

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Shirk with the essence of Allah

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ، مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَمَا بَعْدُ

Among the types of shirk, shirk with the essence of Allah is the worst type. Therefore, Allah Almighty has given a strong warning against this type of shirk.

تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۝

[مريم: 90]

*The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation. (Surah Maryam: 90)*

The Prophet (ﷺ) said: Allah says:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَأَيْتُمْ إِنْ قَالَ اللَّهُ شَتَيْتَنِي ابْنُ آدَمَ وَمَا يَنْبَغِي لَهُ أَنْ يَشْتَيْتَنِي، وَتَكَذَّبَنِي وَمَا يَنْبَغِي لَهُ أَنْ تَكْذِبَنِي فَقَوْلُهُ إِنَّ لِي وَلَدًا، وَأَمَّا تَكْذِيبُهُ فَقَوْلُهُ لَيْسَ يُعْبَدُنِي كَمَا بَدَأَنِي

(بخاری، کتاب بدء الخلق، باب ما جاء في قول الله تعالى: {وَهُوَ الَّذِي بَدَأَ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ} )

*Narrated Abu Huraira:*

*Allah's Messenger (ﷺ) said, "Allah the Most Superior said, "The son of Adam insults Me, and he should not insult Me, and he disbelieves in Me, and he ought not to do so. As for his insulting Me, it is that he says that I have a son; and his disbelief in Me is his statement that I shall not recreate him as I have created (him) before."*

(Sahih Bukhari, Beginning of Creation, Chapter: The Statement of Allah Taa'la: "And He it is Who originates the creation; then will repeat it and this is easier for Him...")

The shirk in the essence of Allah is to associate any creature partners with Allah. To make it a part or part of Allah, to make daughters and sons of Allah, to take a wife for Allah, to make family or tribe or to make any other creature a part of Allah is shirk in the essence of Allah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

[الإخلاص: 4-1]

Say (O Muhammad (ﷺ)): "He is Allah, (the) One. "Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.

The essential requirement of Tawheed (Monotheism) is that Allah Almighty should be considered, as one and only one, unique, unparalleled, and none comparable even in terms of His essence. Therefore, in Surah Ash-Shura: لَيْسَ كَمِثْلِهِ شَيْءٌ "There is nothing like him" That is, he has no likeness, no one has given birth to him, nor he has given birth to anyone, and there is none co-equal or comparable to Allah, nor he has a partner, nor family, no tribe, he has no children, and he has not taken anyone as his wife. So, it is absolute to understand that shirk in the essence of Allah is an insult to Allah.

### **To associate anyone partner in the essence of Allah is Kufr (disbelief)**

Allah Almighty has mentioned this disbelief of man making his creatures part of Allah.

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ

[الزخرف: 15]

*But they have attributed to Him from His servants a portion. Indeed, man is clearly ungrateful.*

### **Comparison of Religions**

#### **The belief of the polytheists of Makkah:**

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَ وَلَهُمْ مَا يَشْتَهُونَ

[النحل: 57]

*And they assign daughters unto Allah! Glorified (and Exalted) be He above all that they associate with Him!. And unto themselves what they desire.*

فَأَسْتَفْتِهِمُ الرَّبُّ إِنَّ الْبَنَاتِ وَ لَهُمُ الْبَنُونَ

[الصفات: 149]

Now ask them (O Muhammad ﷺ): "Are there (only) daughters for your Lord and sons for them?"

### **Beliefs of the People of the Book (Jews and Christians):**

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصْرَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ ﴿٣٠﴾

[التوبة: 30]

And the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah. That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allah's Curse be on them, how they are deluded away from the truth!

### **Christians believe in the Trinity - God is one of the three (We seek refuge with Allah)**

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثَةٌ ۚ وَمَنْ إِلَهٌ إِلَّا اللَّهُ ۚ وَاجِدُوا إِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

[المائدة: 73]

Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no llah (God) (none who has the right to be worshipped) but One llah (God -Allah). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them.

### **Christian Belief - Jesus son of Mary was a light separated from God's light**

According to Encyclopedia Britannica 1997, Encyclopedia Americana, 1998, Encyclopedia Encarta, 1998 and Encyclopedia Grolier (1998) the belief of Christians regarding their Prophet Isa Jesus (عليه السلام) are called the Nicene Creed in Nicaea in 325 AC (after Christ) in which unanimously decided at the meeting, between the leaders of all the Christian sects of that time.

In this Nicene Creed, their belief is stated as follows:

We believe in one God, the Father almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, begotten from the Father, only-begotten, that is, from the substance of the Father, God from God, Light from Light, true God from true God, begotten not made, of one substance with the Father, through whom all things came into being, things in heaven and things on earth, Who because of us men and because of our salvation came down and became incarnate, becoming man, suffered and rose again on the third day, ascended to the heavens, and will come to judge the living and the dead; and in the Holy Spirit

### **Beliefs of Hindus and Buddhists:**

In Hinduism, the meaning of Avatar is descending from God. But in Hinduism incarnations are generally considered a form of (Baghwan) God, not a separate human being from (God), i.e. Baghwan (God) himself appears in some form.

There is an important concept of Buddhism and Jainism - to attain Nirvana is to obtain freedom from the samsara of the soul, that is, from the chain of births - because in Buddhism there is no caste. Therefore, he who gets rid of the world through worship has become Nirvana, now he is free from living and dying and has become God. According to Buddhism, Nirvana and Jainism, the basis of idolatry is this philosophy of unity of existence and intermingle (Halool).

### **Comparison of sects and schools of thought**

The People of mysticism (Sufism) and methodology (Tareeqat) – unity of three:

The Trinity Unity is the three fabricated theories by which the creatures are considered a part of Allah.

#### **1- Integration (Halool):**

The integration (Halool) means if a person performs any act of worship and meditate and live a life of austere simplicity to such an extent that purifies and develops the maturity of his soul, then Allah intermingle or blends in him.

#### **2- Pantheism or Unity of existence (Wahdat-ul-Wujud):**

The philosophy of Pantheism (Wahdat-ul-Wujud) means. That there is only one existence, and that is Allah the Almighty. There is no existence other than His essence. If this is accepted, then there is no difference between the Creator and his creation or his creatures. Humans, animals, plants, inanimate objects, even filth and even the devil (shaitan) becomes a part of the existence of Allah Almighty نعوذ بالله (we seek refuge in Allah). According to some authors, the belief of unity of existence (Wahdat-ul-Wujud) is not new but it is a form of Christian belief of trinity.

#### **3- Apparentism or Unity of Evidence (Wahdat-ul-Shuhud):**

Apparentism or Unity of Evidence (Wahdat al-Shuhud): It means "one to see" meaning "you and you are all around". Means anything in the observation is part

of Allah. نعوذ بالله (we seek refuge in Allah). And this is called annihilation in Allah (Fana Fi Allah) that is, to perish in the Being of Allah.

Although these three beliefs are stated separately and defined separately, as a result, they are the same despite some differences of opinions.

### **Belief of Light from the light of Allah (نور من نور الله)**

In the previous series, we had described the polytheistic beliefs of different nations in the Essence of Allah. It was clear in them that apart from the Jews and Christians, the polytheistic Arabs invented the belief in Allah's sons and daughters and associated with His Essence.

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ ﴿٣٠﴾

*And the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah. That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allah's Curse be on them, how they are deluded away from the truth!*

(Surah Tawbah: 30)

فَأَسْأَلُهُمُ الرَّبَّكَ الْبَنَاتُ وَ لَهُمُ الْبَنُونَ ﴿١٤٩﴾

Now ask them (O Muhammad ﷺ): "Are there (only) daughters for your Lord and sons for them?"

(Surah Saffat: 149)

It is as if this shirk of theirs was not about the piece of the essence of Allah but it was about the concept of offspring of Allah, meaning prophets and angels are the same as Allah. That is to say, the essence of Allah is the same as that of these prophets and angels. Similarly, there was a belief among Christians that Jesus (Isa) (عليه السلام) is a part of the light of Allah, in other words, a part of the essence of Allah.

We believe in one God, the Father almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, begotten from the Father, only-begotten, that is, from the substance of the Father, God from God, Light from Light, true God from true God, begotten not made, of one substance with the Father, through whom all things came into being, things in heaven and things on earth, Who because of us men and because of our salvation came down and became incarnate, becoming man, suffered and rose again on the third day, ascended to the heavens, and will come to judge the living and the dead; and in the Holy Spirit.

Unfortunately, the same polytheistic belief became prevalent in this ummah as well that Muhammad is detached from part of the light of Allah, that is to say that essence of Allah and the essence of the Prophet ﷺ are the same. In Surah Al-An'am Allah said light is the creation of Allah:

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۚ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

(سوره الانعام : 1)

*[All] praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord.*

(Surah Al-An'am: 1)

So it is clear that Allah Almighty is not made of light but light is His creation.

Secondly, the Qur'an repeatedly states that there is no one else in the universe like Allah, nothing can be his example.

لَيْسَ كَمِثْلِهِ شَيْءٌ

*There is nothing like unto Him*

(Surah Ash-Shuraa: 11)

After these sayings of Allah Almighty, there is no way anyone can have that belief that Allah is made of light and the Prophet (ﷺ) is a part of Allah. Now the question arises whether the Prophet is light?

### **Humans are created from clay**

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۖ

*He created man from clay like [that of] pottery.*

(Surah Ar-Rahman: 14)

Allah's Messenger (ﷺ) said:

"خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِنَّا وَصِفَ لَكُمْ".

*The Angels were created out of light and the Jinns were created out of the spark of fire and Adam was created as he has been defined (in the Qur'an) for you (i.e. he is fashioned out of clay).*

(Sahih Muslim, The Book of Zuhd and Softening of Hearts, Chapter: Miscellaneous Ahadith).

It has become clear that angels are made of light and humans are made of dust, so it is clear that human beings are not made of light.

In the Qur'an, Allah Almighty says about the Prophets (عليهم السلام):

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ٥

And We sent not before you, [O Muhammad (ﷺ)], except men to whom We revealed [the message], so ask the people of the message [i.e., former scriptures] if you do not know.

وَمَا جَعَلْنَاهُمْ جَسَدًا آلَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ٥

And We did not make them [i.e., the prophets] forms not eating food, nor were they immortal.

(Surah Al-Anbya: 7-8)

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطٰنٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ٥

Their Messengers said to them: "We are no more than human beings like you, but Allah bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allah. And in Allah (Alone) let the believers put their trust.

(Surah Ibrahim: 11)

Allah Almighty made it clear in His book that in every age only men were sent as messengers. In Quran Allah has commanded to the Prophet (ﷺ) to say:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُمُ اللَّهُ وَاحِدٌ ۚ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ٥

Say (O Muhammad (ﷺ)): "I am only a man like you. It has been inspired to me that your Ilah (God) is One Ilah (God i.e. Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

(Surah Al-Kahf: 110)

When the disbelievers and polytheists refused to accept the Prophet's (ﷺ) prophecy and said:

أَوْ يَكُونُ لَكَ يَدٌ مِّنْ ذُرْفٍ أَوْ تَرْفَىٰ فِي السَّمَاءِ ۗ وَكَنْ تُؤْمِنُ لِرُؤْيَاكَ حَتَّىٰ تُنْزِلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ ۗ قُلْ سُبْحٰنَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ٥

Or you have a hand of ornament [i.e., gold] or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"

(Surah Al-Isra: 93)

No doubt how clearly it is stated in the Qur'an that Muhammad (ﷺ) is not made of light but a human being. In Surah Al-Jumu'ah has been said:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ٢

*It is He who has sent among the unlettered [Arabs] a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book [i.e., the Qur'ān] and wisdom [i.e., the sunnah] - although they were before in clear error -*

(Surah Al-Jumu'ah: 2)

Among themselves means from among human beings, remember that the whole thing points to his reality or real being, as far as the position given to the Prophet Mohammed (ﷺ) no one can reach that status at all. In the hadiths, the Prophet (ﷺ) himself described himself as a human being, Umm Salma says:

أَنَّ زَيْنَبَ بَدَتْ أُمِّ سَلَمَةَ، أَخْبَرَتْهُ أَنَّ أُمَّهَا أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سَمِعَ خُصُومَةً بِبَابِ حُجْرَتِهِ فَخَرَجَ إِلَيْهِمْ فَقَالَ "إِنَّمَا أَنَا بَشَرٌ وَإِنَّهُ يَأْتِيَنِي الْخُصْمُ فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ فَأَحْسِبُ أَنَّهُ صَدَقَ فَأَقْضِي لَهُ بِذَلِكَ، فَمَنْ قَضَيْتَ لَهُ بِحَقِّ مُسْلِمٍ فَأَيُّهَا مِنْ النَّارِ فَأَلِيَا خُذْهَا أَوْ فَالِيَا تَرُكْهَا".

(بخارى، كتاب المظالم والغصب، باب إثم من خصم في باطل، وهو يعلمه)

*Narrated Um Salama:*

*(The wife of the Prophet) Allah's Messenger (ﷺ) heard some people quarrelling at the door of his dwelling. He came out and said, "I am only a human being, and opponents come to me (to settle their problems); maybe someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a verdict in his favour. So, if I give the right of a Muslim to another by mistake, then it is really a portion of (Hell) Fire, he has the option to take or give up (before the Day of Resurrection).*

(Sahih Bukhari, Book of Oppressions, Chapter: The sin of a man who quarrels unjustly)

أَحَدَتْ فِي الصَّلَاةِ شَيْئًا قَالَ "وَمَا ذَاكَ" قَالُوا صَلَّيْتَ كَذَا وَكَذَا. فَتَنَّى رَجُلَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ. وَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ. فَلَمَّا أَقْبَلَ عَلَيْنَا بِوَجْهِهِ قَالَ "إِنَّهُ لَوْ حَدَّثَ فِي الصَّلَاةِ شَيْئًا لَنَبَأْتُكُمْ بِهِ. وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ مِثْلَكُمْ. أَنَسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي، وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّرْ إِلَى الصَّوَابِ، فَلْيَتِمَّ عَلَيْهِ ثُمَّ يُسَلِّمْ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ".

(بخارى، كتاب الصلاة، باب التوجه نحو القبلة حيث كان)

*Narrated `Abdullah:*

*The Prophet (ﷺ) prayed (and the sub-narrator Ibrahim said, "I do not know whether he prayed more or less than usual"), and when he had finished the prayers he was asked, "O Allah's Messenger (ﷺ)! Has there been any change in the prayers?" He said, "What is it?" The people said, "You have prayed so much and so much." So the Prophet (ﷺ) bent his legs, faced the Qibla and performed two prostration's (of Sahu) and finished his prayers with Taslim (by turning his face to right and left saying: 'As-Salamat `Alaikum- Warahmat-ullah'). When he turned his face to us he said, "If there had been anything changed in the prayer, surely I would have informed you but I am a human being like you and liable to forget like you. So if I forget remind me and if anyone of you is doubtful about his prayer, he should*



*follow what he thinks to be correct and complete his prayer accordingly and finish it and do two prostrations (of Sahu).*

(Sahih Bukhari, Book of Prayers (Salat), Chapter: [During the obligatory Salat (prayers)] one should face the Qiblah (Kabah at Makkah) wherever one may be)

قَالَ قَدِيمَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَهُمْ يَأْبُرُونَ النَّخْلَ يَقُولُونَ يُلْقِعُونَ النَّخْلَ فَقَالَ "مَا تَصْنَعُونَ" قَالُوا كُنَّا نَصْنَعُهُ قَالَ "لَعَلَّكُمْ لَوْ لَمْ تَفْعَلُوا كَانَ خَيْرًا" فَتَرَكُوهُ فَتَنَقَّضَتْ أَوْ فَتَنَقَّضَتْ - قَالَ - فَذَكَرُوا ذَلِكَ لَهُ فَقَالَ "إِنَّمَا أَنَا بَشَرٌ إِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ دِينِكُمْ فَخُذُوا بِهِ وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ رَأْيٍ فَإِنَّمَا أَنَا بَشَرٌ" قَالَ عِكْرِمَةُ أَوْ نَحْوَهُ هَذَا. قَالَ الْمَعْقِرِيُّ فَتَنَقَّضَتْ. وَلَمْ يَشَأْ.

(مسلم ، كتاب افضائى؛ ، باب وُجوبِ امْتِنَالِ مَا قَالَهُ شَرَعًا ، ذُونِ مَا ذَكَرَهُ ﷺ - - - )

*Rafi' b. Khadij reported that Allah's Messenger (ﷺ) came to Medina and the people had been grafting the trees. He said: What are you doing? They said: We are grafting them, whereupon he said: It may perhaps be good for you if you do not do that, so they abandoned this practice (and the date-palms) began to yield less fruit. They made a mention of it (to the Prophet (ﷺ)), whereupon he said: I am a human being, so when I command you about a thing pertaining to religion, do accept it, and when I command you about a thing out of my personal opinion, keep it in mind that I am a human being. 'Ikrima reported that he said something like this.*

(Sahih Muslim, The Book of Virtues, Chapter: The Obligation To Obey What He Says With Regard To Matters Of Religion, But Not What He Says With Regard To Worldly Matters).

سَمِعَ جَابِرُ بْنُ عَبْدِ اللَّهِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "إِنَّمَا أَنَا بَشَرٌ وَإِنِّي اشْتَرَطْتُ عَلَى رَبِّي عَزَّ وَجَلَّ أَنِّي عَبْدٌ مِنَ الْمُسْلِمِينَ سَبَّيْتُهُ أَوْ شَتَّمْتُهُ أَنْ يَكُونَ ذَلِكَ لَهُ زَكَاةً وَأَجْرًا".

(مسلم ، كتاب البرِّ والصَّلاةِ والأَدَابِ ، باب مَنْ لَعَنَهُ النَّبِيُّ ﷺ ، أَوْ سَبَّهُ - - - )

*Jabir b. Abdullah reported Allah's Messenger (ﷺ) as saying:*

*I am a human being and I have made this term with my Lord, the Exalted and Glorious: For any servant amongst Muslims whom I curse or scold, make that a source of purity and reward. This hadith has been narrated on the authority of Ibn Juraij with the same chain of transmitters.*

(Sahih Muslim, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter: Whomever Is Cursed, Reviled Or prayed against by the Prophet (ﷺ) When He Does Not Deserve That, It Will Be Purification, Reward And Mercy For Him).

From the above evidences of Qur'an and Sahih Hadith, it is clear that the Prophet (ﷺ) was a human being. In Sha Allah, in the next series, details will be given on things by which an attempt is made to prove that the Prophet (ﷺ) is made of light.

Previously, we have made it clear from the Qur'an and the Sahih Hadiths that Muhammad (ﷺ) is not a part of Allah according to the belief of *نور الله* light of Allah, nor is he made out of a spiritual light of Allah but he is a human being. Those who believe contrary to the Qur'an and Hadith try to prove their belief falsely despite of these clear evidences. In order to mislead the people, they take the meanings of some verses to their personal whims and thus try to prove the creation of the Prophet (ﷺ) as a divine light. See the verses:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

[المائدة: 15]

*Indeed, there has come to you from Allah a light and a plain Book.*

(Surah Al-Ma'idah [The Table Spread] :15)

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۗ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُبِينًا

[الأحزاب: 45-46]

*O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp.*

(Surah Al-Ahzab [The Combined Forces] :45-46)

Remember that there can be no contradiction in the Qur'an, it is not possible in the Qur'an for Allah to describe all His Prophets (peace be upon them) as human beings and then to call the Prophet (ﷺ) spiritual light. What is meant by this revealed "light":

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝

[التغابن: 8]

*So believe in Allah and His Messenger and the light [i.e., the Quran] which We have sent down. And Allah is Aware of what you do.*

(Surah At-Taghabun [The Mutual Disillusion] :8)

See! The Qur'an reveals that the Prophet Muhammad (ﷺ) is separate, and the light is separate. What is the light that was revealed to them is the Quran? The verse of Surah Al-Ma'idah, which is being used as an argument to separate the Book and the Light, becomes clear in the next verse.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

[المائدة: 16]

*By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darkneses into the light, by His permission, and guides them to a straight path.*

(Surah Al-Ma'idah [The Table Spread] :16)

“بِهِ” (through it) that means singular form here, in the previous verses there is no mention of two things descending, rather it states one thing sent down, otherwise it would have been described here as “ بهيما ” “Bhima”. (Through both). See also the verse of Surah Al-Maida:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الَّذِي يَجِدُونَ أَهْلَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَاَلَّذِينَ أَمَّنُوا بِهِ وَعَدَّرُوا وَنَصَرُوهُ وَأَتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

[الأعراف: 157]

*Those who follow the Messenger, the unlettered (who can neither read nor write) prophet, whom they find written [i.e., described] in what they have of the Torah and the Gospel, who enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden<sup>1</sup> and the shackles which were upon them.<sup>2</sup> So they who have believed in him, honoured him, supported him and followed the light which was sent down with him – it is those who will be the successful.*

(Surah Al-A'raf [The Heights] :157)

**Allah states that a light (Noor) was sent down with the Prophet and that is Quran, Allah has also called other books revealed by Him "Noor".**

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ

[المائدة: 44]

*Indeed, We sent down the Torah, in which was guidance and light.*

(Surah Al-Ma'idah [The Table Spread] :44)

وَأَنْبِئْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ

[المائدة: 46]

..and We gave him the Gospel, in which was guidance and light.

(Surah Al-Ma'idah [The Table Spread] :46)

As if the meaning of light is guidance. Allah said in Surah An-Nur

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

[النور: 35]

*Allah is the Light of the heavens and the earth.*

(Surah An-Nur [The Light] :35)

That is, the light of guidance which is spread in the whole universe is due to Allah, as if Allah Almighty is the source of guidance.

وَمَنْ لَّمْ يُجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ؕ

[النور: 40]

*And he to whom Allah has not granted light – for him there is no light.*

(Surah An-Nur [The Light] :40)

That is, he who is not guided by Allah Almighty cannot get guidance from anywhere. The point is that the meaning of light is guidance, Allah Almighty is the creator of light, as stated in the first verse of Surah An'am, the Prophet is not a part of Allah but a human being.

## **Comparison of sects and schools of thought**

### **The People of mysticism (Sufism) and methodology (Tareeqat) – unity of three:**

Remember, that mysticism and its methodology (Sufism and Tareeqat) have nothing to do with Islam, there is no evidence for these names and their self-made beliefs in Quran and Sahih Hadith, but these beliefs open the way to shirk by completely denying the monotheism of Allah. What is Sufi, mysticism and methodology? In Sha Allah, this will be discussed in further detail at a later stage. At present, their beliefs which are openly based upon shirk are being discussed.

The unity of the three is in fact the three methods by which the creatures are considered to be a part of Allah.

**1 Incarnation (Halool) or Annihilation in Allah (Fana Fi Allah):**

Incarnation (Halool) means that if a person performs any act of worship and meditate to purifies his impulse and develops the maturity of the soul, then Allah blends in him.

**2 Unity of existence (Wahdat-ul-Wujud):**

The philosophy of Unity of Being (Wahdat-ul-Wujud) simply means that there is only one being and that is Allah the Almighty. There is no existence other than His essence. If this is accepted, then there is no difference between the Creator and the creatures, but humans, animals, plants, inanimate objects, even filth and even the devil (shaitan) become a part of the existence of Allah Almighty. According to some authors, the doctrine of Oneness of Being is not a new doctrine, but the Christian doctrine is a form of the Trinity. The Christian belief we presented in Episode 1 is

We believe in one God who is the Father and Almighty, the Creator of all things seen and unseen; And they believe in one Lord Jesus Christ, who is the Son of God, the only begotten of God (born) from the essence of the Father, God from God, light from light, the same God from God, born, not created. From the essence of the Father, through whom all things in the heavens and the earth came into being, who descended in human form as incarnations for us humans and for our salvation, he suffered and rose on the third day and ascended to heaven.

Gone, will come again to judge the living and the dead; And we also believe in the Holy Spirit.

According to their belief, Jesus (peace and blessings be upon him) is also a part of the essence of Allah, not in the sense that he was the son of Allah but in the sense that he was a part of the essence of Allah. They say that Allah is from Allah, light is from light. This is the belief that has prevailed in this ummah as well, the details of which we have already described. Think Allah is the Creator, all other are creatures, Allah is the Sustainer and all others are deserving, Allah is the giver and everyone else is the receiver. But this belief in the Unity of Being made everyone one caste. Allah says in the Quran:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝

[الإخلاص:1]

*Say, "He is Allah, [who is] Alone.*

(Surah Al-Ikhlās [The Sincerity] :1)

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

[الإخلاص:4]

*Nor is there to Him any equivalent.*

(Surah Al-Ikhlās [The Sincerity] :4)

لَيْسَ كَمِثْلِهِ شَيْءٌ ۝

[الشورى:11]

*There is nothing like unto Him.*

(Surah Ash-Shuraa [The Consultation] :11)

It has become clear that the belief that everything in the universe is a part of Allah is an blatant denial of the Qur'an.

### **3 Unity of Evidence-(Wahdat-ul-Shuhud):**

Wahdat al-Shuhud: It means "one has to see", that is, it is a matter of "you are all around" that is, all the things in the observation are the essence of Allah نعوذ بالله (we seek refuge in Allah). And this is called annihilation for Allah (Fana Fi Allah) that is, to perish in the Being of Allah

Now this man has perished in the Being of Allah. استغفر الله من ذلك (I ask Allah's forgiveness of that). Although these three beliefs are stated separately and are defined separately but despite some differences the outcome is the same. Those who do not know Sufism should know that it is an open denial of the Oneness of Allah.

Earlier we had mentioned three beliefs of Sufism and described how these stand against the Quran and associate human beings with Allah's person and entity. We are now referring to some personalities who hold these beliefs and Sufism.

### **Mansur Al-Hallaj (d.309 hijri)**

His full name was Abu al-Mughith al-Hussein Ibn Mansur al-Hallaj. The story of Mansoor Hallaj is very famous and is mentioned in most books of Sufism that

claiming to be Allah, he said, “انا الحق” meaning, "I am the Truth (Allah)". (Sufis use the term Haq Ta'ala for Allah). Moreover, he continued to preach this claim regularly being conscious with all his senses. By order of the Caliph, he was arrested and brought before the scholars, but he stood his ground. He was sentenced to death for this crime and arguing with the Caliph. And he gladly accepted it but did not back down from his claim. He is given a high place by a class of Sufis, but he is also disliked by some. With regard to his claim, there is a verse from famous Punjabi *quwwali* (special sufi song).

او انا الحق ہی کہندے  
جیہڑے نشہ عشق وچ رہندے

Those who live in the (state of) trance of love

It is them who proclaim ‘**I am Allah**’

According to Farid-ud-Din Attar, the author of Tazkira-ul-Awliya, justifying this behavior, says on page 278, “A non-*sharai* (non-religious) sentence of ‘*Ana al-Haq*’ slipped out of his tongue, but there is hesitation to call him a disbeliever because what he said was in fact Allah's saying”.

### **Shaikh Ibn Arabi (d. 638 hijri)**

Ibn-e-Arabi is said to be the founder of the theory of Unity of Being (*wahdat-ul-wojoud*) which promotes that all existing beings are part of one entity that is Allah. But the evidence proves that this ideology is also found with Hindus and Buddhists. And Mansur al-Hallaj had already raised such slogans three centuries before him. Mansur Al-Hallaj is one of the disciples of Junaid al-Baghdadi. But Ibn Arabi has a great role to play in spreading and strengthening this ideology, which is why he was given the title of ‘Sheikh Akbar’ by the Sufis. Ibn Arabi has written many books; his most famous book being Fusus al-Hakam in which this theory is stated in various places. In his book he writes:

فَأَنْتَ عَبْدٌ وَأَنْتَ رَبٌّ

“So you are the slave as well as you are the Lord”

### **Junaid Al-Baghdadi (d.298 hijri)**

He said: “The creatures are unaware that for twenty years Allah has been speaking through my tongue and my existence has come to an end.” (Tazkira-ul-Awliya by Farid-ud-Din Attar Page 212)

### **Bayazid Al-Bistami (d.261 hijri)**

He said: *Subhani ma A'zmu shani* سبحاني ما اعظم شاني

(Glory be to me, what a great dignity I have).

Just note that the word 'subhan' is used for Allah alone as in 'Subhan Allah'.

### **Ali Hajveri (the saint from Lahore) (d.465 hijri)**

He said: 'Mansur Hallaj and I are on the same path.' (His book Kashaf-al-Mahboob as quoted in 'Wahdatul Wojoud – A non-Islamic Theory'). In confirmation of this slogan, Ali Hajvery writes in his book Kashf al-Mahjoob: 'Hazrat (implying Mansur Al-Hallaj) is absolutely right because, "a servant (of Allah) is the manifestation of God (Allah)."' (Ali Hajveri's book Kashaf Al-Mahjoob)

### **Shaikh Abdul Qadir Jilani (d.559 hijri)**

He said: 'O, weak believer! You have neither this world nor the Hereafter and this is because of your disrespect to Haq Ta'ala and your accusation against these saints and *abdal* (high ranking sufi) whom Haq Ta'ala (Allah) has made the successors of the Prophets that the burden, which was placed on the prophets and the *siddiq* (truthful) (of reforming the *ummah*), has been placed on them. The (holy) deeds of the Prophets and their (pure) knowledge were handed over to them and they were annihilated by their own self and desires. And gifted them the eternity and then made them stand before Him. He purified their hearts from His *ma sawa* (self) and gave them the world, the Hereafter and all of the creatures in their hands.' (Majlis 51 Fuyuz Yezdani tarjuma Al-Fath Al-Rabbani, Page 365)

### **Imam Ghazali (d.504 hijri)**

He said: '*La ilaha illa Allah*' is the *tauheed* of the common (people) and '*La hua illa hoo*' is the *tauheed* of the special people because that is general and this is special.' (Mishkat-ul-Anwaar Page 31). As if there were two kalimas in Islam.

### **Shah Waliullah Dehlavi (d.1176 hijri)**

He said: '(My) respectable father used to say that in the special times, at one time, when annihilation and *ghaibat tamma* (complete disappearance) were made available then I saw Haq Subhanahu wa Ta'ala (Allah) ordered the



angels to find out and bring so and so slave. The earth was searched, but he was not found, heavens were searched but could not be found, paradise was searched but could not be found. Then Haq Subhanahu wa Ta'ala (Allah) addressed the angels that 'what perishes in Me will not be found in the heavens, nor in the earth, nor in Paradise'. ( Quote from his book *Anfas-ul-arfeen*, Page 96)

**Ahmed Sirhandi titled 'Mujaddad Alf Sani' (d.1023 hijri)**

He has said, 'One is the *Tauheed-e-Shuhudi* (observable Tauheed) and the other is the *Tauheed-e-Wojoudi* (existential Tauheed). Tawheed-e-Shuhudi is about seeing, that is, nothing is visible to the seeker except the One. And Tauheed-e-Wojoudi is about acknowledging the existence of the One and to consider all other as non-existent and despite knowing the existence of the non-existent, consider it as one manifestation and the vision. Therefore, Tawheed-e-Wojoudi is a type of the certainty by knowledge and Tawheed-e-Shuhudi is a type of certainty after seeing.' (Maktoobat-e-Imam Rabbani Volume one Maktoob 43)

**Ahle Sunnat – Hanafi Maslak (Barelvis)**

Belief of '*Noorum-min-Noorillah*' (The light from the light of Allah)

This belief is found in the Christians where some of them attribute the belief of Isa () being son of Allah to this belief. This Barelvi belief is apparently a replica of the Christian belief that 'Isa Ibn Maryam () was the light from the light of Allah' which is described in Nicene Creed, a formal statement on Christian beliefs, part of which reads as follows:

“We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven; by the power of the Holy Spirit he became incarnate of the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried.”

And this belief about 'light from the light' is also found in this *ummah* in the same way. These are the words that are uttered before the call to prayer (*adhan*) in this sect,

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى آلِكَ وَأَصْحَابِكَ يَا نُورًا مِنْ نُورِ اللَّهِ

*Blessing and Salam be on you, O, Messenger of Allah*

And on your people and companions, O, Light from the Light of Allah

In fact, they suggest that Muhammed (ﷺ) is a light separated from the entity of Allah (who Himself is believed to be made of light). In fact, this belief is also a part of the theory of Wahdat-ul-Wojoud (Oneness of existence for all creations). As the Christians believe that Isa ( ) is the very light of God and is His existence and His manifestation, in the same way, the Prophet (ﷺ) is also declared 'made of light' in the belief of 'light from the light', after asserting that Allah is made of light thus declared the Prophet (ﷺ), being light from His light, becomes a part of Allah's being.

According to some, the universe was created from the light that was left over after giving the Prophet his existence. In any case, it proves finally that everything in the universe is a part of the existence of Allah Ta'ala or was created by Him from His being. (May Allah protect us fro such things)

#### **Ahle Sunnat – Hanafi Maslak (Deobandis)**

Haji Imdadulah Mahajir Makki (d. 1317 hijri) says:

'The belief in the *wahdat-ul-wojoud* (unity of existence) is correct and is the truth.'

*(Shamaaim-e-Imadadiya Page 32)*

'The *nuqta shanasa* (point identifying) issue of the *wahdat-ul-wojoud* (unity of existence) is true and correct. There is no doubt and suspicion about this issue. This is the belief of the beggar (meaning the writer himself) and of the shaikhs of the beggar and of those who have pledged allegiance to the beggar, all believed the same.' *(same as above)*

'Distinguishing between worshipper and the one who is worshipped is explicitly 'associating partners' (with Allah).' *(Shamaaim-e-Imadadiya Page 37)*

'The slave (meaning the writer himself) was the Lord but hidden and (now) the Lord is the slave (writer himself) in open (appearance).' *(Shamaaim-e-Imadadiya Page 38)*

**Ashraf Ali Thanvi (Deobandi)**

He says: 'One believer of Tauheed was asked by the people that if a sweet and filth are the same thing then you should eat them both. He ate the filth after becoming a pig and ate the sweet in the form of a man. This is called taking due care of the status and it is obligatory.' (Imdadul Mushtaq Page 110)

**Zakaria Kandhalvi**

He has quoted the saying of Imdadullah Mahajir Makki in 'Fazail-e-Sadaqaat':

'I am a liar but I am (myself) nothing but Your (that is Lord's) shadow. It is Your existence and what am I, I am nothing myself. And that I am, it is You. And (separating) me and You is *shirk* (associating with Allah) over *shirk*.' (Fazail-e-Sadaqaat Kutub Khan Faizi Page 558)

**Mohammed Anwar Shah Kashmiri**

He says: '... hadith hints at *Wahdat-ul-Wujud* (oneness of existence). Our leaders were very fond of this issue till the time of King Abdul Aziz, but I am not extremist in this issue.' (Faizul Bari, Sharh Sahih Al-Bokhari 428/4)

These are the excerpts from writings of some 'great' religious personalities so that the public can come to know how *zaat ka shirk* 'association of human beings with Allah's entity has spread in this society.



