

O

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

قال الله تعالى:
﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا ﴾

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

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

قَالَ رَسُولُ اللَّهِ ﷺ: 3
 إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ: كِتَابَ اللَّهِ
 وَعِزَّتِي أَهْلَ بَيْتِي، مَا إِنْ تَمَسَّكْتُمْ بِهِمَا
 لَنْ تَضَلُّوا بَعْدِي أَبَدًا، وَإِنَّهُمَا لَنْ يَفْتَرِقَا
 حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

The Messenger of Allah (ﷺ) said:

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

Some of its references:

- Al-°jkim an-Nayshibftrç, *Al-Mustadrak* ‘alij’l-
 -a/ç/ayn (Beirut), vol. 3, pp. 109-110, 148, 533
 Muslim, *Al-‘a/ç/’*, (English translation), book 31,
 /adçths 5920-3
 At-Tirmidhç, *Al-‘a/ç/’*, vol. 5, pp. 621-2, /adçths 3786,
 3788; vol. 2, p. 219
 An-Nasij’ç, *Kha¥j’i¥ ‘Alç ibn Abç ±jlib*, /adçth 79
 A;jmad ibn °anbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26;
 vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182,
 189-190
 Ibn al-Athér, *Jimi‘ al-U¥£l*, vol. 1, p. 277
 Ibn Kathér, *Al-Bidiyah wa’n-Nihiyah*, vol. 5, p. 209
 Ibn Kathér, *Tafsér al-Qur’jn al-‘A’çm*, vol. 6, p. 199
 Nj¥ir ad-Dçn al-Albanç, *Silsiljt al-A;jdçth a¥¥a/ç/’ah*
 (Kuwait: Ad-Djr as-Salafiyah), vol. 4, pp. 355-358

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

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Ahl al-Bayt^(a) World Assembly

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Tr ansliter ation Symbols

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

P r e f a c e

O

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

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

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

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

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

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

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

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

arena.

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

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

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

Cultural Affairs Department

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

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Introduction



In the Name of Allah, the Compassionate, the Merciful

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

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

The distinctive features of this book

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

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

1. *Fat' al-Maj'ed* written by Shaykh Mu'ammad ibn 'Abd al-Wahhīb, one of the prominent figures of this movement, with a commentary by Shaykh 'Abd ar-Ra'mīn ibn al-°asan īl ash-Shaykh and footnotes by 'Abd Allīh ibn Bīz.
2. *Al-As'ilah wal-Ajwibah al-U'fliyyah* written by 'Abd al-'Az'z Mu'ammad Sul§īn.
3. *At-Taw'ī'd bi'l-Lughah al-Fīrisiyyah* (No. 27) published by the Saudi Ministry of Islamic Guidance and Endowments in 1374 AHS (circa 1995) and distributed freely to Iranian pilgrims.

In addition to these references, other sources written by Sunn' and Sh'ah Imīm' *'ulamī'* in general, and Wahhīb's in particular, are cited in the footnotes.

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

Is Wahhībism a movement?

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

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

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

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

Explanation of some points

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

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

﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾

And Your Lord and the angels arrive in ranks,¹

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

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

Muhammad °usayn Ibrīhmī
Islamic Seminary of Qum
1379 AHS (Circa 2000)

?

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

FIRST DISCOURSE

Islam as the School of Unity

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

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

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

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

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

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

² *Sʿrat al-Imrjn* 3:64.

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

Keeping aloof from spitefulness

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

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

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

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

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

Proximity between Sunnçs and Shç`ah advances the interests of both. The Shç`ah in particular have not confined their thought, culture, jurisprudence [*fiqh*], exegesis of the Qur`in [*tafsır*], and beliefs to themselves and their seminaries. A survey of Muslim-populated countries substantiates this statement as the books of great Shç`ah figures such as Shaykh al-Mufçd, Shaykh a§-±fsç, ‘Allımah °illç, ‘Allımah T abı§abı`ç, and Professor Muşahharç can be easily found in these countries.

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

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

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

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

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

Why Wahḥibism should be identified

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

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

¹ 12-17 Raḅ' al-Awwal. [Trans.]

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

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

As the ‘Alaw̄ Sh̄`ah and Mu|ammad̄ Sunn̄s have risen up now hand in hand against their enemies and can clearly see the hand of imperialism behind the curtain of Wahh̄bism, it is necessary for Sunn̄ and Sh̄`ah ‘*ulam̄j*’ to conduct research about Wahh̄bism and identify it well so as to make it clear that this group has differences of opinion not only with the Sh̄`ah but also with the Ahl as-Sunnah. Although the Wahh̄b̄s are always playing the Sunn̄ card and try to portray themselves as the well-wishers and sympathizers of the Sunn̄s, Sunn̄s in turn have to know that the issues regarded by Wahh̄b̄s as their points of departure with the Sh̄`ah are the same issues that are common between the Sunn̄s and the Sh̄`ah. They also

have to know that the Shc`ah school is closer to the Ahl as-Sunnah than Wahhjb̄ism is.

Leaders and unity

During the past decades, there were figures who regarded the unity of Muslims as their ideal and aspiration, but they did not realize this precious aspiration, or if they ever took steps for its realization, they were very insignificant and rudimentary. In the recent period, the late ^ʿayatl̄jh Burfjerdç (r)¹ gave an affirmative reply to this aspiration by approving the *Jimi`ah at-Taqrçb bayn al-Madhjhib al-Isl̄miyyah* [University or Forum for the proximity of the Islamic schools of thought]. There have been other *ʿulamj* and *fuqahj* who upheld the approach of the late Burfjerdç. In this context, the viewpoint and outlook of the late ^ʿad rat² Imjm̄ Khomeinç (r) and his efforts are well known to all. At the present time also, in a bid to extend the scope of this unity further, ^ʿayatl̄jh Kh̄imene`ç (may his sublime presence endure) has issued a decree for reviving the foundation of unity and the forum for proximity, which is itself worthy of gratitude and a source of hope.

It is appropriate for us to note at this juncture that the Shc`ah *ʿulamj* and *fuqahj* of the past, such as Shaykh al-Mufçd (d. 413 AH), Sayyid Murtad j ʿAlam al-Hudj (d. 436 AH), and Shaykh aṣ-ṣṣçç (d. 460 AH), among others, have also emphasized unity between Sunnçs and Shc`ah, and have written valuable books on this subject such as *al-*

¹ The abbreviation, “r” stands for the Arabic invocative phrase, *ra/matull̄jh ʿalayhi*, *ra/matull̄jh ʿalayhj*, or *ra/matull̄jh ʿalayhim* [may peace be upon him/her/them], which is used after the names of pious people. [Trans.]

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

Khilaf which enumerates the common points of belief between the two groups. ‘Allamah ‘ill \ddot{c} has also written a book on the basis of the jurisprudence [*fiqh*] of the Sh \ddot{c} `ah and the four Sunn \ddot{c} schools.

All these are proofs for the proximity of jurisprudential views of the two schools and of the interest of leading figures in jurisprudence in establishing mutual understanding. Of course, at the present time there are treatises on jurisprudence written by Sunn \ddot{c} s in which the views of the Sunn \ddot{c} s and the Sh \ddot{c} `ah on the branches of religion and jurisprudence have been compared. For example, the books *Maws \ddot{c} 'ah Jam \ddot{c} l 'Abd al-N \ddot{c} ÿir* and *Al-Fiqh 'al \ddot{c} l-Madh \ddot{c} hib al-Khamsah* can be cited. ?

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SECOND DISCOURSE
The Life Account of Shaykh Ibn ‘Abd al-
Wahhjb and Ibn Sa‘fd

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

7. *Ikhtiŷjr ash-Shar' al-Kab̄r*; and

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

These books are still available at the present.

The Death of Shaykh Ibn 'Abd al-Wahhjb̄

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

According to historical sources which have been written in his praise and appreciation and negating the deviant nature of his doctrines, the Shaykh passed away in 1206 AH at the age of 92 in Dar'iyah after traveling to Baŷrah, Najaf, Karbalj', and probably, Isfahjn and Sh̄rjz.

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

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

1. He treated all Muslims as infidels or polytheists while thinking of himself as the true Muslim;

2. He declared visiting the graves and constructing domes and courtyards around the cemetery of the Companions of the Prophet (¥) and his descendants as unlawful [arjm];

3. He regarded making vows, requests and offering sacrificial animals beside the shrine of saints [awliyj'] as unlawful;

4. He used to reckon as arjm entreating [istighjthah] and resorting to the intermediation [tawassul] of the saints of God;

5. He considered it obligatory to wage jihjd against those who opposed his creed, saying: "Wage war against the infidels and polytheists until there is no more sedition [fitnah] and the religion is solely for God:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةً﴾

*Fight them until faithlessness is no more.*¹

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

¹ S£rat al-Baqarah 2:193.

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

To whom was Shaykh Ibn ‘Abd al-Wahhīb indebted

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

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

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

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

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

Ibn Sa‘ūd

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

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

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

THIRD DISCOURSE:

Tawḥīd from the Shāḥ and Wahḥīb Points of View

The negation of reasoning [ta‘aqqul] in the Wahḥīb school and its consequence

A kind of intellectual negation can be observed in the school of Wahḥibism. Although Shaykh Muḥammad ibn ‘Abd al-Wahḥīb regarded himself an enlightened person, criticizing the four Suunī schools of thought, some Shāḥ beliefs, and reproaching them for speculatively interpreting the verses of the Qur’ān, he used to resort to secondary issues concerning the teachings about God, the Exalted. He believed in a sort of anthropomorphism for God and in this regard he used to content himself with the outward purport of the verses.

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

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

A few words from Martyr Professor Murtaç; Muşahharç

Martyr Professor Murtad j Muşahharç says:

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

He also says:

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

¹ Murtaç; Mu|ahharç, *Jahjn Bçnç-ye Taw|çdç* [Monotheistic Worldview], vol. 2, p. 116.

﴿لَا قُوَّةَ إِلَّا لِلَّهِ جَمِيعًا﴾

That power, altogether, belongs to Allah,¹

And:

لَا حَوْٓ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

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

Then, he says:

Contrary to common notions, Wahh|bism is not only an anti-Imamate theory but rather, before being anti-Imamate, it is anti-*taw|`d* and anti-human. It is anti-*taw|`d* because it advocates the division of work between the Creator [*kh|liq*] and the creature [*makh|lq*]. In addition, it upholds a sort of hidden polytheism in Essence [*shirk-e dh|tq*]. It is anti-human because it fails to comprehend the talent of man that makes him superior to the angels, and according to the text of the Qur`in, elevates him to the status of vicegerency of Allah [*khil|fat All|h*] who ordered the angels to prostrate before him. It reduces him into a mere natural animal.”³

Taw|`d according to the Sh`ah philosophers and scholastic theologians [mutakallim`n]

In the light of the blessed *S`rah at-Taw|`d* (or *al-Ikhl|f*), the following headings about the cognition of the Essence and Attributes of God can be deduced:

Taw|`d of Essence [Taw|`d-e dh|tq]:

God has a Perfect Essence and the Attributes of Perfection and Beauty. Thus, this Essence must be regarded as One and Unique. That is, whatever we say concerning

¹ *S`rat al-Baqarah* 2:165.

² *Jah|n B`nq-ye Taw|`d*, *ibid*.

³ *Ibid*.

His Oneness and Unity, we have to believe also with respect to His Essence. Those who acknowledge such Essence also believe in the *Taw'ǧd* of Essence.

Shirk [polytheism] in Essence:

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

Taw'ǧd in Attributes:

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

Taw'ǧd in Actions:

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

﴿وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا إِلَّا أَن يَشَاءَ اللَّهُ وَذَكَّرَ رَبَّكَ مِن آيَاتِهِ﴾¹

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

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

لَا حُوَّ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

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

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

Polytheism in Action [shirk-e af‘īlī]:

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

﴿وَمَا رَمَيْتُ فِي رَمَيْتٍ وَلَكِنَّ اللَّهَ رَمَى﴾

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

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

¹ *SḤrat al-Kahf* 18:23-24.

² *SḤrat al-Anfīl* 8:17.

Taw'ûd in worship:

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

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

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

And along this line, another verse states:

﴿قُلْ إِنِّي صَلَاتِي وَمَحْيَايَ وَمَمَاتِي لِلرَّبِّ الْعَالَمِينَ﴾

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

Taw'ûd in worship is understood from the phrase, “indeed my prayer and my worship” while *Taw'ûd* in Lordship [*rub'biyyahç*] is discerned from the phrase, “my life and my death”.

The foundations of Taw'ûd according to the Wahhjbçs

The Wahhjbçs regard *Taw'ûd* as having three parts: (1) *Taw'ûd* in Lordship [*rub'lbç*], (2) *Taw'ûd* in Divinity [*ul'hç*], and (3) *Taw'ûd* in the Names and Attributes [*asmj' wa 'ifjt*].

¹ *S'rat al-Fjt'ah* 1:5.

² *S'rat al-An'jm* 6:162.

Taw|ʕd in Lordship [rubʕb ʕ]:

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

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ...﴾

Say, ‘O People of the Book! Come to a word common...’² and other verses.

Taw|ʕd in Divinity [ulʕh ʕ or ulʕhiyyah]:

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

Taw|ʕd in the Names and Attributes:

The Attributes and Names of God are pre-eternal [*qadʕm*].³ The Wahhjbʕs consider this aspect of *Taw|ʕd* in the place of the *Taw|ʕd* in Attributes, worship and actions. This belief is traceable from the belief of the Ash‘arites [*ashj‘irah*], a group of scholastic theologians [*mutakallimʕn*] during the 2nd century AH. The Ash‘arites also believed in the “pre-eternality” [*qidmah*] of the Divine Names and Attributes. Anchored on this belief, the

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

² *Sʕrat ʔl ʕmrjn* 3:64: “Say, ‘O People of the Book! Come to a word common between us and you: that we will worship no one but Allah, and that we will not ascribe any partner to Him, and that we will not take each other as lords besides Allah’.”

³ Here, the word “pre-eternal” [*qadʕm*] is not in contrast to the notion of “new” [*jadʕd*]. It is rather the opposite of “created” [*jidith*]; that is, to have existed from the very beginning and not to have come into being sometime in the past.

Wahhjb̄cs reckon the Qurʾān as pre-eternal and the attribute of an act of God. They also consider the dotted Arabic letters [ʾurʿf al-muʿjam] as pre-eternal.

They regard as Attributes of the Essence those attributes such the Eye [ʿayn]; Soul [naf̄s]; Knowledge [ʿilm]; Life [ʾaȳh]; Hearer [samʿ̄]; Seer [baʿṣ̄r]; Face [wajh]; Speech or Word [kal̄m]; Pre-existence [qidam]; Hand [yad]; Foot [rijl] (The Wahhjb̄cs believe that God—God forbid—has hands and feet!), Dominion [mulk]; Grandeur [ʿaʿmah]; Greatness [kibriȳʾ]; Eminence [ʿuluww]; Richness [ghin̄j]; Mercy [raʿmah]; Power [qudrah]; Wisdom [ʾikmah]; etc. They consider as Attributes of Act the attributes such as surprise [taʿajjub]; laughing [ṣaʿik]; satisfaction [riṣ̄j]; anger [ghaṣ̄ab]; aversion [kar̄jah]; equality [istiw̄ʾ]; coming [majʿ̄] (the alleged appearance of God on the Day of Resurrection); coming down [nuzʿl] (it refers to the belief of the Wahhjb̄cs that God is sitting on the Throne and He descends from heaven at the dawn!); disagreement; and gladness.¹

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

Shirk [polytheism] and its limits according to the Wahhjb̄cs

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

¹ *Fat̄ al-Maj̄d*, pp. 33, 41, 57.

According to this viewpoint, kissing and visiting the graves of the infallible Im|ms (‘a) and the Prophet (ﷺ) are all acts of polytheism, unlawful and religious innovation [*bid‘ah*]. According to the Wahh|b|s, the Sh|‘ah are polytheists or at least their beliefs have elements of polytheism.

The socio-political consequences of Taw|`d and shirk [polytheism] according to the Wahh|b|s

The late Mu|ammad Jaw|d Mughniyyah thus writes:

Based on the Wahh|b| creed, mere utterance of “*Lj iljha illalljh wa ashhadu anna Mu|ammadan rasl Alljh*” [There is no god but Allah and Mu|ammad is the Messenger of Allah] is not enough for the acceptance of Islam. After uttering it, one should rather not seek the intermediation of other than God; not have the intention of paying homage to the Prophet (ﷺ); not touch and kiss his grave; not swear by the Prophet (ﷺ); and not call on him and addressing him, thus: “O the Messenger of Allah!” and “O my master!”

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

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

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

The Wahhjb̄c-Shç`ah difference of perspective on Taw'çd

As stated earlier, there are qualitative and quantitative differences between the Wahhjb̄cs and the Shç`ah about *Taw'çd*.

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

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

Shç`ah '*ulamj*' have divided *Taw'çd* into (*Taw'çd* in Essence, Attributes, acts and worship while the Wahhjb̄c '*ulamj*' have divided it into (*Taw'çd* in) Lordship, Divinity and the Names and Attributes.¹ If we compare them, and pair *Taw'çd* in Essence with that of Lordship and *Taw'çd* in Divinity with that of *Taw'çd* in acts and worship, nothing remains to compare with *Taw'çd* in the Names and Attributes. Meanwhile, to believe in the pre-eternity [*qidmah*] of the Names and Attributes demands the acceptance of "the multiplicity of pre-eternals", and this is an Ash`arite belief which is false.

Shç`ah '*ulamj*' believe that the Names of God can be divided into two: particular and general. The particular aspect pertains specifically to the Essence of God, the Exalted, such as "Alljh". The general aspect relates to the Attributes of God which can also be applied to His servants

¹ Mu'ammad ibn 'Abd al-Wahhjb̄, *At-Taw'çd wa'l-Qawl as-Sadçd fç Maq'çid at-Taw'çd*, p. 13.

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

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

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

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

﴿الرَّحْمَانُ عَلَى الْعَرْشِ اسْتَوَى﴾¹

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

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

?

¹ *Sḥrat ʿaj Hj* 20:5.

FOURTH DISCOURSE:

Tawassul [resorting to inter mediation],
Death and Shafī'ah [inter cession] according
to the Shc`ah and the Wahh;bc̣s

Tawassul according to the Wahh;bc̣s

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

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

It is thus stated in the book, *al-Taw'ǧd bi'l-Lughati al-Fjrisiyyah*:

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

¹ *Fat' al-Majǧd*, p. 98.

² *Al-Taw'ǧd bi'l-Lughati al-Fjrisiyyah*, p. 140.

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

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

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

First reason: By citing as proof the noble verses,

﴿قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا
تَجْوِيلاً. وَأَلَيْكَ الَّذِينَ يَدْعُونَ يَتَّعِبُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ
وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ.﴾

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

supplicate, seeking recourse to their Lord, whoever is nearer [to Him], expecting His mercy and fearing His punishment.’ Indeed your Lord’s punishment is a thing to beware of,¹

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

Analysis of the above verses:

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

Turning for help [istimd;d] of the weak to the strong

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

¹ *S£rat al-Isrī’* 17:56-57.

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

Tawassul in the Qur’ān

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

﴿قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ. قَالَ نَسُوا ° أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ.﴾

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

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

Since God does not reproach the sons of Ya‘qūb for resorting to two persons of those who are near to Him [*muqarrabīn*], it can be concluded that there is nothing

¹ *Sūrat Yūsuf* 12:97-98.

wrong in entreating the Prophet (ﷺ) especially since the eminence of his rank and the loftiness of his station are not hidden to anyone.

The other verse which may be cited is the following:

﴿وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا﴾

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

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

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

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

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

¹ *S'urat an-Nisj'* 4:64.

﴿وَقَالُوا لَا تَبْنِئْ آلِهَتَكُمْ وَلَا تَبْنِئْ وَدًّا وَلَا سُبُوعًا وَلَا يَغُوثَ وَيَعُوقَ
وَنَسْرًا. وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا﴾

They say, 'Do not abandon your gods. Do not abandon Wadd, nor Suwj', nor Yagh£th, Ya'£q and Nasr,' and they have certainly led many astray. Do not increase the wrongdoers in anything but error'.¹

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

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

Death according to the Wahhjbçs

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

¹ *S£rat NEj'* 71:23-24.

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

﴿إِنَّكَ مَيِّتٌ وَرَبُّهُمْ مَيِّتُونَ﴾

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

He then continues:

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

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

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْقُونَ﴾

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

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

¹ SḤrat az-Zumar 39:30.

² Fatḥ al-Majīd, p. 198.

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

⁴ SḤrat al-Imrān 3:169.

⁵ Fatḥ al-Majīd, p. 198.

﴿فَكَشَفْنَا عَنْكَ غِطَاءَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ﴾

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

In another place, it states thus,

﴿وَلَهُمْ فِيهَا نُكْرٌ وَعَشِيًّا﴾

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

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

The permission to resort to the sacred personages

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

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

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

¹ S̄erat Q̄j̄f 50:22.

² S̄erat Maryam 19:62.

³ S̄erat al-M̄j̄'idah 5:35.

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

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

Istimḍāḍ and tawassul to the living ones

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

﴿ادْكُرْنِي عِنْدَ رَبِّكَ﴾

*Mention me to your master.*¹

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

﴿فَانطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا﴾

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

¹ Sʿrat Yūsuf 12:42.

² Sʿrat al-Kahf 18:77.

It can be said that the acts of these three great personalities, apart from not being acts of polytheism, they are rational and customary behaviors, having no inconsistency with their infallibility [*iẓmah*]. Also, in confirming this statement, the following verse, which is addressed to the Prophet (ﷺ), can be cited as proof:

﴿وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا.﴾

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

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

The preeminence of tawassul to the Divine Essence

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

﴿أَيُّهُمْ أَقْرَبُ﴾

“*whoever is nearer [to Him]*”²

that *tawassul* to God is superior. That is, as much as possible, one must seek help from God and this is a principle to which Muslim mystics are steadfast. But just as he makes use of his intellect, natural instinct and other

¹ *Sʿrat an-Nisj*’ 4:64.

² See *Sʿrat al-Isrj*’ 17:56-57.

means in managing his life, man also seeks the assistance of intermediaries in the domain of spirituality and seeking nearness to Allah.

Tawassul as identical with servitude [‘ubġdiyyah]

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

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

In another tradition, it has been narrated that there was once a famine in Medina. Bilġl ibn ʿġrith, one of the Companions, went to the grave of the Prophet (ﷺ) and said: “O Messenger of Allah! There has been no rain for quite sometime. Pray to God to shower the rain of His mercy

¹ “قُودِي مِنَ الْقَبْرِ قَدْ غَفَرَ لَكَ.”

upon us. During the night, Bilāl saw the Prophet (ﷺ) in a dream, saying: “You shall soon benefit from the rain of the Lord.”

It is not useless to note the fact that Muḥammad ibn Idrīs ash-Shāfi‘ī, one of the leading figures of the Ahl as-Sunnah, regards *tawassul* to the *Ahl al-Bayt* (‘a) as permissible, thus saying:

آل النَّبِيِّ ذُرِّيَّتِي وَهُمْ إِلَيْهِ وَسِيلَتِي

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

Regarding ‘ad rat Fīṣimāh az-Zahrī (‘a), the following tradition has been narrated:

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

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

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

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

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

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

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

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

¹ *ayatuljih 'Al' A'mad' Mayinj', At-Tabarruk* (Beirut), pp. 147-151.

² *S'erat Y'enus* 10:18: “*They worship besides Allah that which neither causes them any harm, not brings them any benefit, and they say, ‘These are our intercessors with Allah.’ Say, ‘Will you inform Allah about something He does not know in the heavens and on the earth? Immaculate is He and exalted above [having] any partners that they ascribe [to Him].’*”

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

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

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

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾
عِنْدَ اللَّهِ.

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

An analysis of the quoted noble verse:

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

﴿وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْوٌ ۚ وَلَا هُمْ يُنصَرُونَ﴾

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

¹ S'Erat Y'enus 10:18.

² S'Erat al-Baqarah 2:48.

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

﴿وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾

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

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

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

﴿يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَوَضِيَ لَهُ قَوْلًا﴾

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

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى﴾

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

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

¹ SĒrat as-Saba’ 34:23.

² SĒrat al-Baqarah 2:255.

³ SĒrat ±j Hj 20:109.

⁴ SĒrat al-Anbiyā’ 21:28.

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

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

The precedence of the negation of tawassul and shaf̣j̣`ah

Ibn Taymiyyah, one of the Sunṇc̣ ‘*ulaṃj̣*’ of the °anbaḷc̣ *madhhab* during the 8th century AH, says regarding *tawassul* and *shaf̣j̣`ah*:

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

¹ For more information, see Sayyid Ibṛḥṃ ‘Alaẉc̣, *Ṭj̣ṛḳḥcḥeh-ye Naqd wa Barraṣc̣-ye Wahḥbiyyah*, pp. 257-353 and other books included in the bibliography of this book.

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

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

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

Taq̄ ad-D̄n Ab̄l-‘Abb̄s A|mad Ibn Taymiyyah was born in 661 AH in a Kurdish-populated village called Urfah in Turkey. When the Tatars invaded the Muslim lands, he along with his family went to Damascus (Syria) and studied in the religious school [*madrasah*] of the ‘anbal̄s where he engaged in the memorization of the Qur’ān. He read *Musnad Ibn ‘anbal* and the book, *Mu‘jam aṣ-ṣabar̄*, and engaged in learning other sciences. It has been said that he

¹ Ma|m̄d Mahd̄ al-Is̄amb̄l̄, *Ibn Taymiyyah baṣal al-Ḥ̄j̄ ad-D̄n̄* (Beirut: Nashr Maktaba’l-Isl̄m̄, n.d.), pp. 136, 139.

had good memory and talent.¹

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

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

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

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

The ‘ulamī’'s opposition to Ibn Taymiyyah

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

¹ Ma`mūd Maḥḍ al-Isṣambīlī, *Ibn Taymiyyah baṣal al-Iḥlī’ ad-Dḥnī* (Beirut: Nashr Maktaba’l-Islīmī, n.d.), pp. 136, 139.

² Ma`mūd Maḥḍ al-Isṣambīlī, *Ibn Taymiyyah baṣal al-Iḥlī’ ad-Dḥnī* (Beirut: Nashr Maktaba’l-Islīmī, n.d.), pp. 30.

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

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

مَنْ حَجَّ وَلَمْ يَزُرْنِي فَقَدْ جَفَانِي.

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

لَا تُشَبِّدُ الرَّجَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا،
وَالْمَسْجِدِ الْأَقْصَى.

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

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

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

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

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

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

لا تُكُونُ إِلَّا لِأَهْلِ التَّوْحِيدِ وَلَا لِخَلَا .

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

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

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

FIFTH DISCOURSE:
Ziyrah [visitation] and the Laws Pertaining
to the Graves and Mosques according to
the Sh`ah and Wahjbs

Ziyrah according to Sunns and Sh`ah

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

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

The views of Ibn al-Qudmah

Ibn al-Qudmah, a leading figure and *faqh* of the Ahl as-Sunnah, while regarding *ziyrah*, like mourning, as consistent with the laws of Islam, elaborates that *ziyrah* is permissible for men while abominable [*makr`h*] for women. In

confirming this view, he has cited the following tradition:

لَعَنَ اللَّهُ زَوَارَاتِ الْقُبُورِ، الْمُتَّخِذَاتِ عَلَيْهِنَّ الْمَسَاجِدَ وَالسُّرُجَ.

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

And he adds,

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

In continuation, he writes:

Visiting graves is *musta'abb* for men. Regarding its being *makrġh* or impermissible for women, there are two pertinent traditions. According to a tradition, it is *musta'abb* provided that, like men, they read beside the grave *sġrahs* of *at-Taw'ġd* (*al-Ikhljġ*) and *Yj Sġn*, and *jyat al-Kursġ*, but according to another tradition, it is not permissible. In case of its permissibility, man and woman should recite this salutation:

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

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

¹ Ibn al-Qudġmah, *Al-Mughnġ*, vol. 2, p. 430.

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

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

وَتُكْرَهُ لِلنِّسَاءِ، لِأَنَّ النَّبِيَّ 3 قَالَ: لَعَنَ اللَّهُ زَوَارَةَ الْقُبُورِ...

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

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

كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُهَا.

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

Ibn al-Qudamah also says:

رَوَى التِّرْمِذِيُّ أَنَّ عَائِشَةَ زَارَتْ قَبْرَ أَخِيهَا.

Tirmidhĕ narrated that ‘i’shah visited the grave of her brother (‘Abd ar-Ra|min).

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

The view of ‘Allamah Majlisĕ

In this regard, ‘Allamah Majlisĕ expresses thus:

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

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

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

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

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

﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَهُٗ وَلَا تَقُمْ عَلَىٰ قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ
وَسَوَّلَهُ وَمَآ تَوَّأَوْا وَهُمْ فَاسْتَفُؤْا﴾

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

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

Visiting the grave as an excellent sunnah

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

¹ 'Allj̣mah Majliṣ, *Mir'jt al-'Uq̣l*, vol. 14, p. 191.

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

السَّلَامُ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَبِعَمِّ عُقْبَى الدَّارِ.

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

It is also recorded that Ab£ Bakr, ‘Umar and ‘Uthm;n, like the Prophet (ﷺ), also used to perform *ziyrah*. The daughter of the Prophet of Islam (ﷺ), °ad rat Fijšimah az-Zahrj (‘a) would also visit the martyrs of U|ud two days a week. During his visit to the martyrs, especially in the *ziyrah* to °amzah and Mu¥‘ab ibn ‘Umayr, the Holy Prophet (ﷺ) would recite this verse,

رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ.

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

In addition to this, it is thus recorded in the book, *A¥ ¯a|ç|* that Ab£ Sa‘çd al-Khudrç would extend salutations to the grave of °amzah... Umm Salamah, one of the honorable wives of the Prophet (ﷺ), and individuals such as Ab£ Hurayrah, Fijšimah Khuzj‘iyah, and ‘Abd Alljh ibn ‘Umar al-Kha§§jib also used to perform *ziyrah* to this group of martyrs.²

It is thus recorded in the valuable book, *al-Ghadçr* under the section, “Virtues and Merits of Ab£ °ançfah” [*Bjb Façj’il wa Manjqib Ab£ °ançfah*]:

Whenever he would go to Baghdad, Imjm ash-Shjfi‘ç would pay a visit to the grave of Ab£ °ançfah. He would stand beside his grave, offer salutation to him and seek his intermediation for the fulfillment of his needs. A|mad ibn °anbal did the same practice with respect to his master (Imjm ash-Shjfi‘ç) to such an extent that his son would get

¹ *Sçrat al-A/zjb* 33:23. Wjqidç, *Al-Maghjzç*, vol. 1, p. 312.

² Sayyid Ja‘far Murtaçj, *A¥ ¯a|ç| fç Sçrat an-Nabç*, vol. 4, p. 318.

astonished. Aḥmad ibn °anbal explained to his son that there is nothing wrong in seeking the intermediation of Imḥm ash-Shḥfi‘ç for the removal of difficulties because he, like the sun, was beneficial to the people.¹

Were the Prophet (ﷺ) and his *Ahl al-Bayt* (‘a) not like ash-Shḥfi‘ç for the people? This is while ash-Shḥfi‘ç and Abḥ °ançfah held the Imḥms (‘a) in high esteem, and Imḥm ash-Shḥfi‘ç acknowledges the sublime station of ‘Alç ibn Abç ±alib (‘a).

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

Notwithstanding the Sunnç and Shç`ah traditions regarding the *mustaḥabb* status of *ziyḥrah*, there is also another tradition narrated from the Prophet of Islam (ﷺ) that if anyone who goes to the cemetery and read *Sḥrat Yḥ Sçn*, the agony of the dead ones shall be mitigated. The Wahhjbçs, however, inscribed on a tabloid the *ḥadçth*, “Allah curses those who visit the graves” and placed it at the Baçç‘ cemetery and on the grave of Abḥ ±ḥlib.

Critique: Although the imḥms of the Ahl as-Sunnah have approved of the practice of visiting the graves and reckoned it as *mustaḥabb*, is not the opposition of the Wahhjbçs nothing but advancing the imperialist objectives and disrupting the unity of Muslims? Does it indicate the fact that they are determined to interpret and explain the religion in the way they like even if it is contrary to the opinions and views of the other Muslim schools of thought? If they really regard it permissible for men to perform

¹ ‘Allḥmah Amçnç, *Al-Ghadçr*, vol. 5, p. 194.

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

The laws pertaining to the graves and mosques

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

The Wahhġbġs claim that in practicing the religion and in explaining and interpreting its laws, one must take inspiration from the conduct and practice of the caliphs, the

¹ ‘Alġ Dawġnġ, *Firqeh-ye Wahhġbġ*, pp. 32-40.

Companions [ʔaʔbah] and Followers [ṭibiʔln] because they are closer to the time of revelation and the Prophet (ʔ). We know that this is nothing but an empty claim and their beliefs regarding *ziyrah* is contrary to the sayings and practice of the Companions because the latter did not only visit Uʔud and the martyrs of Baqʔ but if they ever happened to conquer a territory they would also pay respect to the graves there. For instance, when Syria was conquered during the reign of the second caliph, the Muslims preserved the graves of ʔad rat Zakariyỵ (Zechariah) and Yaʔỵ (John the Baptist) (ʔa), considering them as holy. Or, when Bayt al-Maqdis (Jerusalem) was annexed to the Islamic territories, they preserved the graves beside Masjid al-Aqʔ and no one demolished them.

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

Why did the Wahhjbçs not destroy the graves of the Prophet (ﷺ) and the Two Sheikhs [shaykhayn] (Ab£ Bakr and ‘Umar)?

The Wahhjbçs who play the companion card have never found an opportunity to demolish the graves of the Prophet (ﷺ) and the Two Sheikhs [shaykhayn] (Ab£ Bakr and ‘Umar) because such practice is against the conduct of the Companions of the Prophet (ﷺ), not to mention the fact that the Muslim world will be united in opposing them.

But on account its distance from Masjid an-Nabç, opposition to the Shç`ah and the gathering of the pilgrims, they destroyed the Baçç‘ cemetery. In 1344 AH corresponding to 1912-1913 CE, the Wahhjbçs razed to the ground all the domes around Medina such as the domes of the four Imjms (‘a) (buried in Medina such as al-°asan, as-Sajjid, al-Biqir, and a¥- jdiq (‘a)); ‘Abbjs the uncle of the Prophet (ﷺ); the wives of the Prophet (ﷺ); ‘Abd Alljh the father of the Prophet (ﷺ); ‘Uthmjn ibn ‘Affjn; Ismj‘çl ibn Ja‘far a¥- jdiq; and Mjlik.¹

Therefore, since the Wahhjbçs do not believe in the visitation [ziyrah] to the graves of the prophets and the saints, considering it as a manifestation of polytheism and man’s drifting away from God, they are of the opinion that people must be kept away from this practice and shrines and mausoleums must be destroyed.

Honoring the mosques and praying beside graves

The Wahhjbçs regard standing in prayer beside graves as an act of polytheism because it will be deemed worshipping those who are buried. Similarly, by citing the

¹ ‘Alç A¥ghar Faççhç, *Wahhjbiiyn*, p. 407.

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

The Prophet (ﷺ) said:

لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا، وَلَا تَجْعَلُوا قَبْرِ عِيدًا، وَصَلُّوا عَلَيَّ؛ فَإِنَّ صَلَاتِكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ.

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

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

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

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

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

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

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

Argument based on verse 21 of Sḫrah al-Kahf

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

¹ *Sḫrat al-A/zjb* 33:33.

² *Fat' al-Maj'ed*, p. 261.

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

﴿وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ مِنْ السَّاعَةِ لَا رَيْبَ فِيهَا
فِي يَتَبَارَعُونَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ
الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَتَنْتَضِلَّ عَلَيْهِمْ مَسْجِدًا﴾.

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

Another argument

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

لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَىٰ؛ إِتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ.

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

Although both in terms of thought and practice, the Jews and the Christians have committed many errors, they have never worshipped graves. Secondly, this *adçth*—

¹ *SËrat al-Kahf* 18:21.

² *Fatç al-Majçd*, p. 267.

assuming that it is authentic [$\nexists a/\epsilon'_i$]—does not include Muslims because contrary to the Jews and the Christians, they have never built a mosque over a grave, and if they are ever standing in prayer near a grave, their aim is the pleasure of God and to offer as gift its reward as a gift to the buried person, and if the latter is among the *awliya'*, they are praying to God to let them attain his station and rank.

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

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

Construction of mosques near the graves

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

It is said that some distinguished Shc`ah ‘ulamj’ such as ‘Alljmah Majlis, ‘Alljmah °ill and Shaykh a§-±£s have decreed that it is loathsome to build a mosque beside a grave if the mosque is built on the grave and the prayer is performed in such a manner that one has to face the grave, otherwise according to them, there is nothing wrong as it is permissible to build a mosque such as these in the vicinity of the holy shrines of Imjm ar-Rid j (‘a) and °ad rat Fj§imah al-Ma‘¥mah.¹ Some leading Shc`ah figures even opine that it is *musta‘abb* to construct a mosque near shrines.

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

¹ Fj§imah al-Ma‘¥mah: the sister of Imjm ar-Riçj (‘a) who was buried in Qum. [Trans.]

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

“...وَلِلَّهِ لَتُقْتَلَنَّ فِي بِلَادِ الْعِرَاقِ وَتُدْفَنَ بِهَا. قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لِي بِمَنْزِلِ زُرِّ قُبُورِنَا وَعَمْرِهِمَا وَتَعَاهِدَهُمَا؟” فَقَالَ لِي: “يَا أَبَا الْحَسَنِ! إِنَّ اللَّهَ تَجَالَى جَعَلَ قَبْرِي وَقَبْرَ وَلَدِي بِقَاعِ مِنَ بَقَاعِ الْجَنَّةِ وَعَرَصَةٌ مِنْ عَرَصَاتِهَا.”

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

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

Elevation of the graves

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

أَلَا أُبْعِثُكَ عَلَى مَا بَعَثْتَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ؟ أَنْ لَا تَعْلَمَ قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ، وَلَا تَمَثَّلًا إِلَّا طَمَسْتَهُ.

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

¹ *Biçir al-Anwçr*, vol. 100, p. 120.

² *Fatç al-Majçd*, p. 493.

Thereafter, the author of *Fat' al-Majçd* infers from this *'adçth* that construction of monuments-like domes and statutes, and elevation of outstanding and looming graves are not permissible and they must be destroyed.

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

Therefore, the Sunnçs and the Shç`ah have consensus of opinion that graves must not be stupendous, but it is permissible to build mausoleums over the graves of the righteous and the *'ulamj*'. It is recorded in the book, *Al-Ghadçr*, that "Mjlik ibn Anas passed away in 179 AH and his grave is in Medina, in the Baqç' cemetery in particular, and has a small dome and a small building:¹

عَلَيْهِ قُبَّةٌ صَغِيرٌ مُخْتَصِرٌ الْبِنَاءِ.

Therefore, it is permissible to construct domes and shrine according to the Mjlikç *'ulamj*'. In the book, *Al-Fiqh 'alj al-Madhjhib al-Arba'ah*, it is thus stated about the manner of making grave:

وَيُنْبَدُ اِرْتِفَاعُ التُّرَابِ فَوْقَ الْقَبْرِ بِقَدِّ شِبْرٍ.

It is *musta'abb* for the grave to be an inch above the ground.²

The Wahhjbç viewpoint concerning the ornamentation of mosques and holy shrines

This is the underpinning of the Wahhjbç creed—if they do not find a supporting document and tradition about a certain case, they will prohibit it. It is for this reason that

¹ *Al-Ghadçr*, vol. 5, p. 195.

² *Al-Fiqh 'alj al-Madhjhib al-Arba'ah*, vol. 1, p. 420.

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

Traveling to for visit mosques

By relying on a certain tradition, the followers of Muʾammad ibn ʿAbd al-Wahhjb believe that traveling with the intention of surveying mosques is unlawful. Their main basis is a tradition on the authority of Ab£ Saʿçd who narrated that the Messenger of Allah (ﷺ) said:

لا تُشَبِّدُ الرَّجَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا،
وَالْمَسْجِدِ الْأَقْصَى.

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

The Wahhjbçs have concluded from this *ʾadçth* that travel to see other mosques are not lawful. Muʾammad ibn ʿAbd al-Wahhjb also says:

مَنْ سَافَرَ لِمَجْرَدِ زِيَارَةِ قُبُورِ الْأَنْبِيَاءِ وَالصَّالِحِينَ فَهُوَ مُشْرِكٌ .

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

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

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¹ *Fatḥ al-Majīd*, p. 261.

SIXTH DISCOURSE:

The Miracles [karimāh] of the Saints of God [awliyā' Allāh]

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

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

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

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

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

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

¹ *Fat' al-Majçd*, pp. 93, 137, 169.

﴿إِنَّكَ مَيِّتٌ وَمِثُّهُمْ مَيِّتُونَ﴾

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

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

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

According to the verses,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

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

And

﴿إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾

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

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

¹ *S̄rat az-Zumar* 39:30.

² *S̄rat aṣ-ṣāliq* 65:2.

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

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

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

Charities [khayr;t], alms [ʔadaq;t] and vows [nudhʔr;t]

The other case which the Wahhjbçs regard as sources of polytheism are charities [*khayr;t*], alms [*ʔadaq;t*] and vows [*nudhʔr;t*] given on behalf of the dead. Thus, it is stated in the book, *Fatʔ al-Majçd*:

The holy shrines, sacred places and graves of the *awliyjʔ* which have become sites of *ziyrah*, charities, vows, etc. are places of Satan and it is unlawful to sojourn in these places such as the Zaynabiyah, the Raʔs al-ʔusayn in Syria, and Karbalʔ and Najaf in Iraq.

The commentator of this book thus writes:

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

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

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

Seeking blessings [tabarruk] from the sacred stones

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

¹ *Fat’ al-Maj’ed*, p. 137.

﴿وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ﴾

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

And with this belief, they have thus written:

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

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

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

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

﴿وَتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ﴾

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

3. The hills of ʿafj and Marwah: Regarding these two

¹ *Sʿrat Yʿnus* 10:18.

² *Fatʿ al-Majʿd*, p. 274.

³ *Sʿrat al-Baqarah* 2:125.

hills, the Qur'an says:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ﴾

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

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

﴿وَمَنْ يُعَظِّمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ﴾

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

Seeking Tabarruk from the Prophet (ﷺ) and his relics

The Muslims—Sunnçs and Shç`ah—have consensus of opinion on this issue; that the Prophet (ﷺ) and his relics must be honored and revered. In confirming this subject one may refer to many historical accounts and the sayings of leading Sunnç personalities. For example, °ad rat Zahrj ('a) and other Companions used to invoke blessings from the soil of the grave of the Holy Prophet (ﷺ); 'Abd Alljh ibn 'Umar who strove to preserve the relics of the Holy Prophet (ﷺ) even tried to preserve a tree under which the Prophet (ﷺ) once rested; A|mad ibn °anbal deems it permissible to invoke blessings from the relics of the Messenger of Allah (ﷺ); and Sunnç *fuqahj* believe that:

¹ *S£rat al-Baqarah* 2:158.

² *S£rat al-°ajj* 22:32.

زِيَارَةُ الْقُبُورِ أَفْضَلُ الْمَعْرُوباتِ .

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

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

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¹ See *al-Bukhārī*, vol. 1, pp. 59, 105; vol. 7, p. 199; *Fatḥ al-Bārī*, vol. 1, pp. 256, 408; 'Allīmah Amīnī, *Al-Ghadīr*, vol. 3, p. 170 as cited in *Al-mad' al-mad' Miyājī*, *At-Tabarruk bi 'athīr ar-Rasūl*, p. 66.

SEVENTH DISCOURSE:
Allegorical Interpretation [Ta'wḥīl]
in the Qur'ān

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

﴿الرَّحْمَانُ عَلَى الْعَرْشِ اسْتَوَى﴾

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

﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾

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

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

² *Sḥrat ḥj Hj* 20:5.

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

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

*Nothing is like Him,*²

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

*Nor has He any equal,*³

﴿وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾

*And Allah has knowledge of all things.*⁴

There are two approaches in dealing with these kinds of verses. One group is the literalists who content themselves with the literal meaning of the verses. The other group is the allegorists who take into account other verses in explaining and analyzing these kinds of verses, and they believe in allegorical interpretation [*Ta'wīl*]. For instance, in interpreting the verse, (عَلَى الْاِئِمَّةِ اسْتَوَى) "...settled on the Throne,"⁵ they have said that "arsh" is the Throne exclusive for God where He is settled, but the allegorists have given two probabilities for this verse: (1) 'arsh is a thing having the three dimensions of width, height and depth; and (2) 'arsh alludes to a fact and concept having no material characteristics.

It is worthy to note that 'Allīmah T abīṣabī'ī (r) accepts the first probability while the late Sha'rīnī (r) advocates the second probability. It must be emphasized

¹ S'Erāt al-Fajr 89:22.

² S'Erāt ash-Sh'Erj 42:11.

³ S'Erāt al-Ikhlīs 112:4.

⁴ S'Erāt al-A'zīb 33:40.

⁵ S'Erāt ash-Sh'Erj 42:11.

that in interpreting these kinds of verses, those who content themselves with their literal meanings are committing an indescribable mistake and blunder. It is because if one believes in the literal interpretation of “...settled on the Throne,” he must then assume God to have a physical body, while God is not a body.

Ta'wél according to the Wahhjbçs

‘Abd al-‘Azçz Mu|ammad Sul§jn, a Wahhjbç writer, regards *Ta'wél* as having three meanings:

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

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

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

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

¹ *Al-As`ilah wa'l-Ajwibah al-U£liyyah*, p. 46.

The Juhayṃ nature of the Sḥ`ah

The Wahhjḅs identify the Sḥ`ah who make *Ta`ẉl* and *tafṣr* of the verses of the Qur`in as “*Juhayṃs*”. This is because Juhayṃ ibn `afẉin, who lived in the 2nd century AH, used to engage in *Ta`ẉl* and he believed in it. Of course, contrary to the notion of the Wahhjḅs, the Sḥ`ah do not follow that person on the subject of *Ta`ẉl*. They rather follow the pure Iṃms (‘a) who have allegorically interpreted innumerable verses. The Qur`in itself talks about *Ta`ẉl*, using the word itself through the tongue of °ad rat Ỵsuf (Joseph) (‘a) when he says:

﴿ قَالَ يُوسُفُ لِأَبِيهِ: يَا أَبَتِ إِنَّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَّلشَّمْسَ
وَلْقَمَرَ رُيُوتُهُمْ لِي سَاجِدِينَ.﴾

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

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

﴿ يَا أَبَتِ هَٰذَا قَآئِلٌ بِرُيَايَ مِن قَبْلُ.﴾

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

¹ Ṣrat Ỵsuf 12:4.

² Ṣrat Ỵsuf 12:100.

The moon, the sun and eleven stars that prostrated before Yf̄suf ('a) were interpreted as referring to Ya'q̄ḥb ('a), and his wife and 11 sons.

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

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

The Wahh̄jb̄ḥs have not trodden the path of enlightenment

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

EIGHTH DISCOURSE:
Celebration and Mourning according to
the Shc`ah and the Wahhjbcs

Celebrations and festivals

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

هي نوعٌ من العبادَةِ لَهُمْ وَتَعْظِيمِهِمْ.

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

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

﴿وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ﴾

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

¹ *Fat’ al-Majd*, p. 154.

² *S’rat Yfnus* 10:18.

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

The two festivals [‘çdayn] acceptable to the Wahhjbçs

According to the author of *Fat’ al-Majçd*, the Wahhjbçs acknowledge two festivals: ‘çd al-Fiçr¹ and the feast of the day of Friday, and in this connection, they have cited this *’adçth* of the Prophet (ﷺ):

إِنَّ هَذَا يَوْمٌ قَدْ جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ عِيدًا.

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

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

¹ ‘çd al-Fiçr: the Islamic feast marking the end of the fasting month of Ramaçjn. [Trans.]

² *Fat’ al-Majçd*, p. 153.

... قَالَ: نَبَذَ رَجُلٌ أَنْ يُنْجَرَ إِبْلًا بِوَدَّعَةٍ. فَسَأَلَ النَّبِيَّ 3 فَقَالَ: "هَلْ كَانَ فِيهَا وَتَنٌ مِنْ أَوْثَانِ الْجَاهِلِيَّةِ يُعْبَهُ" قَالَ: "لَا". قَالَ: "فَهَلْ كَانَ عِيدًا مِنْ أَعْيَادِهِمْ" قَالَ: "لَا". فَقَالَ 3: "فَإِنَّهُ لَا وَفَاءَ لَوَدَّ فِي مَعْصِيَةِ اللَّهِ."

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

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

Respectable places and dates

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

¹ *Fatḥ al-Majīd*, p. 153.

such as Friday, ‘*ġd al-Fiṣr* and ‘*ġd al-Qurbjn [al-aʿi]*,¹ or the places like Rawḳat an-Nabġ,² ‘Arafjh,³ Minj,⁴ Mash‘ar al-°arjm,⁵ Maqjm Ibrjhġm [Station of Abraham],⁶ -afj,⁷ and Marwah.⁸ Of course, in addition to these, the Shġ`ah honor other holy sites and shrines such as the mausoleums of Imjm ‘Alġ and Imjm al-°usayn (‘a), and days such as *TjsŁ‘j’* and ‘*jshŁrj’* [the ninth and tenth days of Mu|arram]. It is because each of these sacred places and days shows the endeavor and struggle of men who offered their lives in the path of exalting Islam.

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

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

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

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

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

⁵ Al-Mash‘ar al-°arjm: The place where the °ajj pilgrims spend the night on their return from ‘Arafjh and offer their *maghrib* [dusk], *ġshj’* [night] and *subj’* [dawn] prayers. [Trans.]

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

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

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

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

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

وَلَا تَجْعَلُوا قَبْرِي عَيْدًا.

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

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

Distinguished Shḥ`ah *ʿulamj*’ such as Sayyid Muḥsin Amḥn in *Kashf al-Irtiyjb* and Sayyid ʿAbd Allḥ Shubbar in *Maʿyjbḥʾ al-Anwjr*, apart from affirming the above point, do not regard this *ʾadḥṭh* as the proof for prohibiting these kinds of ceremonies.

*Festivity [*ʿḍ*] in the Qurʾn*

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

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

﴿قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيداً لِأُولَانَا وَأَخْوَانَا وَيَا مَنك وَرَزُقْنَا إِنَّك خَيْرُ الرَّازِقِينَ﴾

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

Similarly, one may point to the day when the people [qawm] of M£s; (Moses) (‘a) were endowed with the mercy and guidance of God, the Exalted, and saved from misguidance, and °ad rat M£s; (‘a) was enjoined to keep alive the memory and to commemorate these days:

﴿وَكُذِّبُوا بِأَيَّامِ اللَّهِ فِي ذَلِكَ لآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ﴾

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

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

﴿فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ﴾

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

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

¹ S£rat al-Mj`idah 5:114.

² S£rat Ibrjhm 14:5.

³ S£rat al-Fu¥ilat 41:16.

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

Festivity in Islamic narrations

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

إِنَّمَا هُوَ عِيدٌ لِمَنْ قَبِلَ اللَّهَ صِيَامَهُ وَشَكَرَ قِيَامَهُ وَكَلَّ بِوَجْهِهِ لَا يُعْصِي اللَّهَ فِيهِ
فَهُوَ عِيدٌ.

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

In a nutshell, the traditions which have been narrated from the infallible Imġms ('a) and whose authenticity has been confirmed by the scholars of *ġadġth* [*muġaddithġn*] place particular emphasis on four festivities: 'ġd al-Aġġġġ, 'ġd al-Fiġr, Friday, and 'ġd al-Ghadġr.²

¹ *Nahj al-Balġhah*, Maxim No. 428.

² '«d *Ghadġr Khumm*: The Islamic feast marking the events of the Prophet's (ﷺ) appointment—as per divine instruction—of Imġm 'Alġ ('a)

It must be noted that the Sunnās and the Shē`ah differ only on the last festivity, and it is the Shē`ah who regard that day as a day of honor and dignity. Imjm aŷ-īdiq (‘a) considers that day to be more sublime and greater than all the feasts, urging his followers to engage in these four acts on that day: remembrance of God, fasting, acts of worship, and sending benedictions upon Mu|ammad and his progeny [j]l (‘a). Then, the Imjm (‘a) adds:

It is the day when not only the Prophet (ŷ) enjoined ‘Alē (‘a) to reckon it as a day of festivity, but the other prophets (‘a) have also called on their respective successors [awŷiyj’] to celebrate that day.¹

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

On one of the days when ‘ēd Ghadēr Khumm fell on a Friday, Imam ‘Alē (‘a) said:

Two great feasts have fallen on this day.²

The statements of al-Mjwardē

Abē ‘Alē al-Mjwardē is one of the ‘ulamj’ and writers in the 6th century AH who also held position and rank in the ‘Abbīsid Caliphate. While pointing to the method of

as his successor at a gathering near the pool [ghadēr] of Khumm on his way back to Medina from Mecca, after having performed the last pilgrimage of his life. For detailed information on the sources and narrators, as well as maps of Ghadēr Khumm, visit: “Ghadēr Khumm in the Qur’an, ādēth and History,” <http://www.al-islam.org/ghadir>. [Trans.]

¹ *Al-Ghadēr*, vol. 1, p. 286.

² *Ibid.*, p. 284.

administering a country and the government's duty over the people, he thus writes about days of festivity:

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

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

The reason behind the Wahhjbçs' sensitivity to festivity and lamentation [‘azj]

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

¹ *A/kjm as-Sulçjnyyah*, “Bjb Wiljyat al-Ma`lim,” p. 83.

² For more information about the feasts [*a'yjd*], see Nuwayrç, *Funçn al-Adab*, vol. 1, p. 177; Maqrçzç, *Khuçaç*, vol. 2, p. 222, as quoted in ‘Allmah Majlisç, *Al-Ghadçr*, vol. 1, p. 288.

Some authors opine that the reason behind the Wahhībīs' opposition is that they are afraid lest the gatherings for celebrating the event of *Ghadġr Khumm* become widespread and the mourning ceremony for the tragedy in Karbalā' become popular.

Mourning according to Islam and Wahhībism

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

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

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

Verily, the Messenger of Allah (ﷺ) said: Four (things from among the practices of *jġhiliyyah*) in my *ummah* are not abandoned: taking pride in ancestors, finding fault with

fathers and forefathers, seeking for rain based on astrology, and mourning for the dead [*an-niyj'ah*].¹

Then, in interpreting the word, “*an-niyj'ah*,” they have said:

النِّيَاحَةُ، أَي رَفَعَ الصَّوْتِ بِالتَّدْبِ عَلَى الْمَيِّتِ. وَ لَكَ يُنَافِي الصَّبْرَ
الْوَجِبَ وَهُوَ مِنَ الْكِبَائِرِ لِشِدَّةِ الوَعِيدِ والعُقُوبَةِ عَلَيْهَا.

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

A critique of the quoted tradition

Without considering the authenticity or otherwise of the quoted tradition, it can be said that this tradition refers to the lamentation of some women during the pre-Islamic period of ignorance [*ayyjm al-jjhiliyyah*]. Their occupation was to gather in the houses of the bereaved and to mourn in a particular way. The inappropriate behavior and conduct of these women prompted the Prophet (ﷺ) to forbid us from wailing like them; otherwise, there is nothing wrong with mourning per se from the viewpoint of Islam.²

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

¹ *Fat' al-Maj'ed*, p. 154.

² *Fat' al-Maj'ed*, p. 154.

The other argument of the Wahhjbçs

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

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

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

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

﴿وَلَا تَوَلَّوْا وِزْرَ فَرٍ أُخْرٍ﴾

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

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

Islam accepts mourning per se, but it opposes any obnoxious custom and manner in mourning assemblies,

¹ Sayyid Murtaḍi ‘Alam al-Hudî, *al-Amjç*, vol. 2, p. 17.

² *Sçrat al-An‘jm* 6:164; *Sçrat al-Isrj’* (or *Banç Isrj’çl*) 17:15; *Sçrat Fjçir* (or *al-Malj’ikah*) 35:18; *Sçrat az-Zumar* 39:7.

great soul such that those who were present also shed tears:¹

إِنَّ النَّبِيَّ 3 زَارَ قَبْرَ أُمِّهِ فَبَكَى، وَأُنْكِي مِنْ حَوْلِهِ.

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

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

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

Given all the pieces of evidence presented whose authenticity is attested by historical accounts, it seems that the saying of Ja‘far Murtaḍā, a contemporary researcher, is correct. He believes that “Probably, the reason behind the Wahhībīs’ prohibition of mourning is to prevent the practice of weeping for Fīṣimah az-Zahrī (‘a).”²

Types of elegy writing

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

¹ ‘a/ḥ/ Muslim, vol. 2, p. 271, as quoted in al-Shahīd ath-Thīnī, *Musakkin al-Fu’ūd*, pp. 93-95.

² Aḥ/‘a/ḥ/ fḥ *Sḡrah an-Nabī*, vol. 4, p. 307.

يَا أَبَتَاهُ! مَنْ رَبُّهُ نَامَ هَذَا يَا أَبَتَاهُ! مَنْ جِرِّيْل نَعَاهُ! يَا أَبَتَاهُ! أَجَابَ رَبًّا دَعَاهُ.

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

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

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

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

They are shedding tears for the dead while the person in the grave is tormented.²

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

¹ *Sunan Ibn Mijah, Sunan an-Nasj'c and 'a'c' al-Bukhjr'c*, as quoted in *Musakkin al-Fu'jd*, p. 103.

² 'Alc Aqghar Faqchc, *Wahhjbij'n*, p. 108.

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

This point has some problems such as the following:

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

Mourning in the Shē‘ah and Sunnī schools [madhīhib]

In the books of jurisprudence under the section of commercial issues [*matājir*], by citing *‘adāth*s from *Uṣūl al-Kifā* and *Man Lī Yaḍurūh al-Faqēh*, which have been narrated in condemnation of lamentation [*niyā‘ah*], Shē‘ah jurists [*fuqahī*] have issued a religious edict [*fatwā*] on the unlawfulness of the women’s engagement in lamentation as an occupation. The opinion of the ‘Allīmah in the book, *Qawā‘id*, and the author of the book, *Mafītīḥ al-Karīmah*, like many other Shē‘ah *fuqahī*, is as follows:

وَيَحْرُمُ أَجْرُ التَّائِبَةِ بِالْبَاطِلِ، وَيَجُوزُ بِالْحَقِّ.

The occupation of those who are engaged in false [*biṣīl*] elegizing is *‘arīm* while the occupation of those who are engaged in true [*bi’l-‘aqq*] elegizing is *‘alīl*.

In defining “false elegizing”, the *fuqahī* have said that it means lying or committing sins while performing an elegy. According to the *fuqahī*, an elegy is *‘arīm* if it has false motive or manner; otherwise, we have many traditions

indicating that great personalities in the world have wept over the death of their beloved ones. For example,

Ibn al-Qudamah narrates that 'ad rat Fijimah az-Zahrj ('a) and Abf Bakr kissed the tomb or the corpse of the Prophet (ﷺ) and wept over his grave.

Anas thus says: "When I saw the daughter of the Messenger of Allah (ﷺ) on the tomb of her father, the tears in her eyes were profuse."

'a'ishah said: "Abf Bakr approached the remains of the Messenger of Allah, removed the shroud, kissed the face of the Prophet (ﷺ) and wept."

It has been narrated from 'Alç ('a) that 'ad rat Fijimah ('a) took a handful of soil from the grave of the Prophet (ﷺ) and rubbed it over her eyes.

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

قَالَتْ مُعْطِيَةٌ: أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ عِنْدَ الْبَيْعَةِ أَنْ لَا نَنْوَحَ.

Umm 'Ašiyah said: "During the pledge of allegiance to the Messenger of Allah (ﷺ), he asked us not to perform lamentation."

It is said that this *adçth* indicates that the Muslims have to avoid lamentation according to the practice of the pre-Islamic period of ignorance [*ayyjm al-jhiliyyah*].

عَنْ أَبِي مُوسَى أَنَّ النَّبِيَّ ﷺ قَالَ: لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدَّ وَشَبَقَ الْجُبُوبَ
وَعَا بَدْعُوَ الْجَاهِلِيَّةِ.

Abf Mfsj (al-Ash'arç) narrates that the Messenger of Allah (ﷺ) says: "He who at the time of tragedy harms his face, tears off his shirt, and wails like that of the *jhiliyyah* does not belong to us."

Ibn al-Qudīmah thus adds:

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

Then, Ibn al-Qudīmah elaborates, saying:

Mourning is permissible for men while abominable (but not unlawful) [*makrġ'*] for women. ?

?

¹ Ibn al-Qudīmah, *Al-Mughnġ*, vol. 2, p. 383, 411.

NINTH DISCOURSE

Distortion [ta'r ʕf] in the Qur'ān, Traditions and History

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

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

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

One example which they consider as weakness in Shç`ism is their belief in the principle of *taqiyyah* [dissimulation], which the Wahhjbçs consider as a form of *nifjçq* [hypocrisy]. Similarly, they regard the Shç`ah's refusal to believe in the rightfulness of the first three caliphs as well as in the excellence of the Mother of the Faithful [*umm al-muminçn*] 'a'ishah as defect and shortcoming, and their alleged belief in the distortion [*ta/rçf*] of the Qur'jn, etc.

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

Belief in taḥrīf (alteration of the Qur'ān) according to Sunnī and Shāfi'ī 'ulamā'

Just as the Shāfi'īs are not the only ones who discuss the subject of *taḥrīf* of the Qur'ān, the Wahhābīs are not the only ones to discuss the preservation of the Qur'ān. Among Shāfi'ī 'ulamā', a number of *muḥaddithīn* have believed in the *taḥrīf* of the Qur'ān; of course, they mean *taḥrīf* in a particular sense and not in the sense the Wahhābīs think.

A number of Sunnī 'ulamā' also believe in *taḥrīf*. For more information, one may refer to books written on this subject.¹

Just as it is not correct to accuse Sunnīs of *taḥrīf* of the Qur'ān on account of the beliefs of a number of their past *muḥaddithīn* and 'ulamā', applying this belief which is held by some Shāfi'ī *muḥaddithīn* to all their 'ulamā', *fuqahā* and *muḥaddithīn* is no less incorrect.

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

¹ See, for example, Sayyid Maḥdī Rāḥīqī, *Buḥḥath maʿa Ahl as-Sunnah wa'l-Salafīyah*, pp. 63-74, 206-324.

Therefore, a number of the Sunn̄ and Sh̄`ah figures believe in the *ta'r̄f* of the Qur`in, and the most important step in this context is the separation of the Wahhjb̄ imperialist sect and their creation of the seed of discord between Sunn̄ and Sh̄`ah Muslims.

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

One of the proofs of the Sh̄`ah on the absence of *ta'r̄f* of the Qur`in is the statement of Imam 'Al̄ ('a) who says:

وَأَعْلَمُوا إِنَّ هَذَا الْقُرْآنَ هُوَ النَّاصِحُ الَّذِي لَا يَغْشَى، وَالْهَادِي الَّذِي لَا
يُضِلُّ، وَالْمُحَدِّثُ الَّذِي لَا يَكْذِبُ.

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

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

¹ *Nahj al-Bal̄ghah*, Sermon 176.

The viewpoint of a number of jurists [fuqahā]

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

1. *ʿyatullāh ʿīyī* ad-Dh̄n Arīkī, *Al-Uḥḥl*, vol. 3, p. 93;
2. *ʿyatullāh Mḥsawī Bujnḥrdī*, *Muntahāʿl-Uḥḥl*, vol. 2, p. 81;
3. Fḥrḥzībīdī, *Inḥyah al-Uḥḥl*, vol. 3, p. 120; and
4. *akhḥnd Khurīḥīnī*, *Kifīyah al-Uḥḥl*, vol. 2, p. 63.

ʿyatullāh al-ʿUḥmī Sayyid Abḥʿl-Qīsim al-Khḥʿ says in this regard:

Taḥrīf of the Qurʾān in the sense of the deletion of some of its verses or words is a fictitious affair as there is no truth in it.¹

The outstanding Shāʿah *ʿīlim*, Imām Khomeinī (*r*) thus said in one of his class sessions many years ago:

What the *Akhbārīs*² say that there has been *taḥrīf* in the Qurʾān is not true because their proof is a few traditions some

¹ Sayyid Abḥʿl-Qīsim al-Khḥʿ, *Miḥbīʿ al-Uḥḥl*, vol. 1, p. 124.

² *Akhbārīs*: follower of Akhbarism [*akhbariyyah*], a movement, which started within the Shāʿah world about four hundred years ago. Its originator was Mullī Muḥammad Amḥn ibn Muḥammad Sharḥ al-Astarībīdī (d. 1033 AH/1623-24). He openly attacked the Shāʿah *mujtahids* in his work *al-Fawāʿīḥ al-Madaniyyah*, vehemently contesting the *Uḥḥlīs*' claim that reason is one of the sources of *fiqh*. The *Uḥḥlīs* hold the Qurʾān, the *Sunnah*, reason, and *ijmaʿ* [consensus] as valid sources for deduction of the rules of the *sharḥʿah*. The *Akhbārīs* accepted the validity only of the *Sunnah* and rejected the rest. Understanding the Qurʾān, they claimed, is beyond the capacity of a commoner, being restricted exclusively to the *Ahl al-Bayt* (ʿa). [Trans.]

of which are fabricated [*maj'£l*], while others are 'weak' [*ʔa'£f*],¹ and yet some others are subject to interpretation.²

Similarly, in his message addressed to the pilgrims during the 1365 AHS (1986) °*ajj* season, Im̄jm̄ Khomeinġ had urged and encouraged the people to reflect and ponder over the Qur'jn. In one part of the message, he has explicitly stated that no sort *ta'rġf* has ever been present in the Qur'jn and it is reliable and trustworthy for all Muslims:

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

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

The excuses and distortions of Wahhjb̄ism

There is a *'adġth* recorded in *U¥£l al-Kjġfġ* stating the fact that °*ad* rat Fij̄simah ('*a*) and Im̄jm̄ 'Alġ ('*a*) each had a manuscript of the Qur'jn from the time of the Prophet ('*a*) in which they also used to record the daily events. And

¹ Weak [*ʔa'£f*]: in the parlance of the science of *'adġth* [*'ilm al-'adġth*], it refers to a tradition that does not fit into the categories of authentic [*¥a'ġ*], good [*'asan*] or dependable [*muwathġaq*]. [Trans.]

² Im̄jm̄ Khomeinġ, *Tahdhġb al-U¥£l*, vol. 2, p. 156.

³ "Message on Dhġ'l-°ijjah 1, 1406 AH (August 7, 1986), *'a'ġfeh-ye Im̄jm̄*, vol. 20, p. 92. [Trans.]

⁴ See Rasġl Ja'farijn, *Ukdhġbat Ta'rġf al-Qur'jn*.

since *Uẖl al-Kifl* is one of the oldest and most authentic Shç`ah texts, the Wahhjbçs have taken advantage of the existence of these traditions in *Uẖl al-Kifl*, saying: “Based on traditions recorded in authentic Shç`ah books, the Shç`ah regard the Qur’ın of Fıřimah and ‘Alç as their main Qur’ın and they regard the existing Qur’ın as defective.” They raise this issue so that the Shç`ah would renounce their belief and say, “°ad rat Fıřimah and ‘Alç (‘a) had no book at all.”

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

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

Ta'ṛġf in the statements and works of the Prophet

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

In the books and writings of the Wahḥiḅcs, there are many instances where the Prophetic traditions are mutilated and subjected to *ta'ṛġf*, they are incompletely quoted and their primary sources are not usually presented. Most cases of distortion [*ta'ṛġf*], alteration [*tabḍġl*], and deletion [*isq̣j̣š*] in '*aḍġths* pertain to the *Ahl al-Bayt* ('a), descriptions of Imam 'Aḷ ('a) and conformity of some verses of the Qur'̣n with the Iṃim ('a), or affirmation of the Sḥġ`ah creed. We shall cite some of these instances below:

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

إِنِّي تَلِّئُ فِيكُمْ التَّقْلَيْنِ: كِتَابَ اللَّهِ وَعَترَتِي، أَهْلَ بَيْتِي.

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

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

¹ The said sheikh passed away in the summer of 1420 AH just before the trip of °ujjat al-Isḷim wa'l-Musliṃn Sayyid Mu'ammad Kḥiṭṃġ, President of the Islamic Republic of Iran, to Saudi Arabia.

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

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

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

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

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

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

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

¹ *Fatḥ al-Majīd*, p. 35.

narrated in the *ʿa/ʿ/ Muslim*, thus:

إِنَّهُ قَالَ: “أَلَا أَيُّهَا النَّاسُ! يُؤْتِيكَ أَنْ يَأْتِي رَسُولُ رَبِّي فَأَجِيبُ ۖ وَبَا تَلَوْ
فِيكُمْ التَّقْلِينَ: أَوْلُهُمَا كِتَابُ اللَّهِ، فِيهِ الْهُدَى وَالنُّورُ، فَخُذُوا بِكِتَابِ اللَّهِ
وَاسْتَمْسِكُوا بِهِ.” فَحَتَّ عَلَى كِتَابِ اللَّهِ وَغَبَّ فِيهِ. ثُمَّ قَالَ: “وَ هَلْ بَيْتِي؛
ذُكْرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي.”

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

In the *Musnad* of *A/ʿmad ibn ʿanbal* (pages 17 and 59), *ʿa/ʿ/ at-Tirmidḥ* (volume 3, page 14), *al-ʿaẉiq al-Mu/riqah* of Ibn ʿajar al-ʿAsqaḷṇc̣ (page 136), and other references of the Sunṇc̣s, a similar tradition with the term “the members of my Household” [*ahla bayṭ*] have been recorded. In the new books, however, such as *Fat/ al-Maj̣d*, the booklet of ʿAbd Alḷh ibn Ḅiz, and other booklets published by the Library of Masjid an-Naḅc̣ as well as in Mecca, one can find alterations, deletions and distortions. This is just one example of famous [*mashḥEr*]²

¹ Muslim, *ʿa/ʿ/*, vol. 4, p. 1803, *ʿaḍth* no. 2408 (ʿAbd al-Ḅiq̣c̣ Edition).

Abdul-ʿaṃd Siddiqui (trans.), *ʿa/ʿ/ Muslim* (English Translation), vol. 4, *ʿaḍth* no. 5920. [Trans.]

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

and uninterrupted [*mutawjir*]¹ *ʾadḥṭh* in which *taʾrīf* has been done. Is this practice not a distortion, deviation and treachery to Islam and the history of Muslims?

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

إِنَّهُ قَالَ: سَتَفْقُو هَذِهِ الْأُمَّةَ عَلَى ثَلَاثِ وَسَبْعِينَ فِرْقَةً كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً، وَهُمْ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ.

Verily, he (ﷺ) said: “This *ummah* will be divided into seventy-three sects and all of which shall be in the hellfire except one, and that is the *Ahl as-Sunnah waʾl-Jamjʾah*.”²

In this *ʾadḥṭh*, the expression, “*Ahl as-Sunnah waʾl-Jamjʾah*” has been inserted in order for them to claim that the Holy Prophet (ﷺ) has approved of the *Ahl as-Sunnah* from the very beginning.

It must be said that the phrase, “*Ahl as-Sunnah waʾl-Jamjʾah*,” is not extant in any of the primary and authoritative references of the *Ahl as-Sunnah*. Since the *Wahhjb̄s* could not add the name of their sect in the *ʾadḥṭh* as *Wahhjb̄ism* is a nascent group, and on the other hand, since they associated themselves with the *Ahl as-Sunnah* and their mission is to magnify the *Sunn̄-Sh̄ʿah* dichotomy, they have inserted the phrase, “*Ahl as-Sunnah waʾl-Jamjʾah*” in the *ʾadḥṭh* so as to fortify the notion that the Prophet (ﷺ) had approved of the *Ahl as-Sunnah* from the very beginning, and none other than them have been

¹ A *mutawjir ʾadḥṭh* is one which has been reported by so many different chains of transmission and such a number of narrators in every generation as normally could not agree to fabricate a tradition without the fact of its fabrication becoming known. [Trans.]

² *Al-Asʾilah waʾl-Ajwibah*, p. 23.

formally recognized.

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

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

سُئِلَ ابْنُ عُمَرَ عَنِ مَتْعَةِ النِّسَاءِ، فَقَالَ: “هِيَ حَلَالٌ. ” وَكَانَ السَّائِلُ مِنْ أَهْلِ الشَّامِ، فَقَالَ لَهُ: “إِنَّ أَبَاكَ قَدْ نَهَى عَنْهَا.” فَقَالَ ابْنُ عُمَرَ: “أُرِيتَ إِنْ كَانَ أَبِي نَهَى عَنْهَا، وَصَنَعَهَا رَسُولُ اللَّهِ ﷺ. أَتَبْرِكُ السُّنَّةُ وَتَشْتَعِبُ قَبْرُ أَبِي؟”

A certain man from *Shim*¹ asked [‘Abd Allih] ibn ‘Umar about *mut'ah* [fixed-time marriage]. He said: “It is *alal* [lawful].” The man from *Shim* said: “Your father has prohibited it.” Ibn ‘Umar said: “If ever my father has prohibited it, and the Messenger of Allah has regarded it as lawful. Shall you abandon the *Sunnah* (of the Prophet) and follow my father’s opinion?”

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

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

² See Sayyid Ja'far Murtaḍi, *Dirisat wa Bu'fth f'at-Tjrkh*, p. 14.

³ ‘*ajj at-tamattu*: A type of pilgrimage which is applicable to those

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

Ibn Kath̄r has narrated a *’ad̄th* similar to the one quoted above concerning the prohibition of *mut’ah*:

... كَمَا كَانَ ابْنُهُ عَبْدُ اللَّهِ يُخَالِفُهُ. فَقَالَ: “إِنَّ أَبَاكَ يَنْهَى عَنْهَا.” فَيَقُول:
 “خَشِيتُ أَنْ تَقَعَ عَلَيْكُمْ حِجَابُ مِنَ السَّمَاءِ! قَدْ فَعَلَهَا رَسُولُ اللَّهِ 3.
 أَفَسِنَّةَ رَسُولِ اللَّهِ نَتَّبِعُ أَمْ سِنَّةَ عُمَرَ بْنِ الْخَطَّابِ”

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

It was said that *mut’ah* for *’ajj* is a debatable subject and the Companions of the Prophet (ﷺ) had no unanimity of view about it. The *’jhiriyah*⁴ believe that the practice of

living outside Mecca, i.e. out of limits of the *’arjm* (the precinct of the Grand Mosque, *Ka’bah* and/or the surrounding holy places in Mecca). [Trans.]

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

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

³ *Tj̄r̄kh Ibn Kath̄r*, vol. 5, p. 141.

⁴ *’jhiriyah*: A sect within the Ahl as-Sunnah that contents itself with the apparent [‘*jhir*] meaning of the *’ad̄ths*.

the Companions is the proof, but in view of the diverse opinions of the Companions in this regard, the saying of 'Umar must be accepted:

مَتَعَبَانِ كَانَتَا عَلَيَّ عَهْدَ رَسُولِ اللَّهِ 3 وَبَا أَنهَى عَنْهُمَا وَعَاقَبَ عَلَيْهِمَا:
مَتَعَةَ الْحَجِّ وَمَتَعَةَ النِّسَاءِ.

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

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

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

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

In view of the fact that the Wahhābīs have regarded the Companions as worthy to be emulated, if certain people

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

(such as the Shç`ah) while relying on indisputable proof would not accept the opinion and view of ‘Umar but instead accept the view of ‘Abd Alljh̄ ibn ‘Umar, ‘Abd Alljh̄ ibn al-‘Abbjs, and other Companions, have they traversed the path of misguidance and disbelief [*kuf̄r*]? If it is so, were Ibn ‘Umar, Ibn al-‘Abbjs and other Companions also misguided and infidels?

Fourth instance: In *Musnad A’imad ibn ‘anbal* we can come across eight traditions all of which indicate the brotherhood and fraternity between the Prophet (ﷺ) and ‘Alç (‘a). In all of these traditions, the Prophet (ﷺ) pointed at Imjm̄ ‘Alç̄ ibn Abç̄ ±jlib (‘a) and said:

هَذَا أَخِي.

This (‘Alç) is my brother.

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

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

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَتَمَّمْتُ غَلَبَتِي وَصَيَّيْتُ لَكُمْ الْإِسْلَامَ دِينًا﴾

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

From its 1379 AH edition onward, however, that sentence which had been recorded for many centuries in that history book has been distorted and twisted as it is now claimed that the same verse was revealed on the Day of

¹ *Sçrat al-Mj`idah* 5:3.

‘Arafah. On account of the politics of *ta'rif*, many graves, mosques and relics of the past have either been effaced or their names have been changed. The birth site of the Prophet (ﷺ) [*mawlid an-nabī*]; the birth site of ‘Alī (‘a) [*mawlid ‘alī*]; the tombs of Prophet Ismī‘īl (Ishmael) (‘a) and his mother Hajar on the two sides of °ijr Ismī‘īl (which until recently had been identified through a specific stone-mark); the location of *Ghadīr Khumm*; the tomb and other relics of °ad rat Khadijīh al-Kubrī; the Shi‘b Abī ±jlib; the tomb of Abī ±jlib; and many other relics have been destroyed by the Wahhībīs, because each of them bespeaks of the historical events and happenings most of which, to some extent or other are to the detriment of the inverted school of Wahhībism. The site of the *mubjhalah* [imprecation]¹ has been changed into Masjid al-Ijībah by them. Today, if the residents of the city of Medina are asked about the location of the grave of Fīṣmah (‘a), they do not know, and if those people who know the location of the *mubjhalah* would travel to that area, they would not be able to locate it easily.

Therefore, the Shē‘ah do not believe whatsoever in *ta'rif*, and only a limited number Sunnī and Shē‘ah ‘ulamī’ of the past held this belief. *Ta'rif* in whatever form is rejected, whether it is *ta'rif* of the Qur’an or *ta'rif* of the *‘adāth*, history and historical places.

It is appropriate for the Muslim world to form a committee with the task of preserving the sayings of the Prophet (ﷺ) as well as the ancient authoritative religious

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

references and texts, and to make efforts in protecting the foundations of Islam. Perhaps, the secret behind the *ʿaḍḡth*,

مَنْ حَفِظَ مِنْ أُمَّتِي أَرْبَعِينَ حَدِيثًا...

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

is a campaign against these distortions. ?

TENTH DISCOURSE:
Absolute Obedience to the Ruler

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَطِيعُوا الرَّسُولَ وَوَلِيَّ الْأَمْرِ مِنْكُمْ﴾

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

They say that this can be deduced from the universality and general applicability of “those vested with authority” [alī al-amr] that any ruler, whether he is good or bad, must be obeyed, and obeying those vested with authority does not specify whether the ruler is just or debauchee. They believe that this statement does not distinguish between the two, and it cannot be said that it means the just ruler.²

¹ *Sʿrat an-Nisī*’ 4:59.

² *Al-Asʿilah waʾl-Ajwibah*, p. 321.

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

إِنَّ اللَّهَ يُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ.

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

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

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

الْجِهَادُ وَجَبَ عَلَيْكُمْ مَعَ كُلِّ أَمِيرٍ بَرٍّ كَانَ أَوْ فَاجِرًا.

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

The third basis the Wahhjbçs cite is the practice of the Companions which is treated as a proof [*ujjah*], such as ‘Abd Allih ibn Mas‘£d’s standing in prayer behind Walçd ibn ‘Uqbah ibn Abç Mu‘ç§ notwithstanding the fact that Walçd was a drunkard and a wicked person.¹

Another example is the practice of a famous Companion, ‘Abd Allih ibn ‘Umar who stood in prayer behind °ajjjj ibn Y£suf in spite of the fact that °ajjjj was a tyrant and bloodthirsty man. Similarly, some other Companions prayed behind Ibn Abç ‘Ubaydah despite their awareness of his deviation in belief by explicitly calling on the people to misguidance.

¹ See ‘Alç al-Qirç al-Harawç al-°anafç, *Sharh Fiqh al-Akbar*, under the chapter “it is permissible to pray behind a good person or a wicked person,” p. 90; Ibn Taymiyah, *Majm£‘ al-Fatjwj* (Riyadh, 1381 AH), vol. 3, p. 281. [Trans.]

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

﴿وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

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

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

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْبًا إِذَا جَاهَدَكَ لِحُكْمِهِ فَتَشَلُّوْا بِهِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا﴾

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

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

² *S£rat al-Mj`idah* 5:2.

³ *S£rat al-`Ankab£t* 29:8.

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

لا طاعة لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ.

There is no obedience to the creature [*makhliq*] in disobedience to the Creator [*khaliq*].¹

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

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَتَتَّقُوا﴾

*Cooperate in piety and God-wariness.*²

The Qurʾān also regards the establishment of justice as the *raison d'être* of the prophets' mission:

﴿لِيُقِيمُوا النَّاسَ بِالْقِسْطِ﴾

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

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

The practice of the Companions [ʾAḥ̄b̄]

If it can be concluded from the practice of some Companions in following the illegitimate ruler of their time that any ruler, whether just or unjust, must be obeyed, this question is to be asked: Why did ʿAbd Allāh ibn ʿUmar accept the caliphate of ʿUthmān but deny the caliphates of Imām ʿAlī and Imām al-ʿāsan (ʿa); not assist Imām al-ʿusayn (ʿa) but swear allegiance to Yazīd, ʿUbayd Allāh

¹ *Nahj al-Balīghah*, Saying 156.

² *Sʿrat al-Mjʾidah* 5:2.

³ *Sʿrat al-ʿad̄d* 57:25.

ibn Ziyād and °ajjj ibn Y£suf? Why did some Companions not swear allegiance to Imjm ‘Al¢ (‘a)?

Therefore, the practice per se of the Companions does not serve as proof [‘ujjah] and their being ‘ujjah has some requisites and conditions. Merely being a Companion [¥a’;b¢] is not enough. Both the group of hypocrites [munjfiq£n] and those who later became apostates [murtadd¢n] were included in the rubric of “Companions”, and the ‘ad¢ths narrated by them are also unacceptable.

Unfortunately, since this mindset has taken root in the school of thought of some Sunn¢s, it had been subject to abuse. A|mad ibn °anbal says:

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

Was A|mad ibn °anbal so uninformed of the early history of Islam that he did not know that ‘Al¢ ibn Ab¢ ±jlib acquired the position of caliphate through the people’s allegiance and not at the point of sword? Meanwhile, the function of the *fuqahj* is described as merely admonishing the caliphs while a corrupt power cannot be guided to the right path merely through admonition. In addition, most of Sunn¢ *fuqahj* have been among the proponents and

¹ Ab£ Zahrah Mi¥r¢, *A|mad ibn °anbal*, p. 148.

guardians of the corrupt ruling power. The Wahhjbç ‘ulamj’ who claim to be followers of A|mad ibn °anbal and the Ahl as-Sunnah have so far neither admonished nor confronted the ruling establishment in °ijjz, but have been the well-wishers of the ruling apparatus and justifiers of its crimes.

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

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

The Messenger of Allah (ﷺ) said: “I am afraid of deviant leaders for my *ummah*; they are deviant rulers [*umarj*], scholars [*ulamj*] and worshippers [*ubbjd*].”¹

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

Following the above *!adçth*, it has been narrated from ‘Umar ibn al-Kha§§jb that he said to the narrator:

... هَلْ تَغْوِي مَا يَهْتَدِي الْإِسْلَامَ؟ ” قُلْتُ: “لا. ” قَالَ: “يَهْدِيهِ زَلَّةُ الْعَالِمِ،
وَجِدَالُ الْمُنَافِقِ بِالْكِتَابِ، وَحُكْمُ الْأَيْمَةِ الْمُضِلِّينَ.”

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

¹ *Fat! al-Majçd.*

² *Ibid.*

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

Obedience to the ruler and one vested with authority [walḥ al-amr] among the Shḥʿah

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَطِيعُوا الرَّسُولَ وَطِيعُوا الَّذِينَ فِي الْأَمْرِ مِنْكُمْ﴾

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

﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ﴾

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

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

¹ Sḥrat an-Nisj’ 4:59.

² Sḥrat al-Mj`idah 5:55.

with general application and includes both the just and unjust rulers. The second verse states that your guardian and leader is first of all, God and His Messenger (ﷺ), and in the absence of the Messenger of Allah (ﷺ), those who perform their prayers and give the *zakāt*, etc.

In *Uṣṣal al-Kifl*, °usayn ibn Abf̣'l-A'lj thus narrates:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ أ: “الْأَخْيَاءَ طَاعَتُهُمْ مَفْرُوضَةٌ” قَالَ: “نَعَمْ. هُمْ
الَّذِينَ قَبَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿أَطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَرُؤْيِي الْأَمْرَ
مِنْكُمْ﴾. وَهُمْ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَسَبُّوهُ وَالَّذِينَ
آمَنُوا الَّذِينَ يَقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ﴾.”

I asked Abf̣ 'Abd Alḷh (Iṃm aḡ-īdiq ('a)): “Is it obligatory to obey the living rulers?” He ('a) said: “Yes, and they are those about whom Allah, the Honorable and Glorious, said: “*Obey Allah and obey the Apostle and those vested with authority among you*” and about whom Allah, the Honorable and Glorious, also said: “*Your guardian is only Allah, His Apostle, and the faithful who maintain the prayer and give the zakāt while bowing down.*”¹

The above tradition establishes the connection between the two verses. The second verse was revealed about 'Alç ('a), and if we would like to elaborate, it will include the other Iṃms from the *Ahl al-Bayt* ('a), and after the Imams (i.e. during the major occultation of the 12th Iṃm ('a)), if we would like to take into account its closer referents, they must be the rulers and guardians who possess Islamic qualities to be the deputies of the Iṃms ('a), such as the Jurist-Guardian [*walç al-faqçh*] who serves as the *walç al-amr*. If the Wahḥiḅcs deny the revelation of the said verse (as referring to 'Alç ('a)), at least the verse in question has

¹ *Uṣṣal al-Kifl*, vol. 1, p. 264, 'adçth 6; p. 269, 'adçth 16.

set some qualifications for the ruler such as faith, performance of prayer and giving of *zakāt*. If the ruler would know each of these in its true sense and practice it, that ruler can never be deviant and a debauchee.

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

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

The Shāʿah regard ʿAlī ibn Abī ḥlib (ʿa) as the first *walāʿ al-amr* after the Prophet (ﷺ), but without taking into account the appointment of ʿAlī (ʿa) in Ghadīr Khumm and the will of the Prophet that “Of whomsoever I am master [*mawlī*] ʿAlī is also his master,” and the numerous other proofs in the Qurʾān, *adʿth*s and history, the Sunnīs defended the merit and qualification of the Companions to rule after the Prophet (ﷺ). Then, they engaged in the discussion as to who was superior to the other. In this regard, Aḥmad ibn ʿanbal says:

ʿaḥīb [companion] is one who saw the Prophet (ﷺ) for one year, a month, or a moment, but there are differences among the Companions in terms of degree and superiority in virtue. Those of the first group are Abī Bakr, ʿUmar and ʿUthmān in

this order. Those of the second group are the Companions constituting the 6-man council such as ‘Alç, Zubayr, ±al’ah, ‘Abd ar-Ra|ṃjn ibn ‘Awf, and Sa’d ibn Waqqi¥, in this order of superiority. Each of these individuals is qualified to be the caliph and Iṃm according the order mentioned afore. The third order are those who participated in the Battle of Badr, who according to the order of superiority, are the *MuḥjirEn* [emigrants]¹ and then the *An¥jr* [helpers].² But the individuals such as Mu’iwyah, ‘Amr£ ibn al-‘i¥ and Ab£ M£sj al-‘Ash’arç who have not been mentioned in the three groups are those who have been generally described and praised in the Qur’jn because as the effect of prostration, left a mark upon their forehead, about which the Qur’jn says:

﴿سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ﴾

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

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

The Wahḥiḅcs, who have involved themselves in the discussion on the difference between the Sunnçs and the Shç`ah, have presented criteria for the hierarchy of the Companions in terms of superiority:

Ab£ Bakr is superior to all for four reasons: his virtue; his precedence in faith; the Prophet (¥) preferred him over others; and the Companions unanimously elected him. Meanwhile, ‘Umar is superior to the rest for two reasons: his

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

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

³ *S£rat al-Fat’i* 48:29. See *A|ṃad ibn °anbal*, p. 148.

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

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

First, precedence in faith:

﴿مَسَابِقُونَ الَّذِينَ سَابَقُوا: وَأَنتَ الْمَقَرَّبُونَ﴾

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

Second, struggle:

﴿وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا﴾

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

Third, knowledge and learning:

﴿هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

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

¹ See *Al-Asʿilah waʾl-Ajwibah*, p. 301.

² *Sʿrat al-Wajiqiʿah* 56:10-11.

³ *Sʿrat an-Nisj* 4:95.

⁴ *Sʿrat az-Zumar* 39:9.

Fourth, God-wariness [taqwj]:

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتَأَمُّكُمْ﴾

*Indeed the noblest of you in the sight of Allah is the most God-wary among you.*¹

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

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

اللَّهُمَّ وَأَوْصِنِلْ إِلَى التَّابِعِينَ لَهُمْ يَا حَسْبَانَ الَّذِينَ يَقُولُونَ: ﴿رَبَّنَا اغْفِرْ لَنَا
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾.

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

¹ Surah al-‘ujurjt 49:13.

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

³ S£rat al-‘ashr 59:10.

⁴ A£-‘a|£fah al-Kjmilah as-Sajjidiyyah, Supplication 4.

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

اللَّهُمَّ وَصَلِّ عَلَى التَّابِعِينَ مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الدِّينِ وَعَلَى أَوْلَادِهِمْ
وَعَلَى ذُرِّيَّتِهِمْ وَعَلَى مَنْ أَطَاعَكَ مِنْهُمْ.

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

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

﴿وَلَسَابِقُونَ الْأَوْلَادِ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ.﴾

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

This noble verse contains two vital points. The phrase, “those who follow them in virtue” indicates the fact that the pleasure of God belongs to the Companions who were good followers of the Prophet (ﷺ) and after the demise of the Prophet (ﷺ) they had remained his good followers by being steadfast to his will, such as Salmān al-Fārisī, Abū Dharr, and others, and in practice, they had traversed the path of the Prophet (ﷺ). Therefore, how could they earn the pleasure of God after they had followed the Prophet (ﷺ) during his lifetime but left the pale of his religion after his death and,

¹ Aḥ-ḥadīth al-Kāmilah as-Sajjīdiyyah.

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

by not adhering to his will [*waʿiyyah*], sever their fellowship with him?

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

﴿وَقَرِّ فِي بُيُوتِكُنَّ﴾

*Stay in your houses.*²

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

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

“لَا يَدْخُلُ النَّارَ أَحَدٌ بَايَعَ تَحْتَ الشَّجَرِ”. وَكَانُوا أَكْثَرَ مِنْ أَلْفٍ وَرَبْعِمِائَةٍ.

¹ See *Muʿjlim al-Madrasatayn*, vol. 1, p. 98.

² *Sʿrat al-Aʿzib* 33:33.

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

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

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرِ﴾

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

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

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

The Wahhābīs say that the Companions of the Prophet (ﷺ) should not be cursed and that since the Prophet (ﷺ) said that the best of people are the Companions, anyone who

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

² *S‘erat al-Fatī* 48:18.

³ ‘Alī ibn ‘Abī Ḥāshim, p. 147.

curses Mu‘jwiyah, ‘Amr̄ ibn al-‘j̄Ÿ, Ab̄ M̄s̄j al-‘Ash‘ar̄ç, Ab̄ Hurayrah, ±al|ah, Zubayr, ‘Uthm̄jn, ‘Alç, Ab̄ Bakr, or ‘a’ishah shall be killed or something less severe than murder.¹

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

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

﴿فَوَاْجِهْ أُمَّهَاتَهُمْ﴾

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

The ministry of Im̄jm ‘Alç (‘a)

The Wahhjb̄cs have taken the participation of Im̄jm ‘Alç (‘a) in the congregational prayers under the leadership [im̄mah] of Ab̄ Bakr and his acceptance of the ministry of ‘Umar as proof that ‘Alç (‘a) has also recognized the caliphate of the first three caliphs. They say that ‘Umar was the vizier of Ab̄ Bakr and ‘Alç was the vizier of ‘Umar, and finally, ‘Umar also became son-in-law of ‘Alç and Fj̄šimah and Umm Kulth̄m, the daughter of ‘Alç was married to ‘Umar.

Authoritative Shç`ah sources do not mention ‘Umar’s

¹ *Al-As’ilah wa’l-Ajwibah*, p. 305.

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

alleged marriage to the daughter of ‘Alç and Fıŝimah (‘a) because Umm al-Kulthfm was born in 6 AH and passed away in 61 AH. They also do not mention her spouse and children. Her grave is in Bıb aŝ-aghçr of Şım. There is however something mentioned about the child of her sister Zaynab. Zaynab and Umm Kulthfm are one year apart in age, and, of course some writers have claimed that Umm Kulthfm and Zaynab are the same person.

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

لَوْلَا عَلِيٌّ لَهْلَكَ عُمَرُ.

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

and this statement has been mentioned many times in both the Sunç and Şç`ah sources.

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

and guided them in their tasks.

Imjm ‘Alç’s (‘a) participation in the congregational prayers under the leadership of Ab£ Bakr or ‘Umar did not mean that he recognized their rightfulness. It was rather for the sake of keeping the Muslim unity and keeping the society away from dissension and discord. Of course, from the perspective of jurisprudence, there are reasons for the permissibility of following them in prayer, but it does not provide a reason for their rightfulness to the caliphate because Imjm ‘Alç (‘a) had always explicitly regarded himself as the rightful caliph.

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

In *Musnad A/mad ibn °anbal*, an authoritative Sunnç source, it is narrated that the Messenger of Allah (ﷺ) said:

اللَّهُمَّ إِنِّي أَقُولُ كَمَا قَالَ أَخِي مُوسَى: اجْعَلْ لِي وَبِئْرًا مِنْ أَهْلِي؛ عَلَيَّا.

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

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

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

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¹ *S£rat al-Fjt/ah* 1:2.

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

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

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