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السَّلَامَةُ وَالسَّلَامَةُ عَلَيْكَ يَا رَسُولَ اللَّهِ

*Assalātu Wassalāmu 'Alayka Yā RasūlAllāh ﷺ*  
*Wa 'Alā Ālika Wa As Hābika Yā NūrAllāh ﷺ*

# What is Polytheism



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**Allama Muhammad Ahmed Misbahi**  
(Al Jamiah al-Ashrafiya, Mubarakpur)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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## Foreword



**Nahmaduhū wa Nusalli Alā Rasūlihil Karīm... Amma Bād!**

As a result of his knowledge, religious services, unmatched teaching style and countless other personal and professional qualities, the respected teacher Hadrat Allama Muhammad Ahmed Misbahi is unique amongst his contemporaries. Not only is he a compassionate and affectionate teacher, he is an accomplished Scholar, first-rate researcher, expert translator and a published and respected author. His writings are clear and concise and he has a great understanding of all the subjects on which he writes about. He writes in an easy to understand manner and the beautiful manner and language in which he writes leaves the reader fully able to understand the matter at hand and yearning for more.

He was born in the famous area of Bhirah Walidpur in the city of Ā'zamgarh in the state of Uttar Pradesh on 9<sup>th</sup> September 1952. He received his initial education from his father and then enrolled in Madrasah Raheemiyah in Bhirah. He remained there until the 3<sup>rd</sup> grade and on 8<sup>th</sup> April 1962 he enrolled in Madrasah Zia al-Qur'an in Khairabad and remained there until his medium education was complete. For further education he enrolled in Darul Uloom Ashrafiya on 22 January 1967 and was presented with a certificate of graduation by his respected teachers and spiritual guides on 23<sup>rd</sup> October 1969. After completing his formal education, he served as a teacher in a number of institutions – amongst them Madrasah Faiz al-Uloom Jamshedpur, Darul Uloom Nida-e-Haq Jalalpur and Madrasah Faiz al-Uloom Muhammadabad. In June 1986, he returned to his Alma Mater, Al Jamiah al-Ashrafiya as a

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teacher. Upon seeing his abilities as a teacher and an administrator, when Muhaddith al-Kabeer Hadrat Allama Zia al-Mustafa Qadri Amjadi retired as principal of Ashrafiya, he nominated him as his replacement. His tenure as principal came to an end in June 2014 when he retired and Mufti Muhammad Nizamuddin Razvi was chosen as his successor.

However, Allama Muhammad Ahmed Misbahi still teaches at Al Jamiah al-Ashrafiya to this day. He is the head of the Majlis e Shara'i and is a trustee of the Majlis e Barkaat. His love of writing has been present since his days as a student. He is proficient in Urdu, Arabic and Persian and has proven his mastery of these languages by writing various books and discourses in all three languages on topics as varied as Fiqh, Principles of Fiqh, Hadith, Qur'anic topics, History, Life of the Holy Prophet ﷺ, Tafseer, science of prosody, stories and rhetoric, logic and philosophy, Tasawwuf as well as literature and writing styles. His style and manner of writing is like capturing a whole lake into a small container. Amongst his most famous works are his books on compilation of the Qur'an, scholarly discourse on miracles, Imam Ahmed Raza and Tasawwuf, Imam Ahmed Raza's foresight in matters of Fiqh, new tribulations, state-sponsored terrorism as well as a number of others. He has authored or translated over 15 books, has written researches on or translated over a dozen books by Imam Ahmed Raza on various topics and has authored over one hundred research papers on a number of wide ranging subjects and issues.

The following are the words of Hadrat Allama Muhammad Siddiq Hazarvi (Pakistan) in relation to Allāma Muhammad Ahmed Misbahi:

'He is an expert in ancient and new topics who has authored and translated a number of scholarly and research books. He has translated a number of books and rulings of Hadrat Imam Ahmed

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Raza Barelwi رحمۃ اللہ علیہ and made it possible for Urdu speaking people to understand the rulings and words of the great Imam.' (Foreword, Translation of Fatawa e Razwiyyah, Published in Lahore 2006)

The commentator of Bukhari Sharif, Mufti Muhammad Sharif al-Haq رحمۃ اللہ علیہ states:

'As far as I am aware, there is no one in India as knowledgeable as he is about Razwiyyat.' (Foreword, Imam Ahmed Raza's Mastery of Fiqh, Mubarakpur 1993)

To confirm the above two comments, please refer to Vol 1 of the translation of Fatawa e Razwiyyah on the chapter on Tayammum and the translation of the Arabic and Persian passages, the Qaseedah Akseer and its explanation in Urdu named 'Taabe Munazzam' (Published by Raza Academy, Mumbai) as well as a number of other publications which are available. The booklet in your hand, 'What is Polytheism?', is the final part of a lengthy discourse written by the respected author. It was initially published as a book in Jamshedpur, Jharkand and made available as a separate booklet. It was then published in the monthly Sunni Dawate Islami magazine in two parts in September and October 2014. Now for the third time, at the request and desire of Ataa e Hudhur Mufti e A'azam Hind, Maulana Mohammed Shakir Noorie, it is being mass produced by Idaara Ma'arif e Islami, Mumbai and this is surely a clear sign of its quality and acceptance.

From the beginning of time there have always been two groups of people – One group which believes in the Prophets and another which criticises and slanders them. This was also evident during the time of the Prophet ﷺ as there was one group who testified to his truthfulness and another which denied and his message and levelled (false) accusations towards him ﷺ and this situation

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continues to this day. The Sawad-e-A'azam (the saved group), the Ahle Sunnah wal Jama'at has taken on the mantle of believing and testifying and spend their whole lives in presenting proofs and evidence to support their position. Whereas on the other side the groups opposing the Sawad-e-A'azam spend all their time and energy in levelling objections and accusations against the Ahle Sunnah wal Jama'at. One of the accusations they level at the traditions and customs of the Ahle Sunnah wal Jama'at is 'Shirk' (Polytheism). They throw around that term at everything and when they are stopped and asked what the term 'Shirk' actually means, they have no answer and run away. This booklet explains the term 'Shirk' (Polytheism) in a very concise, clear and easy to understand manner. Studying this booklet will destroy the objections of those who are misguided as easy as a spider's web and the truth will be evident. Those with confusion or false beliefs are requested to read and understand this booklet carefully and with a fair and unbiased attitude so that the false notions that they have of Polytheism can be removed, the truth can become clear and they can stop levelling false accusations at all and sundry.

May Allāh Ta'ālā accept this great effort of the author and guide everyone to benefit from this book and its contents.

Taufeeq Ahsan Barkati, Mumbai  
Monday 17<sup>th</sup> November, 2014



## What is Polytheism?



*Allah, In the Name Of, the Most Affectionate, Most Merciful  
Nahmaduhu Wa Nusalli 'Alā Rasūlihil Karīm, Ammā Ba'ad!*

It is necessary to know what 'Polytheism / Idolatry' (*Shirk*) is in order to save ourselves from it.

Certain people find comfort in labelling everything as polytheism as opposed to determining the true meaning and reality of polytheism. They do not care what polytheism really means in light of the Qur'ān and Ḥadīth.

Following the jurisprudence (Fiqh) of Scholars is polytheism; using Prophets and Messengers as intermediaries in supplications is polytheism; showing respect and reverence to those who are loved and valued in the Court of Allāh Ta'ālā is polytheism; respecting their resting places is polytheism; believing them to have knowledge of the unseen and being granted authority is polytheism – and, because this has been the practice and belief of the whole Ummah from the time of the blessed Companions to the modern day, therefore the whole Ummah is committing polytheism! Maybe, according to them, the only true '*Muwāḥid*' (monotheist) is Iblīs who does not accept the status and importance of any Prophet, Messenger, angel or Friend of Allāh Ta'ālā!

There is one group amongst them who believe and accept that their teachers and spiritual guides have knowledge of the unseen, have authority, can be used as intermediaries in supplications and should be respected and revered, but claim that to believe these same things for the Prophets of Allāh Ta'ālā is polytheism. (Refer to Allāma Arshad al-Qādrī's books titled 'Zalzala' and 'Zeyr o Zabar')

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In order to have complete belief, it is necessary to believe everything. Believing only one half and denying the other half is pure arrogance and conceit (May Allāh Ta'ālā protect).

It is necessary and essential to know what polytheism (*shirk*) is and how a person becomes a polytheist (*Mushrik*).

To associate partners or unite someone with Allāh Ta'ālā's essence, attributes or actions is polytheism.

1. Allāh Ta'ālā is Wājib al-Wujūd – Eternal and Everlasting (Whose existence is necessary). He Subhānahū wa Ta'ālā has always been in existence. No one created Him. His existence is necessary and His non-existence is not possible. He Subhānahū wa Ta'ālā is the only creator. There is no one else who can bring something into existence from nothing or give something life without a mother.

Believing anyone (other than Allāh Ta'ālā) to be Wājib al-Wujūd is polytheism. There is no one in the world that holds this belief (other than some atheists and some who believe in black magic). Similarly, to believe in anyone other than Allāh Ta'ālā as being the Creator is also polytheism.

2. Allāh Ta'ālā is One and Unique. His existence is from forever and will be forever. He is the only One worthy of worship. It is polytheism to worship anyone or anything else, even if that person or thing (that is being worshipped) is considered and believed to be a creation of Allāh Ta'ālā. A person worshipping anyone other than Allāh Ta'ālā is a polytheist.

It is necessary to know what 'worship' is and what it means to consider someone worthy of worship. This will be clarified later on Allāh willing. But it is a known fact that no Muslim worships anyone other than Allāh Ta'ālā and no Muslim

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considers anyone other than Allāh Ta'ālā as being worthy of worship.

3. The following are Allāh Ta'ālā's affirmative Attributes:

- i) Life
- ii) Knowledge
- iii) Hearing
- iv) Sight
- v) Power
- vi) Will
- vii) Speech

These attributes are personal and exclusive to Allāh Ta'ālā and He Subhānahū wa Ta'ālā is not dependent on anyone else for these attributes.

If anyone believes that any other person is able to obtain or achieve these attributes themselves (without being granted them by Allāh Ta'ālā) then that person is a polytheist (Mushrik). However, if one believes that these qualities are given to a person by Allāh Ta'ālā then this is not classed as polytheism. If a person denies any of these attributes as personal and exclusive to Allāh Ta'ālā and thinks that He Subhānahū wa Ta'ālā has been granted any of these attributes by someone else, then this is not polytheism – rather it is '*kufir*' (infidelity). All qualities and attributes of Allāh Ta'ālā are His own and not given by anyone else. He is not dependent on anyone or anything else for these.

There are two issues in the above statement. The first is that the aforementioned attributes are proven for Allāh Ta'ālā Himself. The second is that these attributes may be granted by Allāh Ta'ālā to His creations, rather they ARE granted by Him. Let us look at the evidence for both from the verses of the Qur'ān:

## What is Pölytheism?

### Life

*'He is Ever-Living none is to be worshipped save He...'*

(Sūrah Mu'min, Verse 65)

### Knowledge

*'And Allāh is the Hearing, the knowing.'*

(Sūrah Māidah, Verse 76)

### Hearing and Seeing

*'Undoubtedly Allāh is All-Hearing, the All-Seeing.'*

(Sūrah Mu'min, Verse 20)

### Power

*'He makes what he likes. He is the Knowing, the  
Authoritative.'*

(Sūrah Rūm, Verse 54)

*'No doubt, your Lord is Mighty, Honourable.'*

(Sūrah Hūd, Verse 66)

*'...all power belongs to Allāh...'*

(Sūrah Baqarah, Verse 165)

*'Undoubtedly, it is only Allāh, the Great Provider, the  
Powerful, the Authoritative.'*

(Sūrah Dhāriyāt, Verse 58)

### Will

*'O Allāh Master of the Kingdom, You give the Kingdom to  
whom You please; and seize the Kingdom from whom You  
please. And you exalt whom You please and You abase  
whom You please; in Your Hand is all good. No doubt You  
can do all things.'*

(Sūrah Āl-e-Imrān, Verse 26)

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*'...and if Allāh so willed, they would not have fought; but  
Allāh does whatever He desires.'*

(Sūrah Baqarah, Verse 253)

### Speech

*'...And Allāh in fact spoke to Mūsa'*

(Sūrah Nisā, Verse 164)

*'And 'O beloved Prophet', If any of the polytheists ask  
your protection, then give him protection that he may  
hear the word of Allāh'*

(Sūrah Taubah, Verse 6)

*'They desire to change the words of Allāh'*

(Sūrah Fataḥ, Verse 15)

In the aforementioned verses, you will see that it states quite categorically that Allāh Ta'ālā is the One who is alive, has knowledge, sees, hears and has power. The Qur'ān does state that these attributes belong to Allāh Ta'ālā, but it is essential to realise and understand the difference between 'personal attributes' and 'granted/bestowed attributes'. It is incorrect to label people as polytheist without making the distinction between the personal attributes of Allāh Ta'ālā and the same attributes in His creations which are granted by Him. A person cannot take these verses and say that these attributes are specific to Allāh Ta'ālā and it is polytheism to believe that anyone else can have these attributes (even though they are granted by Allāh Ta'ālā).

It is the height of ignorance to say that just as rocks and stones are blind, deaf, powerless and have no knowledge, similarly all humans, angels and jinns are also the same.

**Firstly:** Attempting to proclaim the whole world as polytheists by reading and interpreting only certain verses is against all sense of reason and rationale. It is much more realistic and reasonable to

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believe that this group (which makes these outrageous claims) is insane as opposed to believing that everyone else is a polytheist.

**Secondly:** The Qur'ān also opposes this view as the Qur'ān itself mentions that Allāh Ta'ālā has granted these qualities to His slaves. Here are some examples of this:

### Life

*'He brings forth the living from the dead and is the bringer forth of the dead from the living.'*

(Sūrah An'ām, Verse 95)

Lifeless seeds and pits give life to crops and fruits. Humans and animals are given life from lifeless semen. Birds are brought to life through lifeless eggs. A tree with life produces lifeless seeds and pits. Humans and animals produce lifeless semen and a living bird produces lifeless eggs. (Commentaries of the Qur'ān)  
This verse states that creations have the ability to give life.

In another verse of the Qur'ān, Sayyidunā Īsā ﷺ states,

*'...and enjoined on me prayer and poor due (Zakat) so long as I live.'*

(Sūrah Maryam, Verse 31)

### Knowledge

*'...we give you glad tidings of a son possessing knowledge.'*

(Sūrah Hijr, Verse 53)

This verse proves that creations also possess knowledge.

### Hearing and Seeing

*'Undoubtedly, We created man from a mingled sperm drop that We might try him, so We made him hearing, seeing.'*

(Sūrah Dahr, Verse 2)

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Here it is proven that creations also have the ability to hear and see.

### Power

*'Undoubtedly, the best employee is he who is strong and trustworthy.'*

(Sūrah Qasas, Verse 26)

Sayyidunā Shu'ayb's ﷺ daughter describes Sayyidunā Mūsa ﷺ as strong and powerful in front of her father.

*'They were more powerful than these, and they tilled the soil and populated it.'*

(Sūrah Rūm, Verse 9)

*'...then help me with strength...'*

(Sūrah Kahf, Verse 95)

These are the words of Hadrat Dhul-Qarnayn to his subjects. This verse proves power for them as well as the permissibility of asking them for help.

### Will

*'Some of you desired the world and some of you desired the hereafter.'*

(Sūrah Āl-e-Imrān, Verse 152)

*'They made for him what he desired, lofty palaces and statues.'*

(Sūrah Sabā, Verse 13)

Meaning the jinn would make things according to the desire and will of Sayyidunā Sulaymān ﷺ.

*'...Do what you please; undoubtedly He is seeing your work.'*

(Sūrah Hā-Mīm Sajdah, Verse 40)

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### Speech

*'...then you spoke to people in the cradle and in the grown up age...'*

(Sūrah Māidah, Verse 110)

These are the Words of Allāh Ta'ālā to Sayyidunā Īsā ﷺ.

There are many other verses which can be quoted and mentioned here, and those who read the Qur'ān carefully can themselves find numerous verses which mention and prove these same attributes for humans. Undoubtedly, there is no contradiction in the Qur'ān. However, those people who only recite and keep repeating one type of verse and try and misguide people are attempting to steal the intelligence as well as the faith of Allāh Ta'ālā's slaves.

The Ahlus Sunnah has firm faith and belief in both types of verses. Where the Qur'ān mentions that life, knowledge, hearing, seeing and power is only for Allāh Ta'ālā, it means that Allāh Ta'ālā is the only One who has these attributes by Himself – He is not dependent on anyone else for these qualities and attributes.

Where Allāh Ta'ālā mentions these same attributes of life, knowledge, hearing, seeing, will and power for His slaves, it means that the slaves of Allāh Ta'ālā possess these attributes through Allāh Ta'ālā granting it to them. If this difference is not realised, then there is a clear contradiction in the Qur'ān which no Sunnī can accept. If a non-Sunnī, in his zeal to declare the whole world as polytheist, accepts that there is a contradiction in the Qur'ān then this is not a surprise. Throughout history, there have been many who have been void of faith and intelligence and they are present in every era and generation.

Another debate is on the question, 'What is worship? And what does it mean to accept someone as worthy of worship?'



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Qāzī Nāsiruddīn Bayzāwī, in his Tafsīr 'Anwār al-Tanzīl' states that, 'Worship is the final stage of humility and obedience.' Allāma Nasfī has also stated this in Madārik al-Tanzīl. The question arises, 'What is the final stage of humility and obedience?' Someone may answer that the final stage of humility and obedience is prostration. If a person prostrates in front of another then he has deemed him worthy of worship and has worshipped him.

The first objection to this reply is that from Takbīr-e-Tahrīma until Salām, every act of Salāh is worship. If only prostration is worship, then standing, bowing, recitation, sitting etc are excluded from the act of worship.

The second objection to it is that fasting, charity (*Zakāt*) and pilgrimage are also worship. There is no prostration in the act of fasting or giving charity. Fasting means to refrain from eating, drinking and sexual relations from dawn until sunset. There is no mention of prostrating. Similarly, paying charity means to make one who is deserving of it the owner of a specific amount of wealth. There is no prostration in this either. Pilgrimage is a combination of Ihrām, standing in Arafāt and Tawāf e Ziyārat; these are the obligatory acts; the rest are either compulsory, Sunnah, or desired/preferred acts. Therefore, to state or believe that the 'final stage of humility and obedience is prostration' is not correct.

The third objection is that if prostrating to someone is worshipping them then the angels, acting on the orders of Allāh Ta'ālā, prostrated before Sayyidunā Adam ﷺ. However, they were not worshipping him nor did they believe him to be their Lord or worthy of worship. If that was the case then they would have all become polytheist and the only person who would not have been a polytheist would have been Iblīs as he refused to

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polytheism because the act is banned and not allowed. Our Shari'ah states that a prostration of respect is not associating partners with Allāh Ta'ālā nor does it classify it as worship. The prohibition of prostrations of respect has been explained in detail by Imām Aḥmed Razā رحمته الله in his book 'Az Zubdat Zakiyya Fī Tahrīmi Sajdah al-Tahīyyah.'

Not differentiating between respect and worship is downright ignorance and stupidity. If a Muslim, out of respect, kisses the Holy Qur'ān or kisses the hand or forehead of a religious Scholar or stands up out of respect for someone or respects the surroundings of the resting place of pious people, then to classify all these acts as worship and declaring those Muslims to be polytheist is a great injustice.

Imam Nasā'ī reports a Ḥadīth narrated by Sayyidunā Anas رضي الله عنه. It has also been reported in Dalāil an-Nabuwwah al-Bayhaqī through Sayyidunā Shadād bin Aus رضي الله عنه that on the night of Ascension (*Me'rāj*) the Prophet صلى الله عليه وسلم performed Salāh in Madīnah as that would be the city to where He صلى الله عليه وسلم would later migrate. The Prophet صلى الله عليه وسلم then performed Salāh on Mount Sinai where Allāh Ta'ālā spoke with Sayyiduna Mūsā عليه السلام, he صلى الله عليه وسلم then performed Salāh in Bethlehem, the birthplace of Sayyidunā Īsā عليه السلام.

If these places have no significance or importance, then what was the point of halting there and performing Salāh? The fact that the Prophet صلى الله عليه وسلم stopped and performed Salāh at these places is clear evidence that respect and reverence of places which are associated with those who are beloved to Allāh Ta'ālā is in itself a beloved and desired deed in the sight of Allāh Ta'ālā. There is no hint or possibility of it being polytheism; nor can it be classed as a sin or a disliked deed.

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In short, if a person believes someone to be the Lord or Supreme Being and subsequently respects them or shows obedience to them, then that is worship. If this is done with someone other than Allāh Ta'ālā, then this is polytheism (*shirk*). However, if he believes and knows that the person is not the Lord and respects or obeys them, then this is neither worship nor polytheism. If someone performs an act which our Shari'ah forbids, then that person will be guilty of committing an unlawful and forbidden act but he will not be classed as a polytheist.

Some of our opponents state that to believe in natural and ordinary power for humans is not polytheism but to believe in extraordinary or special powers for people makes a person a polytheist. To this we reply:

1. How do you make that difference and where did you find that from? The Shaykh of Najd, Muḥammad bin Abdul Wahhāb or Ismā'īl Dehlwi did not differentiate in their books *Kitab at-Tawhīd* or *Taqwiyat al-Imān*. They stated quite categorically that to believe in extraordinary strength in a human, even if it granted by Allāh Ta'ālā, is polytheism.
2. The proof for their argument is not found in the actual verse of the Qur'ān either. The verse states that 'All power is only for Allāh Ta'ālā' and respect and majesty is only for Him.' There is no differentiation of natural or unnatural. When these verses are used to deny and negate power or might for humans then these verses should also be used to deny any kind of power for anyone other than Allāh Ta'ālā.

Sometimes they say that it is not polytheism to believe in power for those who are living but to believe in any kind of power for those who have passed away is polytheism because, after passing away, a human becomes a pile of dust and does not possess life, or the ability to hear, see or change anything. Our response to this is that this difference has not been

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mentioned or stated by their leaders in their writings nor is it present in the words of the Qur'ān or Aḥādīth. It is also against all principles of logic and understanding. This is because to associate partners or equality with Allāh Ta'ālā or any of His attributes is polytheism regardless if that person is alive or has passed away – whether it is a human, a jinn or an angel. It makes no sense whatsoever to say that to believe in divine attributes or powers for a living person does not make one a polytheist but to believe in them for a deceased person does! A person is either a believer in both instances, or he is a polytheist in both instances.

3. A question we would like to pose to them is, 'What is the definition and limit of natural/normal and unnatural/extraordinary power?

When we mention slaves, we are referring to humans, jinns and angels. However, the same act is abnormal, unnatural and difficult for one group but is normal, natural and easy for another.

For example, travelling from the earth to the heavens quickly is unnatural for humans but is relatively easy for angels and is a daily occurrence. To travel great distances on the earth without a vehicle or mode of transport is impossible for humans but is easy for jinns. To view the whole world like one views the palm of their hand is easy and normal for the Angel of death but is impossible for humans. Even lifting a heavy boulder or rock is normal and easy for a strong and powerful person but is unnatural and impossible for one who is weak.

If a person proves a feat or action for a human which are the habits of jinns or angels, then that person has associated and equalled that human being with jinns and angels – meaning he has associated slaves with slaves. He has NOT associated or equalled that human being with Allāh Ta'ālā in any way, shape or

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form. He has believed that the strength and power in that human being has been granted by Allāh Ta'ālā and that the strength and power of jinn and angels is also granted by Allāh Ta'ālā – How is this polytheism? The worst he might be guilty of is being false or lying if that person does not possess the same strength or power of jinn or angels. Yes, if a person believes something which goes against a definitive and categorical article of faith then this is infidelity (*kufr*). For example, to believe in an ordinary person being a Prophet or Messenger, or to believe that revelations descend on him then this is infidelity and disbelief.

The belief of Ahlus Sunnah here is very clear and decisive. Only Allāh Ta'ālā has powers and attributes which He is not dependent on anyone for. If a person believes that any other person has powers or strengths that are their own and not granted by Allāh Ta'ālā then he/she is a polytheist. Regardless if those powers are believed for humans, jinns, angels or animals; regardless if the power and strength is something minor like moving a leaf or twig or mighty like making mountains crumble; regardless if that power is believed for one who is alive or one who has passed away. In all instances, a person holding such beliefs is a polytheist.

However, if a person believes in someone being granted powers and strength by Allāh Ta'ālā then he is not a polytheist, regardless if the power is bringing the dead to life, giving sight to the blind, giving knowledge of the unseen, or believing them to possess the power and might to control the sun, moon, stars, wind etc and controlling them all and changing their course – just as we believe in all these powers for certain angels as is proven from verses of the Qur'ān.

If a person believes that to accept such power or strength in a human is to equate him with the Lord then this is his stupidity and lack of knowledge. He has limited the power and might of

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Allāh Ta'ālā to being simply between the earth and the sky whereas the might and power of Allāh Ta'ālā is unlimited and unimaginable. The power of man is granted to him by Allāh Ta'ālā whereas Allāh Ta'ālā's power is His own. The body, life, attributes and qualities of the creation is limited whereas Allāh Ta'ālā is limitless. Qualities, attributes and the life of creation have an end whereas Allāh Ta'ālā and His Attributes are eternal and have no end. Even after realising these huge differences, only one who is void of any intelligence or common sense or is completely misguided about the power and might of Allāh Ta'ālā would equate the power of a creation with the power of Allāh Ta'ālā.

We will now present some examples of creations being granted extraordinary and unnatural powers by Allāh Ta'ālā so that all confusion can be removed and this point can be well understood.

1. The following words of Sayyidunā Īsā ﷺ are present in the Qur'ān

*'I make a form out of clay like a bird for you then again breathe in it and it becomes a bird at once by the command of Allāh; and I heal the born blind and the leper and I make the dead alive by the command of Allāh and tell to you whatever you eat and what you store in your houses...'*

(Sūrah Āl e Imrān, Verse 49)

Giving life to a clay bird, granting vision to one who is born blind, curing those with leprosy, bringing the dead to life and giving knowledge of the unseen are not normal actions and are all miracles which surpass reason and intellect. However, these attributes are possessed by Sayyidunā Īsā ﷺ.

The following Ḥadīth had been reported by Imām Bukhārī in 'Tārīkh' as well as by Tabrānī, al-'Uqailī, Ibn Najjār, Ibn Asākir and Abu al-Qāsim Asbahānī. Ammār bin Yāsir ﷺ narrates, "I

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heard Rasūlullāh ﷺ say that, 'There is one angel of Allāh Ta'ālā whom He has given the power and ability to hear the voices of all humans. He will stand by my resting place until the day of judgement. Whenever any person recites blessings (Durūd) upon me, this angel delivers it to me.'"

Allāma Zurqānī in 'Sharh al-Mawāhib' and Allāma Mūnāwī in 'Sharh Jāmi' as-Saghīr' have stated that 'Allāh Ta'ālā has given that angel such a sense of hearing that he hears the voices of humans, jinn and all creations.' Allāma Mūnāwī has further added the words, 'regardless of where they may be in the world.'

According to the Wahhābī doctrine, to believe in this kind of power for a creation is polytheism (shirk). Therefore, according to these Wahhābis – on the basis of having the belief of this kind of power for a creation – Allāh Ta'ālā, His beloved Prophet ﷺ, the Companions who narrated the Ḥadīth, as well as the Scholars, commentators and experts who studied and reported it are all guilty of committing polytheism! (Astagfirullāh)


2. It is reported about Sayyidunā Sulaymān ؑ that:


*'Sulaymān said, 'O chiefs, which is of you who may bring her throne to me before they come to me submitting? One big evil jinn said, 'I will bring you that throne before you rise from your sitting; and undoubtedly, I am powerful over that, trustworthy. One who had knowledge of the Book said, 'I shall bring it to you before the twinkling of the eye.' Then when Sulaymān saw the throne set before him he said, 'This is of the Grace of my Lord...'*

(Sūrah Namal, Verses 38-40)

The one who transported the throne from the city of Bilqīs to the court of Sayyidunā Sulaymān ؑ in the blink of an eye was

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Ĥadrat Asaf bin Barkhayā, who was a companion and minister of Sayyidunā Sulaymān . Transporting a large, heavy and majestic throne from Sheba to Shām in the blink of an eye is undoubtedly a miracle and is not normal. And this power was displayed by a pious slave of Allāh Ta'ālā.

3. Technology has made great strides and created great equipment and machinery nowadays. However, no machine or equipment has been created which can hear the sound of an ant walking or the sound of ants communicating with each other, never mind actually understanding the language of the ants. Even if a machine was created which could hear the sounds of the ants, there would be no way of understanding what they were saying. There are many animals that make loud noises but no machine or equipment has been invented with which we can understand their language or know what they are saying. In short, hearing the noises and sounds of ants is not natural and impossible for normal human beings. However, Sayyidunā Sulaymān  was granted not only the ability to hear the ants but also to understand their language by Allāh Ta'ālā. Just as he had the ability to understand birds and was given power over the winds.

The Qur'ān states:

*'Until when they came to the valley of the ants, and one of the ants said, 'O ants, enter your houses; lest Sulaymān and his armies may crush you unknowingly. Thereupon he smilingly laughed at her words...'*

(Sūrah Namal, Verses 18-19)

From a distance of three miles, not only did Sayyidunā Sulaymān  hear the words of the ant, rather he understood the words and thanked Allāh Ta'ālā for His Blessings and Graces as is mentioned later on in this same verse. It should be remembered that other than disobedient jinns and humans, all



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creations of the universe believe in Allāh Ta'ālā and praise Him. The Holy Qur'ān states:

*'The seven heavens and earth and whoever is in it speak of His Glory. And there is nothing, which might not speak of His Glory praising Him; yes you understand not their glorification.'*

(Sūrah Isrā, Verse 44)

In a similar manner, all creations believe and have faith in the Prophethood of our Beloved Prophet ﷺ as he ﷺ has been sent to all the worlds and all the creations. The Qur'ān states:

*'Immensely Blessed is He Who has sent down the Qur'ān to His Bondman that he may be a warner to all the worlds.'*

(Sūrah Furqān, Verse 1)

In a Saḥīḥ Ḥadīth, in Muslim Sharīf, it states, 'I have been sent as a Prophet to all the creations.'

Tabrānī and others report on the authority of Ḥadrat Ya'lā bin Murrah ؓ that the Prophet ﷺ said, 'Everything knows that I am a Prophet of Allāh Ta'ālā except for rebellious jinns and humans.'

4. A personal attribute of Allāh Ta'ālā is that is that He plans and manages all affair – '*Allāh plans the work...*' (Sūrah Ra'd, Verse 2) However, Allāh Ta'ālā has also mentioned and stated this attribute and quality for the angels – '*Then they manage the affairs.*' (Sūrah Nāzi'āt, Verse 4)

The words 'manage affairs' includes all the work of the heavens and the earth. This is evidence, from the Qur'ān, of creations of Allāh Ta'ālā managing and planning the affairs of the universe.

5. Giving death is an attribute of Allāh Ta'ālā.

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*'Allah takes away the souls at the time of their death...'*

(Sūrah Zumar, Verse 42)

However, the Qur'ān mentions and states that the Angel of death also possesses this attribute. The Qur'ān states –

*'Say you, 'the Angel of death who has been appointed over you causes you to die...'*

(Sūrah Sajdah, Verse 11)

6. Granting a person a son or a daughter is an attribute of Allāh Ta'ālā. The Holy Qur'ān states –

*'...He (Allāh Ta'ālā) bestows daughters on whomsoever He likes and He bestows sons on whomsoever He likes.'*

(Sūrah Shūrā, Verse 49)

However, Ḥadrat Jibrīl عليه السلام stated that he himself would grant a child. It states in the Qur'ān –

*'I am only a messenger of your Lord. That I may give you a pure son.'*

(Sūrah Maryam, Verse 19)

Has Sayyidunā Jibrīl become a polytheist by attributing this quality to himself? (Ma'āzAllāh) And the Qur'ān did not refute his claim but kept it safeguarded?

7. If Muslims associate any pious people with the qualities of power / authority, they are immediately labelled as polytheists. However, the Qur'ān has mentioned the qualities of generosity and granting blessings for Allāh Ta'ālā and for the Prophet عليه السلام. Is this polytheism which is present in the Book of Allāh Ta'ālā? Let us look at some of the verses in the Qur'ān.

*'...and what made them feel bad, only this that Allāh and His Messenger has enriched them out of His grace...'*

(Sūrah Taubah, Verse 74)

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*'What good it would have been if they would have been pleased with what Allāh and His Messenger had given them and would have said 'Sufficient for us is Allāh', Now Allāh is to give us of His Bounty, and so is the Messenger of Allāh. To Allāh only we lean.'*

(Sūrah Taubah, Verse 59)

*'...whom Allāh bestowed a favour and you had bestowed a favour...'*

(Sūrah Aĥzāb, Verse 37)

As far as the belief and claims of the Wahhābīs that Prophets are like organic matter and turn to dust after their (earthly) demise and that they have no ability to hear, understand, move from one place to another or help anyone – this goes completely against definitive and categorical verses of the Qur'ān. Allāh Ta'ālā has stated the status of martyrs in the following words, and martyrs are a lower status than Prophets.

*'And say not those who are killed in the path of Allāh as dead; but they are alive yes, you are unaware.'*

(Sūrah Baqarah, Verse 154)

*'And those who have been slain in the way of Allāh never think of them as dead; but they are alive with their Lord, get their sustenance. They are happy...'*

(Sūrah Āl e Imrān, Verses 169-170)

If these people (martyrs) are organic and are like stones and rocks, then what do the words 'alive', 'sustenance' and 'happy' mean?

It is proven from authentic Aĥadīth that we are ordered to greet the deceased Muslims when we visit a graveyard. If they do not have the ability to hear and understand, then why are we ordered to do that?

It is reported in the Aĥadīth regarding the Ascension (Me'rāj) that the Prophet ﷺ led the Prophets in Prayer at Masjid e

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Aqsā and then he met (some of them) in the heavens also. What do 'leading the Prophets in Prayer' and 'meeting them in the heavens' mean? Did the Prophet lead ﷺ stones, rocks and the dead in prayer? And is that who he met with in the heavens? Or did he lead those who are alive and have such power and authority that they can be on any part of the earth in one moment, and can travel to any other part of the earth or heavens in the blink of an eye? And what explanation do they have for Hadrat Mūsā ﷺ meeting with the Prophet ﷺ and urging him to have the amount of daily Prayers reduced from fifty? If (Ma'āzAllāh) Sayyidunā Mūsā ﷺ is dead, then how did the meeting take place? What about their conversation? And if the Prophet ﷺ has no authority or influence in the Court of Allāh Ta'ālā and cannot intercede for or help the Ummah, then how did he manage to have the number of Prayers reduced from fifty to five? Are the Aḥadīth in Bukhārī, Muslim and other authentic books which are narrated by our pious predecessors merely stories and tales which are made up? That is the opinion and belief of the 'Ahl e Qur'ān' sect.

No Muslim would have the audacity to question or deny the numerous Aḥadīth that are present, just as no Muslim would claim that ALL the Ummah, from the time of the Companions to now are all infidels, polytheists and are unaware of the difference between faith and polytheism. However, the Wahhābīs are very bold and daring when it comes to hurling accusations at the faith, at the Companions and at normal Muslims. They level accusations at the Prophets and even go as far as levelling accusations against Allāh Ta'ālā. It is therefore not a far-fetched notion for them to accuse the whole Ummah and even the Almighty of committing polytheism. (May Allāh Ta'ālā safeguard and protect)

## *What is Polytheism?*

I wanted this booklet to be very brief but was unable to do so. The books of the Scholars of Ahle Sunnah contain more details on this subject. One of the books worth mentioning is 'Hudus al-Fitan wa Jihād A'yān as-Sunan' (Published 1421 AH). This book has been published in India by Razā Academy (Mumbai) and by Al-Jāmi al-Islāmiya (Mubarakpur). It has also been published by various publishing houses in Egypt, Beirut and Yemen. Maulānā Abdul Ghaffār A'azmī Misbāhī has also translated it into Urdu with the title 'Fitno Ka Zuhūr aur Ahle Haq Kā Jihād.' This translation has been published a number of times by Al-Jāmi al-Islāmiya (Mubarakpur).

**Muḥammad Aḥmed Misbāhī**

29<sup>th</sup> Ramadhān al-Mubārak 1433

19<sup>th</sup> August 2012

## What is Polytheism?

### Beliefs of the Ghair Muqallids (Ahle Ĥadīth, Wahhābī, Salafī etc)

1. **'It is possible for there to be another God.'** (Faisla al-Hijāziyah, Page 21, Published by Barqi Press Rāwalpindi 1919 – By Qāzi Ābdul Aĥād, teacher of Sanāullāh Amritsari)
2. **'Allāh Ta'ālā is not the greatest.'** (Words of Ibn Taymiyya, Fatāwa Hadīthiya, Page 100, Printed in Egypt)
3. **'Allāh Ta'ālā is sat on the Throne and both His feet are on the footrest.'** (Al-Jadīd Fī Sharh Kitāb at-Tawhīd, Page 110, Published in Saudi Arabia) (Al-Ahtawa 'Alā Mas'alā al-Istawā, Siddique Hasan Bhopāli, Published by Gulshan Avadh, Lucknow) (Articles and Fatāwa of Abdul Azīz bin Abdullāh bin Bāz, Grand Mufti of Saudi Arabia, Pages 131-157, Published by Dar as-Salām Riyadh, 1998 Edition)
4. **'It is possible for Allāh Ta'ālā to lie.'** (Siyānat al-Īmān, Page 15, by Maulvi Shahūd ul-Haq, student of Nazīr Ĥasan Dehlwi)
5. **'Allāh Ta'ālā cheats and deceives also.'** (Articles and Fatāwa of Ābdul Āzīz bin Ābdullāh bin Bāz, Pages 164-167)

### Beliefs of the Ghair Muqallids in relation to Rasūlullāh ﷺ, other Prophets and the Friends of Allāh Ta'ālā

1. **'Satan takes on the form of Rasūlullāh ﷺ and helps.'** (Kitāb al-Wasīla, Page 41 by Ibn Taymiyya, Translated by Ehsan Elahi Zaheer, Published by al-Kitāb International, New Delhi)
2. **'It is forbidden to travel to visit the resting place of the Prophet ﷺ or of any other Prophet or Friend of Allāh Ta'ālā as that has the greatest risk of falling into polytheism and idol worship.'** (Fath al-Majīd Sharh Kitāb at-Tawhīd Urdu, Page 707 by Abdul Rehmān Najdi, Published by al-Mīnār Publications, Delhi)
3. **'One who seeks the intercession of the Prophet ﷺ is an infidel (Kāfir) and a polytheist (Mushrik).'** (Tohfa e Wahhābiya,

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Page 68, Arabic book authored by Suleymān bin Sehmān Najdi,  
Translated by Ismāil Ghaznawi, Published in Amritsar)

4. 'The blessed resting place of Rasūlullāh ﷺ is an idol.'  
(Hāshiyah Sharh al-Sudūr, Page 25 by Ibn Ábdul Wahhāb Najdi)
5. 'The blessed resting place and green dome of Rasūlullāh ﷺ as well as the resting places of all Prophets and Friends of Allāh Ta'ālā are the source of all tribulations and are the cause of polytheism and idol worship. It is compulsory to destroy them all.' (Urf al Jādi Fārsi (Persian), Page 60 by Nawāb Nūr ul-Hasan Khān, son of Siddique Hasan Bhopāli, Published in 1296 Hijri; also in Articles and Fatāwa of Bin Bāz)
6. 'The Prophet ﷺ is dead (Ma'azAllāh). To have any kind of relationship with him or to ask him for help is polytheism.'  
(Articles and Fatāwa of Bin Bāz, Page 190)
7. 'The parents of the Prophet ﷺ are infidels (Kāfir) and the order for them is the same as for all other infidels.'  
(Articles and Fatāwa of Bin Bāz, Page 170)
8. 'Even if the aim of organising a Milād gathering is good, it is still a source of tribulation, is an evil innovation and is the means of polytheism and wickedness.'  
(Articles and Fatāwa of Bin Bāz, Page 200)
9. 'Celebrating Milād-un-Nabī is emulating the infidels and is the way of the devils.'  
(Sunnī Barelwiyat Kya Hai?, Page 139, Published by Idārah Dāwat al-Islām)
10. 'To tie an amulet (Tā'wīz) with Qur'ānic verses, to hang the name of Allāh Ta'ālā or Āyat al-Kursi in the car, or to keep a copy of the Qur'ān Sharīf in the car to ward off calamities are all acts of polytheism (polytheism).'
11. 'To celebrate Shab-e-Barā'at (Nisf Sha'bān) is an evil innovation, is impermissible, unlawful and is emulating the

**Shias.'** (Sunnī Barelwiyat Kya Hai?, Page 141, Published by Idārah Dāwat al-Islām)

12. **'The Holy Qur'ān is a creation.'** (Fatāwa-e-Sāniya, Vol 2, Page 437, Published by Maktab Īshā'at-e-Dīniyāt, Mumbai)

*Whereas it is the unanimously agreed upon belief of the Ahle Sunnah that the Holy Qur'ān is the pre-existent, pre-eternal, uncreated Speech of Allāh Ta'ālā. It was on this issue that Imām Aḥmed ibn Hanbal argued and debated with the Mu'tazilites.*

13. **'Ḥadrat Khwāja Gharīb Nawāz, Ḥadrat Nizāmuddin Awliyā, Ḥadrat Sābir Kalyarī and Khwāja Bandah Nawāz Geysū Darāz are not friends of Allāh Ta'ālā – rather they are friends of the devil. They are the anti-Christ, are liars and innovators and their mausoleums are the dens of Iblīs.'** (Sunnī Barelwiyat Kya Hai?, Pages 508-510 by Abu Iqbāl Salafi, Published by Idārah Dāwat al-Islām)

14. **'Showing respect is worship and showing respect to the pious is the road to downfall and ruin.'** (Al-Jadīd Fī Sharh Kitāb at-Tawhīd, Pages 126-132, Published in Saudi Arabia)

15. **'Those who do Taqlīd of (follow) Imām e A'azam, Imām Mālik, Imām Shāfi'i or Imām Ahmed ibn Hanbal and those who become disciples (Murīds) in a spiritual order (Qādrī, Chishtī, Naqshbandī, Soharwardī etc) are infidels, polytheists and are all devils.'** (I'tisām as-Sunna, Page 7 – Ash'ār al-Haq, Page 189 by Maulvi Muḥammad Yāsīn Zafar al-Mubīn, Published in Lahore – Sabūt al-Haq al-Haqīq, Page 743 by Maulvi Nazīr Husseīn, Sunnī Barelwiyat Kya Hai?, Page 357)

16. **'The mystical and spiritual exercises (Mujāhida) of the Friends of Allāh Ta'ālā and their exertions and litanies (Wadhāif) are actually worship of the devil.'** (Sunnī Barelwiyat Kya Hai?, Page 355 By Abu Iqbāl Salafi)

17. **'It is polytheism and infidelity to miss Salāh and the funeral prayer should not be performed for one who misses prayer.'**



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(Tauhīd Key Masāil, Page 156 – Ahle Ĥadīth Karachi Booklet, May 1957, Page 19)

18. **'Conveying rewards (Īsāl-e-Thawāb) is the way of the Hindus.'** (Tarjumān-e-Wahhābiya, Page 92 By Siddique Ĥasan Bhopāli)