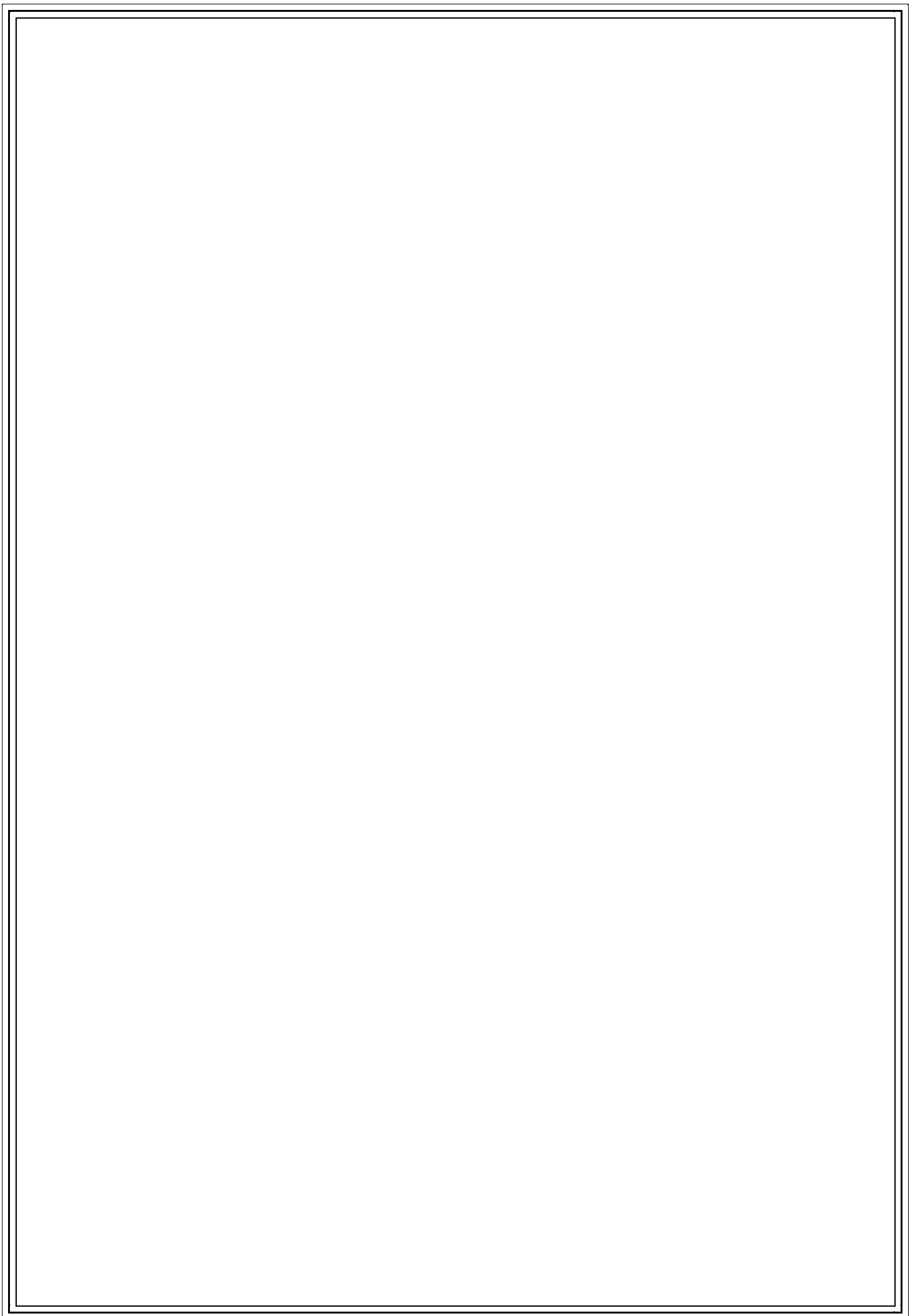




In the Name of *Allah*, the Beneficent, the Merciful



A Report on the Debate

with

Russian Scholars

on the Topics of

**Visiting the Graves, Intercession
(*Tawassul*) and Blessings (*Tabarruk*)**

Najm-ud-din Tabasi

Identification

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Introduction by the Author

This book presents the summary of debate on a very controversial, effective and beneficial topic which took place between me and sixteen *Ahle-Sunnat* scholars supporting the *Wahhabi* ideology. The debate lasted for about two hours during which some of the attendees, who were educated in Saudi Arabia, attempted to reject the arguments I presented. They sometimes out rightly refused to accept the authentic traditions, sometimes created doubts about the authenticity of the traditions, and sometimes tried to interpret traditions out of context. However, because the debate was being held at a library, where original references from the books of *Ahle-Sunnat* were readily available and presented to them, they were convinced to retreat from their stance, and acknowledged that they had never come across these facts before and no one had ever explained them these facts with such convincing and detailed arguments. At the conclusion of debate all the attendees rejected the *Wahhabi* ideology and accepted that it contradicts the principles of Islam and the practices of the Companions of Prophet (SAWW) and the *Tabay'een*¹.

This debate was not the first of its nature. In fact, I had been involved in many scholarly debates with the brothers of *Ahle-Sunnat* and their scholars. However, with reference to the level of knowledge of the attendees, as well as the detailed references and

1. Translators Note: Companions of the Companions of Prophet (SAWW).

arguments presented, it was proposed to print and publish the proceedings of this debate in the form of a book.

This task was assigned to my dear son Hujjatul Islam Agha-e-Hasan Bulqan Abadi who attended the debate from beginning till the end and possessed complete first hand information about the proceedings of the debate. Alhamdulillah, with the assistance of Agha-e-Qasim Baydar Bakht, and with lot of efforts and research they were able to compile this book for the benefit of people who are in search of truth and *Insha-Allah* (God willing), it will help the society in finding the true path (towards salvation) and follow this path. It is expected that all Muslims will follow the book of *Allah* (SWT) and the *Ahlul-Bayt* (A.S.) of the Prophet (SAWW).

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27/7/1394 (H.S.)

In the Name of *Allah*, the Beneficent, the Merciful

In view of the scholarly status and authority the respected Teacher holds with reference to the debates related to controversial issues between *Shiites* and *Ahle-Sunnat* as well as issues related to *Wahhabiyat*, scholars from Islamic countries while visiting Iran and the city of Qum, contact the office of the respected Teacher through the institutions affiliated with the Islamic Seminary with a request for meeting. One day a similar call was received at the office of the respected Teacher informing that some *Ahle-Sunnat* scholars from Russia supporting the *Wahhabi* ideology are visiting Qum and have requested a meeting with the respected Teacher. The respected Teacher accepted the request and confirmed to meet them on 3/2/94 (H.S.) at 7:00 pm at his office.

Although all facilities and resources to hold such meetings are available at the Institution of *Wila-e-Siddiqah-e-Kubra (S.A.)*, he always desires and insists that such meetings be held in the library where the environment is guest friendly and gives the guests the opportunity to have access to all the books in the library and appreciate that around fifty percent of the books in the library of respected Teacher are related to the *Ahle-Sunnat* faith, In addition, almost all the books of *Sahah* and *Sunan* of the *Hadith* (traditions of the Prophet), their commentaries as well as translations, books of *Rijal*¹, history and compilation of the traditions (of Prophet) by the (scholars of) *Ahle-Sunnat* are normally available in the library of the respected Teacher and other *Shiite* scholars. Contrary to the practice of *Ahle-Sunnat* scholars who normally avoid having the *Shiite* books in their libraries, the *Shiite* scholars not only purchase the books of *Ahle-Sunnat* but also read them as well as get educated by the informative text in those books. Moreover, according to the objective of the meeting as mentioned earlier, the respected Teacher insisted that the literature and references in rejection of *Wahhabi* ideology should be quoted directly from the

1. *Translators Note: Science of scrutiny of Hadith*

Sunni sources, and should be shown and presented to the attendees, such that the arguments and justifications leave no room for hesitation, misinterpretation and rejection.

On the day of meeting we arranged desserts and drinks for the guests and waited for their arrival at the given time. We were informed by the meeting coordinator that the guests will be 15 minutes late due to traffic congestion. The guests arrived at 7:15 pm. The number of guests was more than mentioned earlier as they were accompanied by an interpreter and a film maker as well. As such, we were forced to put the chairs closer to accommodate all of them.

The guests were served desserts and drinks. However, because of the attractive and sensitive topic of discussion, most of the refreshments were left untouched.

The respected Teacher started the discussion with a lighter tone by asking them in which language should he speak as there were around 20 attendees out of whom some could only understand the Russian language, while others in addition to Russian also understood Arabic or Persian. It was decided that the Teacher will speak in Persian and the interpreter will translate into Russian.

The Teacher after praising *Allah* (SWT) and sending blessings upon the Prophet Muhammad Mustafa (SAWW) and his progeny (*Ahlul-Bayt*) started the discussion by thanking *Allah* (SWT) and welcoming the guests. As the preface to the debate he began with drawing the attention of guests towards the status of *Ahlul-Bayt* (A.S.) by quoting the traditions of Prophet of *Allah* (SWT) regarding the *Ahlul-Bayt* (A.S.) who are unanimously accepted by both the *Shiites* and *Sunnis*, and said:

I have come to know that you friends will be visiting the city of Isfahan. There you will see the primitive culture and many other things which have been recorded in the history. After that you will be visiting the city of Mashed. It is a very beautiful, developed and civilized city. In addition, the mausoleum of the son of Prophet (SAWW) is also located in Mashed. It is interesting to mention that since centuries this mausoleum has remained the place of

pilgrimage for millions of *Shiites* and *Sunnis*. They, i.e.; the *Ahlul-Bayt* (A.S.) were and are the point of commonality for all the Muslims. Tirmidhi has quoted an authentic tradition from the Prophet of *Allah* (SAWW) that he said:

«إني تارك فيكم الثقلين، كتاب الله و عترتي أهل بيتي»

“I leave behind me two valuable things, the book of *Allah* (SWT) and my progeny the *Ahlul-Bayt*”¹

Please allow me to say that the *Ahlul-Bayt* (A.S.) are acknowledged by all the Muslims, and the manifestation of this acknowledgement is Mashed. *Shiites* and *Sunnis* both come for the pilgrimage of this honorable Shrine. This practice is not something new but has been established since centuries.

Conduct of Ibn Haban during the Third Century of Hijrah

When the discussion reached this stage, the respected Teacher in order to further authenticate his arguments read the text regarding Imam Reza (A.S.) from Ibn Haban’s book “*Al-Thaqaat*” and said: Ibn Haban is one of the greatest scholars of *Ahle-Sunnat* and you all know him very well. He was born in the year 275 Hijri and died in the year 354 Hijri, i.e.; almost 1100 years have passed since his death. Ibn Haban in his book “*Al-Thaqaat*” states: Whenever I faced any difficulty, I went for the pilgrimage of Imam Reza’s (A.S.) grave and prayed there. As a result I was relieved from that difficulty. I tried this many times and every time my experience was same. O’ *Allah* give me death with the love of Prophet (SAWW) and his *Ahlul-Bayt*.²

1. «إني قد تركت فيكم ما إن أخذتم به لن تضلوا، كتاب الله و عترتي أهل بيتي»
Sunan Al-Tirmidhi, Page: 678, Book: Al-Manaqib, Chapter: Manaqib-e-Ahlul-Bayt-e-Nabi, Hadith: 3786.

«إني تارك فيكم ما إن تمسكنم به لن تضلوا بعدي، أحدهما أعظم من الآخر، كتاب الله حبل ممدود من السماء إلى الأرض و عترتي أهل بيتي و لن ينفرقا حتى يردا عليّ الحوض، فانظروا كيف تخلفوني فيهما»
Sunan Al-Tirmidhi, Page: 679, Book: Al-Manaqib, Chapter: Manaqib-e-Ahlul-Bayt-e-Nabi, Hadith: 3788; and Masnud Volume: 3, Page 14; Masnud Abi Saeed Al-Khudry.

2. «قبره بسناباذ خارج النوقان مشهور بزار بجانب قبر الرشيد، قد زرته مراراً كثيرة و ما حلت بي شدة في وقت مقامي بطوس فزرت قبر علي بن موسى الرضا صلوات الله على جدّه و عليه و دعوت الله إزالتها عني إلا استجيب لي و زالت تلك الشدة و هذا شيء جرّبه مراراً، فوجدته كذلك، أماتنا الله على محبة المصطفى و أهل بيته صلى الله عليه و عليهم أجمعين»
Al-Thaqaat, Volume 8, Page 454, Sharah Hal (Biography of) Ali Ibn Musa Al-Reza (A.S.).

As soon as the respected Teacher finished reading the Arabic text from Ibn Haban's book and the interpreter translated it for the guests, they were not only surprised rather astonished resulting in complete silence. It appeared that one of the attendees either did not had much information about the personality and status of Ibn Haban (amongst the *Ahle-Sunnat* Scholars) or portrayed ignorance and attempted to belittle the importance of Ibn Haban's action, questioned his status and personality. Upon the request of respected Teacher I brought the book "*Syar Aalam al-Nubala*" written by Dhahabi and gave to the Teacher who read for them part of the text by Dhahabi regarding Ibn Haban. Shams-ud-din Dhahabi who is one of the greatest scholars of *Ahle-Sunnat* from the 8th century (Hijri), states about the attributes of Ibn Haban:

«الإمام، العلامة، الحافظ، شيخ خراسان، كان ابن حبان ثقة، نبياً، فهماً»

“(Ibn Haban was) a leader, highly qualified scholar, *Hafiz*¹, Sheikh-e-Khorasan, authentic person, man of thought and wisdom”.²

The Teacher in continuation of his discussion and in order to conclude his argument said: The incident of Ibn Haban visiting the grave of Imam Reza (A.S.) and seeking blessings for the resolution of his problems happened in the 3rd century of Hijrah, and according to the tradition of the Prophet (SAWW) recorded by *Ahle-Sunnat*, “The first three centuries are the best and whoever lived in the first three centuries are the best people”.³ The incident of Ibn Haban visiting the grave of Imam Reza (A.S.) happened in one of the best centuries and by one of the best people. However, these days’ it is said that soliciting intercession and blessings is polytheism and not permissible.

1. *Translators Note: One who has memorized the Quran (Book of Allah (SWT) revealed upon the Prophet (SAWW)).*

2. *Syar Aalam al-Nubala, Volume: 16, Page: 92 – 94, Sharah Hal (Biography of) Ibn Haban, Number: 70.*

3. «خيركم قرني، ثم الذين يلونهم ثم الذين يلونهم»

Sahih Bukhari, Page: 526; Book: Al-Shahadaat, Hadith: 2652, Page:730; Book: Fazaal-e-Ashab Al-Nabi (SAWW), Hadith: 3650 & 3651, Page: 1274 & 1275; Book: Al-Raqaq, Hadith: 6428 & 6429.

Conduct of the Companions of Prophet (SAWW) and the Tabay'een during the First Century of Hijrah

The respected Teacher after citing the text of Ibn Haban, referred to Mas'oodi and his book "*Murawwaj Al-Dhahab wa Ma'adan Al-Johar*", and said: Mas'oodi is one of the greatest *Shafaie* scholars who died before 1100 years, in the year 346 Hijrah. The famous and well known book written by him is "*Murawwaj Al-Dhahab wa Ma'adan Al-Johar*".¹ In this book he has recorded the conduct of the Companions (of Prophet) resorting to the Prophet (SAWW) to seek blessings. He says:

«في سنة ثلاث وخمسين هلك زياد بن أبيه... و قد كان كتب إلى معاوية أنه قد ضبط العراق بيمينه، و شماله فارغة فجمع لها الحجاز مع العراقيين. و اتصلت ولايته بأهل المدينة، فاجتمع الصغير و الكبير بمسجد رسول الله و ضجوا إلى الله و لأنوا بقبر النبي ثلاثة أيام، لعلمهم بما هو عليه من الظلم و العسف. فخرجت في كفه بثرة² ثم حكها ثم سرت و اسودت فصارت آكلة سوداء، فهلك بذلك»³

"During the year 53 Hijrah, Muawiyah appointed Ziyad Bin Abeeh as the Governor of Madinah. Since the people of Madinah were aware of the brutality and crimes of Ziyad Bin Abeeh, upon hearing the news of his appointment as the Governor of Madinah, they (big and small), gathered for three days in the Mosque of Prophet (SAWW) by the side of his grave and solicited his intercession to seek refuge from the mischief of Ziyad Bin Abeeh".

The respected Teacher after reading the original text in Arabic translated a part thereof in order to dispel any doubt and hesitation in the translation of interpreter. One of the *Ahle-Sunnat* scholars who was somewhat familiar with Arabic and Russian language requested the Teacher to translate the original text of Mas'oodi for other attendees. Regretfully he insisted to modify the translation of

1. For more information about Mas'oodi refer to his biography in the book "*Tabqaat Al-Shafieah Al-Kubra*", Volume: 3, Page: 456 – 457, *Sharah Hal (Biography of) Ali Bin Husayn Al-Mas'oodi*, Number: 225.

2. البثرة (Al-Batharah): خراج صغير يظهر بالجلد

3. *Murawwaj Ad-Dhahab wa Ma'adan Al-Johar*, Volume: 3, Page: 32,

ذكر خلافة معاوية بن أبي سفيان، ذكر لمع من أخباره و سيره و نوادر من بعض أفعاله، موت زياد.

the phrase «لأنوا بقبر النبي» as: “The residents of Madinah prayed to Allah (SWT) to alleviate their difficulty”. However, the Teacher asserted that the translation of the phrase «لأنوا بقبر النبي» done by him is exactly according to what has been mentioned by Mas’oodi. The respected Teacher while rejecting his contention, clarified that Allah (SWT) is present everywhere and if it was meant that the residents of Madinah prayed to Allah (SWT) to alleviate their difficulty, then it was not mandatory for them to go to Prophet’s (SAWW) mosque beside his grave to seek refuge, rather they were capable of praying to Allah (SWT) either from their homes or by going to another mosque.

The respected Teacher after quoting and explaining the texts of Ibn Haban and Mas’oodi, addressed the attendees and said: Be informed that whatsoever is recorded in these books leads to the conclusion that imploration, soliciting intercession, visiting the graves and seeking refuge over there were an integral part of the conduct and practice of our predecessors (*Salaf*), especially the Companions of Prophet (SAWW) who lived in the first century of Hijrah.

Conduct of the Muslims during the Third Century of Hijrah

The respected Teacher, in order to eliminate any doubt and suspicion from the minds of attendees, firstly, regarding the visitation of graves, imploration, and seeking intercession, blessings and refuge over there, and secondly to prove the permissibility of these acts with reference to the conduct of our predecessors (*Salaf*), presented a final proof and said: I would like to refer to an interesting incident which clearly differentiates between the conduct of Muslims, both *Shiites* and *Sunnis*, and the *Wahhabi* belief. Ibn Hajr Asqalani in an article in his book “*Fath Al-Bari-beh-Sharah Al-Bukhari*” has recorded the incident of people seeking blessings from the dust (earth) of Bukhari’s grave. He says: When Bukhari died in the year 256 Hijrah and was buried, people picked the earth from his grave to seek blessings. The quantity of earth being picked by the people was to the extent that it was feared that his body will be exposed,

and therefore an enclosure was installed around his grave (to protect it).¹

This incident has also been recorded by Subki, one of the other greatest *Shafaie* scholars, in his book “*Tabaqat Al-Shafaie Al-Kubra*” in the chapter on the biography of Bukhari.²

It is interesting to note that this incident happened in the 3rd century of Hijrah which according to the traditions in the books of *Ahle-Sunnat* is one of the best centuries.

The respected Teacher after referring the texts of Ibn Haban, Mas’oodi and Ibn Hajr Asqalani said: The material which has been quoted for you is recorded in the famous books of *Ahle-Sunnat* and you all are very much familiar with Ibn Hajr Asqalani, Ibn Haban, Mas’oodi and Subki. All these scholars say that visiting the graves of Prophets and Righteous (Pious) people to seek intercession, blessings and refuge are the teachings and conduct of *Ahle-Sunnat* and our predecessors (*Salaf*), and confirms that these practices existed during the times of the Companions (of Prophet), *Tabay’een* and *Taba’y Tabay’een*,³ and according to your claims these people lived during the best centuries and were the best people. Someone who claims to be a *Salafi* and the follower of the predecessors (*Salaf*) should act according to their conduct and be steadfast in following their practices.

The respected Teacher at the conclusion of his introductory discussion addressed the scholars of *Ahle-Sunnat* and raised few questions:

Is it possible today to establish the practice of seeking intercession and blessings in Makkah and Madinah?

«و جعل الناس يختلفون إلى القبر أياماً يأخذون من ترابه إلى أن جعلنا عليه خشباً مشبكاً». هدي الساري مقدمة فتح الباري: 1. ص ٥١٨، الفصل العاشر في عدّ أحاديث الجامع، شرح حال بخارى، ذكر رجوعه إلى بخارى و ما وقع بينه و بين أميرها و ما اتصل بذلك من وفاته.

2. *Tabaqat al-Shafei al-Kubra: Volume: 2, Page: 234, Sharah Hal (Biography of) Bukhari, Number 54.* ذكر النبي عن وفاته.

3. *Translators Note: Companions of the Companions of the Companions of Prophet (SAWW).*

Is it possible to sit for three days besides the grave of Prophet (SAWW) and solicit his intercession?

Is it possible to pick some dust (earth) from the grave of Prophet (SAWW) for the sake of blessings?

There are only two possible responses to the above questions. If the ideology of Najd and Qassim is correct then not only our predecessors (*Salaḥ*) but the Companions of Prophet (SAWW) are also polytheist! However, if the incidents recorded by Ibn Haban, Mas'oodi, Ibn Hajr and Subki are correct, then *Wahhabism* has nothing to do with Islam and with the conduct of our predecessors (*Salaḥ*), and accordingly the *Wahhabis* are not Muslim as it is impossible to merge these two ideologies.

The respected Teacher with reference to the above discussion drew the attention of guests towards the problems faced by the Islamic world today, and the *Wahhabi* ideology being the apparent cause of these problems. He said: Today the entire nation (*Ummah*) of Islam is plagued by the *Wahhabi* ideology. Why are they bombing Yemen and killing thousands of people? Why are they bombing Syria and have displaced 10 million Syrians? Why in Iraq 3 million people have been displaced? The only reason is that they follow the Prophet (SAWW) and his *Ahlul-Bayt* (A.S.), and say "O' Mohammad and O' Ali (*Ya Mohammad* and *Ya Ali*).

Conduct of the Companions of Prophet (SAWW) during the 11th Year of Hijrah

At this stage the Teacher recalled the text recorded in the book "*Tarekh-e-Tabarri*" and the conduct of the army which comprised of the Companions of Prophet (SAWW) and *Tabay'een* in the battle with Musaylama Al-Kaddhab. He requested me to give him the book and after I passed it to him, he started reading the related text and said: Tabarri writes about the soldier who was sent by Abu Bakr to fight in the battle with Musaylama Al-Kaddhab. Whenever the Muslim army wanted to attack the enemy, they chanted the slogan "O' Muhammad (*Ya Muhammad*)", and in terms of military terminology the battle with Musaylama Al-Kaddhab was named

“Operation Ya Muhammad”.¹ However, the Wahhabis say that anyone who says “Ya Muhammad”, “Ya Ali” or “Ya Husayn” is a polytheist.²

[When the discussion reached this point, I remembered an interesting debate of the respected Teacher with one of the Wahhabis of Saudi Arabia. In my opinion, it will not be out of context to refer here a very pleasing and an interesting part of that debate which is related to intercession.

According to the respected Teacher during one of his journeys to Saudi Arabia he had an appointment to meet and debate with one of the Wahhabi scholars. The topic of the debate was “Intercession (Tawassul)” which proceeded as follows:

Teacher: The practice of seeking intercession is prevalent from the time of Prophet (SAWW), and the Companions themselves sought Prophet's (SAWW) intercession.

Wahhabi Scholar: Seeking intercession is polytheism and such thing is not possible.

Teacher: Do you have the book “Al-Bidayah-wal-Nihayah” written by Ibn Kathir, in your library?

Wahhabi Scholar: Yes.

Teacher: I would appreciate if you can give me the volume wherein the incidents of 11th year of Hijrah are recorded. The book was given to me and I started reading the incidents of 11th year of Hijrah wherein it was recorded that the Companions solicited Prophet's

1. «وكان شعارهم يومئذ يا محمداه». Tarekh Al-Umum-wal-Malook, Volume: 2, Page: 281, Incidents of the 11th year of Hijrah, ذكر بقية خبير مسليمة الكذاب وقومه من أهل اليمامة

2. «أنا من قبيلة تسكن في الحدود الشمالية و مختلطين نحن و قبائل من العراق و مذهبهم شيعة وثنية يعبدون قبيلاً و يسمونها بالحسن و الحسين و علي و إذا قام أحدهم قال: يا علي، يا حسين. و قد خالطهم البعض من قبائلنا في النكاح و في كل الأحوال و قد عظتهم و لم يسمعوا و هم في القرايا و المناصب و أنا ما عندي أعظم بعلم و لكن إني أكره ذلك و لأخالطهم و قد سمعت أن ذبحهم لا يؤكل و هؤلاء يأكلون ذبحهم و لم يتقيدوا و نطلب من سماحتكم توضيح الواجب نحو ما ذكرنا. إذا كان الواقع كما ذكرت من دعائهم علياً و الحسن و الحسين و نحوهم فهم مشركون شركاً أكبر يخرج من ملة الإسلام، فلا يحل أن نزوجهم المسلمات و لا يحل لنا أن نتزوج من نسائهم و لا يحل لنا أن نأكل من ذبائحهم»

Fatawa Lil-Mujallah Al-Daimah Lil-Bahoth Al-Ilmiyyah Wal-Iftah', Volume: 2, Page: 373,

حكم أكل ذبائح من يدعون الحسن و الحسين و علياً عند الشدائد، السؤال الأول من الفتوى رقم ٣٠٠٨.

(SAWW) intercession during the battle with Musaylama Al-Kaddhab.¹

The *Wahhabi* Scholar was perplexed and after pondering for a while said: This narration is weak.

Teacher: Initially you stated that such thing is never possible, now you say that it is a weak narration. Ibn Kathir is the student of Ibn Taymiyyah. If he believed that soliciting intercession is polytheism and not permissible, then he should not have recorded a weak narration (related to intercession) in his book, and should not have referenced this to the army of Abu Bakr.]

A Question by One of the Attendees

While the respected Teacher had not yet completed his arguments on the subject of (soliciting) intercession and blessings, one of the attendees requested him to read the text of *Hadith-e-Thaqalayn* from the books of Bukhari and Muslim.

I understood his intention for this request, because amongst the *Ahle-Sunnat* it is advised that any narration which is not included in *Sahih Bukhari* and *Muslim* is not authentic. Although, Bukhari himself has acknowledged and said: I have not included many authentic narrations in his book in view of succinctness and because of lengthy text.²

In response to his request the respected Teacher said that Bukhari has not recorded *Hadith-e-Thaqalayn* in his book. However, it is included in *Sahih Muslim*, *Sunan-e-Tirmidhi* and *Masnud-e-Ahmad Bin Hanbal*. Please bear with me and have some patience, and I will

1. *Al-Bidayah-wal-Nihayah*, Volume: 2, Page: 329, *Hawadith Saal 11 Hijri: Maqatal Musaylama Al-Kaddhab*.

2. «لم أخرج في هذا الكتاب إلا صحيحاً و ما تركت من الصحيح كان أكثر». «قال الإسماعيلي: لأنه لو أخرج كل صحيح عنده 2. لجمع في الباب الواحد حديث جماعة من الصحابة و لذكر طريق كل واحد منهم إذا صحت فيصير كتاباً كبيراً جداً». هدي الساري مقدمة فتح الباري: ص 9، كيف ألف البخاري كتابه الصحيح. «قال ابراهيم (بن معقل الثقفي): و سمعته يقول: ما أدخلت في كتابي الجامع إلا ما صح و تركت من الصحاح لحال الطول»

Tehzeeb Al-Kamal-fi-Asma' Al-Rijaaal, Volume: 16, Page 91, *Sharah Hal (Biography of) Bukhari*, Number: 5646.

Tehzeeb Al-Tehzeeb, Volume: 9, Page: 42, *Sharah Hal (Biography of) Muhammad Bin Ismail Bukhari*, Number: 53.

definitely read the text of *Hadith-e-Thaqalayn* from these books for you.

The respected Teacher continued with his arguments on the subjects of Intercession and blessings and read a very interesting narration from *Sahih Muslim* for the attention of attendees which caused astonishment for them. He said: Muslim has recorded in his *Sahih* a narration through Asma' the sister of Ayesah, who said: After the death of Prophet (SAWW) his cassock (long clothing – *Qaba*) was kept by Ayesah. After the death of Ayesah I took this *Qaba* under my custody. Whenever someone got sick, we used to put this *Qaba* in a utensil filled with water and served this water to the patients as medicine for healing from illness.¹

The respected Teacher in his explanation and comments on the *Hadith* of Muslim said that Asma' died in 73rd year of Hijrah.² In the narration Muslim has used the expression «تُسْتَشْفَى» which means “Seeking cure through the *Qaba* of Prophet (SAWW)”. I would like to draw your attention towards the fact that Asma' died in 73rd year of Hijrah, i.e.; nearly 60 years after the Prophet's (SAWW) death, Ayesah and her sister used to seek healing for patients through his *Qaba*.

Novey, who is one of the important commentators of *Sahih Muslim* in his commentary on this narration, writes: This narration implies that seeking blessings through the clothes and other belongings of the Righteous (*Saleh*) people is permissible as well as recommended.³

1. «...هذه جُبَّة رسول الله ﷺ فأخرجت إليَّ جُبَّة طِبَالِسَةٍ كَسَرَتْ لَهَا لِبْنَةُ دُبْيَاجٍ وَفَرَجِيهَا مَكْفُوفِينَ بِالِدُبْيَاجِ، فَقَالَتْ: هَذِهِ كَانَتْ عِنْدَ عَائِشَةَ حَتَّى قَبِضَتْ فَلَمَّا قَبِضَتْ قَبِضْتُهَا وَكَانَ النَّبِيُّ ﷺ يَلْبِسُهَا، فَتَحْنُ نَغْسِلُهَا لِلْمَرْضَى تُسْتَشْفَى [يُسْتَشْفَى] بِهَا»

تحريم لبس الحرير و غير ذلك للرجال، *Sahih Muslim*, Page: 980, Kitab Al-Libas-wal-Zeenah, Baab 1, Hadith: 10/2069/5376

2. Please refer to the book *Syar Alam al-Nubala*, Volume: 2, Page: 287 – 296, Number: 52, for more information about the life of Asma' d/o Abu Bakr.

3. «و في هذا الحديث دليلٌ على استحباب التبرك بآثار الصالحين و ثيابهم». *Al-Minhaj-fi-Sharah Muslim Bin Hujjaj*, Volume: 5, Page: 237, Kitab Al-Libas-wal-Zeenah, Baab: *Sharah Hadith 10/2069* الزينة، باب تحريم الذهب و الحرير على الرجال و إباحته للنساء،

The respected Teacher after quoting the text related to the *Qaba* of Prophet (SAWW), addressed the audience and asked: O' the intellectuals, in these times, is it possible to perform such an act in Makkah and Madinah?

In response to the question, one of the attendees jokingly said: There is a place in Russia where the acts of seeking intercession and blessings can be performed, and you can perform such acts over there.

However, another scholar from the audience, whose words appeared to be somewhat serious, said: Today the Prophet's (SAWW) *Qaba* is not available and as such we cannot benefit from it to seek cure from illness. From his response I concluded that at least he accepts the permissibility of seeking cure from the *Qaba* or other belongings of Prophet (SAWW).

The respected Teacher in response to the second person said: You have no issue with seeking blessings from the Prophet's (SAWW) *Qaba* if it was available today. However, the issue is not specific to the Prophet's (SAWW) *Qaba* but with the *Wahhabi* ideology according to which such acts are forbidden (*Haram*).

Presentation of *Hadith-e-Thaqalayn* as Most Important Reference of *Ahle-Sunnat*

As soon as the respected Teacher completed his arguments regarding the visitation of graves, intercession, blessings and seeking cure from illness, as promised to one of the attendees, he switched to *Hadith-e-Thaqalayn* with reference to *Sahih Muslim*, *Sunan-e-Tirmidhi* and *Masnud-e-Ahmad Bin Hanbal*.

The Teacher said: Muslim Bin Hujjaj Neyshaburi has narrated the *Hadith-e-Thaqalayn* from the Prophet (SAWW) in this way:

«...أنا تارك فيكم ثقلين أولهما كتاب الله فيه الهدى والنور، فخذوا بكتاب الله واستمسكوا به، فحث على كتاب الله ورغب فيه. ثم قال: وأهل بيتي، أنكركم الله في أهل بيتي، أنكركم الله في أهل بيتي، أنكركم الله في أهل بيتي...»¹

Ahmad Bin Hanbal has also narrated from Abu Saeed Khudhry and has written that the Prophet (SAWW) said:

«إني تارك فيكم الثقلين أحدهما أكبر من الآخر، كتاب الله حبلٌ ممدودٌ من السماء إلى الأرض؛ وعترتي أهل بيتي وإنهما لن يفترقا حتى يردا علي الحوض»².

Tirmidhi in his famous book *Sunan-e-Tirmidhi* in the chapter discussing the virtues of *Ahlul-Bayt* (A.S.) has narrated from Jabir Bin Abdullah that: During Hajj, on the day of *Arafat* I saw the Prophet (SAWW) delivering the sermon from top of his camel. I heard him saying:

«يا أيها الناس! إني قد تركت فيكم ما إن أخذتم به لن تضلوا، كتاب الله وعترتي أهل بيتي»³.

The respected Teacher while concluding his arguments and for the sake of guiding the audience towards *Ahlul-Bayt* (A.S.), asked them these questions:

Who should identify the *Ahlul-Bayt* (A.S.) of Prophet (SAWW) and introduce them to the people? Should the Prophet (SAWW) himself or someone else? Should you identify and introduce them or should I? Do I know the *Ahlul-Bayt* (A.S.) better or you?

The respected Teacher asked me to give him the book “*Syar Aalam al-Nubala*” written by Dhahabi in order to respond to the questions he raised. I immediately gave him the book. The Teacher started reading the text recorded by Dhahabi and said: It is certain that no one is more qualified than the Prophet (SAWW) himself to introduce his *Ahlul-Bayt* (A.S.). Dhahabi says: According to an authentic

1. *Sahih Muslim*, Page: 1113, *Kitab Fadhail Al-Sahabah*, *Baab Fadhail Ali Bin Abi Talib*, Hadith: 36/2408/6175.

2. *Al-Musnad*, Volume: 3, Page: 14, *Musnad Abi Saeed al-Khudhry*.

3. *Sunan Al-Tirmidhi*, Page: 678, *Kitab Al-Manaqib*, *Baab: 32*, *Baab Manaqib-e-Ahlul-Bayt Al-Nabi*, Hadith: 3786.

narration the Prophet (SAWW) gathered Hazrat Ali, Fatemah, Hasan and Husayn under the cloak and said: «اللهم هؤلاء أهل بيتي...»¹

The respected Teacher summarized his introductory discussion under two points and said:

Point One: Our predecessors (*Salaf*), the Companions (of Prophet) and *Tabay'een* considered the visitation of graves and seeking of intercession and blessings permissible and practiced these acts. However, in current times a handful of people have emerged who consider such practices forbidden (*Haram*) and acts of polytheism. This is contrary to the teachings of Islam, and it is the responsibility of scholars like you to create awareness within the masses.

Point Two: We Muslims have abandoned the *Ahlul-Bayt* (A.S.) and should revert towards them. The Prophet (SAWW) himself has invited Muslims towards the Quran and *Ahlul-Bayt* (A.S.) and has guaranteed guidance by adhering to them. The most important thing that the Muslims have lost today is the *Ahlul-Bayt* (A.S.) of Prophet (SAWW). Adherence to the *Ahlul-Bayt* (A.S.) means acting upon the guidance provided by them, and adherence to the Quran means acting upon the commands (of Islam) mentioned in the Quran. Just the love for *Ahlul-Bayt* (A.S.) is not sufficient. According to the narrations it is mandatory to act upon the religious edicts and moral principles provided by them.

Expression of Doubt by One of the Attendees regarding the Incident of Ibn Haban, and his Visit to the Grave of Imam Reza (A.S.)

The respected Teacher at the conclusion of his introductory discussion opened the floor for question/answer with reference to the discussion held so far. One of the attendees expressed his doubt about the incident of Ibn Haban narrated by the respected

1. «وَصَحَّ أَنَّ النَّبِيَّ ﷺ جَلَّلَ فَاطِمَةَ وَ زَوْجَهَا وَ ابْنَيْهِمَا بِكِسَاءٍ وَ قَالَ: اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي، اللَّهُمَّ فَارْتَدِّبْ عَنْهُمْ الرِّجْسَ وَ طَهِّرْهُمْ .»
تطهيراً. Syar Alam al-Nubala, Volume: 2, Page: 122, Sharah Hal (Biography) of Hazrat Fatemah (S.A.), Number: 18.

Teacher and said: Ibn Haban stated «دَعَا اللَّهَ» i.e. prayed to *Allah* for the resolution of his difficulties and did not pray to Imam Reza (A.S.), and isn't it better to interpret (the text) as "prayed to *Allah*?"

Response of the Respected Teacher

The respected Teacher in response to his question said:

First: *Allah* (SWT) is present everywhere then why did Ibn Haban went to Imam Reza's (A.S.) grave and prayed to *Allah* (SWT) there? It indicates that the grave of Imam Reza (A.S.) has some significance and relevance, and for this reason Ibn Haban visited his grave many times. If the grave of Imam Reza (A.S.) does not have any relevance and effectiveness then why did he not pray to *Allah* (SWT) from his house or some other nearby mosque?

Second: We all accept that praying to *Allah* (SWT) is better, and in fact Ibn Haban prayed to *Allah* (SWT) at the grave of Imam Reza (A.S.). We also accept that he directly prayed to *Allah* (SWT) at the grave of Imam Reza (A.S.) by soliciting his intercession. Thus both acts are permissible. However, is it possible today to perform such acts in Makkah and Madinah? Do they consider such acts permissible? Not only they consider such acts impermissible, but forbidden (*Haram*) as well. The conflict between the Muslims and *Wahhabis* is not about the preference (*Afzaliyat*) for such acts, but is regarding its permissibility or forbiddance (*Tahreem*).

All the Muslims believe that the act of visiting the graves and (praying to *Allah*) by soliciting the intercession of (holy) person buried therein is permissible, while the *Wahhabis* believe that such acts are forbidden (*Haram*).

Third: We have examples (in history) about the conduct and practices of the Companions and *Tabay'een* seeking help from someone other than *Allah* (from Prophet (SAWW) after his death) for the resolution of their difficulties. I have already mentioned one such instance from your books to prove the permissibility of seeking help from someone other than *Allah* (SWT).

Conduct of the Companions during the Reign of Third Caliph

Tabarrani who died in 360 Hijri has recorded an interesting incident related to this subject in his book “*Al-Mu’ajjam Al-Kabir*” through one of the Companions of Prophet (SAWW) named Othman Bin Hanif. The narration states that almost 20 years after the passing away of Prophet (SAWW) during the reign of third Caliph, a man with the intention of seeking assistance from the Caliph went to him several times, but the Caliph always ignored him and did not meet him. The man then visited Othman Bin Hanif and informed him about his problem. Othman Bin Hanif advised him:

"Perform ablution, and go to the Prophet's (SAWW) Mosque, pray two units of *Namaz* beside his grave then recite this supplication:

«اللهم إني أسئلك و أتوجه إليك بنبينا محمدٍ نبي الرحمة، يا محمد! إني أتوجه بك إلى ربي
فتقضي لي حاجتي...»

O’ Allah! I have come to you and ask you through my Prophet Muhammad (SAWW) who is blessing (for all). O’ Muhammad (SAWW)! I have turned towards Allah by soliciting your intercession for the fulfillment of my needs.

The man acted as he was advised by Othman Bin Hanif. He performed ablution, offered two units of *Namaz* beside the grave of Prophet (SAWW), recited the supplication taught to him by Othman Bin Hanif, and then went to meet the third Caliph. As soon as he reached the Caliph's house, the doorkeeper held his hand, guided him into the house and got him seated besides the Caliph. The Caliph sought apology from the person and said: I had forgotten you and remembered you right now, and asked what are your difficulties and needs? The person stated his difficulties and needs which were addressed immediately by the Caliph. The person came out of the Caliph's house and on his way came across Othman Bin Hanif. He was under the impression that Othman Bin Hanif had recommended his case to the third Caliph and therefore he thanked Othman Bin Hanif and said: If you had not recommended my case to the Caliph, then he would not have paid attention towards my problems. Othman Bin Hanif said: I never recommended your case to the Caliph. In fact your problems were solved due to the effect of

prayers and supplication I had suggested you. One day I was in the company of Prophet (SAWW) when a blind person came to the Prophet (SAWW) and complained about his blindness. The Prophet (SAWW) said: Can you bear the blindness with patience? The blind person replied, O' Prophet of *Allah*! I am alone and have no one to help me with walking and this is unbearable for me. The Prophet (SAWW) advised the blind person to perform ablution, pray two units of *Namaz* and seek blessings of *Allah* (SWT) by reciting the supplication that I recommended to you. After few moments we saw that blind person coming towards the Prophet (SAWW) in a state as if he was never blind.¹

This incident clearly shows that soliciting Prophet's (SAWW) intercession was taught to the Companions by the Prophet (SAWW) himself. Accordingly, people can solicit Prophet's (SAWW) intercession for the resolution of their problems and difficulties, like the Companions used to do. However, Ibn Taymiyyah, who was born around 700 years after the time of Companions says: Anyone who visits the graves of Prophets and Righteous people, describes his difficulties and needs to them and seeks fulfillment of their needs by soliciting their intercession, is a polytheist and if he does not repent (for such actions) then it is obligatory (for the Muslims) to kill him.²

1. «أَنَّ رجلاً كَانَ يَخْتَلِفُ إِلَى عَثْمَانَ بْنِ عَفَانَ فِي حَاجَةٍ لَهُ، فَكَانَ عَثْمَانُ لَا يَلْتَفِتُ إِلَيْهِ وَ لَا يَنْظُرُ فِي حَاجَتِهِ، فَلَقِيَ ابْنَ حَنِيفٍ فَشَكَى ذَلِكَ إِلَيْهِ، فَقَالَ لَهُ عَثْمَانُ بْنُ حَنِيفٍ: إِنَّتِ الْمِيضَاةُ قَتَوُضاً ثُمَّ إِنَّتِ الْمَسْجِدَ فَصَلِّ فِيهِ رَكَعَتَيْنِ ثُمَّ قُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ أَتُوجِهُ إِلَيْكَ بِنَبِيِّنَا مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ، يَا مُحَمَّدُ! إِنِّي أَتُوجِهُ بِكَ إِلَى رَبِّي فَتَقْضِي لِي حَاجَتِي وَ تَذَكِّرُ حَاجَتَكَ...، فَاَنْطَلَقَ الرَّجُلُ، فَصَنَعَ مَا قَالَ لَهُ، ثُمَّ أَتَى بَابَ عَثْمَانَ بْنِ عَفَانَ، فَجَاءَ الْبُؤَابَ حَتَّى أَخَذَ بِيَدِهِ، فَأَدْخَلَهُ عَلَى عَثْمَانَ بْنِ عَفَانَ، فَأَجْلَسَهُ مَعَهُ عَلَى الطَّنْفَسَةِ، فَقَالَ: حَاجَتُكَ؟ فَذَكَرَ حَاجَتَهُ وَ قَضَاهَا لَهُ، ثُمَّ قَالَ لَهُ: مَا ذَكَرْتُ حَاجَتَكَ حَتَّى كَانَ السَّاعَةُ وَ قَالَ: مَا كَانَتْ لَكَ مِنْ حَاجَةٍ فَأَذْكَرُهَا، ثُمَّ إِنَّ الرَّجُلَ خَرَجَ مِنْ عِنْدِهِ، فَلَقِيَ عَثْمَانَ بْنَ حَنِيفٍ، فَقَالَ لَهُ: جَزَاكَ اللَّهُ خَيْرًا! مَا كَانَ يَنْظُرُ فِي حَاجَتِي وَ لَا يَلْتَفِتُ إِلَيَّ حَتَّى كَلَّمْتَهُ فِيَّ. فَقَالَ عَثْمَانُ بْنُ حَنِيفٍ: وَاللَّهِ مَا كَلَّمْتَهُ، وَ لَكِنِّي شَهِدْتُ رَسُولَ اللَّهِ وَ أَتَاهُ ضَرِيرٌ، فَشَكَى إِلَيْهِ ذَهَابَ بَصَرِهِ، فَقَالَ لَهُ النَّبِيُّ: قَتَصْبِرْ. فَقَالَ: يَا رَسُولَ اللَّهِ! لَيْسَ لِي قَائِدٌ وَ قَدْ شَقَّ عَلَيَّ. فَقَالَ النَّبِيُّ: إِنَّتِ الْمِيضَاةُ قَتَوُضاً ثُمَّ صَلِّ رَكَعَتَيْنِ، ثُمَّ ادْعُ بِهَذِهِ الدَّعَوَاتِ. قَالَ ابْنُ حَنِيفٍ: فَوَاللَّهِ مَا تَفَرَّقْنَا وَ طَالَ بِنَا الْحَدِيثَ حَتَّى دَخَلَ عَلَيْنَا الرَّجُلُ كَأَنَّهُ لَمْ يَكُنْ بِهِ ضَرٌّ قَطُّ».

ما أسند عثمان بن حنيف، *Al-Muajam al-Kabir: Volume: 9, Page:30 - 31, Hadith 8310*,

2. «مَنْ يَأْتِي إِلَى قَبْرِ نَبِيِّ أَوْ صَالِحٍ وَ يَسْأَلُهُ حَاجَتَهُ وَ يَسْتَجِدُّهُ، مِثْلَ أَنْ يَسْأَلَهُ أَنْ يَزِيلَ مَرَضَهُ، أَوْ مَرَضَ دَوَابِهِ، أَوْ يَقْضِي دِينَهُ، أَوْ يَنْتَقِمَ لَهُ مِنْ عَدُوِّهِ، أَوْ يِعَافِي نَفْسَهُ وَ أَهْلَهُ وَ دَوَابَّهُ وَ نَحْوَ ذَلِكَ مِمَّا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ عَزَّ وَجَلَّ، فَهَذَا شَرِكٌ صَرِيحٌ، يَجِبُ أَنْ يَسْتَتَابَ صَاحِبَهُ، فَإِنَّ تَابَ وَ إِلَّا قُتِلَ» وَ «قَالَ كَثِيرٌ مِنَ الضَّلَالِ: هَذَا أَقْرَبُ إِلَى اللَّهِ مِنِّي وَ أَنَا بَعِيدٌ مِنَ اللَّهِ لَا يُمْكِنُنِي أَنْ أَدْعُوهُ إِلَّا بِهَذِهِ الْوَسْاطَةِ وَ نَحْوِ ذَلِكَ مِنْ أَقْوَالِ الْمُشْرِكِينَ».

Ziyarat Al-Qaboor-wal-Istanzjad-bil-Maqboor, Page: 17 & 21,

حكم من يأتي إلى قبر نبي أو صالح و يسأله و يستجد به.

The *Wahhabis* say that the *Shiites* are polytheists and are out of the boundaries of Islam. Marriage with the daughters of *Shiites* is not permissible and do not marry your daughters with their sons, and in case such a marriage occurs then it is null and void because the *Shiites* have resorted to *Ahlul-Bayt* (A.S.) and they say “*Ya Ali*” and “*Ya Hasan*”.¹

The respected Teacher after responding to the question invited the scholars present in the discussion to work towards the unity of *Shiites* and *Sunnis*. I expect from the people like you to inform the masses by the facts. Today we need to have unity amongst the Muslims. We have a common enemy. Do you see what is happening in Gaza? Are the people of Gaza *Shiites*? Are the people of Syria *Shiites*? The enemies of Islam are against Muhammad (SAWW), *Quran* and the Muslim *Ummah*.

Comparing the *Hadith* «عليكم بسنتي و سنة الخلفاء» Against *Hadith-e-Thaqalayn*

In comparison to *Hadith Thaqalayn* one of the attendees presented the following *Hadith*:

«عليكم بسنتي و سنة الخلفاء الراشدين»²

While discussing *Hadith Thaqalayn* the Teacher invited the Muslim *Ummah* and scholars of *Ahle-Sunnat* to turn towards the *Ahlul-Bayt* (A.S.) and adhere to them, this person said that the Prophet of *Allah* (SAWW) has recommended to the Muslims to follow the conduct of Caliphs.

Response of the Respected Teacher

In response the respected Teacher said that the *Hadith*:

1. «لا يجوز تزويج بنات أهل السنة من أبناء الشيعة و لا من الشيوعيين و إذا وقع النكاح فهو باطل، لأن المعروف عن الشيعة . دعاء أهل البيت و الإستغاثة بهم و ذلك شرك أكبر».

Fatawah-lil-Jannah Al-Daimah Lil-Bahooth Al-Ilmiyyah-wal-Ifta'a, Volume: 18, Page: 299, *Kitab Al-Nikah* (1), *Fatawa No.* 20011.

2. «فعلَيْكُمْ بِسُنَّتِي و سُنَّةِ الْخُلَفَاءِ الْمُهَيَّبِينَ الرَّاشِدِينَ...».

Sunan Abi-Dawood, Page: 535, *Kitab Al-Sunnah*, *Baab 66 Fi Lazoom Al-Sunnah*, *Hadith*: 4607; *Al-Musnad*, Volume: 4, Page: 126, *Hadith Al-'Arbaaz Bin Sariyah*.

«عليكم بسنتي و سنة الخلفاء الراشدين» in addition to the doubts in its authenticity, is also doubtful from other aspects as well. The respected Teacher while clarifying and explaining the reasons for it being doubtful asked a question to the person who presented this *Hadith* and said: Is the conduct of Righteous Caliphs (*Khulafa-e-Rashedeen*) different than the conduct of Prophet (SAWW), or is their conduct same as that of Prophet (SAWW)? If their conduct is different and incompatible with the conduct of Prophet (SAWW) then it is meaningless to say that the Prophet (SAWW) has recommended following the conduct of those which is not compatible with his own conduct. However, if the conduct of *Khulafa-e-Rashedeen* is same as that of the Prophet (SAWW) without any contradictions, again it is meaningless and does not bear any specific impact. The *Sunni* scholars have conflicting references and reasoning's regarding this *Hadith*.

[In order to conclude the arguments of the respected Teacher we will refer to a part of the texts of Muhammad Bin Ismail Kehlani and Ibn Hazm Andalusī with reference to their comments on this *Hadith*:

«عليكم بسنتي و سنة الخلفاء الراشدين»

Kehlani and the *Hadith* «عليكم بسنتي و سنة الخلفاء الراشدين»

Muhammad Bin Ismail Kehlani Sun'ani writes about the *Hadith* «عليكم بسنتي و سنة الخلفاء الراشدين»: Ahmad Bin Hanbal, Abu Dawood Sajistani and Ibn Majah Qazwini have recorded the *Hadith* «عليكم بسنتي و سنة الخلفاء الراشدين». Hakim Neyshaburi also believes in this *Hadith* on the basis of it being considered authentic by Bukhari and Muslim. Although the *Hadith* «عليكم بسنتي و سنة الخلفاء الراشدين» has been recorded in different ways, nevertheless, each narration is doubtful.¹

1. «و أما حديث عليكم بسنتي و سنة الخلفاء... له طرق فيها مقال إلا أنه يقوي بعضها بعضاً، فإنه ليس المراد بسنة الخلفاء الراشدين إلا طريقتهن الموافقة لطريقته من جهاد الأعداء و تقوية شعائر الدين و نحوها»
Subl Al-Salam, Volume: 2, Page: 11, Baab: Salat Al-Tatu';
Qiyam-e-Sehr-e-Ramadhan wa Tauhfatul Akhuzi beh Sharah Jame'-e-Tirmidhi, Volume: 3, Page: 69, Kitab Al-Salat, Abwab Al-Jum'ah, Baab 372,
ما جاء في أذان الجمعة، ذيل حديث ٥١٦، به نقل از كحلاني صاحب سبل الاسلام.

Ibn Hazm and the *Hadith* «عليكم بسنتي و سنة الخلفاء الراشدين»

Ibn Hazm under the commentary on this *Hadith* has provided detailed explanation and writes: The Caliphs had conflicting views (on various issues) amongst themselves and it is impossible to follow the conduct of all of them simultaneously. As such, the Prophet (SAWW) will never command the Muslims to act upon something which is impossible. There are only three possibilities to act upon the command in this *Hadith*.

1. To act upon the opinion of all the Caliphs in the matters wherein they have conflicting views is not only difficult but impossible as well, because it is impossible to act upon two conflicting issues. E.g.: “**The Right of Grandfather as Heir in the Presence of the Brothers of Deceased**”. How is it possible to act upon the opinion of Abu Bakr and Ayesah, and at the same time act upon the opinion of Umar and Ali? If we wish to act upon the opinion of Abu Bakr and Ayesah then everything left behind by the deceased will be given to the grandfather, and the brothers of deceased will be deprived from getting anything. However, if we wish to act upon the opinion of Umar, then the grandfather will get one third of whatever has been left behind by the deceased and the remaining two third will be distributed equally amongst the brothers of deceased. In case, if we wish to act upon the opinion of Hazrat Ali (A.S.) then the grandfather will get one sixth of whatever has been left behind by the deceased and the remaining five sixth will be distributed equally amongst the brothers of deceased. How is it possible to act upon the conduct of all the Caliphs in this case?
2. In the issues wherein the Caliphs have conflicting opinions we are free and have the authority to act upon the opinion of whichever Caliph we wish to. This approach is not correct because it will cause us to be out of the boundaries of Islam. It means that the religion of *Allah* (SWT) is dependent upon our own will and every Muslim is authorized to pronounce anything permissible (*Halal*) or forbidden (*Haram*) according to his own liking (or disliking). This will result in many things/acts which some

Muslims will consider forbidden while another group will consider permissible.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ¹

امروز دین شما را برایتان شـود

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا²

این ست حدود الهی پس از آن تجاوز

وَلَا تَنَازَعُوا³

و با هم نزاع مکنید

The *Hadith* under discussion is not consistent with the above verses (of *Quran*) and the arguments presented, and lead to the conclusion that it is not valid; because according to the above verses anything which was *Haram* during the time of Prophet (SAWW) will remain *Haram* until the day of judgement. Similarly what was obligatory (*Wajib*) during the time of Prophet (SAWW) will remain *Wajib* until the day of judgement, and anything which was *Halal* during the time of Prophet (SAWW) will remain *Halal* until the day of judgement.

If we are authorized to act according to the opinion of the Caliph we like and ignore the opinions of other Caliphs, then again there is an issue. This act will be contrary to the command given in the *Hadith* «عليكم بسنتي و سنتي الخلفاء الراشدين» because it will result in not following the sayings, opinions and conduct of some of the Caliphs.

In view of the problems with the first and second possibilities, there is no other possibility but to act upon the third one.

1. Surah Ma'edah (5), Verse: 3.
2. Surah Baqarah (2), Verse: 229.
3. Surah Anfal (8), Verse: 46

3. The third possibility is to act upon only those issues wherein the opinion of all Caliphs and Companions is consistent.^{1]}

Acceptance of the Permissibility of Intercession and Blessings (نوسل و تبرک) but Limiting their Scope

The presentation of authentic text and references from the sources of *Ahle-Sunnat* with regards to the conduct of Companions, *Tabay'een*, scholars and masses of *Ahle-Sunnat*, left no other option but to accept that seeking of intercession and blessings is an Islamic practice. However, one of the attendees attempted to limit the permissibility of such acts and asked the respected Teacher whether there are any examples in the conduct of Caliphs soliciting blessings and intercession?

Response of the Respected Teacher

The respected Teacher in response to this question said:

First: According to the narrations from your sources all the Companions of Prophet (SAWW) are just (*A'adil*), and their acts,

«و أما قوله: عليكم بسنتي و سنة الخلفاء الراشدين، فقد علمنا أنه لا يأمر بما لا يقدر عليه، و وجدنا الخلفاء الراشدين بعده ٧ قد اختلفوا اختلافاً شديداً، فلا بد من أحد ثلاثة أوجه لا رابع لها: إما أن نأخذ بكل ما اختلفوا فيه و هذا ما لاسبيل إليه و لا يقدر عليه، إذ فيه الشيء و ضده و لاسبيل إلى أن يورث أحد الجد دون الإخوة بقول أبي بكر و عائشة و يورثه الثالث فقط و باقي ذلك للإخوة على قول عمر و يورثه السدس و باقيه للإخوة على مذهب علي و هكذا في كل ما اختلفوا فيه، فبطل هذا الوجه، لأنه ليس في استطاعة الناس أن يفعلوه فهذه وجه. أو يكون مباحاً لنا بأن نأخذ بأي ذلك شئنا و هذا خروج عن الاسلام، لأنه يوجب أن يكون دين الله تعالى موكولاً إلى اختيارنا، فيحرم كل واحد منا ما يشاء و يحل ما يشاء و يحرم أحدنا ما يحل الآخر و قول الله تعالى: **الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ** و قوله تعالى: **تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا** و قوله تعالى: **وَلَا تَنَازَعُوهَا** يبطل هذا الوجه الفاسد و يوجب أن ما كان حراماً حينئذ فهو حرام إلى يوم القيامة و ما كان واجباً يومئذ فهو واجب إلى يوم القيامة و ما كان حلالاً يومئذ فهو حلال إلى يوم القيامة و أيضاً فلو كان هذا لكناً إذا أخذنا بقول الواحد منهم فقد تركنا قول الآخر منهم و لا بد من ذلك، فلما حينئذ متبعين لسنتهم، فقد حصلنا في خلاف الحديث المذكور و حصلوا فيه شأواً أو أبوا و لقد أنكرنا هذا مقتياً كان عندنا بالأندلس و كان جاهلاً فكانت عادته أن يقدمه رجلان كان مدار الفتيا عليهما في ذلك الوقت، فكان يكتب تحت فتياهما: أقول بما قاله الشيخان. فقصي أن ذنك الشيخين اختلفا، فلما كتب تحت فتياهما ما ذكرنا قال له بعض من حضر: إن الشيخين اختلفا (اختلفا) فقال: و أنا اختلف باختلافهما. قال أبو محمد: فإذا بطل هذان الوجهان فلم يبق إلا الوجه الثالث و هو أخذ ما أجمعوا عليه و ليس ذلك إلا فيما أجمع عليه سائر الصحابة رضوان الله عليهم معهم و في تتبعهم سنن النبي ٦ و القول بها و أيضاً فإن الرسول إذا أمر باتباع سنن الخلفاء الراشدين لا يخلو ضرورة من أحد وجهين: إما أن يكون أباح أن يسئوا سنناً غير سننه، فهذا ما لا يقوله مسلمٌ و من أجاز هذا فقد كفر و ارتد و حل دمه و ماله، لأن الدين كله إما واجب أو غير واجب و إما حرام و إما حلال لا قسم في الديانة غير هذه الأقسام أصلاً، فمن أباح أن يكون للخلفاء الراشدين سنة لم يسئها رسول الله فقد أباح أن يحرموا شيئاً كان حلالاً على عهده إلى أن مات أو أن يحلوا شيئاً حرمه رسول الله أو أن يوجبوا فريضة لم يوجبها رسول الله أو أن يسقطوا فريضة فرضها رسول الله و لم يسقطها إلى أن مات و كل هذه الوجوه من جور منها شيئاً فهو كافرٌ مشركٌ بإجماع الأمة كلها بلا خلاف و بالله التوفيق فهذا الوجه قد بطل و لله الحمد و إما أن يكون أمر باتباعهم في اقتدائهم بسنته ٦، فهكذا نقول ليس يحتمل هذا الحديث وجهاً غير هذا أصلاً».

Al-Ahkam, Volume: 6, Page: 805 – 806, Al-Bab Al-Sdis Al-Thlathoon Fi Ibtal al-Taqlaed.

practices and conduct are the evidence and proof of authenticity.¹ That being the case, why are you limiting yourself to the conduct of Caliphs only? The recourse of Companions to the Prophet (SAWW) in the battle with Musaylama Al-Kaddhab, the story of Othman Bin Hanif and his advice to the person to seek intercession of the Prophet (SAWW), the gathering of the Companions and *Tabay'een* beside the Prophet's (SAWW) grave to seek refuge from the mischief of Ziyad Bin Abeeh, confirms the conduct of Companions and provides evidence that such acts are permissible beyond any shadow of doubt, unless you don't consider all the Companions just and their practices and conduct as the proof of permissibility. However, it is unlikely that you have such a belief.

Second: There are examples in the life of Caliphs as well soliciting intercession and blessings. The first and the fourth Caliph sought Prophet's (SAWW) intercession after his death.

Zainy Dehlan, who is one of the great *Shafaie* scholars, writes: As soon as the Prophet (SAWW) passed away Abu Bakr immediately came to his house. He touched the cloth of his shroud with the Prophet's (SAWW) face then threw himself on the Holy body, kissed it and started talking with the body of Holy Prophet (SAWW) and said: O' Prophet of *Allah!* May my father and mother be sacrificed upon you! You lead a noble and pure life and left the world in a purified state. O' Prophet of *Allah!* Remember us in front of *Allah* and do not forget us.²

Hazrat Ali (A.S.), the fourth Caliph according to your belief, also acted similarly. He put his face on the Prophet's (SAWW) face and said: *«بأبي أنت و أمي! أنكرنا عند ربك و اجعلنا من بالك»*³

1. *«أصحابي كالنجوم، فيأبهم اقتديتم اهتديتم»*. Umdatul Qari Sharah Sahih Al-Bukhari, Volume: 10, Page: 202, Kitab Al-Hajj, Abwab Al-Umrah, Baab Al-Igtasal-bil-Muharrum, Shrah Hadith: 415;

«الصحابه كلهم عدول» Fath Al-Bari Be- Sharah Sahih Al-Bukhari, Volume: 9, Page: 548, Kitab Al-Dhabaieh-wal-Sayed, Baab Dhabehatul Ummah-wal-Marah.

2. *«لما توفي النبي أقبل أبو بكر، فكشف عن وجهه، ثم أكب عليه فقبله و قال: بأبي أنت و أمي! طببت حياً و ميتاً، أنكرنا يا محمد عند ربك و لنكن من بالك»*.

Al-Dur Al-Sunniah-fi-Radd Alal-Wahhabiyah, Page:24.

3. *Nahjul Balagah (translation by Muhammad Dashti, Page: 334, Khutbah: 235.*

Third: In addition to the practical conduct of Caliphs, *Allah* (SWT) has declared in the *Quran* that seeking intercession is permissible and lawful and has advised the Muslims on this important subject by saying:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا
رَّحِيمًا.¹

In this verse *Allah* (SWT) advises the Muslims that when they commit any sin, they should go to the Prophet (SAWW) and seek his intercession for the forgiveness of their sin.

After a sound and compelling answer, someone out of enmity and grudge asked an amateurish question: Is there any narration directly from the *Khulafa-e-Rashedeen* regarding (permissibility of) Intercession and blessings?

The respected Teacher in response to this question said: Does it make sense in asking for a narration from *Khulafa-e-Rashedeen* regarding seeking Intercession and blessings when their practical conduct proves that they used to seek the intercession and blessings of Prophet (SAWW)? Are the practical acts and conduct of *Khulafa-e-Rashedeen* less important than their words and sayings?

Limiting the Scope and Making Conditional the Permissibility of Intercession of the Prophet

When the debate reached at this point where it was established by (citing the) practical conduct and practices of *Khulafa-e-Rashedeen*, that there is not even slightest doubt about the permissibility and lawfulness of seeking intercession, one of the attendees, who had no other option but to accept intercession as a common Islamic practice, attempted to limit its scope only to the Prophet (SAWW) and said: The Prophet (SAWW) is a Holy and special person and we believe in seeking his intercession. However, his *Ahlul-Bayt* (A.S.)

1. When they had been unjust to themselves, had come to you (Muhammad SAWW) and begged Allah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving (One Who forgives and accepts repentance), Most Merciful, Surah Nisa' (4), Verse: 64.

are common people and therefore, it does not imply to solicit their intercession.

Response of the Respected Teacher

In response the respected teacher said:

First: You accept that soliciting the intercession of Prophet (SAWW) is not polytheism.

Second: Who said that only the person of Prophet (SAWW) is exclusive for seeking intercession?

Third: You accept that seeking Prophet's (SAWW) intercession is permissible. However, Ibn Taymiyyah and *Wahhabis* don't accept this, and believe that this is an act of polytheism. Ibn Taymiyyah in his book "*Ziyarat Al-Qaboor-wal-Istanzad-bil-Maqboor*" writes: People who visit the graves of Prophets and Righteous people, describe their difficulties and needs to them and seek fulfillment of their needs from them are polytheists, they must repent (for such actions) or otherwise be killed.¹

Muhammad Bin Abdul Wahhab in his book "*Kashk Al-Shubhat*" says: People who in order to connect with *Allah* and fulfillment of their needs, seek intercession from the Angels, Prophets and the Saints of *Allah* are infidels and polytheists, and killing them and forfeiting their belongings is permissible (*Halal*).²

1. «من يأتي إلى قبر نبي أو صالح و يسأله حاجته و يستجده... فهذا شرك صريح، يجب أن يستتاب صاحبه، فإن تاب و إلا قُتل». *Ziyarat Al-Qaboor-wal-Istanzad-bil-Maqboor*, Page: 17 & 21.

حكم من يأتي إلى قبر نبي أو صالح و يسأله و يستجده به.
«و أن قصدهم الملائكة و الأنبياء و الأولياء، يريدون شفاعتهم و التقرب إلى الله بذلك، هو الذي أحل دمانهم و أموالهم». «من ظن أن بين الله و بين خلقه وسائط ترفع إليهم الحوائج، فقد ظن بالله سوء الظن» و «إن محمداً لم يفرق بين من اعتقد في الأصنام و من اعتقد في الصالحين، بل قاتلهم كلهم و حكم بكفرهم»، « لا يصح دين الإسلام إلا بالبراءة ممن يتقرب إلى الله بالصلحاء و تكفيرهم»، « من عبد الله ليلاً و نهاراً، ثم دعا نبياً أو ولياً عند قبره ، فقد اتخذ إلهين إثنين و لم يشهد أن لا إله إلا الله، لأن الإله هو المدعو» و «إجماع المذاهب كلهم على من جعل بينه و بين الله وسائط يدعوهم أنه كافر مرتد حلال المال و الدم».

Majmoo' Mo'allefat Al-Sheikh Muhammad Bin Abdul Wahhab, Volume: 1, Page:51, *Kashk Al-Shubhat*.

Limiting the Scope and Making Conditional the Permissibility of Intercession of the Prophet Only during his Life

The authentic and compelling answers of the respected Teacher to the questions of the scholars of *Ahle-Sunnat* dispelled all types of doubts and suspicions. However, one of the attendees still had some doubts on the argument presented with reference to the verse:

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

He said: The verse advises Muslims to seek Prophet's (SAWW) intercession only during his lifetime. There is no reference in the verse that confirms the permissibility of seeking Prophet's (SAWW) intercession after his death.

Response of the Respected Teacher

In response to the question and the doubt expressed, the respected Teacher said:

First: The verse is applicable after the Prophet's (SAWW) death as well because there is no indication in the verse itself that limits the scope of seeking Prophet's (SAWW) intercession during his life only.

Second: If you say that the command in the verse pertains to the time when Prophet (SAWW) was alive then you should leave the verse aside and say that the entire Quran pertains to a specific time period only. Are you willing to accept such limitation of your argument?

Third: The following incident has been narrated from Imam Malik with reference to this verse which contradicts your argument and proves that the Companions and *Tabay'een* did not believe that the scope of this verse is restricted and limited only for the time when the Prophet (SAWW) was alive.

One of the Abbasid Caliphs Mansoor Al-Dawanqi asked Imam Malik: When I am in the mosque of Prophet (SAWW) by the side of his grave, should I supplicate facing the *Qiblah* or facing the grave of Prophet (SAWW)? In response Imam Malik recited the following verse and said:

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

Why do you want to divert your face from the grave of Prophet (SAWW)? On the Day of Judgment the Prophet of Allah (SAWW) is the source of intercession between Allah (SWT) and you, Hazrat Adam (A.S.) and all human beings. Stand facing the grave of Prophet of Allah (SAWW) and supplicate to Allah (SWT) by seeking his intercession. Allah (SWT) will definitely accept the intercession of Prophet (SAWW).¹

Fourth: The verse of the Quran² says that the Martyrs (*Shohada'*) are alive. Since the status of Messengers (of Allah) is higher than the status of Martyrs. Accordingly, the Messengers (of Allah) are also alive.

Fifth: If one believes that asking for help from someone other than Allah (SWT) is polytheism then there is no difference whether that person is alive or dead. As a result seeking help from the Prophet (SWAA) in his life will be considered polytheism as well.

Limiting the Scope and Making Conditional the Permissibility of Intercession and Blessings Only for the Affairs related to Hereafter

The situation of the scholars of *Ahle-Sunnat* who were present in the debate was similar to a person who is drowning and putting all efforts within his reach to save himself. They, according to their capabilities and knowledge tried to interpret and justify the impermissibility of such acts. However, they had no other option but to accept that the act of soliciting intercession is permissible and

1. «يا أبا عبد الله! استقبل القبلة و ادع، أم استقبل رسول الله؟ فقال: ولم تصرف وجهك عنه و هو وسيلتك و وسيلة أبيك آدم إلى الله تعالى يوم القيامة، بل استقبله و استشفع به فيشفعك الله»، قال الله تعالى: (وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا).

Shifa' Al-Siqam-fi-Ziyarah Khai Al-Ana'am Alayh-e-Afdhal Al-Salat Al-Salam, Page: 163;
Al-Ghadeer-fil-Kitab-wal-Sunnah-wal-Adab, Volume: 5, Page: 200;
Beh Naql Az Al-Shifa' Be-Ta'reef Al-Haqooq Al-Mustafa, Volume: 2, Page: 92.

2. وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرزقونَ.

Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.

Surah Aale Imran (3), Verse 169

lawful. Nonetheless, they released the last arrow in the dark and said that **we agree that the Caliphs used to practice the acts of seeking intercession and blessings** but only for the affairs related to the hereafter and not for the worldly affairs! In this regard we don't believe in each and every belief of *Wahhabis*.

Response of the Respected Teacher

The respected Teacher in response to this question reminded them about the incident recorded by Tabarrani regarding Othman Bin Hanif and the person facing difficulties, and said: The person went to the Caliph to get relief from the worldly issues but the Caliph ignored him until the Companion of Prophet (SAWW) Othman Bin Hanif advised him to seek Prophet's (SAWW) intercession in order to get the attention of Caliph to address his worldly problems and not the problems related to hereafter.

In addition to this incident, soliciting intercession for worldly affairs is permissible. Even if we say that soliciting intercession is permissible only for the affairs related to hereafter, then also we Muslims will have a conflict with the *Wahhabis* because they don't even believe in soliciting intercession for the affairs of hereafter and consider it forbidden (*Haram*).

The respected Teacher then drew their attention towards the problems currently faced by the Muslim world and said that these days many Muslims have been killed because of their belief in this doctrine. You should be brave and therefore speak out against the *Wahhabi* ideology because they don't follow the practices of their predecessors (*Salaf*).

Diversion of the Course of Debate by One of the Attendees

One of the attendees changed the subject of debate and asked if it is true that Hazrat Ali (A.S.) said that Kharijites (*Khawarij*) are my brothers?

I concluded from this question that the discussion and debate on the subject of visiting graves, blessings and intercession has come to

end and response to all the doubts and questions of the scholars of *Ahle-Sunnat* has been provided.

The respected Teacher in response to the question said: The narration referred as words of Hazrat Ali (A.S.) is doubtful and its authenticity needs to be discussed. However, I understand that it is not authentic. According to the narration recorded from the Prophet (SAWW) by Ibn Ma'jah, Kharijites are the dogs of hell¹ and dogs cannot be the brothers of the Caliph of Muslims.

The agreed time for the meeting with the respected Teacher was one hour. However, almost one hour and forty five minutes had passed since the meeting started and it was now few minutes passed the call (*Adhan*) for the Sunset (*Maghrib*) prayers (*Namaz*) but the debate was not yet concluded. Many times I have observed during the debates of respected Teacher with the scholars of *Ahle-Sunnat* that at the time of *Adhan* some of the attendees in order to conclude the debate get up from their place and start praying individually in a corner. However, this time despite the insistence of respected Teacher to pray at the prime time, the attendees were not prepared to conclude the debate because of their deep involvement in the authentic and sound responses of the respected Teacher to their questions.

The respected Teacher reminded the attendees about many commonalities in Jurisprudence between *Shiites* and *Sunnis*, and cited the text of Ayatollah Syed Abu Al-Qasim Al-Khoei: There are many common commandments which are unanimously accepted and practiced by both *Shiites* and *Sunnis*² and according to the statement of late Sheikh Abdul Karim Zanjani: In branches of religion and jurisprudence, the edicts (*Fatawah*) of *Shiites* scholars are at least consistent with the edicts of one of the four Sunni schools of thought, and it is not so that they are in conflict with the

1. « قال رسول الله: الخوارج كلاب النار. » Sunan Ibn Ma'jah, Volume: 1, Page: 61, Al-Muqaddamah, Bab 12, Hadith: 173.

2. «لأن الأحكام المتفق عليها بين الفريقين كثيرة في نفسها. » Misbah Al-Usool, Volume: 3, Page: 419, Al-T'adil-wal-Tarjih, Lazoom-e-Riayat Al-Tarteeb Bayn Al-Marjehat wa A'damah.

edicts of all the *Ahle-Sunnat* schools of thought.¹ Accordingly, the Teacher called both *Shiites* and *Sunnies* brothers of each other and said: *Wahhabism* is a problem and common enemy of Muslims, both *Shiites* and *Sunnis*. In order to confirm this fact the Teacher cited the views and remarks of Ibn A'abedeen, one of the *Hanafi* scholars and said: According to Ibn A'abedeen *Wahhabis* are the Kharijites of our time who consider all *Ahle-Sunnat* infidels and killing their scholars and all Muslims permissible.²

Conclusion of the Debate and Arguments

The respected Teacher at the conclusion of the debate said: My discussion can be summarized into the following two points:

Summary of Debate – First Point

The deviation of *Wahhabis* from the conduct and practices of their predecessors (*Salaf*). Their predecessors used to seek intercession and blessings while they believe such acts to be forbidden and consider them polytheism.

Summary of Debate – Second Point

The deviation of Muslims from the path of *Ahlul-Bayt* (A.S.) of the Prophet (SAWW). The Prophet (SAWW) said: I am leaving behind me two valuable things amongst you, and if you hold onto them you will never go astray.

Thus at the end of debate everybody present thanked the respected Teacher in their own language for presenting his arguments, acknowledged that they were on the wrong path and misguided by the *Wahhabi* teachings, and promised to take advantage of their social status in propagating the truth and the falsehood of *Wahhabism*.

1. «وَأَمَّا فِي فُرُوعِ الدِّينِ فَلَا يَبُودُ رَأْيِي وَاحِدٌ فِي الْفُرُوعِ عِنْدَ الشَّيْعَةِ يَكُونُ مُخَالَفًا لِجَمِيعِ الْمَذَاهِبِ الْأَرْبَعَةِ السُّنِّيَّةِ بِأَسْرَافِهَا». .
Rehlat Al-Imam Al-Zanjani, Page: 39.

2. «كَمَا وَقَعَ فِي زَمَانِنَا فِي اتِّبَاعِ عَبْدِ الْوَهَّابِ الَّذِينَ خَرَجُوا مِنْ نَجْدٍ وَتَغَلَّبُوا عَلَى الْحَرَمِيِّينَ وَكَانُوا يَتَّبِعُونَ مَذْهَبَ الْحَنَابِلَةِ، لَكِنَّهُمْ اعْتَقَدُوا أَنَّهُمْ هُمُ الْمُسْلِمُونَ وَأَنَّ مَنْ خَالَفَ اعْتِقَادَهُمْ مُشْرِكُونَ، وَاسْتَبَاحُوا بِذَلِكَ قَتْلَ أَهْلِ السُّنَّةِ وَقَتْلَ عُلَمَائِهِمْ، حَتَّى كَسَرَ اللَّهُ تَعَالَى شَوْكَتَهُمْ وَخَرَّبَ بِلَادَهُمْ وَظَفَرَ بِهِمْ عَسَاكِرَ الْمُسْلِمِينَ عَامَ ثَلَاثٍ وَثَلَاثِينَ وَمِائَتَيْنِ وَالف».

Rad Al-Mahtar-a'la-Al-dur Al-Mukhtar, Volume: 6, Page: 413, Kitab Al-Jihad, Baab Al-Bagah, Matlab-fi-Itteba'a Abdul Wahhab Al-Khawarij-fi-Zamanana.

In the end the respected Teacher lead the congregation prayers for *Maghrib* and *Isha*. After that the attendees took group and individual photographs with the respected Teacher.

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03 Muharram, 1437 (H.Q.)
25/7/1394 (H.S.)

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