

# **INTOLERANCE WITHIN MUSLIM SOCIETIES, THE CAUSES & THE POSSIBLE SOLUTIONS**

**By**

**Ms. Misbah Saboochi \***

The delegates at the Organization of the Islamic Conference (OIC) summit in Malaysia in 2003 agreed on at least one thing: that the Muslim world was going through a very rough spell<sup>1</sup>. One member said it was time for more dialogue amongst Muslims.<sup>2</sup> There is no doubt that this is correct today because there seems to be almost as much conflict within Islam itself as between Islam and the West. There are now often violent clashes in many parts of the Muslim countries between various sects of Fiqh and the Sunni and Shi'ite branches, especially playing out as a vicious civil war in Iraq at present. Reports of horrific brutality tell of massacres in the region where thousands have been killed as the two sides attack and counter-attack each other mercilessly.<sup>3</sup> But is this a new dilemma or was it progressing to the present stage for quite some time now! Why did not the Arabs, so far advanced in civilization, so powerful in aims, not eventually being able to attain the leadership of the world's

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\* Assistant Professor, Law & Shariah. International Islamic University, Islamabad.

<sup>1</sup>-page 09,"Internal Conflict"; Anonymous, Canada & the World Backgrounder 09-01-2006.

<sup>2</sup>- ibid

<sup>3</sup>- ibid

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21. All those illegitimate customs and social traditions that are assumed as permissible under Islamic Law and some time even considered as obligatory must be removed and eliminated with the help of scholars of both sects.
22. All social problems should be solved through the platform of mosque under the guidance of scholars of both sects with constructive way to acquire positive results.
23. The scholars of both sects should be requested to select the topics of their speeches about the current issues like Westernization, Challenge of modern era, secularism, Orientalism, Utilitarianism, Interfaith dialogue, International relations, Islamic Culture and civilization, International Law of piece and war, Global Financial System, Ethics and Morality rather than Noor Bashir and Hazi-o-Nazir حفظ ونظر .
24. The students, prelates (Imams) and Public preachers (Khateeb خطيب) of a sect should be motivated to study the books of the religious scholars of other sect.
25. Prelates (Imams) and Public preachers (Khateeb خطيب) of mosques residing in one constituency and locality show hospitality and kindness for Prelates (Imams) and Public preachers (Khateeb خطيب) of other sect and their meetings should be arranged on regular manner.
26. Prelates (Imams) and Public preachers (Khateeb خطيب) be included in the members of the committees being constituted at the level of village and town (like Piece Committee, Social Welfare Committee, Population welfare Committee etc) so that they intermingle with people of both sects.

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13. Some suitable criteria should be formulated for the selection of Prelates (Imams) and Khutaba'اء. Pious and knowledgeable persons should be appointed so that they can play a leading role through the mosques for the spiritual and practical guidance of the people. At least qualification of Imam and *Khateeb* should be *Hifz-e-Quran* and the degree of *Shahada-tul-Aalimiyyah* شهادة العالمية from the concerned board with Matriculation. When these religious scholars enter to their practical life, they should be well learnt teachers rather than critics and disputants.
14. All illegitimate and unlawful deeds, done during the celebration of anniversaries of saints, on tombs and shrines, and in the processions held on special and specific days, be condemned. A campaign should be launched under directions of the religious scholars of both sects to prevent these unlawful deeds.
15. Publication of afflicting, hurting and vexing books and pamphlets should be declared as offense under constitution and persons conducting this crime should be kept by police.
16. The video and audio cassettes comprising of afflicting and hurting speeches and addresses should be completely banned. The person who is involved in selling these cassettes be punished under law.
17. Hurting slogans, posters and statements on the walls, in buses and trains and on other public places must be strictly stopped.
18. Religious gatherings should be arranged on common topics and scholars of both sides should participate and give their speeches to create the atmosphere of harmony.
19. The religious scholars of both sects reconsider their priorities. Primary and basic issues should be given more importance on the secondary and minor problems. To educate the religious scholars for this purpose, seminars should be arranged.
20. The agreed and common beliefs, doctrines and issues be highlighted before the people on print and electronic media.

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5. The mosque or religious institution established by any sect should remain under their administrative control. Any effort made to occupy upon the mosque or institution of other sect must be confined and constrained.
6. Committees of sensible and humble persons be constituted in all mosques in all big localities. These committees perform the duty of reviewing the speeches of Jum'a and other addresses namely Duroos-e-Quran درس قرآن and Hadith to control the sectarian biasness.
7. The use of loud speaker be confined and restricted. Only Azan and Khutba-e-Juma' خطبة الجمعة should be given in loud speaker. Normally internal sound system be used.
8. Only those people should be appointed in mosques who have minimum Shahadat-ul-Alimiah شهادة العالمية or M. Phil in Islamic Studies degree.
9. The scholars of both sects should cooperate with each other on positive issues for the common interests. It is possible for the both sects to maintain their identity despite of being united and integrated.
10. Negative approach must be avoided and the practice of calling each other infidel and unbeliever be stopped.
11. The articles should be published after a complete critical scrutiny and review about their suitability, credibility and genuineness. No material on disputed issues should be permitted to publish. However every one is allowed to express his point of view, not contrary to the core beliefs, in a logical and balance manner. For this purpose, representatives of print can play a positive and vital role.
12. Technical & vocational education and training must be given to the alumnae of the religious intuitions to make them able to earn money for their necessities and they can obtain jobs in modern educational institutes. However it should not be done on the cost of moral training of the students.



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to demolish the Muslim Ummah. They are working in all fields to damage the religious image of Islam by highlighting the sectarian differences of Muslims. Muslims should be united to combat with their common enemies.

The majority of the Muslim inhabitants of the Sub-Continent belong to Hanafi School of thought. Therefore, if the Hanafi Muslims put behind their differences and show unity, then it is possible to create an environment of peace and calmness in this region. In the pleasant atmosphere of unanimity and harmony, we may be able to struggle to spread Islam through preaching and acting upon it.

My recommendations and suggestion to eliminate sectarianism and extremism in our society are as under:

1. The personalities of Shah Wali Ullah Muhaddis Dehlavi, Shah Abdul Haq Muhaddis Dehlavi and Shah Abdul Aziz Muhaddis Dehlavi are commonly respected and followed by the scholars of both schools of thought i.e. Deobundi and Brailwi. Therefore, all disputed matters be resolved in the light of teachings and thoughts of said thinkers.
2. If the any statement in the book of a scholar belonging to any school of thought seems objectionable, then the right must be given to the writer / compiler to clarify and explain his statement and the explanation should be accepted. The environment of unity is possible if the behaviour of accusing each other is left.
3. A high level and authorized board be constituted to critically review the controversial and disputed materials. The board should be responsible to recommend or reject the books written by the scholar of any sect about Islamic teachings or History. The only those books be published that are written to promote unity.
4. A code of conduct be framed by the committee of eminent scholars of each school of thought. All speeches and addresses by scholars be delivered keeping in mind the code of conduct. The books also should be written and published according to the above mentioned code and any deviation must be condemned.

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In spite of these commonalities, fighting and consider the others infidels, is not wise. This attitude is harmful and dangerous for Muslim Ummah.

These common points can be helpful to decrease distance between two sects. May Allah save us from jealousy and malice.

If these common points are kept in view by the scholars of both sects and peoples are properly informed about these commonalities, the differences of Brailwi بریلوی and Deobundi can be eliminated. This majority Hanafi حنفی Muslim can serve Islam after removal of sectarian differences.

**Suggestions for Religious Harmony in Pakistan:**

Islam is the religion of peace, serenity, unity and brotherhood. It demands from its followers to be unanimous in their thoughts and deeds and avoid disunity and dispersion. The individual or group who gets himself separated and disconnected from the majority of Muslims has been warned to be thrown in the Hell.

It is not ignorable that the poison of sectarianism is increasingly spreading day by day in the Muslim Ummah. It has become necessary for every Muslim to realize the dangers of sectarianism and understand the sensitivity of the situation. It is also a need of the day to carry out effective planning to resolve the sectarian conflicts and create the atmosphere of harmony and patience. The scenario of the world is changing with acceleration and circumstances show that the time is not easy for Muslims. We should write on the wall and try to eliminate hatred, disunity, malice, grudge and enmity among Muslims. If we want to survive and intend to be successful in this world and hereafter, we have to promote the love, brotherhood, unanimity and friendliness. Sectarian differences lead to absolute dispersion and resultantly we loose our collective power.

Quran and Sunnah سنة invite to every Muslim to be united and leave repugnance, aversion, deceiving and dispersion. The opponents of Muslim Ummah belonging to different religions have chalked out long term plans

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These are the common points still exist between these sects. If these are kept in view the sectarian factor can be eliminated.

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- iii. Ahmad Reza Berailwi, Al-Aman wa al-'Ula, pp. 10, 15, 18, 23, 188, (Lahore: Shabbir, Brothers).
  - iv. Tahir-ul-Qadri, Aqida-e-Ilm-e-Ghaib, pp. 30-31, 34, 87-88, 103-109, 144, 148, 168.
  - v. Abdul Sami' Rampuri, Anwar-e-Sati'a, pp.209, 220, 226, (Gujrawala: Madani Kutub Khana).
  - vi. Ahmad Yar Naeemi, Ja-al-Haq, p. 135, (Lahore: Zia-ul-Quran Publications). Tahir-ul-Qadri, Haqiqat Tohid-o-Risalat, p. 59.
  - vii. Tawakkali, Noor Bakhsh, Aqaid Ahl-ul-Sunnah wa Jama'at, p. 31.
  - viii. Saeedi, Ghulam Rasool, Tibyan al-Quran, 1/234,486, 3/58, 234, 475-476, 500, 4/487, 5/231, 561, 6/526.
  - ix. Ahmad Reza Berailwi, Malfuzat-e-'Ala Hazarat, 1/46, 3/470, 256, (Jehlum: Book Corner Printer).
  - x. Saeedi, Ghulam Rasool, Sharah Sahih Muslim, 2/437, 6/561.
  - xi. Mahmud Ahmad Rizwi, Din-e-Mustafa, pp. 29, 64.
  - xii. Abul Hasanat, Tafsir al-Hsanat, 3/649, 651, 656.
  - xiii. Karam Shah, Pir, Zia-ul-Quran, 1/301.
  - xiv. Ahmad Yar Naeemi, Ja-al-Haq, pp. 43-44, 89.
  - xv. Sharf, Abdul Hakeem, Aqaid-o-Nazariyyat, pp. 244-246, (Lahore: Maktaba Qadriah, 2001).
  - xvi. Safdar, M., Sarfraz, Izalatul-Raib, 'An Aqeeda Ilmul-Ghaib, pp. 37-38, 72, 116.
  - xvii. Ahmad Reza Berailwi, Fatawa Rizwia, 9/81.
  - xviii. Thanwi, Ashraf Ali, Hifz-ul-Iman, pp.104-105, (Karachi: Maktabah Asadiyah, 2004).
  - xix. Thanwi, Ashraf Ali, "Bastul-Iman," p. 118, included in Hifz-ul-Iman.
  - xx. Kifayat-ul-Allah Dehlwi, Kifayat-ul-Mufti, 1/77, 83, 87, 157, 162, 164, 204.
  - xxi. Ludhyanawi, Yousaf, M., Ikhtilaf-e-Ummat aur Siraat-e-Mustaqim, pp. 41-42.

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- To say that the Holy Prophet has unseen knowledge (Ilm-ul-Ghaib علم الغيب) is also not correct.
- It will be said that God has granted Ilm-ul-Ghaib علم الغيب to the Holy Prophet.
- It can also be said that Allah almighty informs to the Holy Prophet about the issues of *Ghaib*.
- The *Ilm-ul-Ghaib* علم الغيب of prophets is their miracle.
- It is better to say that Holy Prophet has been informed about *Ghaib* by Allah Almighty.
- To say the Holy Prophet *Alim-ul-Ghaib* علم الغيب is not correct. It will be better to say *Muttali'ul-Ghaib* مطلع الغيب.
- The Holy Prophet is the best example of the verse of Holy Quran after Allah that there is a knowledgeable person over every knowledgeable person.
- The all sciences of the universe, even in a collective form, can never approach to the knowledge of Holy Prophet.
- Allah Almighty bless the Holy Prophet with great knowledge that can not be measured any one.
- He who says that any person has more knowledge than the Holy Prophet is an infidel.
- He, who says that the devil has more knowledge than the Holy Prophet is an infidel.
- He, who says that the knowledge of Holy Prophet is equal to the knowledge of common man, animals and mad persons, will be declared as infidel.<sup>1</sup>

– Unseen Knowledge of the Prophets (*Masala Ilm-ul-Ghaib*): See for unanimous view points of both schools of thought:

- Ahmad Reza Berailwi, *Khalis-ul-I'tiqad*, pp. 11-12, 18 (Karachi: Bazm-e-Fikr-o-Amal, 1990).
- Ahmad Reza Berailwi, *Uloom-e-Mustafa*, pp. 55, 66, (Lahore: Nazir Sons Publishers, 2000).

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- The knowledge that is only the possible for God can not be possible for prophet.
- To say that the knowledge of Allah is equal to the knowledge of prophets is not correct.
- Allah almighty does not need any planning for the knowledge thinking, seeing and concentration.
- The knowledge of Allah is personal, eternal, from the beginning, long lasting and without help and grant of any other.
- It is impossible that the knowledge of Allah is wasted or decreased or snatched.
- The knowledge of Allah is complete and absolute. His knowledge covers the personality of known thing, its attributes, its compulsory qualities, its detachable qualities, its personal qualities, its relative qualities, its past, future and present, nothing is hidden from Allah.
- No one Prophet saint and angel can acquire the knowledge of five things and others by his own. However Allah can bestow any one with this knowledge.
- It is not proved that the Holy Prophet (ﷺ) has the knowledge of all hidden things absolutely. Similarly it is also not correct that the knowledge of Holy Prophet is equal to Allah Almighty. Knowledge of Holy Prophet has no comparison with knowledge of Allah.
- It is not correct that all the characteristics of Allah are present in the personality of Holy Prophet. Similarly this claim is not true that the Holy Prophet has the knowledge of all events of the world hereafter.
- The Holy Prophet (ﷺ) was granted the knowledge of beginning and end. Despite of this the knowledge of Holy Prophet and knowledge of all creatures there is no comparison to the knowledge of Allah.
- Holy Prophet can not be called unseen knower (Alim-ul-Ghaib علم الغيب) despite of the fact that he is the most knowledgeable person of the universe.

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The knowledge of all beings including all prophets and angels can not be equal to the knowledge of Allah.

- There is no comparison between the knowledge of Allah and its creations.
- The knowledge of Allah almighty for each thing is absolute and indefinite.
- To surround the knowledge of Allah any human being is impossible logically and religiously.
- Knowledge of Allah is compulsory (Wajib واجب) and the knowledge of creations is possible (mumkin ممكن).
- The knowledge of Allah is absolute, long lasting and immortal while the knowledge of creation is mortal.
- Knowledge of human being is created while the knowledge of Allah is not created.
- Knowledge of Allah is not under the power of any one while the knowledge of human being is under the power of Allah.
- Knowledge of Allah is not changing, it is constant. The knowledge of human being is changing.
- The Holy Prophet (SAW) does not completely know the self and attributes (Zat و صفات) of Allah and it can never be known.
- Ilm-e-Ghaib علم الغيب granted to Holy Prophet by Allah almighty that can not be measured.
- The relation of knowledge of Holy Prophet with the knowledge of Allah almighty is that can be relation of creator and creature.
- The knowledge of Holy Prophet is not equal to the knowledge of Allah by any definition and interpretation.
- If the knowledge of all creatures is collected, it has no comparison with the knowledge of Allah. It may be one drop from one million oceans of knowledge of Allah.

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After the above unanimous points, conflict can never remain between the two sides.

### Concept of unseen Knowledge of Prophets (Ilm-ul-Ghaib) علم الغيب:

- The knowledge of all creatures and of Prophets is limited while the knowledge of Allah is unlimited.
- The knowledge of Prophets (SAW) is revealed to them by Allah.
- All knowledge of the Holy Prophet (SAW) was revealed to him by Allah.
- No one can have the private knowledge except Allah.
- A person who believes that one can know any thing by person (self), he will be declared as *Mushrik* and infidel.
- He who believes that any one other than God has complete and absolute knowledge will be declared as infidel.
- No one claims that the Holy Prophet (SAW) has the knowledge by his own. (Self-knowledge)
- Knowledge of Allah is personal long-lasting, absolute, indefinite, while the knowledge of Holy Prophet is God gifted, definite and moral. It is like a drop of water from the ocean of knowledge of Allah.

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- xxiii. Ahmad Reza Berailwi, Majmua Rasail (Noor wa Saya), p. 36, quoted in Sharf, Abdul Hakeem, Aqaid-o-Nazariyyat, p. 286.
- xxiv. Ahmad Yar Naeemi, Risala Noor, pp. 5,7,29, (Gujrat: Naeemi Kutub Khana).
- xxv. Maulana Ahmad Reza says:  
 "Rejection of Manness of Holy Prophet is not less than infidelity (kufr)."  
 See for detail: Fatawa Rizwia, 2/67.
- i. Hameed al-Din Sialwi, Maktub Banam Jalalah al-Malik Shah Fahd, pp. 5-6, (Lahore: Kanzul Iman society).
- ii. Shafi Mufti, M., Imdad al-Muftiyyin, Fatawa Dar al-Uloom, Deoband, 2/141, (Karachi: Dar al-Isha'at).

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- p. 20, 40, (Sargodha: Maktaba Husainia).
- iii. Anwar, Muhammad, Jelani, Bashariyyat wa Risalat, pp. 20-21, (Lahore: Idara Nashariyyat-e-Islam).
  - iv. Safdar, Mahmud Alim, Futuhaar-e-Safdar, pp. 469-514, (Multan: Maktaba Imdadia).
  - v. Naeem ul-Din, Muradabadi, Khazain al-Irfan, p. 5, (Lahore: Taj CO., Ltd.).
  - vi. Ahmad Reza Berailwi, Dawam al-Aish min Aima al-Quraish, p.187, included in Fatawa Rizwia, 14/187.
  - vii. Ahmad Reza Berailwi, Nafi al-Fay, pp.9-10.
  - viii. Ahmad Reza Berailwi, Fatawa Rizwia, 6/283, (Karachi: Maktaba Rizwia).
  - ix. Amjad Ali, Bahar-e-Shariat, 1/45, 47-48, (Lahore: Shabbir Brothers, 1996).
  - x. Naeem ul-Din Muradabadi, Kitab al- Aqaid, p.7. (Sialkot: Maktaba Rizwia, 2001).
  - xi. Ahmad Reza Beraiw, Fatawa Africa, p.91, (Lahore: Nazir Publishers, 1998).
  - xii. Al-Mizan (monthly Journal), Ahmad Reza Number, p.143, Bamby, India.
  - xiii. Mahr Ali Shah, Fatawa Mahria, pp. 4-5, (Islamabad: Golra Sharif, 1997).
  - xiv. Ahmad Yar Naeemi, Ja al-Haq, pp. 171, 173, 182, 176-177, 179, 181.
  - xv. Ahmad Yar Naeemi, Noor ul-Irfan, p. 464, (Gujrat: Idara Kutub Islamia).
  - xvi. Saeedi. Ghulam Rasool, Sharah Sahih Muslim, 2/144, 5/88, 89, 98-99, 109, (Lahore: Farid Book Stall, 2000).
  - xvii. Abul Hasanat, Tafsir al-Hasanat, 3/372, 864.
  - xviii. Abul Hasanat, Hanafi Silsila Dinyat, p. 15, (Lahore: Zia al-Quran Publishers).
  - xix. Karam Shah, Pir, Zia al-Quran, 2/463, 686, 3/59, 60, 154.
  - xx. Mahmud Ahmad Rizwi, Din-e-Mustafa, p. 47.
  - xxi. Saeedi, Ghulam Rasool, Tibyan al-Quran, 2/223, 450, 451, 453, 3/136-139, 4/129-131, 634, 5/124, 5240525, 6/427, 7/225.
  - xxii. Sharf, Abdul Hakeem, Aqaid-o-Nazariyyat, pp. 259-261, 263, 286.



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- The Holy Prophet (SAW) is a Bashar but is the best of al Bashars, and the leader of all the Prophets.
- Being humans, people are equal to the prophets in Bashriyat but the Prophets are more distinguished.
- The Holy Prophet (ﷺ) has been granted a lot from the light of Hissy and, thus, he is the light of guidance for the whole universe.
- People who believe that the Holy Prophet (ﷺ) was He same Bashr like Common human being are actually having a flawed belief.
- Those who believe that the Holy Prophet is the disguise of a Bashar while actually is a Noor, too have a flawed belief. This not the belief of whole Muslim community.
- The belief that the Holy Prophet ﷺ is neither God nor distinguished from God is also a false belief.
- The soul of the Holy Prophet was created first.
- The light of the prophet hood as a part of the existence of God is Kufr and Shirk.
- "Min-Noor-il-Allah من نور الله" means the Holy Prophet and was blessed by Allah directly.
- The light of Allah is not created one while that of the Holy Prophet is created one.
- He who believes that the Holy Prophet has the respect like that of an elder brother is also out of the circle of Islam.
- The Holy Prophet has the honour and dignity that more one else has. After Allah, all dignity is for the Holy Prophet. <sup>1</sup>

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- Prophets are Noor or Bashr? See for unanimous view points of both schools of thought:

- i. Karim Bakhsh, Muhammad, Noor ul-Bashr, p.2, (Lahore: Macligan Press, 1352 A. H).
- ii. Mian Muhammad, Al-Sahm al-Nafiz fi Kabad al-Mushrik wa al-Qazif,

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**Personalities of Prophets Noor & Bashr نور و بشر**

The debate on the Holy Prophet (ﷺ) whether he was a Noor نور or Bashr بشر causing conflicting situation has been discussed. Unanimous opinion of both sides has been brought to light. The following are the unanimous points of both sides on this topic:

- All prophets were men and have human feelings like a normal and lay man. No female or no giant Demon (Jinn جن) became a Prophet.
- Prophets are holier than high ranking angels while pious people are holier than common angels.
- The saying of the Holy Prophet (SAW) is that:

"I, Abubakar, and Umer were and created from the same soil and we will be buried in the same ground."

- People who do not believe that the Holy Prophet (SAW) was a human being are out of the circle of Islam.
- The word Bashar for the Holy Prophet (ﷺ) is complete and comprehensive.
- The refusal of Bashriyat of Holy Prophets (ﷺ) is actually the refusal of their Prophethood.
- Prophethood and Basha'iat are the two qualities of the Holy Prophet (ﷺ) like his other qualities.
- The respect and the honor of the Holy Prophet (ﷺ) are mandatory for every Muslim and even the slightest disrespect terminates the belief.
- The Noor and Bashar dispute is not a religious issue; it is a debate of thought.
- The Holy Prophet (ﷺ) is neither an angel nor anyone else except a human.

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will be fulfilled by that particular Prophet or the Holy man, rather it means that and it will be fulfilled by Allah.

- Allah has not given anyone any permanent power to help others.
- Asking for help is exclusively for Allah and finding any reference is my be for anyone else as agreed by both sides.
- Prophets and pious people help others only with the consent of Allah. But we don't have any source of Knowing whether Allah has given them any consent of helping us or not. So the best way is to seek help from Allah.
- According to the teachings of the Holy Prophet (SAW), Muslims should pray to Allah and seek His help. <sup>1</sup>

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<sup>1</sup> - Istianat bi-al-Ghair: See for unanimous view points of both schools of thought:

- i. Anwar Ahmad, Majmu'ah Rasail Chand Puri, 2/5-6, (Lahore: Anjuman Irshad al-Muslimin, 1985).
- ii. Chand Puri, Muhammad, Murtaza Hasan, Taozih al-Murad li-man Takhabbata fi al-Istimdad, included in Ftawa Rizwia, 21/303.
- iii. Abul Hasanat, Tafsir al-Hsanat, 6/30, 5/82, 187, 976, 899.
- iv. Mahr Ali Shah, Pir, Maktubat-e-Tayyibat Ma'ruf bi-Muhr-e-Chishtiah, p. 127.
- v. Sharf, Abdul Hakeem, Aqaid-o-Nazariyyat, pp. 202, 204.
- vi. Thanwi, Ashraf, Ali, Imdad al-Fatawa, 5/364, (Karachi: Maktaba Dar al-Uloom, 1405 A. H).
- vii. Thanwi, Ashraf, Ali, Bawadir al-Nawadir, p. 83, (Lahore: Idara Islamiyat, 1985).
- viii. Ahmad Yar Naeemi, Ja al-Haq, p. 201.
- ix. Karam Shah, Pir, Zia ul-Quran, 1/25.
- x. Saeedi, Ghulam Rasool, Tibyan al-Quran, 1/193-195, 216-217, 6/66.
- xi. Sharf, Abdul Hakeem, Niday Ya Rasool al-Allah, p. 12.
- xii. Sharf, Abdul Hakeem, Aqaid-o-Nazariyyat, pp. 202-204.
- xiii. Rasheed Ahmad, Gangohi, Fatawa Rashidia, p.177

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**Demand the help by someone other than Allah (Ist'ianat Bil-al-Ghair) استعانة بالغير:**

Both sides have the following unanimous points on the above topic:

- It is allowed to seek help from another human being considering him not a permanent but a temporary creature.
- If a Prophet (ﷺ) or a pious person says to anyone that your desire or wish will be fulfilled then it doesn't mean that his desire

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times, see for detail: Fatawa Rizwia, 22/417, 423, 565, 15/154, 565. Pir Mahr Ali Golrawi also has said that this is unlawful, see: Fatawa Mahriah, pp. 52-54, (Islamabad: Golra Sharif, 1997).

- v. Abdul Sami', Rampuri, Anwar-ul-Satia, pp. 199-201.
- vi. Azmi, Amjad Ali, Bahar-e-Shariat, 16/104, (Lahore: Sh. Ghulam Ali and Sons).
- vii. Ahmad Yar Naeemi, Tafsir Naeemi, 1/276-277, (Gujrat: Naeem, I Kutub Khana, 2000).
- viii. Abul Hasanat, Muhammad Ahmad, Tafsir-ul-Hasanat, 1/173, (Lahore: Zia-ul-Quran Publishers, 2002).
- ix. Karam Shah, Pir, Zia-ul-Quran, 1/24, (Lahore: Zia-ul-Quran Publishers, 1995).
- x. Mahmud Ahmad Rizwi, Din-e-Mustafa alaihattahiyah wa-Sana, p. 483, (Lahore: Markazi Dar-ul-Uloom Hizb ul-Ahnaf).
- xi. Naeemi, Noor-ul-Allah, Fatawa Nooriah, 1/700, (Baseer PUR: Dar-ul-Uloom, Hanafiah, Faridia, 1991).
- xii. Ahmad Saeed Kazmi, Ibadat-o-Istianat, p. 12.
- xiii. Thanawi, Ashraf Ali, Imdad-ul-Fatawa, 6/86, and footnotes of 6/89.
- xiv. Aziz-ul-Rahman, Usmani, Fatawa Dar-ul-Uloom Deoband, 3/190, 5/452, (Multan: Maktaba Imdadia).
- xv. Kifayat-ul-Allah Dehlwi, Kifayat-ul-Mufti, 1/223-225, 2/78, 9/21, 37.
- xvi. Shafi Mufti M., Al-maqalat-ul-Raziah fi Hukm-e-Sajda al-Tahiyah, included in Imdad-ul-Muftiyyeen, pp. 180, 183, 187, 191.

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- Kissing a grave is not allowed even if it is the grave of a parent of the visitor. Particularly about the tombs of pious people our scholars have given clear instructions that the visitor should stand at least four feet away from the grave. Since this is the level of respect then how can kissing a grave be possible
- Kissing a grave, performing Tawaf around graves, and performing sajda of respect are the habits of Christians.
- One should not touch the coffin and walls of a grave.
- Kissing the feet of pious people and bowing before them is not allowed.
- Kissing the ground before graves or holy people is prohibited rather Kufr.
- It is strictly prohibited and considered a horrible sin to respect a picture, kissing it, putting it on the head, touching it with eyes, standing before it with respect, standing at its arrival, and bowing before it.
- The Holy Prophet (ﷺ) strictly prohibited to make a picture and keeping it with oneself as a matter of honor.
- The pictures of Holy Prophet (ﷺ) and of other pious followers of the Prophet (ﷺ) are strictly prohibited. It is also forbidden to speared flowers and hang the pictures of saints in homes. One has to go for some compensation for such crimes. <sup>1</sup>

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<sup>1</sup> Hurmat Sajda T'azami and Unanimous view points of Both Schools of Thought: See for unanimous view points of both schools of thought:

- i. Saeedi, Ghulam Rasool, Tibyan al-Quran, 1/194, (Lahore: Faridi Book Stall, 2003).
- ii. Ahmad Reza Berailwi, AL-Zubda al-Tazkia li-Tahrim Sujud al-Tahiyyah, which is included in Fatawa Rizwia, 23/437, 22/458, 466, 469, 488.
- iii. Ahmad Reza Berailwi, Ahkam-e-Shariat, 3/166, (Lahore: Nazir Publishers).
- iv. Ahmad Reza declared adoration (Sajda-e-Ta'zimi) against the Shariah and accordingly issued Fatawa for prohibition of the same for many

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## Adoration or Prostration (Hurmat-e-Sajda-e-Ta'zeemi)

حرمت سجدة تعظيم:

Unanimous view points of both sides have been given on Hurmat-e-Sajda-e-Tazeem حرمت سجدة تعظيم :

- Either it is a adoration (sajda) for prayer or for respect, is not allowed for anyone other than Allah. Just as "Vow" (Nazr) is a form of worship and "Vow" (Nazr) for any one other than Allah is not allowed.
- Adoration or prostration (sajda) for respect is such an ugly thing that it is prohibited and considered Kufr.
- Maulana Ahmad Reza Khan has proved the adoration (*sajda*) for respect as prohibited through 40 sayings of the Holy Prophet (SAW) and through 150 texts of Hanafi *Fiqh*.
- It is prohibited to go for a (Sajda) at the time of meeting anybody and if such an action is extended for the sake of worship then it is kufr.
- Performing adoration (sajda) before a grave performing Tawaf طواف other than Kaaba كعبة around a grave are, also prohibited.

For worldly benefits, seeking a "vow" (Nazr نذر) of a person lying in a grave or bowing before a grave are all prohibited things.

- Bowing in front of a person for respect is also prohibited since it is also like sajda and the tradition of Christians and fire worshippers (Majusis)
- Performing Sajda before tombs or kissing the ground or bowing like a Ruku, are all prohibited.
- Performing a sajda even to Allah is not allowed if there is a grave in front of the performer, since placing a grave towards Kaaba is not allowed and there must be a wall between the offer of prayer and a grace.

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- The Holy Prophet (ﷺ) is a reference for removing problems. It means when we say him repellant of problems, we say him so, metaphorically and not literally. The real Guardian and Protector is Allah and a Muslim can not think anyone else as a protector or a guardian.
- The best option is to seek the help of Allah in every matter since He is the real problem solver and the provider of all the needs. Prophets (ﷺ) and Saints are used for a reference only. Since the reality has no comparison with a metaphor.<sup>1</sup>

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<sup>1</sup>-Shirk and Its Kinds and the agreement of Schools of Thought: See for unanimous view points of both schools of thought:

Tahir al-Qadari, *Arkan-e-Islam*, pp. 57, 81, (Lahore: Minhaj al-Quran, Publications, 1997).

- i. Tahir al-Qadari, *Istighasa aur is ki Shari Hessiyat*, pp. 17-18, (Lahore: Minhaj al-Quran, Publications, 2002).
- ii. Tahir al-Qadari, *Haqiqat Tawhid-o-Risalat*, p. 57, (Lahore: Minhaj al-Quran, Publications).
- iii. Abul Hasanat, Muhammad Ahmad, *Tafsir al-Hasanat*, 1/191, (Lahore: Zia al-Quran Publications, 2003).
- iv. Saeedi, Ghulam Rasool, *Tibyan al-Quran*, 1/217, 326-327, (Lahore: Faridi Book Stall, 2003).
- v. Ahmad Yar Naeemi, *Ja al-Haq*, p. 209, (Lahore: Zia al-Quran, Publications, 1999).
- vi. Kazmi, Ahmad Saeed, *Tawhid-o-Shirk*, p. 24, (Lahore: Markazi Majlis Reza, 1402 A. H.).
- vii. Kazmi, Ahmad Saeed, *Ibadat-o-Istianat*, pp. 10, 14, 18, (Lahore: Markazi Majlis Reza, 1402 A. H.).
- viii. Ahmad Reza Berailwi, *Al-Aman wa al-Ula'*, p.14, (Lahore: Zubair Publishers, 1396 A. H.).
- ix. Sharf, Abdul Haheem, *Nidai YA Rasool al-Allah*, p. 12, (Lahore: Markazi Majlis Reza, 1405 A. H.).

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**Partnership with God (Shirk):**

Both schools of thought are agreed on that shirk and all its kinds are not allowed in Islam. Other unanimous view points of both sides in this concern have been discussed. In this connection, both sides express the following belief:

- Allah is the only one who deserves to be worshipped. He is the the ultimate ruler, independent and the only one in his existence and attributes. He is the provider of all the needs; Prayer is said only to Him. No one else gives him a helping hand in maintaining the system of this universe. He is the only ruler of everything in this world and even the life and death of His creatures. Profit, loss life and even every breath of ours is in His possession. Considering anyone as an associate in such matters with Him is called Shirk.
- To accept the power of someone else with the permission of Allah is not considered shirk.
- Saints (Pious people) (Aulias) are neither associates not partners of Allah. They are also subject to the orders and wishes of Allah.
- Seeking help from someone other than Allah or finding justification for such deeds becomes Shirk and Kufr only when that person is considered immortal in existence or owner of the attributes like inspiration and creation. When somebody is considered merely a creature and help is sought without considering him immortal and Creator, then such situation can't be considered as Shirk,.
- Seeking help from the Holy Prophet (ﷺ) does not mean that he is the immortal creator.
- If a person believes that Allah has given some of His creations constant powers, then the person will commit shirk.

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- xii. Ahmad Yar Naeemi, Tafsir-e-Naeemi. (Lahore: Maktaba Islamia).  
 xiii. Saeedi, Ghulam Rasool, Tibyan al-Quran, 1/214, (Lahore: Faridi Book Stall, 2003).  
 xiv. Gangohi, Rasheed Ahmad, Fatawa Rashidia, p.40, (Karachi: M., Ali, Karkhana, Islami Kutub).



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Any one who finds a reference for his prayer does so because of the love of the reference for Allah. Similarly, Allah, too, loves that reference and love for anyone just for Allah itself is a form of worship and such form of worship is the basis for righteousness of a reference.

Any one who believes that a reference has the powers of benefit and loss as Allah has, will be out of the circle of Islam.

It is not necessary that Allah listens only to the prayers asked with a reference and without a reference a prayer is not listened. Similarly, it is not acceptable that it is necessary for Allah to accept all the prayers asked with a reference. It is only considered that the prayer will be a bit more acceptable.

Even the most rigid scholar of both sides agreed that it harmless to pray with a reference or ("bi-hurmat-e-fulan" بحرمت فلان). It is acceptable to everybody. <sup>1</sup>

<sup>1</sup> Tawassul bil-Anmbia wal-Saliheen: See for unanimous view points of both schools of thought:

- i. Sharf, Abdul Haheem, Min 'Aqaid Ahl-ul-Sunnah, pp. 11,117, 141-182,(Lahore: Miassisah al-Sharf, 1995).
- ii. Thanwi, Ashraf Ali, Risala al- Idrak, Wal-Tawassul ila haqiqat al-Ishrak wal-Tawassul included in Bawadir al-Nawadir, p.706-708
- iii. Thanwi, Ashraf Ali, Nashr al-Teeb, p. 276, (Lahore: Universal Books, 1985).
- iv. Ahmad Reza Berailwi, Fatawa Rizwiah, 7/584-586, 593.
- v. Ahmad Reza Berailwi, Fatawa Africa, pp. 126-129, (Lahore: Nazir Sons Publishers, 1988).
- vi. Ahmad Reza Berailwi, Kanz al-Iman, p. 23, Taj Co., Ltd.).
- vii. Kazmi, Ahmad Saeed, Ibadat-o-Istianat, pp. 7-8, (Lahore: Markazi Majlis Reza, 1402 A. H.).
- viii. Naeem al-Din, Muradabadi, Kitab al-Aqaid, p. 48, (Sialkot: Maktaba Mahria Rizwia, 2001).
- ix. Abul Hasanat, Muhammad Ahmad, Tafsir al-Hasanat, 2/153, (Lahore: Zia al-Quran Publications, 2003).
- x. Karam Shah, Pir, Zia al-Quran, 1/466, (Lahore: Zia al-Quran Publications, 1402 A. H.).
- xi. Tahir al- Qadri, Aqida-e-Tawassul, pp. 26, 28-30, (Lahore: Minhaj al-Quran, Publications, 2002).

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Gangoohi considered a person an absolute infidel who believes in such nonsense words like "God tells a lie or God had told a lie."

Even a scholar of Brailwi school of thought Maulana Khalil Ahmad Burkati has given his evidence that the above mentioned judgment was never passed by Maulana Gangohi and it was put into his account by some false propaganda although Maulana Gangohi has written a lot of things against such nonsensical beliefs. The same explanation has been given by Maulana Gangohi's pupils and friends that the above mentioned judgment is merely a made-up thing.<sup>1</sup>

### Concept of Means to God (Tawassul-bil-Anmbia wa-al-Salihin)

"توسل بالأنبياء والصالحين"

The views of both sides on praying to Allah through or with the reference of Prophets, Saints / Allah's friends or the pious people have been mentioned. So, according to both schools of thought, if someone prays in the words like "bi hurmate-e-fulan (Through the means of someone) or bi wasila-e- or bi sadqa-e-fulan, or bi barkat-e-or bi wajah-e-fulan, May Allah solve my problem or fulfill my desire.

Under the same topic, the following are unanimous points:

Such a reference as mentioned above is not only allowed it is appreciable.

The reference of pious people is not the reference of their personality; rather it is the reference of their quality of their coming closer to Allah through their worship and practice of Islam.

If one uses a reference of someone, it does not mean that one should believe that the reference will definitely accept the prayer himself or the reference will (God forbids) force Allah to accept the prayer for any wish or for the sake of forgiveness.

<sup>1</sup> Barakati, Khalil Ahmed, Qadri, Bidauini, Inkashaf-e-Haq, p.150, see also: Gangohi, Rashid Ahmed, Fatawa Rashidia, p. 208-213.