

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْوَلَدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

Allah Almighty, in Whose Name we begin, The Most Compassionate,

The Most Merciful

All Praise is due to Allah Almighty, Countless Peace and Blessings be upon
His Beloved Messenger – *may Allah's peace and blessings be upon him* – his family & his
companions – *may Allah be pleased with them all*

Wahhabis were defeated in a Debate

Moulana Qamarudeen Siyalwi - *may Allah be pleased with him* - narrates the following incident. He states:

I once decided to stay at a certain place which was on the road to Tonsa. A certain Wahhabi Molwi then approached me and began to question me. It looked like he wanted to remove a few doubts he had in his mind, but I realised that he was in a debate mood. Nevertheless, I continued to answer all his questions as I would normally answer the questions of any student that approached me.

Suddenly, another Molwi appeared with a bag full of books and he was also accompanied by some of his students. After sitting, he said, “We should prepare the conditions of debate and then move forward.”

I then realized that these people had actually approached me with the intention of having a debate. I asked him what was his condition and he replied, “All proof and testimony must be given through the Qur’an only. No other testimony will be accepted except evidence from the Qur’an.”

I then asked him, “The blessed being upon whom the Qur’an was revealed, did he understand the message better or do you understand the message better?”

This Molwi had to admit that the Holy Prophet - *may Allah’s peace and blessings be upon him* - certainly understood the message better.

I asked, “If this is the case, then why should his evidence and testimony not be admissible?”

He then had to admit that we should also accept the Ahadith as well.

I asked, “If we have to understand the meaning of certain specific words and other laws of Arabic grammar, we also have to accept the books of grammar as evidence as well.”

He also agreed to this. Finally, he also agreed that we have to present certain evidence from the Tafseer and other books of Aqaa’id as well. They also agreed that evidence from all of these different faculties can be presented as testimony as we go along.

Suddenly, the complexion on these people’s faced changed and they realised that they had become trapped. Before I could say anything further, one of them shouted, “Do you believe that the Holy Prophet - *may Allah’s peace and blessings be upon him* - had complete knowledge or partial knowledge?”

Bear in mind that this idiot mentioned the blessed name of the Holy Prophet - *may Allah’s peace and blessings be upon him* - in such a manner which was completely unbecoming of someone who claims to be a Muslim. I mentioned that the Holy Prophet - *may Allah’s peace and blessings be upon him* - had complete knowledge. In this manner, the debate started.

Question: If Nabi Yaqub – *peace be upon him* - knew that his other sons were enemies of Nabi Yusuf – *peace be upon him* - that they would cause harm to him, why did he send Nabi Yusuf – *peace be upon him* - with them in the first place? Nabi Yusuf – *peace be upon him* - continued to be in the well but his father could do nothing and this is the reason why he continuously wept. If Nabi Yaqub – *peace be upon him* - knew what was actually happening to his son, Nabi Yusuf – *peace be upon him*, surely he would have come to his assistance. But by virtue of the fact that he continued to weep clearly proves that he did not have any knowledge of what was happening.

Answer: Moulana Qamarudeen Siyalwi - *may Allah be pleased with him* - replied, “Firstly, whatever conditions have been presented, I am in total agreement with all of them. My condition is that when I finally make all of you speechless, all of you must openly curse the leaders of your movement.

Firstly, you had asked about the knowledge of the Holy Prophet - *may Allah's peace and blessings be upon him* - and now you continue to insult the knowledge of Nabi Yaqub – *peace be upon him*. I believe that Allah Almighty had given complete knowledge to all the Prophets.

There is no doubt that Nabi Yaqub – *peace be upon him* - was fully aware that his other sons were enemies of Nabi Yusuf – *peace be upon him*. Evidence for this can be found in the Qur'an. Remember that dream of Nabi Yusuf – *peace be upon him* - which is mentioned in the Qur'an. In Surah Yusuf, verse 4:

اِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ
رَايَتْهُمْ لِي سَاجِدِينَ ﴿٤﴾

Remember when Yusuf said to his father, “O my father! I saw eleven stars and the sun and the moon - I saw them prostrating to me.”

In reply to this, his father mentioned the following words which is also found in Surah Yusuf, verse 5:

قَالَ يَبْنَى لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ
لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿١١﴾

He said, “O my child! Do not relate your dream to your brothers, for they will hatch a plot against you; indeed Satan is an open enemy towards mankind.”

In fact, even the brothers of Nabi Yusuf – *peace be upon him* - also knew that their father considered them as enemies of Nabi Yusuf – *peace be upon him*. In verse 11, this fact is mentioned:

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصْحُونَ ﴿١٢﴾

They said, “O our father! What is the matter with you that you do not trust us with Yusuf, although we are in fact his well-wishers?”

In this verse, on two occasions, the letter “Lam” appears. This is normally done to show emphasis or certainty. In other words, they were certain that their father knew that they were always hatching a plot against Nabi Yusuf – *peace be upon him*. He also knew that they would create a plot to say that their brother would be eaten by wolves, which is why from the beginning he mentioned this to them. In verse 13 it is mentioned:

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ

﴿١٣﴾

He said, “I will indeed be saddened by you taking him away, and I fear that the wolf may devour him, whilst you are unaware of him.”

In other words, he was already aware of what was going to happen.

In verse 83, the Qur'an states:

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَلْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

Said Yaqub, "Your souls have fabricated an excuse for you; therefore patience is excellent;

it is likely that Allah will bring all of them to me; undoubtedly only He is the All Knowing, the Wise."

In verses 86, 87, the certainty of Nabi Yaqub – *peace be upon him* - is also mentioned:

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾
يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْسَسُوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَأْتِسُّ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾

He said, "I complain of my worry and grief only to Allah, and I know the great traits of

Allah which you do not know." "O my sons, go and search for Yusuf and his brother, and

do not lose hope in the mercy of Allah; indeed none lose hope in the mercy of Allah except

the disbelieving people."

As for that issue of why did he send Nabi Yusuf – *peace be upon him* - if he had knowledge, the answer is very simple. He knew that Nabi Yusuf – *peace be upon him* -

was already destined to become the Ruler of Egypt and this was a Divine Command. Bear in mind that Nabi Yaqub – *peace be upon him* - was the grandson of Nabi Ebrahim – *peace be upon him* - who had already presented his son earlier as a sacrifice. He knew that if one wanted to present his trust and loyalty to the Allah Almighty he had to present his beloved son as a sacrifice. This lesson was already taught to him by his grandfather. Every action of a Prophet is based on Divine Wisdom. No Prophet had ever complained about what was destined to happen.

When these Wahhabis heard these answers, they quickly packed their bags and decided to leave. I called out to them to also fulfil their promise which they had made to me. But they continued walking away without even looking back. (Anwaar-e-Qamariyah, 138 to 141)