

Q: 131 ? Title: Your fatwa no. 5848 ? a glorifying eulogy to Muhammad ibn Abdal Wahab mentions the views as held by the said individual.

Question

Your fatwa no. 5848 ? a glorifying eulogy to Muhammad ibn Abdal Wahab mentions the views as held by the said individual. The following passage is of particular interest:

?The Shaikh explained his views in regard to intercession and made it clear that he believed in the intercession of the Holy Prophet on the Day of Resurrection. Authentic books, such as 'Al-Tawassul wal-Wasila' by Ibn-Taimiya and 'Ad-Dur an-Nadir' by Imaam Shawkaani, were also cited by him. He finally quoted the Qur'anic verse: "... Those whom you call on, themselves desire nearness to Allah, which of them shall be nearer to Allah.? He further explained the Qur'anic injunctions in which Allah says that all intercessions belonged to Him and He alone will grant permission for intercessions. The Holy Prophet was granted the right to intercede. The chapter on intercession in his "Kitab at-Tawhid" is quite elaborate. Ibn-Taimiya had divided intercession into six categories. The Shaikh also discussed the visit to the graves in the light of Ahadith. Ibn-Qayyim made an express statement in the following words: "Among evil practices are using them (tombs) as religious festivals, performing prayers in them, walking round them, kissing them and touching them, rubbing the face against the dust, worshipping persons buried in them, making supplication to them and calling on them for sustenance, health, repayment of debts, alleviation of distress, aid to the needy, and other things such as idolaters used to ask their idols"

1. What were his views regarding ?Wasilla? through an individual who has passed away?

2. Present-day salafis object to the common Muslim facing the grave of Rasulullah [saw] and making dua [they seemingly tire, yet this practice is emphatically ceaseless]. Is it permissible to face the grave of Rasulullah and make dua?

3. The article, with reference to graves, also points out the evil practices such as ?kissing them and touching them, rubbing the face against the dust?? Is this not in contradiction to the famous and revered Qasida Burda Shareef wherein Imam Buseeri [ra] expresses the desire to the rub and kiss the dust of the Prophet?s [saw] grave?

4. Does the Qur?anic verse quoted in the passage above ?those whom you call on?? refer to asking through the Wasilla of Nabi [saw], since the context of the discussion above is regarding the Wasilla of Nabi [saw]?

Answer

In the name of Allah, Most Gracious, Most Merciful
Assalaamu `alaykum waRahmatullahi Wabarakatoh

1.????? We are not aware of what his personal beliefs were regarding Wasila through an individual who has passed away.

2.????? It is permissible to face the grave of Rasulullah **SAW** and make Du?a.

3.????? ?It is disliked (Makr?h) to touch, kiss and rub one?s face on a grave. Furthermore, such actions are contrary to the grace and respect of a believer. Imam Buseeri?s couplets should be understood in the context of poetry. It is befitting to mention such words and describe such actions in a poem in honor and love of Rasulullah **SAW** . However, in practical terms, it will not be a show of respect and honor. Respect and honor would be to conduct oneself with humility, dignity and composure whilst one is standing before Rasulullah SAW.

4.????? The mentioned Ayah does not refer to asking through the Wasila of Rasulullah **SAW** .

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Note: Mufti Ebrahim Desai and the ?Ulam? affiliated with Ask-Imam do not agree with the views mentioned in the article, the views of Muhammad ibn Abdul Wahhab or the views of the current day Wahhabis wherein they differ with the Aq??id and practices of the ?Ulam? of Deoband and the remainder of the Ahl al-Sunnah. It is unknown how such a response was originally placed on this website. Kindly note that this serves as a clear and lucid renunciation from the aforementioned article.

And Allah knows best

Wassalam

Darul Iftaa, Madrassah In'aamiyyah

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