

The attribution of crying to Allāh ﷻ and believing in thousands of Ādams before Prophet Adam عليه السلام

الحمد لله والصلاة والسلام على رسول الله

Question:

What do the noble Muftīs of the mighty Sharī‘ah state concerning the following matter:

A ‘shaykh’ has come to the UK and young people are becoming his murīds (spiritual disciples). This ‘shaykh’ does not possess knowledge of ‘aqā‘id (Islamic creed), nor the noble Qur‘ān nor the Prophetic Sunnah and claims that the company of a Shaykh is more important than books. This ‘shaykh’ has mentioned the following matters in his speeches:

1. People are crying to Allāh ﷻ and their Lord is crying for them. Allāh ﷻ is crying because Allāh ﷻ is saying, ‘remember me and I will remember you.’
2. Nāṣir al-Dīn Hojah was created as a Prophet and he gave up his Prophethood asking Allāh ﷻ, “Let me just be one, normal average one, from the Ummah of the Prophet Muḥammad ﷺ.” Allāh ﷻ accepted his request, removed his Prophethood and made him a walī.
3. Upon the guidance of Sayyidunā Khidr عليه السلام regarding the dome of the Hagia Sophia Church, the Christians presented themselves in the court of the Prophet Muḥammad ﷺ. The Prophet ﷺ gave them soil from Makkah and mixed his blessed saliva in the water of Zam-Zam and presented it to them. In this way the dome of the church was completed.
4. We are the children of the last Ādam and there were thousands of Ādams that came before him.

Is such a ‘shaykh’ Sunnī and is it permissible to give bay‘ah (oath of spiritual allegiance) to him? Is it permitted to allow him into Sunnī masājid and is it permitted for Ahl al-Sunnah to convene such a person’s gatherings in their masājid? We have sent you all of his videos and you can note all of these matters in them. The Imāms of our masjid went to seek clarification about these speeches (other than the matter regarding attributing crying to Allāh ﷻ) from this ‘shaykh’ and the summary of his reply is that ‘all of this was taught by my shaykh. It has been transmitted from heart to heart and if you are to place a fatwā on me, then place it on all our shuyūkh’.

Questioners:

The Imāms and the committee members of Luton Central Ghousia Masjid.

Answer:

بسم الله الرحمن الرحيم

الجواب بعون الملك الوهاب اللهم اجعل لي النور والصواب

The 'shaykh' that these mentioned statements have issued from is a misguided and misguiding, deviant heretic, who is absolutely ignorant of the beliefs established from the noble Qur'ān, the Prophetic Sunnah and the pure Sharī'ah. Bay'ah (oath of spiritual allegiance) to such a person is ḥarām and it is necessary upon those who have already given bay'ah to sever their ties with him because we are Muslims bound by the noble Qur'ān, the Prophetic Sunnah and the teachings of the Messenger of Allāh ﷺ. We have no connection with whichever person speaks against these teachings, whether he be our shaykh, teacher or closest of relatives.

Nowadays, the trend is that frivolous people speak about 'below the earth and the 'Arsh' and distance the Muslims residing on this Earth from the Sharī'ah, turn them against the righteous scholars and use them for their own purposes. This is because if these ignorant people informed the laypeople about the teachings of the noble Sharī'ah and the Sīrah of the Messenger of Allāh ﷺ, their veil would be lifted and the laity themselves would recognise that these fake spiritual guides are completely ignorant of the noble Qur'ān and the Prophetic Sunnah and they would then turn against them. For this reason, these charlatans do not teach them the rulings of prayer and fasting which the laypeople are in need of, instead they keep them entangled in matters that pass like the wind over their heads and cannot be traced to any book. In this manner they are successful in ensnaring them in their web.

The legal ruling concerning each of the cited statements is mentioned below.

1. Attribution of crying to Allāh ﷻ

"Allāh ﷻ is crying" - This statement is intensely grave. Allāh ﷻ has been projected as being helpless in this wording because in 'urf (customary usage) the meaning of crying is the shedding of tears due to being incapacitated under the pressure of the burden of grief. Such a matter has been ascribed to Allāh ﷻ that is specifically established with muḥdathāt (contingent things such as humans etc.) and such an attribution is impermissible, just as it is stated in Shu'ab al-Īmān:

ولا يجوز عليه شيء مما جاز على المحدثات فدل على حدوثها ومعناه أنه لا يجوز عليه الحركة ولا السكون والاجتماع والافتراق والمحاذاة والمقابلة والمماسمة والمجاورة ولا قيام شيء حادث به ولا بطلان صفة أزلية عنه ولا يصح عليه العدم (شعب الإيمان، باب في الإيمان بالله عز وجل، فصل في معرفة أسماء الله وصفاته،

ج1، ص 113)

If such a matter appears in the sacred texts, it is from the mutashābihāt (ambiguous words) and it is given a sound interpretation that is appropriate to the majesty of Allāh ﷻ and never such a meaning which does not befit the majesty of Allāh ﷻ. Anyone who ascribes such a corrupt meaning has indeed abandoned the straight path.

Secondly: Allāh forbid! If someone calls Allāh ﷻ, ‘One who cries’, this statement would only be possible if it were His Şifah (Divine Attribute) and if crying is a Divine Attribute of His, then all his Divine Attributes are pre-eternal in their establishment with His Dhāt (Divine Being), none of his Attributes are contingent. So will any Muslim say, Allāh forbid, ‘Allāh ﷻ is crying pre-eternally?! We seek refuge with Allāh ﷻ! Saying such a thing is ascribing a defect to Him and indeed this is Kufr.

Thirdly: If, hypothetically speaking, crying is not a defect in the right of Allāh ﷻ, the establishment of crying in the right of Allāh ﷻ is certainly no kamāl (perfection), otherwise crying would be necessary in establishment for Allāh ﷻ and sound intellect is witness to the impossibility of the establishment of such a thing in the right of Allāh ﷻ that is devoid of perfection, even if it is not a defect.

Just as ‘Allāmah Sa‘d al-Dīn al-Taftāzānī رحمه الله states in the fourth discussion in the Chapter of Tanzīhāt (Transcendencies) in ‘Sharḥ al-Maqāṣid’:

**وإن لم يكن من صفات الكمال امتنع اتصاف الواجب به للاتفاق على أن كل ما يتصف
هو به يلزم أن يكون صفة كمال
(شرح المقاصد، المبحث الرابع في امتناع اتصافه بالحادث، دار المعارف
النعمانية، لاهور 71/2)**

“If it is not from the attributes of perfection, it is impossible for al-Wājib (the Necessarily Existent) to be attributed with it, due to the agreement that everything that He is attributed with must necessarily be an attribute of perfection.”

‘Allāmah Ibn Abī Sharīf رحمه الله states in ‘Musāyarah’:

**يستحيل عليه تعالى كل صفة لا كمال فيها ولا نقص لأن كلا من صفات الاله صفة
كمال
(المسامرة شرح المسامرة، المكتبة التجارية الكبرى، ص 393)**

“Every attribute which is neither an attribute of perfection nor an attribute of deficiency is muḥāl (impossible) in the right of Allāh ﷻ because every attribute of Allāh ﷻ is an attribute of perfection.”

The greatest ignorance of this ‘shaykh’ is that he attempts to prove this fabricated statement from the noble Qur’ān, that when people remember Allāh ﷻ, He remembers them. May Allāh ﷻ protect us! Can any person of intellect derive from this that if you cry for Allāh ﷻ then in reply He ﷻ will cry for you?! From this it would be established that whatever we do for Allāh,

He ﷻ will do the same for us. Allāh ﷻ forbid! Then if we worship Him, will He ﷻ worship us?! It is evident that the ‘shaykh’ does not know the meaning of Allāh ﷻ remembering people. We seek refuge with Allāh ﷻ! Is the meaning that just as we remember with the tongue, He ﷻ does the same?! If someone takes this meaning from this verse he is misguided and misguiding. For this reason, Allāh ﷻ stated:

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

{Allāh ﷻ causes to mislead many with it, and guides many with it; and He causes to mislead with it only those who are disobedient} Sūrah al-Baqarah Verse 26

2. The account of Nāṣir al-Dīn Hojah

Stating that Nāṣir al-Dīn Hojah was created as a Prophet and later made into a walī is also extremely grave. In this statement, withdrawal of Prophethood from a Prophet is being deemed possible. There is no such account in any narration. Secondly, Prophethood is purely from Divine bestowal; Allāh ﷻ grants it to whosoever He ﷻ wills. Yes! He ﷻ grants it to the one He ﷻ makes worthy of this lofty rank and whoever He ﷻ bestows this grace upon, He ﷻ does not withdraw it from him. Allāh ﷻ states:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

{Allah knows best where to place His Messengership} Sūrah al-An‘ām Verse 124

It is cited in ‘al-Mu‘taqad’:

من جوز زوال النبوة من نبي فانه يصير كافرا، كذا في التمهيد
(المعتقد المنتقد، مسألة: من جوز زوال النبوة من نبي... الخ، ص 109)

“Whoever deems it possible for Prophethood to be withdrawn from a Prophet, then indeed, he becomes a disbeliever. It is mentioned like this in al-Tamhīd.”

It is stated in ‘Tamhīd’ of Shaykh Abū Shakūr رحمه الله:

النبوة لا تزول أبداً ومن جوز زوال النبوة من نبي فانه يصير كافرا
(التمهيد، أبو شكور، ص 7)

“Prophethood is never withdrawn and whoever deems it possible for Prophethood to be withdrawn from a Prophet, then indeed, he becomes a disbeliever.”

Hāfiẓ Mullā ‘Alī al-Qārī states in ‘Sharḥ al-Shifā’:

لا يوجد في النبي ما يكون سببا لسلب النبوة أو الايمان والمعرفة
(شرح الشفاء ج 1 ص 489)

“There is no such thing in a Prophet that can be a cause of the removal of his Prophethood or faith and knowledge.”

3. The Hagia Sophia Church

Ascribing such a story about the Hagia Sophia Church to the Messenger of Allāh ﷺ is extremely brazen, whereas we have not found this narrative to be in the books of Aḥādīth and Prophetic Sīrah.

There are many indications in it that leave no scope except to declare it fabricated. For example, the Messenger of Allāh ﷺ ‘sending his blessed saliva for a Christian place of worship so that it could be completed and shirk and kufr could be carried out there’. We seek safety with Allāh ﷻ!

We seek safety with Allāh ﷻ! When he is asked for a reference, he says it was only revealed to me from heart to heart! We seek safety with Allāh ﷻ!

4. Thousands of Ādams

Saying that there were ‘thousands of Ādams’ prior to Prophet Ādam عليه السلام opposes the verses of the noble Qur’ān and the Prophetic Aḥādīth and this is the creed of the Qādiyānīs and the Shī‘ah.

Wherever the noble Qur’ān has mentioned the creation of Prophet Ādam عليه السلام it has done so in the manner of him being the first human being and there having been no human created before him, although the Jinn and other creation had been created prior to humans. Allāh initiated human kind from Prophet Ādam عليه السلام. We will cite some verses of the noble Qur’ān from which this point of belief will become clear. Allāh states:

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ
ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ

{He is the One; whatever He has created, (He has) created it superbly; and Who initiated the creation of mankind from clay. Then made his progeny from the extract of an insignificant liquid.} Sūrah al-Sajdah Verse 7 - 8

From this it is evident that the initiation and creation of the human was directly from clay, however, following this, the sequence of his progeny continued through the action of procreation i.e. conjugal relations between husband and wife.

At another place, Allāh ﷻ states:

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ
الْعَالِيْنَ

{Allah said, “O Iblīs! What prevented you from prostrating to the one whom I have created with My Hands (of power)? Have you become arrogant (now) or were you (always) amongst the arrogant ones?”} Sūrah Ṣād Verse 75

In this verse, Allāh ﷻ is certainly mentioning one particular person that Iblīs should have prostrated to, but did not. We will ask the noble Qur'aṅ itself who this personality was. Allāh ﷻ states:

وَإِذْ قُلْنَا لِلْمَلَكِيْنَ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ
طِينًا

{And recall when We ordered the angels that 'Prostrate to Ādam.' So, they all prostrated except Iblīs (the Devil). He said, 'Should I prostrate to the one whom You have created from clay?'} Surah Banī Isrā'īl Verse 61

Now it has become completely clear that the Ādam mentioned in the cited verses is the same person who is a Prophet and the origin of human kind and that Ādam does not mean all human offspring or all human kind, so that by some means a path could be carved out for changing an agreed tenet of faith.

The second matter that is established is that Iblīs did not prostrate to one person whose name was Ādam because we have read above that first of all Allāh ﷻ created man from clay and then continued the sequence of human offspring through the sperm drop. Here, Shayṭān is making the objection that ‘why should I prostrate to a human created from clay?’ If the meaning of Ādam was all of human kind i.e. all human offspring, then these were created from sperm drops, so in this verse, rather than declaring clay to be lowly, the sperm drop would have been declared lowly, which is in reality a lowly thing. Therefore, it is established that Shayṭān had to prostrate to one particular person who was created from clay, not a sperm drop. That person is the Prophet Ādam عليه السلام.

Allāh ﷻ states:

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

(Then, Ādam learnt certain words from his Lord, so, Allāh accepted his repentance; undoubtedly, only He is the Greatest Acceptor of repentance, the Most Merciful.) Sūrah al-Baqarah Verse 37

After reading the cited verse, ask yourself, 'Did all human kind learn certain words from Allāh ﷻ and did he pardon all their lapses beforehand or did only the Prophet Ādam عليه السلام learn them?

If only the following verse is explained in connection with the personality of Sayyidunā Ādam عليه السلام, Sayyidah Hawwā' رضي الله عنها and their progeny, every person can easily distinguish between truth and falsehood in light of it.

Allāh ﷻ states:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

{O people! Fear your Lord Who created you from a single soul, and created its spouse from it, and has spread from both of them many men and women, and fear Allah in Whose Name you demand (mutual rights) and be mindful of your (blood) relations. Indeed, Allah is observing you at all times.} Sūrah al-Nisā' Verse 1

i. The creation of humans was initiated from one person (a single soul, Prophet Ādam عليه السلام)

ii. A spouse, Sayyidah Hawwā' رضي الله عنها, was created from this one person, Prophet Ādam عليه السلام.

iii. Following this, many men and women were spread from just this one couple (male and female, husband and wife, Prophet Ādam عليه السلام and Sayyidah Hawwā' رضي الله عنها)

iv. By saying: يَا أَيُّهَا النَّاسُ (O people!) all of human kind has been addressed in this verse. Therefore, the ascription of Abū al-Bashar (father of mankind) is not majāzī (metaphorical) rather it is ḥaqīqī (real).

It has become evident from these Qur'ānic evidences that the intended meaning of Ādam is the elect Prophet of Allāh ﷺ, the first human, the father of all human kind, the predecessor of all human kind, the distinguished personality, Sayyidunā Ādam عليه السلام. It is also a point worthy of note that this same position is held by Jews, Christians and Muslims concerning the personality of Prophet Ādam عليه السلام. If the intended meaning of Ādam was not a particular personality but rather all human kind was intended, the noble Qur'ān would have refuted this viewpoint of the Christians and the Jews in a very clear manner, just as it refutes other creedal precepts and practices of theirs.

The teaching of the Messenger of Allāh ﷺ is the very same. It is mentioned in a Ḥadīth, whose grading is ḥasan (fair), in Sunan al-Tirmidhī that the Messenger of Allāh ﷺ said:

الناس كلهم بنو آدم و آدم خلق من تراب
(سنن الترمذي، أبواب المناقب، رقم الحديث 3955)

“All people are the progeny of Prophet Ādam عليه السلام and Prophet Ādam عليه السلام was created from soil.”

It is stated in al-Targhīb that the Messenger of Allāh ﷺ stated:

والناس بنو آدم وخلق الله آدم من تراب
(الترغيب، 21/3، 34)

“All people are the progeny of Prophet Ādam عليه السلام and Allāh ﷻ created Prophet Ādam عليه السلام from soil.”

‘Allamah Alusi in his Tafsir Rooh ul-Ma’ani states:

قد صرح زين العرب بكفر من يعتقد التعدد

The esteemed ‘ulema of the arabs have emphasised on the Kufr of the individual who holds the belief of multiple adams.

والله تعالى أعلم ورسوله أعلم عز وجل صلى الله تعالى عليه وآله وسلم

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