

So there you have it, six devotees prostrating to Tahir al-Qadri in less than five minutes. This shows that this was not a one-off and Taaghoot al-Qadri was satisfied with these prostrations.

What is the Ruling on Prostrating to Other Than Allaah?

This will be dealt with in more detail elsewhere, but purely for the purposes of this article, prostrating to other than Allaah is haraam (unlawful), and amongst the Hanafi Scholars are those who consider it major shirk absolutely, since prostration in and of itself is worship (ibaadah) and directing it to other than Allaah is worshipping other than Allaah. There are some Hanafi scholars who held the opinion of tafseel (clarification) in the matter, since in their view it may be possible that a person was compelled and they limit this tafseel only in the case of compulsion (ikraah). As for when there is no compulsion, they (the Hanafi jurists of old) are agreed that a person disbelieves. Likewise, the Hanafi jurists prohibit placing the forehead on the ground and kissing the earth by the feet of a person out of respect and for welcome, and some of them liken it to prostration. What we find with these people today is that they intend veneration of their leaders and guides because they hope to solicit and win their intercession, and this certainly brings it into the realm of ibaadah.

WHAT IS THE MEANING OF AL-TAAGHOUT?

The taaghoot is the one who is worshipped besides Allaah and is satisfied with that worship. This excludes those Prophets such as Eesa (alayhi salam) who are not pleased or satisfied that they be worshipped besides Allaah (whilst alive or dead), and they are truly innocent of those that worship them in falsehood. These people did not prostrate to this taaghoot except due to their belief that he is deserving of such veneration and this clashes with what Allaah commanded and sent His Messengers with:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْنُدُوا اللَّهَ وَاجْتَبِبُوا الطَّاغُوتَ

And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) the taaghoot." (16:36)

The taaghoot is that with respect to which the limits are exceeded in worship and obedience, and prostration to other than Allaah is exceeding the limits, and whoever is pleased and satisfied with the exceeding of limits in worship and obedience with respect to himself is a taaghoot. And the reality is that these ignorant people - we do not make takfir of them until after the hujjah (proof) is established upon them and they are made to realise that what they are doing clashes with what the Messenger (sallallaahu alayhi wasallam) brought - most of these people are misguided by these taaghoots into believing that what they are doing (of worship and veneration of those besides Allaah) is from the deen of Islam. So they need educating and the establishment of the proof upon them, but one cannot make excuse for these people who are satisfied with this worship and they cannot claim ignorance of what the Messenger Muhammad (sallallaahu alayhi wasallam) came with in this regard, and nor can they claim ignorance of what the Hanafi jurists were upon in this matter, since these Barelwi scholars claim attachment to the Hanafi madhab.

The Meaning of Ibaadah

Worship (العبادة) is defined as:

A comprehensive term that incorporates everything that Allaah loves and is pleased with from the statements and actions, both inward and outward.

Thus, worship is of many different types, and they are mentioned in the Qur'an. And when something is declared to be worship, then it is not permissible for it to be directed to other than Allaah, and such worship occurs either in the heart, upon the tongue or through the limbs, all the forms and types of worship fall into any of these three categories.

The greatest of the types of worship is du'a (du'a), "Invocation, supplication", and invocation is such that it is accompanied by other forms and types of worship, especially those of the heart, such as love, hope, aspiration, reliance, humility and the likes, and the reality of du'a is such that these other states and conditions are integrally tied to it and part of it. Thus, the issue of invocation (du'a) is one that has been dealt with extensively in the Qur'an, in refutation of those who worship others besides Allaah, by making their hearts attached to others besides Him and invoking them (with the presence of such devotion of the heart that is befitting only for Allaah).

Du'a (Invocation) is Worship

From its proofs are the saying of Allaah:

فَادْعُو اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

So, call you (O Muhammad and the believers) upon (or invoke) Allaah, making (your) worship pure for Him (Alone)... (Ghafir 40:14)

Ibn Katheer commented:

أَيْ فَأَخْلُصُوا لِلَّهِ وَحْدَهُ الْعَبَادَةَ وَالدُّعَاءَ وَطَالَلُوكُوا الْمُشْرِكِينَ فِي هُسْكِمٍ وَمَنْهِمْ
"Meaning, make your worship and your invocation purely and sincerely for Allaah alone, and oppose the pagans in their way and their religion. And the pagans invoke others besides Allaah, hoping for their intercession or seeking them as a means of approach to Allaah, and Allaah refuted this in the Qur'an, and ordered that only He be invoked."

To Summarize:

This is common in the works of the Barelwi, because the Barelwi folk-religion is founded upon veneration of the saints, the dead and righteous figures, upon the belief that they will solicit and win their intercession if they invoke them and venerate them, coupled with the belief that there is no way to salvation and reaching Allaah except through these intermediaries who are in effect the gateways to salvation to them. This is the most evil suspicion about Allaah, in that no-one can approach Him directly and must work through intermediaries if he hopes to ever achieve salvation.

There is no ambiguity in the fact that this opposes the Qur'an, the Sunnah, the way of the Companions and likewise that of Abu Hanifah and his students and is tantamount to the Shirk that Allaah prohibited and condemned others for.

Allah and His Messenger invite to singling out Allaah with all worship, from the greatest of which is invocation (du'a) and which receives a great deal of attention in the Qur'an. The pagans of old were criticized because they did not act upon the requirements of their belief that only Allah is the creator, provider, sustainer and so on. Rather, they invoked others besides Allaah, even if they invoked only Allaah in times of calamity and hardship. So they opposed reason, common sense and revelation, by not acting upon the necessities that the firm belief in Allaah's ruboobiyyah required from them to single out Allaah with du'a (invocation) and to solicit aid and rescue in that in which only Allaah has power and control over, naturally, from Allaah alone. The Barelwi folk-religion is founded upon the opposite of this, and it is from the core doctrines and "distinguishing principles" for it to be believed that invoking others for ist'aanah and istimdaad with the du'a of need (du'a al-mas'alah) is a binding truth, necessary to know and permissible to implement. The Hindus of India had been upon this for centuries and centuries with respect to their ancestors for they are ancestor worshippers who seek aid, deliverance and support by venerating their dead ancestors and holding festivals and celebrations around their tombs and mausoleums.

References:

All Material taken from Barelwis.com



THE BARELWIS



A folk-religion which appeals to largely uneducated masses and is centered around devotion to saints with the goal of soliciting aid and rescue and intercession.



The Shariah has clearly outlined the correct status and rank for the Prophets, the Righteous Friends of Allaah (awliya') and has given Muslims the moderate and balanced path regarding how to maintain respect for the Prophets and the Awliyaa without opposing the Shariah.

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالسَّلَامُ عَلٰى الصَّادِقِ وَالْمَالِمِينَ وَرَسُولِ اللّٰهِ وَبَعْدَ

The existence of a sole masterful originator and creator of the universe, with its obviousness in innate disposition (fitrah) and reason (aql), has never been the main point of contention throughout the history of the revealed books and sent messengers. A belief in an all-powerful, all-knowing creator naturally leads to the truth that all the Prophets and Messengers invited to which is that He be given worship and devotion alone, as that is the natural consequence of such a belief, **and this is what characterizes true religion.**

In all nations, societies, civilizations in history there has always been a belief in a supreme creator, and historically, each nation from the time of Noah (alayhis salaam), up until the time of Mohammad (alayhis salaam) has been sent a Messenger with the message to give worship only to the one truly deserving of it, which is Allaah, and to shun the worship of anything besides Him as that is false worship and is the essence of ingratitude, infidelity (i.e. kuffar). And nations, civilizations and societies have set up deities besides Allaah, amongst them Prophets, the angels, the jinn (devils, demons), the natural phenomena (wind, lighting, rain, mountains, the sun, the moon, the stars, the planets, animals), the righteous (dead or living), their ancestors, stones, trees, idols and the likes - giving them either qualities, abilities and powers that begin only to Allaah alone and/or directing something of worship to them. This false and unfounded worship can have one of four roots (arguments, justifications, claims) underlying it:

- ★ The belief that something or someone besides Allaah, the Exalted, has ownership of anything in the creation.
- ★ If not the above, the belief that something or someone besides Allaah, the Exalted, shares or partners with Allaah in the ownership of the creation or something from the creation.
- ★ If not the above, the belief of there being aiders or helpers to Allaah with respect to management of His creation, even if they do not share in the ownership of anything alongside Allaah.
- ★ If not any of the above, the belief of sure benefit by the intercession of created beings without Allaah's permission (idhn) for such intercession to take place and without pleasure (ridaa) for the one for whom it is being made.

The above four underlying assumptions will always be found lurking behind the polytheistic practices of many a nation and civilization that has passed, and we see that they have also affected this Muslim nation where the belief that saints and righteous people have control and influence over the universe, the soliciting of intercession from the righteous dead by invoking them with du'a (supplication), veneration of their tombs and graves, and offering of devotion to them in a variety of ways is common in many of the Muslim lands today.

These beliefs and practices clash with what the Messengers called to which is the attachment of the hearts to Allaah, the Exalted, alone, worshipping Him alone with all the types and forms of worship (inward and outward) and shunning the worship of all things besides Him, be they saints, prophets, angels, the jinn or other things. This is the meaning of (الله لا ينفع بغير الله), which means (مَعْدُود بِقُوَّةِ إِلَهٍ), which means "There is no deity worthy of worship in truth, but Allaah (alone)" and the Qur'an is an elaboration of this truth, containing textual and rational proofs indicating the truth of this kalimah.

Except that in all nations, Allaah decreed factions of people as a trial and test for the people of Tawhid, and the first of those who sought to undermine this universal truth (الله لا ينفع بغير الله) were the heretical Baatiniyyah who showed up in the third and fourth centuries of Islamic history, and introduced a philosophical and mystical attachment to the righteous dead (and to the Prophets) and over the passing of centuries this infected the Muslims until, when the duration since the sending of the Messenger (sallallaahu alayhi wasallam) had extended further, this falsehood started becoming common-place. When this began to occur in the fifth and sixth centuries, there were notable figures who began to point this out, such as Ibn Aqeel al-Hanbali (d. 513H), Ibn al-Jawzee (597H) and Fakhr al-Din al-Razi (d. 606H) - many long centuries before Shaykh Muhammad bin Abd al-Wahhab was even born.

Every sect has its inheritors and today we see the faction known as the **Barelviyyah** who have inherited this deen from their forerunners, the Baatiniyyah Raafidees Shahi who entered attachment and veneration of the inhabitants of the graves amongst the Muslims. This deen clashes with the deen brought by the Prophets and Messengers, which is to sing out Allaah with all forms and types of worship. Most people amongst them are unlearned and have raw emotional zeal and religious fervor, but due to their ignorance, they are lead astray by their leaders who restrain them and prevent them from recognizing the reality and implications of this great and lofty kalimah, (الله لا ينفع بغير الله). The most effective of methods used by their leaders and scholars is to vilify, demonize, slander and lie upon the callers to the Tawhid of the Messengers, effectively creating a barrier between the common-people and those who would lift the veil from them and call them to make their attachments to Allaah alone. But since many of the common-folk are averse to what they see as the burden of religious practice, the appeal of shortcuts to Allaah through pirs (faith-healers) and walis (saints) presented to them by their leaders and guides makes them fall further into the clutches of these evil misguided scholars. They have catalogues of doubts (shubuhaat) and (false) arguments through which they confound the ignorant common-folk they hold sway over, and from their common statements by which they beguile the common-folk and prevent them from knowledge, guidance and light is that they say, "Follow the awliya blindly, and treat the ulamaa with suspicion," and their intent is to degrade the position of knowledge in the hearts of the common-folk so they never attain baseerah (insight) into their religion, so that they (these evil leaders) can continue to lead these people to whatever direction they wish, confident that they will remain ignorant rabble from whom revenue is easily acquired through promises of salvation and deliverance alongside a token attachment to the religion. And as for any religious instruction they present, it is mostly to brainwash the flock and keep them within the confines, and is not true objective religious knowledge and instruction in the wider scheme of the foundation of the religion which is the Tawhid of Allaah, and singling Him out with Rububiyyah and Uluhiyyah.

PROSTRATION

Prostration is from the greatest of forms of worship and is due only to Allaah alone, and after the Shar'ah of Islam was revealed, what was permitted in previous nations (of prostration of respect and welcome greeting) was prohibited and declared unlawful, and the Scholars of Islam explain it to be major shirk when offered to other than Allaah. In the Barelwi folk-religion, prostration to their pirs, walis and others in whom a belief of guaranteed intercession is held, is common and encouraged. We have an image from a video clip and in a period of less than four minutes, we see six devotees making sujud at the feet of Tahir al-Qadri, a leading figure in the Barelwi folklore religion.

Let us take a look at these prostrations:

The First Prostration: This one comes straight in at 10 seconds in the video, a devotee comes from the side nearest to the camera and falls prostrate.



The Second Prostration: We see another one come in at 43 seconds (in the middle) making a sajdah and quickly moving on his way:



The Third Prostration: Just ten seconds later at 53 seconds another devotee (in the beige waistcoat, a bit difficult to see in the first picture) breaks into a sajdah, then taking his time huddling away on his knees, backwards, without daring to stand up:



The Fourth Prostration: This comes in at 1 minute and 27 seconds, and its another quickie, the man comes in from in front does his sajdah, holds it for a few seconds and then makes his way:



The Fifth Prostration: This man in the red hat was very emotional, coming in at 2 minutes 33 seconds into the video, he just would not get up, and ended up having an emotional breakdown, requiring Tahir al-Qadri to get up and give him some love and hugs. The prostration must have humbled him and wrenched his heart...



The Sixth Prostration: Finally, only seconds after the previous man (in the red hat) was taken away, we see the slickest act of them all. At 3 minutes 30 seconds this man was busting an innocent looking dance before lunging forward in a daring display of gymnastics, there must have been at least eight feet from where he started to the point of prostration right at Tahir al-Qadri's feet:

