

Dr. Thahira Iqbal DHMS/ BAIS/ MAIS

ETERNAL GUIDANCE AGAINST SHIRK: PART III

TAWHEED

IS TAWHEED A NEW CONCEPT IN ISLAM?

What is Shirk?

Is it specifically mentioned in the Qur'an that

CALLING UPON THOSE IN THE GRAVE FOR HELP OR INTERVENTION IS SHIRK?

Why has Allah forbidden this shirk so vehemently?

Will Prophet ﷺ intercede for those who disobey him?

Then why should we recite Salutations more on the Prophet ﷺ?

How do people think their prayers are answered

when they seek help from those in the graves?

By Dr. Thahira Iqbal DHMS/ BAIS/ MAIS
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VERSES FROM AL-QUR'AN:

"A BELIEVER IS WHOEVER REMEMBERS HIM (ALLAH) SITTING, STANDING AND ON HIS SIDES AND FORSAKES SLEEP {AT NIGHT –ANY NIGHT} ---FOR HIS REMEMBRANCE—" (Surah Aali-Imran: 3: 191)

"O YOU WHO BELIEVE! OBEY ALLAH AND OBEY HIS MESSENGER AND THOSE WHO ARE ENDOWED WITH KNOWLEDGE AND AUTHORITY, BUT IF YOU HAVE DOUBT OR DIFFER IN ANYTHING AMONGST YOURSELVES IN ANY MATTER, THEN REFER IT TO ALLAH (THE QUR'AN) AND THE MESSENGER (THE SUNNAH), IF YOU BELIEVE IN ALLAH AND THE LAST DAY. THIS IS BETTER AND MORE SUITABLE FOR FINAL DETERMINATION." (Surah An-Nisa: 4: 59)

"SAY: INDEED MY SALAAH AND SERVICE AND MY LIFE AND MY DEATH ARE FOR ALLAH; THE LORD OF THE UNIVERSE. THERE IS NONE EQUAL TO HIM AND I AM COMMANDED TO BE THE FIRST TO SUBMIT." ----(Surah Al-An'am : 6: 162- 163)

"CERTAINLY NO ONE DESPAIRS OF ALLAH'S MERCY, EXCEPT THE PEOPLE WHO DISBELIEVE."— (Surah Yusuf: 12: 87)

"HE DOES NOT ALLOW ANY TO SHARE IN HIS DECISION AND HIS RULE." (Surah Kahf: 18:26)

"AND WHATEVER MISFORTUNE BEFALLS YOU, IT IS BECAUSE OF WHAT YOUR HANDS HAVE EARNED, AND HE PARDONS MUCH.

AND YOU CANNOT ESCAPE FROM ALLAH ON THE EARTH, AND BESIDES ALLAH YOU HAVE NEITHER ANY WALI NOR HELPER." (Surah Ash-Shura: 42: 30, 31)

"AND WHOEVER TURNS AWAY FROM THE REMEMBRANCE OF THE MOST BENEFICENT (ALLAH), WE WILL APPOINT FOR HIM SHAITAN TO BE A QAREEN (AN INTIMATE COMPANION)."— (Surah Az-Zukhruf: 43: 36)

About the author:

The Author, Dr Thahira Iqbal, a retired medical Practitioner, has been a mute witness all her life to the injustice meted out to the Muslims and the wrong concepts some hold in the name of Islam.

She realized that the Qur'an is the perfect Law book, which provides answers, including ways to lead a peaceful life in this world.

She has been doing extensive study and research for the past 40 years about, what the Qur'an and Sunnah of the Prophet ﷺ really tells us: Is it just a book with only morals, which lead you to Heaven, or has it any relevance to guide us in the way of life here in this world?

She found that it has an answer to all the problems in this worldly life, if only one follows it diligently. Whatever Allah has commanded or forbidden in the Qur'an is not only for attaining Heaven but also for our own benefit, to live this life on Earth with ease and tranquility.

The books she has written under the title 'Eternal Guidance', is the result of all that she has found in the Qur'an and the life of our dear Prophet ﷺ, which if followed sincerely, will help man attain the Grace of Allah as well as the peace that he surely lacks, in this world.

She is also a student (for the past 8 years) of the International Online University (IOU), based in Gambia, with the syllabus of Madeena.

She graduated with a BA Degree and an MA degree (Islamic Alima studies) at the age of 72, and was able to grasp quite a lot from the course of her studies.

PLEASE NOTE THAT I AM MENTIONING ONLY THE SUNNIS, WHO HAVE DIVIDED INTO VARIOUS SECTS; NAMELY BARELVIS AND DEOBANDIS, ETC.

EVEN THOUGH THE ORIGINAL IMAMS AND AULIYA HAD PREACHED ONLY TAWHEED (True Monoteism), TO FOLLOW NONE BUT THE COMMAND OF ALLAH SENT TO US THROUGH OUR PROPHET ﷺ IN THE QUR'AN, WE FIND THAT THEY HAVE INNOVATED NEW RITUALS AND MEANS OF INTERCESSION WHICH ALLAH DOES NOT ADVOCATE ANYWHERE IN THE QUR'AN OR SUNNAH. VARIOUS OTHER SECTS CALL THEMSELVES MUSLIMS. I DO NOT WISH TO CAUSE CONVERSIES BY BRINGING THEIR CONCEPTS INTO THIS COMPILATION OF MINE. HOWEVER, THEY TOO, CAN FIND, THROUGH READING THE QUR'AN WITH UNDERSTANDING, THE SHIRK THEY ARE COMMITTING BY WORSHIPING OR CALLING UPON OTHERS BESIDES ALLAH FOR HELP.

Poetry

Let us call out to Allah, the LORD of the Aalameen,
La ilaaha Illaa Anta, Inni Kuntu mina Zaalameen,
As Prophet Yunus al called out with all sincerity.

It is surely a lesson for all posterity.

Therefore, let us for our sins Atone,
And rely on none else but Allah Alone
Pleading to be forgiven for committing
Shirk, known and unknown.

For all our worldly needs, we surrender

Before the world is rent asunder,
To our lord, our GOD, the Supreme,
To embrace us in HIS Grace sublime.

This is what our Prophet ﷺ taught us to seek,
Even when our future seems bleak.

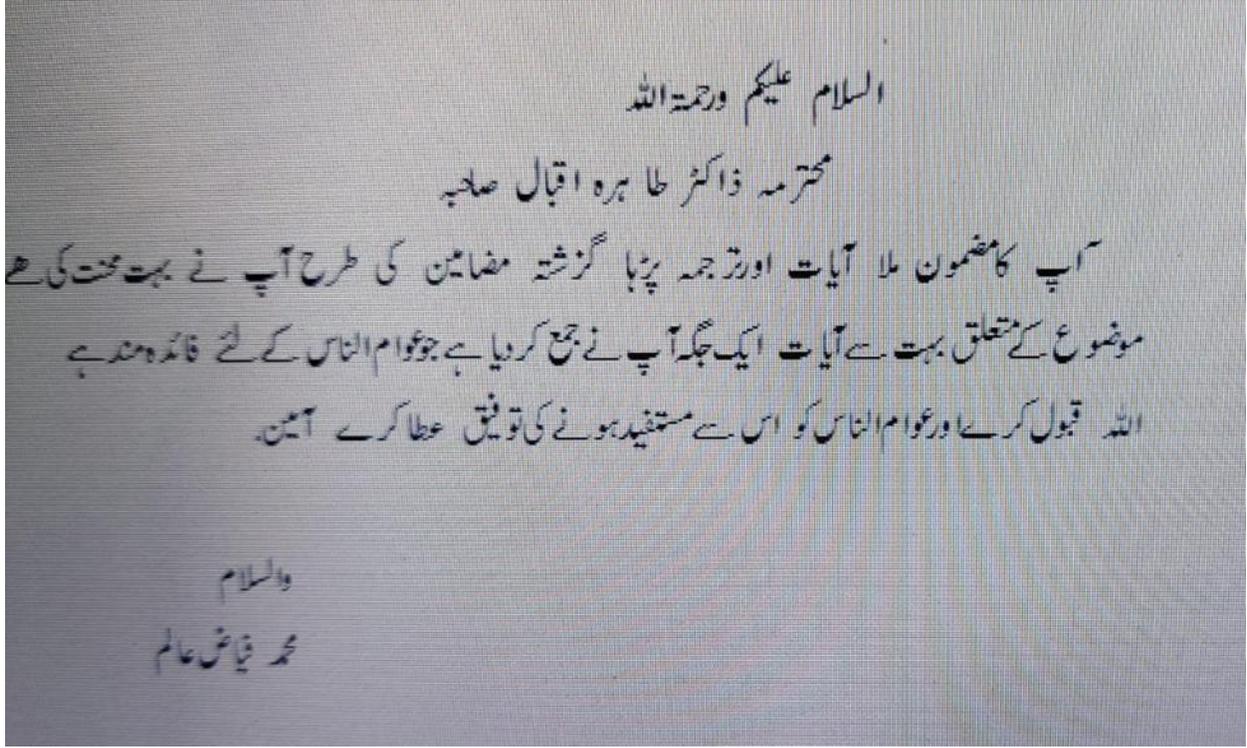
To Allah Alone should we supplicate,
For HE is the ONE who did all things Originate.

HE has for every need, the solution,
Hence, turn to HIM after doing ablution.

Fall prostrate to HIM Alone, and plead,
And seek forgiveness for your every wrong deed.

REVIEW I

Our Khateeb of Anjuman-E-Himayat, Chennai



Translated by Zahida Mahmood, who was an English teacher, later switched over to Arabic (Islamic studies) at Crescent School, Chennai, India. A longtime friend of mine.

Assalaamu Alaikum wa Rahmatullaahi wa Barkaatuhu

Respected Dr. Tahira Iqbal Sahiba,

I received your article and read the verses and translation.

Like your previous articles, you have worked very hard

You have collected many verses under one subject, which would benefit the common people.

May Allah accept it and guide the people to find it beneficial. Ameen

Wasallam

Mohammed Fayyaz Aalam

Khateeb of Anjuman-E-Himayat, Chennai

REVIEW II

Irshad Sait N. M: President, Hijri Committee of India - an organization working internationally for the propagation of a globally applicable pre-determined Single Hijri Calendar. He has attended, as an Invitee of the Turkish Government, the International Congress for Unified Hijri Calendar at Istanbul, Turkey in 1435 AH. He is actively involved in Dawah work among non-Muslims as well. He says:

"I am happy that I was privileged to be among the first to read 'Eternal Guidance Against Shirk " - A beautifully written one. The author, Dr. Thahira Iqbal, has meticulously selected the most apt verses from the Noble Qur'an which warn, admonish, reprimand, and disapprove of people indulging in Shirk - the gravest sin which Almighty Allah will never forgive.

She has also highlighted how earlier generations were misled by Iblees (Satan) and taken away from the path of Tawheed - one of the fundamentals of Islam. As you too are aware, all the Prophets (Peace Be Upon Them All) preached, and invited their people, first to Tawheed, and then only taught them about other noble aspects of Islam.

I appreciate the author for painstakingly explaining in such a simple way that any layman can ponder over the truthfully quoted facts, and become enlightened, not only about the nobility of Tawheed, but one can also realize how grave a sin Shirk is.

The topic on Islamic history with antecedents and anecdotes, added in the book, is very valuable for any researcher of Islamic History. She has also quoted some authentic Hadiths in order to highlight certain pertinent points. In short, Maa sha Allah, a very valuable book which will be of immense help to all those who indulge in propagating the message of Tawheed. This book can also be used as a tool to counter the points raised by the proponents of Shirk.

May Almighty Allah accept this book as Sadaqatul Jaariyah & reward the author, and all those who were involved in bringing out this book, in both Worlds.

By the Grace of Almighty Allah, let this book be read, pondered over by many, and also be a means to know more about True Islam.

May Almighty Allah help Dr. Thahira Iqbal to write more books which will be useful to invite people to True Islam, and also beneficial to forbid them from going astray from Deen ul Qayyim (Noble Qur'an verses 12:40 / 98:05 / 9:36).

May Almighty Allah forgive all our sins, and provide all of us, our parents, spouses, and offspring with a place in Jannatul Firdaws. Ameen.

Review III

Fatima Muhammad Dabarako, from Nigeria, who is presently a PhD student in Islamic sciences, after completing a BSc. Economics, and a BA and MA in Islamic Studies at IOU (International Online University), Says:

‘A lot of Muslims today worship Allah without a good understanding of Islam. This, perhaps, is the major reason for their misguidance, even to the point of committing shirk. The very purpose of Islam is to save mankind from the worship of anything other than Allah, the Creator of the Universe.

The book “Eternal Guidance against Shirk” is no doubt *a timely resource* that calls for correct Tawhid, as taught by the Prophet ﷺ. The author was exposed to correct Islamic teaching early in life, and she consolidated her knowledge by earning a Degree in BA and MA in Islamic studies after her retirement as a medical practitioner. The book delves into issues that relate to shirk because they contradict and nullify Tawhid.

The author, *Dr. Thahira Iqbal*, has beautifully discussed Tawhid in detail, expounding on issues that will help the believers to protect their Iman. She makes clear the need, to know Allah through correct sources. She, however, gives her evidence from the Qur’an alone, knowing that no Muslim would argue against the Qur’an. She makes clear that GOD is separate and different from HIS creations. And that the Sharia is the law of Allah, and the manual for mankind, that helps man to live, not just a worthy life, but, in fact, a successful one in this life, as well as the Hereafter.

Consequently, Tawhid has been the message of all the Messengers of Allah since the start of time. The author calls the attention of Muslims to practices that contradict Tawhid, and thus, nullify it, while they remain unaware of it. Such practices, calling on the dead, saints, and prophets, are discussed. She reminds the Muslims that Allah alone benefits and prevents harm. She draws attention to Allah’s support for anyone who stands for the truth, whether he be young and/or weak, and Allah’s disgrace for the deviants, whether they be strong and wealthy. The majority does not determine Allah’s pleasure. On the contrary, Allah criticizes the majority for being astray.

She emphasizes the role of prophets, scholars, and the mathhabs, schools of thought. The author has adopted a polite approach to correcting the deviant sects. She gives the translation of the quoted verses first, and then follows it up with the Arabic text. This way, the flow of discussion is smooth for the English readers. Important in-text references are provided.

This allows the readers access to the sources, if required. It is intended to be a book of revival of the Ummah from shirk to Tawhid bi-ithni llah.

May Allah reward the author with Paradise. Ameen.’

Review IV-- of other colleagues of the International Online University:

✓ “Maa sha ‘Allah. Beautifully written, may Allah continue to bless you with success in this world, and the Hereafter, and continue to increase your knowledge.” Ameen -- Sister Claire

✓ “May Allah bless you, sister Thahira, and bless your knowledge. I really like your book. It has explained many Islamic terms, given a lot of evidence and proofs against false claims. The end of the book explains the view of the different madhhabs and sects that existed. Beautifully explained; for sure I will use this book for teaching Aqeedah.” -- Touria Alaoui

✓ “Mum, Thahira. Beautiful work. May Allah increase her beneficent work. May Allah increase her beautiful knowledge and make it a source of guidance to many. And a good reference for the subject...” –Sister Hanifa

✓ “When going through this book, I came across the maturity level of the writer. It is an influx of beneficial knowledge.

One can find several concepts to be cleared by reading this book:

Misconceptions about Islamic monotheism are washed away in a very simple and soft language.

Examples from the noble Qur'an are mesmerizing, specifically for the new Muslims.

The issue of sending Salutations upon the Prophet ﷺ is well elaborated upon.

Supposition concerning intercession by our Prophet ﷺ is responded to in a very cultivated manner.

A chapter on Islamic history added a feather in the cap.

Overall, the book serves as an introduction to Islam that is shirk-free, in a very concise way.

The sequence of topics is so gripping that it prompted me to read this book in a sitting of one fine Ramadan morning.” *Sister Bushra bint Abdurrahman*: student of MAIS, bushraiou@gmail.com.

ACKNOWLEDGEMENT

I cannot thank Allah enough for enabling me to pour out the correct words, and WHO guided me through this valuable manuscript containing the correct Aqeedah of Islam.

I also thank the faculty of the International Online University, where I learnt in my BAIS and MAIS programs, to interpret and sort out the right from wrong. Alhamdulillah

I also thank my mentor and guide, Imam Fayez Aalam, for taking the time to correct my compilation and having encouraging me all along to write more of my books.

I also wish to thank all those who went through this book and gave their valuable review regarding it.

Again, I thank my children for being constant support for me, and encouraging me, especially my elder son, Salim Iqbal, who saw to it that I had uninterrupted internet connection, and peace of mind to pursue my studies, as well as my work. And all my other children, daughters-in-law, and grandchildren, for egging me on whenever I felt low, and gave me the courage to pursue my work. All that is found here is due to the help from Allah, سُبْحَانَهُ وَتَعَالَى Alone. If there are any mistakes in my writing, I accept them with bowed head. I humbly request my readers to refer to the Qur'an for authenticity and accept it only if it is correct. However, please beware of misinterpretations, coined by some Hypocrites to mislead us. May Allah guide all our Ummah through the right path: the Path that leads to attaining the Pleasure of Allah, Ta'ala, and peace in this world, which we all yearn for, and ultimately Heaven. Ameen.

Please note that the references for the English translation are taken from
The Sahih International, through Tanzil.net

And, I have mentioned Surah vs Ayah: (e.g., Surah Baqarah: V 3. = 2: 3)

CONTENTS

Poetry	5
REVIEW I	6
REVIEW II	7
Review III	8
Review IV	9
ACKNOWLEDGEMENT	10
PRELUDE	13
1. CAN WE CALL SUCH DEVIANTS MUSHRIK?	15
2. WHO IS A BELIEVER?	19
3. WHAT IS THE TRUE MEANING OF WORSHIP?	21
4. WHAT IS THE MEANING OF GOD(ﷻ) ?	22
5. WHO IS ALLAH?	23
6. WHERE IS GOD (ALLAH IN ARABIC)?	25
7. WHAT IS SHARIAH?	29
8. WAS MUHAMMAD ﷺ THE ONLY PROPHET TO TEACH TAWHEED (MONOTEISM)?	31
9. THE KALIMA TAYYIBAH AND SHAHAADAH	36
10. WHAT ARE THE CRITERIA TO BE A MUSLIM?	38
11. WHAT IS THE MEANING OF ISLAM?	39
13. HOW DID SHIRK CREEP INTO THE BELIEVERS' PRACTICE?	41
PART II	42
1. REFUTATION OF THE CLAIM OF DEVIANTS	42
2. WHERE IS IT MENTIONED SPECIFICALLY THAT CALLING THOSE IN THE GRAVE IS SHIRK? MAYBE IT IS ONLY GOING ASTRAY?	45
i. PARABLES AS EXAMPLES, FROM THE QUR'AN	52
ii. THE SIN OF BREAKING OUR PROMISE	55
2. THEN, WHY HAS ALLAH ASKED US TO SEND SALUTATIONS UPON THE PROPHET ?(ﷺ)	60

COUNTER QUESTIONS:	63
a. IN THE TASHAHHUD ARE WE NOT CALLING UPON THE PROPHET (ﷺ)?	63
b. DOES NOT ALLAH SAY THAT THE MARTYRS ARE NOT DEAD BUT ALIVE? THEN WHY CANNOT WE ASK THEM TO HELP?	67
c. DO WE BECOME DISBELIEVERS WHILE DOING EVIL DEEDS?	68
4. WHAT IS WRONG IF WE GO TO MAZAARS (GRAVES OF THE RIGHTEOUS) WHEN OUR INTENTION IS ONLY TO PAY HOMAGE TO THEM?	71
5. THEN HOW IS IT THAT WHEN OUR PEOPLE PRAY TO THOSE IN THE GRAVE, THEIR WISHES ARE FULFILLED?	74
6. WHY HAS ALLAH FORBIDDEN SETTING PARTNERS WITH HIM?	77
7. HAS OUR PROPHET ﷺ NOT SAID: "ALL PROPHETS WERE GIVEN A POWER, AND I CHOSE INTERCESSION FOR MY FOLLOWERS?"	86
8. HAS NOT ALLAH ASKED US TO SEEK MEANS OF APPROACHING HIM IN THE QUR'AN?	89
9. MUST WE NOT TAKE THE OPINIONS OF VARIOUS SCHOLARS TO DECIDE ON A RELIGIOUS MATTER?	90
10. IF WRONG, WHY DO THE MAJORITY OF OPINION FAVORS SEEKING THEIR HELP?	93
11. DO NOT ALL THE FOUR MADHHABS CLAIM THAT IT IS NOT WRONG TO CALL UPON THE PROPHET ﷺ OR THE AULIYA?	94
12. WAHAABI MOVEMENT	95
13. HISTORY OF ISLAM	96
a. If we go back in Islamic History	96
b. THE FOUR IMAMS	102
c. QUOTES FROM THE HISTORY OF ISLAM, AND OTHER BOOKS	104
d. THE TRUE SUPPORTERS OF TAWHEED: THE BASIC CONCEPT OF ISLAM	112
14. SUMMARY	118
15. RESULT OF DISOBEDIENCE TO ALLAH AND HIS MESSENGER	120
16. CONCLUSION	126
17. GEMS FROM THE QUR'AN	131
18. BIBLIOGRAPHY: References	133

PRELUDE

Assalaamu Alaikum, dear sisters and brothers in Islam.

After completing my books on Eman and Bid'ah, my Guide and Mentor, Fayyaz Aalam, Khateeb of the Himayat al-Anjuman, who corrected my books and had encouraged me all along, told me to write one more book:

- ✓ What is Shirk? Where is it specifically mentioned in the Qur'an that calling upon other than Allah, who are in the grave for help, is Shirk?
- ✓ Where is it mentioned that Tawheed is the fundamental criterion of Islam?

I did not take it seriously because I had mentioned most of my points in the earlier books on Eman and Bid'ah, and was too busy with my studies. However, now it is with great grief that I have to counter the words of some respected speakers, who after being staunch supporters of Tawheed and had shot to fame propagating it, have retracked their stand and turned somersault from their ways, claiming *that; CALLING DIRECTLY UPON THE PIOUS AULYA AND THE PROPHET ﷺ FOR HELP, IS NOT SHIRK.* They claim that Tawheed is a relatively new concept brought by *Mohammad ibn Abdul Wahab* and that, calling upon help to the Prophet ﷺ or the Auliya and the pious, who are in the grave, to intercede for them with Allah: is not setting partners with Allah, because they do not consider them as equal to Allah, and hence, does not constitute to shirk!! Through this proclamation, they are liable to mislead thousands of their followers from the Tawheed (*True Monotheism*), which is the basic concept of Islam.

This has induced me to comply with the *command of my Khateeb*, to compile from the Qur'an where it is mentioned that calling upon those in the graves, for help is, indeed, Shirk. I am also compelled to explain by going back in History; that

Tawheed is not a relative new concept of 20th century, as some claim, but it is the base of Iman, ever since the creation of Adam (عليه السلام) and that, it is this Tawheed that differentiates us from the non-Muslims. May Allah grant me the ability to prove the danger they pose to the Muslim Ummah, by their *allowing this seemingly slight Bid'ah*.

May Allahut'alah, help me to fulfil my dream of conveying what I have learned through all these years of studies, in as simple words as possible, to enlighten the ignorant among us to understand Islam more, so that they can implement it in their lives, and attain the Iman, and tranquility in this life, and the next. Ameen.

Once again, I thank Allahu Ta'aalaa for having given me the strength to delve into the various translations, Tafseer, and Hadiths of the Quran, which support the basis of the concept of the Quran and Islam, and to bring out the true meaning of Shirk, the unforgivable sin.

Although all the verses prohibiting Shirk found in the Qur'an cannot be introduced in this small book, I have tried to bring out the clearest Ayat, *which specifically forbid calling upon those in the grave, as shirk*. And, I recommend all those who read this small book to remember that the *Qur'an (and the authentic Hadith of our Prophet ﷺ that is a practical way to follow it)* is legislated by Allah for our well-being, both in this world, as well as to gain HIS pleasure in the Hereafter.

- "And this [Qur'an] is a Book We have revealed [which is] blessed, so follow it and fear Allah that you may receive Mercy." – (Surah Al-An'am: 6: 155)

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

It is really heartrending to note that the Qur'an, the **ULTIMATE GUIDANCE** for mankind, is so much neglected by the Muslims themselves. This has led others to look down upon Islam.

I beg my readers, and all Muslims to go back to the Quran, and look for themselves, that the basic fact that Allah commands us in clear terms, to be sincere in calling upon only HIM, and NONE OTHER THAN HIM, and to be righteous in all our dealings if we wish to earn HIS PLEASURE.

❖ *There is no doubt that the whole life of our beloved Prophet ﷺ was led according to the guidance of the Quran. It is our responsibility to declare that it is incumbent on every Muslim to accept and obey any Hadith found explaining the essence of the Quran, which gives us further insight into how the commands given in the Quran are to be implemented.*

❖ *“Indeed, if you obey him, you shall be on the right guidance, because There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.” – (Surah Al-Ahzab: 33: 21)*

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Such Authentic Hadith further informs us of the Furqan, the criteria, how to recognize the right, and keep away from wrong deeds, which mislead man away from the pleasure of Allah. However, since there are many fabricated versions invented by the hypocrites, if any Hadith is found that goes against the concept of Allah’s command, it is to be rejected outright.

Therefore, instead of bringing proofs from the various Hadith, where there is the chance of its being claimed to be Dh’aif, weak, or fabricated (by those who oppose us), the best way is to bring proofs from the Qur’an itself. *Hence, most of the proofs found here are from the Qur’an only.*

1. CAN WE CALL SUCH DEVIANTS MUSHRIK?

I must make one matter clear, before I start the compilation.

I have been brought up watching all the changes that were happening around the Muslim world, including the transition of the Haramain. My father was a staunch supporter of Tawheed, and explained to me all the political changes that happened when he was young. And as I grew, I have researched the translations and Tafseer of the Qur’an of numerous scholars as well as the direct version of Arabic, which has

made my stand stronger that 'total surrender to Allah and obeying HIS Prophet ﷺ and following strictly his ways ALONE, can unite the Ummah, and guard us against Shirk'.

To further consolidate my stand, I pursued my studies in BAIS and MAIS and realized that deviating away even a wee bit from this concept of Tawheed (true Monotheism), indeed resulted in all the innovations, that the Muslims of India and Pakistan and some other countries are committing today, without even realizing that it is shirk!

And, committing Shirk is a sin that will never be forgiven by Allah. HE further warns us that if we commit shirk, all our previous ibadah, worship, will be wasted, and unless we repent before death approaches us, we will end up in Hell forever. Hence, this is something very important to discuss and be aware of.

However, we must remember that anyone who says the Kalima Shahadah.

لَا إِلَهَ إِلَّا اللَّهُ - مُحَمَّدٌ رَّسُولُ اللَّهِ - SHOULD NOT BE LABELED A KAFIR, AS SOME MUSLIMS DO.

Allah says in Al-Qur'an: Surah Nisa:

- Whoever kills a believer intentionally, his recompense is HELL to abide therein and the wrath and curse of Allah is on him and a great punishment is prepared for him" - (Surah Nisa: 4: 93)

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمَّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

- "O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who greets you with Salaams as: 'You are not a believer'... 'You [yourselves] were like that before; then Allah conferred His favor upon you, so be cautious. Indeed, Allah is ever Acquainted, with what you do." - (Surah

An-Nisa: 4 :94)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا صَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ

- لَسْتَ مُؤْمِنًا--- كَذًا لِكَ كُنْتُمْ مِّن قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا- إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا -

Hence, it is a sin to call other 'Muslims' a Kafir, or kill them knowingly.

It is not for you to punish. Allah says: You are not there to compel others to believe, but only remind those who fear Allah's threat with the Qur'an." (Sura Qaf: 50: 45)

'Your best course is not to do evil in your turn, but do your best to repel evil with good. Two evils do not make a good.' (Surah Mu'minoon: 23: 96).

At the same time, it is the duty upon each of us Muslims to enjoin good and forbid evil, if not by the hand, at least by words. Therefore, let us use our pen to announce to the world that:

A MUSLIM IS NOT THE ONE WHO DIVIDES AND RULES.

A MUSLIM IS THE ONE WHO FORBIDS EVIL AND ENJOINS GOOD.

THOUGH ALL RELIGIONS SHOUT AT THE TOP OF THEIR VOICE FOR PEACE, IT IS TRUE ISLAM THAT SHOWS THE RIGHT PATH TO THAT PEACE; THROUGH FOLLOWING THE REVELATIONS SENT BY ALLAH THROUGH OUR DEAR PROPHET ﷺ.

It is only by being united and firm in our Faith in Monotheism that this peace can be achieved in this world. Freedom of speech is not to hurt others, but to be able to announce the truth without rancor or hatred for each other. The Quran orders us to *"hold the rope of Allah together which will never break"* – (Surah Al-Baqarah: 2: 256)

THUS, AFFILIATION TO ANY PARTICULAR GROUP, AND CALLING OTHERS KAFIR IS STRICTLY FORBIDDEN IN ISLAM. ALLAH says: "And, hold fast all together to the rope of Allah (which Allah stretches out to you) and be not divided among yourselves and remember with gratitude Allah's favor on you, for you were enemies and He joined you together in LOVE, so that by HIS Grace you became brethren. And you were on the brink of the pit of the Fire, and He saved you from it. Thus, Allah makes clear His signs so that you may be guided." - (Surah Aali-Imran: 3: 103)

THEREFORE, ALL THE ATROCITIES HAPPENING IN THE NAME OF ISLAM AGAINST EACH OTHER SHOULD BE IMMEDIATELY STOPPED.

However, when we hear anybody saying something which seems to be against the concept of Islam, Allah has ordered us to refer to HIS Book, and the authentic Sunnah (way of life) of our Prophet ﷺ to *fact-check* if what is being said is true. - (Surah Al-Hujurat: 49: 6)

And, we have to educate those who are deviating away from the right path, with kind words and proofs from the Qur'an, and warn them that their deviations are leading them to hell, because Allah asks:

- *“Why do not the rabbis and the religious learned men, forbid them (the Jews and Christians), from uttering what is sinful and devouring what is unlawful? How wretched is what they have been practicing.” – (Surah Al-Ma’idah: 5: v. 63)*

لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَابُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّخْتِ - لَبِئْسَ مَا كَانُوا يَصْنَعُونَ

- *“And those who fear Allah are not held accountable for the disbelievers at all, but must remind them - that perhaps they will fear HIM”. – (Surah Al-An’am: 6: 69)*

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَلَكِنْ ذِكْرٌ لَّعَلَّهُمْ يَتَّقُونَ

- *“...And remind with it (the Qur'an), lest a person be given up to destruction for what he has earned; he will find for himself, other than Allah, no protector and no intercessor...” - (Surah Al-An’am: 6: 70)*

وَذَكِّرْ بِهِ أَن تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ

Thus, we cannot be complacent with acquiring knowledge for only ourselves without sharing it with others. When the Muslim Ummah tend to stray away from the True guidance of Tawheed given in the Quran, it the duty of the learned ones to warn them, that it will lead to shirk, and towards Allah’s wrath; that those who think that Allah will forgive them for their innovations, will ultimately lead to shirk, and those who advocate such deviations will become responsible for the future generations that follow them.

- *“And those who disbelieve say to those who believe, ‘Follow our way, and we will carry your sins.’ But they will not carry anything of their sins. **Indeed, they are liars.** But they will surely carry their [own] burdens and [other] burdens along with their burdens (of those who followed them) and, they will surely be questioned on the Day of Resurrection about what they used to invent.” - (Surah Al-Ankabut: 29: 12, 13)*

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ - وَمَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ - إِنَّهُمْ لَكَاذِبُونَ

- وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَنْتَآلَا مَعَهُمْ - وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْعَلُونَ

2. WHO IS A BELIEVER?

- Allah informs us that a believer fears to displease HIM, and does all his actions only according to the guidance given in the Qur'an, and as shown by our Prophet ﷺ.

- "The believers are those who when Allah is mentioned, feel a fear in their hearts, and when HIS verses are recited unto them increase their Faith, and they put their trust in their LORD." - (Surah Al-Anfal: 8: 2)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ - وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ - زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

- "Those who believe and whose hearts find rest in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find rest." - (Surah Ar-Ra'd: 13: 28)

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ - أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ -

Allah informs us; just having a Muslim name does not guarantee us Heaven.

- "Do the people think that they will be left alone because they say, "We believe" and they will not be tried?" - Al-Qur'an: Surah Al-Ankabut: 29: 2

أَحْسِبَ النَّاسُ أَنْ يُرَكَّبُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ---

- "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, *but give good tidings to those who remain patient and firm*, who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return'. *Those are the ones upon whom are Blessings from their LORD and Mercy. And it is those who are the [rightly] guided.*" - (Surah Al- Baqarah: 2: 155 - 157)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ - وَبَشِّرِ الصَّابِرِينَ - الَّذِينَ إِذَا أَصَابَتْهُمُ

مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ - أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ - وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

It is only when we are being tested, and we stand firm in complete surrender to the ONE Supreme Creator, and seek help patiently, and with humility from none else but

HIM, that we can hope for peace, here, and the Heavenly bliss in the Hereafter that Allah has promised. In such a situation, a true believer does not seek help from anyone other than Allahu Ta'aalaa.

- "So, remember ME; I will remember you. And be grateful to ME and do not deny ME. O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient." (Surah: Al- Baqarah: 2: 152,153)

- فَادْكُرُونِي أذكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ - يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ - - إِنَّ اللَّهَ مَعَ الصَّابِرِينَ -

- Allah further Says in Surah Sajdah (Surah As-Sajdah: 32: 15-16): *“Only those believe in our Ayat, who when they are reminded of them (Ayat) fall down prostrate, and glorify the Praises of their LORD and they are not proud.”*

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ -

- ❖ “Their sides forsake their beds, to invoke their LORD in fear and hope and they spend out of what WE have bestowed on them.” – (As-Sajadah: 32: 16)

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

- ❖ Indeed, they who have believed and do righteous deeds and humbled themselves to their Lord - those are the companions of Paradise; they will abide eternally therein. – (Surah Hud: 11: 23)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ - أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ - هُمْ فِيهَا خَالِدُونَ-

- *“Verily, (They are those who) live, in awe for fear of (whether their good deeds will be accepted by) their LORD, believe in the signs of their LORD, AND, they who do not join anyone as partners with their Lord ... they are those who race for good deeds and are foremost in it.”— (Surah Al-Mu'minoon- 23: 57- 61)*

إِنَّ الَّذِينَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّسْفِقُونَ - وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ - وَالَّذِينَ هُمْ يَرْجَبُهُمْ لَا يُبْئِرُونَ --- أُولَٰئِكَ

يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ

When asked, who were the ones who race to do good deeds? Our Prophet ﷺ explained: ‘They are those who fast, pray, and practice charity and Justice, and they

are afraid that their good deeds may not be accepted by Allah, from them. It is these who race for good deeds.’ - [Sunan At-Tirmidhi, H. No. 3225////Tafseer Al-Qurtubi, Vol. 12, Page 132.]

THUS, A BELIEVER (MUSLIM) IS DEFINED AS ONE WHO IS SINCERE IN HIS WORSHIP TO NONE OTHER THAN ALLAH, AND FOLLOWS, AND OBEYS THE REVELATIONS SENT THROUGH OUR BELOVED PROPHET ﷺ WITHOUT ANY INNOVATIONS OR DEVIATIONS.

3. WHAT IS THE TRUE MEANING OF WORSHIP?

❖ ‘To worship somebody means to show lots of love and adoration for something, or someone. ‘Worship is an extreme form of profound love — it is a type of *unquestioning devotion and obedience* to the one you worship. If you worship GOD, then you love GOD so much that you do not question HIS justice nor are critical of them.’ —Source: vocabulary.com¹

❖ ‘Worship may also be called servitude, as it is in essence; living one’s life in complete servitude to God, doing what He commands, and avoiding what he forbids, as a slave lives within the will of his master. In essence, all creations are slaves of God, whether they like it or not, for they are all subject to the laws He has placed within His creation: "There is none in the heavens and the earth but comes unto the Most Beneficent (God) as an obedient slave." - (Surah Maryam: 19: 93)

❖ Worship (Ibadah) in Islam is performing every act of ours, intending to please Allah Ta’aalaa according to the way of our beloved Prophet ﷺ.

Thus, a person working to provide for his household and the wife cooking to feed her family, is all included in Ibadah (worship), if they do it with the aim of pleasing Allah.

✓ “And to Allah belongs the Unseen of the heavens and the earth, and to Him returns all affairs. So, worship HIM and put your trust in HIM. *And your LORD is NOT unaware of what you do.*” -- Al- Qur’an, Surah Hud: 11: 123

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ - فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ - وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ -

¹ <https://www.vocabulary.com/dictionary/worship>

4. WHAT IS THE MEANING OF GOD(ﷲ) ?

'Ilaah: (a god) has various meanings:

- A spirit or being, believed to control some part of the Universe or life, and often worshiped for doing so. E.g., rain god, sun god, etc.
- Sometimes humans worship things like idols, pictures, etc., that represent their god, believing that they have power over their affairs: e.g., the god of love (Cupid), the god of war, etc.
- Some consider that there are two gods: one good, and the other, bad: GOD VS SHAI'TAN. And they worship the idol of Shaitan, fearing his wrath if he is disobeyed!
- Someone who is *admired* a lot, or excessively venerated, and obeyed blindly, for example, a Lover, a teacher, "saints", etc.
- Some consider that there are three gods: the protector, the maintainer, and the destroyer, as in Hinduism; and the trinity of the Christians.
- The pagans consider that there are many gods, with wives, and children; each of them allotted with some power to maintain this world.
- Anyone who is very *important* to them, who they *admire* very much, and who *strongly influences* them: Prophets, "Saints", "Pious men" etc., whom they consider will intercede for them with Allah (even after their death)' - ²
- The Atheists who proclaim that they do not believe in a Creator who is maintaining the world, consider themselves capable of deciding their affairs of this world. They take themselves (their desires) as a god.

Thus, there are many gods worshiped, shown devotion to, by many different people in this world, and one who calls on the god expects to be helped, or saved by the god, from the turbulations and problems of this life.

² Source: Cambridge dictionary: <https://dictionary.cambridge.org/dictionary/english/god>

5. WHO IS ALLAH?

I am extremely indebted to Dr. Bilal Philips for the knowledge I attained from him in all these subjects. Alhamdulillah.

Most people believe in GOD: The Supreme Creator, Maintainer, and Protector of the Universe. *Muslims call GOD "Allah"* because: The word Allah has no gender nor plural form, while in all other languages, the word GOD has a plural form: gods /and gender: goddess.

✓ When we read that Allah holds the Universe in HIS Hands, or that HIS Face is Everlasting, etc., we should not imagine them to be similar to what we know in this world.

Because HE declares that there is none comparable to HIM. (Lectures of Dr. Bilal Philips.)

✓ Say, "He is Allah, [who is] One, the Eternal Refuge, the Self Sufficient, HE begets not, nor is HE begotten, and THERE IS NONE COMPARABLE OR EQUAL TO HIM."- Surah Ikhlas (112)

فُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ - وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ -

Allah explains HIMSELF with various Attributes in various verses of the Qur'an to make us understand about HIS GLORY. Some of them are given below.

✓ The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no god worthy of worship except Him; to Him is the destination. (Surah Ghafar: 40: 3)

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ - لَا إِلَهَ إِلَّا هُوَ - إِلَيْهِ الْمَصِيرُ -

✓ Allah - there is NONE worthy of worship other than HIM, *the Ever-Living*, the *Sustainer*, and Protector of [all] existence. Neither *drowsiness overtakes Him nor sleep*. To Him belongs whatever is in the heavens and whatever is on the earth. *Who is it that can intercede with Him* except by His permission? He knows what is presently before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. *HIS KURSI extends over the heavens and the earth*, and their preservation tires Him not. And He is the Highest, the Greatest – The *Ayat Al-Kursi* (Surah Baqarah: 2: 255).

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ - لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ - لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ - مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ - يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ - وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ - وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ - وَلَا يَئُودُهُ حِفْظُهُمَا - وَهُوَ الْعَلِيُّ الْعَظِيمُ -

✓ And Allah declares that whatever you call of the Best of Names is HIS. Therefore, we cannot call HIM by evil names like 'angry god' or 'jealous god'. They are the characteristics of the Satan.

✓ Say, "Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names." And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way. – (Surah Al-Isra: 17: 110)

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ - أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى -
وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا -

✓ All HIS attributes are perfect, and have no flaw in them:

✓ "He is Allah, other than whom there is None Worthy of Worship, Knower of the unseen and the *seen*. He is *the MOST Beneficent, the Most Merciful*. He is Allah, other than whom there none worthy of worship, *the Sovereign, the Pure, the Perfect (free of all defects), the GIVER of Security, the WATCHER over HIS creations, the ALL-MIGHTY, the Compeller, the Superior. Exalted is Allah* above whatever they associate with Him. He is Allah, *the Creator, the Inventor, the Fashioner*. To HIM belong the Best Names. Whatever is in the heavens and earth is Glorifying HIM. And HE is the All-Mighty, The All-Wise. – (Surah Al-Hashr: 59: 22 – 24)

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ - هُوَ الرَّحْمَنُ الرَّحِيمُ - هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ - سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ - هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ - لَهُ
الْأَسْمَاءُ الْحُسْنَى - يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ - وَهُوَ الْعَزِيزُ الْحَكِيمُ -

THUS, ALLAH IS: THE HIGHEST, MOST GREAT, AND MOST OMNIPOTENT. AND WE CANNOT GIVE HIS PERFECT NAMES, LIKE EVER-LASTING, ALL-KNOWING, ETC., TO ANY OTHER PERSON.

6. WHERE IS GOD (ALLAH IN ARABIC)?

The Misconception that Allah is physically present (omnipresent) stems from the Pagan Belief and has anchored itself in the minds of some Muslims. They even bring in verses from the Qur'an, quoting them out of context, to indicate their stand.

✓ “And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein.” (Surah Qaaf: 50: v. 16)

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَتَعَلَّمْ مَا تُوَسَّوَسُ بِهِ نَفْسُهُ - وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ -

✓ “And HE is with you wherever you may be. And Allah is the all-seer of what you do.”

---" وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ - وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ - (Surah al-Hadid: 57: 4)

However, there are many verses in the Qur'an and Hadith of our beloved Prophet ﷺ to prove that Allah is above, and not physically everywhere.

And this means HE is aware of all that happens, not only in the world, but also in the whole Universe. Everything is within HIS power, and knowledge.

✓ “And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is on the earth and in the sea; Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a clear record.”- (Surah al-An'am: 6: 59)

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ - وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ - وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ -

There are many Muslims who argue that Allah is everywhere.

Even within us.

We cannot accept this argument because if so, then;

- ❖ The claim of the non-Muslims that God is present in the idols they worship will be justified.
- ❖ If we say Allah is everywhere, then HE must be present in the dirty things found on the earth also. This is not acceptable by any standard of decency.

❖ Neither can we say that the creation is within HIMSELF. If so, all the dirty, bad, and evil will be present within HIM, while HE declares HIMSELF free from imperfection or impurity. All good names belong to Allah. – (Surah Al-Isra: 17: 110)

❖ And if we say that Allah is present within us, will we worship ourselves?

❖ And Allah declares that *HE surrounds all things in HIS knowledge*

✓ “It is Allah who creates the Seven Heavens and Earth and the like thereof. HIS command descends between the Heavens and Earth, that you may know that Allah has power over all things, and *that Allah surrounds (comprehends) all things in HIS knowledge*” (Surah At-Talaq: (65): v. 12)

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

❖ Many verses in the Qur’an make us realize that HE is above us and not below us.

✓ Indeed, WE have *SENT DOWN to you the Book*, in truth. So, worship Allah, [being] sincere to Him in religion. – (Surah Az-Zumar: 39:2)

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ - فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ -

✓ Or do you feel secure that *WHO IS ABOVE THE HEAVENS* (Allah) will not send against you a violent whirlwind?” – (Surah Al-Mulk: 67: 17)

أَمْ آمِنْتُمْ مَن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا -

✓ They fear their *LORD ABOVE THEM* and they do what they are commanded.”

- يَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ - (Surah An-Nahl: 16: v. 50)

❖ Allah mentions in seven places in the Qur'an the term: istiwa (settling above): Surah al-A'raf, 7: 54// Surah Yunus, 10: 3// Surah Ar-Rad: 13: 2// Surah Taha, 20: 5// Surah al-Furqan, 25: 59// Surah As-Sajdah: 32: 4.

✓ “It is Allah who created the heavens and the earth and whatever is between them in six days (periods); then He *established Himself above the Throne*. You have none besides HIM, as a Wali or an intercessor. Will you not then remember?” (Al-Qur’an: As-Sajdah: 32: 4)

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
مَا لَكُمْ مِّنْ دُونِهِ مِن وَلِيٍّ وَلَا شَفِيعٍ - أَفَلَا تَتَذَكَّرُونَ

❖ And Allah says in Surah Ar-Ra'd that everything that is in the Heavens and the Earth prostrates to HIM. If the Creation had been within HIMSELF or HE within HIS Creations, how can it prostrate to HIM?

✓ And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons. (Al-Qur'an: Surah Ar-Ra'ad: 13: 15)

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْعُدُوِّ وَالْأَصَالِ –

❖ And on many occasions, our Prophet ﷺ has mentioned Allah as being above the seven heavens.

❖ He ﷺ has also said, when speaking about Salaat-Tahajjud, that Allah descends (from above) to the lowest heaven to listen to the supplications of his worshippers, and grant their prayers. This does not mean that HE physically descends, but that HE especially responds to the prayers of HIS slaves, during Tahajjud Salaat.

• 'Muawiya Ibn al-Hakam had a slave girl whom he had slapped unjustly because a wolf had taken away some of his sheep that she was grazing. So, to make amends, he wanted to release her. He took her to Mohammed ﷺ and requested his advice. The Prophet ﷺ asked the girl, "Where is Allah?" and she answered: HE is above the heavens." When asked who he was, she said, "You are the Messenger of Allah". At this, Prophet Mohammad ﷺ concluded that she was a believing woman and ordered him to free her.³

❖ The most vivid explanation given by Allah is mentioned:

✓ "They made not a just estimate due to HIM. And on the Day of Resurrection, the whole Earth (and the Heavens) ... will be rolled up in HIS Hand (Allah's Hand is not like our hand and we cannot imagine how it would be). Glorified be HE, and *HIGH is HE above* all that they associate as partners with HIM." - Surah Az-Zumar: 39: 67

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ - سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

³ (Sahih Muslim, vol. 1, pp.271-2, no. 1094, Sunan Abu Dawood, vol. 1, pp. 236, no. 930, and Sahih Sunan an-Nasaa'i, vol. 1, pp. 261-2, no. 1160) --Source the 'Radiance of Faith' by Dr. Bilal Philips

✓ “The day when WE shall roll up the Heavens like a scroll rolled up for books, as WE began the first creation, WE shall repeat it. A promise binding on US. Truly WE will do it.” – Al-Qur’an, Surah Al-Anbiya: 21: 104

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ - كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ - وَعَدَّا عَلَيْهَا - إِنَّا كُنَّا فَاعِلِينَ -

Thus, we should not say that Allah is everywhere. It is HIS knowledge that is Everywhere, while HE is, outside HIS creations which includes the whole Universe and everything belonging to it. HE is not inside anything HE created.

ALLAH IS OMNIPOTENT, NOT OMNIPRESENT.

THIS OMNIPOTENCE ENVELOPES THE WHOLE OF MANKIND ALSO.

- أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ -

VERILY HE ENCOMPASSES ALL THINGS: (Surah Fussilat: 41: 54)

THIS CONSCIOUSNESS OF ALLAH SHOULD DWELL IN THE HEARTS OF

EVERY HUMAN BEING, TO CREATE IN HIM THE FEAR THAT,

IF HE GOES AGAINST THE COMMANDS OF ALLAH,

HE IS ANSWERABLE TO HIM;

HERE AS WELL AS IN THE HEREAFTER.

THAT IS WHY WE SAY ALLAH DWELLS IN OUR HEARTS.

7. WHAT IS SHARIAH?

Shariah (Islamic Law) means the legislation prescribed by Allah in the Qur'an and through the way of life (sunnah) of our beloved Prophet ﷺ. This Shariah has to be followed without giving way to haram pleasures of this world, and individual desires that Allah has forbidden, if we want to live a peaceful and healthy life in this world and please Allahut'alah, to attain the Heavenly bliss in the Hereafter.

It is best to summarize the words of brother Dr. Sabeel Ahmed, a young American Speaker, in answer to a question asked by the audience about 'What is Shariah Law?'

1. 'The best way to explain SHARIAH: IT IS A 'MANUAL'. Just as anything manufactured has a manual to explain and understand how it works, for its smooth working to last a long life, or any school or company staff are given a book containing rules and regulations, THE SHARIAH IS A MANUAL BY ITS MAKER FOR MANKIND, AS TO HOW TO LIVE IN THIS WORLD WITH JUSTICE, HARMONY, UNITY, PEACE, AND TRANQUILITY.
2. It is not something new that the Prophet ﷺ brought. We find that the Shariah was sent in all the previous books by Allah for the guidance of mankind. If we refer to the Old Testament and the Bible, we find that their profound code of laws has been formulated as the TEN COMMANDMENTS (Exodus 20.3/ and Deuteronomy 5.6). And, the very first commandment is: "WORSHIP ONLY ONE GOD AND DO NOT MAKE ANY IMAGES." All the rest of the commandments say: *BE GOOD TO PARENTS, DO NOT CHEAT, DO NOT STEAL*, etc.
3. Usually, the media depicts Shariah as oppression, stoning, cutting of hands, etc. However, out of more than 6000 passages of the Qur'an, comparatively, only a very few passages speak about this severe punishment (stoning of an adulterer/ adulteress, cutting of hands of a thief, etc.), to be meted out to criminals and wrongdoers. This is only 0.5 % of the Shariah that Allah has sent for our Guidance. The remaining part of the Qur'an speaks about love, justice, respect for others' rights, etc. When we ponder this, we find that punishment is always important for a civilized society. That is why we have the Police force, army, and navy for the security of the nation, to prevent any evil elements from disturbing its peace. To be sure, the Law cannot be taken into our own hands, but must have a judge, and proper witnesses, to decide the case according to the Laws given in the Shariah. Crime can best be prevented only if the punishment is strict. Otherwise, the criminals will take advantage of the law, and the country will end up in chaos and destruction.

4. “O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing and All-Acquainted”- (Surah Al-Hujurat: 49: 13).

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا - إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ - إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ -

Thus, unity of Humanity is part of the Shariah Law. (Source: Sahih **Al-Albani**: 112, Book on neighbors, narrated by Ibn Abbas).

- The Prophet ﷺ has said: If you eat your fill when your neighbor is hungry, you are not one of us.”

This is part of Shariah Law that deals with:

- Taking care of the poor and hungry is part of the Shariah law.
- Respecting your parents and elders is part of the Shariah Law.
- Saying something good, or being silent: Repelling evil with good, etc.
- And, not telling lies, restraining anger: All these are part of Shariah law.

5. And last but not least, most of us do not know that the Shariah Law is already present in all the countries where justice prevails.

THUS, WHEN:

The constitution says that murderers or spies get Capital punishment: It is Shariah Law

The constitution says you are innocent until proven guilty; it is Shariah law

The constitution says men and women would be given equal pay; it is Shariah Law

The constitution says: all are equal in the eye of Justice: it is Shariah Law.

The constitution says: The Black and white, religion, or castes, all are considered Equal.

We are practicing the Shariah Law when we pray five times a day, give charity to the poor, smile at a friend, and when we are being truthful, trustworthy, and just.

However, only if the rapists, drug traffickers and corrupt people are also punished severely, can there be true justice in the land. That is what Islamic Shariah is all about.

Therefore, Shariah law is Allah’s guidance that confirms justice and will make Humanity peaceful, unified, moral, and make the society the best of all societies. That is the Shariah law.

One must realize that, just as the non-Muslims like the Crusaders, Cu-Klux clan etc., do acts of terrorism taking their religion as a shield, when some Hypocrites use the name of the Shariah and Islam, to take the Law in their own hands and do acts of Terrorism, we cannot blame the Shariah or Islam, but the individual only for it.

8. WAS MUHAMMAD ﷺ THE ONLY PROPHET TO TEACH TAWHEED (MONOTEISM)?

We are informed that all human beings were created with the natural perception (Fitrah) of the existence of only ONE GOD to whom Alone we must turn during all turns of life. This is because Allah has taken the oath from all the progeny of Adam before sending them to earth, and “made them testify: ‘Am I not your LORD?’

✓ “They said: ‘Yes! we testify’. (HE did so) lest you should say on the day of Resurrection, ‘Verily, we were unaware of this.’ Or [lest] you say, ‘It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You destroy us for the false deeds they have done (and we but followed them)?’” (Surah A’raf: 7: 172, 173)

وَإِذْ أَخَذْنَا مِنَ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ - أَلَسْتُ بِرَبِّكُمْ -
 قَالُوا بَلَىٰ - شَهِدْنَا - أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ -
 أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ - أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ -

❖ When Adam and Hawa (عليه وسلام) disobeyed Allah’s command and ate the forbidden fruit at the temptation of Satan, they were no longer pure enough to stay in Heaven. Their human traits like perspiration, digestion, etc., became manifest. Hence, although they were forgiven for their sin, they had to spend a time of probation on Earth (Surah Baqarah: 2: 36- 38).

✓ “We said, ‘Go down from it, all of you. And when guidance comes to you from ME, whoever follows MY guidance - there will be no fear concerning them, nor will they grieve.’” - (Surah Baqarah: 2: 38)

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا - فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

❖ Allah sent a line of Prophets to the progeny of Adam to remind them of their duty towards HIM, and as a guidance which, if followed, they may be able to live on

the earth with peace and tranquility. (There were 1,24,000 prophets sent all over the world. Out of them, only 25 have been mentioned by name in the Qur'an.)

All the prophets, from Adam (عليه السلام) to Muhammad ﷺ, have preached the same concept of the ONE, AND SUPREME CREATOR (TAWHEED) WHO created the Universe and to Whom all mankind must lay their trust and seek help.

“YOUR LORD IS ONE LORD” – (Surah Baqarah: 2: 163)

TAWHEED: وَاللَّهُمَّ إِلَهُ وَاحِدٌ

Allah says:

✓ “Verily! Those who believe, and whether they are Jews, Christians or Sabians: whoever believes in Allah (the ONE and ONLY) and the Last Day and does righteous deeds, their reward will be with their LORD, on them shall be no fear, nor shall they grieve.” – (Surah Baqarah: 2: 62)

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Therefore, all who followed their respective prophets, and prayed and sought help from only Allah, as was taught to them by the previous Prophets (رضي الله عنهم) (May peace be on all them), and were Righteous, were in fact Muslims: (one who surrenders).

❖ Thus, this main criterion of Islam was propagated through all the Messengers. Allah had sent Messengers to mankind, before our Prophet ﷺ to say: “Worship NONE but ALLAH.” (Surah Fussilat: 41: 14) (Surah Al-Anbiya: 21: 25)

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ... - 41: 14
وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ - 21: 25

However, many of them disbelieved the message of the Prophets that came to them. Those who did believe, and claimed to be their followers, ignored their message of Monoteism, and began to venerate their person to such an extent that after their death, they took them as gods, or sons of gods, and went astray. Some sought

intercession, or help from the very Prophets and pious saints, who came to warn them to pray to none but Allahut'alah. This we find in the various verses in the Quran.

For example, in Surah A'raf (Surah No.7), Allah says:

All the prophets sent to the tribes of Nuh (عليه السلام), Ad, Thamud, Madyan, etc.

Conveyed the same MESSAGE of TAWHEED- (Monotheism)!

Nuh (عليه السلام) **said:** *"O my people! Worship Allah! You have no other Ilah but HIM.*

Certainly, I fear for you the torment of a Great day (if you do not do so)." (7:59)

Hud (عليه السلام) **to Ad:** *"O my people! Worship Allah! You have no other Ilah but HIM."* (7: 65)

Salih (عليه السلام) **Thamud:** *"O my people! Worship Allah! You have no other Ilah but HIM."* (7: 73)

Lout (عليه السلام): *"Do you not fear Allah that you practice the worst sin: (Homosexuality)..."* (7: 81)

Shuaib (عليه السلام) **Madyan:** *"O my people! Worship Allah! You have no other Ilah but HIM."* (7: 85)

Ibrahim (عليه السلام) also asserted his belief that he was a Haneef (upright), believer of the ONE AND ONLY GOD TO WHOM OUR FULL DEDICATION IS DUE.

Musaa (عليه السلام) and **Eesaa** (عليه السلام): (*Moses and Jesus*): also came with the same message to warn their people about this concept of total surrender to the ONE GOD, Who will take account of their deeds on the Last Day.

Musaa (عليه السلام) told to his people:

✓ *"Seek help with Allah and be patient. Verily, the earth belongs to Allah. HE gives it as heritage to whom HE wills of HIS slaves, the end is for the Muttaqeen (pious, righteous):* (Surah: 7: 128)

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا - إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ - وَالْعَاقِبَةُ لِلْمُتَّقِينَ -

- And when the people asked Musaa (عليه السلام) to give them idols, so that they can pray like they saw others doing;

✓ *"He said: 'shall I seek for you a god other than Allah, while HE has given you superiority over the Aalameen (all people)'"?* - Al- Qur'an; Surah 7: 140

قَالَ أَغَيَّرَ اللَّهُ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ

✓ “Then after them, succeeded a generation...they chose the good of this low life (worldly pleasures), saying everything will be forgiven for us (because we are the chosen people) ... Was not the covenant taken from them that they would not say about Allah anything but the truth?” ... And as to those who hold fast to the Book and perform salaah, certainly WE shall never waste the reward of those who do righteous deeds.” – (Surah A’raf: 7: 169- 170)

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلَهُ يَأْخُذُوهُ - أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ - وَالذَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ - أَفَلَا تَعْقِلُونَ - وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ -

Thus, the Jews, although they believed, *earned the wrath of Allah* by becoming arrogant and hard-hearted (2:74), considering themselves as the chosen ones, and will be forgiven for any sin they commit. Saying: “the Fire will not touch us but for a few numbers of days” (2:80). They followed their Rabis and priests blindly and hence took them as gods (9:31). They considered all others who were not Jews as sinners!

The Christians, although they did good deeds, after many years, deviated from the true concept *and went astray*. They began venerating and later worshipping the very Prophet Jesus [Essa (عليه السلام)], (who had ordered them to worship none but Allah), as GOD, or son of GOD (Trinity). They claimed that only *those who believed that Jesus was the son of God would attain Heaven*. They considered none other could attain this bliss and that all others who were not Christians were sinners! Thus, they went astray. – (Surah Ma’idah: 5: 72,73)

✓ “And they say: None will enter paradise unless he be a Jew, or a Christian. These are only their desires. Say, ‘Produce your proof, if you should be truthful.’ ”-

(Surah Al-Baqarah: 2: 111)

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَى - تِلْكَ أَمَانِيُّهُمْ - قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ -

✓ “NAY, but *whoever submits his face to Allah and he is a Muhsin (righteous)*, then his reward is with his LORD (ALLAH); on such shall be no fear nor shall they grieve.”—

(Surah Al-Baqarah: 2: 112)

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

✓ “And indeed this, your religion, *is one (Wahid) religion*, and *I am your LORD*, so *fear ME*. But the people divided their religion among them into sects - each faction, in what it has, rejoicing.” - (Surah Al-Mu'minun 23: 52,53)

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ - فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا - كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ -

Thus, most of the followers of those who were sent before our Prophet ﷺ, deviated from this concept of ONE GOD and began worshiping or calling for help from those very prophets or Saints, who came to remind them of this Tawheed:

هو واحدٌ - / وَاللَّهُمَّ إِلَهٌ وَاحِدٌ / وَحْدَهُ لَا شَرِيكَ لَهُ

Therefore, Tawheed (True Monotheism) is not a ‘relatively new concept’ nor was it introduced by only the Prophet ﷺ, nor by Muhammad ibn Abdul Wahab.

TAWHEED IS A CONCEPT INTRODUCED BY ALLAH EVER SINCE THE BIRTH OF MANKIND.

❖ Our beloved Prophet ﷺ was sent with this same message of Tawheed, which the people had forgotten: “O my people! Worship Allah! You have no other Ilaah but HIM.” 2: 163

وَاللَّهُمَّ إِلَهٌ وَاحِدٌ - لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ -

Thus, a Muslim is one, who surrenders to the ONE Supreme Creator, and accepts that all the prophets brought the same message of Monotheism; believing in, and surrendering to only ONE GOD, and Prophet Muhammad ﷺ was their last Prophet, who declared and perfected the same message:

✓ Indeed, those *who believe (in this concept)*, and *do righteous deeds* and establish prayer and give Zakaah, they will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve. 2: 277

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

9. THE KALIMA TAYYIBAH AND SHAHAADAH

The Kalima Tayyibah and the Kalima Shahadah form the basic words to be repeated often so that NONE WILL FORGET THE MAIN CRITERION OF ISLAM TILL THE LAST DAY, and stray away from the right Path. These words (Kalimah) are taught to every Muslim, and also repeated in the Athaan for Salaat, as well as in our five daily prayers, in the Tashahhud.

As mentioned earlier, all over the world, many worship different gods whom they expect will save them in times of trouble. Therefore, Muslims are asked to repeat the Kalima (words), so that their Faith remains firm.

The correct meaning of these Kalima are:

❖ **KALIMA TAYYIBAH:** لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

There is no god worthy of worship other than the:

ONE TRUE SUPREME CREATOR, PROTECTOR AND MAINTAINER,

And, Mohammad ﷺ is the Prophet, and Messenger of Allah, (who was the last and final messenger). This One Supreme Creator, who is the Protector and Maintainer of this world, is called **GOD**- (In Arabic, HE is called Allah). We all know that the criteria of Islam are

“TO BELIEVE (IN TAWHEED), AND DO GOOD DEEDS”.

آمَنُوا وَعَمِلُوا الصَّالِحَاتِ - (Surah Al-Asr: 103: 3)

All Muslims, call GOD by HIS name, ALLAH, because, the word Allah has no gender nor plural form, while in all other languages, the word GOD has a plural form: gods, and gender: goddess, as was previously mentioned.

And your Ilah is ONE Ilah (GOD), and there is none worthy of worship other than HIM;

The Most BENEFICIENT AND MERCIFUL - (Surah Al-Baqarah: 2: 163)

وَاللَّهُكُمْ إِلَهٌ وَاحِدٌ - لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

AND THERE IS NONE EQUAL TO HIM- (Surah Al-Ikhlās: 112: 4)

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ -

❖ **KALIMA SHAHADAH: كلمه شهادة:**

- “I bear witness that there is no god worthy of worship other than Allah, the ONE, NONE ARE EQUAL TO HIM, and I bear witness that Muhammad ﷺ is HIS servant and Messenger.”

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ - وَخَدَهُ لَأَسْئِرِيكَ لَهُ - وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

This Kalima Shahada will be repeated till the Last Day, to inform, and keep reminding the Muslims that there is *no god worthy of worship other than Allah*, and *Mohammad ﷺ is the servant, and Messenger (Prophet) of Allah*.

This is so that, in the future, they may not raise his status above Allah, and not start worshipping him, as the others did. The Prophet ﷺ has warned us not to exaggerate in praising him as the Christians praised Jesus, lest they begin to raise his status equal to Allah, as they did. (Bukhari: vol. 4; H.No.3445)

This is why we keep praying in Surah Faatihah to: “GUIDE US THROUGH THE RIGHT PATH, THE PATH OF THOSE WHO HAVE EARNED YOUR PLEASURE, NOT THAT OF THOSE WHO EARNED YOUR ANGER, NOR THOSE WHO WENT ASTRAY.” – (Surah Faatihah: 1: 6,7)

Allah says in various verses in the Qur’an that a Muslim is one who submits his face to Allah, and who does good deeds entirely for Allah’s sake without any show-off, or to gain praise or fame from others (as per the Sunnah of Allah’s Messenger Muhammad ﷺ). – (Surah Maun: 107: 4-7)

Many Muslims do not know the true meaning of these words, and hence, follow whatever their leaders say without verifying if it is right or wrong. We find *many Muslims, being careless in their character and deeds*, because, just as the Jews say, they too think that “...the fire will not touch us except for a few days!” (Surah Baqarah: 2: 80)

**WE MUST NOTE THAT THE MOST IMPORTANT DIFFERENCE BETWEEN A MUSLIM,
AND NON-MUSLIM IS THIS TAWHEED: MONOTEISM.
ALL OTHER RELIGIONS AGREE TO THE SECOND CRITERION: RIGHTEOUSNESS**

10. WHAT ARE THE CRITERIA TO BE A MUSLIM?

✓ “The believers are only those who, when Allah is mentioned, feel fear in their hearts, and when HIS Verses (of the Qur’an) are recited unto them, they increase in Faith; and they PUT THEIR TRUST IN THEIR LORD (ALONE).” – (Surah Anfal: 8:2)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

✓ “Every believer believes in Allah, HIS Angels, His Books, and HIS Messengers. They say: ‘we make no distinction between any of all HIS Messengers. We hear and we obey, (we seek) your forgiveness, our LORD, and to you is our return.’”- Surah al-Baqarah: 2: 285

كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ - وَقَالُوا سَمِعْنَا وَأَطَعْنَا - غُفْرَانَكَ رَبَّنَا - وَإِلَيْكَ الْمَصِيرُ

THESE WORDS ARE THE ARTICLES OF FAITH FOR EVERY MUSLIM.

Believing in the ONENESS of Allah and that all Prophets brought the same message is incumbent upon every Muslim. (This includes the belief that we are accountable for our deeds in the Hereafter, when we will return to HIM, where Allah will judge us without any discrimination. – (Surah Lukman: 31: 1-4)

We find that, except for a few atheists, most of the people of other religions also believe in ONE Supreme Creator: God. However, not all of them come under the category of believers. In the Qur’an, Allah calls most of them disbelievers!

WHY? That is because all the other religions have set partners, or seek help from those other than Allah. While *in Islam, belief in Allah means to completely submit to Allahut’alah, and turn to HIM ALONE in times of both prosperity and adversity.* –

✓ “Say, ‘Verily my Salaat, my Sacrifice, my living, and my dying are for Allah, the LORD OF the Aalameen’.” - (Surah Al-An’am: 6: 162):

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

✓ Allah commands us: “O those who believe, bow down, and prostrate yourselves, and worship your LORD, and do good, that you may be successful.” “And

strive hard in Allah's cause as you ought to strive [through your words and behavior] ... perform As-Salaat, give Zakat and Hold Fast to Allah. HE is your Maula, what an Excellent Maula (Patron, Lord etc.) and what an excellent Naseer (Helper)"- (Surah Al-Haj: 22: 77,78)

يَا أَيُّهَا الَّذِينَ آمَنُوا لُكُوعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ - وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ - وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ - --- فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ - فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ -

Thus, a Muslim is one who submits himself wholly to Allahut'alah, and does all good deeds to please HIM Alone.

11. WHAT IS THE MEANING OF ISLAM?

The root word of Islam is ASLIM, meaning TO SUBMIT: From it comes the word SALAMA.

Allah commands in Surah Al-An'am 6: 71:

✓ Say, "...Indeed, the guidance of Allah is the [only] guidance; and we have been commanded to submit to the Lord of the worlds.

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى - وَأْمِرْنَا لِنُسَلِمَ لِرَبِّ الْعَالَمِينَ

HENCE, ISLAM MEANS PEACE ACQUIRED THROUGH TOTAL SURRENDER TO ALLAH. WE SUBMIT OUR WILL TO THE COMMAND OF ALLAHUT'ALAH, AND OBEY ALL HIS COMMANDS AS SHOWN IN THE QUR'AN AND EXPLAINED BY OUR PROPHET ﷺ.

"He is the Ever-Living; there is no deity except Him, so call upon Him Exclusively. to Him in religion. [All] praise is [due] to Allah, Lord of the worlds. Say, [O Muhammad], "Indeed, I have been forbidden to worship those you call upon besides Allah once the clear proofs have come to me from my Lord, and I have been commanded to submit to the Lord of the worlds." - (Surah Ghafar: 40: 65,66)

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي وَأْمِرْتُ أَنْ أُسَلِّمَ لِرَبِّ الْعَالَمِينَ

12. WHAT IS THE MEANING OF SHIRK?

In the Arabic language, shirk means attaching something to another. And in Islamic terms, Shirk means: ‘Setting partners with Allah’, or ‘taking others as god’, or ‘Directing worship or call for help, to anyone other than Allah or along with Allah’. Every Duaa’, Supplication, mentioned in the Qur’an, and Sunnah is directed to Allah alone and NONE else. If we direct our calling (Duaa’) to created (animate or inanimate) beings other than Allah for help, it comes under the heading of Shirk. Our worship (sincere devotion), must be devoted to Allah Alone, and not directed to anyone else. Allah has prohibited us from calling on anybody else for help except HIM in many verses of the Qur’an

✓ “Say, ‘Call upon Allah or call upon the Most Merciful. Whichever [name] you call, - to Him belong the best names.” - Surah Isra: 17: 110

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ - أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى -

✓ And Allah promises in Surah Ghaafar:

“AND YOUR LORD SAID; CALL ON ME; I WILL ANSWER YOUR PRAYERS”

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ - (Surah Ghaafar: 40:60)

✓ And Allah says: “They (the Jews and Christians) have taken their scholars and monks as lords besides Allah”, — Al-Qur’an: Surah Towbah: 9: 31

اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ رُؤَبَاءًا مِّن دُونِ اللَّهِ

Adi bin Hatim, who was a revert from Christianity, said: ‘O Allah’s Messenger! They do not worship them.’ Mohammad ﷺ replied, ‘They certainly do. The Rabbis and Monks made things lawful as unlawful, and unlawful things as lawful, and they followed them (blindly). By doing so, they worshipped them.’ Thus, blindly obeying the rulings, supposedly written by the learned ones without proper verification, whether it is according to the Qur’an and Sunnah, is equivalent to worshipping them, just as the Jews and Christians did!’

13. HOW DID SHIRK CREEP INTO THE BELIEVERS' PRACTICE?

If we learn how shirk originated in previous generations, it will help us beware of it when we face similar circumstances. The first step towards shirk started with a seemingly slight bid'ah when the people of Noah *built statues of their pious and holy men* (Wadd or Suwwa' or Yaghuth and Ya'uq and Nasr) to remember them. *None of that generation worshiped or called for help from them*, but only paid homage to them as a ritual. It was the later generations who forgot the teaching of those righteous men and began worshiping them as gods. When Noah (عليه السلام) warned them of the shirk they were committing, they ordered their people: "Never leave your gods; never leave Wadd or Suwwa' or Yaghuth and Ya'uq and Nasr." Whenever a Prophet or pious saint was sent to them, their followers began to venerate them, and later, consider them as gods or sons of gods, resulting in paganism. (Surah Noah: 71: 23) -- Ibn Kathir, Vol 10, pg. 188)

Similarly, before Islam, the main god of the Quraysh tribe of Makkah was Hubal (a pious person who used to distribute drinks and food to the pilgrims of Makkah). After the advent of Islam, many years later, some Muslims, who felt they were not pious enough to worship Allah directly, invented rituals by venerating the righteous, and pious people who came to warn them to pray only to Allah.

When these righteous men died, their followers built Mazars (Dargahs, or Shrines) over their tombs, and began celebrating their birthdays, and claimed that they were only paying homage to them. Since it is forbidden to build statues in Islam, they felt that these Mazars would suffice for their veneration. They did not bother to verify if Islam allows this. By failing to curb this seemingly insignificant bid'ah, we find that today, people flock to these Mazars, and prostrate *TO* them while praying *TO* those buried there, for help! This has led to their deviating from the straight path which Allah and HIS Messenger ﷺ have shown them. Today, people neglect, or are too lazy to be firm in Salaat, being complacent, thinking that just by calling on these pious Auliya, their wishes in this world are granted. Why bother about salaat?

PART II

1. REFUTATION OF THE CLAIM OF DEVIANTS

When warned against this wrong they are committing, those who call upon other than Allah for help ask:

a. ‘Allah says our actions are according to intentions’ (17: 84). We do not call upon the saints, and the Prophet ﷺ considering them equal to Allah, but we are only calling upon them for help, because we, ourselves, are too sinful to call directly to Allah, and hence, we hope that the saints, and the Prophet ﷺ can help intercede for us, to relieve us of our problems.

b. They ask, “What is wrong with calling upon someone, when we know that the Auliya has the power, and we expect him to save us from the calamity that we are suffering from. That cannot necessarily fall in the category of Shirk!!!!”

Thus, they claim that calling upon the saints, and Auliya, saying, ‘Ya Abdul Qadar Jeelani, help us. Ya Nabi, help us.’ does not constitute shirk!

RESPONSE:

a. We find that most of the former generations went astray with this same concept, as the people of NUH (عليه السلام) did. Initially, they did not worship the pious ones, but only paid respect to their statues. But the later generations began venerating them, and later, worshipping them. Allah warns:

✓ “Unquestionably, for Allah ALONE is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah." Indeed, Allah will judge between them concerning that over which they differ. Indeed, *Allah guides not he who is a liar or disbeliever.*” (Surah Zumar-39: 3)

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ - وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى
- إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ - إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

Allah terms such, as liars and a disbeliever!

Are we also not saying, when we go to the Mazaar (graves) of the Auliya: 'We only serve them so that they may bring us nearer to Allah?

Then are we not liars and disbelievers in the sight of Allah?

b. Moreover, how do those *who call for help*, to other than Allah, know that the Auliya, and the Prophet ﷺ have the power to help, when Allah HIMSELF declares:

✓ "Say: O Muhammed 'I possess no power of benefit or hurt to myself, except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself abundance of wealth, and no evil should have touched me. I am but a warner and a bringer of glad tidings for the people who believe.'" (Surah A'raf: 7: 188)

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ - وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْمَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ
السُّوءُ - إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

✓ "If they turn away then WE HAVE NOT SENT YOU (O Mohammed) AS A PROTECTOR OVER THEM. Your duty is to convey (the Message)" (As-Shura: 42: 48)

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا - إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ -

When this is so, how can we say that Prophet ﷺ or any other Auliya has the power to help the Muslims against what Allah has decreed?

ALLAH: WHO IS THE LORD OF THE WORLDS AND HEAVENS,

ALLAH: The Supreme Creator who causes the day and night to alternate for the benefit of Mankind,

ALLAH, who provides you with all the provisions for your comfort to live in peace and tranquility in this world,

How can you compare such a Supreme Creator to the lowest of the low beings created from a lowly mixed fluid (Nutfah)? - (Surah Fatir: 35: 11)

How can you expect HIS Majesty to be interceded with by such who have no power whatsoever against Allah's decision?

✓ “HE causes the night to enter the day, and He causes the day to enter the night and has subjected the sun and the moon - each running [its course] for a specified term. That is Allah, your Lord; to Him belongs sovereignty.” – (Surah Fatir: 35:13)

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى - ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ

✓ “...and those whom you call upon other than HIM, do not possess any power [as much as] the membrane of a date seed.” (Surah Fatir: 35:13)

– وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ -

✓ “If you invoke them, they do not hear your call; and if they heard, they would not respond to you. And on the Day of Resurrection, they will deny your association.” – (Surah Fatir 35:14)

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ – وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ-

What is the use of calling upon somebody who will disassociate himself from any association with you, and deny having known you, on the Last Day?

✓ “...Not equal are the living and the dead. Indeed, Allah causes to hear whom HE wills, but you cannot make hear those in the graves.” - [Surah Fatir: 35: 22]

وَمَا يَسْتَوِي الْأَحْيَاءُ وَالْأَمْوَاتُ - إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ - وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ-

✓ “You, [O Muhammad] are not but a warner. Indeed, WE have sent you with the truth as a bringer of glad tidings and a warner... And there was no nation but that, there had passed within it a warner.” (Surah Fatir: 35: 23,24)

- إِنَّ أَنْتَ إِلَّا نَذِيرٌ - إِنَّا زُيِّنَّاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا - وَإِنْ مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ-

✓ “O mankind! Indeed, those you call upon besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him.

Weak are the pursuer and pursued.” - (Surah Al-Hajj: 22: 73)

يَا أَيُّهَا النَّاسُ صُزِبَ مَثَلٌ فَاستَمِعُوا لَهُ - إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ -

وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ - ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

INSTEAD:

- ✓ “Invoke your Lord with humility and in secret. --- and with fear and hope.

Indeed, HE does not like transgressors.” (Surah A’raf: 7: 55, 56)

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً - إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ -

- ✓ And if an evil whisper comes to them from shaitan, seek refuge with Allah,

verily HE is ALL-HEARER and ALL-KNOWER. — (Surah Al-A’raf: 7: 200)

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَفْسٌ فَاسْتَغِذْ بِاللَّهِ - إِنَّهُ سَمِيعٌ عَلِيمٌ -

- ✓ "Verily those who are Muttaqeen, when an evil thought comes to them from

Shaitan, *they do thikr and they see right.* (Al-Qur’an - 7: 201)

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

- ✓ “Or have they taken other than Allah as intercessors? Say, "Even though they do not possess [power over] anything, nor do they reason?" Say, "*To Allah belongs [the right to allow] intercession entirely.* To HIM belongs the dominion of the heavens and the earth. Then to HIM you will be returned. (Al-Qur’an Az-Zumar: 39: 43,44)

أَمْ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ - فَلَوْ أَن كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ - فُلِّ لِلَّهِ الشَّفَاعَةُ جَمِيعًا - لَهُ مُلْكُ السَّمَاوَاتِ

وَالْأَرْضِ - ثُمَّ إِلَيْهِ تُرْجَعُونَ

2. WHERE IS IT MENTIONED SPECIFICALLY THAT CALLING THOSE IN THE GRAVE IS SHIRK? MAYBE IT IS ONLY GOING ASTRAY?

When presented with the above proofs from the Quran, these ‘scholars’ agree that it is haram to call on those in the graves for help. Yet, they insist that it cannot be considered as Shirk. They claim that nowhere in the Quran does it specifically mention calling upon others’ help as shirk; it only states that such people have gone astray. They even bring in the opinion of great scholars, like Ibn Taymiyyah, and others, as having declared that those who call upon the Auliya, and the Prophet ﷺ for help, *have (only) gone clearly ASTRAY.*

[ضَلَالٍ مُّبِينٍ]

They did not mention it is SHIRK!

RESPONSE:

i. A simple way of refuting this is to turn to Surah Fatiha: a direct Dua where, we are asking Allah to “guide us through the right path... not the path of those who have earned YOUR Anger (*like the Jews*), nor those who have gone ASTRAY (*like the Christians*).

Does It Not Mean That Going Astray Is Shirk?

✓ They claim that we do not find anywhere in the Qur’an a mention of worshiping others with HIM as Shirk. HE only forbids such acts. Even if that is the case, can we disobey Allah and do forbidden acts?

❖ However, we find in the Qur’an that, when his father said that they worshiped the idols because they saw their fathers doing it, Ibrahim عليه السلام exclaimed:

✓ “Indeed, you and your *forefathers have been in manifest error.*” (Surah Al-Anbiya: 21: 54)

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ

✓ And, when the person came running and stood in solidarity to the messengers who were sent to their people to Worship None but Allah, saying; “O my people! Obey the Messengers” “...Shall I take besides HIM, aaliha (gods)? if the Most

✓ Say, [O Muhammad], "Indeed, I have been forbidden to *worship those you call upon* besides Allah once the clear proofs have come to me from my LORD, and I have been commanded to submit to the LORD OF THE WORLDS." - (Surah Ghaafar: 40: 66)

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ

❖ When this is the truth, how can we claim that our Prophet ﷺ or Auliya will save us from calamities? Is this NOT plain disobedience to Allah's command?

CALL ON ME AND I WILL RESPOND TO YOU - Al-Qur'an: Surah Ghafar: 40:60

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ -

✓ Allah declares: "HE is the EVER-LIVING, there is NO god other than HIM worthy of worship. Hence, *CALL ON HIM, making your Worship Pure (Exclusively)* for HIM ALONE in religion. All praises are due to HIM Alone: the LORD of the worlds.": (Surah Ghafar: 40: 65)

هُوَ الْحَيُّ - لَا إِلَهَ إِلَّا هُوَ - فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

❖ How can they call anything other than Allah for help when HE declares?

✓ "Do you not know that to Allah belongs the dominion of the heavens and the earth, and [that] you *have not besides Allah any (WALI) protector or any helper?* - (Surah Baqarah: 2: 107)

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ - وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

❖ How can they say that our Prophet ﷺ or the Auliya will remove others' problems, when Allah declares;

✓ "If Allah helps you, none can overcome you, and if HE forsakes you, who is there after HIM that can help you? And in Allah let the believers put their trust" – (Surah Aali-Imran: 3: 160)

إِنْ يَضُرُّكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ - وَإِنْ يَخْدُلْكُمْ فَمَنْ ذَا الَّذِي يَضُرُّكُمْ مِّنْ بَعْدِهِ - وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

❖ How can they invent such lies about Allah, when HE terms them as criminals?

✓ "So, who is more unjust than he who invents a lie about Allah or denies His signs? Indeed, *the criminals will not succeed* – (Surah Yunus: 10: 17)

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ - إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ -

❖ How can they call upon whom Allah asserts do not possess even the power to harm or benefit themselves?

✓ Say, "Who is Lord of the heavens and earth?" Say, "Allah." *Say, "Have you then taken besides HIM Auliya' (Protector), who do not even possess for themselves any benefit or any harm?"*- (Surah Ra'd; 13:16)

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ - قُلْ أَفَاتَّخَذْتُمْ مِّنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا

❖ How can anybody call on any other than Allah, when HE orders us to put our trust only in HIM, the one who is the *ONLY CAPABLE SUPREME POWER*, for removing our distress?

✓ "SAY: 'HE IS THE MOST MERCIFUL BENEFICENT. IN HIM WE BELIEVE, *AND IN HIM WE PUT OUR TRUST*. SO, YOU WILL COME TO KNOW WHO IS *IN MANIFEST ERROR*.'" "SAY: 'TELL ME! IF ALL YOUR WATER WERE TO BE SUNK AWAY, WHO THEN CAN SUPPLY YOU WITH FLOWING FRESH WATER?'" – (Surah Mulk, 67: 29,30)

قُلْ هُوَ الرَّحْمَنُ - آمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا - فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ -

قُلْ لَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمِنَ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ

✓ "Do you think you will enter Paradise without such trials as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said; *When will come the Help of Allah? Yes, Certainly the Help of Allah is near!!*" – (Surah Baqarah 2:214)

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ - مَسَّنَّهُمُ الْبَأْسَاءُ وَالصَّرَاءُ وَزُلُّوا

حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ - أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ -

✓ "Then, do those who disbelieve think that they can take *MY servants instead of ME as allies? Indeed, WE have prepared Hell for the disbelievers as a lodging*"–

(Surah Al-Kahf: 18: 102)

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ - إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ نَزْلًا

❖ How can they call upon anything other than Allah when HE declares that, even if all those prophets whom HE had guided, themselves *had associated others as Auliya, with Allah, all their deeds would have been in vain!*

✓ "...That is the guidance of Allah by which He guides whomever He wills of His servants. But if they [themselves] had associated others with Allah, then worthless for them would be whatever they were doing." (Surah An'am- 6: 88/ Kahf: 18: 105)

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ - وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

DO NOT ALL THESE VERSES PROVE THAT WHATEVER THE CONDITION,
WE HAVE NONE TO TURN TO FOR HELP EXCEPT ALLAH?

❖ If we disobey Allah, then we are in for the severe punishment HE has promised, and all our good deeds will be in vain.

And Allah warns:

✓ "And whatever Misfortune befalls you, it is because of what your hands have earned, and HE pardons much."- "and you cannot escape from Allah (HIS punishment) in the earth, and *besides Allah you have neither any Wali (guardian or Protector) nor any helper.*" - (Surah Ash-Shura: 42: 30, 31)

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ - وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ -

وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ -

✓ "And they worship besides Allah things that hurt them not, nor profit them, and they say: 'These are our intercessors with Allah.' Say: 'Do you inform Allah of that which He knows not in the heavens and on the earth?' Glorified and Exalted be HE, **above all that which they are doing shirk with HIM!**"- (Surah Yunus 10:18)

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ

فُلْ أَنْتَبَهُونَ اللَّهُ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ - سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

❖ Hence, it is clear that we must turn to only HIM, for help and forgiveness, if we are afflicted with any problems. Those who call upon the 'Auliya' and Prophets,

who are in the grave, with the intention, and believing that they will intercede with Allah for them, here and in the Hereafter: They are the greatest losers, because their efforts are wasted while they think they are doing good. They will never consider it as shirk or disbelief.

- ✓ “Say: shall we tell you, who are the most of the losers of their deeds?”
“Those whose efforts have been wasted while they thought they were acquiring good by their works” - (Surah Kahf: 18: 103,104)

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا- الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا-

- ✓ “Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance.” – (Surah Kahf: 18: 105)

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا

❖ If they really believed in the Last Day, they would not do such things against Allah’s command. Thus, all the rituals aimed at pleasing those other than Allah, will render all their good deeds as useless, and Allah will not accept them on the Judgement Day.

❖ And, Allah expects us to put our full trust in HIM. HE tells prophet ﷺ to:

- ✓ “Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds’.”- 6: 162

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

THIS COMPLETE SURRENDER IS CALLED **TAWAKKUL**.

i. PARABLES AS EXAMPLES, FROM THE QUR'AN

Many examples are given in the Qur'an about this complete surrender to Allah for all our needs: TAWAKKUL.

❖ In Surah Yusuf, we find that Ya'coob (عليه السلام), although he was distraught with grief, did not give up his faith in Allah. He did not call on his grandfather Ibrahim (عليه السلام) nor any other, but kept turning to Allah for help and solace.

When the elder sons falsely claimed that a wolf had devoured Yusuf (عليه السلام)

✓ "And they brought upon his shirt false blood. Yacoob (عليه السلام) said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one whose help is to be sought, against that which you describe." (Surah Yusuf: 12: 18)

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ - قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً - فَصَبِرْ جَمِيلاً - وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

And the second time, when the brother of Yusuf (عليه السلام) was detained by him, (to test his brothers who had abandoned him in childhood), Yacoob (عليه السلام) advised them: (Surah Yusuf: 12: 87)

✓ "O my sons, go and find out about Joseph and his brother and despair not of relief from Allah. *Indeed, no one despairs of relief from Allah except the disbelieving people.*" (Surah Yusuf: 12: 87)

يَا بَنِي إِدْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ - إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

Thus, whoever despairs of Allah's Help and seek help from other than HIM are termed **DISBELIEVERS!!**

❖ Again, in Surah Yusuf, we find in the finishing verses how Allah reveals to Prophet Muhammad ﷺ the story of the unseen and informs how Yusuf (عليه السلام) and his father were firm in their belief in Allah's Grace even when they underwent a lot of adversity. Allah shows that whatever happens to man is for his own good. Yusuf (عليه السلام) supplicated and thanked Allah for having guided him through all the difficult situations he underwent.

❖ Allah informs that despite sending so many signs and parables, most of mankind do not believe without associating partners with HIM. Then, how can they be secure in their wrong beliefs, and think that the Wrath of Allah will not descend on them all of a sudden?

✓ “Then do they feel secure that there will not come to them an overwhelming [aspect] of the punishment of Allah or that the Hour will not come upon them suddenly while they do not perceive.” (Surah Yusuf: 12: 107)

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ -

❖ And Allah declares: This is the way (the straight path) which has been revealed to the Prophet ﷺ with certain knowledge.

✓ Say, "This is my way; I invite to Allah with sure knowledge, I and whoever follows me. And exalted is Allah; and I am not of those who associate others with Him." (Surah Yusuf: 12: 108)

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ - عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي - وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

❖ In Surah Kahf, we see that the boys who hid in the cave were true believers who called upon Allah to save them from the atrocities of their pagan king, and declared: (Surah Kahf: 18: 10, 14,15):

"...OUR LORD, GRANT US FROM YOURSELF MERCY AND PREPARE FOR US FROM OUR AFFAIR RIGHT GUIDANCE."

رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا - (Surah Kahf: 18: 10)

✓ And Allah responded: “And WE made firm their hearts when they stood up and said, "Our LORD is the LORD of the heavens and the earth. *Never will we call upon besides Him any other god. If we did, we would have certainly spoken, then, an excessive transgression.*” - (Surah Kahf: 18: 14)

وَرَبَّنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا - لَقَدْ قُلْنَا إِذًا شَطَطًا -

✓ “These, our people, have taken besides HIM gods. Why do they not bring for [worship of] them a clear authority? And who is more unjust than one who invents about Allah a lie?” Al-Qur’an: 18: 15

هَؤُلَاءِ قَوْمًا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً - لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ -
فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا -

✓ *The good Jinni* responded to Allah’s caller, when they heard the Qur’anic verse, and warned that those do not respond are clearly astray:

✓ “...They said: O our people, respond to the Messenger of Allah and believe in him; Allah will forgive for you your sins and protect you from a painful punishment.” - (Surah Ahqaaf: 46: 31)

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ

✓ “And who does not respond to the call of Allah has no escape in this life, nor any Auliya (friend) and they are clearly astray. —(Surah Ahqaaf: 46: 32)

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ - أُولَئِكَ فِي ضَلَالٍ مُبِينٍ

❖ When Allah declares that everything will perish except HIS Face (please note that HIS Face is nothing we can imagine), how can we assert that those we are calling for help are alive and hear our pleas?

✓ “And, *do not invoke (call upon)*, any other *with* Allah. There is none worthy of worship other than HIM: (la ilaaha illaa Huwa). Everything will perish except HIS Face. HIS is the decision and to HIM you shall be returned. (Al-Qur’an: Surah Al-Qasas: 28: 88)

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ - لَا إِلَهَ إِلَّا هُوَ - كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ - لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

✓ “And Allah judges with Truth, while those to whom *they invoke besides HIM, cannot judge anything. Certainly, Allah! HE is the All-Hearer and All-Seer*”. (Ghaafar: 40: 20)

وَاللَّهُ يَفْضِي بِالْحَقِّ - وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ - إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ

✓ Say, "Shall we invoke other than Allah that which neither benefits us nor harms us, and be turned back on our heels after Allah has guided us? [We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling], 'Come to us.' " Say, "Indeed, the guidance of Allah is the only guidance; and we have been commanded to submit to the Lord of the worlds. – (Surah Al-An'am: 6: 71)

قُلْ أَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ ائْتِنَا - قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ - وَأْمُرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ -

These verses show us that Allah forbids us to call upon any other than HIM. In all the above verses we do not find the word 'worship' but only to 'call upon.' It also warns that those who call upon other than Allah have gone clearly astray:

أَوْلَيْتِكَ فِي ضَلَالٍ مُّبِينٍ

ii. THE SIN OF BREAKING OUR PROMISE

During Salaat, while reciting the **Tashahhud**, we promise Allah that all our good words, deeds, and Salaat are only for Allah!

"ALL COMPLIMENTS, PRAYERS AND PURE THINGS ARE DUE TO ALLAH..."

التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ

- The word *Attahiyaatu* means all praises: GOOD WORDS
- The word 'SALAAAT' implies *ibadah*. Any deed, when done for Allah's sake to please HIM, turns into *ibadah*, if done following the way shown by our Prophet ﷺ, whom HE sent to warn people, and to revive the concept of *Tawheed* (True Monotheism) which the previous generations had forgotten.

○ The word “at-Tayyibaat” as is mentioned in many other verses of the Qur’an (Surah Ma’idah: 5: 5), can be used to describe all good, pure people, thoughts, speech, deeds, actions, income, etc. Its literal meaning is “something good” or “pure”, Halal, etc.⁴

Many neglect these important words that we **promise** day in and day out in Tashahhud, without pondering over the important substance that they indicate.

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ

MEANS ALL MY GOOD WORDS, DEEDS AND PURE THINGS, ARE FOR ALLAH!

Thus, if I lose my temper and speak bad words, if I do bad actions (anything against what Allah has ordained), or If I earn through Haram means, like cheating, stealing, dealing with interest, bribing, etc., I must realize that I am making Satan very happy—double happy!

1. For having disobeyed Allah and,

2. For having broken the promise I have made to HIM during my Salaat!!

✓ And Allah informs that HE cursed, and *punished the Jews, who broke their promise* (covenant). “So, HE penalized them with hypocrisy in their hearts until the Day they will meet HIM - because they failed Allah in what they promised HIM (their covenant with Allah); that they will give Sadaqah, charity, and would be of the Righteous. And because they [habitually] used to lie ... Allah warns us that “even if our Prophet ﷺ asks 70,000 times forgiveness for the Hypocrites, HE will not forgive them.” – (Surah At-Toubah: 9: 75 – 80)

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ - فَلَمَّا آتَاهُمْ مِّنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ - - فَأَعْقَبَهُمْ نِقَافًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ - - اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ -

These verses prove the great sin we are committing when we break our promise to Allah that we are making day in and day out, five times a day.

⁴ (King Fahd publications, Holy Qur’an, Foot note no. 697) – for details please refer to Bibliography

- ✓ In Surah Faatihah: We promise that we will *pray only to HIM, and seek only HIS help*, and,
- ✓ In the Tashahhud: *all our good words, deeds, and pure endeavors are only to be directed to Allah and NONE else!*

Thus, we know that Islam does not have any rituals, except that
WE PROMISE HIM THAT WE WILL PROSTRATE, AND SEEK HELP ONLY FROM HIM;
THE ONLY SUPREME CREATOR, PROTECTOR, AND MAINTAINER OF THE UNIVERSE,
AND THAT WE WILL BE RIGHTEOUS.

HE forbids us from looking elsewhere for solace at all times, whether in prosperity or adversity. NOBODY else can help us against HIS command, nor can anybody intercede for anybody in any way, *except by HIS permission*. We must realize that even if we ask anybody alive for help, only if Allah wills will we get it. Therefore, we must refrain from pleading to others for help and instead repeatedly ask for Allah's help.

HE mentions that those *who do not respond to HIS CALL are in Manifest error*.

Thus, we understand that disobedience to Allah's command is committing Manifest Shirk, because we are arrogant and refuse to obey HIS command, *and think we know better than Allah*. We think calling upon the pious people in the grave or upon our Prophet ﷺ is better than calling upon Allah Alone! That means we are taking our desires as more logical than the command of God: (Surah Al-Furqan: 25: 43)

- ✓ "And certainly, WE will test you with something of fear and hunger and loss of wealth and lives and fruits, but give good tidings to the patient, "Who, when disaster strikes them, say, '*indeed we belong to Allah, and indeed to Him we will return.*' Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided." – (Surah Baqarah: 2 – 155-157)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ - وَبَشِّرِ الصَّابِرِينَ - الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ - أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ - وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

Thus, the rightly guided are those who submit to the will of the Almighty. Nowhere does Allah or HIS Messenger ﷺ tell us to seek help from HIS Auliya and Anbiya.

✓ “The lightest torment in Hell will be; he will be made to wear sandals of Fire, which will cause his brain to boil”-⁵

✓ Allah warns: “Truly Hell is a place of ambush for the transgressors, an evil place of destination... THEY WILL DWELL THEREIN FOR AGES” – (Surah An-Naba’: 78: 21-23)

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا - لِلظَّالِمِينَ مَا بَأْسًا --- لَا يَثْبُتُونَ فِيهَا أَحْقَابًا -

✓ “Whoever desires honor - then to Allah belongs all honor. To Him ascends good speech, and righteous work exalt it...” (Surah Fatir: 35: 10)

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا - إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ

Allah **prohibits** attributing HIS names to any other. ---^(3:64) For e.g., the pagans attributed HIS name Al-Lat from Allah, and Al Uzza from Al- Aziz (All Mighty) etc.; to their idols. — ⁶

“And if Allah willed, HE could have made them [of] one religion, but He admits whom He wills into HIS mercy. And the wrongdoers have not any protector or helper.” – “Or have they taken protectors [or allies] besides him? But Allah - HE is the Protector, and He gives life to the dead, and He is over all things competent.” - “And in anything over which you disagree - its ruling is [to be referred] to Allah. [Say], “That is Allah, my Lord; upon Him I have relied, and to Him I turn back.” Surah

As-Shura, 42: 8,9

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ - أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ قَالَ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ - ذَلِكُمْ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ -

⁵ {Hadith: Ahmed 2: 432//3:13} // SSB: no. 2130

⁶ (53: 18-23 Qur’an--Hadith-At-Tabari—13: 282.)

We find that many of the Muslims today abandon Salaat, saying they have no time. When they have time for all other activities, how is it they do not have time to remember and thank the ONE who provided them all the faculties that help them to attain the luxuries of life?

- And some think that whatever sin they commit, their Prophet ﷺ or Auliya will intercede, and save them from the wrath of Allah. Because they believe just as the Jews did, that if they say the magic words: “La Ilaaha Illallaahu”, they will attain Heaven straight away. They fail to understand that it only means that they should worship none other than Allah, and seek help from none other than HIM, and do good deeds pleasing to Allah, if they want to attain that status.

- And Allah warns: “When the people of hell are asked why they were in Hell, they would answer that it is because they were not of those who performed Salaat.” –(Surah Ash-Shura: 42-43)

- And Allah curses those who do not pray in the allotted time, or pray to be seen (praised) by people. –(Surah Maun: 107: 4, 5)

- Hence, it is most important that our life should revolve around the times of Prayers, and remembrance of Allah, thikr, giving it priority over all our other commitments.

By doing this, we are constantly reminded that we should refrain from any temptations that may assail us, and it helps keep us away from sins that Allah has forbidden.

“O you who have believed, bow, and prostrate, and *worship your Lord, and do good* - that you may succeed.” (Surah Al-Hajj – 22: 77)

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ -

2. THEN, WHY HAS ALLAH ASKED US TO SEND SALUTATIONS UPON THE PROPHET ﷺ?

Question: When Prophet ﷺ told us to recite the Salutations as much as possible (sometimes even more than Thikr), does it not mean that he is alive and hearing us, and calling upon him is more important than just calling upon Allah?

Response:

There are many benefits in reciting the Salutations upon our Prophet ﷺ.

I. First and foremost, we must understand that Allah conveys our Salaams to our dear Prophet ﷺ through angels, and he answers through the angels. This does not mean that we are *PRAYING TO HIM*, nor does it mean that he is sitting in his grave waiting for our Salaams. HOW it is conveyed as it is beyond our comprehension, and part of the Ghaib (unseen).

II. Secondly, the Hadith in Tirimidhi, which was narrated by Ubay bin Ka'b, does not say, "*instead of Thikr*, but it was *after Thikr*", 'send as many Salutations as possible, upon him, and Allah will grant us **TEN TIMES** reward for it, and will relieve our distress, and earn for us forgiveness from Allah (سيحان وتعال) for our sins.' Sunan al-Tirimidhi;

2457 ⁷

✓ The Prophet ﷺ has said: 'The best of believers is the one whose tongue is constantly kept moist in Thikr towards Allah, Allahut'alah,' Sunan al-Tirimidhi; 3375 ⁸

✓ 'When any of you prays, let him begin by praising Allah, then let him send blessings upon him (Prophet ﷺ), and then let him ask whatever he wants.' ⁹

Thus, all our five obligatory Salaat, as well as voluntary (Nawafil) Salaat, and all our supplications are for Allah Alone. We are asked to send Salutations upon the Prophet ﷺ, before we ask anything from Allah (Duaa's), to get the maximum benefits from Allah.

⁷ <https://www.abuaminaelias.com/dailyhadithonline/2012/06/23/bless-muhammad-once-ten/>

⁸ <https://www.abuaminaelias.com/dailyhadithonline/2012/10/18/tongue-moist-dhikr-allah/>

⁹ (Jami At-Tirimidhi, 3477, classed as sahih by al-Albaani). Chapters on Supplication -Sunnah.com

III. Throughout the Qur'an, we find that Allah orders us to call upon HIM ONLY, and declares that there is none to intercede in HIS decision, and as in Surah Al-Jumu'ah, Allah commands us:

✓ “And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often (THIKR), that you may succeed”

(Surah Al-Jumu'ah: 62 v. 10)

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

And, Allah commands us to send Salutations upon our Prophet ﷺ, for having persevered all his life to bring this true concept of Islam to the ignorant mankind.

✓ “Indeed, Allah confers blessing upon the Prophet ﷺ, and His angels too. O you who have believed, ask Allah to bless him and to grant him peace.” –(Surah Al-Ahzab: 33: 56)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ - يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

When asked how to send Salutations upon him, the Prophet ﷺ said:

✓ ‘Say: O ALLAH, SEND YOUR SALAAT (GRACES, HONOUR, AND MERCY) UPON MUHAMMED ﷺ AND UPON THE FAMILY (and followers) OF MUHAMMED, JUST AS YOU SENT PEACE UPON IBRAHEEM (عليه السلام) AND UPON THE FAMILY OF IBRAHEEM (عليه السلام). VERILY, YOU ARE FULL OF PRAISE AND MEJESTY.

✓ ‘O ALLAH, SEND BLESSINGS UPON MUHAMMED ﷺ AND UPON THE FAMILY (and followers) OF MUHAMMED, JUST AS YOU SENT BLESSINGS UPON IBRAHEEM (عليه السلام) AND UPON THE FAMILY (and followers) OF IBRAHEEM (عليه السلام). VERILY, YOU ARE FULL OF PRAISE AND MEJESTY.’¹⁰

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ،

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ -

Please note that; آل also means not only family but also followers, as mentioned in Surah Al-Anfal:

كَدَّابِ آلِ فِرْعَوْنَ : “Like the people of Pharaoh.” (Surah Al-Anfal: 8: 54)

¹⁰ Sahih Bukhari: Vol.8. H.No.6357. For details, please refer Bibliography.

IV. When we understand the meaning of “ALLAHUMMA: **اللَّهُمَّ**: The Arabic letter meem (م) in Allaahumma is called ‘Meem al-Mushaddadah’. In Arabic, when this Meem (م) is added to a word, it increases its potency. That is, when this Meem (م) is added in Allaahumma, through the Meem Mushaddadah, we are calling upon Allah with all HIS attributes at one go. Thus, all the *more than 99 attributes of Allah* are included in this one-word Allaahumma.¹¹ That is why we find most of the Duas of the Prophet ﷺ, starting with ALLAAHUMMA: **اللَّهُمَّ**. Thus, in Salutations, we are calling upon Allah with all HIS Attributes, to confer HIS Salaams and Blessings upon our Prophet ﷺ. Therefore, in Salutations, *we are calling upon Allah* (many times over with all HIS attributes), *to send HIS Peace and Blessings upon* our beloved Prophet ﷺ and his aal (family and followers), just as HE has sent HIS Peace and Blessings upon Ibrahim (عليه السلام) and his (family or followers).

VII. Allah says in Surah Baqarah:

✓ “And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return. *They are those on whom are sent the SALAWAT from their LORD and who receive HIS Mercy, and it is they who are the guided ones.*” (Surah Al-Baqarah: 2; 155-157)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ - الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ - **أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ** - وَأُولَئِكَ هُمُ الْمُهْتَدُونَ -

✓ “O you who have believed (and accepted our Prophet’s guidance), *remember Allah* with much remembrance, and *exalt HIM* morning and afternoon. “*HE it is who sends Salaat (HIS Blessings) upon you; يُصَلِّي عَلَيْكُمْ in order that, HE may bring you out of darkness into light.*” - (Surah Al-Ahzab: 33: 41 – 43)

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا -- وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا -

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ- وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا -

¹¹ < <https://www.youtube.com/watch?v=2U-dmyPTh14> > (by Muhammad Al-Bizry) dt. 21-6-2022

This means that Allah sends HIS Salaat and Blessings upon us; Moomin (Believers) and Muhsinoon (righteous); those who are patient in times of adversity and problems, and say regular Prayers and Thikr to Allah Alone, as shown by the prophet ﷺ, sincerely without adding any innovations to his way of life. Indeed, only those who live their lives according to the way our Prophet ﷺ can achieve this bliss.

VIII. Salutations and Salaams upon prophet ﷺ, is a means of confirmation that we will obey and follow his way in every step of our life, and accept his commands; to be firm, and patient in times of both happiness, as well as diversity, and *call upon Allah Alone* for help and be constant in HIS Remembrance. Through this salutation, we are affirming that we are the Ummah of our *only leader, Muhammad* ﷺ.

Thus, in the Salutations, or Salaams, in which we direct our supplications to Allah, for peace and Blessings for our Prophet ﷺ and his family, we include ourselves, as his Ummah, pleading for peace and blessings in this world as well as the pleasure of Allah in the Hereafter. May Allah accept our Salutations and Salaams of Allah upon our Prophet ﷺ, *and upon us*. Ameen.

Other ways of sending Salaams upon our Prophet ﷺ are:

صلى الله عليه وسلم / والصلوات والسلام على رسول الله - اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ -

O Allah, we ask for your peace and blessings upon our Prophet Muhammad ﷺ.

COUNTER QUESTIONS:

a. IN THE TASHAHHUD ARE WE NOT CALLING UPON THE PROPHET ﷺ?

When we say in **Tashahhud**, “Assalaamu Alaika Ya Ayyuhan-Nabi”, does it not mean that he is alive? Then, can we not ask for his help when in difficulty?

RESPONSE:

❖ Allah declares that our Prophet ﷺ was like any other Human Being, chosen by HIM as a Prophet to give warnings against their innovations, and glad tidings for those who obey Allah.

✓ “Muhammad ﷺ is not but a messenger. [Other] messengers have passed on before him. So, *if he were to die or be killed, would you turn back on your heels [to unbelief]*? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful. — (Surah Aali-Imran: 3: 144)

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ - أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ - وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَصُرَ
اللَّهُ شَيْئًا - وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ -

❖ Indeed, our dear Prophet ﷺ loved us and grieved over those who turned away from the Qur’an and his teachings sent to him through Angel Jibreel (عليه وسلام).

✓ “There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you, and to the believers is kind and merciful.” -- Al-Qur’an: Surah Toubah: 9: 128

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

That is why, through the Salutations and Salaams, while we ask Allah to shower upon our Prophet ﷺ, HIS Blessings and peace, we also affirm that we are indeed the Ummah of our Prophet ﷺ, and promise that we will obey and follow his way of life as ordained in the Qur’an by Allah.

However, when we turn away, Allah commands him ﷺ to say:

✓ “But if they turn away, [O Muhammad], “Say: ‘Sufficient for me is Allah; there is no deity except HIM (Allah). On HIM I have relied, and HE is the LORD of the Great Throne.’” — (Surah Tawbah: 9: 129)

... فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ - عَلَيْهِ تَوَكَّلْتُ - وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

✓ And Allah clearly declares [in Surah Nahl: (16: 37)] that, [Even] “If you should strive for their guidance, [O Muhammad], then verily Allah guides not those who reject Allah’s Grace and go astray, and they will have no helpers.”

إِنْ تَخْرُسْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ - وَمَا لَهُمْ مِنْ نَّاصِرِينَ

When Allah declares that the Prophet ﷺ cannot guide or help those who go astray while he was alive, how can he guide or help you after he is buried in the grave?

❖ Hence, in no way are we asked to seek the help of our dear Prophet ﷺ for the calamities we suffer in this world. That is because it goes against the concept of what he ﷺ taught us.

THE PROPHET ﷺ IS NOT EVER-LIVING, NOR ARE THE AULIYAS.

ONLY ALLAH IS EVER-LIVING AND HEARS OUR PRAYERS.

Allah warns:

✓ “And, if Allah touches you with hurt, there is none who can remove it but HE; And, if HE intends any good for you, there is none who can repel HIS Favor which causes it to reach whomsoever of HIS slaves HE wills. And HE is Oft-Forgiving, Most Merciful. Say: ‘O you Mankind! Now truth has come to you from your LORD. So, whosoever receives guidance (through it), he does so for good of his own self, and whosoever goes astray, he does so for his own loss, and *I am not over you a Wakil* – (disposer of your affairs)” - (Surah An’am: 6: 17,18)

وَإِن يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ - وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ؕ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ - وَهُوَ الْعَفُورُ الرَّحِيمُ - قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ - فَمَن اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ - وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا - وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ -

✓ “And you (O Muhammad) are only a warner. Verily WE have sent you with the truth, a bearer of glad tidings and a warner, and there was never a nation without a warner being sent before you...” (Surah Al-Fatir: 35: 23,24)

إِن أَنْتَ إِلَّا نَذِيرٌ - إِنَّا رُسُلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ؕ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ -

❖ When we say salaams to the Prophet ﷺ during Tashahhud, we must realize that Salaat is a direct conversation with Allah. Before we say: Salaams to our Prophet ﷺ, we are first promising Allah that all our good words, actions, and pure deeds are only for Allah. After that, we are conveying our Salaams to the Prophet ﷺ as he ﷺ has advised us to. Here, it is important to note that we are NOT ASKING the help of our Prophet ﷺ nor are we venerating him ﷺ in any way.

However, according to the statement of ibn Masood: "We used to say: 'Peace be on you, O Prophet' وَالسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ while the prophet ﷺ was alive with us, but when he died, we said: 'Peace be on the Prophet' - وَالسَّلَامُ عَلَ النَّبِيِّ - Undoubtedly, this was with the endorsement of the Prophet ﷺ and is supported by the fact that Aishah (رضي الله عنها) used to teach the Tashahhud in prayer with "Peace be upon the Prophet"- as transmitted by Siraj in his Musnad (9/1/2) and Mukhlis in al-Fawaa'id- 11/54/1) with two Sahih Isnads from her. Ibn Hajar has also narrated this fact. - ¹²

Even if we ignore this Hadith, it is important to note that we are not asking for any help from the Prophet ﷺ directly.

Even in **Salaat**, in the **Tashahhud**, we are only conveying our salaams to him ﷺ: *We are only obeying the command of our Prophet ﷺ.*

✓ "Peace Be on You, O Prophet and The Mercy of Allah and His Blessings, *And Peace Be upon us*; the Righteous servants of Allah. I bear Witness That None is Worthy of Worship except Allah, and I bear Witness that Mohamed ﷺ is HIS servant and Prophet."

وَالسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ **\\ وَالسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ** أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ \\ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ؛

❖ Here again, we are asking Allah's Peace and Blessing upon our beloved Prophet ﷺ, as well as upon ourselves who are the righteous, and sincere followers of our only leader, and worshipers of Allah ALONE. Thus, we cannot take this as an excuse to call on our Prophet ﷺ directly nor ask for his help, in any other circumstances.

At the same time, it is not correct to pounce on any who even tries to praise the Prophet ﷺ through Nasheed or Salutations, fixing any particular date which is convenient for them. The shirk lies when they begin to call upon him for help or think that he ﷺ is hearing our pleas or is still alive. This is committing clear shirk.

¹² Reference: The Prophet's Prayer by Sheikh Md. Naseeruddin Albani (1st edition, 1983), pg. 67-68

COUNTER QUESTIONS:**b. DOES NOT ALLAH SAY THAT THE MARTYRS ARE NOT DEAD BUT ALIVE? THEN WHY CANNOT WE ASK THEM TO HELP?****RESPONSE:**

❖ This does not mean that we can call on them and ask for their help. This is because, as already mentioned, HE also says ^{35:22}: those in the grave cannot hear you, and even if they hear you, they cannot answer your prayers, nor help you, and *on the Last Day they will reject having ever known you.*

✓ *“And when those who associated others with Allah see their ‘partners’, they will say, ‘Our Lord, these are our partners [to You] whom we used to invoke besides You.’ But they (the partners) will throw at them the statement saying: ‘Indeed, you are liars.’”* (Surah Nahl: 16: 86)

وَإِذَا رَأَى الَّذِينَ لَشْرَكَوْا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُو مِنْ دُونِكَ –
فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ -

❖ How can we even fancy that those who are being rewarded for all the struggle they had undergone to propagate the Message of truth to the people, and are RESTING PEACEFULLY (like a bridegroom) in the BARZAK, would respond to our call?

The Day when Allah will assemble the Messengers, and say, "What was the response you received?" They will say, "We have no knowledge. Indeed, it is YOU who is Knower of the unseen" - (Surah Maida: 5: 109)

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ - قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ -

“...Verily, Allah makes whom HE will hear, but you cannot make hear those who are in the graves.” – (Surah Fatir: 35: 22)

THUS, WE KNOW THAT OUR PROPHET ﷺ WILL NOT INTERCEDE FOR THOSE WHO DISOBEY HIM.

NEITHER WILL HE ﷺ NOR THE AULIYAS EVEN KNOW OF OUR CALLING UPON THEM!

COUNTER QUESTION:**c. DO WE BECOME DISBELIEVERS WHILE DOING EVIL DEEDS?**

Q. We become disbelievers only during the time we do evil deeds. The fire will not touch us except for a little while. Are we not saying:

لَا إِلَهَ إِلَّا اللَّهُ - مُحَمَّدٌ رَّسُولُ اللَّهِ؟

RESPONSE:

❖ These same words were said by the Jews. And Allah has cursed those very Jews for their disobedience to HIS commands and indulgences in activities against Allah's command. Then, HOW can we be *complacent, thinking* that we can disobey Allah and HIS Messenger ﷺ and call upon the Auliya and the Prophet ﷺ?

❖ Who are we to decide for ourselves what is Shirk, and what is not?

❖ When the horrible punishment in Hell is explained with such vivid details, HOW can we ignore the warnings of our beloved Prophet ﷺ, and indulge in haram activities completely against Allah's ORDER?

❖ Do you not realize that just repeating those Kalima without sincerity cannot take you to Heaven?

❖ Do you think that by just saying I BELIEVE, you will not be tested? (Surah Al-Ankabut: 29: 2)

❖ Taking desires as a god is the greatest shirk – (Surah Furqan: 25: 43)

✓ “Have you seen *the one who takes as his god his desire*? Then would you (O Muhammad) be a wakeel (disposer of affairs) for him?” - (Surah Furqan:25: 43)

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلاً –

WHEN ALLAH DECLARES THAT TAKING DESIRES AS GOD IS SHIRK, KNOW THAT WHEN YOU DO DEEDS AGAINST ALLAH'S COMMANDS AND INDULGE IN WHATEVER DEEDS YOU DESIRE, IT IS SHIRK, DURING THE ACT. ALTHOUGH IT DOES NOT TAKE YOU OUT OF ISLAM, YOU WILL SURELY BE PUNISHED FOR IT. BECAUSE YOU ARE OBEYING YOUR DESIRES RATHER THAN ALLAH!

❖ And remember that “The lightest torment in Hell will be; he will be made to wear sandals of Fire, which will cause his brain to boil”- ¹³ Allah warns: “Truly Hell is a place of ambush for the transgressors, an evil place of destination... THEY WILL DWELL THEREIN FOR AGES” – (Surah An-Naba’: 78: 21-23)

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا - لِلظَّالِمِينَ مَأْبًا --- لَا يَبِثِينَ فِيهَا أَحْقَابًا -

Then is it alright to ignore the warnings of Allah and follow our desires?

IN THE QUR’AN, WE FIND VARIOUS PARABLES EXPLAINING WHAT SHIRK IS.

❖ The rich man who owned the two gardens *exulted in His Possessions* “And he entered his garden while he was unjust to himself. He said, ‘I do not think that this will perish ever. And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return.’” (Surah Kahf 35, 36, 42).

“And his fruits were encompassed [by ruin], so he began to turn his hands about [in dismay] over what he had spent on it, while it had collapsed upon its trellises, and said, “*Oh, I wish I had not associated partners with my Lord (done Shirk) anything.*”

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا - وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا --- وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا -

This shows that whoever does wrong, forgets that he will be punished for it in this world itself, and if he does not repent, he forgets that there is a Last Day in which he will be accounted for for all his deeds. “And Allah does not love the sinful disbelievers!” (Surah Al-Baqarah: 2:276).

Thus,

- ✓ If you prefer to sleep instead of following the call for Prayer for Fajr.
- ✓ If you prefer to do business with Riba (interest), disregarding Allah’s prohibition.
- ✓ If you prefer to follow your desires to run after Fahisha (vulgar activities), even when Allah has forbidden it.
- ✓ If you choose to earn wealth through Haram ways despite Allah forbidding you.

¹³ {Hadith: Ahmed 2: 432//3:13} // SSB: no. 2130

❖ Is it not because you deny the last day that you are preferring to obey your desires against Allah's commands and prohibition?

❖ Is it not because you forget or neglect that there is a Last Day where you will be accounted for, that you are being so careless?

However, in all the above sins, *a true believer*, if at all, gets trapped by Shaitan and does such sins, will immediately turn to Allah in repentance, and try to rectify the wrong done to others. Allah, knowing the weakness of HIS slaves, may forgive them.

On the other hand, those who call upon the Prophet ﷺ or the Auliya for help do not repent, because they think it is a good deed. Thus, the punishment for their committing shirk is justified.

✓ And Allah asks: "Do then those who disbelieve think that they can take MY slaves as Auliya besides ME? Verily WE have prepared HELL as an entertainment for the disbelievers" (Surah Kahf: 18: 102)

WHEN ALLAH FORBIDS IT, HOW CAN THEY EVEN THINK THAT CALLING UPON THE PROPHET ﷺ
AND AULIYA IS NOT SHIRK?

✓ "Say: 'shall WE tell you the greatest losers in respect of their deeds?' "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!" - (Surah Al-Kahf: 18: 103, 104)

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا - الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا -

Thus, being Arrogant (like Pharoah), Egoistical (like Shaitan), Miserly (as Qarun), thinking that all your money is due to your hard work alone, taking your desires as God, obeying your leaders blindly without verifying the truth, etc. all comes under shirk; unless one wakes up and realizes it, and seeks forgiveness and repents for his deeds, before the hour of departure comes. Although it does not take one outside the tenets of Islam, it would incur the sinner's retributions here, in this world, and if he does not repent even then, the severe punishment in the hereafter will be justified. (Already mentioned).

4. WHAT IS WRONG IF WE GO TO MAZAARS (GRAVES OF THE RIGHTEOUS) WHEN OUR INTENTION IS ONLY TO PAY HOMAGE TO THEM?

RESPONSE:

We must remember that when we argue that we are not worshiping the saints, but only paying homage to them, we are agreeing to all the innovations (bid'ah) committed by others, and ignoring and disobeying the command of Allah and our Prophet ﷺ not to build structures over any grave.

The Prophet ﷺ has said:

1. "May Allah's Curse be on the Jews and the Christians for they build places of worship at the graves of their prophets." ¹⁴

In the beginning, our Prophet ﷺ

2. forbade even visiting the graves, and only allowed them after the faith of IMAAN had been ingrained into his followers.

This was because of the fear that it may lead to grave worship and shirk.

✓ He ﷺ later allowed it with certain conditions: One should

3. Not pray towards it, nor sit on it-- "Do not (even) pray towards the grave nor sit on them": {Sahih Muslim, Vol. 2: p. 460, No. 2122}
4. Forbidden To Plaster the Grave or Construct Anything Over It' ¹⁵
5. Abu Sa'id al-Khudri reported: The Messenger of Allah, peace and blessings be upon him, prohibited building over graves, sitting upon them, or praying over them. ¹⁶
6. Nor is recitation of the Qur'an or Yaseen or Surah Fatiha in the graveyards allowed. Our Prophet ﷺ did not do it, nor did any of the Sahaaba.

¹⁴ Sahih al-Bukhari 3453, 3454 - Prophets - كتاب أحاديث الأنبياء <<https://sunnah.com> > bukhari:3453>

¹⁵ Sahih Muslim Book 4, Number 2116 < <http://www.systemoflife.com/the-prohibition-of-building-structures-over-graves/> >

¹⁶ <<https://www.abuaminaelias.com/dailyhadithonline/2021/10/14/haram-build-sit-salat-graves/>> Source: Musnad Abi Ya'la 1020/ Grade: Sahih (authentic) according to Al-Albaani -

7. Abu Sa'id al-Khudri reported: The Messenger of Allah, peace and blessings be upon him, said, "The entire earth has been made a place of prayer, except for graveyards and washrooms." ¹⁷

✓ Above all, Allah has declared, "And the Masajid are for Allah (Alone), so invoke not anyone along with Allah." — (Surah Al-Jinn: 72: 18)

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

We should note that the funeral service is not held in the graveyard but in a separate area or the Masjid.

✓ The supplication to Allah for the dead, as our Prophet advised, is:

"Peace be upon the Believers and Muslims among the inhabitants of these dwellings. May Allah have Mercy on those who have gone ahead of us, and those following us. And we shall - Allah willing- be joining you. I ask Allah to grant you and us strength " — ¹⁸

السلامُ على أهلِ الدِّيَارِ، مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

This proves that we should say only Salaams and recite a supplication to ALLAH for the dead. Prophet ﷺ forbade the whitewashing of graves, the building of structures over them, or writing on them."

✓ He ﷺ also said: "When a righteous man among those people dies, they build over their graves a place of worship. They are the, most evil of creations, in Allah's sight! — ¹⁹

When we go through the Seerah of our beloved Prophet ﷺ, we come to know that he ﷺ ordered Imam Ali (رضي الله عنه) to break any structures which had been built over the tombs and not to leave any mound to remain, except to the height of the palm of the hand! — (Sahih Muslim, Vol 2, 459, No. 2115)

¹⁷ <https://www.abuaminaelias.com/dailyhadithonline/2013/03/23/whole-earth-is-a-masjid-mosque/>

Source: Sunan al-Tirmidhī 317/ Grade: Sahih (authentic) according to Ibn Taymiyyah

¹⁸ (Narrated by Ayesha (ral): Sahih Muslim Vol.2. pp.461-2 NO. 2127)

¹⁹ Sahih Bukhari, Vol 1, H. No. 419/ vol 2 H. N. 426

- ✓ He ﷺ ordered that one should not raise the grave above ground level (except to the level of one's palm), nor build structures on it." ²⁰ and declared that: "All the earth is a Masjid (place of worship), except graveyards and toilets." -- That is why our Prophet ﷺ said, "Pray in your houses, do not make them into graveyards." ²¹
- ✓ 'Aiysha (رضي الله عنها) reported that when death was descending upon Allah's Messenger ﷺ, he drew his striped cloak over his face, saying, "May Allah's curse be on the Jews and Christians for taking the graves of their prophets as places of worship." She added, "Were it not for that, they would have made his grave prominent, except that I feared that it would be taken as a place of worship." ²²

Counter Question: *Then why is the Mazaar of Prophet ﷺ made prominent?*

In the beginning, the grave of our Prophet ﷺ was not made prominent as per his instructions. It was only later that this innovation happened. It was Caliph al-Waleed ibn 'Abdel-Malik (reign 705-715 C.E.) who expanded the Masjid Nabawi towards the East, and included the house of Ayesha (ra) where the Prophet ﷺ was buried. But care was taken that a circular wall and then two triangular walls were built around it so that no one would be facing the grave directly during Salaat. The graves are surrounded by several walls, which have no windows or doors and thus can't be seen or accessed. ²³

²⁰ – (Sunan Dawood, vol 2, No. 3212/ Sahih Muslim, Vol 2, 2116)

²¹ (Sunan Abu Dawud, (English Trans.), vol.1, p.125, no.492. / Sahih Bukhari: Vol:1, H. No:62 (Muwatta Malik) Pg. 360/ and many other narrations.)

²² The detailed account of prohibition of building or decorating on graves is given in the Book "A summary of Islamic Jurisprudence" by Salih al Fawza'n with all references of authentic Hadith in BAIS

²³ < <https://islamqa.info/en/answers/65944/> / > / < <https://hajjumrahplanner.com/prophet-muhammad-grave/> >

5. THEN HOW IS IT THAT WHEN OUR PEOPLE PRAY TO THOSE IN THE GRAVE, THEIR WISHES ARE FULFILLED?

A. Allah declares HIMSELF as the MOST Beneficent, and MOST Merciful.

Thus, HE gives all those who ask, and do not ask, those who pray to idols, graves, peers, etc. HE decides what and when HE will give to whom HE pleases!

❖ HE IS THE MOST BENEFICIENT AND MERCIFUL. HE PROVIDES FOR ALL WITHOUT RESTRICTION.

✓ “To each [category] WE extend - to these and those - from the gift of your Lord. And never has the gift of your Lord been restricted.” – (Surah Al-Isra’: 17: 20)

كُلًّا نُّمِدُّ هُنُوْلًا وَّهِنُوْلًا مِّنْ عَطَاءِ رَبِّكَ - وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُوْرًا -

❖ HIS Beneficence reaches all believers and unbelievers alike. It is this Beneficence of Allah that is seen when the desires of other people who go to temples and churches are also fulfilled.

✓ Allah informs: “Whoever wishes for the quick-passing (transitory enjoyment of this world), WE readily grant him what WE will, for whom WE like. Then afterwards, WE have appointed for him Hell, he will burn therein disgraced and rejected.” – (Surah Al-Isra’: 17: 18)

– مَّنْ كَانَ يُرِيْدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيْهَا مَا نَشَاءُ لِمَنْ نُّرِيْدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُوْمًا مَّدْحُوْرًا -

❖ However, we should be sincere in seeking the pleasure of Allah Alone:

✓ “And whoever desires the Hereafter and strives for it, with the necessary effort due for it, while he is a believer, then such are the ones whose striving shall be appreciated, thanked, and rewarded (by Allah).” (Surah Al-Isra’: 17: 19)

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُوْرًا -

✓ HE warns us not to call upon any other god along with HIM for help. For, then we will be left reprov'd and forsaken. And your LORD has decreed that you worship none but HIM and be dutiful to your parents...” (Surah Isra’:17: 22, 23)

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا - وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا -

✓ Your LORD knows best what is in your inner-selves. If you are Righteous, then verily, *HE is most Forgiving to those who turn to HIM again and again in Obedience, and in Repentance.*" (Surah Al-Isra': 17: 25)

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ - إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا -

❖ Hence, when we seek help from others than HIM, through any other means, although we will get what we wish, *if HE wishes it*, we are disobeying HIM and we will not get any share in the **HEREAFTER!**

This, we also find in Surah Baqarah, and many other verses.

✓ "...But among the people is he who says, 'Our Lord, give us in this world,' and *he will have, in the Hereafter, no share.* But among them is he who says, "Our Lord, give us in this world [that which is] good, and in the Hereafter [that which is] good and protect us from the punishment of the Fire." Those will have a share of what they have earned, *and Allah is swift in account.*" —(Surah Al-Baqarah: 2: 200-202)

فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلَقٍ - وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ - أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ -

✓ "Those who believe not in the Hereafter are impatient and seek to hasten it (by calling upon others), while those who believe in the last day and are fearful of it... Allah is gracious and kind to HIS slaves, and gives to whom HE wills. Whoever desires his reward of the Hereafter, he will get an increase in reward (here and Hereafter), and whoever desires the reward of this world will receive what is written for him, *but he has no portion in the Hereafter.*" (Surah Ashura: 42: 18-20)

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا - وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ - أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ - اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَن يَشَاءُ - وَهُوَ الْقَوِيُّ الْعَزِيزُ - مَن كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ - وَمَن كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِن نَّصِيبٍ -

B. The future of every man depends on the deeds he commits during his lifetime. His fate is tied to his neck: That is, whatever happens in the later part of a man's life is a result of his earlier actions. Just like if a person takes poison, he will have to face its after effects, unless he treats himself immediately, if he was a liar, or a sinner, he cannot escape punishment for his deeds, either in this world, or the Hereafter, nor will he have any helper, or intercessor on that Day, unless he repents and corrects his actions to be pleasing to Allah.

✓ And WE have fastened every man's deed to his neck, and on the Day of Resurrection, WE will bring out for him a book which he will find wide open. It will be said to him, *'Read your book. You are sufficient as a reckoner against yourself this Day.'* - (Surah Isra':17: -14- 23)

وَكُلِّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ - وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا - اِقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ
الْيَوْمَ عَلَيْكَ حَسِيبًا -

C. **ALLAH DECLARES THAT MAN IS EVER IN HASTE.** (Surah Isra':17: 11 // Al-Anbiya: 21: 37)

✓ "And man supplicates for evil as he supplicates for good, and man is ever hasty."

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ - وَكَانَ الْإِنْسَانُ عَجُولًا - (Surah Isra':17: 11)

❖ When he wants something, he wishes it to be given immediately, even though he does not know if it is good or bad for him. When he does not get it, he turns to other ways to attain his desires, even if they are in disobedience to the will of Allah. However, he will get only what is destined for him, by whatever means he adopts.

For example,

❖ When a person cheats others of their property, he thinks that he has acquired wealth which he can enjoy. But the truth is that, he has done a great sin in acquiring it, and will have to bear the punishment for his illegal ways in this life itself, in the form of illness or disturbed family life etc. and he will be punished for his deeds in the Hereafter also, if he does not repent before his death. If instead, he seeks the help of

Allah, and strives hard to acquire wealth, he may get (Barakah) satisfaction in what little is destined for him, and can lead a peaceful life.

- ✓ Allah (سبحان وتعالى) says, “And whatever strikes you of disaster – it is for what your hands have earned; but He pardons much,” (Ash-Shura: 42:30).

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَن كَثِيرٍ

- ✓ And He says, “What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself [...]” (An-Nisa: 4:79).

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ - وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ ---

❖ The same applies in business: people take Riba for business, thinking that it is the only way to get rich quickly. However, if they had been patient, if destined for them, their hard work would have attained it for them.

❖ When one wants a child, some go to the Mazars of the Auliya, thinking their intercession can give them a child. But Allah declares that it is HE who bestows a child: a boy, or a girl, as HE wishes, and HE leaves others barren. (Surah: Ash-Shura: 42: 50)

... أَوْ يُرَوْجَهُمْ ذُكْرَانًا وَإِنَانًا - وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا - إِنَّهُ عَلِيمٌ قَدِيرٌ -

Good or bad is only as Allah decides for us. Therefore, instead of hastening to achieve it in haram ways or seeking the help of anyone other than HIM, if we, after striving our best, remain patient and pray fervently to Allah, with hope, and humility, we will be rewarded and provided what we ask, if it is good for us. And if not fulfilled, we must be firm in our belief that Allah has not given it because it is not good for us. That is why the Prophet ﷺ has advised us to say the Dua' of Istikhaarah, where, after we decide something regarding business or alliance, etc., we ask Allah for what we wish, only if it is good for us. Also, it is essential to obey Allah and HIS Messenger ﷺ sincerely. Therefore, when our supplications are not answered, it is essential to perform introspection to determine if we are doing all our deeds in obedience to HIM.

6. WHY HAS ALLAH FORBIDDEN SETTING PARTNERS WITH HIM?

Why is Allah so strict against calling others with HIM or setting partners with HIM?

Why has HE declared that shirk is the greatest of sins, and HE will forgive anything else except doing Shirk? – (Surah Nisa: 4: 48)

This Question has been raised by many people all around the world. They ask, ‘While most other religions adjust to the worshiping of thousands of gods, why is it that Islam stands apart?’ Even the Christian version of one of the characteristics of GOD given in the BIBLE: (Exodus 34:14) says:

“YOUR GOD IS A JEALOUS GOD. HENCE DO NOT WORSHIP OTHER THAN HIM.” However, the attribute of Jealousy does not befit Allah (سبحان وتعالى), as accused by the Christians.

Allah is far above such, and is our MOST GLORIOUS AND SUPREME MASTER who provides us all we need in this world for our benefit.

JEALOUSY IS NOT AN ATTRIBUTE OF ALLAH.

IT IS A CHARACTERISTIC OF SHAYATEEN AMONG HUMANS AND JINN.

THE CONCEPT OF JEALOUSY ARISES ONLY AMONG EQUALS.

“AND THERE IS NONE EQUAL TO ALLAH” (Surah Al-Ikhlâs: 112)

Then, why is it that Allah warns us against calling on others with HIM?

And that if one does not repent during his lifetime and dies as a Mushrik, all his good deeds will be wasted, and carry no weight on the Last Day ^(18: 105), and he will end up in Hell? – (2: 217)

WHY! WHY IS SHIRK CONSIDERED AN UNFORGIVEABLE SIN?

i. First, and foremost, we must realize that:

“ALLAH DOES NOT NEED OUR WORSHIP, BUT *IT IS WE WHO NEED HIS GRACE AND GUIDANCE.*”:

✓ “O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy. If He wills, He can do away with you and bring forth a new creation.” -

(Surah Fatir: 35: 15, 16)

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ - وَاللَّهُ هُوَ الْعَزِيزُ الْحَمِيدُ - إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ -

✓ And Allah declares that HE deals with us "...with only justice and no wrong will be done to them...Unquestionably, to Allah belongs whatever is in the heavens and the earth. Unquestionably, the promise of Allah is truth, but *most of them do not know.*"-

--- وَقُضِيَ بِنْتِهِمْ بِالْقِسْطِ - وَهُمْ لَا يُظْلَمُونَ - -- أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ - أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (Surah Yunus: 10: 54, 55)

ii. Allah's Majesty is so great that we cannot even imagine calling upon anyone else for help, who does not even own a Qitmir. (The thin membrane over the date-stone).

✓ "HE merges the night into the day and HE merges the day into the night. And HE has subjected the sun and the moon, each runs its course for a term appointed. Such is Allah: your LORD; HIS is the kingdom. And those whom you call upon instead of HIM do not own a Qitmir." (Surah al-Fatir: 35: 13)

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى -
ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ - وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ -

✓ "If you invoke them, they hear not your call, and even if they hear, they could not grant your request to you. And on the Day of Resurrection, they will disown you of ever having any contact with them, and NONE can inform you like the ONE Acquainted" - (Al-Fatir: 35: 14)

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ - وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ؕ وَلَا يُنَبِّئُكَ مِثْلُ

خَبِيرٍ -

iii. In answer to our supplication in Surah Faatihah, Allah sent the Qur'an for the guidance of mankind and there is no flaw in its law. Allah has sent guidance for us, to *strive to be HIS Auliya* (friend) by pleasing HIM, and live a life of peace, and tranquility, without worry, or grief,

"Certainly, the friends of Allah will have no fear, nor will they grieve." - (Surah Yunus: 10: 62)

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

✓ “No doubt! Verily, to Allah belongs whosoever is in the Heavens and Earth. And those *who invoke others besides Allah*, they follow nothing except a conjecture, and only invent lies.”- (Surah Yunus: 10: 66)

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ - وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ - إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

iv. Moreover, as Allah says, all that is on the earth and Heavens is created by HIM, and are subservient to HIS will. None can create even a fly, nor even if the fly takes its food can anybody snatch it away from it. That demonstrates that nobody can go against HIS decision (Surah Al-Hajj: 22: 73).

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ - إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ - وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ - ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ -

v. We see among those who worship other than Allah that their taking their desires as gods results in;

- On the one hand, various rituals which benefit only the priests, and ‘God-men’ to fill their coffers, and,
- On the other hand, they ignore it completely, and go beyond the limits, and live their lives as they wish, resulting in all the various diseases, and turmoil we find around us.
- Each god they worship has different rituals and beliefs associated with it, which make them intolerant of each other, and result in enmity and hatred towards each other.
- They imagine to have many gods who will help them for their specific needs, and create rituals, wasting time, and money, which is not going to be any use for them, either here, or in the Hereafter, because only if Allah wishes, will HE redeem us from our problems, and none can intercede in HIS decision.

vi. Allah gives various examples of the result of having many gods:

- ✓ "- Allah presents an example: a slave owned by quarreling partners and another belonging exclusively to one man - are they equal in comparison? Praise be to Allah! But most of them do not know." (Surah Az-Zumar:39: 29)

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا -الْحَمْدُ لِلَّهِ- بَلْ أَكْثَرُهُمْ
لَا يَعْلَمُونَ -

This verse explains that if a man has many masters, who have opposing views and give opposing commands, what will be the condition of the slave? Whom will he obey? Will one master not punish him if he obeys the other? And his life will be intolerable.

❖ If there were many gods, would they not fight with each other for the throne of Allah?

✓ “Say, [O Muhammad], 'If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way. "Al-Qur'an; Surah Isra: 17: 42

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَأَبْتَعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا -

❖ While a man with only ONE Master will have no such problem. All he needs to do is obey the one Master.

✓ Allah asks: “Is Allah not sufficient for HIS slave? And yet they threaten you with those other than HIM. And whoever Allah sends astray, for him there is no guide! Is not Allah All-Mighty, possessor of Retribution?”

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ - وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ - وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ - وَمَنْ يَهْدِ اللَّهُ
--- فَمَا لَهُ مِنْ مُضِلٍّ - أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي نِقَامٍ

✓ “And verily, if you ask them: ‘Who created the heavens and the earth?’ They will say: ‘Allah’. Tell me then, *the things that you invoke (call upon) besides Allah—if Allah intended some harm, could they remove HIS harm, or if HE intended some Mercy for me, could they withhold HIS Mercy?* Say: ‘Sufficient for me is Allah; in HIM those who trust must put their trust.’” - (Az-Zumar: 39: 38)

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ - قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ
اللَّهُ بِضُرٍّ - هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ - قُلْ حَسْبِيَ اللَّهُ - عَلَيْهِ
- يَتَوَكَّلُ الْمُتَوَكِّلُونَ -

vii. If there were many gods, each would try to implement their own law, and the world would be in chaos. And will they not quarrel, and fight against each other to assert their right, and superiority?

From the time immemorial, we find that the kings and rulers have been introducing their own laws as they fancied. They implemented draconian laws that, if not obeyed, resulted in severe torture and punishments.

The Crusades and the World Wars, which were induced for power and wealth, have taken their toll of destruction and loss of human life. Even Today, we find those who have many gods, or consider themselves as gods (atheists), trying to impose their views on others, and they are the cause of most of the political turmoil in this world.

The unnecessary bloodshed and violence are a result of people not being guided, or ignoring the guidance that had been given in their scriptures, and interpreting it to suit their fancies.

Hence, the Command to NOT call upon any other than Allah, *which leads to their worship*, is because it leads to only destruction *and chaos* in our society, which we are witnessing day in and day out.

Are we not facing such a situation? The super powers that govern us are dictating over us and prescribing laws allowing homosexuality, drugs, and other vices that are completely against our pure and true Shariah. Is this not devastating the very fabric of our existence?

viii. The guidance given in the Qur'an is so perfect and crystal clear. *The order in matters of every aspect of life, from war to peace, is so overwhelmingly perfect that if followed sincerely, there would be no injustice or destruction.* It is not interpolated in any way, and it is present in its original form, even today, for us to follow. Those who stick to this have realized the peace and contentment they experience, without any hatred or rancor towards their fellow beings. (Please refer to the GEMS FROM QUR'AN below)

ix. Allah tells us that the true believers are those when reminded of HIS signs - "fall prostrate and glorify the praises of their LORD, and they are not proud" and

“their sides forsake their beds, to invoke their LORD in fear and hope, and they spend out of what WE have bestowed on them.”— (Surah Sajdah: 32: 15, 16)

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ - تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Whether in adversity, or well-being, just turn to Allah, THE EVER LIVING. Understand HIS message, obey the laws given in the Qur’an, and as explained by our beloved Prophet Muhammad ﷺ. You will experience the bliss HE has promised, here and in the Hereafter. There is no doubt about it.

At the same time, Allah acknowledges that man is not perfect and tends to falter. Hence, HE tells us to strive every moment of our life to control our senses, and seek HIS pleasure, and ask forgiveness for any fault committed.

This striving is called JIHAD!

By this constant striving and seeking help through Salaat and thikr, we are freed from the unnecessary rituals and from being misled by others. This is because we have the Book of Furqān (فُرْقَان).

([Arabic: فُرْقَان furqān], also spelt Furqaan, is an Arabic Islamic masculine given name, which means "criterion, proof, evidence, affirmation, testament; that tells us clearly what is right and what is wrong." Furqan is another name for the Holy Qur'an and the 25th surah Al-Furqān. It may refer to: “The Quran.” ²⁴⁾

When we are confused as to how to deal with a matter, all we need is only refer to the Qur’an, and seek help with Allah, through Salaat, as shown by our beloved Prophet ﷺ, and we see the right! Alhamdulillah!

✓ “And if an evil whisper comes from Shaitan, then seek refuge with Allah. Verily, He is the ALL-HEARER AND ALL-KNOWER.” “Verily, those who are Al-Muttaqun, when an evil thought comes to them from Shaitan (Satan), they remember Allah, and they see (right).” - (Surah Al-A’raf: 7: 200, 201)

²⁴https://www.google.com/search?q=What+is+the+meaning+of+Furqan%3F&rlz=1C1GCEA_enIN1008IN1008&oq=

وَأَمَّا يَنْزِعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ - إِنَّهُ سَمِيعٌ عَلِيمٌ - إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ -

This is not the case when we choose others as gods, where man is left to decide and choose his actions as he wills, leading to his ruin and destruction.

Are these verses not clear enough for a Muslim (Mu'min- believer) to realize that all he has to do to gain the pleasure of Allah is to obey HIM sincerely, without calling upon anybody else?

X. As for calling others for help with Allah, it means asking others to intercede in Allah's decision, or to intercede on their behalf.

Please ponder:

Does it not mean that you are not satisfied with Allah's decree?

Does it not mean that you think you know more than Allah, and thus, disobey HIM?

xi. Allah declares in many Ayat that there is none as helper with Allah and HIS is the final decision, because *He Is Just in His Judgement*, and it is not fair to show partiality, or accept recommendation from any others.

"HE DOES NOT ALLOW ANY TO SHARE IN HIS DECISION AND HIS RULE." – (Surah Kahf: 18:26)

This is because HE is **JUST**, AND CANNOT DO INJUSTICE to his slaves *who strive to be obedient to HIM ALONE*, and seek HIS help and are rightly guided.

Most of the verses of the Qur'an emphasize this fact that there is none other than Allah to seek help, and if you do, then you are the losers. Allah knows what is good for you. Everything that happens is for your benefit only.

✓ "... With HIM is the knowledge of the unseen of the Heavens and the Earth. *How clearly HE sees and hears everything!* They have no Wali, Guardian, other than HIM, and HE makes NONE to share in HIS Decision, and HIS Rule." – (Surah Kahf: 18:26)

... لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ - أَبْصِرْ بِهِ وَأَسْمِعْ - مَا لَهُمْ مِّنْ دُونِهِ مِن وَّلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا -

✓ "HE is the All-Knower of the unseen, and the seen, THE GRAND, THE EXALTED." – (Surah Rad: 13: 9)

- عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ -

✓ "...if you are a believer, you will put your full trust in HIM and HIM ALONE, if you are a Muslim." (Surah Yunus: 10: 84)

"---يَا قَوْمِ إِن كُنتُمْ آمَنتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ ---"

✓ "For each person, there are angels in succession, before and behind him. They guard him by the command of Allah. Verily Allah will not change the good condition of a people as long as they do not change their state of goodness; themselves. (i.e., only when man turns disobedient and ungrateful will HE punish him). But once HE decides to punish him, he will find no protector for him." – (Surah Ar-Rad: 13: 11)

لَهُ مُعَقَّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ - إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ - وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ - وَمَا لَهُمْ مِّن دُونِهِ مِن وَالٍ -

Thus, as long as man sticks to his duties in doing good, and seeking help from Allah directly, through Salaat, and supplications, that is due to HIM ALONE, Allah will not punish anybody. Only when he tends to stray away from this straight path is the punishment justified upon him. This is the right path shown by our beloved Prophet ﷺ, and nowhere has he ﷺ asked us to seek intercession from him directly.

"Say, 'I call upon only my LORD, and I associate none as partners along with HIM.'
 'Say: It is not in my power to cause you harm, or bring you to the right path.' –
 Say: 'None can protect me from Allah's punishment (if I disobey HIM), nor shall I find refuge except in HIM' ... and whosoever disobeys Allah and HIS Messenger, then verily, for him is the Fire of Hell, he shall dwell there forever.'" – (Al-Jinn: 72: 20-23)

7. HAS OUR PROPHET ﷺ NOT SAID: “ALL PROPHETS WERE GIVEN A POWER, AND I CHOSE INTERCESSION FOR MY FOLLOWERS?”

Abu Hurairah stated that Allah’s Messenger ﷺ said: “Every prophet had a prayer which was granted, but they were all hasty in their prayers. I have reserved my prayer for the intercession of my *Ummah on the Day of Resurrection*. And it will be granted, if Allah wills, in the case of everyone *among my Ummah, provided he dies without associating anything with Allah.*” “*My intercession will be for those among my ummah who have committed major sins.*” - ²⁵

RESPONSE:

Nowhere has our Prophet ﷺ said that he will intercede for his followers in this world, nor has he told us to call on him for help. Allah confirms this in many verses in the Qur’an.

For example, in Surah Furqan, Allah says that HE will gather all who deny the Hereafter (all those who refuse to obey Allah and HIS Messenger are those who deny—²⁶). Then HE will ask those whom *they invoked* besides Allah (the Prophets and Auliya), who will deny having any knowledge of their calling on them:

✓ “And the Day, HE will gather them and those whom they worshiped besides Allah and ask: ‘Was it you who misled these, MY slaves, or did they themselves stray away?’ and they will answer: ‘Glorified be YOU! It was not for us to take any Auliya besides YOU, but YOU gave them and their fathers comfort till they forgot the warning, and became a lost people’” - (Surah Al-Furqan: 25: 17,18)

وَيَوْمَ يُحْشَرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ - قَالُوا
سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَأَبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا
قَوْمًا بُورًا -

²⁵ - (Mutawaatir sahih Hadith, classified as sahih by al-Albani, in Sahih Abi Dawood 3965)

²⁶ S. S. Bukhari, H. No. 2212

✓ “And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving enlightenment ... and leading others far astray from the path of Allah, for him is disgrace in this worldly life and on the Day of Resurrection, WE shall make him taste the torment of burning Fire.” - (Surah Al-Hajj: 22: 8,9)

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنبِئٍ --- لَهُ فِي الدُّنْيَا خِزْيٌ - وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ

❖ We should realize that when Allah says he will not tolerate and interference in HIS decision, NONE can intercede in it. And what is destined for HIS subjects will come to pass, unless they seek forgiveness and obey Allah and obey HIS Messenger ﷺ, in the sincerity of worship towards only Allah. Hence, we need not be complacent that our Prophet ﷺ will help us in this world, nor save us from the punishment due to us on the Day of Judgement.

✓ “Indeed, WE have revealed to you, [O Muhammad], the Book, in truth so you may judge between the people by that which Allah has shown you. So be not a pleader for the treacherous.” “And seek forgiveness of Allah. Indeed, Allah is ever Forgiving and Merciful.” – (Surah An-Nisa: 4: 105)

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ - وَلَا تَكُن لِّلْخَائِنِينَ خَصِيمًا -
- وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا -

✓ “And do not argue on behalf of those who deceive themselves. Indeed, Allah loves not one who is a habitually sinful deceiver.” – (Surah An-Nisa: 4: 107)

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ - إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا

Hence, we can be sure that the Prophet ﷺ will not intercede for us in this world.

The intercession that our Prophet ﷺ is mentioning is that in the Hereafter,

AFTER THE JUDGMENT HAS BEEN FULFILLED.

‘After all those who have been punished will be in Hell, or rewarded with Heaven as the case may be, it is then that our Prophet ﷺ will prostrate before Allah, and seek intercession for those who have disobeyed HIM, and intercession will be granted for those who have committed the great sins, except Shirk, after they have been punished for their sins, and burnt to coal.’

Our Prophet ﷺ continued: ‘I will come under the Throne, and I will fall prostrate. Then I will be inspired to make praises (of Allah) --. Allah will leave me in this condition as long as HE wishes. Then HE will say, ‘O Muhammad, raise your head. Speak, and you will be heard, intercede, and your intercession will be accepted.’ Then He will teach me, and I will intercede ...Then He will set a limit for me (to whom to intercede on their behalf). Allah will then admit them into Paradise, and I will repeat the process (4 times).’²⁷

He ﷺ continued: ‘Allah, the Exalted, will say, “Bring out of the Fire whoever has a seed’s weight of faith in his heart.” Thus, a large number of people will be brought out. Then He will say, “Bring out of the fire whoever has the weight of the smallest, and tiniest particle of dust of faith in his heart (Who have not invoked any other than Allah).” “Whoever has the least speck of Faith in his heart shall ultimately depart the Fire.”²⁸ Meanwhile, the wrongdoers (among Muslims, who have done major sins), will be burnt in Hell into coal, and be punished for their sins. Then whoever has even a speck of Imaan will be redeemed when his term of punishment is over, with the permission of Allah, and will be restored to his former self!’²⁹

²⁷ (Fath Al-Bari 8: 247//Muslim 1: 184 /Sahih Ahmed 3:11/ Sahih Bukhari Vol.6: H. No. 4476,) Vol. 9. No. 7440 / 7509)

²⁸ Sahih Al-Bukhari No. 44, 7509, At-Tirimidhi No. 2598---Vol. I, Ibn Khathir pg. 107-108)

²⁹ Sahih Al- Bukhari: Vol. 9: H. No. 7410, pg. 394-5 (And prophet has said: ‘Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter paradise.’: Hadith: Sahih Muslim/ Sahih Bukhari)

8. HAS NOT ALLAH ASKED US TO SEEK MEANS TO APPROACH HIM IN THE QUR'AN?

✓ “O you who believe! Do your duty to ALLAH, and fear HIM, and SEEK MEANS OF NEARNESS (الْوَسِيلَةَ) TO HIM, and strive hard in HIS WAY that you may be successful” (Surah Maida, 5: 35)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ -

The word Al-Waseelah (الْوَسِيلَةَ), Here means the *means of approach* to attain the pleasure of Allah, which a Muslim has to seek. However, this cannot be attained by disobeying Allah and HIS Messenger ﷺ. On the other hand, Allah explains how to attain it, in Surah At-Taubah:

✓ “And of the Bedouins there are some who believe in Allah and the Last Day, and look upon what they spend in Allah’s cause as approaches to Allah - قُرْبَاتٍ عِنْدَ اللَّهِ - and a cause of receiving the Messenger’s (شَفَعَةً) intercession. Indeed, these are an approach for them. Allah will admit them to HIS Mercy. Certainly, Allah is Oft-Forgiving, Most Merciful.” (Surah At-Taubah: 9: 99)

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ - أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ ۗ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ - إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ -

This shows that to receive the intercession of our beloved Prophet ﷺ, all one has to do is to spend in Allah’s cause, be just, and do good deeds pleasing to Allah. The Prophet ﷺ has not said that you can attain his intercession through venerating him or asking his help.

✓ “O, you who have believed, obey Allah and obey the Messenger and do not invalidate your deeds.”: (Surah Muhammad: 47: 33)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ -

9. MUST WE NOT TAKE THE OPINIONS OF VARIOUS SCHOLARS TO DECIDE ON A RELIGIOUS MATTER?

RESPONSE: Allah orders:

✓ “O those who Believe, Obey Allah and obey HIS Messenger, and those who are endowed with knowledge, and authority, BUT *if you have doubt, or differ in anything amongst yourselves in any matter, then refer it to Allah (the Qur’an), and the Messenger ﷺ (the Sunnah), if you believe in Allah and the Last day. This is better and more suitable for final determination.*” (Surah An-Nisa: 4: 59)

يَا أَيُّهَا الَّذِينَ آمَنُوا - أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ - فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ - ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

That is, if we have any doubt about what our Muftis say, we have only to look in the Quran and the authentic Sunnah which pertains to it. Since all the actions of the Prophet ﷺ were according to the Quran, instead of going all over, reading, and finding the opinions of other scholars, it is sufficient to take points only from the Quran, and the authentic Hadith (which complements the Quran), to refute this weird claim.

We can easily know if what is propagated is true or false by knowing the basic concept of Islam given in the Quran. And Allah also declares that HE has sent the “Qur’an in easy Arabic for all to understand.”

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ - (Surah Tawbah: 12:2).

Only a few verses are not clear and have to be explained by scholars.

Hence, it is essential, and of utmost importance, that we, as Muslims, understand and follow what Allah commands in the Quran, as shown by our Prophet ﷺ. Moreover, when Allah declares that none can help you except Allah, is it essential to refer to the interpolated opinion of other so-called scholars, who have written their

own deviant views that oppose the commands of the Quran, and the way our beloved Prophet ﷺ showed us?

THEN HOW ARE WE TO KNOW THAT THE HADITH IS AUTHENTIC?

We can accept that the relevant hadith is authentic only if what it says follows this concept of the Quran, that 'there is none worthy of worship except Allah'. If we find in the hadith anything that opposes this basic concept of Tawheed, then we should reject it.

For Allah says in Surah Aali-Imran, (3: 79, 80):

✓ "It is not possible for any human being to whom Allah has given the Book, and Al-Hikmah (knowledge), and Prophethood to say to the people: 'Be my servants rather than Allah's'. On the contrary, (he would say): 'be pious because you teach the Book, and you are studying it.'" "Nor would he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?" - 3: 79, 80

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ - وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَوْلِيَاءَ - أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

For example, Allah says in Surah An-Nisaa' (4: 31): "If you avoid the great sins which you are forbidden to do, WE shall remit from you your (small) sins, and admit you to a Noble Entrance."

Our Prophet ﷺ explains what those GREAT SINS are:

1. To join others in worship along with Allah (the unforgivable sin). Surah An-Nisaa': 4: 48
2. To practice Sorcery – Surah Al-Baqarah: 2: 222
3. To kill any life except for a just cause- Surah Al-Ma'idah: 5: 32
4. Dealing with Riba: Surah Al-Baqarah: 2: 275-280
5. To eat up the orphan's property – Surah An-Nisaa': 4: 10
6. Fleeing from the battlefield at the time of fighting ³⁰

³⁰ <https://onpathnetwork.com/seven-major-destructive-sins-in-islam/>

7. To blame a chaste woman/man who never even thinks of touching their chastity and are true believers. (Surah An-Nur: 24: 4,5)- (Sahih. Bukhari vol. IV. H. No. 2766)

When we go through the Qur'an, we find that Allah explains in various places how great these sins are, and what they result in.

- ✓ “Indeed, man is at loss except those who believe, do righteous deeds, and advise each other towards truth/ justice, and those who propagate patience and firmness in religion.”— (Surah Al-Asr': [103])

وَالْعَصْرِ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ - إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

- ✓ And in Surah Humazah: Allah curses those who indulge in slander and backbiting, and piles up wealth (miserly), thinking that it will save him to last forever, Nay ... he will be thrown into fire... (Surah: [104])

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ - الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ - يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ - كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ---

- ✓ “Have you not seen him who denies the Last Day? That is the one who drives away the orphan, and urges not the feeding of the Miskeen (poor), and woe to those who delay to perform Salaat, and do good deeds to be seen (and praised) by men, and refuse small kindnesses (to his people and neighbors). “- (Surah Maun: [107])

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ - فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ - وَلَا يُحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ -

فَوَيْلٌ لِّلْمُصَلِّينَ - الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ - الَّذِينَ هُمْ يُرَاءُونَ - وَيَمْنَعُونَ الْمَاعُونَ -

Remember that:

“The lightest torment in Hell will be that he will be made to wear sandals of Fire, which will cause his brain to boil” - (Sahih Hadith, Ahmed 2: 432//3:13)

‘The fire you kindle is 1/70 of the Hell-Fire!’ — (Fath Al-Bari 6: 380//Sahih Muslim 4: 2184)

“Truly, Hell is a place of ambush for the transgressors, an evil place of destination:

THEY WILL DWELL THEREIN FOR AGES.” --- (Al-Quran, Surah An-Naba': 78: 21-23)

Beware, it is mentioned transgressors, not disbelievers!!!

10. IF WRONG, WHY DOES THE MAJORITY OF OPINION FAVOR SEEKING THEIR HELP?

Q. Those who advocate calling on other than Allah for help claim that most of the countries, the majority of Muslims in India, Pakistan, and Africa, prefer to go to the graves of the pious, or call on the Prophet ﷺ for their needs, or call upon them for help. And, they seem to bring proofs from the various Hadith to endorse their stance, then how can all of them be wrong?

RESPONSE: A very important point to note here is that Allah declares in many parts of the Qur'an that just because most of the people do not follow or obey the Prophet ﷺ, it does not mean they are right.

For example, in Surah Yunus:

- ✓ Most of them follow nothing but conjecture, and conjecture can be of no avail against the Truth. Surely Allah is all-Aware of what they do." - (Surah Yunus:10: 36)
- ✓ Most do not know - (Surah Yunus:10: 55// Surah Yusuf: 12: 21)
- ✓ Most are ungrateful - (Surah Yunus: 10: 60)
- ✓ Most among people are heedless - (Surah Yunus: 10:92)
- ✓ Verily WE have brought Truth, but most of them hate Truth - (Surah -Az-Zukhruf 43: 78)

Thus, just because most people follow their desires does not mean that they are on the right path. Only what the Quran says is the right way to be followed.

11. DO NOT ALL THE FOUR MADHHABS CLAIM THAT IT IS NOT WRONG TO CALL UPON THE PROPHET ﷺ OR THE AULIYA?

The fact is otherwise. The four Imams (Shaafi, Aboo Haneefah, Malik, and Ahmad bin Hanbal (may Allah be pleased with them all) who preached Islam, were very staunch in their concept of total surrender to Allah alone. And we also find that they were NOT themselves divided, or against each other. On the other hand, they always had a healthy discussion in matters of Fiqh and Tawheed, and they never derided each other. It was only after the second generation had passed away that the hypocrites succeeded in introducing innovations to ruin the basic concepts of Islam. The greed for worldly wealth and power blinded the Muslims from following the right path shown by the Sahaabah, and some of them began to go astray. If we go down the history line, we find that many innovations were introduced into the Madhabs, *which were not at all taught by the Imams.* (Please refer to the 'History of Islam', below.)

"...if you are a believer, you will put your full trust in HIM, and HIM ALONE." (Surah Yunus: 10: 84)

"---يَا قَوْمِ إِن كُنتُمْ آمِنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ ---"

"And those who avoid the major sins and immoralities, and when they are angry, they forgive..."

Surah ash-Shura:42: 37

- وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

12.WAHAABI MOVEMENT

This subject is explained vividly in his lectures, by Dr. Bilal Philips, in Aqedah 502 from the book on CLASH OF CIVILIZATION and from the HISTORY OF ISLAM by Najebabadi, that explains the truth about how Islam was revived by the Prophet ﷺ through the revelations of Allah (سبحان وتعالى), after it was seeped into Jahiliya (ignorance and bigotry) during the seventh century CE. Please note that I have mentioned the page number wherever possible, and the date of publication is mentioned in the Bibliography at the end of the book.

From among those who argue against Tawheed, the main point for their bone of contention against it, is its introduction into Saudi Arabia, by *Muhammad ibn Abdul Wahab*, and his follower; King Saud, who attacked the Haramain, and established the 'relatively *new concept of Tawheed*', which was hitherto not heard of by them.

RESPONSE: It is very sad to note that many ignorant Muslims are misled by such false misconceptions. As already explained, the concept of Tawheed is NOT new. When we go back to the Quran, we find that Tawheed, which is the belief in, and total surrender towards the ONE and ONLY GOD – (Allah in Arabic), is one of the basic concepts of Islam. It is, in fact, the first and main pillar of Islam on which the whole structure of Islam is built.

The question now arises, how was it that it was only after many centuries that this concept of Tawheed revived?

Why was it not mentioned before?

To understand this, we have to go back in the History of Islam, and note the various deviations and innovations that appeared after the demise of the Khalifah-e-Rashidun (the four Righteous Caliphs).

13. HISTORY OF ISLAM

a. If we go back in Islamic History,³¹

We find that the Arab world, although they were from the progeny of Ibrahim (عليه وسلام), was steeped in idolatry. People engaged in sorcery by befriending Satan himself, directly, and believed in Soothsaying, omens, star-worshipping, and all kinds of Superstitions.

Fighting would break out over petty matters, and the hostilities would continue for generations together, causing nothing but bloodshed and destruction in its wake. It would seem like war was their hobby.

Illegal relationships were common and were considered a matter of pride. Poetry, vulgarity, demeaning others, and odes glorifying the tribes and their forefathers raised those who coined them to a higher status. The one who was the strongest was accepted as the leader, and all that he ordered was obeyed, without question. Plundering and robbery were common, and looting travelers, cheating in business, gambling, and drinking intoxicants were rampant in society. This, in turn, caused infighting and rivalry among the tribes, resulting in chaos and destruction.

Unending enmity thrived, and the dead were mourned with violent behavior, tearing their clothes, and showering dust on their hair, as was shaving their heads and beards out of sorrow, etc. Daughters were considered inauspicious and were killed, or buried alive, for fear of being molested when they grew up. And if, by chance, they grew to 5-6 years old, they were buried alive despite their pleading for help. 'Qais bin Aasim buried his 10 daughters alive in this manner.' (Pg. 77)

As for the neighboring countries, the Persian, Greek, and Roman Empires were regarded as the most renowned ancient civilizations, and despite surpassing others in spheres of mathematics, astronomy, logic, and philosophy, etc., worshiped the moon, fire, and other elements of nature, and had gods and goddesses with families. Slavery thrived, and the slaves were treated as commodities, with little respect to their

³¹ Islamic History by Najebabadi, part I & II

individuality. Thus, at the time of the appearance of Islam, their status had become as low in morality and superstitions, and as backward and ignorant as the Arabs were.³²

It was in such a scenario that the Prophet ﷺ was³³ appointed as the final Messenger of Allah. He ﷺ was given the revelation (Qur'an) and ordered to propagate the true, *upright concept* of Islam (Haneef), which was followed by the previous prophets, especially Ibrahim (عليه السلام).

Allah showed mankind, through our Prophet ﷺ, the true way to success, by informing mankind that all that they worship as gods are themselves only creations of the

ONE SUPREME CREATOR: GOD (ALLAH IN ARABIC).

He ﷺ informed the people that 'there can be no harm, or loss greater than shirk (setting partners with HIM), and no felicity, and success greater than Tawheed (Monotheism: uniting in worship of ALLAH [GOD] ALONE).

The Quran calls shirk the greatest of injustices. 'What can be more unjust than comparing, or considering as worthy of calling for help, all the helpless beings who are themselves only creations, and servants of Allah?

And how can it be just, if Allah accepts the intercession of HIS favorite servants, while judging HIS other servants. Can it be just to favor a criminal, or Mushrik, in par with the one who has sacrificed his whole life in striving to please Allah?

- 'Our beloved Prophet ﷺ spent the first 13 years of his prophethood while in Mecca, to inculcate into the people's hearts the concept of Tawheed (Monotheism), and only after he migrated to Madinah were the legislations and Shariah Law prescribed by Allah through him.

- 'The Prophet ﷺ wiped out all possibilities of shirk, and saved mankind from family prejudice, and all that takes mankind away from justice and impartiality, pride towards lineage and tribes, leading to the greatest injustice: Arrogance. Arrogance that took Satan away from the Grace of Allah (سيحان وتعال). When this unjustified pride

³² History of Islam part I, pg. 65- 79

³³ Muhammad (ﷺ) was born approximately 570 CE in the Year of the Elephant in Mecca.

joins hands with unjustified love, a very powerful formula for destruction is prepared for mankind.³⁴

- "The Prophet ﷺ declared that all were equal in the sight of Allah, and that there should be no discrimination between tribes and races. A black person and an Arab are equal in the eyes of Allah. The most honored of you in the sight of Allah is the one who is the most righteous of you."³⁵

- After the demise of our Prophet ﷺ, the true concept of Islam was strictly followed by the four Righteous Caliphs: Abu Bakr, Umar, Uthman, and Ali (رضي الله عنهم). As the final say in all legal matters rested on them, they followed the Madhab of the Prophet ﷺ sincerely, and strove to maintain a strict vigil on all the fundamentals of Islamic jurisprudence: 'Surrender to Allah Alone; the Only Supreme Creator (Tawheed), and do all good deeds pleasing to only HIM.' They adopted the means of consultation to decide on legal cases, and ruled only according to the injunctions given in the Quran, and as shown by the Prophet ﷺ. Until the caliphate of Ali (رضي الله عنه), the true method of strict rule was adopted, without any discrimination between the people, whether rich or poor, slaves, or free.

- **Ali** (رضي الله عنه) [the last son-in-law of the Prophet ﷺ] was the youngest of the Righteous Caliphs, and was known for his bravery, firmness in his belief, and implementation of Islam. *He was known as the LION OF ISLAM.* However, as the decree of Allah would have it, by the time he became Caliph, he had to face many problems due to political uprisings. During this time, many factions began to arise, claiming legitimacy to fight against the Caliph for their political gains.

- The Khawarij, a cruel, barbaric sect who were opposed to Ali (رضي الله عنه) because he refused to wage war against Muawiyah (رضي الله عنه), who demanded revenge for the murder of Uthman (رضي الله عنه), and others who considered that he ought to have been the first Caliph, gave Ali (رضي الله عنه) no end of trouble, so much so that his whole Caliphate of four years was spent in unrest. After he was murdered by a slave, his son

³⁴ Islamic History, part II, pg. 20

³⁵ Ibn Hisham (Hadith. No. 4: 60)

Hasan (رضي الله عنه), who was elected through Shuraa, consultation, also continued his just way of rule. However, the political unrest that threatened to split the Muslims forced him to abdicate his caliphate to Muawiyah (رضي الله عنه) after only six months, to maintain peace in the ever-expanding Islamic land. It was at this stage that the factions between the Khawarij and the Sunnis became apparent. The hypocrites made use of this weakness to create unrest among the Muslims.

It was during and after Muawiyah (رضي الله عنه) (though he himself was a devout, pious Sahaabi) that monarchy took root. He appointed his son, Yazid, as heir apparent. And it was this method of *succession of sons of the caliphs*, whether they were worthy or not, that has contributed to the downfall of the Islamic rule in today's world.' Throughout the time of the Umayyad and Abbasid dynasties, there was a shift from Caliphate to monarchy that was marked by treachery and bloodshed. The capital of the Islamic territory was shifted from Madinah to Kufah, Iraq. Greed for wealth and power blinded them. The rulers were no longer the head of the Madhab, but appointed separate Qadhis (Judges) to deal with the law and order of the general public. The monarchy retained the *Bayt-ul-Maal*, the public treasury, as personal property, and lived a luxurious life.

'The rule of Yazid was in no way Islamic, and it was his practical life that became a royal model for weak successors, and emboldened them to commit sins. It was Yazid's example that provided impetus to the Muslims to take up singing and playing music, which was prohibited in the courts of Muslim rulers hitherto.³⁶

The cruel execution and martyrdom of the whole family of *Hussain* (رضي الله عنه), by the governor of Yazid, and the cowardly act and betrayal of the Kuffans (people of Kufah), is a typical example of the political turmoil which the rulers adopted to retain their Kingdom (Caliphate). Although the Kuffans returned and demanded revenge for the death of Hussain (رضي الله عنه), if they had stood by him against Yazid, history would have taken a different turn.³⁷

³⁶ The History of Islam, part II, a. Pg. 93

³⁷ The History of Islam part II, a, pg. 79

b. The martyrdom of Husain widened the split between the supporters and opponents of Ali (رضي الله عنه), and the Shia faction was formed. We find that various *fabricated hadith with hate speeches circulated among the general public*, about the righteous Caliphs, and the Shia against each other.

‘Less than two centuries after Mohamed’s ﷺ death, some 700,000 Hadith were circulating throughout the Muslim world. The great majority of these were unquestionably fabricated by individuals who sought to legitimize their own particular beliefs and practices and imbibed from other religions, by connecting them to the Prophet ﷺ. Many such practices came to be accepted as Islamic, which were not at all in the Qur’an and true tradition of the Prophet ﷺ.”³⁸

Thus, although the Sahaaba (who were opposed to the rule of Yezid, and had tried to dissuade Husain (رضي الله عنه) from going to Kufah, and were in no way responsible for the martyrdom of Hussain (رضي الله عنه), they are being blamed for it, and the flame of hatred has been kept alive by the Hypocrites, between the Shias, and Sunnis.

Those who opposed the Banu Umaiyah were treacherously killed under the commandship of Hajjaj and his successors. His army killed Abdullah ibn Zubair and other Sahaabah who tried to retain the true rule of Islam, and had opposed them.³⁹

The martyrdom of *Abdullah bin Zubair* (رضي الله عنه), (who had been chosen the Caliph of Mecca and Madinah by the people, and had opposed the rule of Yezid), marked the end of the Sahaba’s Just rule and governance. He was the last of the Prophet’s companions who ruled over the Islamic land.

(Even though Umar ibn Aziz (رضي الله عنه), the great-grandson of Umar (رضي الله عنه), was chosen at one stage, and tried to retrieve the just rule of the righteous Caliphate, he did not last long and was poisoned by his slave at the instigation of the ‘noblemen’,

³⁸ Source: ‘Understanding the evil of innovation; Bid’ah and Riyah

³⁹ History of Islam by Najebabadi, Vol. II- (part a) – pg. 143

within just one and a half years of his caliphate, because he opposed their cheating and grabbing the land of the poor.)⁴⁰

The true rulings for Fiqh (Islamic Law) became difficult to attain because the true scholars dispersed to the outlying provinces, as they did not like the changes that were happening in the Centre. These Scholars spent their whole lives searching for the true Sunnah of the Prophet ﷺ from the Sahaaba and their children and grandchildren, who had learnt it from their parents. They were free to discuss and cross-check the true narrators, and study the way and sayings of the Prophet ﷺ in detail. Flocks of men *travelled to these Scholars* to learn this Fiqh (Islamic Law) and Hadith [sayings of the Prophet ﷺ]. Each scholar had a following who memorized the teachings of their imams (teachers), and thus, many madhabs were formed.⁴¹ And all of them taught only the true concept of Islam: *Tawheed and doing good deeds*.

Thus, we find that it was the political front that caused all the chaos in the Islamic land. As the Muslim Empire expanded, the greed for wealth and power led the rulers who followed to turn a blind eye to all kinds of rituals that entered into the society. The Urf (branch) of Fiqh (Islamic law), which dealt with this, allowed such local customs as long as they did not contradict the clear commandments of Islam. However, not all those who entered Islam were as well-versed with the fundamentals, and some harmful practices percolated into the society.

As mentioned in Surah Ibrahim (14:3), “Those who prefer the life of this world instead of the Hereafter, and Hinder (men) from the Path of Allah, and seek crookedness therein —they are far astray.”

*Although the other pillars of Islam, namely Salaat, Zakat, Saum, and Hajj, were strictly adopted, they began to be less strict on the basic concept of total surrender to Allah (Tawheed/ Monotheism). People began to seek help from the Auliya who were buried in decorated structures over the graves.*⁴²

⁴⁰ History of Islam by Najebabadi, Vol II- (part b) pg. 209-210

⁴¹ History of Islam by Najebabadi, Vol. II, pg. 145

⁴² Clash of civilization, pdf; pg. 35- 39

In the first hundred years of the Abbasid dynasty, many Madhabs flourished, maintaining the flexibility among themselves, to retain the true Shariah according to the Qur'an, and the ways of life of the early Sahaabah. The Abbasid Caliphs, who had promised to bring back the Caliphate, based on Shariah and its legitimate interpretation, took pride in sending their children to the true Imams, and themselves became scholars in their own right.' Thus, apart from the present known scholars: Imam Abu Hanifah, Malik, Shaafi, Ahmed ibn Muhammad ibn Hanbal, others like the Awza'i, Laythi, Thawri, Zahiri, and Jariri were some of the madhabs well known during this period.

However, as time passed, 'the number of major Madhabs dwindled to the four we now know of, which are Hanafi, Maliki, Shaafi, and Hambali.' These began to be considered divinely ordained manifestations of Islam. And all forms of Ijtihad (discussions) were prohibited, and Taqlid (blind following) set in. ⁴³

c. THE FOUR IMAMS: When we go back in time, we find that the four Imams that have a huge following, all of them were complementary to each other.

Imam Hanifah (رحمه الله) (b. 700 C.E.), the earliest, was a great scholar, and had met the Sahaabah; Anas (رضي الله عنه), and studied under the great Hadith scholar Hammad ibn Zayd for eighteen years. He was one of the greatest Imams and taught Tawheed to his students.

Imam Malik (رحمه الله) (b. 713 CE in Madinah) was another great scholar who grew up studying Hadith from the scholars in Madinah. He compiled the earliest work, Al-Muwatta, and taught it for approximately 40 years. Students came to learn from him from far and wide.

Imam Shaafi'i (رحمه الله) (b.767 C.E.) was a student of Imam Malik (d. 796 C.E.) who had memorized the Muwatta, and after Imam Malik died, he studied under the students of Imam Aboo Hanifah.

⁴³ Bilal Philips, Ameena, The Clash of Civilization, Pg. 46 - 48

Ahmed ibn Muhammad ibn Hambal (رحمه الله), born 780 CE, was a student of Imam Shaafi.

Although they debated (did Ijtihad) among themselves to flush out the differences found in their rulings, never were they rigid in their stance. None held on to their doctrine without verifying it. All of them declared that whatever was their Fataawa, the fatwaa of the Prophet ﷺ was final, and if anything was found in their works that was against the Qur'an and Sunnah, it should be dropped.

Thus, there can be no two opinions that the only infallible Madhab which deserves to be followed without question is that of the Prophet Muhammad ﷺ himself. Imam Shaafi very wisely declared, "There is not any of us who has not had a saying, or action of Allah's Messenger ﷺ elude him, or slip his mind... Hence, the correct ruling is according to what the Messenger of Allah ﷺ said, and that is my true ruling."⁴⁴

We also find that all these great imams refused to hold high office with the government, because if they did so, they would have to abide by the change of laws according to the whims of the rulers. And because they refused to do so, they had to undergo severe torment and imprisonment.

For example:

Imam Aboo Haneefah (رحمه الله) (b. 700C.E.) refused to be chief Qazi during the Umayyad dynasty, and as a result had to endure corporal punishment, and imprisonment leading to his death in 767 C.E. (However, we find that the student of Imam Hanafi, **Imam Yusuf**, accepted the post of chief Qadhi during the time of the Abbasid ruler Harun al-Rashid, and propagated the Hanafi doctrine throughout the Islamic land. We can very well imagine how much interpolation would have been included in this Madhab by the Abbasids.)

Imam Malik (رحمه الله) (b. 713 in Madinah) was jailed and flogged severely, so much so that *he could not raise his hands in prayers for the rest of his life*. This was because he refused to change the Sharia law, according to the whims of the Umayyad Caliph Mansoor, who declared that whoever does not obey the Caliph should consider

⁴⁴ Bilal Philips, clash of civilization Pg. 46- 48

himself divorced from his wife! Imam Malik maintained that divorce cannot be forced on anyone. He opposed the law and issued the Fatwa against it.⁴⁵

Imam Sufiyan at-Thawri (719-777 C.E.) was requested by the Abbasid ruler, al-Mansoor, to accept the post of Qadhi of Kufah on condition that he would not make judgements or rulings in opposition to the state policy. Sufiyan tore the letter and threw it into the Tigris River. He had to flee into hiding till his death because of this.

Imam Ahmad bin Hambal (رحمه الله) (b. 780 C.E.), who opposed false rituals (and the claim of Mu'tazilites that the Quran was the words created by Allah, and not HIS direct speech), was subjected to punishment and imprisonment. Not until as late as 848 C.E. did his ordeal end, when the then Caliph Mutawakkil realized the folly of the Mu'tazilite dogma.

Thus, we find that most of these true imams had to undergo a lot of torture to uphold the laws of the Shariah, and if it had not been their firmness in not giving in to pressure, the true Islamic laws would have been lost for good. (It is the written works of these Imams, and those that followed of the Hadith compilers later on: Bukhari, Muslim, Tirimidhi, Ibn Khathir, ibn Majah etc., that have retained the true concept of Tawheed, which was revived later on, by those who were bold enough to express their opinions openly.)⁴⁶

d. QUOTES FROM THE HISTORY OF ISLAM, AND OTHER BOOKS

Since the state had stopped relying officially on the authentic Sunnah of the scholars, the true scholars fled the country. In order to make the version of the officials seem authentic, the others mixed true Hadith with fabricated ones...False sayings and actions began to be attributed to the Prophet ﷺ and Umar (رضي الله عنه). Hence, it became an uphill task for the true Imams to decipher the true hadith and record them.

⁴⁵ Maulana 'Umar Ahmad 'Usmani, Select Books, India, 199-- date 28- 1-2018: Reference at end notes

⁴⁶ Ibn Taymiyyah essay on Jinn: pdf, translated by Bilal Philipps. Pg.21- 25

There is no doubt that while the whole world was in the dark ages and chaos, it was Islam that taught the ignorant people the etiquette of cleanliness, punctuality, and truthfulness. The Rule of Shariah was strict and prevented people from going astray, thus justice prevailed most of the time.

However, during the latter period of the Abbasid dynasty, between the 950 C.E. and the sacking of Baghdad in 1258 C.E., it came under the influence of Greek philosophy, and many deviant sects cropped up during this era. The sects which spread false claims, and described the predecessors with bad qualities were the Kharijites, the Mu'tazilites, the Rawaafid, the Jahmiyyah, the Qadariyyah, the Ash'arites, the Maaturidiyyah, and the Sufis. 'All of these sects mixed truth with falsehood, and came out with their innovation and misguidance to the people under the guise of Islamic slogans, to deceive the laymen who would then follow them, believing that they were upon Allah's Book, and the Sunnah, and in line with the *madhhab* of the pious predecessors.

Moreover, some of the scholars from the Ahlus Sunnah who defended theological rhetoric (*ilm al-kalaam*), which they derived from the Greek logical methodology, were affected by Greek thought (which said that one must use intellect to decipher the Qur'an, and not take the meanings literally. This is clear in the writings of the Ash'arite scholars.'⁴⁷

(For example, their false saying that Allah cannot have hands and a face, etc. They failed to realize that we cannot compare the Hands and Face of Allah, mentioned in the Qur'an, with anything we know.⁴⁸).

The people were forced to accept their doctrines, and the rulers dictated many vulgar activities that were performed for the entertainment of the kings. Dancing, Astrology, and debates were introduced, even though they were prohibited in Islam. *Court debates (called Munatharaat) between scholars of different Madhabs for the entertainment of the caliphs and their entourage*

⁴⁷ Dr. Bilal Philip: Aqeedah 502

⁴⁸ Surah Al-Ikhlâs: 112: 4; There is NONE comparable to HIM

became popular. The fear of loss of the reward and personal prestige, as well as shame for their madhhabs, induced the participants *to innovate new principles to defend one's madhhab, whether right or wrong, and it came to be considered a virtue.* Sectarianism and fanaticism became rampant among the court scholars. In time, the spirit of rivalry largely generated by these debates spread to the masses, and madhhab factionalism became widespread.

'It was **Ahmad ibn Hanbal** who, at this critical juncture, proved himself the savior of Orthodoxy, and the Islamic principle of the freedom of faith and conscience. He refused to submit to the dictates of the caliph, attempting to show the fallacies in the reasoning of his adversaries in the public debates, and refused to be impressed by their threats of force, patiently enduring their persecutions. He was kept in a cell for eighteen months; he was whipped by a team of executioners, his wrist was broken, he was badly wounded, and he lost consciousness.'⁴⁹

As time passed, the remaining madhhabs vanished and were forgotten, leaving the predominant four madhhabs (as we now know): Hanafi, Shaafi, Maliki, and Hanbali, creating division among themselves, so much so that each was considered a separate identity in itself. This blind following of their Madhhabs, whether right or wrong, continued even after the rise of the Ottoman Empire.

'Starting with the sacking of Baghdad in 1258, and the last Abbasid caliph being executed and ending till the middle of the nineteenth century; 'This term of six centuries, was termed as the Muslim Dark ages'', and represented the rise of the Ottoman Empire (1299) until its decline under the attacks of the European colonialism.'⁵⁰

Following the deaths of the major scholars, rigidity began to set in. Scholars of this period unanimously blocked all forms of Ijtihad (consulting each other for authentic rulings), and took to Taqlid (blind following of their individual

⁴⁹ (The fundamental studies of Hadeeth Studies by Dr. Abu Ameenah Bilal Philips, pg. 68)

⁵⁰ Clash of Civilization, pg. 48

Madhhabs, as final and distinct from each other. Only those who followed the four madhhabs were accepted as Muslims. These schools of law came to be considered divinely ordained manifestations of Islam, despite having innumerable contradicting differences between them.

Many falsely claimed that the Prophet ﷺ himself had predicted this, and if one has to be termed a Muslim, he will have to follow any one of these Madhhabs. However, no one was allowed to adopt any other Madhhab than their original one. If they did, they were punished. As a consequence, a Shaafi was prohibited from marrying a Hanafi, and followers of one Madhhab refused to pray behind the imam of the other. Even in the Masjid Haram of Makkah, which represents the unity of Muslims and the religion of Islam, separate niches were set up around the Ka'bah: one for each imam to lead the congregation belonging to his madhhab in prayers!

They began to delve into the slightest differences of methods of performing Salaat, how long the beard should be, must men should wear a cap or not, how much a woman should cover herself, etc. Those who even slightly differed in their methods were persecuted. The main concept of Tawheed began to take the back seat.

As generations passed, *the followers of these imams* (the Hanafi, Shaafi, Maliki, and Hambali) began blaming each other, and stuck to their madhhabs, calling the others wrongdoers. *It is these* who caused divisions among themselves to the extent that the marriage between the Shaafi and Hanafi was forbidden, each calling the other as committing *Kufr*.

They were thus on the verge of destruction due to their hatred towards each other.

Although, attempts were made to codify the Islamic law by the Ottoman regime; completed in 1876 C.E., and enforced as a law by the Sultan, it was affected by the Madhhab fanaticism, because the majority of the committee appointed as scholars belonged to the Hanafi madhhab, who ignored the contributions of the other Madhhabs. This lasted till the first quarter of the twentieth century (1924).

It was in this scenario that Abdul-Aziz ibn Saud and his army conquered Makkah in 1924 and united all worshipers behind a single imam regardless of their madhhab (pg. 50).⁵¹

❖ The innovative practices of celebrating the birthday of the Prophet ﷺ were introduced *more than 460 years after his birth*. The date of this practice, Rabbi al-Awwal, the 12th, was the date of the demise of our Prophet ﷺ, which was celebrated by the Jews with great pomp. The hypocrites introduced this practice, claiming that it was also the date of birth of the Prophet ﷺ.⁵²

These celebrations went on to the extent of new imaginations, where they pretend that the Prophet ﷺ is still alive, and comes in a chariot to listen to the greetings of his devotees who stand (up from their seats) to greet him!

❖ **The Sunnis**, supposed to be the mainstream representatives of Islam, began deviant rituals and habits that are not at all found in the Qur'an or the Sunnah. They claimed that calling upon Prophet Muhammad ﷺ, or the other Auliya to intercede for their problems with Allah, is not committing shirk.

Other sects appeared among the 'Muslims' who began introducing their concepts of justification for their deviations and innovations by *misinterpreting the verses in the Qur'an and Hadith*. They further divided into different schools of thought; namely Naqshbandi, Chishti, Qadri's, and Suhrawardy, etc., which followed a spiritual Tareeqa of the Sufis, which was adopted by others like the Barailwi and Deobandi, etc. They follow the innovative narrations by their Ulema, who FALSELY misinterpret the meanings from the Qur'an to prove their stand:

❖ However, Allah warns:

- ✓ "Indeed, those who exchange the covenant of Allah and their [own] oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment." - (Surah Aali-Imran: 3: 77)

⁵¹ (The clash of civilization; Pg. 46- 50)

⁵² (The clash of civilization pg. 35-45)

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

- ✓ “Those who write books and twist their tongues while reciting the book to make people believe that “This is from Allah; But it is not from Allah. And they speak untruth about Allah” (Surah Aali-Imran: 3: 78)

– وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُودُونَ بِالسِّنِّتِ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

❖ *Learning the meaning of the Qur’an by common man was considered a sin, and it was to be explained to them by only the learned ones.* Thus, this Qur’an that was supposed to be their guide, was dusted, and kept on the highest shelf of the house, only to be recited for the dead, or during some calamities. ⁵³ The lack of formal education began to tell on the Society, leading to blind following.

❖ *Salaat that was enjoined to seek help, and to have direct communication with their CREATOR, turned into mere rituals to be performed at will, or even abandoned, by most of the people. Injustice towards women and unclean habits became the common way of life.* ⁵⁴

⁵³ If interested: Please refer my book “ETERNAL GUIDANCE TO EMAAN: PART ii: Various innovations: BIDA’H’

⁵⁴ Direct Survey in India and Pakistan

https://in.pinterest.com/pin/736620082782420989/ Islamic Online Univ... Thahira949@gmail...

The History of Birthdays

Who held the first birthday party?
 The earliest recorded birthday celebration was around 3 000 BCE. It is believed to be the coronation day of an Egyptian pharaoh. His crowning ceremonies symbolized his "birth" as a god.

Who were the first to light candles on cakes?
 In ancient Greece, round moon cakes were offered to the "moon goddess." To produce a moonlight effect, the cakes were lit with candles. They believed the candles' smoke would carry their prayers to the skies.

Who deemed Christmas as Jesus' ﷺ Birthday?
 Romans celebrated December 25th as the 'birthday of the unconquered sun' as well as the birthday of the Persian "sun god," Mithra. In 325 CE, the Council of Nicea decided that Jesus ﷺ was the "son of god" and Dec. 25th would be re-dedicated as his birthday.

Who deemed 'Mawlid' as the Prophet's ﷺ Birthday?
 Ismaili Shia Fatmids were the first to celebrate the Prophet's ﷺ birthday. In 465 AH, Al-Afdal's army put an end to the Mawlid and called it a heresy. 200 years later, the king of Irbil held lavish Sufi ceremonies and charities. Later, Sunni rulers made Mawlid an official holiday to gain public popularity.

The Prophet ﷺ said: **من تشبه بقوم فهو منهم** (Whoever imitates a people, is one of them)

Search here to search

Even today (in India and some other countries), they are staunch in their concept and vehemently oppose and persecute anybody who tries to bring in the true concept of Tawheed found in the Qur'an. They persecute them and do not allow them to enter their Masjid to pray, accusing them of bringing in innovations that they had not heard of. They asserted that their forefathers could not be wrong.

Sufis: Formed in the 8th century C.E., by a group of Muslims who were not satisfied with the Muslims' Shariah. They derived from Greek philosophy a new Tareeqa (a way) by the means of Mysticism, and thikr through which they allegedly could experience the union with God: WAHDAT UL WUJUD. This, Ibn-Arabi's Doctrine, wrongly considers that Tawheed means: becoming united with Allah, which should be the ultimate goal of man. They declare that once this stage of the highest level of the step is reached, they can see Allah in person, and hence, need not follow the mundane rituals of Salaat or Saum.

Music and drugs are commonly used to help them heighten this pseudo-spiritual experience, which they seek. Those who claimed to have become one with God were elevated to sainthood and were directly prayed to, or to seek intercession with Allah. Thus, Tawaf (going round) of the grave of these saints was prescribed.

Bareli's who incline more towards Sufism, considering their pious peers, and saints (who have died and been buried) to have miraculous powers by which they can travel, and intercede for their devotees. They claimed that Prophet Muhammad ﷺ was created from Allah's NUR (Light), sent to guide the Muslims.

Thus, they believe that our Prophet ﷺ is alive and can see what is happening to us. Therefore, he ﷺ will definitely intercede for us and save us when in trouble if we call on him. (While Allah declares that the Prophet ﷺ is a human being like us, sent *only as a warner and bringer of glad tidings (and unaware of our call)* – (Al-Qur'an; 3: 144-145)

They advocate as good deeds, praying, and performing innovative rituals at the Mazars of the pious 'Auliya' like Khawaja Garib Nawaz, and others.

Dedicating Surah Fatiha (a supplication which has to be directed towards Allah Alone), and reciting Qur'an for the dead is considered meritorious, and believed to reach the dead.

Deobandi is a group formed in Deoband, which opposed the British rule vehemently, fearing that their onslaught would destroy their Faith. However, they prohibit intermingling of the Madhabs, and claim (by misinterpreting the Qur'an) that following the leader without questioning (Taqlid; blind following) is as essential as following Allah and HIS Messenger ﷺ.

The Deobandi are affiliated with the Hanafi Madhab, and accept whatever their imams say, without verifying if it was indeed the truth mentioned in the Qur'an or Hadith. Both these sects comprise the majority of Muslims in India.

(Clash of civilizations: pg. 40)

e. THE TRUE SUPPORTERS OF TAWHEED: THE BASIC CONCEPT OF ISLAM

Meanwhile, during all these years, many scholars emerged who opposed these blind followings (Taqlid), and tried to revive the Ijtihad (consultation). They warned those who created innovations in Islam to return to the roots of the religion and reminded them of the benefit of referring to the true meaning of the Qur'an and authentic Sunnah of the Prophet ﷺ. They quoted the famous verse in Surah An-Nisa 4, 59:

“O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.”

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ - فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ - ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا -

However, those who favored the innovations ignored their warnings. Many such scholars who opposed their views were punished and thrown into prison. (Pg. 51)

i. One of them was **Ahmed ibn Taymiyyah (b. 1263 C.E / 1328 C.E).**

Ibn Taymiyyah (رحمه الله), who was a scholar from the Hambali Madhab, had mastered the Islamic law in depth, and called the Muslims to return to the pure sources of Islam found in the Qur'an and Sunnah, instead of following all the interpolated innovations found in the different madhabs.

He reminded them that the imams themselves had not taught anything else than Tawheed. Although he voiced his protest vehemently, his contemporaries, fearing backlash from the rulers of their time, declared him an apostate (pg. 51). He was jailed repeatedly by the authorities. *This gave rise to the Islamic Renaissance, with many scholars taking up this banner of the pure Islamic concept of Tawheed found in the Qur'an. Many great scholars of the other Madhabs joined in, from the 13th and 14th centuries. Among them were Ibn Qayyim (1292- 1350), Al-Thahabi (1274- 1348), Ibn Kathir (1302 – 1373) (رحمهم الله)*⁵⁵

⁵⁵ The clash of civilizations, pg. 51,52

ii. Ahmed ibn Abdur-Rahman (رحمه الله) (**Shah Waliullah Dihlawi**) of the 18th century (1703-1762), born in the Indian subcontinent, joined in this movement, seeing that taqlid (blind following) in his country was rampant. In fact, in India, *people began to look upon these scholars as having brought something new into Islam*. They were ignorant of the fact that this was the true path shown in the Qur'an, because they were not allowed to know the meaning of what they recited, nor did they have an academic education through which they could ponder and research for the truth. Shah Waliullah Dihlawi mastered the various Islamic sciences, and called for the reopening of the door for Ijtihad, and reuniting of the different Madhabs and re-examining their regulations for Fiqh (Islamic Law); according to what the Qur'an and authentic Hadith said. He rejuvenated the study of authentic Hadith and allowed all the Madhabs to choose what was best from all Madhabs.

iii. Simultaneously, **Ibn Ali al-Shawkaani** (رحمه الله) (1757-1835) did the same in Yemen, where he belonged, and began independent Ijtihad. He freed himself from the confines of his Zaydi Madhab and became one of the outstanding scholars, bringing out perfect proof from the Qur'an for his stand. He opposed the blind following, which was ruining the very base of Islam and destroying the respect and glory that our Prophet ﷺ had brought through Islam. All these scholars refused to be confined to any particular Madhab. They were called Salafi because they wanted to revive the culture and habits of the generation of the Salaf; the Sahaabah of our Prophet ﷺ and their first and second generation after them, who were closer to the knowledge of the ways of our Prophet ﷺ. Yet they never accepted any version without proof, and did not call themselves Salaf. They called themselves the "Ahlu Sunnah wa Jama'ah": The followers of the Prophet ﷺ and the Sahaabah.

Thus, we find many scholars *emerging from this era, and this continued until the twentieth century*. However, most of them were persecuted by the fanatics, and came under attack from most of the Ulema of that time, who had their roots deep in retaining the Taqlid in the Madhabs.

Thus, we cannot say that the concept of Tawheed is a new concept brought by Muhammad ibn Abdul Wahab. It is, in fact, the original concept of Islam found in the Qur'an and the original Sunnah of our Prophet ﷺ, which was practiced more than 1450 years ago. It is the hypocrites and innovators who brought in new concepts in Islam, and caused the Muslims to deviate from the original doctrine of complete surrender to Allah, and asking help from no one other than Him.

iv. Muhammad ibn Abdul Wahab (1703-1792) was *only one of those who opposed Taqlid and the wrong practices adopted by the ignorant Muslims. Mohammad ibn Abdul Wahab was born in Najd, central Arabia. He was a great scholar and the son of the Qadhi (Judge) of the land. He became popular in 1744 because of the true references he produced from the Quran and Hadith of the Prophet ﷺ, which proved the concept of true Monoteism. This concept was later adopted by the Saudi family. They later attacked and conquered the Haramain in 1924 and implemented the original concept of Tawheed, which Allah had advocated through the Prophet ﷺ, and which was implemented strictly during the era of the Sahaabah, and the Tabi'oon, and they tried to unite the separate rows formed in the Haram onto a common platform.*⁵⁶

v. Thus, **the Saudi dynasty** only united the four Madhhabs, which were on the verge of destruction among the followers of the four imams of Shaafi, Hanafi, Maliki, and Hambali madhabs, into one congregation. Each follower of the different Madhabs took turns to lead the Salaat, and the followers of all the Madhabs stood behind them, irrespective of who led the prayers. No madhab was demeaned.

All were asked to go back to the Qur'an and search for the truth of what Allah says about calling upon other than Allah for help. Once this concept of strict Shariah was adopted in Saudi Arabia, till the time of King Fahd, Arabia prospered and flourished, gaining the respect of the world. *The discovery of Petrol on March 3, 1938, by the Grace of Allah helped them in their propagation and dawah work.*

⁵⁶ https://www.newworldencyclopedia.org/entry/Muhammad_ibn_Abd-al-Wahhab

It was because of its propagation and dawah work, which spread all over the world, that those who were being misled step by step toward total shirk began to realize their folly, and learnt that it is haram to call upon those in the graves. By this, they realized that they were causing shirk by giving the names of Allah to those very saints who had preached to call upon Allah, and none else.

True Islam attracted many non-Muslims from around the world to revert to Islam. Those who blame the Saudis for waging war against the Haramain *should realize that it not only resulted in a strong base for Islam to prosper*, but also resulted in the propagation and teaching of the ignorant the wrong they were doing. Nobody outside their regime was forced to accept Tawheed. The propagation, Dawah, and free translations of the Qur'an in various languages enabled those who did not know the meaning of the Quranic injunctions to realize the wrong and haram rituals they were performing.

Among the various Tafseer of the Quran, I find the Holy Quran by King Fahd publication, as the best contribution to show how to apply the teachings of the Quran in our daily life. This copy of the Quran was distributed by the millions all around the world, free of cost. However, it has been banned by the USA authorities for reasons best known to them alone.

Thus, in the 20th and 21st centuries, thanks to the Saudi government, the true Islamic values of Monotheism and Righteousness have been propagated throughout the world. If it had not been for this action of the Saud, the very concept of Islam would have deteriorated by various rituals being introduced into it, and in-fighting between the Madhabs would have ruined the very fabric of Islam. As long as the concept of Tawheed, strict obedience to Allah, and the Shari'ah were implemented, we find that Saudi Arabia is the only country that has stood firm against the criticism of the West and prospered in its own merit. While the Ottoman Empire, Spain, and many other Muslim countries have deteriorated and vanished.

❖ Meanwhile, because of the weakening of the Islamic regime, by the fifteenth century, the Western European states began to conquer areas of the

Ottoman Empire until, by the eighteenth century, all of it was absorbed by the Europeans, and by the end of the WWII, *Islamic law was replaced by the European Law codes*. Most of the Muslim world gave way to abolishing the criminal law in the Islamic Shariah and adopted European law.

Hence, today, although the European colonization has ended, the criminal laws in most of these countries were not restored, except in Saudi Arabia, where the Hambali Madhab is codified. As a result of the British colonization, in India, although the personal law was left untouched, a common criminal law was made that applied to all Muslims and non-Muslims alike. To cater to the workforce of the British, colleges teaching the European culture and way of life were introduced. The Aligarh University, which was built to teach both Islamic as well as modern lifestyles, began to attract many Muslims.

vi. Mohammad Ilyas (رحمه الله) *founded the Tabliqi movement. When people began to abandon Salaat, and to be attracted towards worldly Fahisha (lewdness and indecency) that was introduced by the British in India, the Masajid began to become empty, during the colonial rule.* The Tabliqi Jama'ah concentrated on the need to call Muslims back to establish Salaat, which was the second most important pillar of Islam. In order to avoid controversy, they concentrated on the importance of Salaat, while taking little or no effort to correct the beliefs and practices that had taken root among its members. Rather than refer to the Quran, they concentrated on teaching their main text, Tablighi Nisaab, written by their scholars. Today, thanks to the efforts of the Salaf, they too are trying to change their stance and return to the original texts of the Quran and the Sunnah.

If at all, today Muslims are demeaned, it is because we Muslims are not following the true concept of Islam. It was after the Western Orientalists succeeded in instigating enmity between the Muslim neighbors, Iraq vs Iran, and Saudi Arabia vs Iran, and Afghanistan, that deterioration began to take place. The first war was between Iraq and Iran, instigated by the superpowers. Their enmity continued and flared up until it involved the whole of the Middle East. *The greed for wealth, power,*

and worldly pleasures is the cause of the numerous wars that have resulted in millions of deaths and destruction, which is, today, a common sight. We find war and death instigated all over the world, from the pre-Islamic period until this day. Hence, the bloodshed caused by King Saud (for a good cause) is insignificant when compared to what is happening now, and cannot be shown as an excuse to deny the True concept of Islam, which we recite at least 17 times a day in Surah al-Fatiha:

“YOU ALONE DO WE WORSHIP, AND YOU ALONE DO WE ASK FOR HELP”.

Thus, through going through the History of Islam, we come to know the circumstances that led to the innovations and deviations that appeared in Islam.

It also proves that the concept of Tawheed (Monotheism) is not a new concept brought by Ibn Abdul Wahhab, but has been brought by the Prophet ﷺ to remind mankind of the original concept of Islam, which has been introduced by Allah from the beginning of the creation of man.

Allah declares in Surah Jinn: 72: 18- 23

“And the Masajid are for Allah, so do not invoke anyone along with Allah.”

72: 18 – وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا -

-“Say, (O Mohammad) ‘I only invoke my Lord and do not associate with Him anyone.’ Say, ‘Indeed, it is not in my power to cause you harm, or to bring you to the right path.’ Say, ‘Indeed, none can protect me from Allah’s punishment [if I should disobey], nor will I find refuge except in HIM. My duty is only to convey from Allah, HIS Messages.’ And whoever disobeys Allah and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever.” - 72: 20-23

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا – قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ صَرًّا وَلَا رَشَدًا - قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا - إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ - وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا -

Say, "I do not know if what you are promised (The Last Day) is near or if my Lord will grant for it a [long] period."

قُلْ إِنْ أَدْرِي أَقْرَبُ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا

14. SUMMARY

1. Allah declares that HE created Man, and Jinn to worship ALLAH Alone (Az-Zaariyat: 51: 56).

Then how can we even think of seeking others' help to interfere in HIS Divine Decree?

2. Asking the help from others than Allah, from those who are in their graves, and have no power themselves, and are dependent on Allah for all their needs, is indeed setting partners with Allah. That *means they disbelieve and disobey* what Allah declared, and conveyed through HIS Messenger ﷺ, and seek solace, and help from the very Prophet ﷺ and Auliya, who had themselves preached to their followers to call upon ONLY ALLAH and NONE else.

3. Allah warns HIS slaves (we Muslims); "O MY Slaves, fear MY Displeasure. And whoever avoids *Taghut* and turns in repentance to ME, will have glad tidings of guidance from Allah.'" ---Az-Zumar: 39: 14, 16, 17

قُلِ اللَّهُ أَغْبُدُ مُخْلِصًا لَهُ دِينِي --- يَا عِبَادِ فَاتَّقُونِ -

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى - فَبَشِّرْ عِبَادِ -

Hence, to identify any act as shirk, one must be careful and ponder over what Allah has commanded or forbidden in the Quran, because we cannot take the risk of unknowingly falling into shirk. Along with worshiping the idols and creations of Allah (سبحان وتعالى), we should consider the following, too, as shirk.

4. The Prophets who have been given the Book "will not order you to take angels and Prophets for Lords (gods). Would he order you to disbelieve after you have submitted to Allah's will?" (Aali'-Imran: 3: 80) Praying to them means you are taking them as your Lord.

5. Obeying our leaders and Muftis blindly is taking them as Lord with Allah: "they have taken their rabbis and leaders as gods" - (At-Taubah: 9: 31)

6. Dua (prayer) directed to any other than Allah is Shirk. Nowhere in the Qur'an or Hadith, we find any Dua directed to any other than Allah. And the Prophet ﷺ said: "Dua' is worship." Narrated by al-Tirimidhi, 2969; classed as sahih by al-Albaani in Sahih al-Tirimidhi.

7. Those who call upon anything other than Allah are *those who think that the 5 times Salaah, and calling upon Allah Alone, is not sufficient.* –(Az-Zumar: 39: 28)

8. Many think that they can take the help of ‘good Jinn’ for their worldly needs. This is absolutely false. Allah has forbidden it vehemently. The good jinni, do not interfere with our affairs and keep away from us. It is only the Shayateen who are involved in actively misleading us. (Surah Al-An’am: 6: 128) That is why Allah has commanded us to seek refuge from Shaitan before committing any good deed.

9. Prophet ﷺ has said, ‘Shirk is more hidden than a black ant on a black rock in the darkness of the night.’⁵⁷ *This indicates that any action we commit that goes against the command of Allah becomes a lesser form of Shirk. Although not all of them take us outside the fold of Islam, we will certainly have to face the punishment for it in this world itself, if not in the next, unless we seek forgiveness for it.*

Thus, the following are also forms of shirk, albeit in the lesser form.

10. Allah curses those who do things *to be seen by others (Ria), or do things to please those other than HIM.* (Al-Ma’un: 107: 6)

11. We find that even considering ourselves above others or self-sufficient, exulting in our prosperity and Grace, which Allah has only given us as a trust, is Shirk! Example: (Surah Kahf) the rich man of the garden lost all his wealth because he exulted in his wealth (Al-Kahf: 18: 32- 42).

12. Being miserly: thinking that our wealth is sufficient for our well-being in this world is shirk: Allah curses those who hoard the wealth that HE has provided, without giving Zakat for it. – (Al-Humazah: 104: 3)⁵⁸

⁵⁷ Reported by Abi Hatim and quoted in Taysir al Aziz al- Hamid; pg. 587

⁵⁸ The worshipper of the Dirham will never be satisfied! – Sahih Bukhari, vol 8, Chapter,10, pg.305, 6435-39

15. RESULT OF DISOBEDIENCE TO ALLAH AND HIS MESSENGER

The following Ayah in the Quran proves that Disobedience to Allah and HIS Messenger cannot be taken lightly.

✓ "But no, by Your Lord, they can have no (real) faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction." (Surah An-Nisa: 4: 65)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكُمُونَكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

✓ "And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide therein, and he will have a humiliating punishment."

(Surah An-Nisa: 4:14)

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ

✓ "So, let those who oppose his prophet's ﷺ command, beware of a trial that might strike them or a painful punishment be afflicted on them (in this world)." (Surah An-Nur: 24:63)

(Surah An-Nur: 24:63)

"...فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ -"

✓ "Certainly, to Allah belongs all that is in the heavens and earth. Surely, HE knows your condition and the Day when they be brought back to HIM, then HE will inform them of what they did. And, Allah is ALL-KNOWER of everything." (Surah An-Nur: 24: 64)

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ - قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا - وَاللَّهُ

بِكُلِّ شَيْءٍ عَلِيمٌ -

✓ Allah further warns: "What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself. And We have sent you, [O Muhammad], to the people as a messenger, and sufficient is Allah as Witness. — (Surah An-Nisa: 4: 79)

(Surah An-Nisa: 4: 79)

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ - وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ -

وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا - وَكَفَىٰ بِاللَّهِ شَهِيدًا -

SOME MORE VERSES FROM THE QUR'AN: WE NEED NO INTERCESSOR TO REACH ALLAH.

ALL WE NEED IS TO CALL ON HIM, AND HE RESPONDS TO OUR CALL.

✓ Allah orders the Prophet ﷺ to: "SAY, 'INDEED, MY PRAYER, MY RITES OF SACRIFICE, MY LIVING AND MY DYING ARE FOR ALLAH, LORD OF THE WORLDS... NO PARTNER HAS HE. AND THIS I HAVE BEEN COMMANDED, AND I AM THE FIRST [AMONG YOU] OF THE MUSLIMS (one who surrenders totally to Allah)'." (Surah al-An'am: 6: 162.163)

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ - لَا شَرِيكَ لَهُ - وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

✓ "O you, who have believed, bow and prostrate, and worship your Lord and do good (deeds) - that you may succeed. (Surah Al-Hajj: 22:74)

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

✓ "...So, establish prayer and give zakat, and hold fast to Allah. **HE is your protector; and excellent is the protector, and excellent is the helper.**" (Surah Al-Hajj: 22: 78)

فَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ - فَنِعَمَ الْمَوْلَى وَنِعَمَ النَّصِيرِ

✓ "So, call you upon Allah making your worship exclusively for HIM, however much the disbelievers may hate it." (Surah Ghaffir: 40: 14)

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

✓ He is the Ever-Living; there is no god worthy of worship except Him, so call upon Him, [being] sincere to Him in religion. Surah Ghaffir: 40: 65

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ

✓ "So, flee to Allah (for all your needs), Verily, I am a plain warner to you from HIM" (Surah Qaf: 51:50,51)

فَفِرُّوْا إِلَى اللَّهِ - إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ - وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ - إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ

✓ "And Whoever Submits His Face to Allah (Mu'min), and he Is A Good Doer (Muhsin), Then He Has Grasped the Most Trustworthy Hand Hold" (Surah Lukman: 31: 22)

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى - وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ

✓ And enough is Allah as Wali, and enough is Allah as Helper." (Surah An-Nisa: 4: 45)

وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا

ALLAH COMMANDS US TO AND VEHEMENTLY ASSERTS THAT

- ✓ “Call on ME, I will answer your prayers” - 40:60

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

- ✓ “Of HIM seeks (its needs) every creature in the heavens and on the Earth.”

- يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ (55: 29)

- ✓ “The revelation of this Book is from Allah, the All-Mighty, the All-Wise.

- تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (31: 1// 45: 2// 46: 2)

- ✓ Verily, we have sent the Book to you in truth: *So, Worship Allah by doing religious deeds exclusively for Allah’s sake only...*” (39: 2)

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

- ✓ “Surely, the religion is for Allah Exclusively. And those who take Auliya besides HIM (say): We worship them only that they may bring us near to Allah.’ Verily Allah will judge between them concerning that wherein they differ. Truly *Allah guides not him who is a liar and a disbeliever.*” -Az-Zumar- 39: 3

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ -وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ
بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ - إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ -

- ✓ “And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]” “Who are certain that they will meet their Lord and that they will return to Him.” (Surah Baqarah: 2:45, 46)

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ - وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ - الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ

- ✓ “O you, who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.” (2: 153)

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ - إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

NOWHERE HAS HE TOLD US TO ASK THE PROPHET ﷺ OR AULIYA.

ALL THE DUAS WE FIND IN THE QUR’AN AND SUNNAH ARE DIRECTED TOWARDS ALLAH ALONE.

✓ “And they worship besides Allah things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allah.’ Say: ‘Do you inform Allah of that which HE knows not in the heavens and on the earth?’ Glorified and Exalted be HE above all that which they associate as partners with HIM!” Surah Yunus: 10:18

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ -
 قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ - سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ -

❖ The Auliya and pious Muslims who preached to call upon Allah Alone were, themselves venerated, and later, their followers began to seek their help even after their death, thinking they were closer to Allah than the common Muslims, and Allah would hear their plea. They do not realize that

✓ "When those who associated others with Allah see their 'partners,' they will say, 'Our Lord, these are our partners [to You] whom we used to invoke besides You.' But they will throw the statement at them, saying, "Indeed, you are liars." Surah Naml: 16: 86

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِن دُونِكَ - فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّا كَاذِبُونَ

And without doubt, the fact remains that Allah has declared that HE is;

THE OWNER OF THE DAY OF JUDGEMENT (Surah al-Faatihah)

مَالِكِ يَوْمِ الدِّينِ

TO HIM BELONGS ALL INTERCESSION — (Surah Az-Zumar: 39: 44)

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا

HE DOES NOT ALLOW ANYONE TO INTERVENE IN HIS DECISION. -18: 26

HE HAS DECLARED THAT THERE IS NO AULIYA OTHER THAN ALLAH,

مَا لَهُمْ مِّن دُونِهِ مِن وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

HE ASKS: “IS ALLAH NOT SUFFICIENT FOR YOU?” -39: 36

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

“And recite what has been revealed to you of the book of your LORD. None can change HIS Words, and none will you find as a refuge other than HIM.” - (Surah Kahf: 18: 27)

وَأَنْتُمْ مَا أُوحِيَ إِلَيْكُمْ مِنْ كِتَابِ رَبِّكُمْ - لَا مُبَدَّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا -

I DO NOT THINK THERE CAN BE CLEARER VERSES COMMANDING US:

(THOSE WHO BELIEVE THAT WE WILL BE ACCOUNTED FOR ON THE LAST DAY),

TO NOT CALL ON OR WORSHIP ANY OTHER THAN ALLAH, AND IF YOU DO SO

YOU ARE OF THOSE WHO DO SHIRK AND OF THE WRONGDOERS.

THUS, AS MENTIONED IN THE QUR’AN, DOING SHIRK HAS MANY MEANINGS, AND AS MENTIONED EARLIER, MINOR SHIRK, ALTHOUGH IT DOES NOT TAKE US OUT OF THE FOLD OF ISLAM, WILL HAVE US FACE RETRIBUTION HERE OR IN THE
HEREAFTER.

QUOTES:

Ibn al-Qayyim said:

All sins originate from three affairs:

1. PRIDE, for pride led Iblis to disobey Allah’s Command.
2. DESIRES AND GREED, for desires resulted in Adam’s expulsion from Paradise
3. JEALOUSY, for Jealousy led one of Adam’s sons to murder his own brother.

Therefore, pride eventually leads to apostasy, following your desires eventually leads to sinning, and jealousy eventually leads to oppression.

Therefore, whoever protects himself from the ills of these affairs has protected himself from all evil (Source: al-Fawaa'id: pg. 58. Translated by: Musa Shaleem Mohammed).

4. CURIOSITY: I would like to add this one more characteristic. It was this curiosity that induced Adam and Eve to approach the forbidden tree. This curiosity causes us to disobey our elders when they prohibit us from approaching evil acts like the mobile, zina, drugs, gambling, etc.

Thus, committing Shirk constitutes:

1. Having idols to symbolize gods, like the pagans. (Surah Nuh: 71: 23)
2. Worshiping natural elements and creations of GOD instead of HIM. [Surah Fussilat 41:37]
3. Considering that God has a wife and children, like the pagans and Christians. (Surah Yaseen: 36: 4)
4. Thinking that our forefathers knew better and setting partners or seeking the help of HIS Prophet ﷺ or Auliya is a good deed. – (Surah Zukhruf: 43: 22,23)
5. Attributing the names and power of Allah to HIS Creations: every living, all-Hearing, All-seeing, etc. “Invoke Allah ...by whatever names you invoke HIM, for to Allah belong all the beautiful names...”—Surah Al-Isra: 17: 110
6. Taking our desires as God: thinking that what we desire is good: that we know better than Allah and HIS Messenger. – Surah Al-An’am: 6: 56
7. Thinking that one can approach the good Jinni for help. Allah forbids it: Should not keep contact with Jinn nor seek its help: (Surah Saad: 38: 82,83)
8. Obeying Shaitan: Did I not enjoin upon you, O children of Adam, not to worship (obey) Satan - [for] indeed, he is to you a clear enemy – (Surah Yaseen: 36: 60)
 أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ - إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ –
9. Blindly following the muftis and monks without verifying can surely mislead us from the straight path towards **minor or major shirk**. (Surah At-Tawbah: 9: 31)
10. Exulting in one’s prosperity, thinking that they achieved it through their hard work and not because of the Grace of Allah (minor shirk) (Surah Kahf-18: 32-43)
11. Being Arrogant and turning away from the commands of Allah (minor shirk). – (Surah An-Nahl: 16: 23)
12. Doing deeds to be praised by others or to please others against Allah’s command is (minor shirk) (Surah Ma’un: 107).
13. Beautifying our salaah to get praise from others is minor shirk! (Ahmed: Hadith No. 16517)

ALLAH HAS ORDERED THE BELIEVERS:

✓ “O you who have believed, obey Allah and obey the Messenger and do not invalidate your deeds.” – Surah Muhammad: 47:33

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

✓ “And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.”- Surah Al-Hashr, 59: 7

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ - إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ -

✓ “There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.” Surah Ahzab: 33: 21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

❖ However, the Prophet ﷺ warned; “If anyone tells a lie about me intentionally, let him be sure of his place in the hell fire.”⁵⁹

Despite this warning, we find that, less than two centuries after Mohammad’s demise, some 700,000 Hadith were circulating throughout the Muslim world. “Out of these approximately 300,000 were from the Rafidah, in which 'Ali and the Prophet’s family were praised.” Perhaps this is an exaggeration, yet the fact remains that they invented a great number of Hadiths.

Any Muslim must stand bewildered at the temerity shown by those who lied about the Messenger of Allah ﷺ, were it not known that most of those ... were Persians, and their sole intention was to undo Islam.⁶⁰ Thus, the great majority of these were unquestionably fabricated by individuals who sought to legitimize their own particular beliefs and practices and those imbibed from other religions, by falsely relating them

⁵⁹ Source Hadith 101 text: “THE FUNDAMENTALS OF HADITH STUDIES” By Dr. Abu Ameenah Bilal Philips

⁶⁰ Source from MAIS, Hadith 502; “SUNNAH AND ITS ROLE IN ISLAMIC LEGISLATION”, By Dr. Mustafa As-Sabaa’ee, Pg. 113-126

to the Prophet ﷺ. Many such practices came to be accepted as Islamic, which were not at all in the Qur'an and true tradition of the Prophet ﷺ." ⁶¹

And those who considered it only a slight and good innovation should look around to see where this has brought our Ummah to: people flock to Mazars for getting their worldly wishes fulfilled, doing rituals found among the pagans with much devotion! They think that whatever they do of the sins prohibited by Allah (سبحان وتعالى) in the Qur'an, will be forgiven by the intercession of our beloved Prophet ﷺ, **while, he himself has declared that he has no power to intercede** for those, who *disobey him, and the revelations that has been sent by Allah for the benefit of mankind.*

"AND STRIVE FOR ALLAH WITH THE STRIVING DUE TO HIM ... SO, ESTABLISH PRAYER, AND GIVE ZAKAT AND HOLD FAST TO ALLAH. HE IS YOUR PROTECTOR; AND EXCELLENT IS THE PROTECTOR, AND EXCELLENT IS THE HELPER." (Al-Hajj: 22: 78)

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ - فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ - فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

THEREFORE, INSTEAD OF RUNNING AFTER OTHER AULIYA, EACH OF US SHOULD TRY TO ATTAIN THE FRIENDSHIP OF ALLAH- **TO BE HIS AULIYA.**

ALLAH DECLARES THAT HE HAS COMPLETED THE RELIGION OF ISLAM FOR US, THROUGH OUR PROPHET (ﷺ). IF ALLAH WILLS US ANY GOOD, OR BAD, NO IMAM OR SAINT, NOR OUR PROPHET ﷺ HIMSELF, WILL BE ABLE TO INTERCEDE FOR US, NOR HELP US IN THIS WORLD. ONLY ALLAH CAN REMOVE OUR PROBLEMS.

ALL THIS INNOVATION WAS INTRODUCED BY THE HYPOCRITES, AND THE WESTERN ORIENTALISTS WHO WANTED TO DIVIDE THE UMMAH. WHILE ALLAH TELLS US TO BE UNITED, AND HOLD ONTO THE ROPE OF ALLAH. *وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا* - (Surah Aali-Imran: 3: 103)

WE MUST REMEMBER THAT ONLY OBEYING THE PROPHET ﷺ WILL TAKE US TO HEAVEN. HENCE, IT IS VERY IMPORTANT TO VERIFY IF ANY NEW INNOVATION IS INTRODUCED INTO THE HADITH BEFORE ACCEPTING ITS VALIDITY.

HENCE, LET US PRAY: "OUR LORD, GRANT US FROM AMONG OUR WIVES AND OFFSPRING COMFORT TO OUR EYES AND MAKE US AN EXAMPLE FOR THE RIGHTEOUS." "WHO, WILL INHERIT ME, AND INHERIT FROM THE FAMILY OF JACOB, AND, MAKE HIM MY LORD, PLEASING [TO YOU] - (Al-Furqan: 25: 74/ Maryam: 19: 6)

25: 74 - رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرْقَةً أَغْنِيَنَا وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا -و-

19: 6 — يَرْثِي وَيَرِثُ مِنْ آلٍ يَغْفُوبٌ—وَاجْعَلْهُ رَبِّ رَضِيًّا

⁶¹ Source: 'Understanding the evil of innovation; Bid'ah and Riyah' by Abu Muntasir ibn Mohar Ali

16. CONCLUSION

The problem that has led to the current situation with Muslims today is the clerical establishment that gained control over the Interpretation of the Qur'an and the Hadith: The anecdotes describing the words and deeds of Mohammad ﷺ passed on by his followers and their descendants. There is no doubt that it is an obligation on every Muslim to follow all that the Prophet ﷺ has shown us by way of Ibadah.

'BEFORE OUR PROPHET ﷺ SET FOOT ON ITS SOIL, MADINA (YATHRIB) WAS TORN WITH CIVIL AND TRIBAL FEUDS, AND DISSENSION. AFTER THAT, IT BECAME A CITY OF THE PROPHET; MADINAH, A CITY OF UNMATCHED BROTHERHOOD, AND THE CENTRE OF ISLAM.

TODAY, THE POOR QUARRELSOME WORLD OF OURS IS A LARGER YATHRIB. CAN WE ESTABLISH THE SECURED UNITY OF ISLAM ON ITS SOIL, AND MAKE IT INTO A NEW AND LARGER MADINAH?'- ⁶²

✓ And indeed, we settled the Bani Israel ... and they differed not till the clear knowledge had come to them. – (Surah Yunus: 10: 93)

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ... فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ - إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

TODAY WE ARE ALSO IN THE SAME SITUATION. EVEN AFTER CLEAR KNOWLEDGE HAS COME IN THE FORM OF QUR'AN, AND WAY OF LIFE OF OUR BELOVED PROPHET ﷺ, WE ARE ARGUING, AND COUNTER ARGUING OVER WHAT OTHER SCHOLARS HAVE MENTIONED IN THEIR BOOKS.

WE MUST REMEMBER THAT NOTHING TAKES PRECEDENCE OVER THE QUR'AN.

HENCE, IT IS VERY IMPORTANT TO CHECK IF WE ARE ON THE RIGHT GUIDANCE, AND NOT DIFFER AMONG OURSELVES WITHOUT VERIFYING THE TRUTH. THEREFORE, LET US PROCEED TO FIRST UNDERSTAND THE SPEECH OF ALLAH, AL-QUR'AN.

✓ A Hadith is circulating among the Muslims in India that if a child becomes a Hafiz (memorizes the Quran), he will take 10 members of his family to Heaven. However, the true explanation to this Hadith is: A true Hafiz understands, memorizes, implements, and *propagates* what he learns to others. That means he can guide his parents, siblings, neighbors, etc., towards the right path of reaching the pleasure of Allah. That is how 'he can take at least 10 members to Heaven with him'.

⁶² Tafseer 430 Holy Qur'an: King Fahd Publications from Medina publishing House.

That is why Zakaria (عليه وسلام) prayed that he feared for his relatives (that they may go astray). He wanted “a child who shall inherit me and inherit the posterity of Yacoob (عليه السلام) and make him, my LORD, one with whom you are Well-pleased, so that his people (progeny) will not be left *without a Wali to show them the right way.* (Surah Mariam: 19: 6)

Therefore, if only one individual from every family be trained with the proper religious knowledge of the Qur’an and Tafseer, and authentic Hadith, no family will be bereft of a *guide to show them the right path* and no one will stray from the true path of Islam: *Tawheed (Monoteism) and, doing good deeds.* This way they can recognize the false Peers and Muftis, who mislead the people from the right path.

But care must be taken not to divide into sects. Instead of being adamant that only their views are correct, it would do well to interact and debate without ego, as the great Imams had done, so that they can remain united and yet reach the correct understandings found in the Quran, and the way of life of our Prophet.

Allah does not order us to retire into the jungles to meditate, but we are asked to strive to earn a decent living in a Halal way. HE orders us to ponder over the creation and realize HIS Great Power, and also to lead a peaceful life in the world.

Every Muslim Family should see to it that their children are trained in morality as well as academically, so that they may be respected in Society, and show the world that Islam is the Best.

✓ The Prophet ﷺ said that his followers will split into 73 sects, and only those who follow his way and the way of his companions (Salaf) will lead to paradise. All else will lead to Hell.’

✓ ‘The only solution to the current dilemma facing Muslims is to return to the true roots of Islamic civilization and culture which was practiced according to the laws legislated by Allah in the Qur’an, and shown by our beloved Prophet ﷺ, by rediscovering the correct sources of Islamic knowledge, and the correct methodology of interpreting it. There is no other way.

Imam Malik said that the future nation can reform itself only if it follows the reforms of the early part (the Sahaabah and the Tabi'oon).

✓ The main reason for the current failure of Muslims to meet the challenge is due to the adulteration of Islamic teachings throughout the Muslim world today. Islamic practices have become so mixed with a variety of local customs and traditions that the average Muslim is unable to distinguish between what Islam is and what is, in fact, local culture.

Many of the practices found in the Muslim world today are blind following of local traditions, practiced by the generations of the local people. They forgot the true basic criteria of Islam: Total Surrender to the ONE GOD, and doing good deeds, and began pursuing other rituals which were not, at all, in Islam. Any dissent to these practices was met with stiff resistance, saying that their forefathers could not be wrong. Just as those pagans of old said:

“If you tell them, ‘Come to what Allah has revealed to the Messenger,’ they will reply: ‘What we found our parents doing is sufficient for us.’ Even though their parents knew nothing, nor were they rightly guided.” Al-Ma'idah 5: 104'

One must realize that only pure, unadulterated Islam can stand in the face of Western Civilization's Cultural onslaught' Yet, most of the factions in Islam refuse to give up their unIslamic practices, and unite under the one banner, as shown in the Quran, and the authentic Sunnah, which complements the Quran itself. Nothing that goes against the laws of the Quran can be accepted as Islamic, and the Madhab of the Prophet can be only ONE MADHAB. ⁶³

MAY ALLAHUT'ALAH, GUIDE ALL THE MUSLIMS TO STRIVE TO LEAD A RIGHTEOUS AND PIOUS LIFE, TOWARDS ALLAH'S PLEASURE AND ATTAIN HIS BLISS IN THE COMPANIONSHIP OF OUR DEAR PROPHET AND ONLY LEADER MUHAMMAD (ﷺ). AMEEN.

⁶³ Clash of Civilization pg. 33

17. GEMS FROM THE QUR'AN (Surah vs verses)

Some of the moral lessons to guide mankind
towards justice and peace in this world

DO's

- | | |
|------------------------------------------------|--------|
| 1. Believe and do good deeds: | 5:92 |
| 2. Obey Allah and HIS Messenger | 3:85 |
| 3. Abstain from intoxicants and gambling | 5:91 |
| 4. Feed the Poor and needy | 22:36 |
| 5. Keep your Oaths | 5: 89 |
| 6. Honor your treaty with your country | 9:4 |
| 7. Think good of others | 24:12 |
| 8. Be good to guests | 51:26 |
| 9. Restrain Anger | 3:134 |
| 10. Turn away from ill speech | 23:3 |
| 11. Walk in a humble way | 25:63 |
| 12. Speak kindly to the ignorant | 25:63 |
| 13. Respond evil with good | 41:34 |
| 14. Keep trust and promises | 23:8 |
| 15. Make room for others in gatherings | 58:11 |
| 16. If the enemy wants peace, accept it | 8:61 |
| 17. Return greetings in a better manner | 4: 86 |
| 18. Be just even if against your own relatives | 5:8 |
| 19. Be clean and pure in body and mind | 2: 222 |
| 20. Make peace between fighting groups | 49: 9 |
| 21. Allah loves the JUST | 5: 44 |

DON'Ts

1. Do not call on any other than Allah for help 28:88
2. Do not insult others' gods 6: 108
3. Do not lie 22:30
4. Do not make fun of others 49:11
5. Allah does not like those who waste 17:26
6. Do not be extravagant 25:67
7. Do not be miserly 25:67
8. Do not backbite 49:12
9. Do not slander 24:15
10. Do not take Bribes 2:188
11. Do not harm others 33:58
12. Do not be rude to Parents 17:23
13. Do not make fun of others 49:11
14. Do not slander or backbite 104:1
15. Do not say what you will not do 61:2
16. Do not deceive in trade, in weight, and measure 6:152
17. Do not take orphans' property unlawfully 6:152
18. Do not steal or cheat 3:161
19. Do not argue unnecessarily 5:101
20. Do not call others bad names 49:11
21. Do not claim to be pure and holy 53:32
22. Do not remind others of your favor to them 2:264
23. Do not Exult or Boast 57:23

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