



Q 3: The grand scholar of Buhrah claims to be the overall controller of the soul and faith - meaning, religious beliefs - on behalf of his followers.

A: If it is true that the grand scholar of Buhrah claims to be as such, his claim is false. However, his claim denotes one of two possible meanings, both of which are false. First, by claiming that he is the controller of the souls and faith he might mean that the hearts and souls are controlled by him so that he directs them wherever he likes either guiding them to faith or leading them astray. This is an attribute of Allah only. Allah, (may He be Praised) said: ﴿ [And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not.](#) ﴾Allah also said: ﴿ [He whom Allâh guides, he is the rightly guided; but he whom He sends astray, for him you will find no Walî \(guiding friend\) to lead him \(to the right Path\).](#) ﴾There are also many other verses saying that controlling the hearts; either guiding them or leading them astray is up to Allah (may He be Exalted) alone and not to any one else. Moreover, the Prophet (peace be upon him) is authentically reported to have said: ﴿ [The hearts of the slaves are between two fingers of the Most Beneficent. He turns them to any \(direction\) He likes.](#) ﴾

At one time, the Prophet (peace be upon him) was terrified and he supplicated

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Allah saying: ﴿ O Turner of the hearts, fix my heart steady on Your religion. ﴾ Second, by claiming that he is the controller of the souls and faith on behalf of his followers, he might mean that his faith spares theirs, by virtue of which they will be rewarded and saved from punishment even if they do misdeeds and commit sins and crimes. However, this notion runs counter to Qur'anic facts like those stated in the saying of Allah (may He be Exalted): ﴿ He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. ﴾ Allah also said: ﴿ Every person is a pledge for that which he has earned. ﴾ To the same effect, Allah said: ﴿ Every person is a pledge for what he has earned ﴾ Except those on the Right, (i.e. the pious true believers of Islâmic Monotheism). ﴿ In Gardens (Paradise) they will ask one another ﴾ About Al-Mujrimûn (polytheists, criminals, disbelievers), (And they will say to them): ﴿ What has caused you to enter Hell? ﴾ Furthermore, Allah (may He be Exalted) said: ﴿ Whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh. ﴾ And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them. ﴾ Moreover, Allah (may He be Exalted) said: ﴿ And that man can have nothing but what he does (good or bad). ﴾ By the same token, Allah said: ﴿ And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. ﴾ There are also many other verses indicating that

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every person will be rewarded for his own deeds whether or not they are good or bad. In this regard, it is authentically reported that ﴿ when Allah revealed the verse: ﴿ And warn your tribe (O Muhammad peace be upon him) of near kindred, ﴾ Allah's Messenger (peace be upon him) got up and said, "O people of Quraysh (or similar words)! Buy (save) yourselves (from Hellfire) as I cannot save you from the punishment of Allah (may He be Exalted); O `Abbas Ibn `Abdul-Muttalib! I cannot save you from Allah's Punishment, O Safiyyah, the Aunt of Allah's Messenger! I cannot save you from Allah's Punishment; O Fatimah bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment. ﴾

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