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Muhammad Shaikh's Views on Jesus (A.S) and Differences with Jamhūr Mufassirīn

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Abstract

Hazrat Jesus (A.S) was the son of Maryam who was a virgin mother and the daughter of Imran. He was the decedents of David, Isaac, and Abraham (A.S). The holy Qur'ān declared Him only the son of Maryam and enlisted in the decedents of the apostles. He spent a specific time period in the world and after that was uplifted towards the heavens. He will come down back near the day of resurrection and will make act upon the Sharī'ah of Muhammad (PBUH). He will kill the Dajjāl and after staying for a specific time period will die naturally and will be buried in city of Medina. Muhammad Shaikh who was born in Karachi established an institute named International Islamic Propagation Center for the teaching of the Qur'ān, He is totally against the authentic universal teaching of the Qur'ān concerning Jesus Christ. He vies that Jesus was born in Makah. It is universally acknowledge that he was given Gospel whereas Muhammad Shaikh rejects this completely. He insists that Muhammad is not the last prophet and the intercession in the Day of Judgment was not given to Muhammad but to Jesus and the Qur'ān is not only al-Kitāb, rather Gospel also the entitlement of al-Kitāb. He is of the view that right of intercession will be given to Jesus. Prophet-hood was not ended to Muhammad, it accedes further. In this article the thoughts of Muhammad Shaikh will be examined in the light of the Qur'ān, the Sunnah, and the views of Jamhūr Mufassirīn (majority of interpreters of the Qur'ān and the Sunnah).

Keywords: Muhammad Shaikh's view on Jesus, Shafy Mehsher, biography of Jesus, Gospel, Qur'ān, Right intercession

Introduction

Hazrat Jesus (A.S) the son of Maryam (A.S) was sent as Prophet and apostle for the instruction and guide of the human beings. Hazrat Jesus (A.S) was the son of Hazrat Maryam (A.S) daughter of Imran was born without father. She became a virgin mother. Hazrat Jesus (A.S) was from the generation of Hazrat David (AS), who was

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ancestor of Ibrahīm (A.S) and his son is according ‘the holy Qur’ān said merely Jesus (A.S) to the son of Maryam (Peace be upon Him). And that is why he belongs to generation of Prophets because Maryam (A.S) was also from the generation of apostles. He stayed on the earth for a period and then was taken up alive into heaven. Near the Day of Resurrection, he will descend again and follow the Sharia of Muhammad (peace be upon him). After staying on the earth for a while, then he will be buried in Medina. Muhammad Shaikh's ideas about Hazrat Maryam (A.S) and her son Jesus (A.S) are not only against popular commentators but also against Islāmīc teachings. The critical reviews of Muhammad Shaikh's beliefs and ideas about Jesus (A.S) in the light of Islāmīc teachings are described below.

Where was Hazrat Jesus (A.S) born?

Allah Almighty says in Qur’ān,

فَاجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا.¹

And further says

فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِينَ قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا.²

Muhammad Shaikh says in the description of these verses that Jesus (A.S) was born in Makkah. As the fountain of water and dates are exit in the Makkah. He asked to his audiences that where the trees dates and fountain of water should exist? And it is observed when the dates were ripe because the Christians say the Jesus (A.S) was born in winter season while the dates ripe in summer. Where From was Hazrat Jesus (A.S) born, from where dates and the water were given? Because Qur’ān says Jesus (A.S) was born from the place where the dates and water (Zamzam) is delivering to all over the world. This is the birthplace of Jesus (A.S), which is actually the jurisdiction of Makkah.³

Jamhūr Mufassirīn are agree on the point that Jesus (A.S) was not born in Makkah or Madina while his place of birth is Syria or Egypt. Whether Muhammad Shaikh states that, the birthplace of Jesus (A.S) Christ is Makkah from where the dates and water is distributing to anywhere of the world. It is not essentially that the water and dates area was only Makkah and there too excessively exist dates and water in the region of Syria and Egypt etc. There is a city named Ouch Shareef in the province Punjab of Pakistan where are the number of date trees excessively and the biggest water head works is also there. It means that the place where Hazrat Jesus (A.S) was born is located in Ouch Shareef, while interpreting the Tafsīr of the verse, Jamhūr Mufassirīn draw its place Bait-ul-Maqdas situated in Jerusalem. Hence, the summery of the interpreters is below.

Some of the interpreters say the the birthplace of of Jesus (A.S) is situated in Egypt and some are in the favor of Syria. When Hazrat Maryam (A.S) got pregnant she went toward Egypt by having fear of the people towards the valley of Bait-ul-Lahm.⁴ There are approximately 6 kilometers between the Elea and Bait-ul-Lahm.⁵

Ibn-e-Ashūr writes in At-Tahreer-wat-Tanveer it is not authentic that Jesus (A.S) was not born in Egypt while Gospel of Luka describes that Jesus (A.S) was not born in Bait-ul-Lahm.⁶

Same the case with the word Syria. It does not mean fountain of water as Muhammad Shaikh states. whether many of the commentators state that Syria means a small canal as Hazrat Abbas may god be please with him narrates there was a small canal which has dried Allah Almighty flowed that.⁷

What book was given to Jesus (A.S)?

When Jesus (A.S) was given Prophet -hood then Allah Almighty bestowed him with the knowledge of Torah and Gospel as Allah says in Qur'ān,

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ⁸

Muhammad Shaikh says that it is very common in people through bible that Jesus (A.S) was given only the teaching of Injīl, same is in the Muslims but Jesus (A.S) was given four types of knowledge Al-Kitāb, Hikmat, Torah and Injīl.⁹ He further says that when Jesus (A.S) will talk in cradle then he talks with four kinds of knowledge Al-Kitāb, Hikmat (wisdom), Torah (law), and Injīl (good news) not with only Injīl.¹⁰ He gives the reference of the verse of Sūrah Al-Maryam,

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا¹¹

He said Surely, I am a servant of Allah; He has given me the Book and made me a Prophet

He says further in its explanation Jesus (A.S) said I was given Al-Kitāb not given Injīl. Muhammad Shaikh is of the view that Jesus (A.S) was given a special book named Al-Kitāb not merely Gospel. It is so that there is description of Al-Kitāb. While on the other hand in Sūrah Al-e-Imran, the interpreters state Al-Kitāb means the knowledge of writing. Hazrat Abdullah bin Abbas says Al-Kitāb mean every book it may be any book. While the first meaning is more authentic of this word. It means Torah, Gospel and other scriptures as well.¹²

Here in this verse Kitāb means writing, the education of handwriting, Hikmat means education of knowledge and manners conducts. So, the dignity of man is in it that he recognize the goodness by himself. And the combination of both is called Hikmat. Then when he became a scholar through literature and began to cover the rational and simulative sciences, then he was given the knowledge of Torah. The study of the Torah was placed later than the study of literature because the Torah is the book of Allah in which there were great mysteries and until a person acquires a lot of knowledge, he cannot understand the mysteries of the books of God. It is taken the name of Injīl in the fourth degree. After the Torah, the Gospel was mentioned so that who learns the knowledge of the Scriptures then learns the sciences of authenticity, after that, and then he acquires the knowledge of the books revealed to the Prophets before him, as a result his status in knowledge becomes very great. Then Allah revealed another book to him because now he was able to understand its secrets. This is the great mark in the field of knowledge. And sign of knowledge of sharia and literature. There is a completely narration in Tafsīr Tabrī: Kitāb means write with hand and Hikmat means Sunnah which he was revealed without Kitāb and Torah means the book revealed on Moses (A.S) and Injīl means Gospel which Jesus (A.S) was imparted.¹³

Imām Ibn-e-Kathīr writes that it is felt apparently Kitāb means something in written form. Torah means book which was revealed on Moses (A.S) bin Imran and Injīl mean the book which was given to Jesus (A.S). Jesus (A.S) has memorized both of the books.¹⁴ It clears form the above discussion of Jamhūr Mufassirīn that the word of Kitāb Allah used in Sūrah Ale Imran it means the knowledge of writing as Muhammad Shaikh refers its means writing.

This makes Muhammad Shaikh's contradiction clear. In this place he should have written the meaning of the kitāb as per the requirement of the dictionary but he is breaking his own principle. As all commentators agree that Jesus (A.S) was given a special book named Gospel that did not exist before him. While Muhammad Shaikh says that, the Gospel is also a part of the same book, which has been continued on since the beginning. Similarly, it is written in Tafsīr al-Wasit which was written in the light of many commentators, it is written that Allah has decided from eternity that He will give me the Gospel even though it was not revealed yet.¹⁵

Has Jesus (A.S) died?

Muhammad Shaikh rejects the theory of rest of the commentators and hadīth by his own interpretations. Muhammad Shaikh by deviating from the Muslim authentic beliefs confesses that Allah gave death to Jesus (A.S) that is why, death has coved him. He present the reference on that the verse no 55 of Sūrah Al-e-Imran.

إِذْ قَالَ اللَّهُ يُعِيسِي إِيَّيْ مُتَوَفِّيكَ وَ رَافِعُكَ إِلَىٰ وَمَطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَ جَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ.¹⁶

Remember! When Allah said, O Jesus (AS), I will bring you to full age, and I will take you to Myself, and I will save you from the disbelievers, and I will make those who follow you prevail over those who deny the Day of Judgment. When you come back, I will decide between you the matters in which you used to quarrel.

Same situation in Sūrah Al-Maryam verse no 33.

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا¹⁷

And peace on me on the day I was born, and on the day I die, and on the day I am raised to life.

During his lecture Muhammad Shaikh says: He announced his death. He said there would be a Prophet after me second he said Salam at the day when I shall die. And third, He announced that he shall die in peace. Now if anybody says he was crucified or hanged to death then he is wrong.either it is the death of peace.¹⁸ While in the explanation of this verse the Jamhūr Mufassirīn write, there is takdeem-wa-takheer/the rule of precedence and belated is applied here in this verse. Its reality is that

انى رافعك الى و مطهرك من الذين كفروا و متوفيك بعد انزالك من السماء¹⁹

I will take you to Myself, and I will save you from the disbelievers, and I will die to you to after coming you back.

It means the disbelievers could not kill you. He will not die whenever the time of death from Allah would not come. I shall die you naturally not to be murdered by the hand of disbelievers. The necessity of the commentators to take the interpretation of death in its entirety came about because the correct thing is that Allah raised Jesus (A.S) to heaven without death. And this is the reason that Prophet (PBUH) has given the correct news that Hazrat Jesus (A.S) will descend near the Day of Judgment and kill the Dajjal and after that Allah will die to him naturally.

Similarly, in other interpretations/tafaseer, it is stated that I am going to take you completely from the earth (including soul and body). When your time come I will you give death after descending you on the earth. There وَ is not for ascending or descending order As Allah says:

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى²⁰

According to Jamhūr Mufasssīrīn, the exact narration of this verse is like as following,

ولولا كلمة سبقت من ربك و اجل مسي لكان لزاما-²¹

Imām Jalal ud Dīn Sūyūti states that O Jesus (A.S) I will clutch you and uplift you without death²²

Imām Zujjaj states that I will uplift you in the heavens and rescue you from your enemies and I died you.²³ Similarly, the verse is also in Sūrah Al Imran,

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ²⁴

There in this verse وَ (wa) is not for ascending or descending order because there is takdeem-wa-takheer/the rule of precedence and belated is applied here in this verse. That is why, in this verse, Sajdah is sequency/bow first befor Ruku's.while Ruku is first in prayer and after that sajdah.

The Holy Prophet (PBUH) said that Jesus (A.S) will resend as leader or caliph in my ummah and break the cross and kill the pig, and will stay forty years and got marriage and born babies. How the ummah can will ruin that I am the earlier, the last was Jesus (A.S), and the Mahdi from my Ahl-e-Bait is in the middle of it. Alternatively, it means that I will take your soul completely in your sleep and I will take you up while you are asleep. You will have no fear and when you born, you will be a peaceful companion in the heavens.²⁵

Finally, in the commentary of this verse, the reference of Imām Baghwi is presented, who proves from the Hadīth of the Prophet (PBUH) and the traditions of the Salaf that Hazrat Jesus (A.S) did not die but was taken up to heaven and when he comes to this world he will die in old age. Therefor he states that Hazrat Abu Huraira narrates,

والذي نفسي بيده ليوشكن ان ينزل فيكم ابن مريم حكما عدلا فيكسر الصليب ويقتل الخنزير ويضع الجزية ويفيض المال حتى لا يقبله احد حتى تكون السجدة الواحدة خيرا من الدنيا وما فيها ثم، يقول ابو هريرة واقراءوا ان شئتم وان من اهل الكتاب إلا ليؤمنن به قبل موته ويوم القيامة يكون عليهم شهيدا²⁶

Holy Prophet said; by God the son of Maryam (A.S) will ascend from the heavens. They will rule and do justice, break the cross and kill the pig. He will suspend the Jiziya and will release the young camel. There will not be meanness and jealousy in the heart of the people; he will call the people for charity but no one appear for its acceptance. The only reason of it was that there was access of wealth and no necessity would require to anyone.

Similarly, it is further narrated in Sunnah Abu Dowd that the Prophet (peace and be upon him) said

فيقاتل الناس على الإسلام فيدق الصليب ويقتل الخنزير ويضع الجزية ويهلك الله في زمانه الملل كلها إلا الإسلام ويهلك المسيح الدجال، فيمكث في الأرض أربعين سنة ثم يتوفى فيصلي عليه المسلمون.²⁷

Hazrat Abu Huraira (RA) narrates that the Messenger of Allah (PBUH) said, Jesus (A.S) will ask the people for Jihad for Islām, He will break the cross, He will kill the pig. He will forgive the Jiziya. Allah Ta'ala will destroy all religions in his era except Islām. Christ (A.S) will kill Dajjal. After that, he will live in this world for forty years, then when he dies, Muslims will offer his funeral prayer.

These examples clearly explains the narrative of Islām in this matter.

Muhammad Shaikh understanding about Lexicography

Muhammad Shaikh is almost unfamiliar to Arabic language and its grammar. That is why, he does neither pronounce certain terms and Arabic idioms correctly and nor he know the meanings. As Muhammad Shaikh calls the dead person Muta-wufi/متوفى while in Arabic language the one who dies is called Mutwafa/متوفى. The difference between these two nouns is that the first noun is subject and the second is objective. The first subject is extracted from towaffawhile Muhammad Shaikh presenting objects as subject. And said that It is often written In the Urdu language for the dead person as mutufi, while it is written mutufa, which means the one who is given death. There is only different between Zabar and Zer.

He does its meaning oftenly completely/accomplish/the whole and seldom translates it in the sense of death. Whereas at this place, Jamhūr Mufassirīn do its meaning Jesus (A.S) was surly uplifted toward Allah, so, that is why in authentic hadīths Jesus (A.S) was descend the earth near the Day of Judgment. On the behalf of these hadīths, most of the interpreters translate it in the sense of completely/accomplish/ the whole.

Muhammad Shaikh's Semantic Distortion

Muhammad Shaikh describes the meaning of the word يتوفى النفس to complete. That is, it completes the psychology of death, that is, its time has been completed.²⁸

Muhammad Shaikh wants to prove his belief by reciting a portion of the verse. If this verse is read in its entirety, it proves that if Allah does not intend to kill someone, He leaves his soul at a fixed time during sleep. The soul, which is seized during sleep, has also been defined as death. This means that death does not mean only death, but

death means completion. This means that Allah takes a person's soul and then puts it back into his body so that he can live out the rest of his life. As Ibn-e-Abbas says: the soul is meant here, not the spirit, because the soul controls the world of life and the spirit controls feelings.²⁹

Similarly, in the description of Jesus (A.S), the meaning of mutawaffa/deceased is to be taken completely. That's Tafsīr Allah Almighty described in the next sentence of this verse that *ورافعك الى*. That I am going to uplift you toward myself. The meaning of mutawaffa is determined from that verse. This verse is the demonstration of that Jesus (A.S) was uplifted in the heavens completely means with soul and body as man's soul is captured in his sleepiness.

The deviation from the meaning of Sūrah Al-Nīsa by Muhammad Shaikh

The Jews thought that they had killed Jesus (A.S). In fact, Allah put the image of Jesus (A.S) upon a man, and they hanged him, while Allah kept Jesus (A.S) safe from the hands of the Jews and said

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ

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And their saying, surely we have killed the Messiah, Isa son of Maryam, the messenger of Allah; and they did not kill him nor did they crucify him, but it appeared to them so (like Isa)

Allah further said that,

بَل رَفَعَهُ اللَّهُ إِلَيْهِ³¹

Nay! Allah took him up to Himself

The interpreters present a hadith in the interpretation of the words *شبه لهم* in this concern. Hazrat Ibn-e-Abbas (RA) says that Hazrat Jesus (A.S) said to his disciples, Who of you is willing that my image should be put on him and that he would be killed at my place, then he will be with me on the Day of Resurrection on my level. At this, the youngest of them stood up and Jesus (A.S) said to him, you may Sit down. When he repeated this again, the same young man stood up and said, I agree. On this, Hazrat Jesus (A.S) said that it may be you. So the image of Jesus (A.S) was placed on that person. Jesus (A.S) was taken up to heaven by the rafters of the roof of the house. When the Jews came to this house in search of Jesus (A.S), they captured him and killed him through crucified. Twelve of them became unbelievers after believing on Jesus (A.S).and they divided into three sects.³²

Muhammad Shaikh distorts the meaning of this verse and says: Whethear Allah completely died, by giving him death and raised his status first He gave death and then he raised him³³

Due to his bad understanding, Muhammad Shaikh is unfamiliar to the principle of precedence and delay/*تقديم وتأخير* in the preceding verses of Sūrah-Al-Nīsa. Whether in the verse, there is a delay here that Allah will raise you up and then give you death. Due to unfamiliar of this principle of advance and delay, he is deceiving the people.

Muhammad Shaikh obviously rejects in this verse and that is why he is distorting the meaning by putting brackets in its interpretation. This verse also clears the meaning of متوفيك. It means Allah Almighty uplifted him with body and soul; that's explanation Allah had done in بل رفعه الله اليه .therefore all the interpreters are agree in the meaning that uplifted him without death. As Ibn-e-Abi-Hatim narrates the saying of Ibn-e-Abbas that, Jesus (A.S) was upward by Allah and Mujahid says that Allah had lifted Jesus (A.S) alive.³⁴ Hazrat Abu Zur'aa al-Shibani says that Hazrat Jesus (A.S) was raised from Jabal e Tūr. It is also said that Allah Almighty blew the storm wind and lifted Jesus (A.S) and then that wind was raided toward heavens.³⁵

Allah describes the death of Jesus (A.S)

Among the people of book, Jews and Christian both are on wrong way regarding the creed about Jesus (A.S). Jews deny the apostleship of Jesus (A.S) while many of them had Malice about him. While the most of the Christians think that he was the son of Allah. Both are on wrong way. Whereas Allah says when Jesus (A.S) will descend in the world Jews and Christian would accept his respected status and believe on Muhammad (PBUH) as Allah wish. He says as in the holy Qur'an.

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا. ³⁶

And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection he (Isa) shall be a witness against them.

In the interpretation of this verse the interpreters narrate via companion of the Holy Prophet (PBUH) that Jesus (A.S) will descend in this world then Allah will give him death and every man of the book will accept his status. Now they are only following their allusion. This the valid narration near Imām Tabrī.³⁷

Jesus (A.S) is the sign of appearance of the Day of Resurrection

Allah Almighty depicts the description of Jesus (A.S) in Sūrah Zukhruf from the verse no 57 to 65 in Qur'an in this way. Allah says that Jesus (A.S) is one of the sign of day of Judgment.

وَأِنَّهُ لَعَلَّمَ لِّلسَّاعَةِ فَلَا تَمُوتُنَّ فِيهَا وَاتَّبِعُون: هَذَا صِرَاطٌ مُسْتَقِيمٌ. ³⁸

Muhammad Shaikh also describes the same verse and opposes the faith of entire Muslims whether he says it is extracted form bible. He says: Hazrat Jesus (A.S) is the knowledge/flag for the Day of Resurrection, the conversation that Allah will have with him on the Day of judgment,, which is mentioned at the end of Sūrah Al-Maida, that is the knowledge//flag which appear in the day. that /flag would be Jesus (A.S). It cannot be happen before his descend in this world because first he will come and says: when I was among them I was witness on them when you died I captured completely then you are witness over them. It proves that he cannot come in this world. While his conversation with Allah Almighty will be in sense of the denial the polytheist. It refers to the meaning of ³⁹وَأِنَّهُ لَعَلَّمَ لِّلسَّاعَةِ.

All these details are proofing that Muhammad Shaikh is adopting a different thought from all commentators. Muhammad Shaikh is adopting a different thought regarding Jesus (A.S) from that of all commentators. This concern is the thought of denying

hadīth. Denying the authority of the Messenger of Allah (PBUH) and not accepting his hadīth as the source of religion are the basic teachings of Muhammad Shaikh. This has paved the way for misleading people by deviating from basic Islāmic beliefs. Most of the commentators agree that the descent of Jesus (A.S) is mentioned in the above verse of Sūrah Zakhruf refers that Jesus (A.S) will come back to Earth and kills Dajjal. And after that the doomsday will be established. In which any kind of doubt is prohibited. Imām Ibn-e-Kathīr states that the correct substance is that the indication returns to Jesus (A.S) in this verse because his description is this context. Then it means his descent before the Resurrection. Then he will be witness over them in doomsday. Hazrat Mujahid says that Jesus (A.S) is the sign of resurrection. He will appear before the Day of Judgment. Same is the narration of Abu Huraira, Ibn-e-Abbas, Abu Aaliya, Malik, Qutada, Hussan and Zihaak, etc. Similarly, Muqatil bin Hayyan who is the Imām of earlier commentators says that Hazrat Jesus (A.S) will descend on a mountain in Bait al-Maqdas.

Will intercession/Right of recommendation be for Prophet Muhammad (PBUH) or for Prophet Jesus (A.S) on the Day of Judgment?

Allah Almighty describes in Sūrah Al-Maida the dictum of Jesus (A.S) that he will say about the human beings that:

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ -⁴⁰

If You torture them, they are Your servants, and if You forgive them, then You are the Mighty, the Wise

Muhammad Shaikh says about it that there is no one in the entire Qur'ān, who will say to Allah for pardon. The word forgiveness used for only Hazrat Jesus (A.S) (AS in the Qur'ān, that Allah gave him the power to speak otherwise you cannot make see me in the whole Qur'ān that someone called by knowing that to him God in front of Allah. And said Hazrat Maryam (A.S) and Jesus (A.S) as Allah, Then they said that You should forgive them. (He does acting and weeping) any one told me who can say in Qur'ān. Any one Dares to say. Only Jesus (A.S) said, he who says among us that Muhammad (PBUH) will intercede he peace be upon him says وقال الرسول يارب ان قومي وقال he did not make pardon. Allah has clearly written that He will give the power of speech and intercession to whomever He wills.⁴¹

Allah Almighty appointed the last Prophet, Muhammad as the leader of all Prophets and Imām of the Prophets. He was given the position of grand intercession. When the entire creation of Allah will upset from the harassment of the Day of Judgment then Allah Almighty bestowed the permission of intercede to the Holy Prophet (PBUH) Jamhūr Mufassirīn have same point of view on this topic. Muhammad's ummah would be pardon very first; this is the real position of grand glory/مقام محمود which is deliberately depicted in Qur'ān.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا⁴²

And during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe your Lord will raise you to a position of great glory.

Imām Bukhari writes in this concern; he narrates that Abdullah bin Umar who is the companion of the Holy Prophet peace be upon him narrates that, On the Day of Resurrection, every ummah will say, O intercedes for O intercedes for Even the matter of intercession will reach Prophet Muhammad (PBUH). This will be the day when Allah will be blessed him مقام محمود/MUQAM-E-MAHMUD.⁴³

A group of Companions also narrated a similar interpretation. As it is found in books of Tafsīr. There is Marfoo narration in Tafsīr Tabrī that Hazrat Abu Huraira narrates that the Prophet (PBUH) was asked about Muqam-e-Mahmud, and he said, It means intercession. I will intercede for my ummah; Similarly, Ka'b bin Malik narrates that the Messenger of Allah (PBUH) said, On the Day of Resurrection, people will be gathered together and I and my Ummah will be on a hill, then Allah will put on me green dress. And I will be given permission. Now I will say what Allah wills, so that is the MAQAM MAHMUD/مقاما محمودا.⁴⁴

The commentators have taken its mean that Allah will make Muhammad sit with Him on throne but at the same time, Imām Tabrī says that the most correct narration about this is Prophet peace be upon him declared. Hazrat Ibn Abbas states that Muqam Mahmud/مقاما محمودا refers to intercession. In Tafsīr Abdul Razaq, Hazrat Huzaifa states that on the Day of Resurrection, Allah will gather all people in a ground where he will make a call to the people, He will look at them, and then those people will be naked, bare feet, just like newborn baby. There will be no life in them nor they will be allowed to speak, then Muhammad, the Messenger of Allah, will be called and he will say that yes O my Lord I am here. All good is in Your hand, and evil cannot be related with You. Your side, your guide is the real guide, and Your servant is before & with You, and there is no place of refuge but You. O Allah, You are the most blessed and exalted. The owner of the house you are exquisite. Huzaifa says that this mukam Mahmud/مقام محمود.⁴⁵

Hazrat Salman Farsi narrates that the Holy Prophet will intercede even all those who have a little belief even is less then to the seed of wheat and less than that as Rye. This is Mukām-e-Mahmūd/مقام محمود.⁴⁶ Hazrat Mujahid states that it means the intercession of the Holy Prophet Peace be upon him.⁴⁷ The author of Tafsīr al-Waseet writes that all the commentators agree that Mukām-e-Mahmūd means the place of intercession and the meaning of ربك يبعثك ريك مقام محمودا is that Allah will stand you on the status of Mukām-e-Mahmūd.⁴⁸ This is the position of Mahmud which the Prophet of Allah commanded every person of his Ummah that he may ask question May Allah grant His Messenger to Mukām-e-Mahmūd/مقام محمود. There is a blessing, which will for the man because Allah definitely have given that place to His apostle. Hazrat Ibn-e-Abbas narrates that, Wherever the word عسى used in the Holy Qur'ān, it means obligatory, but the benefit of the Ummah in this is that Allah will grant it success through the intercession of the Prophet, as there is the Hadīth in Sāhīh Bukhari.⁴⁹

Conclusion

Being a Muslim it essentially to accept the position of intercession of the Holy Prophet Peace be upon him is the necessary part of the faith. While Muhammad Shaikh is on the way of Christians being omission of the path of the Muslims, he denies the grandness and attributes of the Holy Prophets peace be upon him. As every person who denies the apostleship of any of the Prophet will be deprived from the intercession of the Holy Prophet Muhammad same would happen with Muhammad

Shaikh if he died without repentance. Either he died on Irregular beliefs without repentance the he will deprive from the intercession of the Holy Prophet Peace be upon him.



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