to all their 'ulamī', *fuqahā* and *mu'addithīn* is no less incorrect.

A number of authoritative books of the Ahl as-Sunnah (for example, *al-Bukhārī*, vol. 4, p. 11; vol. 8, p. 209; *Muslim*, vol. 5, p. 116; *Musnad Aḥmad ibn Ḥanbal*, vol. 1, p. 47; *Muntakhab Kanz al-'Ummīl*, vol. 3, p. 43), record traditions about *ta'rīf* of the Qur'ān. Just as it is irrational to reject all these books, rejection the sayings and works of a number of those Shā'ah personalities who have believed in *ta'rīf* is also incorrect. For example, the book, *Mustadrak*, of Mu'addith Nūrī is not supposed to be overlooked just because his book, *Faḥl al-Khiṣṣ* attempts to prove the alleged *ta'rīf* of the Qur'ān. It must be noted that the meaning of *ta'rīf* of the Qur'ān according to Mu'addith Nūrī is different from what the Wahhābīs mean.

¹ See, for example, Sayyid Maḥdī Rāḥīqī, *Buḥṭh ma'a Ahl as-Sunnah wa'l-Salafiyyah*, pp. 63-74, 206-324.

Therefore, a number of the Sunnĕ and Shĕ'ah figures believe in the *ta'rĕf* of the Qur'ġn, and the most important step in this context is the separation of the Wahhġbĕ imperialist sect and their creation of the seed of discord between Sunnĕ and Shĕ'ah Muslims.

The Shĕ'ah vehemently deny *ta'rĕf* of the Qur'ġn, believing that the Qur'ġn is the book on the basis of which all our beliefs and traditions (in order to know their authenticity or otherwise) must be presented, and the standard of the Islamic system. Keeping this importance of the Qur'ġn, if *ta'rĕf* had really occurred in it, the infallible Imġms ('a), who are the true guardians and protectors of the religion after the Prophet (ﷺ), would definitely have pointed it out. In view of the proofs of the Shĕ'ah indicating the absence of *ta'rĕf*, that group of the Sunnĕ 'ulamġ' which believes in *ta'rĕf* of the Qur'ġn would have to attribute the occurrence of *ta'rĕf* to the first three caliphs because the Qur'ġn was compiled during their reigns, and 'Alĕ ('a) abided by the Qur'ġn they had compiled.

One of the proofs of the Shĕ'ah on the absence of *ta'rĕf* of the Qur'ġn is the statement of Imam 'Alĕ ('a) who says:

وَأَعْلَمُوا أَنَّ هَذَا الْقُرْآنَ هُوَ النَّاصِحُ الَّذِي لَا يَغْشَى، وَالْهَادِي
الَّذِي لَا يَضِلُّ، وَالْمُحَدِّثُ الَّذِي لَا يَكْذِبُ.

And know that this Qur'ġn is indeed an adviser who does not deceive, a leader who does not mislead, and a narrator who does not lie.¹

This *ġadĕth* shows the completeness of the Qur'ġn because the Qur'ġn could be a good guide, truthful adviser and similar descriptions only if it had not experienced any form of distortion.

¹ *Nahj al-Balġghah*, Sermon 176.

The viewpoint of a number of jurists [fuqah]

The Shā'ah 'ulamī' and *marjī' al-taqlīd* generally reject the belief in *ta'rīf*. The works that have been written on this subject are so many that mentioning them is not an easy task and would need a separate section. Now, for the sake of information, it will suffice to mention some of them below:

1. 'ayātullāh Ṣayyid 'ad-Dīn Arīkī, *Al-Uṣūl*, vol. 3, p. 93;
2. 'ayātullāh Mūsawwā Bujnārdī, *Muntahā'l-Uṣūl*, vol. 2, p. 81;
3. Fārisīzādī, *Injāh al-Uṣūl*, vol. 3, p. 120; and
4. 'akḥṇḍ Khurīshīnī, *Kifīyah al-Uṣūl*, vol. 2, p. 63.

'ayātullāh al-'Uṣmī Sayyid Abī'l-Qāsim al-Khāfī says in this regard:

Ta'rīf of the Qur'ān in the sense of the deletion of some of its verses or words is a fictitious affair as there is no truth in it.¹

The outstanding Shā'ah 'ilīm, Imām Khomeinī (r) thus said in one of his class sessions many years ago:

What the Akhbārīs² say that there has been *ta'rīf* in the Qur'ān is not true because their proof is a few traditions some

¹ Sayyid Abī'l-Qāsim al-Khāfī, *Miṣbāḥ al-Uṣūl*, vol. 1, p. 124.

² Akhbārī: follower of Akhbarism [*akhbariyyah*], a movement, which started within the Shā'ah world about four hundred years ago. Its originator was Mullī Mu'ammad Amīn ibn Mu'ammad Sharīf al-Astarībādī (d. 1033 AH/1623-24). He openly attacked the Shā'ah *mujtahids* in his work *al-Fawā'id al-Madaniyyah*, vehemently contesting the *Uṣūlīs'* claim that reason is one of the sources of *fiqh*. The *Uṣūlīs'* hold the Qur'ān, the *Sunnah*, reason, and *ijma'* [consensus] as valid sources for deduction of the rules of the *sharā'ah*. The Akhbārīs accepted the validity only of the *Sunnah* and rejected the rest. Understanding the Qur'ān, they claimed, is beyond the capacity of a commoner, being restricted exclusively to the *Ahl al-Bayt* ('a). [Trans.]

of which are fabricated [*maj'ʕl*], while others are 'weak' [*ʕa'ʕf*],¹ and yet some others are subject to interpretation.²

Similarly, in his message addressed to the pilgrims during the 1365 AHS (1986) *ʕajj* season, Imām Khomeinī had urged and encouraged the people to reflect and ponder over the Qurʾān. In one part of the message, he has explicitly stated that no sort *taʾrīf* has ever been present in the Qurʾān and it is reliable and trustworthy for all Muslims:

God forbid that this divine-heavenly book—which is the apparent and written form of the aggregate of names, attributes, signs, and expressions, and whose ...written form has been handed to us without any defect and omission or commission in the tongue of revelation after descending from various stages and phases—be forgotten.³

The Shāʿah belief in this regard is so clear that it no longer needs scholastic [*kalīm*] interpretation, and for more information the reader may refer to books written on this subject.⁴

The excuses and distortions of Wahhībism

There is a *ʕadeth* recorded in *Uṣṣal al-Kif* stating the fact that ʕadrat Fāṣimah (ʿa) and Imām ʿAlī (ʿa) each had a manuscript of the Qurʾān from the time of the Prophet (ʿa) in which they also used to record the daily events. And

¹ Weak [*ʕa'ʕf*]: in the parlance of the science of *ʕadeth* [*ʕilm al-ʕadeth*], it refers to a tradition that does not fit into the categories of authentic [*ṣaḥīḥ*], good [*ḥasan*] or dependable [*muwaththaq*]. [Trans.]

² Imām Khomeinī, *Tahdhīb al-Uṣṣal*, vol. 2, p. 156.

³ "Message on Dhūʾl-ḥijjah 1, 1406 AH (August 7, 1986), *ʕaḥfeh-ye Imām*, vol. 20, p. 92. [Trans.]

⁴ See Rasūl Jaʿfariyān, *Ukdhbat Taʾrīf al-Qurʾān*.

since *Uẖl al-Kif* is one of the oldest and most authentic Shc`ah texts, the Wahḥḅs have taken advantage of the existence of these traditions in *Uẖl al-Kif*, saying: “Based on traditions recorded in authentic Shc`ah books, the Shc`ah regard the Qur`in of F̣ṣimah and ‘Aḷ as their main Qur`in and they regard the existing Qur`in as defective.” They raise this issue so that the Shc`ah would renounce their belief and say, “ʾaḍrat F̣ṣimah and ‘Aḷ (‘a) had no book at all.”

With the aim of discrediting the Shc`ah and creating the seed of Suuṇ-Shc`ah discord, the Wahḥḅs magnify this issue so much that it would seem that authoritative sources and their ‘ulaṃ’ do not hold such belief. Earlier pages, in this book, pointed out the references of these traditions in authoritative Sunṇ texts. The ‘authoritativeness’ [*i’tiḅriyyah*] of Sunṇ and Shc`ah sources does not mean that everything recorded therein is absolutely authentic and acceptable, and does not require criticism, study, interpretation, or refutation. Of course, it is true that there are traditions about the Qur`inic manuscripts of ʾaḍrat F̣ṣimah (‘a) and Iṃm ‘Aḷ (‘a), and according to the belief of the Shc`ah these copies are in the possession of the Iṃm of the Age (al-Mahḍ) (‘a). These two manuscripts of the Qur`in are not inconsistent with the present Qur`in because this Qur`in is also complete. In the manuscripts of these two pure personages, the daily events as well as the commentary of the verses and circumstances surrounding their revelation are recorded, which can help us a lot in understanding the Qur`in.¹

¹ See *Ma‘̣lim al-Madrasatayn*, vol. 3, p. 306.

Ta'rġf in the statements and works of the Prophet

Since the two schools, including the Wahhġbġs, reject *ta'rġf* of the Qur'ġn, it is appropriate to ask: Is not *ta'rġf* with respect to *ġadġths* of the Prophet (ﷺ) blameworthy as well? If there is any *ta'rġf* in the statement of the Prophet (ﷺ), what guarantee and proof are left for us concerning the immunity of his sayings?

In the books and writings of the Wahhġbġs, there are many instances where the Prophetic traditions are mutilated and subjected to *ta'rġf*, they are incompletely quoted and their primary sources are not usually presented. Most cases of distortion [*ta'rġf*], alteration [*tabdġl*], and deletion [*isqġṣ*] in *ġadġths* pertain to the *Ahl al-Bayt* ('a), descriptions of Imam 'Alġ ('a) and conformity of some verses of the Qur'ġn with the Imġm ('a), or affirmation of the Shġ'ah creed. We shall cite some of these instances below:

First instance: One of the *ġadġths* being manipulated by this group is the *ġadġth* known as *thaqalayn* [two precious things] when the Prophet (ﷺ) said:

إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ: كِتَابَ اللَّهِ وَعَثْرَتِي، أَهْلَ بَيْتِي.

Verily, I am leaving among you two precious things: the Book of Allah and my progeny, the members of my Household.

Shaykh 'Abd al-'Azġz ibn 'Abd Allġh ibn Bġz,¹ the head of the Islamic Call, Guidance and *Iftġ* of Saudi Arabia, in one of his booklets published in 1364 AH, regards intellectual demonstration as a religious innovation [*bid'ah*]

¹ The said sheikh passed away in the summer of 1420 AH just before the trip of 'ujjat al-Islġm wa'l-Muslimġn Sayyid Muġammad Khġtamġ, President of the Islamic Republic of Iran, to Saudi Arabia.

and national praise such as that of Palestine and Lebanon and the vilification of others such America, the Soviet Union and Israel as a sin. Then, in page 8 of his booklet, he narrates the said *ḥadīth*:

إِنَّهُ 3 خَاطَبَ النَّاسَ يَوْمَ عَرَفَةَ، فَقَالَ: إِنِّي تَارِكٌ فِيكُمْ مَا لَنْ تَضِلُّوا إِنْ إِعْتَصَمْتُمْ بِهِ: كِتَابَ اللَّهِ وَسُنَّتِي.

Verily, he (ﷺ) addressed the people on the Day of ‘Arafah, saying: “I am leaving among you things which if firmly hold, you shall never go astray: the Book of Allah and my tradition [*sunnat*].”

In the book, *Fatḥ al-Majīd*, a tradition with a similar intention has been narrated, thus:

قَالَ 3: إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللَّهِ.

He (ﷺ) said: ‘Verily, I am leaving something among you which if you take firm hold, you shall never go astray: the Book of Allah’.¹

The case of distortion [*taḥrīf*] is so vivid that there is a difference between the narration of the author of *Fatḥ al-Majīd* and that of ‘Abd Allāh ibn Bazz, who are both of the same creed. In the first instance, “the Book of Allah and my tradition” [*kitāb Allāh wa sunnat*] is recorded while only “the Book of Allah” [*kitāb Allāh*] is mentioned in the second instance. In spite of this, the Sunni references and sources, both traditions, notwithstanding their differences, have been distorted because all authoritative Sunnī references mention “the Book of Allah and the members of my Household” [*kitāb Allāh wa ahlā bayt*]. Since this indisputable tradition is in favor of the family of the Prophet (ﷺ) and corroborated by the Shā‘ah, however, the Wahhābīs have manipulated it. The tradition has been narrated in the *Ṣaḥīḥ Muslim*, thus:

¹ *Fatḥ al-Majīd*, p. 35.

إِنَّهُ 3 قَالَ: “أَلَا أَيُّهَا النَّاسُ! يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأَجِيبُ؛
وَأَنَا تَارِكٌ فِيكُمْ الثَّقَلَيْنِ: أَوَّلُهُمَا كِتَابُ اللَّهِ، فِيهِ الْهُدَى وَالنُّورُ،
فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ.” فَحَثَّ عَلَى كِتَابِ اللَّهِ وَرَعَبَ
فِيهِ. ثُمَّ قَالَ: “وَأَهْلُ بَيْتِي؛ أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي.”

He verily said: “Now to our purpose: O people, I am only a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah’s call, (would bid goodbye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it.” He exhorted (us) (to hold fast) to the Book of Allah and then said: “The second are the members of my Household; I remind you (of your duties) to the members of my family.”¹

In the *Musnad* of *Aḥmad ibn Ḥanbal* (pages 17 and 59), *ʿaḥḥ* at-Tirmidhī (volume 3, page 14), *al-ʿawḥiq al-Muḥriqah* of Ibn ʿajar al-ʿAsqalīnī (page 136), and other references of the Sunnīs, a similar tradition with the term “the members of my Household” [*ahla bayt*] have been recorded. In the new books, however, such as *Fatḥ al-Majīd*, the booklet of ʿAbd Allāh ibn Bāz, and other booklets published by the Library of Masjid an-Nabī as well as in Mecca, one can find alterations, deletions and distortions. This is just one example of famous [*mashhūr*]² and uninterrupted [*mutawṭir*]³ *adḥ* in which *taḥf* has

¹ Muslim, *ʿaḥḥ*, vol. 4, p. 1803, *adḥ* no. 2408 (ʿAbd al-Bāqī Edition).

Abdul-ʿamīd Siddīqī (trans.), *ʿaḥḥ Muslim* (English Translation), vol. 4, *adḥ* no. 5920. [Trans.]

² Famous [*mashhūr*]: a *adḥ* with general fame and prevalence, though not necessarily attained on all the levels. [Trans.]

³ A *mutawṭir adḥ* is one which has been reported by so many different chains of transmission and such a number of narrators in every generation as normally could not agree to fabricate a tradition without the fact of its fabrication becoming known. [Trans.]

been done. Is this practice not a distortion, deviation and treachery to Islam and the history of Muslims?

Second instance (the identity of the saved sect): In the book, *al-As'ilah wal-Ajwibah*, there has been recorded a tradition allegedly from the Prophet (ﷺ):

إِنَّهُ قَالَ: سَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً؛ كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً، وَهُمْ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ.

Verily, he (ﷺ) said: "This *ummah* will be divided into seventy-three sects and all of which shall be in the hellfire except one, and that is the *Ahl as-Sunnah wa'l-Jam'ah*."¹

In this *ḥadīth*, the expression, "*Ahl as-Sunnah wa'l-Jam'ah*" has been inserted in order for them to claim that the Holy Prophet (ﷺ) has approved of the *Ahl as-Sunnah* from the very beginning.

It must be said that the phrase, "*Ahl as-Sunnah wa'l-Jam'ah*," is not extant in any of the primary and authoritative references of the *Ahl as-Sunnah*. Since the *Wahhābīs* could not add the name of their sect in the *ḥadīth* as *Wahhābism* is a nascent group, and on the other hand, since they associated themselves with the *Ahl as-Sunnah* and their mission is to magnify the *Sunnah-Shari'ah* dichotomy, they have inserted the phrase, "*Ahl as-Sunnah wa'l-Jam'ah*" in the *ḥadīth* so as to fortify the notion that the Prophet (ﷺ) had approved of the *Ahl as-Sunnah* from the very beginning, and none other than them have been formally recognized.

¹ *Al-As'ilah wa'l-Ajwibah*, p. 23.

Therefore, once the expression, “*Ahl as-Sunnah wa’l-Jam’ah*,” is added, this question springs to the mind: Which group refers to the saved sect? Undoubtedly, the group, which is closer to the Book of Allah, the *Sunnah* of the Prophet (ﷺ), and the *Ahl al-Bayt* (‘a) and takes more recourse to them, is the saved group. It is because in the traditions narrated in the *Sunnah* references it is emphasized that only the group which holds fast to the Book of Allah and the *Ahl al-Bayt* (‘a) will not go astray.

Third instance (ta’rif of the phrase, “*mut’ah an-nis*”): In *al-Tirmidhī*, another authoritative *Sunnah* source, this tradition has been recorded:

سُئِلَ ابْنُ عُمَرَ عَنْ مَتْعَةِ النِّسَاءِ، فَقَالَ: “هِيَ حَلَالٌ.” وَكَانَ السَّائِلُ مِنْ أَهْلِ الشَّامِ، فَقَالَ لَهُ: “إِنَّ أَبَاكَ قَدْ نَهَى عَنْهَا.” فَقَالَ ابْنُ عُمَرَ: “أَرَأَيْتَ إِنْ كَانَ أَبِي نَهَى عَنْهَا، وَصَنَعَهَا رَسُولُ اللَّهِ ﷺ، أَتَتْرُكُ السُّنَّةَ وَتَتَّبِعُ قَوْلَ أَبِي؟”³

A certain man from Shīm¹ asked [‘Abd Allīh] ibn ‘Umar about *mut’ah* [fixed-time marriage]. He said: “It is *alīl* [lawful].” The man from Shīm said: “Your father has prohibited it.” Ibn ‘Umar said: “If ever my father has prohibited it, and the Messenger of Allah has regarded it as lawful. Shall you abandon the *Sunnah* (of the Prophet) and follow my father’s opinion?”

In the new edition of *al-Tirmidhī*, however, this *adḥṭh* is totally expunged.² Of course, it must be said that ‘Umar ibn al-Khaṣṣīb prohibited not only the *mut’ah* for women but also the *mut’ah* for °ajj [*ajj at-tamattu*].³ The

¹ Shīm or Shīmīt: Up until five centuries ago, included Syria of today, Lebanon and parts of Jordan and Palestine. [Trans.]

² See Sayyid Ja‘far Murtaḥī, *Dirāsāt wa Buḥṭh fī ‘Ulūm al-Tarīkh*, p. 14.

³ °ajj at-tamattu’: A type of pilgrimage which is applicable to those living outside Mecca, i.e. out of limits of the *ḥarīm* (the precinct of the

latter means that whenever the person in the state of *iḥrām*¹ [*muḥrim*] finishes his rituals of *‘umrat at-tamattu’*²—as per instruction of the Prophet (ﷺ)—provided that he has not yet donned the *iḥrām* for the *‘ajj*, he may enjoy performing lawful sexual acts.

Ibn Kathīr has narrated a *‘adeth* similar to the one quoted above concerning the prohibition of *mut‘ah*:

...كَانَ ابْنُهُ عَبْدُ اللَّهِ يُخَالِفُهُ. فَقَالَ: “إِنَّ أَبَاكَ يَنْهَى عَنْهَا.”
فَيَقُولُ: “خَشِيتُ أَنْ تَقَعَ عَلَيْكُمْ حِجَارَةٌ مِنَ السَّمَاءِ! قَدْ فَعَلَهَا
رَسُولُ اللَّهِ 3. أَفَسَنَّةَ رَسُولِ اللَّهِ تَتَّبِعُ أَمْ سَنَّةَ عُمَرَ بْنِ الْخَطَّابِ؟”

‘Abd Allāh was against the saying of his father. When it was said to him that his father had indeed prohibited the people from practicing *mut‘ah*, he said: “I am afraid lest stones from heaven fall on your heads (for saying so). The Messenger of Allah deemed it lawful. Shall I follow the *Sunnah* of the Messenger of Allah or the *sunnah* of (my father) ‘Umar ibn al-Khaṣṣib?”³

It was said that *mut‘ah* for *‘ajj* is a debatable subject and the Companions of the Prophet (ﷺ) had no unanimity of view about it. The *ḥiriyyah*⁴ believe that the practice of the Companions is the proof, but in view of the diverse opinions of the Companions in this regard, the saying of

Grand Mosque, *Ka‘bah* and/or the surrounding holy places in Mecca). [Trans.]

¹ *Iḥrām*: The special two-piece seamless attire worn by pilgrims. Also, the state of ritual consecration during which the pilgrim should abstain from certain acts, such as not combing, not shaving, and observing sexual continence. [Trans.]

² *‘Umrat at-tamattu’*: A visitation ritual that is obligatory before performing *‘ajj*. [Trans.]

³ *Tajreeḥ Ibn Kathīr*, vol. 5, p. 141.

⁴ *ḥiriyyah*: A sect within the Ahl as-Sunnah that contents itself with the apparent [*ḥir*] meaning of the *‘adeths*.

‘Umar must be accepted:

مَثْعَتَانِ كَانَتَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَنَا أَنْهَى عَنْهُمَا وَأَعَاقِبُ
عَلَيْهِمَا: مَثْعَةُ الْحَجِّ وَمَثْعَةُ النِّسَاءِ.

[‘Umar said:] There were two types of *mut‘ah* during the time of the Messenger of Allah which I prohibited and I shall punish whoever shall perform them: the *mut‘ah* for *‘ajj* and the *mut‘ah* for women.¹

Now, this question is hereby posed: If the difference of opinion among Companions was the reason behind their acceptance of the saying of ‘Umar ibn al-Khaṣṣib, why did they not prefer the saying of ‘Abd Allāh ibn al-‘Abbās—a learned man, *mu‘addith* and well-informed of the sayings of the Prophet (ﷺ)—who was of the opinion that the *mut‘ah* for *‘ajj* had not been abrogated [*mansūkh*].

It can be deduced from the opposition of ‘Abd Allāh ibn al-‘Abbās and ‘Abd Allāh ibn ‘Umar that ‘Umar used his independent reasoning and prohibited the people—who had consensus of opinion that these were practiced during the time of the Prophet (ﷺ)—from doing so. Does this view and opinion not go against the text [*naṣṣ*] (of the Qur’ān and *‘adath*)?

‘Abd Allāh ibn ‘Umar, ‘Abd Allāh ibn al-‘Abbās, and a number of the Companions were the first persons who differed with the opinion of the Caliph.

In view of the fact that the Wahhībīs have regarded the Companions as worthy to be emulated, if certain people (such as the Shu‘ah) while relying on indisputable proof would not accept the opinion and view of ‘Umar but instead

¹ *Bid‘iyah al-Mujtahid wa Nih‘iyah al-Muqta‘id*, vol. 1, p. 346; Ibn Qudāmāh, *Al-Mughnī*, vol. 7, p. 527; Ibn Qayyim, *Zīd al-Ma‘ūd*, vol. 2, p. 205.

accept the view of ‘Abd Allāh ibn ‘Umar, ‘Abd Allāh ibn al-‘Abbās, and other Companions, have they traversed the path of misguidance and disbelief [*kufra*]? If it is so, were Ibn ‘Umar, Ibn al-‘Abbās and other Companions also misguided and infidels?

Fourth instance: In *Musnad Aḥmad ibn Ḥanbal* we can come across eight traditions all of which indicate the brotherhood and fraternity between the Prophet (ﷺ) and ‘Alī (‘a). In all of these traditions, the Prophet (ﷺ) pointed at Imām ‘Alī ibn Abī ḥlib (‘a) and said:

هَذَا أَخِي.

This (‘Alī) is my brother.

In the new editions of this book, however, all these traditions are expunged and no trace of them is left.

Fifth instance: In *Tārīkh Ya‘qūbī* until the 1358 AH edition, it is stated that this noble verse was revealed on the day of Ghadīr Khumm:

(الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ
الْإِسْلَامَ دِينًا.)

*Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam as your religion.*¹

From its 1379 AH edition onward, however, that sentence which had been recorded for many centuries in that history book has been distorted and twisted as it is now claimed that the same verse was revealed on the Day of ‘Arafah. On account of the politics of *taḥrīf*, many graves, mosques and relics of the past have either been effaced or their names have been changed. The birth site of the

¹ *Sḥrat al-Majīdah* 5:3.

Prophet (ﷺ) [*mawlid an-nabī*]; the birth site of ‘Alī (‘a) [*mawlid ‘alī*]; the tombs of Prophet Ismī‘īl (Ishmael) (‘a) and his mother Hajar on the two sides of °ijr Ismī‘īl (which until recently had been identified through a specific stone-mark); the location of *Ghadīr Khumm*; the tomb and other relics of °aḍrat Khadijah al-Kubra; the Shi‘b Abī ḥabīb; the tomb of Abī ḥabīb; and many other relics have been destroyed by the Wahhībīs, because each of them bespeaks of the historical events and happenings most of which, to some extent or other are to the detriment of the inverted school of Wahhībism. The site of the *mubāhalah* [imprecation]¹ has been changed into Masjid al-Ijābah by them. Today, if the residents of the city of Medina are asked about the location of the grave of Fāṣimah (‘a), they do not know, and if those people who know the location of the *mubāhalah* would travel to that area, they would not be able to locate it easily.

Therefore, the Shā‘ah do not believe whatsoever in *taṣṭif*, and only a limited number Sunnī and Shā‘ah ‘ulamā’ of the past held this belief. *Taṣṭif* in whatever form is rejected, whether it is *taṣṭif* of the Qur’ān or *taṣṭif* of the *‘adāth*, history and historical places.

It is appropriate for the Muslim world to form a committee with the task of preserving the sayings of the Prophet (ﷺ) as well as the ancient authoritative religious references and texts, and to make efforts in protecting the foundations of Islam. Perhaps, the secret behind the *‘adāth*,

مَنْ حَفِظَ مِنْ أُمَّتِي أَرْبَعِينَ حَدِيثًا...

¹ See the exegesis of *Sūrat ‘al-Imrān* 3:61: “Should anyone argue with you concerning him, after the knowledge that has come to you, say, ‘Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray earnestly and call down Allah’s curse upon the liars’.” [Trans.]

“Whoever in my *ummah* preserves or memorizes four
|*adeths*...”

is a campaign against these distortions. □

TENTH DISCOURSE:
ABSOLUTE OBEDIENCE TO THE RULER

The Wahhābīs who regard themselves as followers of Aḥmad ibn ʿanbal consider it obligatory [*wājib*] to obey one vested with authority [*walāʾ al-amr*] for three reasons. They believe that the two ʿūd prayers, Friday and other congregational prayers and leading the ʿajj and jihād are at the discretion of the leader and ruler, whether he is just, or a debauchee and oppressor, and that this theory is corroborated by the Qurʾān and the *Sunnah* as well as the practice of the Companions. **Their first basis** is the verse,

(يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ
مِنْكُمْ.)

*O you who have faith! Obey Allah and obey the
Apostle and those vested with authority among you.*¹

They say that this can be deduced from the universality and general applicability of “those vested with authority” [*walāʾ al-amr*] that any ruler, whether he is good or bad, must be obeyed, and obeying those vested with authority does not specify whether the ruler is just or debauchee. They believe that this statement does not distinguish between the two,

¹ *Sʿrat an-Nisāʾ* 4:59.

and it cannot be said that it means the just ruler.¹

The other basis the Wahhībīs cite is a tradition allegedly from the Prophet (ﷺ). The book, *Al-As'ilah wa'l-Ajwibah*, has assumed its alleged authenticity. The tradition thus states:

إِنَّ اللَّهَ يُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ.

Verily, Allah affirms this religion through the debauchee (who shall rule).

It can be inferred from this tradition that any ruler who affirms the religion ought to be obeyed, but the Wahhībīs have made use of it in a different way.

In another narration on the authority of Abū Hurayrah, it is thus stated:

الْجِهَادُ وَاجِبٌ عَلَيْكُمْ مَعَ كُلِّ أَمِيرٍ؛ بَرًّا كَانَ أَوْ فَاجِرًا.

Jihad is incumbent upon you along with the one who rules over you, whether he is good or a debauchee.

The third basis the Wahhībīs cite is the practice of the Companions which is treated as a proof [*ujjah*], such as ‘Abd Allāh ibn Mas‘ūd’s standing in prayer behind Wal‘d ibn ‘Uqbah ibn Abū Mu‘aḥḥ notwithstanding the fact that Wal‘d was a drunkard and a wicked person.²

Another example is the practice of a famous Companion, ‘Abd Allāh ibn ‘Umar who stood in prayer behind ‘ajjāj ibn Yūsuf in spite of the fact that ‘ajjāj was a tyrant and bloodthirsty man. Similarly, some other Companions prayed behind Ibn Abū ‘Ubaydah despite their awareness of his deviation in belief by explicitly calling on

¹ *Al-As'ilah wa'l-Ajwibah*, p. 321.

² See ‘Alī al-Qirḥ al-Harawī al-‘anafī, *Sharḥ Fiqh al-Akbar*, under the chapter “it is permissible to pray behind a good person or a wicked person,” p. 90; Ibn Taymiyah, *Majmū‘ al-Fatāwā* (Riyadh, 1381 AH), vol. 3, p. 281. [Trans.]

the people to misguidance.

All of these constitute the arguments of the Wahhābīs in favor of the incumbency of obeying the ruler irrespective of the ruler being just or unjust.¹ This mindset actually paved the way for the rule of the debauchees, tyrants and drunkards and hinders the advancement of the righteous. In the same token, this frame of mind is against the Qur'ān, and as will be made clear later, allocation in the verses cited as evidence by the Wahhābīs is stronger than lack of allocation because in understanding a verse it is necessary to take into account the entire Qur'ān and other verses as well. There are numerous verses in the Qur'ān which proscribe obedience to squanderers, mischief-mongers and oppressors, and these verses are explicitly connected to the verse on “those vested with authority”. If we follow the mischief-mongers and oppressors, it means that we obey the sinful—an act which is repugnant to the Qur'ān:

(وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ.)

*But do not cooperate in sin and aggression.*²

Higher than this is the obedience to parents which is sanctioned by the Qur'ān on the condition that they take a walk on the path of truth. This is while obedience to the ruler is not superior to obedience to the parents:

(وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا.)

*We have enjoined man to be good to his parents. But if they urge you to ascribe to Me as partner that of which you have no knowledge,) then do not obey them.*³

¹ See *Al-As'ilah wa'l-Ajwibah*, p. 322.

² *S'fat al-Mj'idah* 5:2.

³ *S'fat al-'Ankabūt* 29:8.

The *Sunnah* and *ʿad̥ṭhs* of the Prophet (ﷺ), also proscribe obedience to sinful people:

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ.

There is no obedience to the creature [*makhḷʿq*] in disobedience to the Creator [*khḷliq*].¹

Basically, the essence of Islam is the movement of the society on the basis of God-wariness [*taqwī*]:

(وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى.)

*Cooperate in piety and God-wariness.*²

The Qur’ān also regards the establishment of justice as the *raison d’être* of the prophets’ mission:

(لِيَقُومَ النَّاسُ بِالْقِسْطِ.)

*...So that mankind may maintain justice.*³

Given all of this, how could Islam possibly approve an unjust Imām, draw the society toward corruption and injustice, and take as the criterion the practice of some of the Companions?

The practice of the Companions [ʿaḥ̣iḅah]

If it can be concluded from the practice of some Companions in following the illegitimate ruler of their time that any ruler, whether just or unjust, must be obeyed, this question is to be asked: Why did ‘Abd Allāh ibn ‘Umar accept the caliphate of ‘Uthmān but deny the caliphates of Imām ‘Alī and Imām al-ʿāsan (‘a); not assist Imām al-ʿusayn (‘a) but swear allegiance to Yazīd, ‘Ubayd Allāh ibn Zayd and ʿajjāj ibn Yūsuf? Why did some Companions

¹ *Nahj al-Balighah*, Saying 156.

² *Sʿrat al-Mjʿidah* 5:2.

³ *Sʿrat al-ʿad̥ḍ* 57:25.

not swear allegiance to Iṃm ‘Aḷ (‘a)?

Therefore, the practice per se of the Companions does not serve as proof [*ujjah*] and their being *ujjah* has some requisites and conditions. Merely being a Companion [*ʔaiḅ*] is not enough. Both the group of hypocrites [*muṇfiq̣n*] and those who later became apostates [*murtadḍn*] were included in the rubric of “Companions”, and the *aḍths* narrated by them are also unacceptable.

Unfortunately, since this mindset has taken root in the school of thought of some Sunṇs, it had been subject to abuse. Ạmad ibn ʔanbal says:

There are two ways in determining the caliph. One way is that he shall be appointed by the preceding caliph just as the Prophet appointed Aḅ Bakr while Aḅ Bakr did the same to ‘Umar, and ‘Umar in turn appointed the six-man council. The second way is that the person himself would resort to the show of force even if it be through violence and the sword, as what ‘Aḷ ibn Aḅ ʔlib did. Following these two (means) is necessary and opposing them is unlawful [*aṛm*]. It is not necessary for the ruler to be an Arab, Quraysḥ, or has some deviant behavior. Only the *fuqaḥ* [jurists] should admonish them.¹

Was Ạmad ibn ʔanbal so uninformed of the early history of Islam that he did not know that ‘Aḷ ibn Aḅ ʔlib acquired the position of caliphate through the people’s allegiance and not at the point of sword? Meanwhile, the function of the *fuqaḥ* is described as merely admonishing the caliphs while a corrupt power cannot be guided to the right path merely through admonition. In addition, most of Sunṇ *fuqaḥ* have been among the proponents and guardians of the corrupt ruling power. The Wahḥḅ

¹ Aḅ Zahrah Mịṛ, *Ạmad ibn ʔanbal*, p. 148.

'ulam]' who claim to be followers of Aḥmad ibn ʿanbal and the Ahl as-Sunnah have so far neither admonished nor confronted the ruling establishment in ʿijīz, but have been the well-wishers of the ruling apparatus and justifiers of its crimes.

The Wahhībīs themselves have unconsciously quoted some traditions in their books which challenge the belief on following a just or debauchee ruler:

قَالَ رَسُولُ اللَّهِ 3: إِنَّمَا أَخَافُ عَلَى أُمَّتِي الْأَئِمَّةَ الْمُضِلِّينَ؛ إِي
الْأَمْرَاءَ وَالْعُلَمَاءَ وَالْعِبَادَ.

The Messenger of Allah (ﷺ) said: "I am afraid of deviant leaders for my *ummah*; they are deviant rulers [*umar*'], scholars [*'ulam*'] and worshippers [*'ubb*id]."¹

In this *ḥadīth*, the Holy Prophet (ﷺ) has expressed dissatisfaction and concern over deviant rulers, and in fact, prohibited obedience to a deviant ruler.

Following the above *ḥadīth*, it has been narrated from 'Umar ibn al-Khaṣṣīb that he said to the narrator:

... هَلْ تَعْرِفُ مَا يَهْدِمُ الْإِسْلَامَ؟ قُلْتُ: "لَا." قَالَ: "يَهْدِمُهُ زَلَّةُ
الْعَالِمِ، وَجِدَالُ الْمُنَافِقِ بِالْكِتَابِ، وَحُكْمُ الْأَئِمَّةِ الْمُضِلِّينَ."

"Do you know what shall obliterate Islam?" I said: "No." He said: "What shall obliterate Islam is the deviation of the scholar [*'lim*], the debate of the hypocrite by resorting to the Book (Qur'ān), and the rule of misguided rulers."²

¹ *Fatḥ al-Majīd*.

² *Ibid*.

This *ḥadīth* also negates obedience to the misguided ruler, regarding it as unlawful. It must be stated that the issue of obedience to the ruler, be he just or unjust, is different from a comparable issue discussed in the Shāfiʿī school [*madrasah*]¹—that society is in need of a ruler though this ruler is corrupt because there will be chaos in the absence of a ruler, and order is better than disorder. This ruling in the Shāfiʿī is meant to prove the exigency of government in the society and not to explain the requisites and duties of the government.

***Obedience to the ruler and one vested with authority
[walā al-amr] among the Shāfiʿī***

According to the Shāfiʿī, the following two verses have a spiritual connection with each other, and the latter verse explains the former:

(يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ.)

*O you who have faith! Obey Allah and obey the Apostle and those vested with authority among you.*¹

(إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ.)

*Your guardian is only Allah, His Apostle, and the faithful who maintain the prayer and give the zakāt while bowing down.*²

The first verse states that you have to follow God and His Messenger (ﷺ) and in the absence of the Messenger (ﷺ), you have to follow those who are vested with authority among you, but it does not say “just ruler” as it is a verse

¹ *Sūrat an-Nisā* 4:59.

² *Sūrat al-Mā'idah* 5:55.

with general application and includes both the just and unjust rulers. The second verse states that your guardian and leader is first of all, God and His Messenger (ﷺ), and in the absence of the Messenger of Allah (ﷺ), those who perform their prayers and give the *zaka't*, etc.

In *Uṣṣal al-Kifā*,¹ ʿusayn ibn Abī l-Aʿlī thus narrates:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ أ: «الْأَحْيَاءُ طَاعَتُهُمْ مَقْرُوضَةٌ؟» قَالَ: «نَعَمْ. هُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ: (أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ). وَهُمْ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ: (إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ).»

I asked Abī ʿAbd Allāh (Imām aḥ-ḥadiq (ʿa)): “Is it obligatory to obey the living rulers?” He (ʿa) said: “Yes, and they are those about whom Allah, the Honorable and Glorious, said: *“Obey Allah and obey the Apostle and those vested with authority among you”* and about whom Allah, the Honorable and Glorious, also said: *“Your guardian is only Allah, His Apostle, and the faithful who maintain the prayer and give the zaka’t while bowing down.”*¹

The above tradition establishes the connection between the two verses. The second verse was revealed about ʿAlī (ʿa), and if we would like to elaborate, it will include the other Imāms from the *Ahl al-Bayt* (ʿa), and after the Imams (i.e. during the major occultation of the 12th Imām (ʿa)), if we would like to take into account its closer referents, they must be the rulers and guardians who possess Islamic qualities to be the deputies of the Imāms (ʿa), such as the Jurist-Guardian [*walī al-faqḥ*] who serves as the *walī al-amr*. If the Wahhībīs deny the revelation of the said verse (as referring to ʿAlī (ʿa)), at least the verse in question has set some qualifications for the ruler such as faith,

¹ *Uṣṣal al-Kifā*, vol. 1, p. 264, *adḥth* 6; p. 269, *adḥth* 16.

performance of prayer and giving of *zaka*t. If the ruler would know each of these in its true sense and practice it, that ruler can never be deviant and a debauchee.

The first wal ϕ al-amr after the Prophet and the criterion of preeminence of the Companions

One of the oldest discussions between the Sunn ϕ and Sh ϕ 'ah is the identity of the first *wal ϕ al-amr* after the Messenger of Allah (ﷺ), therefore it is very natural for the Wahh ϕ b ϕ sect to participate in the discussion and take a stance. We always believe that this discussion should be done as a religious one only between the Sunn ϕ s and the Sh ϕ 'ah, and no other party, internal or external, should get involved in the discussion, and Muslims should not allow the involvement of foreign-made sects. This discussion should be done in the atmosphere of friendship and complete Islamic brotherhood so that outsiders could not capitalize on it.

The Sh ϕ 'ah regard 'Al ϕ ibn Ab ϕ \pm lib ('a) as the first *wal ϕ al-amr* after the Prophet (ﷺ), but without taking into account the appointment of 'Al ϕ ('a) in Ghad ϕ r Khumm and the will of the Prophet that "Of whomsoever I am master [*mawla*], 'Al ϕ is also his master," and the numerous other proofs in the Qur' ϕ n, *had ϕ ths* and history, the Sunn ϕ s defended the merit and qualification of the Companions to rule after the Prophet (ﷺ). Then, they engaged in the discussion as to who was superior to the other. In this regard, A ϕ mad ibn 'anbal says:

ʿa ϕ ib ϕ [companion] is one who saw the Prophet (ﷺ) for one year, a month, or a moment, but there are differences among the Companions in terms of degree and superiority in virtue. Those of the first group are Ab ϕ Bakr, 'Umar and 'Uthm ϕ n in this order. Those of the second group are the Companions

constituting the 6-man council such as ‘Alċ, Zubayr, ±al’ah, ‘Abd ar-Ra’|mĭn ibn ‘Awf, and Sa’d ibn Waqqi¥, in this order of superiority. Each of these individuals is qualified to be the caliph and Imĭm according the order mentioned afore. The third order are those who participated in the Battle of Badr, who according to the order of superiority, are the *MuhjirĒn* [emigrants]¹ and then the *An¥ĭr* [helpers].² But the individuals such as Mu’ĭwiyah, ‘AmrĒ ibn al-‘ĭ¥ and AbĒ MĒsĭ al-‘Ash‘arĒ who have not been mentioned in the three groups are those who have been generally described and praised in the Qur’ĭn because as the effect of prostration, left a mark upon their forehead, about which the Qur’ĭn says:

(سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ.)

*Their mark is [visible] on their faces, from the effect of prostration.*³

In the last phrase stated by A’|mad ibn °anbal, ‘Abd ar-Ra’|mĭn ibn Muljim (the murderer of ‘Alċ (‘a)) must also be included because he had also mark of prostration on his forehead!

The WahhĭbĒs, who have involved themselves in the discussion on the difference between the SunnĒs and the ShĒ‘ah, have presented criteria for the hierarchy of the Companions in terms of superiority:

AbĒ Bakr is superior to all for four reasons: his virtue; his precedence in faith; the Prophet (¥) preferred him over others; and the Companions unanimously elected him. Meanwhile, ‘Umar is superior to the rest for two reasons: his virtue and his being appointed by AbĒ Bakr. In the case of

¹ *MuhjirĒn* (lit. “Emigrants”): The Meccan Muslims who accompanied the Prophet (¥) in his *hijrah* [emigration] to Medina. [Trans.]

² *An¥ĭr* (lit. “Helpers”): The Muslims of Medina who invited the Prophet (¥) and Muslims of Mecca to migrate (*hijrah*) to Medina. [Trans.]

³ *SĒrat al-Fatĭ* 48:29. See A’|mad ibn °anbal, p. 148.

‘Uthmīn, he has superior to others after ‘Umar for two reasons: his virtue and the council preferred him over others. After ‘Uthmīn, ‘Alī is superior to the rest for two reasons: his virtue and his being elected unanimously by the people.¹

Yet, if we would take a survey of the event in Ghadēr Khumm, the will of the Prophet (ﷺ), the revelation of verses about ‘Alī (‘a), and all the pieces of evidence that highlight the rightfulness of ‘Alī (‘a) in the Qur’ān, *ādeths* and history, this question may be posed: What is indeed the true Qur’ānic and Islamic criteria for the superiority of individuals over each other? What can be deduced from the Qur’ān are the following:

First, precedence in faith:

(وَالسَّابِقُونَ السَّابِقُونَ: أُولَئِكَ الْمُقَرَّبُونَ.)

*And the Foremost Ones are the foremost ones: they are the ones brought near [to Allah].*²

Second, struggle:

(وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا.)

*And Allah has graced those who wage jihad over those who sit back with a great reward.*³

Third, knowledge and learning:

(هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ.)

*Are those who know equal to those who do not know?*⁴

Fourth, God-wariness [taqwī]:

(إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ.)

Indeed the noblest of you in the sight of Allah is the

¹ See *Al-As’ilah wa’l-Ajwibah*, p. 301.

² *S’erat al-Wiqi’ah* 56:10-11.

³ *S’erat an-Nisī’* 4:95.

⁴ *S’erat az-Zumar* 39:9.

*most God-wary among you.*¹

There are also other criteria some of which are derived from the abovementioned ones. What can serve as the criteria for assessment are these and not those things that happened in the early period of Islam, thus we have to acknowledge what happened and explain the past as it was.

It is obvious that the Companions of the Prophet (ﷺ) especially those who participated in the Battle of Badr and the Pledge of Riḍwān [*bay'ah ar-riḍwān*] or Pledge under the Tree [*bay'ah ash-shajarah*],² the Battle of Uḥud, and the like are all respectable because they were those who helped the Prophet (ﷺ), but this should not keep the truth covered. Imām as-Sajjīd ('a) used to send salutations upon all the Companions, extolling them thus:

اللَّهُمَّ وَأَوْصِلْ إِلَى التَّابِعِينَ لَهُمْ بِإِحْسَانِ الَّذِينَ يَقُولُونَ: (رَبَّنَا
اعْقِرْ لَنَا وَإِخْوَانَنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ).

O God, and give to those who have done well in following the Companions, who say, “*Our Lord, forgive us and our brethren who were our forerunners in the faith,*”³ Thy best reward.⁴

¹ Surah al-ʿujūrīt 49:13.

² See the exegesis of Surḥ al-Fatḥ 48:18: “‘Allah was certainly pleased with the faithful when they swore allegiance to you under the tree. He knew what was in their hearts, so He sent down composure on them, and requited them with a victory near at hand.’” [Trans.]

³ Sḥrat al-ʿashr 59:10.

⁴ Aḥ-ʿaḥfah al-Kamilah as-Sajjīdiyyah, Supplication 4.

Yes, Iṃm as-Sajjīd (‘a) says: “O God! Give Your best reward to those who follow the Companions, and in another part of his supplication, he (‘a) prays for the Companions, Followers [*tabi‘īn*] of the Companions, and the sons and wives of the Companions:

اللَّهُمَّ وَصِّلْ عَلَى التَّابِعِينَ مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الدِّينِ وَعَلَى
أَزْوَاجِهِمْ وَعَلَى ذُرِّيَّتِهِمْ وَعَلَى مَنْ أَطَاعَكَ مِنْهُمْ.

O God, and bless the Followers, from this day of ours to the Day of Doom, their wives, their offspring, and those among them who obey Thee.¹

The Holy Qur’ān has praised the first Emigrants [*muhājirīn*] and Helpers [*anṣār*], saying:

(وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ.)

*The early vanguard of the Emigrants and the Helpers and those who followed them in virtue—Allah is pleased with them and they are pleased with Him.*²

This noble verse contains two vital points. The phrase, “those who follow them in virtue” indicates the fact that the pleasure of God belongs to the Companions who were good followers of the Prophet (ﷺ) and after the demise of the Prophet (ﷺ) they had remained his good followers by being steadfast to his will, such as Salmīn al-Fīrisī, Abū Dharr, and others, and in practice, they had traversed the path of the Prophet (ﷺ). Therefore, how could they earn the pleasure of God after they had followed the Prophet (ﷺ) during his lifetime but left the pale of his religion after his death and, by not adhering to his will [*waḥīyyah*], sever their followship with him?

¹ *Aḥ-‘aḥ al-Kīmilah as-Sajjīdiyyah.*

² *Sḥrat at-Tawbah* (or, *Barī‘ah*) 9:100.

The second point is that from the apparent meaning of the verse, it can be deduced that the fellowship of the *Anṣār* and *Muhājirīn* is supposed to be ensured until the end of their lives, but in reality not all the Companions have been so, and neither does the verse give such a guarantee because man is an ever changing creature and not fixed. The supplication of Imām as-Sajjīd (‘a) is therefore in description of the Companions who have the qualities of fellowship. This point will become clearer when we become aware that some hypocrites [*munāfiqīn*] were among the Companions, or that some Companions became apostates [*murtaddīn*] afterward.¹ The opposition and resistance of Umm al-Mu’minīn ‘a’ishah against the caliph of the time whose caliphate was legal and legitimate and whose opposition violated the admonition in this verse of the Qur’ān to the wives of the Prophet:

(وَقَرْنَ فِي بُيُوتِكُنَّ.)

*Stay in your houses.*²

is a vivid example of the deviation of a famous Companion and *‘adḥṭh* narrator.

So, if verses of the Qur’ān describe the Companions such as the verse mentioned earlier, such verses are conditional. For example, it is thus narrated in a tradition allegedly from the Prophet (ﷺ):

“لَا يَدْخُلُ النَّارَ أَحَدٌ بَايَعَ تَحْتَ الشَّجَرَةِ.” وَكَانُوا أَكْثَرَ مِنْ أَلْفٍ وَأَرْبَعِمِائَةٍ.

“None of those who pledged allegiance under the tree shall enter hellfire.” They were more than one thousand four hundred.¹

¹ See *Mu‘īlim al-Madrasatayn*, vol. 1, p. 98.

² *Sḥrat al-Aḥzāb* 33:33.

In describing these very Companions, the Qur'ān says:

(لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ.)

*Allah was certainly pleased with the faithful when they swore allegiance to you under the tree.*²

In this verse, the use of the description “faithful” for those who pledged allegiance under the tree indicates that God’s pleasure with them or their non-admission into hellfire includes those who were faithful on the day of the pledge, and does not include the hypocrites and the faithless among them. In the same manner, those who turned back from their faith after the pledge cannot be included.

Based on what has been said so far, generalizing all the Companions as truthful and taking their practice as a proof and an ideal pattern of behavior in rejecting the rightfulness of ‘Alī (‘a) on the issue of caliphate in the face of the evidence to the contrary in the Qur’ān, *‘adēths* and history does not hold water. Thus, sayings such as that of Aḥmad ibn ‘anbal that all the Companions are worthy of praise and eulogy without exception and that anyone who reproached the Companions would be *rifiṣ* [one who abandons the religion]³ has no credibility.

The Wahhābīs say that the Companions of the Prophet (ﷺ) should not be cursed and that since the Prophet (ﷺ) said that the best of people are the Companions, anyone who curses Mu‘īwiyah, ‘Amr ibn al-‘āṣ, Abī Mūsā al-‘Ash‘arī, Abī Hurayrah, ‘alīyah, Zubayr, ‘Uthmān, ‘Alī, Abī Bakr, or ‘a’ishah shall be killed or something less severe than

¹ See *Mu‘īlim al-Madrasatayn*, vol. 1, p. 98.

² *Sūrat al-Fatḥ* 48:18.

³ *Aḥmad ibn ‘anbal*, p. 147.

murder.¹

The essence of the saying of the Prophet (ﷺ) is correct, but in practical terms, any debauchee and oppressor cannot be regarded and respected as a Companion just because he was once with the Prophet (ﷺ) or had seen him a few moments.

Of course, Islamic morality and the observance of courtesy demand that a faithful person, Shāh or non-Shāh, should avoid foul language or the use of obscene and abusive words upon anyone, especially the Companions of the Prophet (ﷺ) and among them, the wives of the Prophet (ﷺ) in particular who have been addressed in the Qurʾān as:

(وَأَزْوَاجُهُ أُمَّهَاتُهُمْ.)

... and his wives are as their mothers.²

The ministry of Imām ‘Alī (‘a)

The Wahhībīs have taken the participation of Imām ‘Alī (‘a) in the congregational prayers under the leadership [*imāmah*] of Abī Bakr and his acceptance of the ministry of ‘Umar as proof that ‘Alī (‘a) has also recognized the caliphate of the first three caliphs. They say that ‘Umar was the vizier of Abī Bakr and ‘Alī was the vizier of ‘Umar, and finally, ‘Umar also became son-in-law of ‘Alī and Fāṣimah and Umm Kulthūm, the daughter of ‘Alī was married to ‘Umar.

Authoritative Shāh sources do not mention ‘Umar’s alleged marriage to the daughter of ‘Alī and Fāṣimah (‘a) because Umm al-Kulthūm was born in 6 AH and passed away in 61 AH. They also do not mention her spouse and children. Her grave is in Bāb al-‘Aghār of Shām. There is

¹ *Al-As’ilah wa’l-Ajwibah*, p. 305.

² *Sūrat al-Az̤īb* 33:6: “The Prophet is closer to the faithful than their own souls, and his wives are their mothers.”

however something mentioned about the child of her sister Zaynab. Zaynab and Umm Kulthūm are one year apart in age, and, of course some writers have claimed that Umm Kulthūm and Zaynab are the same person.

Concerning the ministry of ‘Alī (‘a), however, there are indications in Islamic references that ‘Alī (‘a) cooperated with the second caliph only to the extent of giving counsel and guidance, which led ‘Umar to say on over more than seventy occasions:

لَوْلَا عَلِيٌّ لَهْلَكَ عُمَرُ.

“Had it not been for ‘Alī, ‘Umar would have been destroyed,”

and this statement has been mentioned many times in both the Sunnī and Shī‘ah sources.

In spite of the fact that ‘Alī (‘a) was a known warrior and always in the forefront in the battles during the time of the Prophet (‘a), he did not participate in ‘Umar’s military campaigns against Persia, Byzantine, Bayt al-Maqdis, etc. Also, during the reigns of Abī Bakr, ‘Umar and ‘Uthmān when the Muslim territory was in need of governors, deputies and commanders, ‘Alī (‘a) had never been appointed to one of them because they themselves knew that that station and qualifications of ‘Alī (‘a) were beyond these positions, and that they were more in need of his guidance in administering the state. Besides, since Imām ‘Alī (‘a) did not recognize them as the *de jure* caliphs, he could not also assume official functions under their rule. However, because of the interests of Islamic society and in order to prevent unjust and inappropriate decisions and judgments which would be to the detriment of the people, Imām ‘Alī (‘a) gave them counsel and guided them in their tasks.

Imām ‘Alī’s (‘a) participation in the congregational prayers under the leadership of Abī Bakr or ‘Umar did not

mean that he recognized their rightfulness. It was rather for the sake of keeping the Muslim unity and keeping the society away from dissension and discord. Of course, from the perspective of jurisprudence, there are reasons for the permissibility of following them in prayer, but it does not provide a reason for their rightfulness to the caliphate because Imām ‘Alī (‘a) had always explicitly regarded himself as the rightful caliph.

If ever ‘Umar attained the right of seniority and precedence on account of his ministry during the time of Abī Bakr, the seniority and precedence of ‘Alī (‘a) over the rest is natural because he was the minister of the Messenger of Allah (ﷺ) during his lifetime.

In *Musnad Aḥmad ibn Ḥanbal*, an authoritative Sunnī source, it is narrated that the Messenger of Allah (ﷺ) said:

اللَّهُمَّ إِنِّي أَقُولُ كَمَا قَالَ أَخِي مُوسَى: اجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي؛
عَلَيَّ.

O God! I would say something which my brother Mūsā (Moses) said: Give me a minister from my family and that is ‘Alī.

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.)

*All praise belongs to Allah, the Lord of the Worlds.*¹

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¹ *Sḥrat al-Fatīḥah* 1:2.

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The emergence of the Wahḥiḅ sect in the 12th century AH became the source of many religious and political disputes and disagreements in the Muslim world, and up to now, it has consumed a considerable portion of the potential and energy of Muslim societies especially from the time it had been backed by the political power of Ibn Sa'ūd and British imperialism.

The founder of this sect, Mu'ammad ibn 'Abd al-Wahḥiḅ, came from Najd in the Arabian Peninsula. Under the influence of figures such as Ibn Taymiyyah, he used to express personal understandings of Islam contrary to the path of the 'ulaṃi'.

A comparative analysis of the ideas of Mu'ammad ibn 'Abd al-Wahḥiḅ, on one hand, and Sunṇe and Sḥe'ah beliefs, on the other, could reveal many of the religious innovations, deviations and speculative interpretations existing in this nascent sect. The book, *A New Analysis of Wahḥiḅ Doctrines*, attempts to do so, and it has been written by utilizing references published by Wahḥiḅ institutions in the °ij̣z.