

Wahabism

Mirzá Muhammad 'Alí Khán, Persian Ambassador in Paris states that in one of his voyages from Persia to India he met with a Wahnábí, who had in his possession a tract written by the founder of the sect. This small pamphlet he allowed Mirzá Muhammad to copy, 1876 CE

I know that God is merciful, that the sect of Abu Hanífa is orthodox and identical with the religion of Abraham. He who says: "O thou Prophet of God! O 'Ibn 'Abbás! O 'Abd-ul-Qádir!" &c. with the persuasion that the souls of these blessed ones can obtain from God that of which the suppliant has need, or that they can protect him, is an infidel whose blood any one may shed, and whose goods any one may appropriate with impunity unless he repent. There are four different classes of idolaters. First, the infidels against whom the Prophet made war. These acknowledge that God is the creator of the world, that He supports all living creatures, that in wisdom He rules over all. "Say: who supplieth you from the heavens and the earth? who hath power over hearing and sight? and who bringeth forth the living from the dead, and bringeth forth the dead from the living? who ruleth all things? they will surely say: 'God,' then say: 'What! will ye not therefore fear Him.'" (Súra x. 32.) It is difficult to distinguish idolatry of this kind; but under an outwardly orthodox appearance they go astray; for they have recourse to divinities of their own choosing and pray to them. Secondly, there are idolaters who say that they only call upon these intermediary powers to intercede in their favour with God, and that what they desire they seek from God. The Qurán furnishes a proof against them. "They worship beside God what cannot hurt or help them, and say, these are our advocates with God! say: will ye inform God of aught in the heavens and in the earth which He knoweth not?" (Súra x. 19.) Thirdly, those are idolaters who choose one idol as their patron, or rather those who, renouncing the worship of idols, become attached to one saint, as Jesus or His Mother, and put themselves under the protection of Guardian Angels. Against them we cite the verse: "Those whom ye call on, themselves desire union with their Lord, striving which of them shall be nearest to Him; they also hope for His mercy, and fear His chastisement." (Súra xvii. 59.) We see here that the Prophet drew no distinction between the worship of an idol and the worship of such and such a saint; on the contrary, he treated them all as infidels, and made war upon them in order to consolidate the religion of God upon a firm basis. Fourthly, those who worship God sincerely in the time of trouble, but at other times call on other Gods are idolaters. Thus: "Lo! when they embark on board a ship, they call upon God, vowing Him sincere worship, but when He bringeth them safe to land, behold they join partners with Him." (Súra xxix. 65.)

Source this document by writing a **SENTENCE OF SOURCING** and a **SENTENCE OF ANALYSIS** explaining the relevance of one of the following:

Historical Situation—**I**ntended **A**udience—**P**oint of View—**P**urpose—**wh** **Y** the sourcing affects your use of the document.