

English Translations of

Collection of “Noor ala Al-Darb” Programs

By:

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In the name of Allah, the Compassionate, the Merciful

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Dedicating sacrificial animals to other than Allah

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Dedicating sacrificial animals to other than Allah

1- Ruling on slaughtering and making vows for other than Allah

Q: What is the opinion of his Eminence Shaykh on the family which dedicates a slaughtered sheep to an Imam on the occasion of having a newborn? They do this in fulfillment of a vow they made. It should be noted that they only slaughter animals on the birth of a male baby. Does this male baby bear any sin because of that? What does he have to do when he grows up?

A: This constitutes an act of major Shirk (associating others with Allah in His Divinity or worship). The person who is in the habit of doing this act must regret, repent to Allah (Exalted be He), and intend firmly that he will not return to it again. This is an act of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). We seek refuge in Allah from this. Vows are acts of worship which must be directed to Allah Alone. Thus, the person who is in the habit of doing this must turn to Allah (Exalted be He) in repentance and be determined as not to do this act again. The newborn does not bear any sin as the act involved is not his own. Allah (Glorified be He) says: **(And no bearer of burdens shall bear another's burden)** Whoever commits this sin, whether a male or female, should repent from it.

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They must return to Allah (Exalted be He), regret doing this act and be determined never to do it again. Allah (Glorified be He) says: **(And all of you beg Allâh to forgive you all, O believers, that you may be successful)** And: **(O you who believe! Turn to Allâh with sincere repentance!)**

Invoking anyone other than Allah (Exalted be He) or seeking the help of dead Awliya' (pious people), prophets or seeking the help of Jinn or Angels, stars or planets constitutes an act of major Shirk. All these things are considered to be a worship to other than Allah. Similarly, vowing or slaughtering animals for their sake or for the sake of interceding for him, rescuing him from the Hellfire, curing him, saving those who are absent or the likes are types of major Shirk. Allah (Glorified be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice﴾ (my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ Allah (Glorified be He) also says: ﴿Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴾ ﴿Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾ ﴿For he who hates you (O Muhammad صلى الله عليه وسلم), he will be cut off (from posterity and every good thing in this world and in the Hereafter).﴾ And: ﴿And whatever you spend for spendings (e.g., in Sadaqah - charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all.﴾

Making vows to give charity or to offer Salah (Prayer) becomes an obligatory act of worship which must be directed to Allah Alone. A person who vows to slaughter an animal if Allah (Exalted be He) grants them a male child and dedicate their vow to Al-Badawiy, Shaykh `Abdul-Qadir, the Prophet (peace be upon him), Al-Hasan,

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Al-Husayn, `Aly ibn Abu Talib, or other people is considered an act of major Shirk. The same applies if a person invokes `Aly ibn Abu Talib to support them or cure a sick person. It is also prohibited to beseech the help of Al-Husayn, Al-Hasan, the Messenger of Allah (peace be upon him), Al-Badawiy, `Abdul-Qadir, or any other person. It is also prohibited to ask them to cure a sick person or ask them to give them strength. This constitutes an act of major Shirk. This is part of worshipping other than Allah (Glorified and Exalted be He). Allah (Exalted be He) says: ﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴾ In another place Allah (Glorified be He) says: ﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾ Allah (Glorified and Exalted be He) says: ﴿So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).﴾ Allah (Glorified and Exalted be He) also says: ﴿And your Lord has decreed that you worship none but Him.﴾ And: ﴿so invoke not anyone along with Allâh.﴾ And: ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).﴾

There are many other Ayahs (Qur'anic verses) revealed in this regard. The Prophet (peace be upon him) is reported to have said: ﴿Du `a' (supplication) is worship.﴾ Allah (Glorified be He) says: ﴿Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴾

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All Muslims must exercise extreme caution lest they should fall into that sin. They must direct all acts of worship to Allah Alone. This is based on the Ayah in which Allah (Glorified and Exalted be He) says: ﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴾ Allah (Exalted be He) also says: ﴿so invoke not

anyone along with Allāh.)

It is Allah Alone Who must be supplicated and it is He Alone Whose help must be sought. Vows and slaughtered animals must be dedicated to none other than Allah (Glorified and Exalted be He). We ask Allah to guide us all and grant success to all of us. We also ask Allah to improve the conditions of the Muslims, grant them good understanding of Islam and protect them from committing any act that contradicts His Shari`ah (Islamic Law). Help is to be sought from Allah Alone.

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2- Slaughtering animals at the graves of Awliya'

Q: A questioner from Eritrea says that some people in his country practice the custom of slaughtering animals near the graves of Awliya' (pious people). Whenever they are told that this practice constitutes an act of Shirk (associating others with Allah in His Divinity or worship) and that slaughtering of animals must be purely dedicated to Allah Alone, they never pay heed. Would you instruct them so that they may know about the Islamic standing point on that matter? May Allah grant you success and give you a good reward!

A: Dedicating slaughtered animals to other than Allah (Exalted be He) is considered an act of Shirk, no matter whether the animals are slaughtered near the graves or not and as long as the slaughterer intends to draw near to the created beings as the stars,

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idols, jinn, Awliya', or angels. Allah (Glorified be He) states in the Glorious Qur'an: ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice) (my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ In another place, Allah (Glorified be He) addresses His Prophet Muhammad (peace be upon him) saying: ﴿Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴾ ﴿Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾ Like Salah (Prayer), sacrificing animals is an act of worship which must be directed to Allah alone. It is prohibited to dedicate the sacrificial animals to other than Allah (Exalted be He) in the same manner that it is prohibited to offer Salah to any other than Him. Thus, one who directs his Salah to humans, or prostrates himself to them, has committed an act of Shirk. The same holds true with regard to someone who dedicates the slaughter of animals to humans, idols, jinn, angels, or stars with the intention of drawing near to them. Thus, it is prohibited to take vows to give charity, observe Sawm (Fast), perform Salah, or sacrifice animals for the sake of drawing near to such and such Waliy (pious person) or dead person. All such practices constitute an act of Shirk. However, if a person believes that offering Salah or slaughtering animals at graveyards would bring him greater reward,

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he will be considered as committing an act of Bid`ah (innovation in religion) which may lead to Shirk. However, this practice will not be considered an act of Shirk as long as he intends to attain Allah's pleasure therewith. It only constitutes an act of Bid`ah because it is practiced at a place where neither Salah nor sacrificing is allowed. However, this practice may be a means leading to Shirk.



3- Ruling on asking Allah's forgiveness for a dead person when doubting the soundness of his `Aqidah (creed)

Q: The questioner says that his father used to dedicate slaughtered animals to other than Allah (Exalted be He). Now he wants to give Sadaqah (voluntary charity) and perform Hajj on his behalf. He says that his father committed this sinful act because there were no scholars to advise and instruct him about the unlawfulness of this practice. The inquirer hopes that you would guide him to the right course of action.

A: If your father was known to have been a good practicing Muslim, you must not trust those people who accuse him of dedicating slaughtered animals to other than Allah, unless they are able to prove it. You have to keep asking Allah (Exalted be He) to forgive him and you can give Sadaqah on his behalf as well. You must look into such accusations. The mere claim that he was in the habit of practicing Shirk is not enough. At least two or more reliable witnesses must testify that they saw him

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dedicating animals to dead people or invoking others beside Allah (Exalted be He). Once this is proved, you will have to stop asking Allah to forgive him and his affair belongs to Allah (Glorified and Exalted be He). This is based on the fact that Allah (Exalted be He) did not permit His Messenger (peace be upon him) to ask forgiveness for his mother who died in a state of Kufr (disbelief). When the Prophet (peace be upon him) asked Allah's permission to seek forgiveness for her, Allah (Exalted be He) did not grant him permission since she died while in a state of Kufr, even though she was ignorant of that. Therefore, if you ever come to know, by means of reliable witnesses, that your father was practicing Shirk (associating others with Allah in His Divinity or worship) before he died, then you will not be permitted to ask Allah (Exalted be He) to forgive him. By the same token, you are not permitted to ask Allah (Exalted be He) to punish him. Rather, you will have to entrust his affair to Allah (Glorified and Exalted be He). If he refused to give up these acts of Shirk after proofs were presented to him, then he would deserve Allah's punishment. If no proofs were presented to him, then he will be tested on the Day of Judgment.



4- Ruling on eating the meat of animals slaughtered at graveyards

Q: Is it permissible to eat the meat of cattle or sheep that are slaughtered at graveyards; the slaughterer's intention being to dedicate the meat to the dead? Kindly guide us to the right answer!

A: It is unlawful to eat the meat of animals that are dedicated to other than Allah. These animals are considered Maytah (carrion/unslaughtered dead animals). Thus, it is unlawful to eat the meat of animals which are dedicated to the dead, idols or Jinn (creatures created from fire). Allah

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(may Allah be Glorified and Exalted) states: [\(Forbidden to you \(for food\) are: Al-Maitah \(the dead animals- cattle- beast not slaughtered\), blood, the flesh of swine, and that on which Allāh's Name has not been mentioned while slaughtering\)](#) Animals which are dedicated to other than Allah are considered Maytah. We ask Allah to protect us from this. One who is in the habit of doing this, commits Shirk (associating others with Allah in His Divinity or worship), and must turn to Allah in repentance. It is, thus, prohibited to eat the meat of this animal. We ask Allah to grant us protection from this.

Q: A questioner from Yemen asks: "Is it permissible to eat the meat of animals which are slaughtered at graveyards with the intention of dedicating them to the dead?"

A: It is unlawful to slaughter animals, recite the Qur'an, or offer Du`a' (supplication) at graveyards. Muslims must be cautious against doing this, as it constitutes an act of Shirk (associating others with Allah in His Divinity or worship). It is also considered an act of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) to slaughter animals with the intention of drawing near to the dead. Also, it is prohibited to invoke them, seek their help, or make vows for their sake. May Allah protect us against all these things!

There is no wrong, however, in visiting the graves for the purpose of offering Du`a' for the dead. This is an act of Sunnah (a commendable act). The Prophet (peace be upon him) stated: [\(Visit the graves, for they remind you of the Hereafter.\)](#) Therefore, there is nothing wrong if a Mu'min (believer) visits a graveyard for the purpose of greeting the deceased, or asking Allah to forgive them. However, it is an act of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) to visit graves for the purpose of slaughtering animals there,

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reciting the Qur'an, or offering Du`a'. This is a means leading to Shirk (associating others with Allah in His Divinity or worship). One commits major Shirk if they slaughter animals for the dead, invoke them, seek their help, or make vows for their sake. We ask Allah to grant us protection from this. Women must not visit graves; however, they may make Du`a' for the dead at home.



5- Ruling on living among those who slaughter animals for any other than Allah for the sake of inviting them to Tawhid (monotheism)

Q: I live in a village where the practices of Shirk (associating others with Allah in His Divinity or worship) and ignorance of Islam are rampant. Whenever I try to advise the inhabitants of that village, they refuse to listen to me. Their Shirk practices include slaughtering animals and making vows for the sake of other than Allah (Glorified and Exalted be He). They accuse me of Shirk each time I attempt to advise them to give up these practices. What should I do? Am I following the straight path? Do I have to stay away from them or keep living among them? May Allah reward you with the best!

A: Brother, we advise you not to stay away from them. You should do your best to teach, instruct and advise them that perhaps Allah will make you a source of guidance to them. You will attain the same reward given to them if Allah causes them to be guided at your hand. This is based on the Hadith in which the Prophet (peace be upon him) is reported to have said: [\(He who guides others to do a good deed, shall receive a similar reward given to the doer of that deed.\)](#) Therefore, you should remain steadfast and seek the reward from Allah. You should invoke Allah

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to guide them to the true path. You are doing a great deed. All the Messengers endured all difficulties with patience. You should take them (peace be upon them all) as role models. Allah (Glorified be He) says: [\(Only those who are patient shall receive their reward in full, without reckoning.\)](#) Our Prophet (peace be upon him) and all other prophets met all types of persecution with firm steadfastness. Therefore, you have to follow their example. The people of your village have fallen in the sin of major Shirk by invoking the dead, seeking help from them, making vows and slaughtering animals for their sake. They are practicing the customs that were practiced by Mushriks (those who associate others with Allah in His Divinity or worship). They have to give up these evil practices and turn to Allah in repentance. You have to keep advising them and endure all difficulties until Allah wills that they be guided on your account. You are doing a great deed. Therefore, you should not give up your efforts by leaving the village unless there is someone to take your place. If there is no one to do that, then you are advised to continue to live in the village. Do your best to invite them to the path of guidance and try to look for someone who would support and help you in your great effort. May Allah facilitate your affairs, bless your efforts, and guide your people!

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6- Ruling on claiming knowledge of the places of the tombs of prophets (peace be upon them)

Q: There is a person who claims that the tombs of the prophets: `Imran, Salih, Ayub, and Hud (peace be upon them) exist in our country; the Oman Sultanate, especially in the southern area, Sallalah, where tombs with these names exist. Is this right or not?

A: All tombs of prophets are unknown except that of our Prophet Muhammad (peace be upon him). As for those who claim that there are tombs of the prophets in Oman or any other country, they are liars. The true fact is that the tomb of our Prophet Muhammad (peace be upon him) exists in Madinah, and that the tomb of Al-Khalil (Ibrahim, Abraham, peace be upon him) exists in Palestine, and its place is well-known. As for other prophets, we do not know the place of their tombs such as that of Nuh, Hud, Salih, or others, except that of Ibrahim which exists in Al-Khalil city. What is meant is that the places of all of the prophets' tombs, except that of the two honorable prophets: Muhammad and Ibrahim, are unknown to us. The tomb of Muhammad (peace be upon him) exists in Madinah, a fact that is known by all the Muslims, also that of Ibrahim al-Khalil (Abraham, beloved, close elect of Allah) is known as it exists in Al-Magharah in Al-Khalil city. The scholars said that the places of the tombs of the other prophets are unknown.

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7- Drawing near to Awliya' and circumambulating their graves

Q: A brother from Egypt asks: is it permissible to dedicate the meat of slaughtered animals to Awliya' (righteous people), hold celebrations in commemoration of them, and circumambulate their graves or not?

A: Drawing near to Awliya' or prophets through slaughtering animals or making vows for their sake constitutes an act of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). The same applies to seeking help from them, invoking them to relieve distress, cure the sick, set aright one's own children, or to bless one's property. All this constitutes an act of major Shirk. Allah (Glorified be He) says: **﴿And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴾** Allah (Glorified and Exalted be He) also says: **﴿so invoke not anyone along with Allâh.﴾** And: **﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾** And: **﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴾** And: **﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).﴾** The Prophet (peace be upon him) said: **﴿Du`a' (supplication) is worship itself﴾**

Anyone who invokes the dead, angels, or prophets is in fact worshipping them. It is not permissible for

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the Muslim to draw near to Awliya' by slaughtering animals, making vows for their sake, invoking them, seeking help from them, or circumambulating their graves. All these practices fall under the category of disapproved acts of Shirk and practices of Jahiliyyah (pre-Islamic time of ignorance). They were practiced by those who worship idols. Therefore, one must avoid getting involved in these practices.

There is no problem, however, if one offers Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of his brother, father, or a righteous person whom he loves for the sake of Allah. One may offer Ud-hiyah on behalf of others with the intention of drawing near to Allah and seeking to attain His Reward. The actual owner of Ud-hiyah will also receive Allah's Reward. The Prophet (peace be upon him) used to offer Ud-hiyah on behalf of his family.

However, it is an act of major Shirk to slaughter animals for the sake of drawing near to the dead whom one believes to have the ability to cure the sick. Allah (Glorified be He) says: **﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer)﴾** Allah (Exalted be He) is commanding the Prophet Muhammad (peace be upon him) to tell the people: **﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice﴾** **﴿my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾** **﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾** Allah (Glorified be He) also says: **﴿Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴾** **﴿Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾**

The Prophet (peace be upon him) said: [\(Allah curses anyone who dedicate the meat of slaughtered animals to other than Allah.\)](#) (Related by Muslim in his Sahih [Authentic Hadith Book] from the Hadith of Amir Al-Mu'minin (Commander of the Believers) `Aly ibn Abu Talib (may Allah be pleased with him))

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Therefore, the Muslim is not allowed to draw near to the dead by slaughtering animals, making vows for their sake, seeking their help, asking them to fulfill a need or cure a sick person or gain victory over the enemy or have a child or anything of the sort. All these practices fall under the category of worshiping other than Allah. He (Glorified be He) has disapproved such acts and has commanded His servants to worship Him alone. Allah (Glorified be He) says: [\(And your Lord has decreed that you worship none but Him.\)](#) And: [\(You \(Alone\) we worship, and You \(Alone\) we ask for help \(for each and everything\).\)](#) And: [\(so invoke not anyone along with Allâh.\)](#) And: [\(And they were commanded not, but that they should worship Allâh, and worship none but Him Alone \(abstaining from ascribing partners to Him\)\)](#)

Each and every Mukallaf (person meeting the conditions to be held legally accountable for their actions) is obliged to understand Din (religion) and safeguard it from all acts that lead to Shirk. They are also obliged to worship and turn to Allah alone in all their affairs. Besides, they must turn to Him Alone with Du`a', fear and hope, make vows, seek help and dedicate the meat of slaughtered animals to Him alone.

One may supplicate to Allah to forgive the Awliya'. The term Awliya' refers to the Mu'minin (believers) and Muslims, whether males or females, who believe in Allah (Exalted be He). They have been so called because they showed true obedience to Allah (Glorified be He) who says: [\(No doubt! Verily, the Auliya' of Allâh \[i.e. those who believe in the Oneness of Allâh and fear Allâh much \(abstain from all kinds of sins and evil deeds which he has forbidden\), and love Allâh much \(perform all kinds of good deeds which He has ordained\)\], no fear shall come upon them nor shall they grieve.\)](#) [\(Those who believed \(in the Oneness of Allâh - Islâmic Monotheism\), and used to fear Allâh much \(by abstaining from evil deeds and sins and by doing righteous deeds\).\)](#)

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Allah (Glorified be He) also says: [\(and they are not its guardians? None can be its guardians except Al-Muttaqûn \(the pious\).\)](#) Allah's Awliya' are the people who have Taqwa (fear/wary of offending Allah), and Iman (faith). They are those who obey Allah (Exalted be He) and His Messenger (peace be upon him). Muslims have to ask Allah to forgive them and to shower His Mercy upon them. One may also love them for the sake of Allah. However, it is prohibited to associate them along with Allah in worship by invoking them, circumambulating their graves, slaughtering animals or making vows for their sake. It is also prohibited to associate Messengers, Jinn (creatures created from fire), or angels along with Allah in worship. All acts of `Ibadah (worship) are Allah's exclusive rights. No one has the right to direct them to other than Allah (Glorified and Exalted be He).

Allah (Glorified be He) says: [\(And I \(Allâh\) created not the jinn and mankind except that they should worship Me \(Alone\).\)](#) And: [\(O mankind! Worship your Lord \(Allâh\)\)](#) We ask Allah to guide us all!



8- Ruling on regarding animals as Sa'ibah for being sacrificed for Zar or other things

Q: The inquirer asks: "There is a cow which is deemed as a Sa`ibah (an animal let loose for free pasture for false gods, e.g. idols, etc., and nothing was allowed to be carried on it) for the sake of Zar (one of the types of epilepsy treated by beating drums in a gathering for the sake of summoning Jinn). This means also that this cow does not plough the fields. They do not sell it or slaughter it for any necessity. Please inform us of the ruling of the Shari`ah (Islamic law) on this. May Allah reward you with the best!

A: This is one of the acts of Shirk (associating others with Allah in His Divinity or worship) which Allah deemed false in His words:

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﴿Allâh has not instituted things like Bahîrah, or Sâ'ibah, or Wasîlah, or Hâm, (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islâmic period).﴾ A cow is not to be deemed as Sa'ibah for Zar, the dead, Jinn (creatures created from fire), or any other thing. Deeming animals as Sa'ibah whether cows, camels or other animals for Zar is a way of drawing closer to Satan. It is also a kind of Shirk and imitation of the people of Jahiliyyah (pre-Islamic time of ignorance). A person is not permitted to draw closer to Jinn by deeming animals as Sa'ibah, slaughtering animals for their sake, invoking, or asking them for help as these acts are some of the types of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Therefore, if a person calls upon Jinn and says: "O so-and-so (or seven or nine)! Slaughter or kill so-and-so, make us victorious over so-and-so, cure our sick from such and such a disease", he commits a major Shirk; it is just as if he had said, "O Master, `Abdul-Qadir! Make me victorious," or "O Master, Al-Husayn! Make me victorious," or "O Master, Al-Badawy! Make me victorious," or "I seek your help O Master Sufyan Al-Thawry," or "O Master Abu Hanifah!" or the like. All these acts are types of major Shirk. The same ruling applies to such appeals as, "O Messenger of Allah!" or "O Nuh!" or "O Hud!" or "O `Isa!" or "O Dawud! Make us victorious or cure our sick," or "O `Aisha, Mother of Believers!" or "O Safiyyah, Mother of Believers!" or "O Fatimah, daughter of the Messenger of Allah! Make us victorious or help us!" Or anything of the like as all of this is among a Kufir (disbelief) and a major Shirk. It is impermissible to do the above either with righteous or wicked people, either with humans or Jinn. May Allah safeguard us against all these things.

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9- Ruling on staining one's head with the blood of slaughtered chickens

Q: The Imam (the one who leads congregational Prayer) in our village is notorious for practicing some type of magic which affects the conjugal relationship of newlyweds. In order to resume their conjugal relations, the couple are recommended to ask the advice of that Imam. Part of the treatment includes the Imam's reading from books about Jinn (creatures created from fire) and anointing the couple's heads with scented oil. He also asks the husband to drink a type of red ink after mixing it with water. Then he asks them to bring him a chicken to slaughter. After that he stains the couple's heads with the chicken's blood. Only at that point, the couple become able to resume sexual relations again. How does Your Eminence view such a practice?

A: This practice is regarded as superstitious nonsense which can confuse and deceive people. It lacks real evidence to support it. A person is recommended to seek refuge with Allah from Satan whenever something evil befalls them, as this helps relieve their anger. One may also perform Wudu' (ablution) as is recommended by the Prophet (peace be upon him). This is because Satan is created from fire which is extinguished with water. It is Satan who causes a person to become angry. Thus, a Mu`min (believer) is recommended to seek refuge with Allah from Satan and to perform Wudu'.

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Another means that helps relieve a person's anger is for a person to sit down if they happen to be standing, recline if they happen to be seated, or just leave the place they are in altogether. As far as the practice of this Shaykh is concerned, it is an act by which he seeks to deceive people. If, by slaughtering the chicken, he seeks to draw near to the Jinn, he will be considered committing an act of major Shirk (associating others with Allah in His Divinity or worship). It has been reported in an authentic Hadith: **(Allah curses those who sacrifice animals for anyone other than Allah.)** Allah (Glorified be He) says: **(Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice) (my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).) ("He has no partner. And of this I have been commanded, and I am the first of the Muslims.")** And: **(Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).) (Therefore turn in prayer to your Lord and sacrifice (to Him only).)** To make it brief, people in this village must turn away from that man and must also ask him to give up this prohibited practice. If he refuses to pay heed to their advice, they will have to find someone else to lead them in Salah (Prayer). They are prohibited to pray behind this man as he is guilty of committing Shirk and his practice of slaughtering chickens in this context implies great evil. Accordingly, they are prohibited to offer Salah behind him as long as he refuses to turn to Allah in repentance. There will be nothing wrong in continuing to pray behind him only if he repents of this sin; otherwise, they will have to look for someone else to lead them in Salah. Besides, it is unlawful to seek his advice on any issue; whenever a problem arises between a couple, it may be solved by other people advising and instructing them or by reciting Qur'an over them,

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if they are stricken with some sort of illness which prevents the husband from having sexual relations with his wife. Some of the Surahs recommended to recite in this regard include Al-Kafirun, Al-Mu`awwidhat Al-Thalath (Surahs Al-Ikhlās, Al-Falaq, and Al-Nas), Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), and Ayahs (Qur'anic verses) of Surahs Al-A`raf, Yunus and Taha which speak of sorcery. It is recommended to recite these Ayahs over water which the couple can later drink and bathe with, as this helps in curing their illness. In summary, husbands who suffer from an inability to consummate their marriage are recommended to seek treatment with the Qur'an and other lawful means. The practice of that man is Islamically unlawful.



10- Ruling on slaughtering sacrificial animals at specific places

Q: In our village of Hisn Riman, people go to a certain mountain and slaughter their sacrificial animals there for the Sake of Allah (Glorified and Exalted be He), hoping that He will show them His Mercy and bring them rain. Is this lawful? Please guide us, may Allah reward you with the best!

A: This issue requires some clarification. If they slaughter their sacrificial animals exclusively for the Sake of Allah, not at a grave and with neither belief in the sanctity of that mountain nor any other intention, then there is no harm. They may slaughter their sacrificial animals there provided that they do so only for the Sake of Allah. However, there is no need to slaughter them only at that mountain, because this may create the belief that it is a sacred place. Instead, they may slaughter the animals at home or at a slaughterhouse. That would suffice in bringing them closer to Allah (Glorified be He). After that, the meat of these animals, if intended as charity, may be distributed

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to the poor and the needy, or they may eat from it if they wish. The point is that going to a certain mountain raises doubts. If they go to that mountain with the intention of letting people know that they are holding a sacrificial offering for the Sake of Allah, there is no need to always go there. Instead, they may slaughter them at other known places and distribute the meat to the poor in the village. That would be sufficient for them; they do not have to go to that mountain which raises doubts making it appear as a sacred place. However, if they slaughter their animals at that mountain because a certain grave of a person or a righteous man is there, or because there is a place or cave where righteous people used to gather and they are seeking their blessing, it is not permissible. People must be aware of that. Again, if they simply go to the mountain to publicize that they are slaughtering their sacrificial animals, this can be done in any other place. They may slaughter them at home, at a slaughterhouse or in an open place without causing harm to anyone. This will be fine. The aim is to make the slaughtering of their animals known publicly without creating doubts about the sacredness of a specific place, such as a mountain or a tree, and to avoid being accused of practicing Shirk (associating others in worship with Allah) or Bid`ah (innovation in religion). There is neither might nor power except with Allah.

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Ruling in taking cattle around mountains and valleys and then sacrificing them as a means of invoking Allah for rain

Q: Your Eminence, our fathers tell us that prior to the recent spread of Da`wah (calling to Islam) following the reign of Al Sa`ud, it was a common practice in our area to take cows around the mountains and valleys and then offer one as sacrifice to Allah for rain. Is this similar to Salat-ul-Istisqa' (Prayer for rain)?

A: Although this was done with the intention of invoking Allah for rain, it is wrong and has no basis in the Shari`ah (Islamic law). It is Bid`ah (innovation in religion). What is correct is to seek nearness to Allah by performing Salat-ul-Istisqa' and offering Du`a' (supplication) asking for Allah's Help. If people slaughter animals and distribute their meat as Sadaqah (voluntary charity), perform Sawm (fast) or give Sadaqah in the form of money or food, such as grain or dates, these are good deeds. However, people should not go to a place that they believe to be a place of `Ibadah (worship), because a righteous man is known to have lived or to have been buried there. One must not do these or similar practices, as they are Bid`ah. Taking cows around mountains or valleys has no basis in the Shari`ah; it is also an unnecessary act of Bid`ah. To attain closeness to Allah, it is sufficient to lawfully slaughter sacrificial animals anywhere, not in a specific place, valley or mountain. People must seek nearness to Allah that He may show mercy on them for their showing kindness to the poor by giving them Sadaqah. It is a good deed to give Sadaqah during times of invoking Allah for rain as

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Allah shows mercy to those of His servants who are merciful to each other. The Prophet (peace be upon him) said: [\(Allah shows mercy to those worshippers of His who are merciful to one another.\)](#) In another Hadith he said: [\(Those who do not show mercy to others will not receive Allah's mercy.\)](#) Allah will show mercy to people during times of drought provided that they give Sadaqah to the poor, distribute meat of sacrificed animals to them, or provide them with food and clothing.



Slaughtering animals upon building houses

Q: In our residential area, people are accustomed to slaughtering an animal upon starting or finishing the construction of a house. Neighbors and relatives are invited on this occasion. What is Your Eminence's opinion about this practice? Is there any recommendable act to be performed before going to live in a new house? Benefit us may Allah reward you well!

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A: This practice needs to be clarified. If by slaughtering the animal the owners of the house seek to protect themselves from jinn or ensure that the house is safe to live in or any similar issue, this practice will be considered an act of Bid`ah (innovation in religion). If the slaughter is offered for the sake of the jinn, then it will be considered an act of major Shirk (associating others with Allah in His Divinity or worship) as it involves offering an act of `Ibadah (worship) to someone other than Allah. However, if by doing this, one intends to show gratitude to Allah's Blessings for reaching the roof or completion of construction works there is nothing wrong with this and with inviting the relatives and neighbors. This is the custom of many people who offer thanks to Allah due to Him helping them construct a house of their own instead of renting a house to live in. There is nothing wrong in this. If the intention behind this is to protect oneself from jinn or to fulfill any other non-Islamic purpose, then this practice is impermissible.

This practice will be valid only if the intention is to show gratitude to Allah for enabling one to construct a house of their own. This practice is similar to being hospitable to one's relatives and neighbors. This is also similar to holding a marriage banquet. A similar practice is performed when people return from travel when animals are sacrificed and relatives are entertained. It was the Prophet's (peace be upon him) regular practice that upon returning from a journey he would slaughter a camel and invite people to dine with him.

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13- Dedicating slaughtered animals to other than Allah

Q: What does Islam say about Muslims who bear witness that La ilaha illa Allah (there is no deity but Allah) and that Muhammad is the Messenger of Allah, observe Sawm (fast) and Salah (Prayer), yet dedicate slaughtered animals to other than Allah, take oaths in a name other than Allah's, make journeys to the graves of righteous people, and invoke and seek help from them? Would you please explain the situation of those: can they be rightfully called Muslims? Are their Salah valid or not? May Allah reward you abundantly!

A: Many so-called Muslims have fallen into this sin out of ignorance and in imitation of the way of their fathers and forefathers. Those who testify that La ilaha illa Allah and that Muhammad is the Messenger of Allah, observe Sawm and Salah, yet draw near to the dead by dedicating slaughtered animals to them, invoking them, making vows for them, or for the jinn or idols, are considered as Mushriks (who associate others with Allah in His Divinity or worship). Their Salah and Shahadah (Testimony of Faith) are Batil (null and void), because they invalidate it by their Shirk (associating others with Allah in His Divinity or worship) practices. They resemble the Munafiqun (those who claim to be Muslims yet conceal their disbelief) who offer Salah with Muslims, observe Sawm, and testify that La ilaha illa Allah and that Muhammad is the Messenger of Allah. Despite this, they believe in their hearts that Muhammad is not a true Prophet and they deny the occurrence of Resurrection. They will dwell in the lowest depth of Hellfire. Allah (Glorified and Exalted be He) says: [﴿Verily, the hypocrites will be in the lowest depth \(grade\) of the Fire﴾](#) Allah (Glorified be He) also says:

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[﴿Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for As-Salāt \(the prayer\), they stand with laziness and to be seen of men, and they do not remember Allāh but little.﴾](#) [﴿\(They are\) swaying between this and that, belonging neither to these nor to those﴾](#)

This indicates they belong neither to the Muslims nor to the Kafirs (disbelievers).

In another Ayah (Qur'anic verse) Allah says: [﴿And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger \(Muhammad صلى الله عليه وسلم\), and that they came not to As-Salāt \(the prayer\) except in a lazy state, and that they offer not contributions but unwillingly.﴾](#)

Allah called them Kafirs and did not accept their deeds though they offered Salah because deep in their hearts they belied the Messenger of Allah (peace be upon him) and denied Resurrection. Their false belief made them Kafirs. Therefore, neither their Salah nor their confession of faith will avail them, because they conceal Kufr (disbelief) in their hearts.

Similarly, those who draw near to the dead by dedicating slaughtered animals to them, making vows for their sake, and invoking them along with Allah are not rightfully called Muslims. They will be considered as Kafirs even if they continue to offer Salah, observe Sawm and testify that La ilaha illa Allah and that Muhammad is the Messenger of Allah. This view is unanimously agreed upon by the majority of scholars and Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream). All praise be to Allah, there is no disagreement in this regard. The deeds of the person will be rendered Batil if they commit a sin that nullifies their Islam. To give an example, one who

testifies that La ilaha illa Allah and that Muhammad is the Messenger of Allah, observes Salah and Sawm, yet insults Allah and the Messenger (peace be upon him) will be regarded as a Kafir.

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This is the view held by all Muslim scholars. The same applies to those who accuse the Messenger (peace be upon him) of stinginess or cowardice or insult Allah and those who, like the Jews, attribute stinginess to Allah or say that Allah's Hands are chained.

Muslim scholars also unanimously agree that a person will be considered a Kafir if they offer Salah, observe Sawm and bear witness that La ilaha illa Allah and that Muhammad is the Messenger of Allah, yet believe in the lawfulness of Zina (sexual intercourse outside marriage), drinking wine or showing undutifulness to parents. Each and every Muslim, male or female, must be aware of these things. Drawing near to the dead by dedicating slaughtered animals to them, or seeking help from them is an act of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). This is practiced by some people near the graves of Ibn `Ulwan or Al-`Aydarus in Yemen, the grave of Ibn `Araby in Syria, the grave of Shaykh `Abdul-Qadir Al-Jilany in Iraq, the grave of Abu Hanifah in Iraq, the grave of Al-Badawy and the grave of Al-Husayn in Egypt. These practices constitute Kufr and major Shirk. According to the view held by Ahl-ul-Sunnah wal-Jama`ah, one will be considered a Kafir if they invoke these people, make vows for their sake, dedicate slaughtered animals to them, seek their help to grant victory or cure a person. Their Salah,

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Sawm, and Shahadah will be of no avail to them. They will be like the Munafiqun who used to declare Islam, yet insult the Prophet (may peace be upon him) and disbelieve in Allah.

All Muslims must be aware of these serious matters. Muslim scholars everywhere must also warn people against the danger of falling into this sin so that Muslims, especially grave worshippers, will give up these evil practices and turn to Allah in repentance. This is the duty of scholars everywhere, whether in the Kingdom of Saudi Arabia, the Levant (the region covering Syria, Lebanon, Jordan, and Palestine), Egypt, Africa, or Iraq. Religious scholars everywhere must clarify the rulings on these practices and guide them to Tawhid (monotheism) and true devotion to Allah. Allah (Glorified be He) says: [﴿And your Lord has decreed that you worship none but Him.﴾](#) Allah (Glorified be He) also says: [﴿You \(Alone\) we worship, and You \(Alone\) we ask for help \(for each and everything\).﴾](#) In yet another Ayah Allah says: [﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone \(abstaining from ascribing partners to Him\)﴾](#) Speaking of the Kafirs of Quraysh and others, Allah says: [﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh."﴾](#) Allah has equated their request for intercession from their false deities with Kufr and major Shirk. The sin becomes all the more heinous with regard to those who dedicate slaughtered animals to these false deities, make vows to them and seek help from them.

Therefore, it is the duty of all Muslims, especially those who commit these evil practices

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to turn to Allah and offer sincere devotion to Him alone. They must give up dedicating slaughtered animals to other than Allah, seeking help from other than Allah, or making vows to other than Allah. In the concluding Ayahs of Surah Al-An`am Allah says: [﴿Say \(O Muhammad صلى الله عليه وسلم\):﴾](#) ["Verily, my Salât \(prayer\)﴾](#) Allah commands Prophet Muhammad (peace be upon him) to tell people that [﴿"Verily, my Salât \(prayer\), my sacrifice\)﴾](#) [﴿my living, and my dying are for Allâh, the Lord of the](#)

'Alamîn (mankind, jinn and all that exists).) ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ Addressing His Prophet (peace be upon him), Allah (Glorified be He) says: ﴿Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴾ ﴿Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾ Therefore, Salah and slaughtering animals must be dedicated to Allah (Glorified and Exalted be He) alone. Allah (Glorified and Exalted be He) says: ﴿So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).﴾ And: ﴿so invoke not anyone along with Allâh.﴾ This applies to invoking prophets as well as others: ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).﴾ There are many other Ayahs revealed in this regard.

The Prophet (peace be upon him) is reported to have said: ﴿Allah's duty upon His servants is that they should worship Him alone and associate none with Him.﴾

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The Prophet (peace be upon him) is also reported to have told Ibn `Abbas (may Allah be pleased with him): ﴿If you ask, ask Allah, and if you seek help, seek help from Allah.﴾ Therefore, `Ibadah (worship) is Allah's exclusive right. It is He Alone that must be sought for help and resorted to. There is, however, nothing wrong with seeking help from a living person if he is able to provide help like repairing a car or building a house. As for invoking the dead and seeking help from them, from stones, idols, trees, or jinn, this is considered an act of major Kufir. We ask Allah to grant us protection from this.



14- Slaughtering an animal upon finishing construction of a house

Q: People in my country are accustomed to slaughtering an animal when they go to live in a new house. Does this practice have a basis in Shari`ah (Islamic law)?

A: There is nothing wrong with it provided that the intention is to show gratitude to Allah (Glorified and Exalted be He) for His Blessings. One may invite his fellow Muslims, close friends and neighbors to a banquet on the occasion of moving to live in a new house. However, such practice will be deemed prohibited if the intention is to please the jinn or to ward off their evil. Some people are accustomed to inviting their fellow Muslims, neighbors and relatives upon finishing construction of a house or upon moving to live in a new house. They show them hospitality with the intention of offering thanks to Allah (Exalted be He) for

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granting them the blessing of living in a new house. Therefore, there is nothing wrong if this was the purpose of slaughtering. However, if the purpose is to please the jinn or to ward off their evil, then doing so will be considered prohibited.

Q: People in my village are accustomed to doing some practices I doubt if they are valid in Shari`ah (Islamic law). For example, they celebrate finishing construction of a new house or completion of the carpentry thereof by slaughtering an animal. They think this is Wajib (obligatory act) and say that 'today is the day of the carpentry'. Is there any sin on me if I do not do this?

A: This practice is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and impermissible. Many people in different countries practice this custom with the intention of pleasing the jinn and warding off their evil. Therefore, it is prohibited to do this even if one claims that he is not doing it to please the jinn. Doing this indicates an evil intention. Therefore, one must be cautious not to practice this custom. Instead, one must seek Allah's help, ask Him for success, and give up these non-Islamic customs of ignorant people. That was an old custom upon finishing construction of houses. The ignorant thought they could ward off the evil of jinn by dedicating animals to please them.

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If the intention is to please the jinn and ward off their evil, this is major Shirk (associating others with Allah in His Divinity or worship) and `Ibadah (worship) to other than Allah. We seek refuge in Allah from this. If, however, the intention is merely to imitate others, then this will be considered a Bid`ah (innovation in religion) and Munkar and therefore impermissible.



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Chapter on making vows to other than Allah

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Chapter on opinions stated on vows made to other than Allah

15- Ruling on making vows to other than Allah

Q: An article was published in some Islamic magazines that includes the following: Some Muslims make vows, pledging that if a certain thing occurs, they will deposit money in a box set up specifically for that purpose in Masjids (mosques) where there are shrines of Awliya' (pious people) and the righteous. The money is taken at the end of every year and distributed among the people working in the Masjid, such as the Imam (the one who leads congregational prayer) of the Masjid and others. They request your Eminence to direct them to what is right regarding this matter.

A: These vows that people make to draw closer to the dead buried in these shrines and to custodians of the graveyard are invalid. All of this is false and constitutes Shirk (associating others with Allah in His Divinity or worship). This is because a vow is an act of worship, and therefore, it is not permissible to dedicate it to anyone other than Allah (Glorified and Exalted be He). It is likewise not permissible to vow to give out money, candles, bread, or any other item to the grave of Al-Badawy or Al-Husayn or any other person. All of this is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) as well as supplicating to the deceased or appealing to them for help. The same applies to slaughtering to draw closer to them by dedicating the sacrifices to them

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which is likewise Munkar. Allah told His Messenger (peace be upon him): ﴿ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice﴾ "Sacrifice" is an act of worship and the same applies to vows and similar acts, ﴿ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ("He has no partner. And of this I have been commanded, and I am the first of the Muslims.") Allah also says: ﴿ Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-

Kauthar (a river in Paradise).) (Therefore turn in prayer to your Lord and sacrifice (to Him only).) And: (And whatever you spend for spendings (e.g., in Sadaqah - charity for Allāh's Cause) or whatever vow you make, be sure Allāh knows it all.) i.e., a person will be rewarded for them. A vow is an act of drawing closer to Allah and obeying Him. Therefore, if it is dedicated to Allah, the person who did it will earn reward for it even though the Messenger of Allah (peace be upon him) forbade vows, saying: (It brings no good.) Based on this, a person should refrain from making a vow, but if he does he must fulfill it because it is an act of obedience to Allah; the Prophet (peace be upon him) said: (Whoever vowed to obey Allah should obey Him and whoever vowed to disobey Allah should not disobey Him.) (Related by Al-Bukhari in his Sahih on the authority of `Aishah) A person must fulfill a vow of obedience and he will receive reward for it from Allah (Glorified and Exalted be He) but at the same time we advise him to desist from making vows. Therefore, if he says: "I pledge to Allah that I will pray two Rak`ahs (units of Prayer) tonight," or "I pledge to Allah to fast on Monday or Thursday, "I pledge to Allah to give such and such as Sadaqah (voluntary charity) to the poor," or "I pledge to Allah to perform Hajj this year or on such a year", all of these are vows of obedience and therefore he is to fulfill them.

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But if the vow of giving Sadaqah, etc. is made to Al-Shaykh Al-Badawy or to master Al-Husayn or Al-Shaykh `Abdul-Qadir Al-Jilany or to any other, all of these vows are invalid and constitute Shirk. Vow funds must be distributed among the poor and not given to the Imam of the Masjid or to those who undertake its upkeep or to those who administer the shrines because they help in calling to and practicing Shirk. Through calling to Shirk and acknowledging it, they themselves become involved in it. Anyone who calls to Shirk and approves of it is himself a Mushrik (one who associates others with Allah in His Divinity or worship). We ask Allah to distance us from such acts. Those who call people to draw closer to those buried in the graves are actually misguiding people and inviting them to associate partners with Allah Almighty. Therefore, it is impermissible to give them the vow funds. Rather, this money must be taken by the ruler and given to the poor and the needy people who have nothing to do with these graves. The ruler, Du`ah (callers to Islam) and scholars must advise the people and teach them that these vows are invalid and that it is impermissible to deposit any money in the fulfillment of such a vow and that the boxes set up for this purpose must be closed and removed and that they must prevent those who administer the shrines from continuing in their malignant practices. Likewise, the Imams of the Masjids where there are graves must also advise the people and clarify to them the impermissibility of these vows. Rulers must remove graves from Masjids and relocate them to Muslim cemeteries. If the Masjid was constructed over a grave, it must be demolished and people should not pray there and the grave is to be left as it is. May Allah grant everyone guidance and guide rulers and scholars to all that is in the interest of the people and the country. May Allah grant everyone understanding of the religion and steadfastness

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and guidance to what benefits them and saves them from evil. May Allah protect them from everything that evokes His Wrath and that which brings upon them perdition and torture both in this life and the next. There is no might or power except through Allah.



16- Ruling on dedicating vows to Awliya' and righteous person

Q: The inquirer asks: "Are vows that are made to the Awliya' (pious people) and the righteous persons prohibited? In what ways are they prohibited and in what ways are they lawful? What is the ruling on vows? May Allah reward you well.

A: Making vows to the righteous people and drawing closer to them by offering sacrifices, vowing, or invoking them are major shirk (associating partners with Allah in His Divinity or worship that takes the Muslim out of Islam). So whosoever pledges to pray or make a sacrifice to the righteous, the Prophet (peace be upon him), Abdul Qader Al-Jilany, Al-Siddiq or Ali ibn Abu Talib or asks for their help, slaughters an animal, or prostrates before them commits a major Kufir (disbelief that takes the Muslim out of Islam). Likewise, if he beseeches them by saying: "O Master Aly!" or "O Prophet of Allah!" or "O Messenger of Allah! Forgive me!" or "make me victorious!" or "O Master Al-Badawy! Forgive me!" or "Make me victorious!" or "O 'Aly!" or "O Abu "Bakr!" or "O 'Umar!" or "O so-and-so!", he commits a major shirk. Invoking the dead, asking them for help, making vows for them, sacrificing animals for their sake, or asking them to make one victorious are all types of major Shirk. This is the practice of the Mushriks (those who associate others with Allah in his Divinity or worship). May Allah protect us against all these things. The same applies to prostrating to them, slaughtering animals for their sake, or asking them for help.

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Similarly, the same rule applies to asking those who are absent, even if they are alive. If they are indeed alive but in another country and one believes that they can hear them and thus seeks their help and asks them to fulfill their needs due to believing that they know the Ghayb (the Unseen) and that they will indeed help them from remote places, then this act is considered to be a major Shirk as it involves acts such as seeking help of the dead. May Allah safeguard us against all these things. As for a person who seeks help from another person in another country by writing to them, asking them to buy him something, get him something, or lend him something and that person from whom one seeks help writes back in agreement, there is no blame on doing this as long as that person is alive. But when a person solicits the help of another or asks them to fulfill their needs when they are in a far away country and believe that they can hear them or that they know the Ghayb and can hear them from far away, they commit a major Shirk. The same rule applies also to asking the dead for help or believing that they can help them. May Allah protect us against this.



Vowing to dedicate slaughtered animals to Imams or Sahabah

Q: Some people vow to dedicate the meat of slaughtered animals to Imams and Sahabah (Companions of the Prophet). Is that permissible? Is it permissible for them to assign a portion of this meat for themselves? Guide us to the right answer.

A: Dedicating slaughtered animals, vows, candles or Sadaqah (voluntary charity) to the dead, prophets, Awliya' (pious people), or Imams constitutes an act of Shirk (associating others with Allah in His Divinity or worship).

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Vows and slaughtered animals should be dedicated to Allah alone. Allah (Glorified be He) says: [\(Say \(O Muhammad صلى الله عليه وسلم\): "Verily, my Salât \(prayer\), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn \(mankind, jinn and all that exists\).\) \(He has no partner. And of this I have been commanded, and I am the first of the Muslims.\)"](#) Allah (Glorified be He) also says: [\(Verily, We have granted you \(O Muhammad صلى الله عليه وسلم\) Al-Kauthar \(a river in Paradise\).\) \(Therefore turn in prayer to your Lord and sacrifice \(to Him only\).\)](#) It was authentically reported that the Prophet (peace be upon him) said: [\(Allah curses those who slaughter animals to anyone other than Allah.\)](#) (Related by Muslim in his Sahih [authentic Hadith book]). Allah (Glorified be He) also says: [\(And whatever you spend for spendings \(e.g., in Sadaqah - charity for Allâh's Cause\) or whatever vow you make, be sure Allâh knows it all.\)](#) The phrase "be sure Allah knows it" means that Allah will reward you for it. The Prophet (peace be upon him) is reported to have said: [\(Whosoever vows to obey Allah must obey Him; and whosoever vows to disobey Allah must refrain from disobeying Him.\)](#) Vows are acts of `Ibadah (worship) that glorify Allah. Therefore, one would be glorifying creatures being by dedicating slaughtered animals to them. Since slaughtering animals is considered an act of `Ibadah with which the slaughterer's intention is to glorify Allah, it is not befitting to offer it to anyone other than Allah (Glorified and Exalted be He). Therefore, it is prohibited to dedicate slaughtered animals to the jinn, angels, Awliya' or prophets with the purpose of seeking their Shafa`ah (intercession), curing a sick person, returning a missing person, repaying a debt or anything else of the sort. Slaughtered animals must be dedicated to Allah Alone (Glorified and Exalted be He). Some ignorant people vow to dedicate it to such and such a Shaykh or a Waliy (pious man) if Allah cures a sick person. It is an act of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) to vow to do a good deed for the sake of such and such dead person while believing that he serves as an intermediary

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Those who practice this evil custom must turn to Allah in repentance, give it up, and regret the sins they committed in the past. Allah (may He be Glorified and exalted) accepts the repentance of those who turn to Him in repentance. There is nothing wrong, however, if a person slaughters an animal to entertain a guest out of hospitality, to feed his family, or to distribute it to the poor. This is not the case with Ud-hiyah (sacrificial animal offered by non-pilgrims) offered on the Day of Sacrifice (10th of

Dhul-Hijjah). This Ud-hiyah is slaughtered for the sake of drawing near to Allah (Glorified and Exalted be He). A person will not be accused of slaughtering for the sake of someone other than Allah if they slaughter the animal on behalf of their parents. Rather, they slaughter it with the intention of drawing closer to Allah and seeking His reward and there is nothing wrong with such an act. What is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) is to slaughter an animal for the sake of drawing near to someone other than Allah, be it a prophet, Waliy, jinn, angel, etc out of the belief that they have the power to fulfill needs by interceding with Allah to cure the sick or bring back the missing and that this act of `Ibadah is a reason to attain their intermediation and be closer to Allah (Glorified and Exalted be He).

Q: Is it permissible to hold back a Hibah (gift), such as palm date trees, which my grandfather had vowed for the sake of a Sayyid (righteous scholar) or a Waliy (pious man)? Please recommend some books which warn against Bid`ah (innovation in religion).

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A: If your grandfather or father had assigned a Waqf (endowment) of some palm date trees or a house for a certain mausoleum so that the revenue of that Waqf is used to take care of refurbishing, cleaning, plastering it or the like, the Waqf will be regarded as Batil (null and void). The Hibah will be disregarded. The Prophet (peace be upon him) said: [\(He who does a deed that does not belong to this affair \(i.e. religion\) of ours, that will be rejected.\)](#) He (peace be upon him) also said: [\(He who introduces a new matter into this affair \(i.e. religion\) of ours which does not belong to it, it shall be rejected.\)](#) Accordingly, Waqf has to be Shar`y (Islamically lawful); otherwise, they are Batil.

Concerning your question about the books which warn against Bid`ah and whether there is such a thing as a good Bid`ah, we advise you to read books such as Fath Al-Majid, Sharh Kitab Al-Tawhid by Shaykh Muhammad ibn `Abdul-Wahhab, Fath Al-Majid by his grandson Shaykh `Abdul-Rahman ibn Hasan, Al-Bid`ah Wa Al-Nahy `Anha by Shaykh Ibn Waddah (may Allah be Merciful with him), Al-I`tisam by Al-Shatiby (may Allah be Merciful with him). All these books warn against Bid`ah. It is enough to quote the Hadith in which the Prophet (peace be upon him) is reported to have said: [\(The best of all words is that of Allah, the best of guidance is the guidance of Muhammad \(peace be upon him\), the most evil of all matters are matters newly invented in religion and every Bid`ah is Dalalah \(deviation from what is right\).\)](#) Therefore, you have to avoid each and every innovated act of `Ibadah

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not sanctioned by Allah. You may make use of the books we named and other well known books provide an exposition of both Sunnah (acts, sayings or approvals of the Prophet) and Bid`ah. If any issue seems confusing, you may ask the people of knowledge from among Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream).



18- Ruling on money dedicated to Awliya'

Q: What is the ruling of the Shari`ah (Islamic law) on collecting money in boxes and dedicating it to Awliya' (pious people)? Is anyone entitled to this money for being related to them?

A: Vowing is an act of `Ibadah (worship) which must be dedicated sincerely to Allah Alone because it obligates the Mukallaf (person meeting the conditions to be held legally accountable for their actions) with what is not an obligation in Shar` (Law). Vowing is basically a glorification and drawing closer to the one to whom it is made. Therefore, this is can be made only to Allah Alone. Accordingly, one is prohibited to vow to offer Salah (Prayer), Sawm (Fast), Sadaqah (voluntary charity), or any act of the sort for the sake of a king, prophet, star, tree, stone, jinn, etc. Vowing to the dead Awliya', like some ignorant people do, is considered an act of major Shirk (associating others with Allah in His Divinity or worship). This is similar to dedicating slaughtered animals to other than Allah (Glorified and Exalted be He) and seeking help from the dead. All such practices fall under the category of major Shirk. Allah (Glorified and Exalted be He) says: [﴿And your Lord has decreed that you worship none but Him.﴾](#) And: [﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone \(abstaining from ascribing partners to Him\)﴾](#) In yet another Ayah (Qur'anic verse) Allah (Glorified and Exalted be He) says:

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[﴿You \(Alone\) we worship, and You \(Alone\) we ask for help \(for each and everything\).﴾](#) Allah (Glorified be He) also states: [﴿And whatever you spend for spendings \(e.g., in Sadaqah - charity for Allâh's Cause\) or whatever vow you make, be sure Allâh knows it all.﴾](#) This Ayah means that Allah (Glorified and Exalted be He) rewards for whatever Sadaqah is given. Since vowing is an act of `Ibadah with which one seeks to draw closer to the one to whom it is made, it must be directed to Allah alone. Despite that, the Messenger of Allah (peace be upon him) forbade Muslims from initiating vowing. He (peace be upon him) said: [﴿Vowing does not bring about any good. Rather, it only befits the miser to spend.﴾](#) Therefore, the Mu'min (believer) should not be in the habit of initiating vowing. However, once the Mu'min vows, it must be directed to only Allah (Glorified and Exalted be He). Therefore, vowing to offer Salah, Sawm, or Sadaqah should be fulfilled. It was authentically reported that the Prophet (peace be upon him) said: [﴿Whoever vows to obey Allah must obey Him and whoever vows to disobey Allah must refrain from disobeying Him.﴾](#) (Related by Al-Bukhari in his Sahih from the Hadith of `Aishah, mother of the believers (may Allah be pleased with her). Accordingly, one will be required to fulfill the vow to offer Salat-ul-Duha (supererogatory Prayer after sunrise), pay an amount of money or Sa` (1 Sa` = 2.172 kg) of wheat, barley, rice, etc as Sadaqah, or perform Hajj or `Umrah (lesser pilgrimage) and so on. The Prophet (peace be upon him) said: [﴿Whoever vows to obey Allah must obey Him.﴾](#) As for vowing to Awliya', the dead, jinn, planets, any of Allah's Messengers (peace be upon them) or any other creature, it is an act of Shirk. This is similar to dedicating slaughtered animals to or seeking the help of other than Allah, like the dead, jinn, planets or anything of the sort. The Ijma` (consensus of scholars) is that such practices constitute

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an act of Shirk. These customs are practiced by modern Muslims who are ignorant of the concept of Tawhid (belief in the Oneness of Allah) and the rulings of Shari`ah. Even some so-called scholars may fall into the same sin out of lack of proper understanding of the `Aqidah (creed) of the Salaf (righteous predecessors). The money collected and dedicated to the dead is considered lost property which must be delivered to Bayt-ul-Mal (Muslim treasury). The Muslim ruler may also use it to serve the public interest of Muslims, like helping the poor, the Miskins (needy), mending roads, public toilets and the like of public facilities. It is impermissible to return it to its payers or any other people. Rather, it must be delivered to the Muslim ruler who is known for righteousness and who applies Allah's Shar` (Law); otherwise, it must be delivered to scholars who may distribute it among the poor, the needy and the like. Scholars must also warn people against these evil practices, tell them they are Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and instruct them that whoever commits this is considered to have committed an act of Shirk so that they refrain from them. The boxes must be removed from the Masjids (mosques) as well as other places because they are Munkar and they invite people to Shirk. People must be warned that these practices constitute an act of major Shirk. People must also be instructed on the prohibition of offering Salah, vowing, paying Sadaqah, or performing any act of `Ibadah to other than Allah, be it the dead, idols, planets, jinn or any other object. All acts of `Ibadah must be directed to Allah Alone.

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Allah (Glorified and Exalted be He) says: [﴿So worship Allāh \(Alone\) by doing religious deeds sincerely for Allāh's sake only.﴾](#) Allah (Exalted be He) also says: [﴿And they were commanded not, but that they should worship Allāh, and worship none but Him Alone \(abstaining from ascribing partners to Him\)﴾](#) `Ibadah includes anything that Allah (Exalted be He) and His Messenger (peace be upon him) has commanded. Some scholars have defined it as an umbrella concept which encompasses all statements, and inward and outward actions that are loving and pleasing to Allah (Exalted be He). `Ibadah may be words or deeds, by heart, tongue or organs. Fear of Allah, glorifying, loving and hoping from Him are heart acts of `Ibadah. Acts of `Ibadah demonstrated by actions include offering Salah, paying Zakah (obligatory charity) and Sadaqah, slaughtering animals, and vowing. Acts of `Ibadah practiced by means of words include statements to fulfill vows or to give Sadaqah. To summarize, all acts of `Ibadah, whether practiced by means of words, deeds, or the heart, must be directed to Allah Alone. It is prohibited to direct them to any other object, be it a Waliy, prophet, king, jinn, idol, or any of the sort. We ask Allah (Exalted be He) to guide us all and grant us protection against such evil practices.

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19- Clarification of the ruling on vows

Q: Is it lawful to ask Allah to grant the reward of a vow to Imams? For example, is it permissible to say: "I make this vow for the sake of Allah Whom I ask to give its reward to so-and- so?"

A: This is a broad question. Vows are of two types: The first type is the Shar'y (Islamically lawful) vow which is made with the intention of getting closer to Allah. Making vows is basically commanded against. This is based on the reported Hadith in which the Prophet (peace be upon him) stated: **«Anyone who makes a vow by which they intend to obey Allah, must obey Him (i.e., fulfill their vow), and anyone who makes a vow by which they intend to disobey Allah, must not disobey Him (i.e., must not fulfill their vow).»** Thus, the act itself of making vows must be abandoned by a Mu'min (believer). When the Prophet (peace be upon him) was asked about vow-making, he replied: **«Do not make vows, for a vow prevent nothing from the Decree of Allah. Rather, they merely cause a miser to give»** (Agreed upon by Al-Bukhari and Muslim) According to another Hadith narrated by Ibn 'Umar (may Allah be pleased with him), the Prophet (peace be upon him) forbade making vows and said: **«It (a vow) does not bring about good, but only causes a miser to give»** This indicates that the act of binding oneself by a vow must not be done, because once a vow is made, it becomes an obligation which must be fulfilled. It may be difficult for a Muslim to fulfill it; therefore, they must refrain from making vows. If, however, a Muslim makes a vow by which they intend to obey Allah, they must fulfill it.

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Allah (Glorified be He) highly praises those who fulfill their vows in the Qur'an, saying: **«They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.»** In another Ayah (Qur'anic verse), Allah (Glorified be He) says: **«And whatever you spend for spendings (e.g., in Sadaqah - charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all. And for the Zâlimûn (wrong-doers) there are no helpers.»** The Prophet (peace be upon him) stated: **«Anyone who makes a vow by which they intend to obey Allah, must obey Him (i.e., fulfill their vow), and anyone who makes a vow by which they intend to disobey Allah, must not disobey Him (i.e., must not fulfill their vow).»** For example, a Muslim who vows to fast three days for the sake of Allah, or to fast the month of Sha'ban, or Mondays and Thursdays of every week, must fulfill such vows of obedience. The same applies if a Muslim vows to offer Salat-ul-Duha (supererogatory Prayer after sunrise), or to offer two or four Rak'ahs (units of Prayer) on a particular night. The same also holds true with regard to vowing to give charity to the poor or the needy. They all come under vows of obedience. If a Muslim intends to make a vow as a form of charity on behalf of one's father or mother, it will be according to their intention. The same applies to making a vow on behalf of Imam Malik, or any other scholar; it will be according to the intention made. However, something must be carefully considered here. It is prohibited to make a vow for the sake of other than Allah, a custom which is practiced by worshippers of the graves or the dead. Therefore, it is prohibited to make any vow on condition that Allah cures a patient, and in return the vow-taker shall offer a certain portion of food dedicated to Shaykh Al-Badawy; or a certain amount of money or candles dedicated to Shaykh 'Abdul-Qadir Al-

Jilany. This is an act of Shirk (associating others with Allah in His Divinity or worship) because vows are acts of worship which must be directed to Allah alone.

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Allah (Glorified be He) says: [﴿And your Lord has decreed that you worship none but Him.﴾](#) And: [﴿And they were commanded not, but that they should worship Allāh, and worship none but Him Alone \(abstaining from ascribing partners to Him\)﴾](#) Allah also says: [﴿And I \(Allāh\) created not the jinn and mankind except that they should worship Me \(Alone\).﴾](#) It is prohibited to make vows to, or intend to draw near to shaykhs, occupants of graves, jinn, or planets. This is a form of worshipping other than Allah. Scholars have stated that this is considered an act of Shirk, because the person seeks through it to draw close to other than Allah, like dead people, jinn, dead shaykhs or others, which is impermissible. However, there is nothing wrong if a person intends to draw close to Allah by vowing to donate food as charity from oneself, or on behalf of parents, or other loved ones, for the sake of Allah Alone (Exalted be He). Nevertheless, it is best to refrain from making vows because the Messenger of Allah (peace be upon him) forbade it. It is also disliked to make vows, even though one's intention is to offer an act of obedience for the sake of Allah. However, if one dedicates their vow to other than Allah in the belief that a particular shaykh will heal a person, or bring back an absent person because of the status of honor Allah has conferred on him, this is an act of Shirk. Similarly, a vow made to distribute food or slaughter a calf or a sheep for the sake of Shaykh Al-Badawy, or 'Abdul-Qadir Al-Jilany, or Al-Disoky, or any other whom Sufis venerate, is prohibited. It is also prohibited to make vows to the jinn, or seek their help or the help of the dead.

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It is prohibited to say: "O master so and so, support me, cure my sick child, return my loved one, or you are sufficient for me, I am in your protection." Such are practices of grave worshippers which are null and void. It is also prohibited to vow to drink alcohol or commit Zina (premarital sexual intercourse and/or adultery) or conduct Riba (usury/interest) based-transactions. These vows are intended to disobey Allah and the Prophet (peace be upon him) said: [﴿...anyone who makes a vow by which they intend to disobey Allah, must not disobey Him \(i.e., must not fulfill their vow\).﴾](#) Scholars held two divergent opinions as to whether a Kaffarah (expiation) is required for making these vows. The most preponderant opinion is that a Kaffarah is required for vows made with the intention of disobeying Allah. Therefore, one who vows to commit an act of disobedience must not fulfill their vow and instead must offer Kaffarah for breaking an oath. Some Hadiths have been reported to the effect that one must not fulfill a vow by which they intend to commit an act of disobedience. Instead one must offer Kaffarah. Those who make such prohibited vows must turn to Allah in repentance. Thus, one is required to offer Kaffarah for that oath if they vow to drink alcohol, commit Zina or beat someone unjustly. These vows are condemned as invalid and sinful. They must not be fulfilled. The most correct opinion is that a Kaffarah for an oath is required in similar circumstances.

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20- Donating money to Masjids surrounded by graves

Q: The Masjid (mosque) in our residential area is surrounded by two graves, one of which is located inside a room and claimed to contain the body of a righteous person. Inside the room there is a donation box where money is collected. The money is spent on buying things for the Masjid. What is the ruling on spending this money and offering Salah (Prayer) at this Masjid? What do you advise us to do? Issue your Fatwa, may Allah reward you!

A: If the grave is located outside the Masjid, then there is nothing wrong with offering Salah inside the Masjid because it is independent of the grave. The Messenger of Allah (peace be upon him) forbade building Masjids over graves. He said: [\(May Allah curse the Jews and Christians for they took the graves of their prophets as places of worship.\)](#) Therefore, there is nothing wrong with offering Salah in this Masjid since the grave is located outside it. However, the grave must be moved to a Muslim cemetery lest people should venerate its occupant or invoke him in worship along with Allah. The donation box must be removed from the room because the ignorant donate their money in order to draw near to the occupant of the grave whom they claim to be a righteous person. Drawing near to him through making vows or donating money for his sake is considered an impermissible act of major Shirk (associating others with Allah in His Divinity or worship).

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Authorities in your residential area must have contact with scholars in order to remove this grave and the remains to a Muslim cemetery. The room must also be demolished lest people should be tempted. The box must also be disposed of. The money it may contain must be spent on the interests of Muslims. It may be allocated for Masjids, schools, distributed to the poor or the like because it is considered lost property which does not belong to a specific owner. Therefore, it must be spent on the public interest of Muslims. Moreover, people must be instructed that it is impermissible to seek a position of closeness to the dead whether by slaughtering animals, making vows for their sake, offering Salah at their graves, invoking Du`a' (supplication) for them, or asking their help. They should be reminded that vowing to the dead is an act of Shirk. It is prohibited to say such words as "I am standing beside you O master so and so" or "O so and so! Give me strength!" This is an act of major Shirk which was practiced by the Mushriks (those who associate others with Allah in His Divinity or worship) during the lifetime of the Prophet (peace be upon him). One may make Du`a' for the dead, ask Allah to forgive them and to shower them with His mercy. It is prohibited to invoke the dead besides Allah, ask them for help, vow to do good deeds for their sake, or dedicate sacrificial animals to them. Whoever does such practices will have committed an act of Shirk. Allah (Glorified and Exalted be He) says: [\(Say \(O Muhammad صلى الله عليه وسلم\): "Verily, my Salât \(prayer\), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn \(mankind, jinn and all that exists\)."\)](#) [\("He has no partner. And of this I have been commanded, and I am the first of the Muslims."\)](#) Allah (Glorified be He) also says: [\(Verily, We have granted you \(O Muhammad صلى الله عليه وسلم\) Al-Kauthar \(a river in Paradise\).\)](#) [\(Therefore turn in prayer to your Lord and sacrifice \(to Him only\).\)](#) In a Sahih (authentic) Hadith narrated by `Aly (may Allah be pleased with him) the Prophet (peace be upon him) said:

﴿May Allah's curse befall those who dedicate sacrificial animals to other than Allah; may Allah's curse befall those who curse their own parents; may Allah's curse befall those who give shelter to an heretic (one who introduces new religious innovation in religion); may Allah's curse befall those who alter the landmarks and boundaries) of the earth.﴾ The evidence lies in the Prophet's statement:

﴿May Allah's curse befall those who dedicate sacrificial animals to other than Allah....﴾ Slaughtering animals and dedicating their meat to other than Allah is tantamount to drawing near to people other than Him. This holds the same ruling as offering Salah to someone other than Allah. Therefore, one is not allowed to slaughter an animal with the intention of drawing near to the dead, a prophet, jinn, or angels. By so doing, one will be associating them as partners with Allah, which is impermissible. One must sacrifice animals for the sake of Allah Alone and must invoke none beside Him.



Ruling on donating money to graves

Q: What is the ruling on vowing to donate money for the sake of Awliya' (pious people)? This money is collected in boxes which are put inside their mausoleums? Are the relatives of these Awliya' entitled to any share in this money?

A: It is an act of Shirk (associating others with Allah in His Divinity or worship) to make a vow to donate money to the dead for the sake of drawing near to them. Those who practice this evil custom must repent of this sin and ask Allah (Glorified be He) to forgive them. Like Salah (Prayer) and sacrificing animals, vows are acts of `Ibadah (worship) which must be dedicated exclusively to Allah (Exalted be He). Therefore, it is an act of Shirk to invoke,

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sacrifice animals, or make vows for the sake of the dead, idols, or jinn. Muslims must avoid engaging in these practices. The Muslim ruler should distribute the money found in the donation boxes of vows to the poor or invest it in charitable projects. He must forbid Muslims from practicing this evil custom and instruct them on the prohibition of doing so. The money collected has to be given as charity to the poor. The Muslim ruler must disapprove of this practice and deter those who sponsor it. A public warning has to be announced inside Masjids (mosques), during the Friday Khutbah (sermon) and published in local newspapers with a view to deterring people. Scholars are also duty bound to clear this misconception by advising people sincerely and in a good manner on radio and TV and in newspapers. This should be done in order to clarify things to people. Allah (Glorified and Exalted be He) says in His Glorious Book: [﴿Invite \(mankind, O Muhammad صلى الله عليه وسلم\) to the Way of your Lord \(i.e. Islām\) with wisdom \(i.e. with the Divine Revelation and the Qur'ān\) and fair preaching, and argue with them in a way that is better.﴾](#) Allah (Glorified be He) also says: [﴿Say \(O Muhammad صلى الله عليه وسلم\): "This is my way; I invite unto Allāh \(i.e. to the Oneness of Allāh - Islāmīc Monotheism\) with sure knowledge﴾](#) In another Ayah (Qur'anic verse) Allah (Glorified and Exalted be He) says: [﴿And who is better in speech than he who \[says: "My Lord is Allāh \(believes in His Oneness\),"\] and then stands firm \(acts upon His Order\), and\] invites \(men\) to Allāh's \(Islāmīc Monotheism\), and does righteous deeds, and says: "I am one of the Muslims."﴾](#) Inviting people to Allah (Exalted be He) is one of the most important matters. It is a collective obligation upon Muslims: if some of them perform it, the rest will be absolved of it. Otherwise, the entire Muslim Ummah (nation) will

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be held sinful if all scholars and preachers decline to undertake this obligation. Therefore, each and every scholar in every place must spread knowledge among people and clarify to them what Allah (Exalted be He) has made obligatory upon them regarding matters related to offering sincere devotion to Allah, directing all acts of `Ibadah to Him Alone, and prohibiting all acts of Shirk, no matter how small they may be. They must also clarify all other matters related to commands and prohibitions. They must tell people that Salah (Prayer) is Wajib (obligatory act) and that it must be offered in congregation. They must also teach them that Zakah (obligatory charity), Sawm (fast) of

Ramadan, performing Hajj if a person is physically and financially capable, being dutifulness to parents, telling the truth, enjoying what is good and forbidding what is evil are all obligatory acts. They must also instruct people on those acts which Allah (Exalted be He) has declared as prohibited of Shirk acts and issues like abandoning or neglecting Salah, undutifulness to parents, severing bonds of kinship, devouring Riba (usury), Ghibah (backbiting), Namimah (tale-bearing), unjust killing of others, bearing false testimony, and other prohibited matters. This is the duty of scholars. Allah (Exalted be He) will question them about the knowledge which they concealed. It is high time to disseminate knowledge among people. We are living in an age where Islam is becoming as strange as it started in its early days. There are few scholars who are knowledgeable about Allah (Exalted be He) and His Din (religion). Despite their small number, scholars in all Islamic countries and Muslim minorities are obligated to spread knowledge, to have Taqwa (fear/wary of offending Allah) and teach people via media channels that Allah has provided for people, including the radio, press and TV. Delivering Khutbas at meetings and celebrations is another way of spreading knowledge.

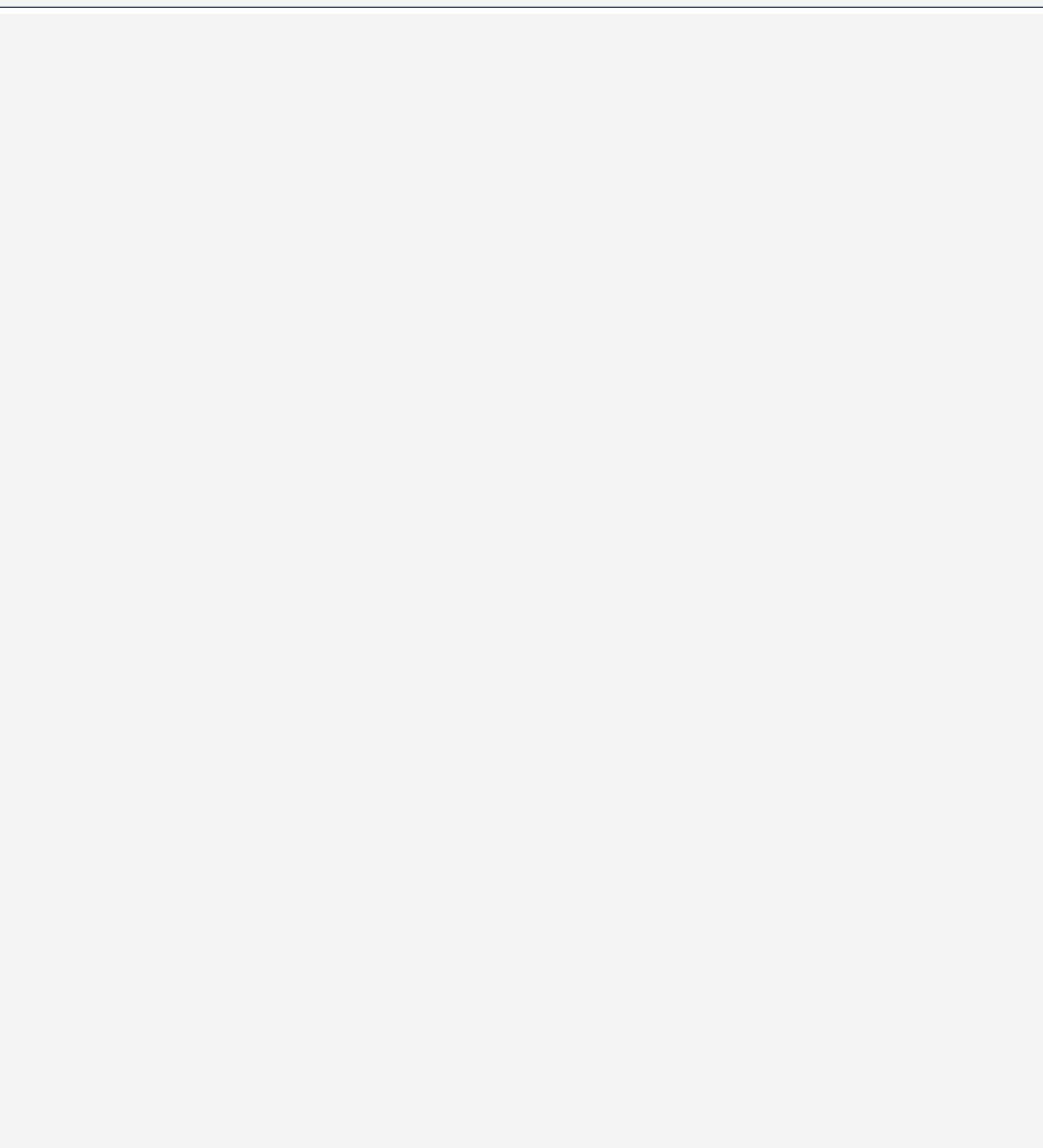
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An educated person may make use of his knowledge while at a meeting with his fellow Muslims, a party or a wedding ceremony. He should take advantage of every opportunity to spread knowledge and to clarify to people what Allah (Exalted be He) has obligated and prohibited them to do. Only then the scholar can relieve himself of the duty of spreading knowledge, for by spreading knowledge, proofs will be established against people. The educator will attain similar rewards given to those who are guided with his help. This is one of Allah's favors (Glorified and Exalted be He). The Prophet (peace be upon him) is reported to have said in an authentic Hadith: [\(He who guides people to do a good deed shall receive a similar reward given to the person who does that deed.\)](#)

The Prophet (peace be upon him) is also reported to have said: [\(He who invites people to do an act of righteousness shall receive a similar reward given to those who follow him and they shall not be denied any of their rewards.\)](#) The opposite also applies. How amazing! The Prophet (peace be upon him) said: [\(He who invites people to an act of misguidance will share a similar sin borne by those who follow him and they shall not be denied of any of their sins.\)](#) When he (peace be upon him) sent `Aly (may Allah be pleased with him) to Khaybar to invite the Jews to Islam and to fight them in case they refused, the Prophet (peace be upon him) said to him: [\(By Allah! That Allah causes a person to be guided through your aid is better for you than your possessing red camels \(i.e. the most expensive and luxurious types of mounts at that time\).\)](#) The Prophet (peace be upon him) was teaching his cousin,

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Amir Al-Mu'minin (Commander of the Believers), `Aly ibn Abu Talib, the fourth of the Rightly-Guided Caliphs and one of the Ten who were promised Heaven. The Prophet (peace be upon him) said to him: [\(By Allah - The Prophet is emphasizing the matter by making an oath despite that he is not obligated to in order to assert what is he is going to say - That Allah causes a person to be guided through your aid is better for you than your possessing red camels.\)](#) It does become a seeker of knowledge or a knowledgeable person to remain inactive; rather, they must play a role wherever they are and have Taqwa. They must spread knowledge while seeking to attain Allah's reward. Their intention must be to guide people, deliver them from their misguidance, and take them out of darkness into light, thus, following the example of the Prophet (peace be upon him) and abiding by his orders. We ask Allah to guide us all and to grant us success.





22- Dedicating vows to the dead and invoking them beside Allah

Q: What is the ruling on dedicating vows to the dead and invoking them along with Allah such as saying 'O Shaykh so and so'? What is the ruling on those who do that?

A: This matter needs some clarification. It is an act of major Shirk (associating others with Allah in Divinity or worship) to dedicate vows to the dead or invoke them beside Allah (Exalted be He). It is an act of `Ibadah (worship) to other than Allah. Therefore, it is an act of major Shirk to say: "I make a vow to spend such and such amount of money for the sake of Al-Badawy, or the Messenger of Allah (peace be upon him), or Abu Bakr As-Siddiq, or Shaykh `Abdul-Qadir.

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The same also applies to slaughtering animals for the sake of Shaykh `Abdul-Qadir or Al-Husayn or Al-Badawy or the Messenger of Allah (peace be upon him). This constitutes an act of major Shirk because a vow is an act of worship which must be directed to Allah Alone (Glorified and Exalted be He). The same also applies if one says: "O Messenger of Allah, help me or cure my sick child" or if one invokes Al-Husayn or `Aly or Fatimah or Al-Badawy. This is an act of major Shirk because this entails invoking others beside Allah (Glorified be He) who says in the Glorious Qur'an: **(And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.)** "None" in this Ayah (Qur'anic verse) is indefinite and indicates generalization; it refers to every single object worshiped beside Allah (Exalted be He), be it a prophet, a righteous man, an angel, or an idol. Allah (Glorified be He) says: **(And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).)** The Ayah refers to invoking all creatures which neither bring benefit nor cause harm except by Allah's permission. It is Allah Alone (Glorified and Exalted be He) Who can bring benefit and cause harm. Allah (Glorified and Exalted be He) says: **(And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.)** Allah (Exalted be He) has equated those who invoke others along with Him with Kafirs (disbelievers). This denotes that such a practice constitutes an act of major Shirk. Allah (Glorified and Exalted be He) says: **(Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).)** **(And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).)** **(If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them.)**

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Allah (Exalted be He) calls their invoking others Shirk. He also negated their ability to hear because the dead cannot hear, the king is concerned with the affairs of his people, the jinn do not have the power to answer any Du`a or know any of this, and inanimate objects like trees and idols do not

have the power to hear or answer Du`a'. Even if Allah (Exalted be He) gives them the power to hear, they will still not be able to answer Du`a' because their affair lies in the Hands of Allah (Glorified and Exalted be He). They belong to Him as do all other creatures. The dead as well as inanimate objects are bereft of hearing. Moreover, Allah (Exalted be He) has not made it lawful for us to invoke the angels or jinn beside Him, as they cannot do any single act without Allah's permission. Allah (Exalted be He) does not permit that they be worshipped along with Him. The angels and the believing jinn are displeased with the people who associate them with Allah in worship. If they choose to be taken as lords along with Allah, they will become Kafirs. As for the Kafirs from among mankind and jinn, they are not worthy of being worshipped along with Allah. Whoever takes them as partners with Allah (Exalted be He), will be considered as a Kafir. That is why Allah (Glorified be He) says: [﴿And on the Day of Resurrection, they will disown your worshipping them.﴾](#) On the Day of Judgment, all these objects of worship, whether jinn, men, or angels, will deny the Shirk committed by those who took them as gods beside Allah. They will disown themselves from those who used to associate them with Allah in worship. This makes it clear enough that worshipping other objects beside Allah (Exalted be He),

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like jinn, men, angels, idols, trees or anything of the sort, constitutes an act of Shirk. Allah (Glorified be He) says: [﴿And \(remember\) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?"﴾](#) [﴿They \(the angels\) will say: "Glorified be You! You are our Wali \(Lord\) instead of them. Nay, but they used to worship the jinn; most of them were believers in them."﴾](#) Allah (Glorified be He) also says: [﴿And when mankind are gathered \(on the Day of Resurrection\), they \(false deities\) will become their enemies and will deny their worshipping.﴾](#)

We ask Allah (Exalted be He) to grant us protection from this. In a nutshell, it is impermissible to invoke any other object beside Allah (Exalted be He), make vows for the sake of other than Allah, seek help from other than Allah (Exalted be He), and ask them to cure the sick, return the missing, grant them provision, or fulfill any need for them. It makes no difference whether those invoked beside Allah (Exalted be He) happen to be prophets, angels, trees, idols, jinn or any other object. All acts of `Ibadah (worship) must be directed to Allah (Exalted be He) alone. There is no wrong, however, to ask Allah to forgive a dead Muslim or to have mercy on him. Accordingly, there is nothing wrong to say such words as: "O Allah! Forgive so and so, O Allah! Forgive Al-Husayn, O Allah! Be pleased with Al-Husayn, O Allah! Forgive Abu Bakr, O Allah! Be pleased with Abu Bakr. There is nothing wrong to make Du`a' for righteous Muslims. One will be highly rewarded for such a good deed. The Muslim attains a great reward by making Du`a' for his or her fellow Muslim. The Qur'an tells us that righteous people would make Du`a' for their fellow Muslims saying: [﴿Forgive us and our brethren who have preceded us in Faith﴾](#) Asking Allah to forgive a dead Muslim is a good deed. What is prohibited is to invoke the dead beside Allah (Exalted be He), seek help from him, make a vow for his sake,

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seek his Shafa`ah (intercession), or call him to cure a sick person. This constitutes an act of Shirk. There is nothing wrong, however, to make Du`a' saying: "O Allah! Forgive him. O Allah! Shower him with Your mercy. O Allah! Raise him to a higher rank in Jannah (Paradise). O Allah! Forgive his misdeeds. This is good and recommended.



23- Vowing to slaughter near a grave

Q: I fell ill when I was young. My mother vowed to slaughter a goat near the grave of a Waliy (pious man) if Allah cures me of my disease and call people to gather for that. When I grew up, she brought a goat to fulfill her vow. However, I sold the goat at the cattle market and told my mother that it would be an act of Shirk (associating others with Allah in His Divinity or worship) to fulfill the vow the way she intended. Was my action right or not? Please benefit me, may Allah reward you with the best!

A: You did the right thing. She is not allowed to slaughter near the grave of a Waliy, whether in fulfillment of a vow or anything else. Slaughtering animals for the sake of a Waliy constitutes an act of major Shirk if the slaughterer's intention is to draw near to the Waliy. Therefore, it is prohibited to slaughter near the grave of Al-Badawy, or the grave of Shaykh `Abdul-Qadir Al-Jilany or Ibn `Araby. It is impermissible to try to draw closer to these dead people by dedicating slaughtered animals to them. It is impermissible to invoke others besides Allah, seek help from them or vow to do something for their sake. All these practices are acts of major Shirk.

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A Muslim is also prohibited to slaughter an animal with the intention of drawing near to a prophet, to ask for his help, to grant him victory, or to cure a sick person, whether it is Prophet Muhammad (peace be upon him) or any other prophet. All these acts are Allah's exclusive right. Allah says: **﴿O mankind! Worship your Lord (Allāh)﴾** Allah (Glorified and Exalted be He) also says: **﴿And your Lord has decreed that you worship none but Him.﴾** Allah (Glorified be He) says: **﴿And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴾** Allah (Glorified and Exalted be He) says: **﴿so invoke not anyone along with Allāh.﴾** The Prophet (peace be upon him) is reported to have said: **﴿Du`a' (supplication) is `Ibadah (worship).﴾** It is prohibited to invoke anyone besides Allah, whether it is a prophet, king, jinn, man, or Waliy. By the same token, it is prohibited to dedicate slaughtered animals to prophets, angels, or Awliya'. No act of `Ibadah is to be directed to anyone other than Allah. Allah (Glorified be He) says: **﴿He has no partner. And of this I have been commanded, and I am the first of the Muslims.﴾** Allah (Glorified be He) also says: **﴿Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴾** **﴿Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾** The Prophet (peace be upon him) is reported to have said: **﴿May Allah curse those who dedicate slaughtered animals for other than Allah.﴾** Trying to draw near to Awliya' by dedicating a slaughtered animal to them is an act of major Shirk. It makes no difference whether the animal is slaughtered near the grave or at a person's house as long as the intention is to dedicate it to this Waliy. The same also applies to offering Salah (Prayer) to the Waliy, prostrating to him, invoking him, seeking his help, or vowing for his sake, and saying words such as "O Master so and so cure my sick son,

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support me, or guide me to do such and such." There is no difference whether this is done near or far away from his grave. These acts must be exclusively dedicated to Allah Whom (Glorified and Exalted be He) one must invoke and turn to for help. However, there is nothing wrong with slaughtering an animal with the intention of entertaining a guest or a relative who comes from a long journey or in asking another person for help with mending a car or growing a farmland. However, it is an act of major Shirk to invoke, seek the help of, or make vows for the sake of the dead, absent people, angels, prophets, inanimate objects like trees and stones. We ask Allah to grant us protection from this. However, there is nothing wrong if a Muslim asks his fellow Muslim to lend him some money or help him with something. Relating the story of Moses (Musa, peace be upon him), Allah (Glorified and Exalted be He) says: [\(The man of his \(own\) party asked him for help against his foe\)](#) There is nothing wrong with people co-operating with each other. However, it is an act of major Shirk to invoke a dead or an absent person, inanimate objects,

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like idols, or stars. It is also prohibited to invoke angels or jinn, because they are busy with their own affairs and they cannot fulfill a person's need. Therefore, a Mu'min (believer) must be cautious and keep himself or herself away from treading the path of Shirk and should block all the means leading to it. The questioner did the right thing when he told his mother that she was about to commit an act of Shirk. May Allah bless you!



24- Ruling on eating the meat of an animal dedicated to other than Allah

Q: It is customary in our village that when something bad happens to a person, they make a vow to slaughter an animal and dedicate it to one of the dead Shaykhs in the hope that Allah will remove their trouble. Is it permissible to eat the meat of that animal? Is it also permissible to fulfill that vow once the trouble is removed?

A: The matter of making vows needs some clarification. It is permissible to fulfill such vows that involve an act of obedience to Allah like a person vowing to offer voluntary Salah (Prayer), observe Sawm (fast) on certain days or months, or give Sadaqah (voluntary charity) if Allah (Exalted be He) cures the sick. The Prophet (peace be upon him) said: [\(Whoever makes a vow to obey Allah should obey Him.\)](#) Thus, it is permissible for a person to make such a vow that in case Allah cures

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his sickness or returns a missing person to him, he will observe Sawm for five or ten days, give one thousand Dirhams as Sadaqah or offer a number of Rak`ahs (units of Prayer). Whenever his demands are answered, he will have to fulfill the vows he has taken. However, it is impermissible to make a vow that involves disobeying Allah (Exalted be He). The Prophet (peace be upon him) said: [\(Whoever makes a vow to disobey Allah should not disobey Him.\)](#) It will be considered an act of major Shirk (associating others with Allah in His Divinity or worship) if a person vows to slaughter an animal and dedicate it to Shaykh Al-Badawy in case Allah cures a sick person or to Al-Husayn or Shaykh `Abdul-Qadir or others. This is major Shirk, impermissible and should not be fulfilled. One has to turn to Allah in repentance for this. Thus, Islam considers it an act of major Shirk to slaughter animals and dedicate their meat to the dead as a means of drawing near to them. All acts of `Ibadah (worship) should be dedicated to Allah Alone. Allah (Glorified be He) says: [\(And your Lord has decreed that you worship none but Him\)](#) Allah (Glorified be He) also says: [\(Say \(O Muhammad صلى الله عليه وسلم\): "Verily, my Salât \(prayer\), my sacrifice \(my living, and my dying are for Allâh, the Lord of the 'Alamîn \(mankind, jinn and all that exists\).\)"](#) ("He has no partner. And of this I have been commanded, and I am the first of the Muslims.") Allah (Exalted be He) also addresses His Prophet (peace be upon him) saying: [\(Verily, We have granted you \(O Muhammad صلى الله عليه وسلم\) Al-Kauthar \(a river in Paradise\).\)](#) [\(Therefore turn in prayer to your Lord and sacrifice \(to Him only\).\)](#) The Prophet (peace be upon him) also said: [\(May Allah curse whoever dedicates a slaughtered animal to other than Him.\)](#) Accordingly, it is impermissible to dedicate slaughtered animals to the jinn, dead Shaykhs or to other objects like idols, trees, stones, or to angels or prophets. Slaughtered animals, Hady (sacrificial animal offered by pilgrims) and Ud-hiyah (sacrificial animal offered by non-pilgrims) must be dedicated to Allah Alone with the intention of becoming closer to Him. For example, one may say, "I vow to slaughter a camel, a cow or a sheep and dedicate its meat to Allah Alone in case He cures my sick son or father or brother."

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This vow is considered an act of obedience and it must be fulfilled. However, it is an act of major Shirk to intend dedicating a slaughtered animal to a dead Shaykh in the belief that he can cure a patient or intercede for a person on the Day of Judgment. By the same token, the Muslim will be committing an act of major Shirk if he seeks the help of a certain Shaykh to cure a sick person or give him support or beseech the help of the Messenger of Allah (peace be upon him) to cure a sickness or to provide support. The same applies to seeking the help of Shaykh `Abdul-Qadir to give support to a person or cure them or return a missing person. All these are acts of major Shirk. It is impermissible to invoke the dead, seek help from them or make vows for their sake. It is also impermissible to ask the jinn to fulfill a certain need or to make vows for their sake. All these are Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) acts of major Shirk. Allah (Glorified be He) says, [\(so invoke not anyone along with Allâh.\)](#) Furthermore, Allah (Glorified be He) says, [\("And invoke not besides Allâh, any such that will neither profit you nor harm you, but if \(in case\) you did so, you shall certainly be one of the Zâlimûn \(polytheists and wrong-doers\)."\)](#) Allah (Glorified and Exalted be He) says, [\(So worship Allâh \(Alone\) by doing religious deeds sincerely for Allâh's sake only.\)](#) [\(Surely the religion \(i.e. the worship and the obedience\) is for Allâh only.\)](#) Allah (Glorified be He) says, [\(And they were commanded not, but that they should worship Allâh, and worship none but Him Alone \(abstaining from ascribing partners to Him\)\)](#) It is Wajib (obligatory) on the Muslim to direct all acts of `Ibadah to Allah Alone. These acts include making Du`a' (supplication), fearing Allah, hoping for His mercy, dedicating slaughtered animals to Him, and making vows for Him. None of these acts of `Ibadah must be directed to idols, shaykhs, prophets, jinn, trees, angels or anything else. Allah Alone is worthy of directing all acts of `Ibadah to Him. It is impermissible for a person to fulfill prohibited vows like vowing to consume Khamr (intoxicant) or commit Zina (adultery) in case Allah cures someone's sickness or returns a missing person.

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It is Munkar to draw near to Allah (Exalted be He) by committing an act of disobedience. The person is not permitted to fulfill this vow and must instead offer Kaffarah (expiation) for an oath to absolve himself of this unlawful type of vow. In summary, there are many types of vows. The Muslim must fulfill that vow which he makes with the intention of doing an act of obedience. On the contrary, he must repent of vows which are acts of disobedience or which lead to Shirk (associating others with Allah in His Divinity or worship). If a person makes a vow which neither constitutes an act of disobedience or Shirk nor an act of obedience, like vowing to visit or dine with someone or to entertain someone for a meal, he will have the choice to fulfill it or to offer Kaffarah. The Kaffarah includes feeding ten Miskins (needy), or providing them with clothing or emancipating a believing slave. If the person is incapable of doing any of these three things, he will have to fast three days. This is the same Kaffarah which is made for failing to fulfill an oath as stated in the Surah (Qur'anic chapter) of Al-Ma'idah.



25- Ruling on vowing to slaughter some chickens as instructed by charlatans

Q: It is the custom of some people that when they get sick, they vow to slaughter some chickens following the instructions of some charlatans who specify the color of the chickens. Is that permissible?

A: It is impermissible to follow the instructions of the superstitious, charlatans, soothsayers or other people of the sort.

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However, it is permissible for a sick person to make a vow that if Allah (Exalted be He) cures him he will slaughter some chickens, a camel or a sheep and distribute the meat thereof to the poor and the needy. In such a case, the vow is considered as a means of drawing near to Allah (Exalted be He). However, making vows is Makruh (reprehensible). But in case a person makes a vow, they will be obliged to fulfill it. The Prophet (peace be upon him) said: **(Whoever vows to obey Allah should obey Him.)** Allah (Glorified be He) also says: **(They (are those who) fulfil (their) vows)** However, the Prophet (peace be upon him) said: **(Making vows brings no good.)** Therefore, the Muslim should not vow. However, if the Muslim vows to offer an act of `Ibadah (worship) like offering Salah (Prayer), observing Sawm (fast) or giving Sadaqah (voluntary charity), he must fulfill his vows. The Muslim is forbidden to follow the instructions of charlatans who may cause him to fall into Shirk (associating others with Allah in His Divinity or worship). These charlatans tell the sick person that if they slaughter a chicken of a specific color, he will recover from his sickness. This is Batil (null and void), Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and have no basis in Shari`ah (Islamic law). There is nothing wrong if a person vows to slaughter some chickens and distribute them as Sadaqah in the hope that Allah (Exalted be He) will benefit them on account of it. However, it is impermissible to make such vows in the belief that they bring about a recovery from illnesses like charlatans claim.



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On invoking other than Allah (Exalted be He)

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On invoking other than Allah (Exalted be He)

26- Ruling on invoking the Prophet (peace be upon him) upon visiting his grave

Q: When some pilgrims enter Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah), they start to invoke the Messenger of Allah (peace be upon him) saying, "O Messenger of Allah! I have come a long way to ask you to cure my patient, fulfill my need and provide for me.... etc. What is Your Eminence's advice to these people?

A: Visiting Al-Masjid Al-Nabawy is both an act of Sunnah (supererogatory act of worship following the example of the Prophet) and obedience that brings one closer to Allah. It is a place to which journeying has been encouraged by the Prophet (peace be upon him) who said: [\(No journey should be made except to three Masjids \(mosques\): Al-Masjid Al-Haram \(the Sacred Mosque in Makkah\), this Masjid of mine and Al-Masjid Al-Aqsa \(the Aqsa Mosque in Jerusalem\). \)](#) These three Masjids are the best of all the Masjids on Earth. That is why Allah made it permissible for Muslims to journey to them to offer acts of `Ibadah (worship), such as performing Hajj and `Umrah (lesser pilgrimage) at Al-Masjid

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Al-Haram and offering Salah (Prayer), or reciting Qur'an or performing I`tikaf (seclusion for worship in a Masjid). At Al-Masjid Al-Nabawy, one may offer Salah, recite the Qur'an, say Dhikr (Remembrance of Allah), teach people or seek knowledge as is the case in Al-Masjid Al-Haram. However, Al-Masjid Al-Haram is the only Masjid in which Tawaf (circumambulation around the Ka`bah) is performed for Hajj or `Umrah. The intention of the Muslim who visits Al-Masjid Al-Nabawy must be to offer acts of `Ibadah like offering Salah, reciting Qur'an, saying Dhikr or performing I`tikaf. They must not travel to it for the sole purpose of visiting the Prophet's grave. The Prophet (peace be upon him) said: [\(Salah offered in this Masjid of mine is better than a thousand Salah offered at any other Masjid except for Al-Masjid Al-Haram, and Salah offered in Al-Masjid Al-Haram is a hundred thousand better than Salah offered in this Masjid of mine.\)](#) It is an act of Sunnah for those who visit Al-Masjid Al-Nabawy to say the greetings of peace to the Messenger of Allah (peace be upon him) and his two Companions Abu Bakr and `Umar. Standing near the noble grave of the Prophet, the visitor prays, "May Allah's peace, mercy and blessings be upon you O Messenger of Allah! I bear witness that you conveyed the Message of Islam, fulfilled the Trust, advised the Muslim

Ummah (nation based on one creed), and fought in the Cause of Allah in the best of manners. May Allah grant you the best of rewards for the service you paid to your Ummah." It is sufficient for the visitor to invoke Allah's peace and blessings upon the Prophet (peace be upon him) before he departs the Masjid. After saying the greetings of peace to the Prophet (peace be upon him), the visitor then takes a step forward to right to say the greetings of peace to Abu Bakr. It is an act of Sunnah to say, "May Allah's peace, mercy and blessings be upon you O Abu Bakr As-Siddiq. May Allah grant you a good reward for the services you rendered to Muhammad's Ummah. May Allah be pleased with you. You advised the Muslim Ummah and fulfilled the Trust...etc."

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Then they should take a step forward to right to say the same greetings of peace to `Umar Al-Faruq (may Allah be pleased with him). They should make Du`a' (supplication) for them (may Allah be pleased with them all). However, it is an act of major Shirk to call out saying, "O Messenger of Allah! Help me", "O Messenger of Allah! Cure my sick son" or "O Messenger of Allah! I have come to you from a far country so that you can cure me or to grant me such and such." It is impermissible to do this whether one is visiting the grave of the Prophet (peace be upon him) or that of Abu Bakr As-Siddiq or `Umar or the grave of any other person. This is because `Ibadah must be directed to Allah Alone. Du`a' is the innermost core of `Ibadah and, therefore, it is impermissible to direct it to anyone other than Allah, no matter how great that person is.

It is impermissible to ask the dead to fulfill a person's need or to seek help from them, whether they are prophets or other ordinary people. A Muslim must devote their `Ibadah to Allah Alone. Allah (Glorified be He) says: [\(And I \(Allâh\) created not the jinn and mankind except that they should worship Me \(Alone\).\)](#) Allah (Glorified be He) also says: [\(And your Lord has decreed that you worship none but Him.\)](#) And: [\(And the mosques are for Allâh \(Alone\): so invoke not anyone along with Allâh.\)](#)

The use of the indefinite word "ahadan" which means "none" or "nothing" implies that no one or object whether a prophet, a righteous person, an idol, a tree or an angel should be invoked along with Allah. Allah (Glorified be He) says: [\(And invoke not besides Allâh, any such that will neither profit you nor harm you, but if \(in case\) you did so, you shall certainly be one of the Zâlimûn \(polytheists and wrong-doers\).\)](#) There is no object on earth that can bring benefit or cause harm to a person. Allah Alone is the Propitious and the Afflicter. He brings benefit to whomsoever He wills and takes it away from whomsoever He wills.

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He renders mighty whomever He decides and He humiliates whomever He decides. He is the Giver, the Preventer, the Ever-Powerful, the Almighty (Glorified and Exalted be He). He is the only One that must be asked and invoked. Therefore, when you visit the grave of the Messenger of Allah (peace be upon him) or the grave of other people, beware not to invoke them along with Allah. You are not allowed to utter words such as "O my master so and so, cure my son, fulfill my need, or you are sufficient for me, or I have come to you so that you will forgive my sins or to have mercy on me or to cure my illness or to remove my distress." This is impermissible whether the one invoked is the Prophet (peace be upon him) or not. These things must be asked of Allah Alone. The best thing to do when visiting the grave of the Prophet (peace be upon him) and his two Companions Abu Bakr and `Umar is to ask Allah to be pleased with them, invoke Allah's peace and blessings upon the Prophet (peace be upon him), bear witness that he conveyed the Message of Islam, fulfilled the Trust and advised the Muslim Ummah. It is, however, impermissible to add words such as "O Messenger of Allah! Intercede for me or give me support or cure my son or you are sufficient for me or relieve me of my oppression or grant support to your oppressed Ummah or cure the diseases of your Ummah or anything of the sort." All of this constitutes acts of major Shirk. These needs must be asked of Allah

Alone. When you are offering Salah (Prayer) at Al-Masjid Al-Nabawy, other Masjids or even at home, you can invoke Allah saying, "O Lord! Give me support. O Lord! Reform the conditions of Muhammad's Ummah. O Lord! Grant Muslims success. O Lord! Unite their word upon Al-Haqq (the Truth). O Lord! Protect them from the evil of their enemy. O Lord! Forgive me. O Lord! Cure my sick son." These needs must be asked of Allah Alone whether during Salah or not. No human being, even if he happens to be a prophet, has the power to answer these needs which Allah (Glorified and Exalted be He) Alone can fulfill. Addressing His

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Prophet (peace be upon him), who kept pray to Allah to destroy some Arabic tribes, Allah (Glorified be He) says: [\(Not for you \(O Muhammad صلى الله عليه وسلم, but for Allāh\) is the decision; whether He turns in mercy to \(pardons\) them or punishes them; verily, they are the Zâlimûn \(polytheists, disobedients, and wrong-doers\).\)](#)

The matter belongs to Allah (Glorified and Exalted be He) alone. It is He Who guides whomever He decides and leaves to stray whomever He decides; it is He Who brings benefit and causes harm; it is He Who gives and withholds. All matters lie in His Hands. He is the Owner of all things and Shafa`ah (intercession) belongs to Him Alone. [\(Say: "To Allāh belongs all intercession."\)](#) Shafa`ah belongs to Allah Alone. He bestows it on whomever He decides. The Messenger of Allah (may peace be upon him) was told that he will intercede for Muslims on the Day of Judgment. There is no need to ask for the Prophet's intercession upon visiting his grave. On the Day of Judgment, if you are destined to enter Jannah (Paradise), you may enter it through his intercession. The Prophet (may peace be upon him) will also intercede for people so that Allah will judge between them. Since you will be among these people, there is no need for you to ask Shafa`ah from the Prophet. You may ask Allah saying, "O Allah! Make Your Prophet intercede for me", "O Allah! Make me one of those for whom the Prophet will intercede," or "O Allah! Grant Your Prophet a good reward for directing us to do what is good,"...etc. It is impermissible to ask the Prophet to intercede for you since he is already dead. An exception to this would be to ask him to intercede for you if he were alive. There is nothing wrong with asking for Shafa`ah from him in that case. You can ask him to do so if he were still alive. In that case you may ask him saying: "O Messenger of Allah! Intercede with Allah for me so that He may guide me aright or so that He may provide for me." This is based on the fact that the Prophet (peace be upon him) used to intercede with Allah for his Sahabah (Companions). During the years of drought, one of the Sahabah came to the Prophet (peace be upon him) while he was delivering the Friday Khutbah (sermon) and said: "The livestock are dying and the roads are cut off; so pray to Allah to send rain upon us." The Prophet (peace be upon him) raised both his hands and said: [\(O Allah! Bless us with rain! O Allah! Bless us with rain!\)](#) It was just after the Prophet (peace be upon him) had prayed to Allah that clouds were formed and it started to rain. All the Sahabah got wet

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before they returned home. Rain continued until the next Friday. The same man came to the Prophet (peace be upon him) and said: "The livestock are dying and the roads are cut off, so pray to Allah to withhold the rain." The Prophet (peace be upon him) raised both his hands and said: [\("O Allah! Around us and not upon us. O Allah! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow".\)](#) The sky became clear and the rain stopped from falling onto Al-Madinah. Allah answered the Prophet's Du`a' instantly on both occasions as a sign of his Prophethood and that he was truly a Messenger of Allah. Therefore, during the Prophet's lifetime, there was nothing wrong in asking him to seek Allah's help for the Muslims. On the Day of Judgment the believers will ask the Prophet (peace be upon him) to intercede for them so that they are saved from the horror of standing and so that Allah may judge among all of mankind. Allah (Exalted be He)

will ask the believers to enter Jannah. The Prophet (peace be upon him) will intercede with Allah so that those destined to enter Jannah may enter it. This fact has been proven by Nusus (Islamic texts from the Qur'an or the Sunnah). Therefore, one is prohibited from asking the Prophet to fulfill a need for him. Rather, one must invoke Allah's peace and blessings upon him. One must also adhere to his Sunnah (acts, sayings or approvals of the Prophet), obey his commands and avoid his prohibitions. It is prohibited to ask the Prophet to cure a sick person or to fulfill a need, because this practice constitutes an act of major Shirk which Allah has prohibited His servants to commit. Allah (Glorified be He) says: [﴿And \(remember\) when Luqmân said to his son when he was advising him: 'O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm \(wrong\) indeed.﴾](#) Allah (Glorified and Exalted be He) also says: [﴿Verily, whosoever sets up partners \(in worship\) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn \(polytheists and wrong-doers\) there are no helpers.﴾](#) In another Ayah (Qur'anic verse)

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Allah (may Allah be Glorified) says: [﴿But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴾](#) Allah (Glorified be He) says: [﴿Verily, Allâh forgives not that partners should be set up with Him \(in worship\), but He forgives except that \(anything else\) to whom He wills﴾](#) It is the duty of every Mukallaf (person meeting the conditions to be held legally accountable for their actions) to pay attention to this matter whether they happen to be a pilgrim or not. They must avoid beseeching the help of prophets, righteous people, angels or jinn wherever they may be. They must invoke Allah Alone, seek His help, resort to Him (Glorified be He), ask Him to fulfill their needs, and remove their distresses. Allah Alone is the Omnipotent Who can do everything. It is not within the capacity of a prophet, an angel, a jinn or any other creature to do this. Allah Alone is the Sovereign and Owner of all things. Allah (Glorified and Exalted be He) says, [﴿To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.﴾](#) So have Taqwa (fear/wary of offending Allah) O worshipper of Allah and avoid what Allah has forbidden. Advise those who perform Hajj with you and clarify to them the lawful and unlawful matters related to Hajj. Women must also be taught about this and must direct other women to that which pleases Allah and that which brings one closer to Him. They must also be taught what they are permitted to do and what they are prohibited from doing during Hajj and during their visit to Al-Masjid Al-Nabawy.

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27- Ruling on invoking the Prophet (peace be upon him) or beseeching him for help

Q: My grandmother invokes the Prophet (peace be upon him) and some other people besides Allah. I get very angry when she does this. She suffers from hearing problems. She can hear only loud voices. Kindly tell me how to deal with her.

A: You must instruct her even if you have to raise your voice to her. There is nothing wrong if you raise your voice to her because your intention is to make her hear you; not to insult or harm her. The prohibition to rebuke parents as mentioned in the Qur'an (nor shout at them) should be taken in the context of harming or insulting them. There is nothing wrong if you raise your voice is meant to make them hear and understand you. You have to instruct her that invoking the Prophet (peace be upon him) or beseeching him for help is considered an act of major Shirk (associating others with Allah in His Divinity or worship) Exalted) and impermissible. She is also not allowed to utter such words as "Give me strength, O Messenger of Allah!", "Give me support, O Messenger of Allah!" or "Cure so and so or cure me, O Messenger of Allah!" All these things must be asked of Allah Alone. The Muslim is not allowed to ask them of a dead person, whether the Prophet (peace be upon him) or someone else. The Muslim is only allowed to invoke Allah's peace and blessings on the Prophet (peace be upon him). He is not allowed to ask the Prophet (peace be upon him) to cure a patient or to grant Muslims victory over their enemies or anything of the sort.

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This is an act of major Shirk. Moreover, the Muslim is not allowed to ask the Prophet (peace be upon him) to give him strength, cure his illness, provide for him or grant him a long life. All these things must be asked from Allah Alone. It is impermissible to ask prophets or other people to fulfill them.



28- Exposition that the exact location of the grave of Al-Khadir is unknown

Q: There is a mausoleum in our residential district where people claim the body of Al-Khadir (peace be upon him) is buried. When visiting this mausoleum, people bring with them candles and sweets. When they enter, they light the candles and start to invoke Al-Khadir and make vows to him. Is that considered to be an act of Bid`ah (innovation in religion)?

A: Al-Khadir died a long time ago. The most correct view is that he had died before Prophet Muhammad (peace be upon him) was raised to Prophethood. Al-Khadir was a righteous man but the preponderant opinion is that he was a prophet because this is supported by textual evidence in the Qur'an. However, no one knows the exact location of his grave. It is groundless to claim that his grave is located in that mausoleum in your residential district. Had his grave been known, it is still impermissible to venerate its dweller, make vows to him, invoke him besides Allah, seek blessings from him, or construct a building over his grave. It is heinous Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and an act of major Shirk (associating others with Allah in His Divinity or worship) to make vows to Al-Khadir or to invoke him besides Allah (Exalted be He). The same also applies to invoking and beseeching the help of prophets and righteous people.

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Allah (Glorified be He) says: [\(so invoke not anyone along with Allâh.\)](#) Allah (Glorified be He) also says: [\(And whoever invokes \(or worships\), besides Allâh, any other ilâh \(god\), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn \(the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters\) will not be successful.\)](#) Neither a man nor a woman is allowed to invoke Al-Khadir, seek help from him, make vows to him, or circumambulate his "so called" grave. This is because all these practices constitute an act of major Shirk. Circumambulating the graves in the pursuit of gaining benefit from their occupants is as an act of major Shirk. It is Wajib (compulsory) on those who visit this mausoleum to give up these unlawful practices and Wajib on the state to demolish this mausoleum which is falsely claimed to be the grave of Al-Khadir.

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29- Ruling on invoking other than Allah

Q: Is it permissible for a Muslim who is stricken with a calamity or distress to beseech the assistance of Allah together with one of the righteous people like Shaykh `Abdul-Qadir Al-Jilany, - may Allah make his inner heart pure? I had a debate with some brothers over this issue. One of them said that he heard a radio station proclaiming that when a calamity strikes the Mu'min (believer), he must say three times: "I beseech you for help, O `Abdul-Qadir." They claim that only through this way can a person's distress be removed. Is it also permissible to invoke the help of a righteous man without resorting to Allah? Benefit us may Allah benefit and appreciate your efforts.

A: It is the duty of every Muslim who is stricken with a calamity to beseech the help of Allah Alone (Glorified be He), direct his heart to Him (Glorified and Exalted be He), ask Him to redress his need and remove his distress. In this regard Allah (Glorified and Exalted be He) says: **﴿Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil﴾** It is Allah Alone who is capable of answering the call of the constrained. Allah (Glorified and Exalted be He) also says: **﴿And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.﴾** Furthermore, Allah (Exalted be He) says: **﴿And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴾**

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Therefore, when a calamity befalls the Mu'min (believer), he must turn to Allah (Exalted be He) for help, ask Him to relieve him of his distress and facilitate his affairs. Beseeching the help of some people like `Abdul-Qadir or others is an act of major Shirk (associating others with Allah in His Divinity or worship). We seek refuge in Allah from this. Thus, it is impermissible for the Muslim to seek the help of `Abdul-Qadir, Al-Sayyid Al-Badawy, Al-Husayn, `Aly Ibn Abu Talib (may Allah be pleased with him) or any other person. It is only Allah (Exalted be He) to whom a person must turn for help. Allah (Glorified be He) says: **﴿so invoke not anyone along with Allâh.﴾** Allah (Glorified and Exalted be He) also says: **﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).﴾** Allah Alone (Glorified and Exalted be He) responds to the call of the constrained, removes evil and shows generosity to His worshippers. A person has to be cautious lest he falls into the sin of beseeching the assistance of Shaykh `Abdul-Qadir or others. He must be careful lest people convince him that his needs will be fulfilled if he calls `Abdul-Qadir for help. His needs may be fulfilled through the aid of some jinn until the matter ends up with him committing an act of major Shirk. A wise person should not be deceived into believing that his needs were fulfilled when they invoked the assistance of Shaykh `Abdul-Qadir or others. The reason is that the fulfillment of his needs may coincide with the time he sought the help of `Abdul-Qadir. It may also be fulfilled by some evil jinn in order to drag him into the traps of Shirk (associating others with Allah in His Divinity or

worship).

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It is Wajib (obligatory) on every Muslim to offer sincere devotion to Allah (Exalted be He) and to invoke none besides Him, whether it is a prophet or someone else. Allah (Glorified and Exalted be He) says: [﴿You \(Alone\) we worship, and You \(Alone\) we ask for help \(for each and everything\).﴾](#) Allah (Glorified be He) also says: [﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone \(abstaining from ascribing partners to Him\)﴾](#) Furthermore, Allah (Glorified and Exalted be He) says: [﴿So worship Allâh \(Alone\) by doing religious deeds sincerely for Allâh's sake only.﴾](#) [﴿Surely the religion \(i.e. the worship and the obedience\) is for Allâh only.﴾](#)

I think it is clear now to the inquirer that seeking the help of other than Allah constitutes a Batil (null and void), Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and an act of major Shirk. All Mukallafs (persons meeting the conditions to be held legally accountable for their actions) are obliged to be sincere in their `Ibadah (worship) of Allah and must avoid invoking anyone along with Him (Glorified and Exalted be He), no matter whether they happen to be an angel, a prophet, a righteous person or the like. They must invoke none but Allah Alone (Glorified and Exalted be He). However, there is nothing wrong if you ask someone to extend a helpful hand like asking him to give you a portion of Zakah (obligatory charity). There is nothing wrong if you ask your brother to help you repair your car, build your house, or fulfill one of your needs. Relating the story of Musa (Moses), Allah (Glorified and Exalted be He) says: [﴿The man of his \(own\) party asked him for help against his foe﴾](#) It is well known that Islam encourages Muslims to help one another in fulfilling their worldly needs and understanding matters related to their Din (religion). Allah (Glorified be He) says: [﴿Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\)﴾](#) The Prophet (peace be upon him) also said: [﴿Allah will aid](#)

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[the worshipper of His so long as the worshipper aids his brother.﴾](#) It is permissible for Muslims to co-operate with one another in order to fulfill their needs, whether this is done through sending letters or using telephones or other means. This is because in this case the person will be asking another person something which he can do for him. However, he would be committing an act of major Shirk if he beseeches the help of the dead, absent people, angels, jinn, stones, idols, or trees. We ask Allah to grant us protection and safety from this.

This was the custom practiced by the early Mushriks (those who associate others with Allah in His Divinity or worship) like Abu Jahl, `Utbah ibn Rabi`ah, Shaybah ibn Rabi`ah, Abu Lahab and their likes. They practiced the custom of worshipping prophets and Awliya' (pious people). They would beseech them for help, make vows for them, and offer sacrificial animals for them. It was for this reason that Allah (Exalted be He) declared them to be Kafirs (disbelievers). Prophet Muhammad (peace be upon him) fought them until some of them embraced Islam. Therefore, it is Wajib on each Mukallaf to direct all their acts of `Ibadah towards Allah Alone. They must resort to Him in all their affairs, ask Him alone to fulfill all their needs and relieve them of all their distress. As stated earlier, there is nothing wrong if you ask one of your Muslim brothers to help you with some of your worldly affairs, whether this is done by sending him a letter or a telegram or a fax. This is not considered an act of Shirk as long as the person whom you ask is capable of fulfilling your needs.

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However, it is considered an act of major Shirk of a person beseeched the help of the dead like

Shaykh `Abdul-Qadir, Shaykh Al-Badawy, Al-Husayn, or `Aly (may Allah be pleased with him). The same applies to beseeching the help of jinn, angels, idols, trees or stones. This is major Shirk and the Din of Mushriks. Allah sent His Messengers (peace be on them) to warn people against these evil practices.



30- Ruling on invoking the help of Awliya'

Q: As he was bidding farewell to his follower, who was going to study in Europe, the Shaykh said to him, "O son! Whenever your soul tempts you to commit a sinful act, remember your Shaykh so that Allah will ward off evil from you." Is this considered to be an act of Shirk (associating others with Allah in His Divinity or worship)?

A: This piece of advice is heinous Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and a form of Shirk (associating others with Allah in His Divinity or worship) because the help of the Shaykh is sought instead of Allah's. The Shaykh should have advised his follower to remember Allah, ask Him to give him help and grant him success and seek protection from Him. However, many Sufis instruct their followers and students to worship them along with Allah, resort to them, put their trust in them and ask them to fulfill their

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needs, and remove their distress. In other words, they teach them how to commit Shirk. We seek refuge in Allah (Exalted be He) from this. It is Wajib (compulsory) on this student to have Taqwa (fear/wary of offending Allah), resort to Him in all his affairs and ask Him to give him help and grant him success. He is prohibited to seek the help of his Shaykh who taught him to turn to him for help. Help is to be sought from Allah Alone. Allah is the One sought for help and La hawla wala quwwata illa billah (there is neither might nor power except with Allah!).



31-Ruling on making Du`a' the dead

What is the ruling on those who make Du`a' (supplication) to the dead?

A: Those who make Du`a' (supplication) to the dead are Mushriks (those who associate others with Allah in His Divinity or worship). If they make Du`a' to the dead, idols, trees, stones, angels or jinn, they will be regarded as Kafirs (disbelievers) as making Du`a' to all these leads to one thing; namely, Kufr (disbelief that takes the Muslim out of Islam). One thing that can be excluded from this ruling which is seeking help from his fellow Muslim brother or non-Muslim like buying a commodity from a non-Muslim, asking him to build a shop or mend a car while the person while he is alive. This case is considered to be exceptional and is not a kind of Shirk. It is similar to what Allah (Exalted be He) mentions in the story of Musa (Moses): [\(The man of his \(own\) party asked him for help against his foe\)](#) If one asks his fellow Muslim brother or the non-Muslim, who is present, to do something for him like building a house, mending the car,

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or plowing the land in return for something, or they agree upon doing something that is legally permitted, there will be nothing wrong as all these things are normal and can be done by human beings who are alive and present. But what is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) is making Du`a' to those who are not present and cannot hear him, the dead or a living person whom he thinks to be supernatural and has a mysterious power. This understanding leads him to think that if he makes Du`a' to this person for forgiveness and admittance to paradise, he will be able to do this because of something secret about this person. This is Munkar even if the person who is invoked besides Allah (Exalted be He) is living. There are many Sufis who worship their Shaykhs and their senior and prestigious persons who are dead. They ask them for help and make Du`a' to them to cure the sick. All these things are considered to be major Shirk (associating others with Allah in His Divinity or worship) even if the person whom they make Du`a' to is alive because they ask him something beyond his abilities. This behavior differs from asking a person to lend you something, build a house for you, cultivate some land, mend a car, bring your belongings from the car, and so on. All these things are normal and contain there is nothing wrong in them.



32- Ruling on seeking help and aid from the dead

Q: There is a group of people who seek help from the dead and Shaykhs. Some of our brothers used to tell them that they are Mushriks (those who associate others with Allah in His Divinity or worship) because of this behavior. They also used to sever ties with those people. What is the ruling in this regard? May Allah reward you well.

A: Seeking help and aid from the dead, trees,

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stones, idols, jinn, angels or messengers of Allah is major Shirk (associating others with Allah in His Divinity or worship). Moreover, seeking help from Shaykhs, making Du`a' to them besides Allah, asking them for aid and believing that they can bring benefit or intercede by Allah is major Shirk. Allah (Exalted be He) reveals this ruling in His Qur'an and send it down to His noble Messengers (may peace and blessings be upon them). Allah (Glorified and Exalted be He) says: **﴿And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴾**, **﴿And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴾** And: **﴿And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴾** **﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them.﴾** Allah (Exalted be He) calls invoking them Shirk (associating others with Allah in His Divinity or worship). Therefore, it is impermissible for a Muslim to invoke the dead or seek their help. One should not also vow for them or slaughter animals for the sake of their Imams (leaders). This is because slaughtering animals for their sake or seeking help from them is major Shirk. This is also what was done by the Mushriks (those who associate others with Allah in His Divinity or worship) of Quraysh and others. This is the way Kafirs (disbelievers) used to behave by the graves of their dead persons and the idols and trees they used to worship beside Allah. Seeking help and support from one who is absent is similar to seeking help from the dead. Whoever invokes an absent person believing that he can hear his secret invocations like invoking a person in Egypt or in Makkah while one is far away from these places is similar to invoking a dead person and all this is major Shirk.

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As for the one who is present and hears your request, there will be no blame for that. You can ask him to lend something to you, mend the car for you, help you to lift up a stone, open a door, or carry some wood or similar things that human beings can do. There is no blame in such requests because he hears you and is able to help you. Allah (Exalted be He) says with regard to the story of Musa (Moses): **﴿The man of his (own) party asked him for help against his foe﴾** There is no harm in doing so as Musa (may peace be upon him) heard the words and could answer. Moreover, there will be no blame also if one closes the door or migrates from thier country because of fearing the enemies.

There is no blame in doing so as Allah (Glorified and Exalted be He) says with regard to Musa: ﴿So he escaped from there, looking about in a state of fear.﴾ He escaped from Egypt out of fear of the people of Pharaoh when he killed one of them. This is normal behavior with a person or a group of people who are present. Man can also flee from his enemies out of fear of punishment by escaping from one place to another that is safer. All these things are normal and are related to tangible and known reasons. But invoking the dead, those who are absent, idols, trees and stones is major Shirk. This is the work of the early Mushriks who worshipped Al-Lat, Al-`Uzza and Manat and this is also what was done by the people of prophets Noah, Hud, Salih and other Kafirs. Therefore, it is Wajib (obligatory) on the sane person to distinguish between the two cases and to have a deep insight in realizing that. If you ask someone who is present before you and hears your words to give you the prayer rug, a cup or to lend you something, there will be no harm in this behavior according to Ijma` (consensus of scholars).

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There will be no blame in asking a person to offer you help as in construction, war, Jihad (fighting/striving in the Cause of Allah) or so on. You can ask him after greeting him with Salam (Islamic greeting of peace) to go to a certain place, take care of a certain point or patrol a certain area. All these things are normal and legally permitted actions. The one who does them is not a servant of anyone other than Allah (Exalted be He) as they are tangible things that can be done by people in their mutual dealings.

Q: What is the ruling on someone who says: "Those who invoke Awliya' (pious people) are considered to be Muslims"?

A: He should be instructed that holding this view is Kufr (disbelief) and Dalal (deviation from what is right). But, if he insists on holding this view, he will be a Kafir (disbeliever) like those who commit such Kufr. The proof is that Allah (Glorified and Exalted be He) says: ﴿so invoke not anyone along with Allâh.﴾ And: ﴿And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴾ Allah (Exalted be He) calls them Kafirs. Moreover, Allah (Glorified be He) says: ﴿And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴾ ﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them.﴾ Allah (Exalted be He) calls their invocations a kind of Shirk. Therefore, it should be pointed out to them that invoking and seeking help from the dead is an act of Shirk. This is exactly what was done by Quraysh in worshipping Al-Lat, other righteous persons and angels. We ask Allah to grant us well-being and salvation.

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33 - Ruling on writing the names of some Awliya' on one's car for safety when traveling

Q: What is the ruling of Allah's Purified Shar` (Law) on those who write on their cars some statements, a matter frequently practiced in my country, such as: "Oh Sheikhs Al-Tawm and Dhunbaqa!", "Oh Sheikh Yaqut!", or "Oh Sheikh Mukashifiy", taking into consideration that they claim that those Sheikhs are Awliya' (pious people) of Allah even though those people are dead and their graves have domes and are visited for seeking blessings as they suppose? Guide us to what is right. May Allah bless you.

A: This practice is impermissible; it rather Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). It is even an act of Shirk (associating others with Allah in His Divinity or worship) because they invoke those Awliya' instead of Allah to keep both cars and passengers safe. That is why they write on their cars some statements such as, "Oh so and so!", "Oh Allah's Messenger!", "Oh `Aly!", or other similar statements. This practice is impermissible. Moreover, it is regarded as a sort of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) as it is a practice of seeking help from partners other than Allah (Exalted be He) to provide safety for their travels and long journeys. Thus, it is impermissible for a Muslim to do such things.

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34- Ruling on uttering the word, "Please,"

Q: Is it permissible to utter the word, "please" when addressing someone other than Allah? Or is it Allah Only Who is asked for help?

A: There is nothing wrong in using the word "please" when asking your brother, father, mother or friend to give or lend you something or help you do something. However, a person who does not have the power to benefit another must not be asked for help such as the dead and those who are absent. The same applies to the things a human being cannot do. To seek the help of a dead person or someone who is absent is an act of Shirk (associating others with Allah in His Divinity or worship). If a person seeks the help of an absent person by telephone or a message, or asks a present person for help by saying, "Please, I seek your help with regard to such and such matter," there is nothing wrong in doing so as it is permissible to seek the help of a present person as long as he can do that thing. With regard to the life story of prophet Musa (Moses), Allah (May He be Exalted) says: [\(The man of his \(own\) party asked him for help against his foe\)](#) The man asked Moses for help as he was present there, so he was asked for help by a person from the Children of Israel against a foe from among the Copts. As a result, Musa helped him against his foe.

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Accordingly, seeking the help of a present, living person whose help can be sought orally or through written means is permissible as long as the person has the power to do that thing.



35- Ruling on Ghulu in loving the Prophet (peace be upon him)

Q: What does Ghulu in loving the Prophet (peace be upon him) mean?

A: Ghulu (Exceeding proper limits) means an increase or doing something more than what is ordained by Allah (Exalted be He). The Arabic word 'ghala' (boil) denotes the rise of water because of fire. Therefore, Ghulu means exceeding proper limits by doing something more than what is legally ordained. The Prophet (peace be upon him) said: [Be cautious against exceeding the proper limits in matters of religion. Those who were before you were devastated because of exceeding the proper limits in matters of religion.](#) Allah (Glorified be He) says: [O people of the Scripture \(Christians\)! Do not exceed the limits in your religion](#) Therefore, Ghulu means exceeding the proper limits in doing desirable acts that are legally ordained by Allah. This kind of behavior is called Ghulu. For example, Allah ordained Five Obligatory Daily Prayers and therefore it is impermissible to make them six by making make Salat-ul-Duha (supererogatory Prayer after sunrise) obligatory upon people. If you are a Sultan or prince, you may say that this increase by having a sixth Prayer is better. But this is impermissible and Ghulu. Allah's Messenger (peace be upon him) said: [Whoever does a deed that is not according to our way, his deeds will be rejected.](#) You may say that you love the Prophet (peace be upon him)

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and you will invoke him beside Allah (Exalted be He) by asking him to cure your disease or grant you victory. This is Ghulu as it exceeds the proper limits. This is because you are ordained to invoke Allah. The Prophet (peace be upon him) said: [...so let him make Du`a' \(supplication\) to Allah...](#) He (peace be upon him) orders you to invoke Allah. He (peace be upon him) does not order you to invoke him. Allah (Glorified be He) says: [Invoke Me, \[i.e. believe in My Oneness \(Islâmic Monotheism\) and ask Me for anything\] I will respond to your \(invocation\).](#) Therefore, one should make Du`a' to Allah (Exalted be He), not the Messenger (peace be upon him). Allah (Glorified and Exalted be He) says: [And whoever invokes \(or worships\), besides Allâh, any other ilâh \(god\), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn \(the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters\) will not be successful.](#) Invoking anyone other than Allah like the dead, trees, stones or even the Prophet (peace be upon him) is major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). This is a kind of Ghulu. Moreover, doing more than what is ordained by Allah (Exalted be He) with regard to acts of `Ibadah (worship) is a kind of Ghulu. Allah (Exalted be He) ordains for you to make Du`a' to Him by his Names, Attributes and your righteous deeds. But making Du`a' to Allah by the honor, the blessing or the virtue of the Prophet (peace be upon him) is a Bid`ah (innovation in religion) and a kind of Ghulu. Making Du`a' to Allah (Exalted be He) by virtue of your righteous deeds like loving and believing in the Prophet (peace be upon him) is permissible and legal. But, it is impermissible to make Du`a' to Allah (Exalted be He) by the virtue of the Prophet (peace be upon him) or by his blessings. It is permissible only to make Du`a' to Allah by one's love, belief, obedience and following the guidance of the Prophet (peace be upon him). This is the legal Du`a'. You can make Du`a' to Allah by His Names and Attributes or by believing in Him and His Messenger.



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On Shafa`ah

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On Shafa`ah

36- No one will intercede with Allah except with His permission

Q: Tell us about Shafa`ah (intercession) of the Prophet (peace be upon him) as I heard about this topic and I would like to make up for what I missed in this regard. May Allah reward you well.

A: The Prophet (peace be upon him) has two types of Shafa`ah; the first is the one that is specifically for him. The second is the one that is common between the Prophet (peace be upon him) and other people. The one that is specifically for the Prophet (peace be upon him) is the great Shafa`ah for the people in the Mawqif (a place where people will stand on the Day of Resurrection before Reckoning). He (peace be upon him) will prostrate himself before his Lord, praise Him with great words of praise and then Allah (Glorified and Exalted be He) permit him to intercede for people. Therefore, he intercedes with Allah (Exalted be He) in order to judge between people. This kind of Shafa`ah is one of the special advantages granted to the Prophet (peace be upon him). This is the station of praise and glory Allah (Glorified and Exalted be He) mentions in the Surah (Qur'anic chapter) of Banu Israel (Al-Isra'). Allah (Exalted be He) says: **«And in some parts of the night (also) offer the Salât (prayer) with it (i.e. recite the Qur`ân in the prayer), as an additional prayer (Tahajjud optional prayer - Nawâfil) for you (O Muhammad صلى الله عليه وسلم). It may be that your Lord will raise you to Maqâm Mahmûd (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.).»** This is the station of Shafa`ah where those of old and later times praise him. This is because all

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creatures will go to him (peace be upon him) on the Day of Judgment. Al-Mu`minun (believers) will go to him and ask him to intercede for them after asking prophets Adam, Noah, Ibrahim (Abraham), Musa (Moses) and `Iysa (Jesus) (peace be upon them all) but all will apologize. Then, prophet `Iysa will advise them to go to a worshipper whom Allah (Exalted be He) forgave his previous and later sins; meaning Muhammad (peace be upon him). Therefore, people will go and ask him to intercede for them. Then, he (peace be upon him) will proceed to his Lord, prostrate himself before the thrown and praise Him with great words of praise that Allah (Exalted be He) will teach him to say. Allah (Exalted be He) will say: "O Muhammad! Raise your head! Ask, and your request will be granted;

say, and your saying will be listened to; intercede, and your intercession will be accepted." Therefore, he (peace be upon him) will intercede after receiving Allah's permission. Allah (Glorified and Exalted be He) says: [\(Who is he that can intercede with Him except with His Permission\)](#) No one intercedes with Allah (Exalted be He) except with His Permission.

There are other kinds of Shafa`ah that are only for the Prophet (peace be upon him). He (peace be upon him) will intercede for the people of Jannah (Paradise) in order to be admitted to Paradise. This is because they will not enter Jannah and its doors will not be opened before them except after his Shafa`ah. This kind of Shafa`ah is one of the special privileges given to the Prophet (peace be upon him). There is also a third kind of Shafa`ah that is a special privilege for the Prophet (peace be upon him) which is his Shafa`ah for his uncle, Abu Talib. He will intercede for him to be in a shallow place of fire. Abu Talib died as a Mushrik (one who associates others with Allah in His Divinity or worship) and he is in the depth of fire. The Prophet (peace be upon him) will intercede for him to be in a shallow place in the Fire because he used to support and protect the Prophet (peace be upon him) when his people tried to cause him harm. The Prophet (peace be upon him) will intercede for him to be in a shallow place in the Fire. This kind of Shafa`ah is confined only to Abu Talib. This Shafa`ah is an exception to Allah's (Exalted be He) saying: [\(So no intercession of intercessors will be of any use to them.\)](#) Abu Talib is an exceptional case to this kind of Shafa`ah.

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Moreover, Abu Talib will dwell in the Fire forever with the Kafirs (disbelievers). But, he will be in a shallow place of the Fire where his head will boil because of this torment. We ask Allah to grant us well-being. Abu Talib is the one who will receive the least torment in the Fire. The Prophet (peace be upon him) said: [\(Verily the least suffering for the inhabitants of Fire would be for him who would have two shoes of Fire \(on his feet\), and with these his brain would boil.\)](#) We ask Allah to grant us salvation. There is another narration that states: [\(It will be placed on his feet two embers and his brain would boil on account of them. This person will think that no one receives a more grievous torment than him, while he has the least torment.\)](#) Abu Talib is of this kind. We ask Allah to grant us well-being.



37- Ruling on seeking Shafa`ah from the Prophet (peace be upon him) or any other dead person

Q: Many people may say, "Grant us Shafa`ah (intercession), O Muhammad!" Is this practice regarded as a sort of Shirk (associating others with Allah in His Divinity or worship)? If so, what should they say?

A: Seeking Shafa`ah from the Prophet (peace be upon him) or any other dead person is impermissible. It is even considered a sort of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) according to Muslim scholars. This is because the Prophet (peace be upon him) cannot benefit anyone as long as he is no longer alive. Allah (Exalted be He) says: [\(Say: "To Allâh belongs all intercession."\)](#)

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Shafa`ah belongs to Allah (Glorified and Exalted be He). As for the Prophet (peace be upon him) and other dead persons, they cannot settle any matter after their death whether through Shafa`ah, Du`a' (supplication) or anything else. When a man dies, his acts come to an end, but three, Sadaqah Jariyah (ongoing charity), or knowledge (by which people) benefit, or a pious child, who prays for him (for the deceased). However, it was authentically reported that our invocation of Allah's Blessings on the Prophet (peace be upon him) is displayed before him (peace be upon him). Thus, he (peace be upon him) is reported to have said: [\(Your invocation of Allah's Blessing on me reaches me wherever you are\)](#) , [\(Invoke Allah's Blessings on me as your invocations reach me wherever you are.\)](#) As for the Hadith reading that people's deeds are displayed before the Prophet (peace be upon him); if they are good, he thanks Allah and if they are evil, he asks Allah's forgiveness for them, this Hadith is weak and cannot be authentically reported from the Prophet (peace be upon him). Even if this Hadith was authentic, it would not be evidence that permits people to seek Shafa`ah from the Prophet (peace be upon him). That is why it is impermissible to seek Shafa`ah from the Prophet (peace be upon him) or the dead because this practice is a form of major Shirk as it is a practice of seeking some needs from the dead such as seeking recovery for a sick person, victory over an enemy, helping constrained people, and so on. All such practices are a sort of major Shirk. There is no difference between seeking such things from the Prophet (peace be upon him) or seeking them from Shaykh `Abdul-Qadir and Shaykh so and so, Al-Badawy, Al-Husayn, or any other dead person. Seeking such things from the dead is impermissible. It is regarded as a sort of Shirk. The dead are in dire need of people invoking Allah's Mercy and Forgiveness for them since they died as Muslims. If a Muslim invokes Allah's Blessings on the Prophet (peace be upon him), the Prophet (peace be upon him) will return his invocation and invoke Allah (Exalted be He) for him. It is also impermissible to seek Shafa`ah

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and victory over an enemy from the dead. Rather, these were habits of Jahiliyyah (pre-Islamic time of ignorance) and the people of Shirk. Therefore, a Muslim should be on his guard against such practices.



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On Tawassul

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On Tawassul

38 - Explanation of the meaning of Tawassul and Wasilah

Q: We would be grateful if you could explain to us the meaning of Tawassul (seeking to draw close to Allah by some means) and Wasilah (the means of approach to Allah). Please clarify the related allegations and their refutations, particularly some people say that Allah (Exalted be He) says: [﴿And seek the means of approach to Him﴾](#) and the story of making Tawassul through Al-`Abbas (may Allah be pleased with him) as evidence. We want to know the difference between making Tawassul by prophets and pious people and making Tawassul by good deeds. May Allah bless you. .

A: There is no doubt that this question is important and deserves concern as this subject is confusing for many people. There are two types of Wasilah; one that is permissible, even desirable, and one that is prohibited. The lawful Wasilah is Tawassul through belief in Allah (Exalted be He), good deeds and all that Allah (Glorified and Exalted be He) has prescribed. Related to this Allah (Glorified and Exalted be He) says: [﴿O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him﴾](#) This means approaching Allah through all acts of obedience to Allah such as Salah (Prayer), Sawm (Fast), Sadaqah (voluntary charity), Hajj, sincere

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`Ibadah (worship) of Allah and so on. Allah (Glorified and Exalted be He) says: [﴿Say \(O Muhammad صلى الله عليه وسلم\): "Call upon those - besides Him - whom you pretend \[to be gods like angels, 'Isâ \(Jesus\), 'Uzair \(Ezra\), and others.\]﴾](#) This means the ones invoked apart from Allah (Exalted be He) such as idols, trees, stones, prophets, and so on. This is because [﴿They have neither the power to remove the adversity from you nor even to shift it from you to another person.﴾](#) In other words, these partners invoked besides Allah (Exalted be He) cannot remove any harm such as illness, insanity or anything else from the person who invokes. As for the part that says: [﴿nor even to shift it](#)

from you to another person.") it means they cannot change you from one condition to another or from a state of hardship to a state of ease, or shift harm from one organ to another. They possess no power to benefit anyone. All these things belong to Allah Alone. Allah (Exalted be He) then says: (Those whom they call upon [like 'Isâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel]) meaning those prophets, pious people and angels invoked by the Mushrikun (those associating others with Allah in worship): (desire (for themselves) means of access to their Lord (Allâh)) which means they seek Wasilah, namely, to draw near to Allah (Exalted be He) with all acts of obedience such as Salah, Sawm, Sadaqah, and so on, and seek Allah's Mercy. Therefore, they try hard to worship Allah (Glorified be He) as they fear His Punishment. This Wasilah is fulfilling Allah's Right of being obeyed and worshipped alone by doing what Allah (Exalted be He) has enjoined and shunning what He has forbidden. It also means Iman (faith/belief), guidance, Taqwa (fear/wary of offending Allah) and all words and actions with which all the prophets and messengers were sent to mankind. That is why this type of Wasilah is Wajib (obligatory), even Mustahab (desirable), as seeking to draw close to Allah (Exalted be He) by associating no other partner along with Him, worshipping Him Alone, performing Salah, paying Zakah, observing Sawm and performing the obligatory Hajj is a necessity and even Faridah (obligatory act). Similarly, seeking to draw close to Allah by avoiding sins is a necessity

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and even Faridah (obligatory act). Additionally, seeking to draw close to Allah by supererogatory acts such as supererogatory prayer, fasting, and charity and much remembrance of Allah is Mustahab, a means to gain access to Allah, and an act of obedience to Allah (Exalted be He). These are means to gain access to enter Jannah (Paradise) and save oneself from Hell. However, the impermissible Wasilah is the practice of making Tawassul by invoking the dead and seeking help from them. These are no more than means of Shirk (associating others with Allah in His Divinity or worship) dubbed as Wasilah by the Mushrikun. These are practices of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) referred to in the Ayah (Qur'anic verse): (And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh.") Also, Allah (Exalted be He) says: (And those who take Auliya' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh.") They say they worship such Awliya' only that they may bring them close to Allah, so they take them as a means in this sense, meaning by invoking them, asking them for help and seeking Shafa`ah (intercession) from them, victory over their enemies and recovery for the sick, and so on. In addition, they claim that the Awliya' are no more than a means of approach to Allah, which is a practice of major Shirk that embodies the beliefs of the Mushrikun. We pray to Allah to protect us from that. The Mushrikun allege that their `Ibadah of prophets, angels, pious people and jinn is a means to realize their purposes. They claim that such partners intercede for them with Allah (Exalted be He) and draw them close to Allah. That is why Allah has nullified their practices and exposed their lies, as He (Glorified be He) says about those Mushrikun: (And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!) after Allah's (Exalted be He) Saying: (And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh.") .

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In Surah Al-Zumar, Allah (Glorified be He) says: (And those who take Auliya' (protectors, helpers,

lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." but Allah (Exalted be He) exposes their lies when He (Exalted be He) says: (Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.) Allah (Glorified be He) calls them liars regarding their claim that they worship such partners to draw them closer to Him, warning people against such practices of invoking partners, seeking help from them, offering sacrifices to them, and so on. That is why it is obligatory for the Mukallafs (persons meeting the conditions to be held legally accountable for their actions) and all people to be on their guard against this type of Wasilah. Neither the Mukallaf nor the non-Mukallaf should adopt this form of Wasilah. The Mukallaf should be on his guard against this form of Wasilah and warn the non-Mukallaf from among his offspring against it. It is Allah Alone Who is worthy of being worshipped, invoked and asked for help, victory over their enemy, recovery from illnesses and other interests. Allah (Exalted be He) says in the Noble Qur'an: (And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).) (I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).) (Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.) Allah (Glorified be He) also says: (O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2).) Allah (Exalted be He) says about the Prophet (peace be upon him): (Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.") He is no more than a warner and a bringer of glad tidings and not a deity to be worshipped along with Allah (Exalted be He). Allah

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(Glorified be He) says: (And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.) , (And when the slave of Allâh (Muhammad صلى الله عليه وسلم) stood up invoking Him (his Lord - Allâh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).) Allah (Exalted be He) commands Muhammad (peace be upon him) to say to people: ("I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him.") , (Say: "It is not in my power to cause you harm, or to bring you to the Right Path.") (Say (O Muhammad صلى الله عليه وسلم): "None can protect me from Allâh's punishment (if I were to disobey Him), nor can I find refuge except in Him.) (Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism)) All these things belong to Allah Alone Who has the power to bring benefit and cause harm, to grant or withhold blessings, and to provide recovery from illnesses and victory over enemies. These things belong to none but Allah (Glorified be He). Moreover, there is another type of prohibited Wasilah: Tawassul to Allah in the name of so and so or by the virtue of so and so. This Wasilah is forbidden; however, it is not a sort of major Shirk, as it is only a means leading to Shirk such as saying, "Oh Allah! I invoke you by the high rank of Muhammad, the high rank of so and so, or by the virtue of your prophets. This is impermissible, as it is Bid`ah (innovation in religion) which is not based on any religious evidence. Allah (Glorified be He) says: (And (all) the Most Beautiful Names belong to Allâh, so call on Him by them) This means that Allah should be invoked through His Names and Attributes. A Muslim should invoke Allah (Exalted be He) by good deeds, Salah, Sawm, dutifulness to parents, maintaining the ties of kinship and avoiding obscenities. These things are Shar`y (Islamically lawful) means of approach to Allah as was the case with the story of the people of the cave who were forced to spend a night in a cave because of rain. While they were in the cave, a big rock rolled and blocked the

entrance of the cave. They advised one another saying, "Nothing will rescue us from this adversity but invoking Allah by our good deeds, so invoke Allah by your good deeds." One invoked Allah through his dutifulness to his parents. Another invoked Allah (Exalted be He) through abstaining from unlawful sexual intercourse with a woman who was under his control. As for the third one, he invoked Allah (Exalted be He)

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through rendering a trust (a wage) back to a workman whom he had hired. That man invested the wage for the workman. When the workman returned, the man gave him the invested money in full. Consequently, the rock moved away from the mouth of the cave through this good and practical means. It is a piece of Allah's Mercy, Benevolence and Great Signs that He (Glorified be He) rescued them from their adversity through seeking Allah's Help by means of the best of their deeds. People should know the merit of their good deeds and that these good deeds can be a means to relieve hardship and make hard matters easy. Thus, everyone should guard against Allah's Wrath and Punishment. If someone is adherent to committing sins, they should shun such sins with not a moment to lose. Moreover, when someone is able to do a good deed, they should do it at once. As for the Tawassul made by `Umar (may Allah be pleased with him) through Al-`Abbas (may Allah be pleased with him), it is Tawassul with Du`a' (supplication) made by Al-`Abbas. During the lifetime of the Prophet (peace be upon him); whenever there was drought, he would ask Allah (Exalted be He) to cause rain to fall. The people would hurry to him, asking him to ask Allah for rain as their animals were about to die and the means of provision no longer existed. The Prophet (peace be upon him) would ask Allah for rain and Allah (Glorified be He) would give them rain. When there was drought during the era of `Umar, he said, "O Allah! We used to request our Prophet (peace be upon him) to ask You for rain, and You would make it rain. Now we request the uncle of our Prophet (peace be upon him) to ask You for rain, so make it rain." He asked Al-`Abbas to ask Allah for rain. Upon that, Al-`Abbas stood and asked Allah for rain and they were given rain. Al-`Abbas was the uncle of the Prophet (peace be upon him). Muslims asked Allah (Exalted be He) for rain through the Du`a' made by Al-`Abbas in the same way the Prophet (peace be upon him) was asked to ask Allah for rain during his lifetime. This proves that it is impermissible to ask Allah for rain through the Prophet (peace be upon him) as he was no longer alive and has nothing to do with the present life. That is why `Umar (may Allah be pleased with him) asked Al-`Abbas to invoke Allah for rain. Therefore, Al-`Abbas stood and invoked Allah to give people rain. The same was done by Mu`awiyah (may Allah be pleased with him) in Levant (the region covering Syria, Lebanon, Jordan, and Palestine) when he asked Yazid Ibn

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Al-Aswad, the righteous Companion, to ask Allah for rain. Upon that, Yazid stood and asked Allah for rain and people were given rain. Therefore, it is permissible for the ruler or the Khatib (preacher) of a mosque to ask a scholar or a righteous person to supplicate to Allah to give them rain. This is because this was done by `Umar with Al-`Abbas and Mu`awiyah with Yazid Ibn Al-Aswad. As such, a person can say, "Oh Allah, I ask You by Your Most Beautiful Names and Exalted Attributes to give us rain, to have mercy on us, and to forgive us." Allah (Glorified be He): [﴿And \(all\) the Most Beautiful Names belong to Allâh, so call on Him by them﴾](#) Everyone should invoke Allah with His Names and Attributes. Muslims can ask a living person to invoke Allah for them in times of drought and other adversities. To conclude, there are three kinds of Wasilah. The first is permissible because it is supplicating Allah through the belief in the Oneness of Allah, having faith in Him and doing good deeds as well as invoking Him by His Names and Attributes. The second type is a sort of Shirk which is the practice of seeking to gain access to Allah through invoking the dead, seeking help from the dead, offering sacrifices to the dead, and worshipping idols, trees, rocks or jinn. Such practices are a

form of major Shirk. The third type of Wasilah is an impermissible Bid`ah, but is not considered a form of Shirk. This type stands for the practice of supplicating Allah in the name of so and so or by the virtue of so and so, or the high rank of prophets. There is no doubt that this practice is unacceptable and Bid`ah. Rather, it is a means of Shirk. The Shar`y Wasilah, as previously shown, is the practice of making Tawassul by one's good deeds as well as Allah's Names and Attributes.

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39- Exposition and refutation of doubtful matters raised by those making Tawassul with creatures

Q: Would Your Eminence review the doubtful matters of those making Tawassul (seeking to draw close to Allah) with creatures?

A: These doubtful matters are groundless and Batil (null and void). Some people claim, "Since it is permissible to make Tawassul through the high rank of so and so, this proves that the person can be invoked and asked for help along with Allah." However, this claim is Batil as this type of Tawassul is Bid`ah (innovation in religion). Even if it is permissible, it cannot be adopted as evidence on the permissibility of invoking someone because making Tawassul through the high rank of someone is a means to draw near to Allah (Exalted be He) and this is a means to invoke Allah (Exalted be He), not to invoke any other creature. However, such means is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and Bid`ah, that is, invoking Allah (Exalted be He) with the high rank of a person. A Muslim should invoke Allah by His Most Beautiful Names and Attributes or directly without making Tawassul through any means; for example, a Muslim can say, "O Allah, save us from the Hellfire!", "O Allah, give us rain!", "O Allah, give us rain by Your Greatness!", or "O Allah, give us rain by Your Names, Attributes and Mercy!" This is permissible. As for the claim that the prophets can be invoked by their high rank with Allah (Exalted be He) so that they can intercede for us with Allah, this is undoubtedly Batil because the high rank of prophets with Allah (Exalted be He) cannot be regarded as a reason for the Mushrikun (those who associate partners along with Allah in worship) to worship those prophets. Rather, Allah (Exalted be He) rebuked the Mushrikun when they asked the prophets to intercede for them with Him. Moreover, Allah (may he be Exalted) dubbed them liars and disbelievers. Allah (Exalted be He) mentions that what they used to do is Batil above which Allah is Highly Exalted. Allah (Glorified be He) says: **﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!﴾** Then, Allah (may He be Exalted and Glorified) says: **﴿Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.﴾**

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The Mushrikun would seek to draw close to Allah (Exalted be He) through idols, prophets and jinn by seeking the help of such partners and offering sacrifices to them under the claim that such associates intercede for them with Allah. This practice has been nullified by Allah (Exalted be He) and His Prophet (peace be upon him) who warned the whole Ummah (nation based on one creed) against it. Moreover, the Prophet (peace be upon him) commanded the Ummah to worship Allah Alone and associate no other partner along with Him in `Ibadah (worship).



40- Ruling on saying, "By the high rank of our Prophet, Muhammad, (peace be upon him)", in Du`a'

Q: Egypt, What is the ruling on invoking Allah by the high rank of a human being? Is it permissible to invoke Allah saying, "By the high rank of our Prophet Muhammad (peace be upon him), forgive me, forgive my father, or the like?"

A: Invoking Allah (Exalted be He) by the high rank of someone is Bid`ah (innovation in religion). In fact, it is impermissible to do so. However, it is permissible to invoke Allah by His Most Beautiful Names and Attributes, your faith and your good deeds. As for saying, "O Allah, I invoke You by the high rank of Muhammad (peace be upon him), the high rank of the prophets, or the high rank of righteous people, it is a forbidden practice and not one of the lawful means to invoke Allah (Glorified and Exalted be He) who says: [﴿And \(all\) the Most Beautiful Names belong to Allāh, so call on Him by them﴾](#) Allah (Exalted be He) does not command people to invoke Him by the high rank of the prophets or righteous people, but by His Most Beautiful Names. We can say, "O Allah, I ask You

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by Your Most Beautiful Names to forgive me, to have mercy on me, to teach me useful knowledge, to give me insight in religion, to help me depend on You Alone, and so on." It can be said, "O Allah, I invoke You as You are the All-Merciful, the Ever-Merciful, the Almighty and the Ever-Wise to forgive me and to have mercy on me", "O Allah, I ask You by Your Mercy, Beneficence and Grace to forgive me and have mercy on me", "O Allah, I ask You as You are the Ever Beneficent and the Generous and You are the Effacer of sins and the Ever-Forgiving", and any similar Du`a' (supplication) such as what is mentioned in the authentic Prophetic Hadiths : [﴿When Abu Bakr As-Siddiq said: O Allah's Messenger! Teach me one Du`a' with which I may invoke Allah in my prayers and at home.﴾](#) The Prophet (peace be upon him) said, "Say: O Allah! I have wronged my soul very much, and none forgives the sins but You; so please bestow Your Forgiveness upon me. Surely, You are the Ever-Forgiving and the Ever-Merciful." As such, the Prophet (peace be upon him) taught As-Siddiq, (Related by Al-Bukhari and Muslim in the Two Sahih (authentic) Books of Hadith) The Prophet (peace be upon him) would supplicate Allah (Exalted be He) saying: [﴿Oh Allah! O Allah! Forgive me all my sins; the major sins and the minor ones, those I did in the past or will do in the future, and also the sins I did in secret or in public.﴾](#) He (peace be upon him) would invoke Allah (Glorified and Exalted be He) by His Most Beautiful Names and Attributes. Therefore, no one should invoke Allah (Exalted be He) by anything other than the means He has made as lawful, neither by the high rank of so and so, the high status of the prophets, nor the high standing of righteous people. There is nothing wrong in invoking Allah (Exalted be He) by your faith as you can say,

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O Allah! I invoke You by my faith in You and in Your Prophet Muhammad (peace be upon him) to forgive me or grant me such and such thing," or "O Allah! I invoke You by my love for You, Your Prophet and Your righteous people to forgive me and have mercy on me." Invocation of Allah can be

through faith in and love for Allah (Exalted be He) and His Prophet (peace be upon him) or by Tawhid (belief in the Oneness of Allah/ monotheism). One can say, "O Allah! I invoke You by the fact that I testify that You are Allah and there is no deity but You" as was done by the Prophet (peace be upon him). One can say, "O Allah! I invoke You by my belief that there is no deity but You and my faith in You or I ask you by my righteous deeds." Similarly, one can say, "O Allah! I invoke you by my dutifulness to parents, my return of trusts and my avoidance of all that you have prohibited." One can invoke Allah by the good deeds one has done. Consequently, it is impermissible to invoke Allah (Exalted be He) by the high rank of so and so, by the good deeds of another person, or by something other than the Most Beautiful Names and Attributes of Allah.

It was authentically reported in the Two Sahih Books of Hadith that the Prophet (peace be upon him) said: [\(While three persons were walking, rain began to fall and they had to take shelter in a cave. A large rock rolled over and blocked the mouth of the cave. They said to each other, 'Invoke Allah with the best deed you have performed so Allah might remove the rock'.\)](#) Allah (may He be Exalted and Glorified) ordained that a rock would roll over and block the mouth of the cave so that they can invoke Allah by this means and teach people the merit of goodness, chastity and return of trusts so that people may imitate them and benefit by their practices. This is a blessing granted by Allah to His creatures. The Prophet (peace be upon him) told us the story of those three men to benefit us with their good practices and to know that dutifulness to parents, chastity and return of trusts are the best ways to have one's discomforts removed and have one's affairs well settled. Additionally,

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these good deeds are considered the best means to be saved from Hellfire as a discomfort of the Day of Resurrection is more anguishing than that of the present world. If one has Taqwa (fear/wary of offending Allah), shuns all that Allah has forbidden and does all that Allah has enjoined, these practices will be a means to have comfort in this world and safety in the Hereafter. Allah (Exalted be He) says: [\(And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out \(from every difficulty\).\)](#) [\(And He will provide him from \(sources\) he never could imagine.\)](#) Allah (Glorified be He) also says: [\(and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.\)](#) O Allah's worshippers! You should benefit by the story of those three persons. Everyone should be sure that dutifulness to parents is one of the best means to draw close to Allah (Exalted be He) and one of the best acts of obedience to Allah as well as a way to have discomforts removed and affairs well settled. The same applies to chastity which is regarded as one of the best ways to draw close to Allah, to have matters made easy and have discomforts removed and to be saved from Hellfire. Moreover, returning trusts back to their owners is a means to gain Allah's Pleasure, to have affairs made easy, to be admitted to Jannah (Paradise) and to be saved from Hellfire. May Allah grant all success and guidance.

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41- Explanation of sections of permissible and prohibited Tawassul

Q: A questioner from Sudan asks the following: Your Eminence Shaykh, what is Tawassul? Is it lawful to resort to Tawassul (supplicating to Allah in the name of .../by virtue of the status of...) when one invokes one's Lord, saying: "O Allah! Be Merciful with me and give me provision by virtue of the status of the Prophet (peace be upon him)? Some Muslims may go to a Shaykh, and say: "Oh Shaykh! Invoke Allah for us" regarding some interests. In Your Eminence's point of view, what is the juristic ruling on this issue?

A: There are different forms of Tawassul; some of these are forbidden and others are permissible. As for the forbidden ones, it is Tawassul which is regarded as a sort of Shirk (associating others with Allah in worship) which stands for invoking the dead, seeking their help and offering sacrifices to them. Such practices are a kind of Tawassul which is regarded by scholars as a form of major Shirk. Therefore, Muslims should be on their guard against it. It is worth mentioning that invoking the dead, seeking their help, offering sacrifices to them, and so on, are all forms of major Shirk, even it is called Tawassul. Allah (Glorified be He) says: [﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh."﴾](#) Allah (Exalted be He) says: [﴿And those who take Auliya' \(protectors, helpers, lords, gods\) besides Him \(say\): "We worship them only that they may bring us near to Allâh."﴾](#).

The second type is minor Shirk which is the practice of supplicating Allah (Exalted be He) by virtue of the status of so and so such as invoking Allah (Exalted be He) by virtue of the status of our Prophet Muhammad (peace be upon him), by virtue of the status of prophets, by virtue of the status of Shaykh `Abdul-Qadir,

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by virtue of the status of Abu Bakr or `Umar, by virtue of the status of some relatives, or by virtue of the status of `Umar or `Uthman. These all are forms of unacceptable Tawassul, which is called minor Shirk. It is worth mentioning that it is also a means of major Shirk.

There is permissible Tawassul which is made by the supplications recited by a living person whom people can ask to invoke Allah (Exalted be He) for rain or some other interests; for example, a man asked the Prophet (peace be upon him) saying, "O Allah's Messenger! Invoke Allah for me to return my eyesight." You can say to your Muslim brother, "Invoke Allah to restore me to health." This is a kind of Tawassul with the supplications recited by your fellow Muslims, not your supplications. It is Tawassul through their supplications for you as they are still alive. This kind of Tawassul is permissible. You can say to your fellow Muslim, "Invoke Allah to restore me to health!", "Invoke Allah to grant me a son" or "Invoke Allah to make me rich". It was authentically reported that the Prophet (peace be upon him) said to `Umar when he was going to perform `Umrah (lesser pilgrimage): [﴿Do not forget to invoke Allah for us.﴾](#) (Related by Al-Tirmidhy and Al-Jma`ah (the Six Hadith Compilers: Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) with a weak Sanad (chain of narrators). Also, the Prophet (peace be upon him) once said to his Companions: [﴿There would come to you a person from Yemen who would be called Uwais Al-Qarany. He was dutiful to his mother. He who among you meets him should ask him to supplicate for forgiveness \(from Allah\) for you.﴾](#).

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The lawful Tawassul is the practice of supplicating to Allah by His Names and Attributes, belief in His Oneness and Iman (Faith in Allah). This is a permissible way of Tawassul. One can say, "O Allah! I invoke You by my belief in Your Oneness and obedience to Your Prophet and my obedience to You to forgive me", "O Allah! I ask You by Your Most Beautiful Names and Most Exalted Attributes ...", or "O Allah! I invoke You by the fact that You are the Most Beneficent and the Most Merciful, that You are the Generous Lord, and that You are the Creator of all things..." It is permissible to invoke Allah by His Names and Attributes. That is why the Prophet (peace be upon him) would say: [﴿O Allah! I invoke You by the fact that You are Allah and there is no god but You, the One and the Self-Sufficient Master.﴾](#) These are forms of lawful Tawassul. Also, one can invoke Allah (Exalted be He) saying, "O Allah! I invoke You by my faith in You and my love for You to forgive me." When the Prophet (peace be upon him) taught his Companions how to make Tawassul, he taught them to say: [﴿O Allah! I invoke You by the fact that I testify that You are Allah and that there is no god but You.﴾](#) Or in another wording: [﴿O Allah! I invoke You by the fact that all praise is due to You as there is no god but You. You are the Benefactor, the Creator of the heavens and the earth. O Allah! You are full of Majesty and Honor and You are the Ever-Living and the One Who sustains and protects all that exists.﴾](#) These are ways of supplicating Allah by His Names and Attributes. The Prophet (peace be upon him) approved of such practices when they were done by the Companions. He also emphasized that these ways of Tawassul can be reasons for supplications being accepted by Allah such as the case when he (peace be upon him) said: [﴿He invoked Allah by His Greatest Name.﴾](#) Thus, the practice of invoking Allah (Exalted be He) by belief in His Oneness, by faith in Him, by His Names and Attributes is a lawful way of Tawassul which is regarded as a reason for supplications being accepted.

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Q: Your Eminence Shaykh, is it permissible for a Muslim to say in supplication, "O Allah! I invoke You by virtue of the status of Muhammad with you," as I heard some people saying that when Adam (peace be upon him) committed his famous sin, he invoked his Lord by virtue of the status of Muhammad for Him to forgive this man?

A: All praise be to Allah and may Allah's Peace and Blessings be upon Allah's Messenger, his family, Companions and all those who follow his guidance. To proceed:

This kind of Tawassul is not permissible as acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion). Nothing is permissible concerning acts of worship except what is regarded as lawful by the Shar` (the Islamic Law). Allah (Glorified be He) says: [﴿And \(all\) the Most Beautiful Names belong to Allâh, so call on Him by them﴾](#) That is why Allah (Exalted be He) should not be invoked by anything except His Names, His Attributes, Faith in Him and Belief in His Oneness. Allah (Exalted be He) should not be invoked by means of Tawassul such as the status of so and so person, the high rank of so and so, the status of Muhammad, the high rank of Muhammad, the status of the prophets, or the high rank of the prophets or angels. Such practices are not permissible according to the most correct opinion maintained by scholars. This is because Tawassul is an act of worship and all acts of worship are Tawqifiy which are not approved of by mere independent opinions as there must be religious evidence for the acts of worship. Allah (Exalted be He) says: [﴿Or have they partners \(with Allâh — false gods\) who have instituted for them a religion which Allâh has not ordained?﴾](#) Allah (Glorified be He) disapproved of such practices. Allah (Exalted be He) says: [﴿Then We have put you \(O Muhammad صلى الله عليه وسلم\) on a \(plain\) way of \(Our\) commandment \[like the one which We commanded Our Messengers before you \(i.e. legal ways and](#)

laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws)﴾ The Prophet (peace be upon him) said: ﴿He who innovates things in our affairs

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for which there is no valid (reason) (commits sin) and these are to be rejected.﴾ The Prophet (peace be upon him) said: ﴿He who introduces things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴾ Islamic Law allows Tawassul by Allah's Names and Attributes, Faith in Allah and Belief in Allah's Oneness, such as saying, "O Allah! I invoke You by my faith in You, by my belief in Your Oneness through worshipping You sincerely, and so on." Or, "O Allah! I invoke You by Your Names and Attributes, my Salah (Prayer), my Sawm (Fasting), my Hajj, my dutifulness to my parents, and so on." Therefore, the practice of invoking Allah by His Names and Attributes and one's faith in Allah (Exalted be He) or by one's good deeds is a permissible way of Tawassul.

This is very clear through the Prophet's (peace be upon him) narration of the story of three men who set out together till they reached a cave at night and entered it to spend the night or to find a shelter from rain, as mentioned in another narration. When they entered the cave, a large rock rolled down the mountain and blocked the entrance of the cave. The rock was very huge and they could not move it. They said (to each other), "Nothing could save you from this rock but to invoke Allah by the best deed which you have done (for Allah's sake only)." They all supplicated to Allah by the best deed they had done for Allah's Sake. As a result, Allah (Exalted be He) moved the rock away from the entrance of the cave. The first man invoked Allah by his dutifulness to his parents. The second invoked Allah (Exalted be He) for having abstained from having illegal sex with a woman who was under his control. The third man invoked Allah by rendering a trust back. Consequently, Allah moved the rock away from the entrance of the cave. Thus, the practice of supplicating Allah by His Names and Attributes, by one's belief in His Oneness, by one's faith in Him, and by one's good deeds is a lawful form of Tawassul.

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Supplicating Allah (Exalted be He) by virtue of the status of the Prophet (peace be upon him), by the high rank of the Prophet, by virtue of the status of prophets, by the high rank of prophets, or by virtue of the status of the believers is an impermissible form of Tawassul. It is even an innovation in the religion of Islam. With regard to the Hadith that Adam supplicated Allah (Exalted be He) by virtue of the status of Muhammad and the high rank of Muhammad (peace be upon him), this is a fabricated Hadith. Moreover, Muslim scholars always warn that such Hadith is fabricated and unauthentic.



42- Ruling on supplicating to Allah by the virtue of the high rank of the prophets and angels

Q: What is the ruling on an imam (the one who leads congregational Prayer) who leads people in the Jumu`ah (Friday) Prayer and says in the Khutbah (sermon): O Allah! On You we have depended and by the high rank of Your Prophet to You we are supplicating? What is the ruling on this way of supplicating to Allah (Exalted be He)? Elaborate this point for us. May Allah bless you. .

A: According to the majority of the Muslim scholars, this way of supplicating to Allah (Exalted be He) is Bid`ah (innovation in religion). However, the Friday Prayer is valid. It is not legally permissible to supplicate to Allah by virtue of the status of our Prophet (peace be upon him), by the high rank of our Prophet, by the high rank of other prophets, by virtue of the status of angels, by the entities of the angels, by virtue of the high rank of so and so, by virtue of the status of one's father, and so on. One can supplicate Allah by His Names and Attributes as well as by one's good deeds. Allah (Glorified be He) says: [\(And \(all\) the Most Beautiful Names belong to Allāh, so call on Him by them\)](#) A Muslim can say, "O Allah! I invoke You by Your Most Beautiful Names and Sublime Attributes to bestow Your Mercy upon us, to forgive us and to give us rain," or "O Allah! I invoke You by my faith in You, my obedience to you and my following of Your Prophet." One can supplicate to Allah by one's good deeds. Invoking Allah by virtue of the status of

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someone, in the name of our Prophet (peace be upon him), by the high rank of our Prophet (peace be upon him), by virtue of the status of our Prophet, by the high rank of prophets or angels is an innovation in religion according to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). Rather, there is no religious evidence on the permissibility of this practice. As it was authentically reported: [\(When the Prophet \(peace be upon him\) heard a man saying, "O Allah! I ask You by the fact that I testify that You are Allah, there is no god but You, the One and the Self-Sufficient Master Who does not beget, nor was He begotten and there is none co-equal or comparable unto Him," he \(peace be upon him\) said, "He has supplicated Allah by His Name by which if He is asked for anything, He gives such thing and if He is invoked, He answers such invocations.\)](#)

This is because it is a form of supplication by Allah's Names and Attributes.

As such, one can supplicate to Allah by one's good deeds as it was reported in the Two Sahih (authentic) Books of Hadith by Ibn `Umar (may Allah be pleased with them both) that three men were obliged to enter a cave in the desert to sleep and find a shelter from rain. When they entered the cave, a large rock rolled down the mountain and closed the mouth of the cave. Allah (Exalted be He) willed this to happen to introduce a practice through which people can deal with their misfortunes. When the rock blocked the mouth of the cave, they tried to push it away, but they could not do so. So, they said to each other, 'Nothing could save you from this rock but to invoke Allah by giving referenda to the righteous deed which you have done (for Allah's sake only).' They supplicated to Allah (Exalted be He) by their good deeds, so the rock shifted completely away from the mouth of the cave and they left; walking out by virtue of the good deeds they had done for Allah's Sake. Such deeds were of great benefit for them when they were in need. This denotes that supplicating Allah

(Exalted be He) by good

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deeds is a great way of approaching Allah, particularly in times of need. Allah (Glorified be He) says: **﴿Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil﴾** He (Exalted be He) says: **﴿Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴾** Allah (Exalted be He) willed the rock to roll down and block the mouth of the cave so that those three men could learn how to supplicate to Allah and know the merit of their good deeds and all other people could know the virtue of their good deeds and learn how to invoke Allah (Exalted be He) in times of need as those three men did. The Prophet (peace be upon him) told us this story to act upon it and derive benefit from it. This Hadith is authentic and agreed upon by both Al-Bukhari and Muslim (may Allah be Merciful with them both)). May Allah grant us success.



43- The difference between Tawassul and Wasilah

Q: What is the difference between Tawassul and Wasilah?

A: Tawassul (supplicating to Allah in the name of .../by virtue of the status of...) is the supplications recited by a person. It is a kind of supplication. One can say, "I invoke You by Your Names." This is a sort of Tawassul. Also, one may say, "I invoke You by my faith in You." This is also a way of Tawassul. Here the Wasilah (the means of approach to Allah) is faith, piety and Allah's Most Beautiful Names. You are the person practicing Tawassul. The Tawassul itself is your supplications. Wasilah refers to the words used in your supplications. When you say, "O Allah! I invoke You by Your Most Beautiful Names and Sublime Attributes to forgive me,"

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you are the person practicing Tawassul through this supplication. The Wasilah or the means of approach to Allah here is His Names and Attributes. Allah's Names and Attributes are called Wasilah. This means that supplicating to Allah by His Names and Attributes is a sort of Wasilah. The wording of supplication is called Tawassul. It is a sort of supplicating to Allah by faith, by Allah's Names and Attributes, or by one's good deeds.



44- The ruling on supplicating to Allah by one of His Sublime Attributes

Q: What is the ruling on supplicating to Allah by virtue of the sublime rank of Allah (Glorified and Exalted be He)?

A: It is lawful to supplicate to Allah (Exalted be He) by any of His Sublime Attributes; for example, one can say, "I invoke You by Your Great Power," "I invoke You by Your Great Knowledge," or "I invoke You by Your Mercy, Benevolence, Might and Glory."

It is permissible for a Muslim to invoke Allah by such attributes. One can say, "O Allah! I invoke You by Your Great Power, Abundant Knowledge, Might and Glory to forgive me and bestow mercy upon me."

As for the practice of invoking people by Allah, it is better to give it up. People should not be invoked by Allah (Exalted be He) or by Allah's Power. A Muslim should not say, "I invoke you by Allah to do such and such thing for me." It is better to forsake this practice so that you stay on the safe side.

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45- Explanation of permissible and impermissible ways of supplicating to Allah

Q: We would be grateful if you could explain the reality of Tawassul (supplicating to Allah by some means) as well as the permissible and impermissible ways of Tawassul. We often invoke Allah in the name of the prophets, righteous people or the people of Badr. I myself do not love this means of Tawassul, so we are in dire need of help and guidance regarding such matter. Please give me a reply. May Allah bless you.

A: Tawassul is divided into two types; a lawful type and a prohibited one. The lawful type of Tawassul branches into three sections:

Section one: it deals with making Tawassul by testifying that there is no god but Allah and that Muhammad is His Prophet, as reported in the Hadith by Buraydah which was related by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with a sound chain of narrators: [\(When the Prophet \(peace be upon him\) heard a man saying, "O Allah! I ask You by the fact that I testify that You are Allah, there is no god but You, the One and the Self-Sufficient Master Who does not beget, nor was He begotten and there is none co-equal or comparable unto Him," he \(peace be upon him\) said, "He has supplicated Allah by His Name by which if He is asked for anything, He gives such thing and if He is invoked, He answers such invocations.\)](#) The best way of Tawassul is to supplicate Allah (Exalted be He) by your belief in the Oneness of Allah. One can say, "O Allah! I invoke You by the fact that I testify that You are Allah and there is no god but You, the One and the Self-Sufficient Master. O Allah! I invoke You by my faith in You, my belief in Your Oneness, and by my testimony that You are the One and the Only and that You are the Only One deserving

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worship. O Allah! I invoke You by the fact that I testify that You are Allah and there is no god but You and that Muhammad is Your Servant and Messenger. O Allah! I invoke You by my faith in You, my belief in all the prophets to forgive me, to bestow mercy upon me, to grant me provision, to teach me useful knowledge, to guide me to do good deeds, to bless me with a righteous wife or righteous offspring, and so on.

Section two: it deals with making Tawassul by one's good deeds. A Muslim can supplicate Allah by one's Salah (Prayer), Sawm (Fasting), dutifulness to parents and keeping ties of kinship. This was done by the people of the cave who were obliged to spend a night in the cave because of rain. When they entered the cave, Allah willed that a rock would roll down and block the mouth of the cave. They could not push it or go out. So, they said to one another, "Nothing can save you from that but to invoke Allah by the best deeds you have done for Allah's Sake."

Section three: it deals with making Tawassul by one's love for Allah, for His prophets and for His righteous servants. Such love is a good deed. One can supplicate to Allah (Exalted be He) saying, "O Allah! I invoke You by my love for You and my love for Your prophets to grant me such and such thing. This is a lawful way of Tawassul like the Tawassul by one's belief in the Oneness of Allah and by one's good deeds.

Section four: This section deals with Tawassul by the supplications recited by a living person such as saying, "O Allah's Servant! Invoke Allah to restore me to health and to guide me to the right path."

The Companions would say, "O Allah's Messenger! Invoke Allah to give us rain," or "O Allah's Messenger! Invoke Allah to guide us to the right path." This is also a lawful way of Tawassul. One can say to his Muslim brother, "Invoke Allah

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to restore health to me, to forgive me and to grant me righteous offspring. This includes the situation when the Companions would ask the Messenger (peace be upon him) during his lifetime to invoke Allah for rain when there was drought. The Prophet (peace be upon him) preached to people one Friday and invoked Allah for rain. Also, he (peace be upon him) once went out to the desert, performed two Rak`ahs (unit of Prayer) and then invoked Allah for rain. It is a lawful way of Tawassul to ask your living Muslim brother to invoke Allah for an interest for you.

The second type is the innovating Tawassul which is disapproved by Islamic law. It is Tawassul by the high rank of persons and their names such as saying: "O Allah! I invoke You by virtue of the status of Muhammad (peace be upon him), by the high rank of Ahl-ul-Bayt (members of the Prophet's extended Muslim family) or by the high status of so and so." This is not permissible at all. It is even a Bid`ah (an innovation in religion). Also, invoking Allah by virtue of the status of someone is an innovation in religion. The worst thing is to invoke Allah by directing supplications to the dead or seeking help from them. This is an act of major Shirk (associating others along with Allah in worship) as was done by the Mushrikun (those associating others along with Allah in worship) who considered it a sort of Tawassul or intercession. They would say, "O so and so! Give us wealth!", "O so and so! Grant us victory!", "O so and so! Restore health to us!", Or, "O so and so! Give us provision." All such practices are considered a form of major Shirk even the Mushrikun consider it a sort of Tawassul. Moreover, Tawassul by the high rank of someone or by luck is an innovation in religion. Rather, it is a means of Shirk, but it is not a practice of Shirk. Accordingly, the difference between lawful Tawassul and innovating, unacceptable Tawassul has become crystal clear. Thus, lawful Tawassul is divided into a number of sections, the greatest of which is Tawassul by belief in the Oneness of Allah which represents the cornerstone of the religion of Islam. Also, there is the Tawassul by one's faith in Allah and belief in His messengers. One can also supplicate to Allah by one's good deeds. One can supplicate Allah by one's love for His prophets, messengers and righteous people such as love for Ahl-ul-Bayt, love for the messengers, and love for the Companions. These are lawful forms of Tawassul. The fourth section is Tawassul by supplications recited by another person; for example, you can say:

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"O my Muslim brother! Invoke Allah for me." Similarly, people would ask the Prophet (peace be upon him) to invoke Allah for rain whenever there was drought.

The second type which is disapproved by Islamic Law is Tawassul by associating others along with Allah in worship, invoking the dead and seeking help from idols. This is a sort of major Shirk which is clearly shown in Allah's Saying regarding the Mushrikun: [﴿And they worship besides Allāh things that harm them not, nor profit them, and they say: "These are our intercessors with Allāh.﴾](#) Also, Allah (Glorified be He) says: [﴿And those who take Auliyâ' \(protectors, helpers, lords, gods\) besides Him \(say\): "We worship them only that they may bring us near to Allāh.﴾](#) This is a sort of Tawassul by associating others along with Allah in worship, may Allah forbid. This is a practice of major Shirk. It includes the innovative form of Tawassul represented in supplicating Allah by virtue of the status of the prophets or righteous people, by the high rank of the prophets or righteous people, or by the high standing of the selves of the prophets or righteous people, such as saying, "O Allah! I invoke You by the high rank of our Prophet (peace be upon him), by the high rank of `Umar, or the high rank of Abu Bakr." These all are innovations in religion. May Allah grant us success. May Allah's Peace and

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Q: A questioner from the Arab Republic of Egypt asks: It has become confusing for a lot of people to know the difference between permissible and impermissible Tawassul. We would be grateful if his Eminence Shaykh could explain the meaning of Tawassul, the permissible and impermissible ways of Tawassul, giving examples for each kind. May Allah bless you.

A: Tawassul, as mentioned by Ibnul-Qayyim and others (may Allah be Merciful with them), can be classified into three sections: the first is the Tawassul regarded as a practice of major Shirk such as invoking the dead, seeking help from the dead and offering sacrificial animals to the dead. These are practices of major Shirk, as the Mushrikun say as mentioned in the Qur'an: [\(We worship them only that they may bring us near to Allâh.\)](#) They also say: [\(These are our intercessors with Allâh.\)](#) They seek to draw nearer to Allah by invoking the dead and seeking help from them. There is no doubt that such practice is a major Shirk.

The second section is Tawassul by the selves of persons such as saying, "O Allah! I invoke You by the self of so and so," "O Allah! I invoke You by Your prophet called so and so," "O Allah! I invoke You by Your righteous persons," or "O Allah! I invoke You by Muhammad or Moses." This is an impermissible form of Tawassul as it is an innovation in religion. Rather, it is a means of Shirk and a way of exceeding the proper limits of Islam.

The third section is the lawful Tawassul. This refers to the practice of invoking Allah by His Names and Attributes. It also refers to the practice of supplicating Allah (Exalted be He) through one's good deeds and faith in Allah. These are examples of lawful Tawassul;

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for example, Allah (Glorified and Exalted be He) says: [\(And \(all\) the Most Beautiful Names belong to Allâh, so call on Him by them\)](#) Also, the Prophet (peace be upon him) would invoke Allah by His Names and Attributes. This refers to the lawful Tawassul such as the supplication recited by the Prophet (peace be upon him): [\(I seek refuge with Your Glory from misguiding me.\)](#) Thus, Tawassul by Allah's Attributes is lawful; for example, one can say, "I invoke You by Your Mercy, Knowledge, Benevolence and Might to forgive me." It also includes the Hadith of invocation recited by the Prophet (peace be upon him) when `Uthman ibn Abul-`Aas complained of a disease. The Prophet (peace be upon him) said: [\(Put your hand on the part you are suffering from and say, "I seek refuge with Allah and His Might from the evil I may find and fear."\)](#) He invoked Allah by Allah's Glory and Might to grant him refuge from all that he suffered and feared. Also, one can say, "I seek refuge with Your Pleasure from Your Wrath, with Your Pardon from Your Punishment and with You from You. I cannot praise You as You really deserve." Tawassul by faith, good deeds and fear of Allah is lawful. It is lawful to supplicate Allah (Exalted be He) by His Attributes, His Names, your faith in Allah and fear of Allah.

With regard to Tawassul by the selves of persons, by the high rank of so and so, by virtue of the status of so and so, it is an innovation in religion. It is not lawful to invoke Allah (Exalted be He) by virtue of the status of so and so, by the high rank of so and so, by the high standing of prophet so and so or by the self of so and so, as this practice is a form of innovative Tawassul.

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Concerning Tawassul by Allah's Knowledge, obedience to Allah and following Allah's Purified Shar` , it

is permissible. One can invoke Allah by His Attributes and Names: [\(And \(all\) the Most Beautiful Names belong to Allâh, so call on Him by them\)](#) .

Similarly, one can invoke Allah (Exalted be He) by one's good deeds, such as saying, "O Allah! I invoke You by my faith in You, by my trust in You, by my dutifulness to parents, by my return of trusts, and so on. This is a lawful form of Tawassul. A clear example of this form of Tawassul is the story of the people of the cave who found themselves locked up in the cave when a rock rolled down the mountain and blocked the mouth of the cave. That is why they said to one another: [\(Nothing could save you from this rock but to invoke Allah by the righteous deed which you have done \(for Allah's sake only\).](#)' So, one of them said: 'O Allah! I had old parents and I never provided my family (wife, children etc.) with milk before them. One day, by chance I was delayed, and I came late (at night) while they had slept. I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked to provide my family with the milk before them. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. O Allah! If I did that for Your Sake only, please relieve us from our critical situation caused by this rock.' So, the rock shifted a little but they could not get out." The Prophet added, "The second man said, 'O Allah! I had a cousin who was the dearest of all people to me and I wanted to have sexual relations with her but she refused. Later she had a hard time in a famine year and she came to me and I gave her one-hundred-and-twenty Dinars on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said:

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It is illegal for you to outrage my chastity except by legitimate marriage. So, I thought it a sin to have sexual intercourse with her and left her though she was the dearest of all the people to me, and also I left the gold I had given her. O Allah! If I did that for Your Sake only, please relieve us from the present calamity.' So, the rock shifted a little more but still they could not get out from there." The Prophet added, "Then the third man said, 'O Allah! I employed few laborers and I paid them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me: O Allah's slave! Pay me my wages. I said to him: All the camels, cows, sheep and slaves you see, are yours. He said: O Allah's slave! Don't mock at me. I said: I am not mocking at you. So, he took all the herd and drove them away and left nothing. O Allah! If I did that for Your Sake only, please relieve us from the present suffering.' So, that rock shifted completely and they got out walking.) This is a form of Tawassul adopted by those three men who invoked Allah (Exalted be He) by the best deeds they had done for Allah's Sake. As a result, Allah (may He be Exalted and Glorified) made such deeds of great benefit for them in such misfortune.

Q: A Muslim brother from Algeria asks: "What is the meaning of Tawassul? Which type of Tawassul is permissible? Which is impermissible? What is the juristic ruling in Your Eminence's point of view on Tawassul by the blessing of the month of Ramadan ?

A: Tawassul is classified into sections: Tawassul by using words of Kufr (disbelief) represented in invoking Allah (Exalted be He) by supplicating to the dead

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and calling for the help of the dead as a person come to the dead and ask them to provide him with wealth, grant victory, meet his needs, or remove his misfortune. This is a form of Shirk even though some people call it a form of Tawassul. It is a practice of major Shirk to invoke the dead, seek help from the jinn, and to seek help from the dead or absent persons. The second section is the Tawassul by the self of so and so or by virtue of the status of so and so, such as saying, "O Allah! I invoke You by virtue of the status of so and so, by the high rank of so and so, or by the self of so and so. Such

way of Tawassul is an innovation in religion and a means of Shirk, so it is not permissible.

The third section is Tawassul by one's faith in Allah, by good deeds, or by Allah's Names and Attributes. This practice is a commendable, supererogatory act of worship following the example of the Prophet (peace be upon him). A Muslim can say, "O Allah! I invoke You by the fact that You are the Most Beneficent, the Most Merciful," "O Allah! I invoke You by Your Most Beautiful Names to forgive me," "O Allah! I invoke You by my faith in You and my love for You to forgive me," and "O Allah! I invoke You by my filial gratitude and keeping my ties of kinship to forgive me." These all are lawful means of Tawassul. It is lawful to supplicate Allah (Exalted be He) by your faith, by your belief in the Oneness of Allah or by your good deeds; for example, the Prophetic supplication reading: [\(Oh Allah! I invoke You by the fact that I testify that You are Allah and there is no god but You.\)](#) This is a lawful way of Tawassul. Similarly, the three people of the cave supplicated Allah by their good deeds when a rock rolled down the mountain and blocked the mouth of the cave and they were locked up inside the cave. One of them supplicated Allah by his dutifulness to his parents. The second invoked Allah by having abstained from having illegal intercourse with a woman who was under his control. The third supplicated Allah by returning a trust to its owner. Consequently, Allah (Exalted be He) removed their misfortune and shifted the rock away from the mouth of the cave and they went out safely.

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46- The Companions would ask the Prophet (peace be upon him) to invoke Allah for sending rain, but when he died, they would ask his uncle, Al-`Abbas to ask Allah for rain

Q: There is a Hadith reporting that the Companions would ask the Prophet (peace be upon him) to invoke Allah for sending the rains whenever there was drought. When he (peace be upon him) died, the Companions would ask Al-`Abbas (may Allah be pleased with him) to invoke Allah for sending rain. Why is it not permissible for us to ask the Prophet (peace be upon him) to intercede for us with Allah and to realize other interests at the present time?

A: The Companions (may Allah be pleased with them) would ask the Prophet (peace be upon him) to invoke Allah for their interests during his lifetime. They would seek to draw nearer to Allah through the Prophet's supplications for them, not through his own self. The Prophet (peace be upon him) would preach to people and then invoke Allah (Exalted be He) for sending rain and Muslims would be given rain. Also, he (peace be upon him) would invoke Allah for people with beneficial supplications. Similarly, people will ask him on the Day of Resurrection to intercede for them with Allah (Exalted be He) to relieve them from the dismay and terror of this day. Also, he will intercede for the people of Paradise till they enter Paradise. This will happen after the people go to Adam, Noah, Abraham, Moses and then Jesus asking them to intercede for them with Allah, but they will all apologize and each one will say, "Go to anyone other than me, as I am not qualified to do this." However, Jesus, who was the last person they will go to on this day, will advise them to go to Muhammad (peace be upon him) as he is a servant of Allah whom Allah has forgiven all his sins. The Prophet (peace be upon him) said, "The people will come to me and I will say to them, 'I will do it! I will do it!'" The Prophet (peace be upon him) will draw nearer to Allah, prostrate before His Hands, and praise Allah with all invocations

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which He will teach him (peace be upon him). The Lord (may He be Exalted and Glorified) will then say, "Raise your head. Say, and your saying will be listened to; ask, and your request will be granted; and intercede, and your intercession will be accepted." After taking His permission, the Prophet (peace be upon him) will intercede for all people with Allah to judge among them. He will then intercede for the people of Paradise so they will enter Paradise. During his lifetime, it was lawful for Muslims to ask the Prophet (peace be upon him) to invoke Allah for rain or to invoke Him for any interest. They were permitted to draw nearer to Allah through the invocations recited by the Prophet (peace be upon him), not through the Prophet's own self. That is why when the Prophet (peace be upon him) died, they stopped the practice of asking the Prophet (peace be upon him) for anything and `Umar asked Al-`Abbas to invoke Allah for rain. `Umar (may Allah be pleased with him) said, "O Allah! Whenever there was drought, we used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah! Bless us with rain."

If it had been permissible to invoke Allah (Exalted be He) by the Prophet's (peace be upon him) own self, the Muslims would have supplicated Allah by the Prophet (peace be upon him) after his death and they would not have needed Al-`Abbas. When `Umar and the Companions went to Al-`Abbas to ask him to invoke Allah for rain, this denoted that they would seek to draw nearer to Allah by

supplications and intercession, not by persons themselves. Muslims today should seek to find an approach to Allah by invoking Him to give them rain, to bestow mercy upon them and to forgive them; not by the Prophet's own self or the self of anyone else. It is lawful for Muslims to ask someone who is known for his righteousness and goodness to invoke Allah for them. Also, they can ask anyone from among the offspring of the Prophet (peace be upon him) who is known for his goodness, grace and knowledge to invoke Allah for them, as `Umar did with Al-`Abbas.

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47- The ruling on asking another person to supplicate Allah for their sake

Q: Sister Aum Al-Bara' from Abha, asks: What is the ruling on asking a person to supplicate Allah for them? One may ask another person to supplicate Allah for their sake during their travel or may ask them not to forget them during their supplications. Is it a kind of supplication to anyone other than Allah? Guide us to the right behavior in this regard. May Allah reward you with best.

A: It is permissible to ask a fellow Muslim brother or sister to supplicate Allah for one's sake. It is not a kind of abhorred Tawassul (seeking to draw close to Allah through lawful means). Once, the Prophet (peace be upon him) said to his Companions: "A Yemeni person called Uuays Al-Qarni will come to you. He was dutiful to his mother. Whoever meets him from among you should ask him to ask Allah's forgiveness for his sake." It was reported also that he (peace be upon him) said to `Umar when he set on a journey to perform `Umrah (lesser pilgrimage): [\("Do not forget us in your supplication!"\)](#)

There is no blame if one asks their brother to supplicate to Allah for their sake during their travel or to invoke Allah to grant them a righteous offspring or a wife. There is also no blame if one's sister or mother asks them to supplicate Allah for her sake. It is permissible for a Muslim to ask his brother or sister to supplicate Allah for his sake.

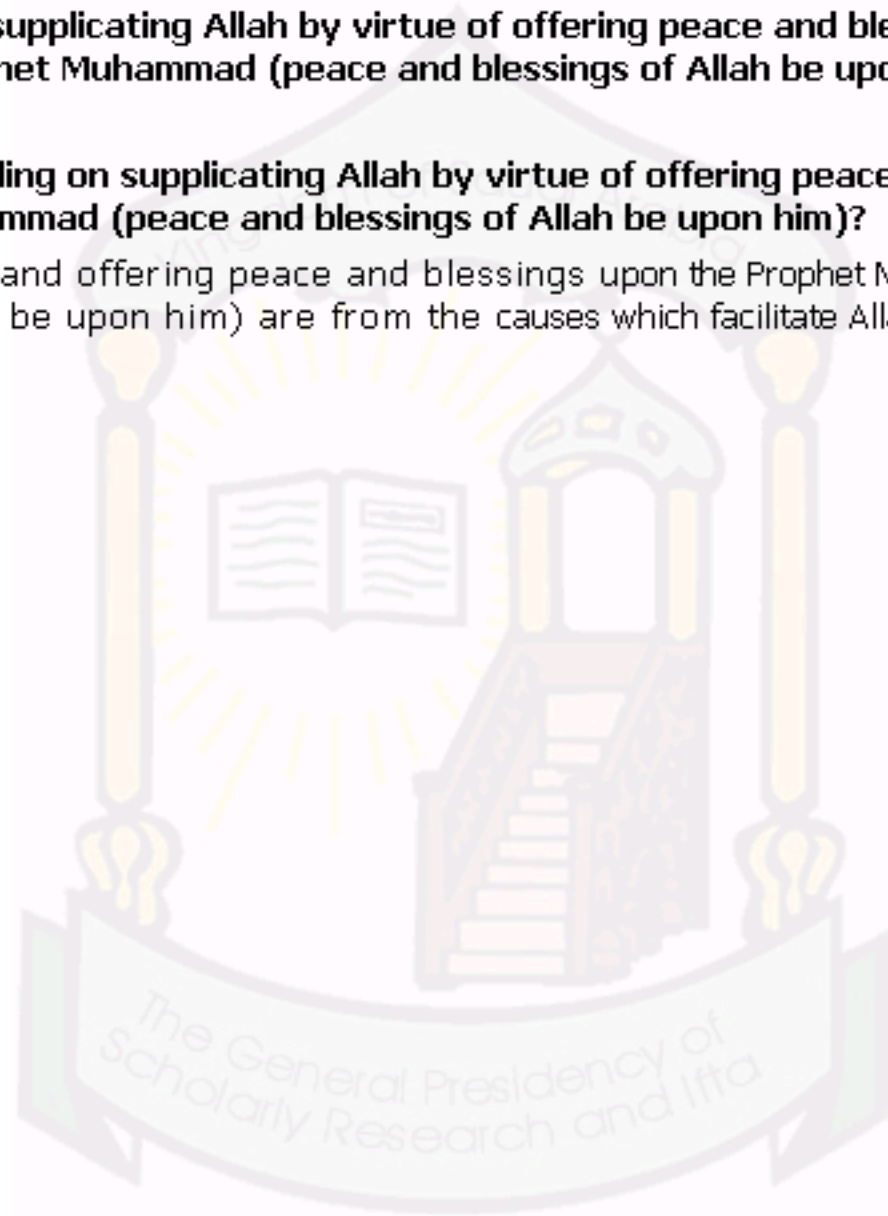
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48- Ruling on supplicating Allah by virtue of offering peace and blessings upon the Prophet Muhammad (peace and blessings of Allah be upon him)

Q: What is the ruling on supplicating Allah by virtue of offering peace and blessings upon the Prophet Muhammad (peace and blessings of Allah be upon him)?

A: Praising Allah and offering peace and blessings upon the Prophet Muhammad (peace and blessings of Allah be upon him) are from the causes which facilitate Allah acceptance of one's invocation.





49 - Ruling on Tawassul (supplicating Allah by virtue of the status of someone or something) by the honor of someone

Q: What is the ruling on a person who says, "O Allah! I invoke You by virtue of the merit of so and so, or by the honor of so and so?" does this amount to the state of Kufr (disbelief)?

A: Invoking Allah by the merit or the honor of someone is not considered plain Kufr, but it is one of the pitfalls of Kufr. When someone says, "O Allah! I invoke You by virtue of the merit of so and so, by virtue of the status of the Prophets, by virtue of the status of Muhammad, by the high rank of the Prophets, by the high rank of Muhammad, or by the high rank of so and so," all these expressions are utterances of Shirk (associating others with Allah in worship). Using these expressions is a heresy in the religion of Islam and is not permissible to utter, for there is no valid religious proof for them. It is known that acts of worship are Tawqifiy (effective by a religious text and not amenable to personal opinion). One is not at liberty to adopt an act of worship except those introduced or consented by the Shar` (the Islamic Law). Allah (Glorified be He) says: [﴿And \(all\) the Most Beautiful Names belong to Allâh, so call on Him by them﴾](#) We are allowed to invoke Him by His Names and supplicate Him by virtue of our sincere faith in Him. Allah (Exalted be He) says: [﴿Our Lord! Verily, we have heard the call of one \(Muhammad صلى الله عليه وسلم\) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die \(in the state of righteousness\) along with Al-Abrâr \(the pious believers of Islamic Monotheism\).﴾](#)

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So, it is permissible to invoke Allah (Exalted be He) by virtue of one's sincere faith in Him. For example, one can say: "O Allah! I invoke You by my faith in You, my adoration of You and my love for Your Prophet Muhammad." This is a permissible way of Tawassul (supplicating to Allah by virtue of the merit of someone or something) through which a Muslim can supplicate Allah (Exalted be He). Concerning this, a good lesson can be learned by reminiscing a classical story narrated about the people of the cave. They had to spend a night in a cave because of heavy rain. When they entered the cave, a large rock rolled down the mountain and closed the mouth of the cave. The rock was very huge and they could not move it. Narrating the story, the Prophet (peace and blessings of Allah be upon him) said, "They conversed among themselves saying, "Nothing could save you from this calamity save invoking Allah and interceding by virtue of the good deeds which you have done (sincerely for Allah's Sake)." So they did, and the first man invoked Allah by virtue of his dutifulness to his parents. The second invoked Allah by virtue of preventing himself from having illegal physical relationship with a woman who was under his disposal. The third man invoked Allah by rendering a trust back to its rightful owner. Consequently, Allah (Exalted be He) moved the rock away from the mouth of the cave. Thus, Tawassul can be made by virtue of Allah's Most Beautiful Names, by having faith in Allah, by love for Allah and His Messenger, and by virtue of the good deeds. Such are the lawful ways of making Tawassul. But, making Tawassul by virtue of the status of so and so, or by the high rank of so and so, is a pure heresy in Islam, and hence it is in permissible .



50- Ruling on supplicating Allah by the honor of someone

Q: There is someone who sometimes says in his supplication, "O Allah! I invoke You by the Messenger's honorable degree that You cure my illness. O Allah! Make all my affairs easy for me by virtue of the status of Muhammad (peace and blessings of Allah be upon him)." I informed him that such supplication is not permissible and that Allah should be invoked only by His Glory, Might and Power. You can say instead, "O Allah! Make Your Prophet Muhammad (peace and blessings of Allah be upon him) intercede with You for me ." Is what I advised the man to say correct? Also, what is the ruling on supplicating Allah by the honor and status of the Prophet Muhammad (peace and blessings of Allah be upon him)? What should I do if I was mistaken regarding my advice? Guide me to what is right. May Allah bless you. .

A: Your words are good and you were right in what you said to that man. It is not lawful to supplicate Allah by the honor of the Messenger (peace and blessings of Allah be upon him), by the high rank or the honorable degree of the Messenger, by virtue of the status of so and so, by the high rank of the Prophets, or by the honor of Prophets. None of these forms of invocation were made lawful by Allah (Exalted be He). He has made it lawful for man to supplicate Him by His Names and Attributes, and by one's virtuous deeds. All these latter forms of supplication are lawful. Allah (Exalted be He) says: [\(And \(all\) the Most Beautiful Names belong to Allâh, so call on Him by them\)](#) He (Glorified be He) has made it lawful for us to supplicate Him by His Attributes. When supplicating Allah, one can say: "O Allah! I invoke You by Your Mercy, Your Benevolence and Your Generosity that You forgive me my sins," and, "O Allah! I invoke You by Your Omniscience of the Unseen and Your Omnipotence over Your creation that You forgive me and shower Your Mercy upon me." Also, one is allowed to supplicate Allah by one's most virtuous deeds, such as

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making sincere repentance to Allah, faith in Allah, belief in the Oneness of Allah, love for Allah, obedience to and love for the Messenger (peace and blessings of Allah be upon him), performance of Salah (Prayer) for Allah's Sake and other similar good deeds. As for supplicating Allah by virtue of the status of so and so, by the honor of so and so, by the high rank of so and so or by the high standing of so and so, this is not permissible in Islam according to the view of the Jumhur (the dominant majority of Muslim scholars). Such opinion is based on Allah's (Exalted be He) Saying: [\(And \(all\) the Most Beautiful Names belong to Allâh, so call on Him by them\)](#) It was authentically reported that Allah's Messenger (peace and blessings of Allah be upon him) used to teach Muslims how to supplicate Allah by His Attributes and Names as well as by one's righteous deeds. Once, three men were trapped in a cave. A rock rolled down and blocked the mouth of the cave, so they could not push it away in order to get out. They said to one another, "Nothing could save you from this misfortune save invoking Allah and interceding with the most righteous deeds you have done for Allah's Sake." So they did, and Allah with His Grace relieved them from this distress and caused the rock to move away from the mouth of the cave. One of them invoked Allah by virtue of his dutifulness to his parents. The second supplicated Allah by virtue of his refraining from having illegal intercourse with a woman who was under his control. The third invoked Allah by rendering a trust back to its

rightful owner. As a result, Allah (Exalted be He) alleviated their suffering from this ordeal. These are lawful forms a person can use when supplicating Allah (Exalted be He).



51- Ruling on Supplicating Allah by Virtue of the Month of Ramadan

Q: What is the ruling on supplicating Allah by virtue of the honorable degree of the Prophet Muhammad (peace and blessings of Allah be upon him) or by virtue of the month of Ramadan?

A: Supplicating Allah by virtue of the status of the Prophet Muhammad (peace and blessings of Allah be upon him) is a form of Bid`ah (heresy in religion). One is allowed to say: "O Allah, I supplicate You by virtue of my belief in Your Prophet Muhammad (peace and blessings of Allah be upon him) or by my love to him." These forms of supplication are fine and legal .

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One can supplicate Allah by virtue of following the example of the Prophet Muhammad (peace and blessings of Allah be upon him) or by virtue of believing in his message. All these forms of supplication are legally permitted. But supplicating Allah by the status or the honor of the Prophet (peace and blessings of Allah be upon him) is impermissible.

Likewise, it is not permissible to supplicate Allah by virtue of the blessings of the month of Ramadan. But, one can supplicate Allah by virtue of observing Sawm (Fast) during the month of Ramadan, which is a righteous ritual deed. But, the blessings of Ramadan are not effected by man's deeds; it is Allah's favor which He grants during this blessed month. One can beseech Allah by the virtue of his Sawm, Qiyam-ul-Layl (standing for optional Prayer at night), Hajj, obedience to Allah, and abiding by His Law and seeking His Forgiveness. One can supplicate Allah by his righteous deeds.



52- Ruling on supplicating to Allah by virtue of the glorious Qur'an

Q: Is it permissible to supplicate to Allah by virtue of the Messenger Muhammad (peace be upon him), the Qur'an, the Injil (Gospel), the Tawrah (Torah), the month of Ramadan or righteous people?

A: A Muslim is not permitted to supplicate Allah by the status or honor of any person like the prophets, righteous people, Prophet Muhammad (peace be upon him), Jibril (Gabriel) or any other person. Doing so is impermissible according to the majority of scholars. Moreover, it is a Bid`ah (innovation in religion) and one of the avenues leading to Shirk (associating others with Allah in His Divinity or worship). However supplicating to Allah by virtue of the Qur'an, like saying: "O Allah, I supplicate to You by

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Your Words or Your honorable Book," is permissible. It is also permissible to say: "O Allah, I supplicate to You by virtue of Your Words revealed to Musa (Moses) and `Iysa (Jesus)." But supplicating to Allah by His Names and Attributes is better and more worthy like asking Allah by virtue of His Names and Attributes. Qur'an is from Allah's Words and likewise Tawrah and Injil that were not distorted. This is because the words revealed to Musa and `Iysa are from Allah's Words. Therefore, it is permissible to supplicate to Allah by virtue of His Words that were revealed to His prophets. One can supplicate to Allah by virtue of the Qur'an as it is from Allah's Attributes. Moreover, it will be better to supplicate Allah by His Most Beautiful Names and High Attributes in general. All these means of supplication are considered to be a legal means for supplication. Allah (Glorified and Exalted be He) says: [\(And \(all\) the Most Beautiful Names belong to Allâh, so call on Him by them\)](#) It is permissible also to supplicate Allah by one's belief and love for Allah and His Messenger (peace be upon him) and by one's righteous deeds like obedience to parents, abstinence from committing what is prohibited and fulfilling trusts that one was committed to. Therefore, there is no blame to supplicate to Allah by virtue of one's righteous deeds.

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53- Ruling on supplicating to Allah beside the graves of righteous people

Q: Someone said: "Supplicating to Allah beside the graves of righteous people is a form of Tawassul (supplicating to Allah in the name of .../by virtue of the status of...) by Awliya' (pious people) and this is something that is legally permitted. The person supplicates Allah by virtue of this righteous person hoping that Allah may answer his supplications. Doing so does not contradict with `Aqidah (creed). There is no difference in this regard if the person by virtue of whom he supplicates is alive or dead. This was evidenced by the Hadith that a man came to the Prophet (peace be upon him), and said: 'O Allah's Messenger, ask Allah to give me back the ability to see. He (peace be upon him) said: 'Go and perform Wudu' (ablution) and pray two Rak`ah (unit of Prayer). Then you should say: "I supplicate Allah by virtue of Your Prophet Muhammad, the Prophet of mercy, O Messenger of Allah, I supplicate to Allah by your virtue in order that Allah might give me back the ability to see.'" Therefore, Allah gave him back his sight. He added that it is permissible to supplicate Allah by virtue of living or dead persons. This is because the one who supplicates asks Allah by virtue of this righteous person whether a prophet or a Waliy (pious person). He does not ask this righteous person to do him any thing as he asks Allah only." We desire that your eminence may benefit us in this regard.

A: This question is worthy of great attention and detail. There will be no blame to ask a living person who is present to supplicate to Allah for your sake. This was done by the companions when they asked the Prophet (peace be upon him) to supplicate to Allah in case of drought in order to send down rain for them. Moreover, the blind man asked him to invoke Allah (Exalted be He) for his sake. The Prophet (peace be upon him) commanded him

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to supplicate to Allah to accept the interception of His Prophet (peace be upon him). He also ordered him to perform Wudu' and supplicate to his Lord. There is no blame in asking a living person to intercede with Allah for your sake. You can say: "My brother invoke Allah for my sake, intercede with Allah for me or ask Allah to cure me, to increase my provision or give me a righteous wife and offspring." There is no blame in asking a person to raise his hands and supplicate to Allah to cure you, facilitate your affairs, and give you a righteous wife and offspring. The Companions used to ask the Prophet (peace be upon him) to invoke Allah for their sake. Moreover, they used to supplicate to Allah (Exalted be He) for each other. (The Prophet (peace be upon him) told them: "A man whose name is Always Al-Qarni who is dutiful to his mother will come to you. If you meet him, ask him to invoke Allah to forgive you.") There is no blame in this regard. But asking, the dead, seeking their help and vowing for them is major Shirk (associating others with Allah in His Divinity or worship) because it is the way followed by the people of Jahiliyyah (pre-Islamic time of ignorance) like the people of Quraysh and other disbelievers. Asking the dead and seeking their help and support is a form of major Shirk and associating other than Allah with Him in `Ibadah (worship) of other than Allah. Allah (Glorified and Exalted be He) says in this regard: (And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.) And, (And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn

(the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.) Whoever invokes the prophets or our Prophet (peace be upon him) or seeks help from As-Sidiq, `Umar, `Uthman, Ali or others

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makes them deities with Allah. Allah (Glorified and Exalted be He) says: (If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them.) He (Glorified and Exalted be He) called it Shirk. Moreover, He (Glorified and Exalted be He) says: (And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.) Allah (Glorified be He) tells us that there is no one is led astray more than those who invoke others beside Allah.

What is meant here is that it is incumbent upon the believer to beware of invoking the dead or those who are absent like angels and Jinn. One is not permitted to invoke Jibril, Israfil or the Jinn who dwells in this state or that mountain. All these practices are considered to be major Shirk. Allah (Glorified and Exalted be He) says: (And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?") (They (the angels) will say: "Glorified be You! You are our Walî (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them.") Allah (Exalted be He) says also in Surat Al-Jinn: (And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.)

Therefore, one should safeguard himself against invoking the dead or those who are absent like angels. One should also not invoke idols or inanimate beings like trees, stones and stars. One should, instead, invoke Allah alone, ask Him for help and seek His support. Allah (Exalted be He) says: (And your Lord has decreed that you worship none but Him.) , (Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).) , (And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him))

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And, (And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).) He (Glorified be He) also says: (Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice) (my living, and my dying are for Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists).) ("He has no partner. And of this I have been commanded, and I am the first of the Muslims.") And, (Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).) (Therefore turn in prayer to your Lord and sacrifice (to Him only).)

The Prophet (peace be upon him) said: ("If you ask, ask of Allah and if you seek help, seek help from Allah alone.") He (peace be upon him) also said: ("Allah curses those who slaughter animals by the name of other than Allah.")

These are great and dangerous matters that should be avoided. Supplicating Allah beside the graves is also a means that leads to Shirk. This is because it is not permissible to supplicate to Allah beside the graves. Invoking the dead and seeking their help and support are

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acts of major Shirk. This sin will not be forgiven except by offering Tawbah (repentance to Allah). But, it is permissible to ask a living person who is present to supplicate to Allah (Exalted be He) for one's sake or to ask this person to help him. This was done by the Companions as they used to ask the Prophet (peace be upon him) while he was present among them to support them and provide them with money that Allah grants him. He (peace be upon him) used also to invoke Allah for their sake. This is similar to what Allah (Exalted be He) mentions in the story of Musa with the Coptic man. Allah (Exalted be He) says: **﴿The man of his (own) party asked him for help against his foe﴾** Therefore, Musa helped him and killed the Copt. The man asked Musa because he was alive and present before him.

Moreover, people used to help and support each other during war or Jihad. They used to help each other in fighting their enemies. Someone gives arms, another gives horses and others give leather shields. They also used to help each other in gardens, selling, buying and building houses. But, asking the dead or an absent person is a form of major Shirk. Mushriks (those who associate others with Allah in His Divinity or worship) in old times did not think that those whom they asked beside Allah could create or provide them with sustenance and provision. They used to worship them only because they claimed that they drew them closer to Allah. They did not think that they could create or provide them with sustenance or provision. Allah (Glorified and Exalted be He) says: **﴿And if you ask them who created them, they will surely say: "Allâh.﴾** And, **﴿Say (O Muhammad صلى الله عليه وسلم): "Who provides for you﴾** It means O Muhammad, ask them:

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﴿Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh.﴾ They confessed this reality.

Allah (Glorified and Exalted be He) says: **﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh.﴾** They did not say that they have created them or provided them with sustenance and provision, but they said: **﴿These are our intercessors with Allâh.﴾** They knew that the Creator and the Sustainer is Allah alone. They worship idols because they intercede, according to their allegations, for them with Allah. But their allegations proved to be false. Allah (Glorified and Exalted be He) says: **﴿And those who take Auliya' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh.﴾** And, **﴿Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.﴾** Allah (Exalted be He) called them liars and disbelievers. They have lied in their saying: **﴿only that they may bring us near to Allâh.﴾** They have also disbelieved by invoking, slaughtering and vowing for them beside Allah. They have disbelieved by this practice even if those who are worshipped are prophets, righteous persons and angels. Therefore, whoever worships them, vows to them, slaughters for their sake and considers them to be intercessors will be a disbeliever. This is the religion of disbelievers and the religion of those who worship idols. They claim that they draw them closer to Allah and intercede for them with Allah, but they did not say that they create or provide them with sustenance. Those who visit Al-Badawy, Al-Husayn, Shaykh `Abdul-Qadir Al-Jilany or others and ask them or seek their help make them

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deities beside Allah. This is major Shirk. Moreover, if one visits the grave of the Prophet (peace be upon him) to invoke him or seek his help commits major Shirk. Therefore, one has to guard himself against all these things. It is incumbent upon the questioner and others to guard themselves against these acts of Shirk and those who call to these acts from among wicked scholars and leaders. We ask Allah to grant us well-being and salvation.



54- Ruling on seeking help from the Messenger (peace be upon him)

Q: Is it permissible to ask the Messenger (peace be upon him) for help ?

A: It was lawful to ask the Prophet (peace be upon him) for help during his lifetime regarding the things he could do; for example, one could say, "O Allah's Messenger! Help us against this ruler or this person who has wronged us." This is because the Prophet (peace be upon him) had the power to give his commands to some of the Companions to remove such evil and help. No dead person should be asked for help, neither the Prophet (peace be upon him) nor anyone else. It is not lawful to seek help from the dead. It is permissible to seek help from living persons only, as Allah (Exalted be He) says: [\(The man of his \(own\) party asked him for help against his foe\)](#) The man from the children of Israel sought help from Moses against the Copt as Moses was still alive, so he could hear the man and help him against his enemy. Similarly, it is permissible to ask another person for help while fighting against the enemies.

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As for seeking help from dead persons, idols, solid objects, trees, rocks or stars, this is a practice of Kufr (disbelief in Allah) and major Shirk (associating others along with Allah in worship). The same applies to the practice of seeking help from living persons regarding the things they cannot do such as asking a living person to guide one's heart, save one from Hellfire or help one enter Paradise due to a belief that the person has a mysterious quality or is special. This is undoubtedly a practice of disbelief in Allah. As for asking a living person to help one find a means of approach to Paradise through this person's knowledge in religion or to help one have a righteous heart by means of preaching or guiding to what is good, it is a commendable act. With regard to the belief that the righteous person can lead one to Paradise, save one from Hellfire or help one restore one's health due to a mysterious quality in them even if they are still alive, it is a practice of disbelief in Allah, may Allah forbid.



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Chapter on Tabarruk

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Chapter on Tabarruk

55- The Companions' Tabarruk from the remains of the Prophet (peace be upon him) is a speciality granted only to the Prophet

Q: I read in some books widely spread in Somalia that the Companions (may Allah be pleased with them) would use the water left from the Prophet (peace be upon him) after Wudu' (ablution) a sort of Tabarruk (seeking blessing) from it. Also, they used to take his spittle and rub their bodies with to seek its blessing. When the Prophet (peace be upon him) had his hair cut, the Companions would gather and take his hair as a sort of Tabarruk too. It was narrated that `Abdullah ibn Al-Zubayr drank the Prophet's blood when he (peace be upon him) applied Hijamah (cupping). Also, it was reported that Um Ayman drank the Prophet's urine. So, he said to her, "Have sound health, Um Ayman! What is the reality of such matters? Explain these points. May Allah bless you. Also, is it permissible for people to compare their current affairs with these mentioned above in case the narrations mentioned above are true?

A: There is no doubt that it was narrated from the Prophet (peace be upon him) that the Companions (may Allah be pleased with them) would seek blessings from the Prophet's leftover ablution water, hair, mouth spittle and nasal expectoration. These practices were authentically reported about the Prophet (peace be upon him)

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and the Companions. It was authentically reported in the Hadith narrated by Abu Juhayfah in the two Sahih (Authentic) Books of Hadith that during the Farewell Pilgrimage, when Bilal stepped out with what was left of the Prophet's ablution water, the Companions rushed to take it; some of them took a little of it and others took much. It was authentically reported that during the Treaty of Al-Hudaybiyyah, whenever the Prophet (peace be upon him) spat, his spittle would fall into one of the hands of the Companions who would rub their bodies with it for the blessings it contained. Also, when the Prophet (peace be upon him) had his hair cut during the Farewell Pilgrimage, he divided his

hair into two halves; a half to be distributed among the Companions and the other to be given to Abu Talhah (may Allah be pleased with him). These all were authentically reported from the Prophet (peace be upon him). There is no doubt among Muslim scholars on the blessing of the Prophet's body including his hair, sweat, ablution water and all that touches his body.

However, such practices are incomparable as the Companions (may Allah be pleased with them) did not do similar practices with Abu Bakr Al-Sidiq, `Umar, `Uthman or `Aly who were the best of the Companions. They are the best people after the prophets. If such practice was lawful or permissible with anyone other than the Prophet (peace be upon him), the early Muslims would have done it with those great Companions. Since such practices may be a means leading to Shirk and exceeding the proper limits of Islam, such practices are regarded as forbidden by Muslim scholars. According to the truest of the scholars' opinions, it is not permissible to compare anyone with the Prophet (peace be upon him) as such blessing is a specialty granted only to the Prophet (peace be upon him). It was authentically reported that there was a blessing in his body, sweat, hair and all the parts of his body. Also, the Prophet (peace be upon him) approved of the Companions regarding seeking blessings from his belongings. If it had not been permissible, the Prophet (peace be upon him) would not have approved of it. Thus, no one should be compared with the Prophet (peace be upon him) concerning such matters for many reasons. As for Tabarruk from scholars and worshippers practiced by some people nowadays, it is not permissible as it opposes the practices of the Messenger (peace be upon him) and his Companions. The early Muslims never did it with their superiors and seniors such as the righteous caliphs and other Companions.

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Had it been a good thing, they would have proceeded us thereto. Since all acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion) and such practices may lead to Shirk and exceeding the proper limits of Islam, the verifiers from among Muslim scholars consider Tabarruk unlawful with anyone other than the Prophet (peace be upon him). As for Ibn Al-Zubayr's drinking the Prophet's blood and Um Ayman's drinking his urine, this question requires investigation. Such stories were reported but their authenticity deserves investigation and verification of the narrators of these stories. Blood and urine are basically forbidden. Allah (Exalted be He) has made both urine and blood forbidden as they are both impure. Were these stories true, they would be considered exceptions as the Prophet (peace be upon him) had specialties such as his sweat, hair and spittle. If the Hadith reported about Um Ayman and the Hadith reported about Ibn Al-Zubayr were authentic, such things would be regarded as a specialty for the Prophet (peace be upon him). However, we will investigate this matter and discuss it in a next episode In sha'a-Allah (if Allah wills).



56- Acclamation of Tabarruk (seeking blessings) from the remains of pious people in Comparison with the Act of the Companions in Relation to the Messenger (peace and blessings of Allah be upon him) is invalid

Q: Those who approve of Tabarruk (seeking blessings) from the remains of pious people are inclined to support their view by comparing their practices with what the Companions (may Allah be pleased with them) used to do with the remains of the Prophet Muhammad (peace and blessings of Allah be upon him), such as his hair, his clothes and his bodily fluids. Please, give us the right opinion on this matter. May Allah bless you.

A: This comparison is utterly invalid. Allah (Exalted be He) has prescribed that we follow the example of the Prophet Muhammad (peace and blessings of Allah be upon him).

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Allah (Glorified be He) has made it lawful for Muslims to seek Tabarruk from all that belonged to the Prophet's body, such as his hair, sweat, etc. When the Prophet (peace and blessings of Allah be upon him) had his hair cut during the Farewell Pilgrimage, he distributed it among the Companions. This denotes that such practice is permissible with regard to the Prophet (peace and blessings of Allah be upon him). Similarly, Tabarruk is permissible regarding the clothes that touched the Prophet's body. This is because Allah has made the Prophet (peace and blessings of Allah be upon him) blessed and so is all what has touched his pure body. None should be compared with the Prophet regarding such particularity. Therefore, none should be invoked besides Allah. It was permissible for Muslims to put on some sweat or to touch some hair cut from the Prophet (peace and blessings of Allah be upon him), seeking a blessing of such sweat or hair. Also, the water of Zamzam has been made blessed by Allah (Exalted be He) as a grace and a favor from Him.

Also, Allah (Exalted be He) has made blessings in food and meat for Muslims, and this is not disapproved of in Islamic law. As for seeking Tabarruk from the remains of so and so, from the hair of so and so, or from the sweat of so and so, this is not permissible as no one should be compared with the Prophet Muhammad (peace and blessings of Allah be upon him). In order to make an analogy, the new case must be validly equal to the original one. It is worth mentioning that no one has the same virtue as that of the Prophet Muhammad (peace and blessings of Allah be upon him) who is the best and master of all creation. There is no doubt the Prophet Muhammad (peace and blessings of Allah be upon him) possessed special characteristics. That is why Tabarruk was not done by the Companions (may Allah be pleased with them) with Abu Bakr Al-Sidiq, `Umar, `Uthman, `Aly or any of the great Companions as they knew that Tabarruk from the remains of the Prophet Muhammad (peace and blessings of Allah be upon him) alone was made especially to him (peace and blessings of Allah be upon him). They were role models and the most knowledgeable people after the Prophets (peace be upon them all).

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57- Ruling on Tabarruk from the Dust of the Graves of the Awliya'

Q: A Muslim brother asks, "Is it permissible to seek blessings from the dust on the graves of the Awliya' (pious people)? Can this dust virtually benefit us in any thing? What is Your Eminence's opinion on this matter?"

A: Tabarruk (seeking blessings) from the dust on graves is not permitted in Islamic law. It is also one of the forbidden practices of Shirk (associating others with Allah in worship) because it is not permissible for a Muslim to practice Tabarruk from the dust on the graves of a Waliy (a pious person) or any other grave. It must be emphasised that blessings come from Allah (Exalted be He) alone, and they are sought from things which He (Exalted be He) has made as lawful objects for Tabarruk, such as the water of Zamzam which Allah (Exalted be He) had made blessed, according to the Ahadith of the Prophet Muhammad (peace and blessings of Allah be upon him). Similarly, a person can ask Allah (Exalted be He) to bless his property or offspring, because it is from Him alone blessings are to be sought. The Companions did not practice Tabarruk from the remains of Abu Bakr Al-Siddiq, `Umar, `Uthman or `Aly. Tabarruk was something exclusively granted to the Prophet Muhammad (peace and blessings of Allah be upon him). The Companions were in the habit of seeking blessings from the Prophet's (peace and blessings of Allah be upon him) sweat and saliva. So, it should not be practiced with the remains of the generation after the Prophet Muhammad (peace and blessings of Allah be upon him). Similarly, Tabarruk should not be practiced with pious people, as it was especially granted to the Prophet Muhammad (peace and blessings of Allah be upon him). In conclusion, Tabarruk from the dust or remains of people is not permissible and is a form of committing major Shirk.

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58- Recognition of the Awliya' of Allah

Q: I would like to get a clear definition of the Awliya' (pious people)? Who are they? Are there particular signs through which they are recognized? Is it permissible to visit them, whether they are alive or dead, to seek their blessings and to help fulfill one's needs? May Allah reward you greatly for this.

A: Awliya' of Allah are the believers, the pious, the righteous and those who strictly follow the commands of Allah which He prescribed in His Law, and adhere to what is mentioned by the Messenger (peace and blessings of Allah be upon him). Those are the true Awliya', the people of piety and faith. Allah (Glorified be He) said: [﴿No doubt! Verily, the Auliya' of Allāh \[i.e. those who believe in the Oneness of Allāh and fear Allāh much \(abstain from all kinds of sins and evil deeds which he has forbidden\), and love Allāh much \(perform all kinds of good deeds which He has ordained\)\], no fear shall come upon them nor shall they grieve.﴾](#) Then, Allah (Exalted be He) explicated their characteristics in His Saying: [﴿Those who believed \(in the Oneness of Allāh - Islāmic Monotheism\), and used to fear Allāh much \(by abstaining from evil deeds and sins and by doing righteous deeds\).﴾](#) Those are the Awliya' as mentioned in Surat Yunus. Allah (Exalted be He) says in Surat Al-Anfal: [﴿and they are not its guardians? None can be its guardians except Al-Muttaqūn \(the pious\).﴾](#) Awliya' are the people of piety and faith. They are the people who obey Allah (Exalted be He) and His Messenger (peace and blessings of Allah be upon him), they follow the injunctions of His Law and eschew Shirk (associating others with Allah in worship) and all sins. One should love them for the sake of Allah. But, it is not permissible to beseech their help or invoke them beside Allah (Exalted be He). It is also not lawful to distinctly mark their graves or the graves of Prophets by building domes or constructions over them.

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The Prophet (peace and blessings of Allah be upon him) said: [﴿Allah cursed the Jews and the Christians that they took the graves of their Prophets as Masjids \(places of offering prayer\).﴾](#) He (peace and blessings of Allah be upon him) also said: [﴿Beware of those who preceded you and used to take the graves of their Prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you from doing that.﴾](#) (Reported by Imam Muslim in his Sahih.) The Prophet Muhammad (peace and blessings of Allah be upon him) forbade people to build Masjids (places for offering prayer) over the graves of Prophets and righteous people. He warned them against this evil and cursed those who adhere to this practice.

It was reported by Imam Muslim in his Sahih on the authority of Jabir (may Allah be pleased with him) that he said: [﴿Allah's Messenger \(peace and blessings of Allah be upon him\) forbade that the graves should be plastered or used as places to sit on \(for the people\), or that a building should be erected over them.﴾](#) Nothing should be built on the graves whether a dome, a compartment or a Masjid. Moreover, graves should be left manifest and clear from any construction as was done during the lifetime of the Prophet Muhammad (peace and blessings of Allah be upon him) in Baqi` (the graveyard of Madinah, near the Prophet's Mosque) and other graveyards. Graves should be made in

a plain, standing out approximately one span above the ground in order to be recognized as graves. Moreover, graves should not be plastered, and buildings, domes or Masjids should not be erected above them. Building Masjids and domes over graves is an act of committing Shirk (associating others with Allah in worship). This is because if the common people see the graves honored and venerated by these domes and Masjids, they may furnish and perfume them, which Bid`ah (heresy in religion). This inevitably leads to major Shirk (associating others with Allah in worship). We ask Allah to save us from these sins. These practices may inspire the common people to invoke the dead, seeking their help and rubbing their bodies on their graves. However, it is permissible

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for a Muslim to visit the graves of other Muslims and to greet them with Salam (Islamic greeting of peace), if the grave is distinct with no domes or Masjids over it. In a Hadith by the Prophet Muhammad (peace and blessings of Allah be upon him), it is mentioned that he said: [﴿"Visit the graves, as they remind you of the Hereafter."﴾](#) Visiting the graves in order to greet the dead with Salam (Islamic greeting of peace) and invoke Allah to have mercy upon them is a Sunnah (a commendable act) of the Prophet. But visiting the graves in order to invoke the dead beside Allah or seek their help and support is a form of major Shirk. Therefore, whoever supplicates the dead in the graves asking them to aid him, give him wealth or triumph or to cure his illness, grant him victory or protection, he is in fact invoking others besides Allah (Exalted be He). Moreover, this practice is a kind of Shirk similar to that of the Jahiliyyah (pre-Islamic time of ignorance) which was practiced by Abu Jahl and his like.

Therefore, it is incumbent upon Muslims to beware of these heresies and recommend one other to eschew them wherever they are. But there is no sin in visiting righteous persons who are alive, if one loves them only for the sake of Allah, not for seeking blessings from them. There is no sin if one greets them with Salam, checks on them, studies knowledge with them, where they remind each other of acts of goodness. There is also no sin if he asks them to supplicate Allah (Exalted be He) for his sake and ask Allah's Forgiveness for him. But it is not permissible to visit them if one has a conviction that they can be invoked or worshipped beside Allah, whether they are dead or alive. It is also impermissible to believe that the Awliya' can bring benefit, remove harm, dispose of the affairs of the universe or other false beliefs. All these things are impermissible. Allah (Glorified and Exalted be He) says:

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[﴿Say \(O Muhammad صلى الله عليه وسلم\): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib \(Unseen\), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."﴾](#) If the Prophet Muhammad (peace and blessings of Allah be upon him) who is the master of the children of Adam and the most elect of mankind possessed no power to benefit or harm anyone, and had no knowledge of the Unseen, what would be the case with other people? No one knows the Unseen except Allah alone Who is the One able to bring benefit to and remove harm from people, and Who can give and withhold. No one is permitted to supplicate any one besides Allah, from among the dead, those who are in concealment, trees, stones, Jinn or angels. Doing so is an act of Shirk. No one is permitted to believe that anyone or anything can bring him benefit or remove harm from him, or that anyone is worthy of being worshipped or invoked besides Allah (Exalted be He). Holding these views is a pure falsification and Kufr (disbelief). May Allah protect us from all evil. But, there is no sin to ask a person who is alive and present to help you with something such as fixing your car, building your house or cultivating your garden. Doing so is permissible if the person who is asked is alive, present and able to offer you help. These are lawful

matters that normally occur among people. Allah (Exalted be He) says with regard to the story of Moses (Musa): **﴿The man of his (own) party asked him for help against his foe﴾** This is because Moses was alive and could help him. Therefore, there is no harm in this regard. As for invoking the dead and those who are not present and seeking their help while believing that they hear one's invocation and can bring benefit and cause harm, this is pure Shirk and is regarded as one of the practices of the early Jahiliyyah. We ask Allah to protect us from all evil. If one claims that he believes that they can not bring benefit or cause harm, but he merely thinks that they can act as intercessors with Allah on his behalf,

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then he is a Mushrik (one who associates others with Allah in worship). Mushriks did not think that all they invoke besides Allah could bring them benefit or cause them harm. But they believed that these could act as intercessors with Allah for them. They hoped that their intercessors could draw them closer to Allah (Exalted be He) who says: **﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh."﴾** And, **﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh."﴾** Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" **Glorified and Exalted is He above all that which they associate as partners (with Him)!﴾** Allah (Exalted be He) described this behavior to be a form of Shirk. Allah (Glorified and Exalted be He) says in Surat Az-Zumar: **﴿And those who take Auliya' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh."﴾** They did not claim that all that they invoked besides Allah could bring them benefit or cause them harm, but they believed that they worshipped them only to draw them closer to Allah. Such was their belief. They were certain that the One who could bring benefit and cause harm is Allah alone, but they asked the Awliya`, Prophets or angels to intercede for them with Allah. They claimed that they are intercessors to bring them closer to their Lord, but with the realization that they have no power to dispose of the affairs of the universe, to bring them benefit or cause them harm. Though this was not from the creed of Jahiliyyah, Allah considered them to be disbelievers and the Messenger (peace and blessings of Allah be upon him) was commanded to fight them on account of this false creed of Shirk. Therefore, it is incumbent upon all Muslims to thoroughly understand their religion and purify themselves from any devotion dedicated to the dead in the graves, invoking them, seeking help from them, making vows for them or slaughtering animals for their sake. All these forms were among the practices of the early Jahiliyyah. Today, some people still give credit to these rituals and practice them, for instance, beside the grave of Al-Sayyed Al-Badawy, Al-Husayn, Shaykh `Abdul-Qadir in Iraq and others. All these acts are manifest Shirk that should not be done at the graves of Al-Husayn Al-Sayyed Al-Badawy,

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Shaykh `Abdul-Qadir Al-Jilany, Ibn `Araby in Al-Sham (The Levant) or others. Therefore, one should be sincere to Allah alone (may He be Exalted and Glorified) in acts of worship, as devotion to Him is His sole right. Allah (Exalted be He) says: **﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴾** And, **﴿And your Lord has decreed that you worship none but Him.﴾** It means that Allah (Exalted be He) commands people to worship Him alone. He (Exalted be He) says: **﴿O mankind! Worship your Lord (Allâh)﴾** And, **﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾** This is the core of religion and the foundation of `Aqeedah (Islamic creed). In fact, the greatest and most important obligation upon man is to worship Allah alone, to dedicate all

supplications, vows, sacrifices of animals, Salah (Prayer), Sawm (Fast) and other acts of worship, only to Him. Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ("He has no partner. And of this I have been commanded, and I am the first of the Muslims.") The Arabic word Nusuk (sacrifice) in the latter verse means sacrifice and worship. As Salah was performed for the sake of Allah, slaughtering animals should also be in the name of Allah. Therefore, those who slaughter animals in the name of the Jinn or in order to draw one closer to the dead, or to venerate some trees or idols, they are considered Mushirks. Moreover, invoking the dead, seeking their help and asking their support and aid is major Shirk. Those who stand before the graves and ask for aid and support, such as those who call on Al-Sayyed Al-Badawy or Al-Husayn and ask them to give him support and aid, or those who call on `Abdul-Qadir that he grant them his support, all these people are engaged in Shirk and `Ibadah (worship) to others besides Allah (Glorified be He) who says: ﴿And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴾

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The Arabic word "Ahad" (anyone) in this latter verse includes the Prophets and others. It is an indefinite noun that was mentioned in the context of interdiction that means that it includes Prophets, angels, Jinn and mankind. Allah (Glorified and Exalted be He) says: ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).﴾ The word Zâlimûn here stands for the Mushriks. Allah (Glorified be He) says: ﴿And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴾ Allah described those who invoke others besides Him (Exalted be He) as disbelievers, notwithstanding that they do not regard all those they invoke as deities, but they deem them only as masters and Awliya'. The fact that they seek their help and invoke them besides Allah, even without claim to their godhead or putting them in the position of deities, render them as deities. Designations here do not matter as the reality is that they worship them beside Allah and seek their help and support. This means that they consider them to be deities even if they do not call them by this name but call them masters, Awliya' or any other denomination they may formulate. The pivotal point is the intended goals and meanings of actions, not the names. We ask Allah to guide all our Muslim brothers and sisters to the truth. We also ask Him to guide those who have gone astray to the truth and to increase the number of sincere and knowledgeable scholars who can guide Muslims to Tawhid (belief in the Oneness of Allah/ monotheism) and the truth revealed to Prophet Muhammad (peace and blessings of Allah be upon him). We ask Allah to facilitate the way to the ignorant to learn, ask about and understand their religion and to relinquish the blind imitation of others. I advise all those who visit the graves, supplicate the dead, those who are unaware of Allah's laws

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to seek knowledge only from truthful and sincere scholars who are well-known to be staunch proponents the Sunnah, such as Ansar Al-Sunnah in Egypt, scholars of the Sunnah in Al-Sham (The Levant), Jordan and everywhere. There are the sincere scholars who strictly follow the Sunnah and Tawhid and who have profound understanding of their religion. This path should also be followed everywhere including Africa, Europe, and America. It is a duty upon anyone who is unaware of a ruling in Islam to seek knowledge, and not to involve in doing things ignorantly. Allah (Glorified be He) says in His Noble Book: ﴿So ask the people of the Reminder, if you do not know.﴾

It was reported that the Prophet Muhammad (peace and blessings of Allah be upon him) said to those who gave a Fatwa (legal opinion issued by a qualified Muslim scholar) without having knowledge: [\("Why should they not ask as they do not know! Removing ignorance happens through questions."\)](#) Moreover, the Companions, both men and women, used to ask the Prophet (peace and blessings of Allah be upon him) and he used to teach them and answer their questions. It happened that some women said to the Prophet (peace and blessings of Allah be upon him): "O Messenger of Allah! Men freely receive your instructions. Kindly allocate, at your convenience, a day for us (women) as well, on which we would come and talk to you." He (peace and blessings of Allah be upon him) named a fixed day and place for them, where he answered all their questions. Therefore, it is an obligation upon scholars to simplify their speech when talking to people who are not well-versed in religion in order to facilitate their comprehension of the matter they do not know. They should also carefully understand the Qur'an and the Sunnah, and their Fatwas should spring from these two sources, not be bound by blind imitation. They should depend, when issuing Fatwas, on the doctrines of the Qur'an and the teachings of the Sunnah of Allah's Messenger (peace and blessings of Allah be upon him).

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Scholars should have thorough understanding of the lessons contained in the Qur'an and the Sunnah in order to enlighten Muslims. They should guide people to Allah's commands that are mentioned in the Qur'an and the Sunnah of the trustworthy Messenger (peace and blessings of Allah be upon him) and warn them against the negligence of these matters. May Allah grant us all guidance and success.



59- Circumambulating the Graves

Q: What is the ruling on the circumambulation around the graves for the sake of gaining blessings, though one does not invoke those buried therein besides Allah? Is there any excuse for the one who does this if he is ignorant of the correct ruling?

A: If a person walks round a grave seeking the blessings of the dead person and hoping for his intercession with Allah, he commits major Kufr (disbelief). But, if he walks round graves assuming that it is permissible to do so in order to get closer to Allah, not to the dead person, then he commits a major sin and great Bid`ah (heresy in religion). Therefore, it is obligatory to instruct this person of the correct ruling so he will stop this practice. Generally, those who venerate graves do so to get closer to the dead by walking round their graves, invoking them and asking their help. This behavior is an act of major Shirk. We ask Allah (Exalted be He) to safeguard us against all these acts that are the ritual of the Mushriks (those who associate others with Allah in His Divinity or worship). They usually circumambulate around the graves seeking the intercession of the dead with Allah which is also major Shirk. They say: "We do not worship them, but wish them to bring us near to Allah. They are our intercessors with Allah." Allah did not pardon them for these allegations. He (Glorified be He) says: ﴿Do you inform Allâh of that which He knows not in the heavens and on the earth?﴾ Glorified and Exalted is He above all that which they associate as partners (with Him)!

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Allah (Exalted be He) called this behavior Shirk. He (Exalted be He) says in Surat Az-Zumar with regard to those who worship other besides Him: ﴿And those who take Auliya' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh."﴾ Then, He (Glorified be He) says: ﴿Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.﴾ Allah (Exalted be He) called them liars and disbelievers on account of their saying that they worshipped them only to bring them closer to Allah. They have lied in their saying: ﴿only that they may bring us near to Allâh.﴾ In addition, they are disbelievers because of invoking them, asking their help, making vows in their names, sacrificing animals for their sake, walking round their graves, seeking to get closer to them, and other acts of worship. All these acts are considered to be Kufr (disbelief) and major Shirk. We seek refuge with Allah from the evil of all these acts. If any Muslim does any of these things, he will be a Mushrik (one who associates others with Allah in His Divinity or worship) and will not be excused on the grounds of being unaware of the ruling, for he has to ask and learn. But if a person is in a place that Islam has not reached or Du`ah (callers to Islam) have not gone to, he will take the same ruling as that of Ahl-ul-Fatrah (those to whom Da`wah has not reached in an uncorrupted manner) whose affairs will be with Allah on the Day of Judgment. The preponderant opinion with regard to those people is that Allah (Exalted be He) will try them and they shall be given some commands by Allah. If they obey His Command, they will be admitted to Paradise and if they disobey Him, they will be admitted to Hellfire. However, in this world they will be dealt with as disbelievers in the sense that if they die as disbelievers, their bodies shall not be washed and the Funeral Prayer will not be performed for them. As for disbelievers who live among Muslims and are aware of the Qur'an and Sunnah (whatever is

reported from the Prophet), they will not be excused for being ignorant. They are considered disbelievers and they will be dealt with as disbelievers. May Allah safeguard us against all these evil acts.

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60- Ruling on Tabarruk (seeking blessings) at the graves of Awliya'

Q: Our Shaykh, there are some persons who perform Salah (Prayer) at its due time, pay charity, and observe Sawm (Fast), but they seek blessings with dead people and sacrifice animals beside their graves claiming that they are Awliya' (pious people). What is the ruling on those people? May Allah reward you well!

A: Those who practice Shirk (associating others with Allah in His Divinity or worship) will have their deeds rendered fruitless even if they performed Salah or Sawm. Therefore, whoever invokes the dead beside Allah, sacrifices animals for their sake, kisses, and wipes himself by their graves seeking blessings, commits major Kufr (disbelief that takes the Muslim out of Islam). We seek refuge in Allah against all these acts. It is also not permissible to wipe himself by those whom he believe to be righteous, seek their blessings, deem them as intercessors with Allah or they may draw him closer to Allah. This is the behaviors of Kafirs (disbelievers). Allah (Glorified and Exalted be He) says with regard to Kafirs: [﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh.﴾](#) And: [﴿And those who take Auliya' \(protectors, helpers, lords, gods\) besides Him \(say\): "We worship them only that they may bring us near to Allâh.﴾](#) They said: [﴿We worship them only that they may bring us near to Allâh.﴾](#) Allah (Glorified be He) says: [﴿Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.﴾](#) Allah (Exalted be He) called them as liars and Kafirs.

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Therefore, it is incumbent upon a Muslim to safeguard himself against all these things. One should not wipe himself by the graves or sacrifice animals for the sake of the dead. But if one sacrifices animals for the sake of Allah, but he thinks that slaughtering by graves is better, it will be a Bid`ah (innovation in religion), not Kufr (disbelief). Moreover, if one slaughters animals for the sake of the dead hoping for heir intercession or that they may be of benefit to him on the Day of Judgment because of that sacrifice, he will be a Mushrik (one who associates others with Allah in His Divinity or worship) as this is the action done by Mushriks. Allah (Exalted be He) says: [﴿Therefore turn in prayer to your Lord and sacrifice \(to Him only\).﴾](#) And: [﴿Say \(O Muhammad صلى الله عليه وسلم\): "Verily, my Salât \(prayer\), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn \(mankind, jinn and all that exists\).﴾](#) [﴿He has no partner.﴾](#)

The Prophet (peace be upon him) said: [﴿Allah curses those who slaughter animals for the sake of anyone other than Allah.﴾](#)

In brief, all acts of worship should be dedicated sincerely to Allah alone as Du`a' (supplication), fear, hope, Tawakkul (putting one's trust in Allah), sacrifice, vow, and so on. No one is permitted to sacrifice animals for the sake of the dead, idols, stars or Jinn (creatures created from fire). No one is permitted also to ask them for help, vow for them or resort to them in times of adversity, but one should ask Allah alone for help, vow for Allah alone as he is the only One Who is worthy of being worshipped. It is also impermissible to seek the blessings of the dead or wipe himself by their graves seeking blessings or hoping for their blessings. All these things are impermissible. Moreover, if one

thinks that this man brings him blessings, he commits major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). But if he thinks that doing so

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is desirable, he commits a Bid`ah. This is because this behavior is permissible only with regard to the Prophet (peace be upon him) as he permitted them to seek blessings in his hair, the water by which he performs Wudu' (ablution), and his sweat. This is because Allah (Exalted be He) makes him (peace be upon him) a blessing. Other people are not like him. Moreover, the Sahabah (Companions of the Prophet) did not do so with As-Siddiq, `Umar, `Uthman, `Aly, or others. This is because they knew that these things are a special privilege for the Prophet (peace be upon him). Seeking blessings in the Prophet's hair, sweat, and the water by which he made Wudu' are a special privilege for him. But, doing so with any other person is a Bid`ah. Moreover, if he thinks that he gains blessings from this person, he commits major Kufr. May Allah grant us well-being!



61- Ruling on Supplicating to Allah by Virtue of the Blessings of the Prophet (peace and blessings of Allah be upon him)

Q: What is the legal opinion concerning he who says in his supplication: "We ask Allah to grant us good fortune, success and prosperity by virtue of the blessings of the Prophet Muhammad (peace and blessings of Allah be upon him)"? Is it a form of Tabarruk (seeking blessings) by virtue of the status of the Prophet (peace and blessing of Allah be upon him)?

A: This is one of the impermissible formulas of supplication. It is a Bid`ah (heresy in religion) and one of the avenues leading to Shirk (associating others with Allah in His Divinity or worship). Therefore, if one supplicates Allah (Exalted be He) by virtue of the blessings of the Prophet (peace and blessings of Allah be upon him), his honor, his status or the status of other Prophets, he commits a Bid`ah. But, one should supplicate Allah only by his Names and Attributes. Allah (Exalted be He) says: **(And (all) the Most Beautiful Names belong to Allâh, so call on Him by them)** Therefore, one should say: "O Allah! I supplicate You by Your Most Beautiful Names

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as You are the Most Beneficent, the Most Merciful, the All-Mighty, the All-Wise." One should supplicate Allah by these Names or any one of His Beautiful Names. Moreover, one can supplicate Allah (Exalted be He) by virtue of one's belief, Tawhid (belief in the Oneness of Allah/ monotheism) or one's most righteous deeds. One can supplicate Allah (Exalted be He) by virtue of his sincere belief in Allah (Exalted be He) and His Messenger (peace and blessings of Allah be upon him), of worshipping Him alone, performing Salah (Prayer), paying Zakah (obligatory charity) and loving Allah and His Messenger (peace and blessings of Allah be upon him). All these things are allowable forms of supplication. We can set as an example in this regard the story of the people of the cave who supplicated Allah by virtue of their righteous deeds. It was a great and insightful story, which was authentically reported from the Prophet (peace and blessing of Allah be upon him) in the Two Sahih (authentic collections of Prophet's sayings, i.e. Al-Bukhari and Muslim). It was reported that **(Three persons went on a journey in the desert. They were overtaken by night and heavy rain and they had to take shelter in a cave in a mountain overnight. The heavy rain caused a great rock from that mountain to roll down and blocked the mouth of the cave as a trial from Allah (may He be Exalted) to them. They tried hard to push it away, but they could not. They conversed among themselves and said that nothing will rescue them from this adversity except if they supplicated Allah by virtue of their most righteous deeds. One of them said: "O Allah! My parents were old. Every night after supper, I used to give them milk to drink before giving anyone else. One day I was delayed and on my return I found my parents sleeping, and I hated to wake them up. I also disliked to give anyone else milk to drink before them, whether my family or others. I remained standing by them till dawn has broken, and when they woke up I gave them the milk to drink. O Allah! If You regard this act of mine as sincerely for Your sake, then please remove this rock." The rock was partially removed till they saw the light, but they could not go out. The second person said: "O Allah, I had a female cousin whom I loved more than men love women. I wanted to have sexual intercourse with her, but she refused. Later she had a hard time in a year of famine**

and she came to me asking for help. I refused to help her with anything until she first agree to give herself to me. Due to her dire need, she agreed. When I was going to have sexual intercourse with her, she said: 'O Servant of Allah! Fear Allah and do not break the seal (of my chastity) but by lawful means.'" I had already given a sum of one-hundred-and-twenty Dinars (one-hundred-and-twenty golden pounds) in advance. When she said these words, I left her without having sexual intercourse with her and let her go with all the gold. The man said: "O Allah! If I did that for Your Sake only, please relieve us from this befallen calamity." The rock shifted a little more but still the gap was too small for them to get out. The third person said: "O Allah! I employed a few laborers and I paid them their wages with the exception of one man who did not turn up to get his wages and went away. I invested his wages for him and I got a lot property thereby till it became flocks of camels, cows, sheep and slaves." Some of the revenues of the money were invested in foodstuff such as wheat, barley and rice. Then after some years the worker returned and said: "O Allah's servant! Give me my due wage." I said to him: "All the camels, cows, sheep and slaves you see, are yours." He said: "O Allah's servant! Do not mock at me." I said: "I am not mocking at you. All that you see is your wage." Therefore, he took all the herds and drove them away. O Allah! If I did that for Your Sake only, please relieve us from the present distress." So, that rock was completely removed and they got out of the cave.) All these things denote that supplicating Allah by virtue of righteous deeds is one of the causes of Allah (Exalted be He) responding to one's supplications. But supplicating Allah (Exalted be He) by virtue of the honor of the Prophet (peace and blessings of Allah be upon him) his blessings or his status or the honor of Awliya' (pious persons) or the Prophets is a heresy. It is not lawfully permitted to do so. But one can supplicate Allah (Exalted be He) by virtue of His Names, Attributes and one's righteous deeds.



63- Ruling on people who predict the future

Q: There are some people in our area who are considered to be righteous. People used to visit them in their houses to know certain things. Someone, for example, visits them and they tell him that he will succeed in his studies. If someone wants to dig a well, he brings one of them who asks him to dig in a certain place. He digs in the place he appointed for him and gets water a few meters underground though he dug this place earlier without getting any water. Moreover, we find that those people predict future events as telling, for example, that this building will deteriorate a few times later or that this year will have a good harvest. What is the ruling on these issues? May Allah reward you well!

A: We have to discuss this matter in detail. If they claim to know these things without depending on material causes, they are soothsayers who should not be asked or believed. Moreover, they should be forbidden from doing so. Rulers should ask them to repent and punish those who do these things again. It seems that those people claim to know the Ghayb (the Unseen) and what makes them great in people's sight. Therefore, they lead people astray and cause them to be confused because of fortune telling. But, if the causes behind telling this information are well-known as the person who knows the best places for finding water and he is examined in this regard, there will be no harm. He goes, for example, to the place and examines it and ponders about

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the material causes as trees, plants and valleys, then he says that water may be found in this place. There is no harm in this regard as he is not telling the fortune. This is because knowing places where water is available is a science that depends upon causes and indications. Likewise, if he says to someone that he will succeed in his studies, there will be no harm in this regard if he examined him and came to know that he is good. Therefore, if he says, in this case, that this person will succeed, Allah willing, there will be no harm as there are causes for that. But, if he prophesies that this person will succeed without examining him or being acquainted with his status, his claim is invalid. This is because Allah alone knows the Ghayb and no one else has any knowledge in this regard.

Therefore, if those people claim to know the Ghayb and predict future events without depending upon material causes, they are misguided and should be punished and prevented from practicing these matters. Moreover, there will be no blame if a person knows these things depending upon legal material causes as it was mentioned earlier. He tests the boy and realizes his ability in his studies and the lesson he reads, then he says to the boy that he will succeed, Allah willing. He said that because he realized that this person is a genius and diligent in his studies. Likewise, if a person goes to the place where they want to dig and examines it and the surrounding area of trees and mountains and it appears to him that there may be water in that place, there will be no harm in this regard. Those people usually say the right thing and may also make mistakes. This is the reality as it was mentioned by Ibn Al-Qayyim and other scholars. They said that there are signs for knowing where water can be found. But, whoever claims to know these things without going to the place and examines it, is a liar.



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Chapter on exceeding the proper limits regarding the graves of the righteous

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Chapter on exceeding the proper limits regarding the graves of the righteous

63- Definition of Waliy

Q: There is someone asking about the Awliya' (righteous persons) and the dervish orders in their country. He would like Your Eminence Shaykh to explain this issue.

A: The Awliya' include the believers, the messengers (peace be upon them) and those who follow them closely in faith. The Awliya' are those who fear Allah and obey Allah (Exalted be He) and His Messenger (peace be upon him). These are the Awliya' of Allah, whether they are Arab or non-Arab, white or colored, rich or poor, subjects or rulers. Allah (Glorified be He) says in the Noble Qur'an, in Surah Yunus: ﴿No doubt! Verily, the Auliya' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.﴾ (Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).﴾

Those are the Awliya' of Allah who obey Allah (Exalted be He) and His Messenger (peace be upon him) and fear His Wrath, so they observe Allah's rights and shun all that has been forbidden by Allah (Exalted be He). These are the Awliya' of Allah who are Muslims, righteous and divinely-guided. They are the people of faith and fear of Allah.

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The Awliya' are not the people of superstitions, devilish supernatural practices or fabricated miracles. They are believers whether or not they perform Karamahs (extraordinary events performed by pious persons). Most of the Sahabah (Companions of the Prophet) are the most pious and the best after the prophets; however, they did not work any supernatural miracles as their faith was in no need of supernatural events. It is not a condition for being a Waliy (a pious person) to work miracles or to do supernatural practices such as giving food, drink, money or anything else from an unknown source. Fear of Allah and belief in Him are characteristics of the Waliy. Someone is regarded as a Waliy when they fear Allah (Glorified be He), do what Allah has enjoined and shun what He has forbidden.

In Surah Al-Anfal, Allah (Exalted be He) says: ﴿and they are not its guardians? None can be its

guardians except Al-Muttaqûn (the pious).) This means that the Awliya' are those who are pious. They are the people who fear Allah, believe in the Oneness of Allah, worship Allah sincerely, believe in Allah's Messenger Muhammad (peace be upon him) and all the messengers, believe in all that Allah (Exalted be He) and His prophets have commanded, submit to Allah's Purified Shar' (Law) by performing the obligatory acts of worship and shunning all that Allah (Exalted be He) has forbidden. Those are the Awliya' of Allah; however, no one should worship them along with Allah (Exalted be He) as they are ordinary creatures who cannot dispose of the affairs of the universe. They are servants of Allah like angels. Allah (Exalted be He) says about the angels: (but honoured slaves.) Similarly, those pious human beings are honored slaves. It is not permissible for them to be worshipped along with Allah. Also, people are not allowed to make vows to the Awliya', rub themselves against their graves, circumambulate their graves or invoke them; for example, by saying: "O sir!

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Intercede for me or restore so and so to health," "O sir! I am under your protection, I am under Allah's protection and yours, and so on." Or, "O sir! Help me! Help me!" When standing by or far from the grave of such Waliy. There is no doubt that all these practices are major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). It is not permissible for any human being to worship the Awliya', seek their help, make vows to them or ask them for any interest. These things should be sought from Allah (Glorified be He). Also, these things can be sought from the living persons who have the ability to grant such interests. It is permissible for a Muslim to ask another person who is present and competent for any possible matter by saying: "O my brother! Help me regarding this matter," "O my brother! I have a large family and I am indebted. Would you give me a loan," "O my brother! Help me repair my car as it has broken down," when he has spare parts or knows how to repair it. Similarly, one can say: "O my brother! Help me cut down my harvest or seed my plants," "O my brother! Help me build this house," and other possible matters. The Sahabah (Companions of the Prophet) used to cooperate with one another as they used to seek help from one another in times of war. One would ask the others for help when being attacked by enemies. They would cooperate to fulfill each other's needs, repay each other's debts and realize each other's interests. The Messenger (peace be upon him) said: (Whoever fulfills the needs of his brother, Allah will fulfill his needs.) This authentically reported Hadith

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is agreed upon by Al-Bukhari and Muslim from the Hadith narrated by Ibn `Umar (may Allah be pleased with them both). Moreover, the Prophet (peace be upon him) said in another authentic Hadith: (Allah will fulfill the needs of a person as long as such person fulfills the needs of his brother.) (Related by Imam Muslim in his Sahih (authentic) Book of Hadith). Thus, cooperation is necessary among Muslims, as Allah (Glorified be He) says: (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)) This is not an act of Shirk. Rather, it becomes an act of Shirk if you invoke a dead person or an absent person whom you think he has a mysterious quality, or invoke a mountain, an idol, a tree, an angel or a living person whom you think he can do something which is not possible; that he can hear you and benefit you when he is not present; believing that he has a special quality regarding fulfilling needs or that he knows the Unseen. These are the beliefs adopted by the Mushriks (those who associate others with Allah in His Divinity or worship) towards the partners they worship along with Allah (Exalted be He).

Accordingly, people should be on their guard against these practices. A Muslim should differentiate between a dead person and a living one, between trees, stones and idols on one hand and a living competent person who can hear your speech or with whom you can communicate in writing, by

telephone or by telex as if he was present. Invoking a dead person, a tree, a rock, or

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a jinni is an act of Shirk. Such practices are not permissible because they take place out of belief that those partners are qualified to dispose of the universe for the special qualities they have and through which they can do such and such matters even though one cannot communicate with them and they have no physical power. This is what happens to the Mushriks who believe that their worshipped partners can dispose of the universe or that they work miracles represented in fulfilling needs even if those partners are dead or absent. There is no doubt that this is a major Shirk regarding which Allah (Glorified be He) says: [﴿And the mosques are for Allâh \(Alone\): so invoke not anyone along with Allâh.﴾](#) Allah (Exalted be He) says: [﴿And whoever invokes \(or worships\), besides Allâh, any other ilâh \(god\), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn \(the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters\) will not be successful.﴾](#) And: [﴿And those, whom you invoke or call upon instead of Him, own not even a Qitmîr \(the thin membrane over the date-stone\).﴾](#) [﴿If you invoke \(or call upon\) them, they hear not your call; and if \(in case\) they were to hear, they could not grant it \(your request\) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you \(O Muhammad صلى الله عليه وسلم\) like Him Who is the All-Knower \(of everything\).﴾](#) These Ayahs (Qur'anic verses) show that invoking the dead, idols, trees and rocks instead of Allah (Exalted be He) is an act of Shirk and a practice of Kufr (disbelief) as mentioned in the following Ayah: [﴿And whoever invokes \(or worships\), besides Allâh, any other ilâh \(god\), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn \(the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters\) will not be successful.﴾](#).

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Every person with the least insight, every Mukallaf (person meeting the conditions to be held legally accountable for their actions) and every rational person should be on their guard against all forms of Shirk. Muslims should worship none but Allah (Exalted be He). A Muslim should single out Allah (Exalted be He) in worship. As for ordinary matters that take place among people in everyday life, there is no sin in seeking your brother's help with regard to such matters; for example, you can say to your Muslim brother who is present and who hears your request: "O my brother! Lend me such and such thing," or, "O my brother! Help me do such and such matter," or, write to him or talk to him by telephone asking him to help you do such and such thing or buy you such and such item. These are ordinary things that a Muslim is permitted to do.



64- The Doctrine of Ahl-ul-Sunnah wal-Jama`ah Concerning the Karamah of Awliya'

Q: There are some people who do not believe in the Karamahs (extraordinary events performed by pious persons) of Awliya' (pious persons). Are there any directions in this regard? How can we acknowledge the Karamahs of Awliya'? May Allah reward you well.

A: Awliya' are the people of faith. They believe in Allah (Exalted be He) and His Messenger (peace and blessings of Allah be upon him). The Messengers and those who follow them are the true Awliya'. Allah (Exalted be He) says: [﴿No doubt! Verily, the Auliya' of Allāh \[i.e. those who believe in the Oneness of Allāh and fear Allāh much \(abstain from all kinds of sins and evil deeds which he has forbidden\), and love Allāh much \(perform all kinds of good deeds which He has ordained\)\], no fear shall come upon them nor shall they grieve.﴾](#) Then, Allah (Glorified be He) says: [﴿Those who believed \(in the Oneness of Allāh - Islāmic Monotheism\), and used to fear Allāh much \(by abstaining from evil deeds and sins and by doing righteous deeds\).﴾](#) Therefore, the Awliya' are those who most beloved to Allah (Exalted be He). They are Allah's Messengers and those who followed them.

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sincerely in truth. The Karamahs are extraordinary acts. When they are worked by the Prophets they are called miracles, but when they are worked out by Awliya' they are called karamahs. These Karamahs are extraordinary events that occur for the sake of establishing evidence in order to point out the truth to people or help them in case of a hardship, such as famine and so on. Through these Karamahs, Allah (Exalted be He) makes it easy for the Awliya' what they need through extraordinary causes as illustrated in the story of the people of the cave (the Seven Sleepers). This is when Allah (Exalted be He) caused them to sleep for a long period of time, then He brought them back to life again and protected them against the evil of their enemies. These extraordinary events also occurred to `Abbad Ibn Bishr and Ausayd ibn Hudayr. They visited the Prophet (peace and blessings of Allah be upon him) on a very dark night. When they went out, their whips lit the way for them until they safely reached their homes. This was a Karamah. Likewise, the story of At-Tufayl ibn Amr Ad-Dawsy was an example of this. When At-Tufayl embraced Islam, he asked the Prophet (peace and blessings of Allah be upon him) to cause an extraordinary sign to occur at his hand in order that his people might be guided and embrace Islam. The Prophet (peace and blessings of Allah be upon him) supplicated Allah (Exalted be He) for his sake, and Allah gave him a karamah that was a light between his two eyes. But, he supplicated Allah (Exalted be He) to make the light in another place. Therefore, Allah (Exalted be He) made the light to shine from his whip. When he raised his whip, it flashed a great light as an extraordinary sign for his people in order that they would embrace Islam. Therefore, Allah (Exalted be He) guided them because of this karamah. There are many examples in this regard.

Q: Is it permissible that Awliya' can have Karamahs such as walking on the surface of water, beholding the Preserved Tablet, seeing angels, and so on?

A: Awliya' may have some Karamahs if they are strictly obeying Allah (Exalted be He) and His Messenger (peace and blessings of Allah be upon him). Their Karamahs may take place when they need them or when establishing

evidence against their opponents. Allah (Exalted be He) abolishes the laws of nature for them through the occurrence of extraordinary matters. It happened, for example, that `Abbad ibn Bishr and Ausayd ibn Hudayr visited the Prophet (peace and blessings of Allah be upon him) on a very dark night and when they went out, their whips flashed a great light so that they became like lamps lighting the way for them until they reached their homes, as a Karamah from Allah (Exalted be He) to them. Moreover, the story of At-Tufayl Ad-Dawsy the chief of the tribe of Daws was another example in this regard. When At-Tufayl embraced Islam, he asked the Prophet (peace and blessings of Allah be upon him) to let him have an extraordinary sign in order that his people might believe him. He got a light in his face like a lamp when he returned to his people. He asked Allah (Exalted be He) to change the light that was in his face. Allah (Exalted be He) answered his supplication and made it flash from his whip. When he raised his whip, it appeared like the lamp. Therefore, his people embraced Islam at his hands and he was a cause for their guidance. There are other extraordinary occurrences that occurred to the Awliya' of Allah in time of adversity, which can be seen in the story of Jurayj when he was falsely accused by the prostitute woman who claimed that he had illegal sexual intercourse with her and that she fell pregnant. The people in his village came and began to punish him by destroying his cell where he used retire for worship. He said to them: "What is wrong with you?" They said: "You have committed adultery with this woman." He said: "Glorified be Allah! I did not have sex with her. Bring me her baby!" Therefore, they brought the baby and he put his finger on the baby, who has just been born, and said: "Who is your father?" The baby answered: "My father is so-and-so the shepherd." He mentioned the name of the man who committed adultery with the woman. When Allah (Exalted be He) made the baby speak while still in the cradle. Then the people said to Jurayj: "Should we rebuild your cell with gold?" He said: "No, rebuild it with clay as it was." What is meant here by this Karamah was to prove his innocence from what they had falsely accused him of. All praise be to Allah, there are many stories in this regard.

Q: What about the Karamahs that Allah (Glorified and Exalted be He) grants His Awliya'? Is there any proof that some people have a certain Karamah, or that a person has a Karamah indicated by the occurrence of an extraordinary act?

A: The Karamahs of Awliya' are agreed upon by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). Believing in the Karamahs of the Awliya' is one of the doctrines of the `Aqeedah of Ahl-ul-Sunnah wal-Jama`ah. They are extraordinary occurrences that Allah (Exalted be He) makes for some of His righteous servants for their personal needs or in order to establish evidence against the enemies of Allah for the sake of supporting His religion and accomplishing His commands. Therefore, Karamahs may occur to the Awliya' for their needs like facilitating the means or provision of food and drink in times of hunger or thirst without knowing their sources. It might also be an evident blessing in the food or drink. These Karamahs may also occur in activities other than food and drink. The principal criterion that govern these matters is that the person should strictly follow the Qur'an and the Sunnah (whatever is reported from the Prophet). There will be no Karamahs unless the person is well-known for his devout adherence to the religion of Allah (Exalted be He) and His Messenger (peace and blessings of Allah be upon him). But, if the person deviates from Shari`ah (Islamic law) and brings forth an extraordinary act, it will not be a Karamah as it is an extraordinary matter worked out by Satan. It will be, in this case, a temptation. Karamahs occur only at the hands of truly righteous servants of Allah who are well-known for their adherence to the religion of Allah and His Shari`ah. Extraordinary matters that Allah (Exalted be He) makes for His Awliya' are called Karamahs. The story of the food presented by As-Siddiq to his guests is an example in this regard. The food remarkably increased as they eat.

With every morsel of food taken, more food appeared underneath it until all of them were satisfied and still there was a plenty of food remaining. This is one of the extraordinary matters that Allah (Glorified and Exalted be He) manifested at their hand. The story of `Abbad Ibn Bishr and Ausayd ibn Hudayr was an example of this. They visited the Prophet (peace and blessings of Allah be upon him) on a very dark night. When they left to go home, their whips miraculously lit the way for them until they reached their homes. This is one of Allah's Karamahs for His Awliya'. Likewise, all what happens to the Awliya' of Allah (Exalted be He).

Q: A questioner from Sudan asks: "Is there any person, besides the Prophets and the Messengers who can know the Ghayb (the Unseen) with Allah's Permission? If there is any, what is the difference between knowing the Ghayb and the Karamahs of the Awliya' that Allah (Exalted be He) grants them? We would like to get some information about these Karamahs that Allah reveals on the tongue of some people, though are really far removed from man's sight, such as the statement made by `Umar Ibn Al-Khattab (may Allah be pleased with him) when he commanded Sariyah: "Be cautious of the mountain! Or, stick to the mountain!"

A: No one knows the Ghayb except Allah (Exalted be He), even if he is one of the Messengers of Allah. The Messengers only knew as much as what was only revealed to them. Allah (Exalted be He) says: ﴿Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴾ And, ﴿the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen).﴾ ﴿Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes)﴾

Allah (Exalted be He) may inform His Messengers about some matters related to the Ghayb. For instance, Allah (Glorified be He) informed our Prophet (peace and blessings of Allah be upon him) about some of the signs of the Hour and some of the wonders of Paradise and Hell. No one knows the Ghayb except Allah, but Allah (Exalted be He) informs, as He wills, some of His Messengers and Prophets of some of matters of the Ghayb. The Prophets have worked out some extraordinary acts, which are considered to be Karamahs and miracles corroborating their truthfulness and that they are Allah's Messengers. Of these occurrences are the stick of Musa, and causing his hand to appear to Pharaoh as white and shining without any disease in it. Musa's stick turned to be a snake that moved swiftly. These two signs were miracles from Allah (Exalted be He) granted to Musa to support his claim to be one of Allah's Messengers. The miracles that occurred at the hand of Prophet Muhammad (peace and blessings of Allah be upon him) were of that kind, like the springing of water from between his fingers. People saw this incident, drank this water and reserved some of it in their vessels. When the Prophet (peace and blessings of Allah be upon him) went to Tabuk, there was a well that hardly had any water. The Prophet (peace and blessings of Allah be upon him) performed Wudu' (ablution) and poured the water of his Wudu' into the well. Then, he threw his arrow into it. Therefore, water gushed from the well.

All these things are among the miracles of the Prophets (peace be upon them all). But, the Awliya' have other extraordinary acts that are called Karamahs. The followers of the Prophets (peace be upon them all) have Karamahs that are extraordinary acts granted to them from Allah (Exalted be He). These extraordinary acts are not miracles, but they are extraordinary acts through which Allah (Exalted be He) honors those righteous servants. The story of `Abbad Ibn Bishr and Ausayd ibn Hudayr was an example of the Karamahs that occurred during the lifetime of the Prophet (peace and blessings of Allah be upon him). They left the Prophet (peace and blessings of Allah be upon him) after midnight, having stayed with him for some entertainment They set out to return to their homes.

It was a very dark night. Their whips extraordinarily lit their path as if they were illuminating lamps. Every one's whip became like a shining lamp for him. This was Karamah that Allah (Exalted be He) grants His Awliya'. At-Tufayl Ad-Dawsy was another example in this regard. He asked the Prophet (peace and blessings of Allah be upon him) to give him an extraordinary sign to support him in his invitation of his people to Islam. He (peace and blessings of Allah be upon him) asked Allah (Exalted be He) to grant At-Tufayl an extraordinary sign. Therefore, he had a light shining in his forehead. Then, he asked Allah (Exalted be He) to cause this light to appear in a different place. Allah (Exalted be He) answered his invocation and made the light in his whip so that it flashed with light when he raised it. Then, At-Tufayl called his people to Islam and they embraced it.



65- Awliya' of Allah are the pious people

Q: There are some people who claim that they are Awliya' (pious people) of Allah. Though they do extraordinary things, some people believe them. What is the reality of those persons?

A: Waliy (pious person) is the believer who obeys Allah (Exalted be He) and His Messenger (peace be upon him). This is the true Waliy. Allah (Glorified be He) says: **﴿No doubt! Verily, the Auliya' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.﴾** Then, He (Exalted be He) says: **﴿Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).﴾** Those persons are the true Awliya'. Allah (Glorified be He) says in Surah Al-Anfal: **﴿and they are not its guardians? None can be its guardians except Al-Muttaqûn (the pious).﴾** The Awliya' of Allah are the pious persons who

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obey Allah (Exalted be He) and His Messenger (peace be upon him). But, the sorcerers and the diviners who commit sins and deceive people by claiming to be Awliya' and commit Bid`ah (innovation in religion), invoke the dead, perform Salah (Prayer) beside graves and the like, are not Awliya'. True Awliya' are the people of faith and piety who obey Allah (Exalted be He) and His Messenger (peace be upon him).

The sorcerers, Mushriks (those who associate others with Allah in His Divinity or worship), Muftadi`s (those who introduce innovations in religion), and the sufis who commit Bid`ahs are not true Awliya' of Allah. The true Awliya' of Allah are those people who obey Allah (Exalted be He) and His Messenger (peace be upon him) and forsake what is prohibited by Allah (Exalted be He) and His Messenger (peace be upon him) including Bid'ahs and sins.

Q: There are some people who do not differentiate between Karamah (an extraordinary event performed by a pious person), the illusions of sorcerers and the miracles of prophets. Is there any directions in this regard? May Allah reward you well!

A: The rule is that none of the extraordinary events is called Karamah unless the person strictly follows the religion of Allah and is well-known of his commitment to goodness and upright in obeying Allah (Exalted be He) and His Messenger (peace be upon him). He also has to be from the people of Tawhid (belief in the Oneness of Allah) and faith. Otherwise, it will be illusion and devilish temptations in order to deceive people. If the person is not upright in his religion and behavior, all the extraordinary events that happen at his hands are illusions, not Karamahs.

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66- Ruling on Seeking to Draw near to Awliya' by Offering them Sacrificial Animals

Q: Is it permissible for men or women to visit a Waliy (a pious person) buried in a mosque? Will it be an act of Shirk (associating others along with Allah in worship) if I bring a sheep or a sum of money on the next visit to this Waliy?

A: No one knows the true Waliy except Allah (Exalted be He). It is worth mentioning that the believers are the Awliya' of Allah. As for what is superstitiously thought by some people that the Waliy has unique virtual extraordinary characteristics that other believers do not possess, it has nothing to do with reality. It is a fact that a large number of Awliya' do not work miracles. The Awliya' of Allah are those who believe in His Oneness even if they do not make miracles. Allah (Glorified be He) says: [\(Those who believed \(in the Oneness of Allâh - Islâmic Monotheism\), and used to fear Allâh much \(by abstaining from evil deeds and sins and by doing righteous deeds\).\)](#) .

The believer is a Waliy of Allah, whether he is an Arab or a non-Arab, a male or a female, well-versed or not well-versed in religion. The Awliya' of Allah are those who believe in the Oneness of Allah and fear Him. One can visit the Awliya' in the mosque or in their houses for Allah's Sake as a way of expressing love for Allah. Reciprocating visits between the believers is a commended act and a sign of obedience to Allah (Exalted be He). It was authentically reported that the Prophet (peace and blessings of Allah be upon him) said: [\(Allah \(may He be Exalted\) says: My Love is extended for those who exchange visits for My Sake, those who sit with one another for My Sake,](#)

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[those who love one another for My Sake, and those who give in charity for My Sake.\)](#) Also, the Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(Allah \(may He be Glorified and Exalted\) says on the Day of Resurrection: Where are those loving one another in My Glory? Today, I will shelter them under My Shade when there is no shade but Mine.\)](#) .

The believers, men and women, can visit their Muslim brothers and sisters in the house or in the mosque, if this visit does not involve any suspicion. For example, a Muslim woman can visit her brother, paternal uncle, maternal uncle, a relative or a neighbor to check on him if he is sick or to ask him about a religious question, provided that she wears the Hijab (Islamic veil) and be in no Khulwah (being alone) with any marriageable person. Thus, a believing person can be visited by his Muslim brothers and sisters but this visit should be done with full consideration of the Islamic precepts and they should involve in no act of suspicion or temptation. Moreover, a woman should wear the Hijab and be in no Khulwah with a marriageable person when visiting a person inquiring about his health, asking about a religious question, or achieving a lawful purpose.

The superstitious practice of some people who offer sacrificial animals to the Waliy or invoking him besides of Allah, thinking that the Waliy can work out miracles in the universe, is invalid and an act of major Shirk, whether the Waliy is alive or dead. Seeking help from the Awliya' in the graves on the assumption that they can fulfill one's needs, know the Unseen or dispose of the universe is an act of major Shirk, even if one has not offered anything to them. The belief itself is an act of major Shirk,

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may Allah save us from this sin. If a person offers a camel, a cow, a sheep, a chicken, or anything else as a sacrifice to the Waliy, this is an act of major Shirk. Also, if a person supplicates a Waliy saying, "O Shaykh so and so! Help me, intercede for me or fulfill such and such need for me," by the grave of the Waliy or far from it, it is an act of major Shirk. If a person says to a living person, "Help me do such and such thing, intercede for me with so and so, help me repay my debt or help me resist the evil of so and so," these are permissible requests that are not sinful at all. Allah (Exalted be He) says about Moses: [\(The man of his \(own\) party asked him for help against his foe\)](#) .

People in their life are allowed to seek help from one another verbally, in writing, by telephone, by telegraph and so on. However, it is an act of major Shirk to supplicate a person besides of Allah (Exalted be He), thinking that such person is a Waliy who can dispose of the universe, invoking him by his grave or far from it, offering sacrificial animals to him, seeking help from him or making vows to him. Thus, Muslims should be on their guard against such practices that the common people ignorantly do. It is permissible for people to make ordinary requests from one another; for example, you can say to another present person, "O so and so! Lend me such and such thing, help me do such and such thing, help me repair my car, or help me build my house," provided that the person is alive

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and hears your speech or receives your message by telephone, telegraph or any other means of communication. All these forms of requests are permissible. Nowadays, there are telecommunications and other modern means of communication that were not available before. It is permissible to make a request from another person through any means of communication; a telephone, a telex or other physical means. As for the belief that such person has power to dispose of the affairs of the universe or to know the Unseen, it is an act of Kufr (disbelief in Allah) and major Shirk. The practice of offering sacrificial animals to the dead, seeking their help or making vows to them is also an act of major Shirk. Thus, people should distinguish between what is legal and what is illegal. May Allah grant us guidance. .

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67- Ruling on Offering Gifts to the Awliya' to Draw Close to them

Q: In our country there are some graves of Awliya' (pious people) who died a long time ago. A lot of people think those Awliya' can work miracles, so they bring in sweets, rice, coffee and dates from another country claiming that these things were brought in miraculously by those Awliya'. They emphasize that what was a miracle by a Prophet can be practiced as a Karamah (extraordinary event performed by pious person) by a Waliy. Is this belief correct? Is it acceptable to believe that the Awliya' can work out such miracles? We would be grateful if you could explain this question. May Allah bless you.

A: The belief that the Awliya' can bring in such and such sweets and other things is false. Rather, it is an incitement of Satan. Likewise, their endeavour to draw near to those Awliya' by bringing sweets, sacrifices and other things to their graves seeking their blessings and intercession, is an act of major Shirk (associating others with Allah in worship), may Allah save us from this evil.

The believers should be on their guard against the superstitions practiced by a lot of common people. It is not permissible for a Muslim to invest the persons buried in these graves with any power, whether they are called Awliya' or not. He should not also believe that they can intercede for those who offer them sacrificial animals or invoke them besides Allah (Exalted be He). It is true that the believers shall intercede for one another on the Day of Resurrection. A believer will intercede for another believer, not for a disbeliever. Similarly, Prophets, angels,

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believers, Awliya' and preceding generations shall intercede for those whom Allah is pleased with their sayings and actions. Allah (Glorified be He) says: [\(and they cannot intercede except for him with whom He is pleased.\)](#) Thus, they all intercede for the people of monotheism and faith, not for the people of Shirk. The one who thinks that the Awliya' or the Prophets shall intercede for the Mushrikun who worship and invoke them besides Allah, they are totally wrong and hold a corrupt belief. It is not permissible to invoke these partners, to ask for their intercession, to seek their help or to offer sacrifices for them, as these things are acts of major Shirk. If you seek intercession from Prophets and the believers, you should obey Allah (Exalted be He), believe in His Oneness, abide by Allah's Law and adhere to His Straight Way.

Prophets, Awliya' and believers intercede for the people of monotheism and faith. Similarly, angels and preceding generations intercede for the people of monotheism and faith whom Allah (Exalted be He) is pleased with their sayings and deeds. They intercede for the people of faith and monotheism, not for the people of Shirk who associate other partners with Allah in worship. But Satan insinuates a lot of people and to believe that those Awliya' have powers to direct the affairs of the world, to harm and benefit man and to heal the sick, if people draw near to them by offering sacrifices and making vows to them. This is regarded as major Shirk, an incitement of Satan and a practice of the pre-Islamic period of ignorance. Allah (Exalted be He) says: [\(And they worship besides Allāh things that harm them not, nor profit them, and they say: "These are our intercessors with Allāh."\)](#) It is a practice of Kufr (disbelief in Allah) to offer sacrifices, prostrations and other things to the graves of the Awliya' and the idols erected in their images, thinking that those Awliya'

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will intercede for them with Allah (Exalted be He) through such practices. Allah (Glorified be He) says: [﴿And those who take Auliya' \(protectors, helpers, lords, gods\) besides Him \(say\): "We worship them only that they may bring us near to Allâh.﴾](#) This means they worship those Awliya' besides Allah (Exalted be He), thinking that they bring them near to Allah. There is no doubt that the practices of offering sacrifices to those Awliya', prostrating to them, invoking them and asking them for help are considered acts of major Shirk. That is why people should be on their guard against these superstitions and misleading beliefs which are no more than incitements of Satan and practices of the Mushrikun. No one should be invoked besides Allah, whether a Waliy, a Prophet or an angel. It is Allah Alone Who should be invoked, asked for help regarding any of man's needs and sought to relieve one's hardship. As for the dead believers, one can only invoke Allah to bestow His Forgiveness and Mercy upon them. Regarding living believers, one can supplicate Allah (Exalted be He) to make them steadfast adherents of the right path. As for the Prophets, one may invoke Allah's Blessings on them and supplicate Allah (Exalted be He) to reward them best for what they had done in the way of Allah. Also, the Prophets must not be worshipped besides Allah, as He (Exalted be He) says: [﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone \(abstaining from ascribing partners to Him\)﴾](#) Also, Allah (Glorified be He) says: [﴿so invoke not anyone along with Allâh.﴾](#) Allah (Glorified be He) says: [﴿And those, whom you invoke or call upon instead of Him, own not even a Qitmîr \(the thin membrane over the date-stone\). If you invoke \(or call upon\) them, they hear not your call; and if \(in case\) they were to hear, they could not grant it \(your request\) to you. And on the Day of Resurrection, they will disown your worshipping them.﴾](#) Allah (Exalted be He) described these acts of worship as Shirk.

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Thus, Muslims should be cautious of such false practices. Allah (Glorified be He) says: [﴿And whoever invokes \(or worships\), besides Allâh, any other ilâh \(god\), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn \(the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters\) will not be successful.﴾](#) Whoever claims that the Awliya' can bring sweets, clothing, sacrifices or meat, is totally wrong, as such belief is an incitement of Satan. The devils incite people to have such beliefs so as to mislead them to associate other partners besides Allah in worship, may Allah save us from this evil.



68- Forbidding the earth to eat the prophets' corpses is specifically for the prophets, not for all righteous people

Q: Our Muslim brother from the Hashemite Kingdom of Jordan, Amman, and who works in the Education Department says in his question: "It is known that Allah (Exalted be He) has forbidden the earth to eat the corpses of the prophets and martyrs. Do the corpses of the righteous persons enjoy the same special treatment? Who are the righteous people according to the Islamic standards and in the sight of Allah (Glorified be He)? Is Allah's unsheathed sword, Khalid Ibn Al-Walid regarded as one of the righteous persons? Is it forbidden for the earth to decay his corpse though he did not die as a martyr, but he was more valuable than martyrs? Also, Allah (Exalted be He) says in the Noble Qur'an after one seeks refuge with Allah against the Accursed Satan: *(And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.)*

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In another Ayah (Qur'anic verse) of the Noble Qur'an, Allah (Glorified be He) says: *(Verily, Ibrâhîm (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allâh, Hanîf (i.e. to worship none but Allâh), and he was not one of those who were Al-Mushrikûn (polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who joined partners with Allâh).)* *(He was) thankful for His (Allâh's) Favours. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path (Islâmic Monotheism - neither Judaism nor Christianity.)* *(And We gave him good in this world, and in the Hereafter he shall be of the righteous.)* *(Then, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم saying): "Follow the religion of Ibrâhîm (Abraham) Hanif (Islâmic Monotheism - to worship none but Allâh) and he was not of the Mushrikûn (polytheists, idolaters and disbelievers).)* **Allah is Most Truthful. Allah (Glorified be He) mentions in those two Ayahs that Ibrahim (peace be upon him) was of the righteous; was Ibrahim (peace be upon him) a prophet as we all know or a righteous person as mentioned in the Noble Qur'an? I would be grateful if you could explain this point. May Allah reward you best for what you do for all Muslims!**

A: It was authentically reported that Allah's Messenger (peace be upon him) said: *(Allah has forbidden the earth to decay the corpses of the prophets.)* As for the righteous martyrs, nothing was reported that the earth has been forbidden to decay their corpses. The Hadith mentioned above mentions the prophets only. There is no doubt that all Sahabah (Companions of the Prophet)

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were righteous. Accordingly, Khalid ibn Al-Walid (may Allah be pleased with him) was one of the righteous persons. Similarly, all the prophets and messengers were righteous. Even though they were prophets, describing them as righteous is considered a general description. The word "righteous" is used to describe prophets, messengers and all believing servants who adhere to Allah's

religion and observe the rights of Allah and His servants. They can all be described as righteous people. As such, Allah (Glorified be He) describes Ibrahim as one of the righteous as he used to observe the rights of Allah and His servants. Thus, Allah (Exalted be He) says: [﴿And who turns away from the religion of Ibrâhîm \(Abraham\) \(i.e. Islâmic Monotheism\) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.﴾](#) .

Ibrahim was one of those whom Allah (Exalted be He) chose for His Missions. He was taken by Allah as Khalil (beloved, close elect). He was the best and the most perfect of all the prophets after our Prophet Muhammad (peace be upon him) as our Prophet is the master of the children of Adam. Ibrahim was the second in preference with Allah (Exalted be He). Ibrahim and Muhammad were the two Khalils of Allah. It is a fact that Ibrahim was Muhammad's grandfather and Muhammad was the grandson of Ibrahim. Muhammad is the best of all the prophets. He is followed in goodness by his grandfather, Ibrahim (peace be upon them both). When the word "righteous" is used in general, it refers to prophets, righteous people and martyrs. Whoever fears Allah (Exalted be He) and observes the rights of Allah and His servants, is described as a righteous person. When the word "righteous" is mentioned along with the prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq may Allah be pleased with him), and the martyrs, the righteous become an independent category, as in Allah's saying: [﴿And whoso obey Allâh and the Messenger \(Muhammad صلى الله عليه وسلم\), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn \(those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq رضي الله عنه\), the martyrs, and the righteous. And how excellent these companions are!﴾](#) Allah (Exalted be He) has made

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the righteous in the fourth rank as they are different from the prophets, the Siddiqun and the martyrs. The first rank is the rank of the prophets and messengers. They are followed in rank by the Siddiqun who are followed in rank by the martyrs. A righteous person is one who observes the rights of Allah (Exalted be He) and His servants. Someone is described as righteous when they observe the rights of Allah by doing what is enjoined and avoiding what is forbidden as well as the rights of people by not wronging them and observing their rights such as the right of neighborhood, the right of a believer towards another believer, the right of parents, the right of maintaining ties of kinship, and so on.

A righteous person is the one who observes the rights of Allah, seeks His reward, and worships Him sincerely. Also, a righteous person is the one who observes people's rights by not wronging them or transgressing against their rights. This person can be described as a righteous person, a believer, a Muslim, a pious person and a dutiful person. Thus, the righteous are the dutiful, the pious, the believers and the Muslims. All these characteristics are used to describe both the prophets and the righteous. Prophets can be described as Muslims, righteous, believers, pious and dutiful, but they have another characteristic which is prophethood or mission, which puts them in the highest and best rank. It is worth mentioning that the rank of the prophets and messengers is the highest; however, the prophets are second in rank to the messengers. Then, the Siddiqun are second in rank to the prophets, as the Siddiqun were first and foremost to have full belief in the prophets. So, they have a higher rank than the martyrs and the righteous due to their full belief and fear of Allah (may He be Exalted and Glorified). The martyrs are second in rank to the Siddiqun, as they sold their souls for Allah's Sake and offered them as an act of obedience to Allah (may he be Exalted). They fought and died as martyrs for Allah's Sake.

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The believing public who are the righteous, come second in rank to the martyrs. It has become clear

for the questioner that the word "righteous" can be used in general to describe all believers including prophets and others. However, when "the righteous" is mentioned along with the messengers, the prophets, the Siddiqun and the martyrs, the righteous are in the fourth rank, referring to the persons who observe the rights of Allah and people, but they are not prophets, Siddiqun or martyrs. It is worth mentioning that Khalid Ibn Al-Walid (may Allah be pleased with him) and the Sahabah, who did not die as martyrs and were not of the Siddiqun, belong to the rank of the righteous.

Being one of the righteous does not bring Ibrahim, the Khalil of Allah (peace be upon him), out of the category of prophets as all the prophets are of the righteous. It is worth mentioning that all prophets are topped in rank by Muhammad (peace be upon him) and then by Ibrahim the Khalil of Allah (peace be upon him), who are the best of all people and prophets (peace be upon them both). Khalid Ibn Al-Walid (may Allah be pleased with him) died in his bed as narrated. It may be said that he is better than many of the martyrs; however, it should not be said that he is better than all the martyrs. It can be said that he is better than many of the martyrs as Allah (Exalted be He) has granted him a great merit, courage in fighting, endurance to fight for the religion of Allah. Also, he participated greatly in fighting the apostates and others such as the Romans and the Persians. Allah (may He be Exalted and Glorified) granted him sublime ranks and great virtues. There is no doubt that he is of the righteous. Moreover, he is better than many of the martyrs.

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69- Ruling on Praising the Messenger (peace and blessings of Allah be upon him) with some Extremist Poetry

Q: Mr. Muhammad asks, "Is it permissible to praise the Messenger (peace and blessings of Allah be upon him) with poetry such as the following one:

**Oh You, the best of creation! I have none to resort to
except you when a great misfortune befalls me
The present life and the Hereafter is from your generosity
and knowledge inscribed in the Preserved Tablet is from your
knowledge**

A: These poetic verses are disapproved of by the Islamic law as they are expressive of Shirk (associating others with Allah in worship). These verses which are from Al-Burdah poem by Al-Busayriy are not permissible to recite. They are forms of committing major Shirk. We seek refuge with Allah from such evil. It is not the Prophet Muhammad (peace and blessings of Allah be upon him) whom the present life and the hereafter came into existence because of his generosity, as they are gifts from the Lord (may He be Exalted and Glorified). Also, the Prophet (peace and blessings of Allah be upon him) had no knowledge of the Unseen, and he possesses no knowledge as inscribed in Al-Lawh Al-Mahfuz (the Preserved Tablet with Allah). As for the poet's saying:

I have none to resort to except you,

it means the poet regards the Prophet (peace and blessings of Allah be upon him) the only one with whom one can seek refuge. This is a practice reflecting major Shirk, may Allah protect us from this evil.

**If you lend me no helping hand on the Day of Resurrection,
a favor from you.....**

The poet wants to say the Prophet (peace and blessings of Allah be upon him) saves people from Hellfire on the Day of Resurrection, which is regarded as a major Shirk. We seek refuge with Allah from this evil. It is Allah Alone who rescues people from Hellfire. However, following the guidance as received by the Prophet (peace and blessings of Allah be upon him) is a means to gain shelter from Hellfire. The Prophet (peace and blessings of Allah be upon him) himself has no power to decree matters in the present life

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or the Hereafter, nor does he have the power to save anyone from Hellfire, as he is no more than a servant of Allah.



70- Ruling on Kissing Graves and Asking the Dead for Help

Q: What is the ruling on visiting the graves of righteous persons and kissing the gravestone? Is it permissible to praise those righteous persons who are now dead or ask them for help and support? Can the deceased person give support and help though he is in his grave? We have no correct knowledge of this matter. Is it permissible to do this or not?

A: Visiting the graves of Muslims and righteous persons is generally a Sunnah (a commendable act). Allah's Messenger (peace and blessings of Allah be upon him) commanded and urged us to visit graves, and said: [\("They remind you of the Hereafter."\)](#) Moreover, visiting the graves saves one from obsession with the worldly matters and reminds one with death. The Prophet (peace and blessings of Allah be upon him) says: [\(Visit the graves, as they remind you of the Hereafter.\)](#) He (peace and blessings of Allah be upon him) used to teach his Companions to say when they visit

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the graves: [\("Peace be upon you, O inhabitants of this dwelling, from among the believers, and Muslims. God willing, soon we shall join you. I beseech Allah to grant peace for us and for you."\)](#) He (peace and blessings of Allah be upon him) also said in a Hadith reported on the authority of `Aishah : [\("May Allah have mercy upon those who preceded us and those who come last!"\)](#)

Therefore, we should know this ruling and visit the graves for the sake of admonition, sharpening the will to gain the Hereafter, relinquishing the desires for the worldly matters and being dutiful to the dead by asking Allah's Forgiveness and Mercy for them. Moreover, the visit reminds us of the Hereafter and that we will face death as they did so that we prepare ourselves for this end. But, kissing the graves is not permissible. It is forbidden to kiss the gravestone, dust, walls and bars, if there are any. All these things are Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and transgression of Allah's laws. Moreover it is impermissible to make any construction on the graves.

Graves must be clear from any building on top of them. Therefore, the construction of domes or Masjids (mosques) over the graves is an act of Bid`ah (heresy in Islam) that was prohibited by the Prophet Muhammad (peace and blessings of Allah be upon him) who said: [\("Allah cursed the Jews and the Christians for they took the graves of their Prophets as Masjids."\)](#)

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Jabir (may Allah be pleased with him) said: "The Prophet (peace and blessings of Allah be upon him) forbade walking, sitting, building and writing on the graves." Therefore, it is not permissible for anyone to build domes, Masjids or any other construction on top of the graves. It is also prohibited for any person to kiss the graves, seek blessings by touching their dust or seek help from the righteous person buried therein, as will be mentioned later. Moreover, no one is permitted to ask the Prophet (peace and blessings of Allah be upon him) in his grave for help or support. It is also not permissible to ask Shaykh `Abdul-Qadir, Shaykh Sayyid al-Badawy, or al-Hasan, or al-Husayn, or any

other person, such as Abu Hanifah or so-and-so, for help and support. Help and support are not to be sought from the dead. They should exclusively be sought from Allah alone. One may ask Allah (Exalted be He) for wealth, forgiveness, cure and sustenance. But seeking help and support from the dead is pure Shirk (associating others with Allah in His Divinity or worship) that was practiced by the people of Jahiliyyah (pre-Islamic time of ignorance). Thus, one should not kiss graves, the gravestone or dust or take pinches of the dust for seeking blessings.

Support and help should not be sought from the dead. However, it is permissible to ask for help from a living person who is present with you. You can say: "My brother, help me! Support me in doing such and such!" But, one should not ask the dead to cure a disease or grant him victory over his enemies. This is because the dead no longer have relation with this life and cannot direct the affairs of the universe. Allah (Glorified and Exalted be He) alone is the Disposer of all the affairs of the universe. He (Glorified be He) has an absolute power over His servants. He is the Giver of Benefit, the Inflicter of Harm, the Supreme Sustainer, and the Preventer (May He be Glorified and Exalted).

The dead person will be a pledge for his deeds without having any power. The Prophet (peace and blessings of Allah be upon him) said: [\("When a man dies, his deeds come to an end, except through three ways: recurring charity \(as endowments that he has donated during his lifetime\), or knowledge \(by which people\) benefit \(as the books he composed or knowledge seekers whom he taught\),](#)

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[or a pious child, who prays for him \(for the deceased\)."\)](#)

The dead cannot dispose of the affairs of the universe, help any one or cause harm to any person. Holding these views is a grave sin and a false belief. Seeking help from the dead, vowing for them, sacrificing animals for their virtue, asking them for help and support, all these practices are from the acts of the people of Jahiliyyah (pre-Islamic time of ignorance) who associated others with Allah in divinity and worship. Therefore, it is an obligation upon the questioner to inform those who observe these acts to abstain from them, which are evil and Shirk. One must seek forgiveness of Allah if he has been indulged in these practices. Concerning the praising of Shaykhs, this question requires us to go into some detail. It is more worthy to give up their praise because it may lead to extremism or may lead the praised person to feel self-conceit, pride and haughtiness. Therefore, giving up excessive praising of others is better. The Prophet Muhammad (peace and blessings of Allah be upon him) said: [\("When you see those who shower \(undue\) praise \(upon others\), throw dust upon their faces."\)](#)

Excessive praise may cause great harm. The master of mankind (peace and blessings of Allah be upon him) said: [\("Do not excessively extol me as Jesus, son of Marry was extolled by the Christians, but call me Allah's servant and His Messenger."\)](#) He (peace and blessings of Allah be upon him) forbade people from over-lauding him because it may lead to

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the indulgence in Shirk. Therefore, he forbade his nation from praising him excessively as was done by the Christians who went very far in their belief in him until they said Jesus is the son of Allah and they worshipped him beside Allah (Exalted be He). Excessive praise led them to do so. The Prophet (peace and blessings of Allah be upon him) forbade Muslims to praise him except with that which is worthy of, such as that he is Allah's servant and Messenger, the truthful, a mercy from Allah to mankind, the intercessor for people on the Day of Judgment and the most elect of all mankind. One can praise the Prophet Muhammad (peace and blessings of Allah be upon him) with what Allah praised him, without exceeding the proper limits in doing so. He (peace and blessings of Allah be upon him) is not to be worshiped beside Allah, asked for help and support or sought to grant victory

against enemies after his demise (peace be upon him). Doing so is an unacceptable act of extremism and abominable praise. Moreover, Shaykhs should follow the example of the Prophet (peace and blessings of Allah be upon him) in showing their rejection for undue praise and not to be lenient in this regard. This is because their acceptance of such extolment from their followers or students leads to great evil, self-conceit, haughtiness and pride.

Therefore, scholars should not feel flattered by undue praise and instruct their followers and students not to engage in such acts of exaggeration. But as for giving praise when it is due, which promotes the good and commends righteousness, this is permissible. The Prophet Muhammad (peace and blessings of Allah be upon him) praised some of his Companions. He (peace and blessings of Allah be upon him) said to `Umar, Al-Faruk: [\("If Satan would encounter you in the roadway he would certainly take a different way from that of yours."\)](#) Therefore, duly praise that brings

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no evil is permissible for the sake of commending and calling for goodness. But excessive praise should be abandoned even if the praised person deserves this, because if he is alive he will be liable to fall in trials and temptation.

Q: What is the ruling on visiting the graves of those persons who are claimed to be righteous, the Awliya' (pious persons), Qutbs (Sufi title denoting "Perfect Masters"), masters or Shaykhs? Those who visit these graves used to present desserts and food to each other. Moreover, they used to supplicate Allah by virtue of those masters in order that Allah (Exalted be He) might accept the intercession of the dead for the visitors and fulfill their needs. What is the ruling on these matters?

A: Visiting the graves is a Sunnah (a commendable act). It was reported that the Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) But it is not permissible to seek the intercession of the dead, ask them for help, recite the Qur'an by their graves, present food or pay charity there, and so on. All these things are Bid`ahs (heresy in religion). It is only permissible to visit them for the sake of greeting them with Salam (Islamic greeting of peace) and supplicating Allah for their good. One should say: [\("Peace be upon you, O inhabitants of the graves. We ask Allah to forgive us and you. We beseech Allah to grant peace on us and on you."\)](#) The Prophet (peace and blessings of Allah be upon him) instructed his Companions to visit the graves, saying: [\(Visit the graves, as they](#)

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[remind you of the Hereafter.\)](#) Moreover, he (peace be upon him) taught his Companions to say upon visiting the graves: [\("Peace be upon you, the inhabitants of this dwelling, from among the believers and Muslims. Allah willing, soon we shall join you. I invoke Allah to grant peace on us and on you."\)](#) He also used to say in his supplication: [\("May Allah's Mercy be upon those of you who have died and upon those who meet death last."\)](#) This is the Sunnah (supererogatory act of worship following the example of the Prophet).

But visiting the dead for the sake of paying charity by their graves, invoking them beside Allah, seeking their support or offering food for the needy by their graves, then this is impermissible. Moreover, invoking the dead or asking them for help, victory over the enemies or intercession is major Shirk. It is not permissible also to supplicate Allah (Exalted be He) by their virtues or by the status of so-and-so. One should supplicate Allah by virtue of His Names, Attributes and by one's most righteous deeds, similar to what the people of the cave had done when a huge rock rolled down and blocked the mouth of the cave. In this case, they supplicated Allah (Exalted be He) by virtue of their

most righteous deeds.

However, it is not permissible to supplicate Allah by virtue of so-and-so. But one should supplicate Allah by His Beautiful Names and High Attributes. Allah (Glorified and Exalted be He) says: [\(And \(all\) the Most Beautiful Names belong to Allâh, so call on Him by them\)](#) Moreover, supplicating Allah (Exalted be He) by virtue of one's most righteous deeds, strict adherence to religion and love for Allah (Exalted be He) and His Messenger (peace and blessings of Allah be upon him) is recommended. One should say: "O Allah, I supplicate You by virtue of my sincere belief in You and in Your Messenger, by virtue of my love to You and to Your Messenger, by obeying my parents or avoiding what You have prohibited for me." One should supplicate Allah by His Names and Attributes and by one's most righteous deeds. The three persons who were locked in a cave when a huge rock rolled down and blocked its mouth

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supplicated Allah (Exalted be He) by virtue of their most righteous deeds. One of them supplicated Allah (Exalted be He) by virtue of being dutiful to his parents, the second person supplicated Allah by virtue of his chastity and abstinence from committing Zina (premarital sexual intercourse and/or adultery) and the third person supplicated Allah by virtue of paying back a trust to its due people. Therefore, Allah (Exalted be He) accepted their invocations.



71- Ruling on Donating Money to the Graves of the Awliya'

Q: Some people leave money in the donation boxes next to the graves of some of the Awliya' (pious people). The collected funds are then collected and spent for constructing, decorating and lighting the domes of these graves. Also, part of these funds go to buying speakers and fixing them onto the domes for the celebration of those Awliya'. Moreover, sometimes obligatory Salah is performed inside the graveyard near the graves of the Awliya'. What is the religruling on such practices? May Allah preserve you.

A: First of all, it is disapproved by the Islamic law to offer money, food or bread at graves with the purpose of drawing near to the persons buried in these graves . There is no doubt that this is an act of major Shirk (associating others along with Allah in worship) as it is a way of seeking the pleasure of those Awliya' and worshipping them. It is not permissible to offer alms to them, seek any bounty, reward and blessing from them. Similarly, it is an act of major Shirk to offer the Awliya' sacrificial animals or pray for them, thinking that they are vested with any power to grant you anything. It is also an act of major Shirk for a Muslim to draw near to the Awliya' by offering them alms, sacrificial animals, and so on, thinking that they can benefit him, intercede for him, cure the sick, grant one children, and so on.

Second: Building domes on top of the graves is also disapproved of by the Islamic law. It is not permissible to build anything on the graves

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at all. The graves must be clear distinct, as they have to be leveled. The Prophet (peace and blessings of Allah be upon him) said: [\(May Allah curse the Jews and Christians for they took the graves of their Prophets as places of worship.\)](#) It was authentically reported from Jabir (may Allah be pleased with him) that he said: [\(Allah's Messenger \(peace and blessings of Allah be upon him\) forbade that the graves should be plastered or used as sitting places \(for the people\), or a building should be erected on top of them.\)](#) The Messenger (peace and blessings of Allah be upon him) forbade building on graves and decorating them.

Thus, it is obligatory not to mark the graves by any writing or build a dome or anything else on them.

Third: Offering Salah by the graves is not permissible, as the Prophet Muhammad (peace and blessings of Allah be upon him) cursed those who took their graves as mosques. The Prophet (peace and blessings of Allah be upon him) said: [\(Beware of those who preceded you and used to take the graves of their Prophets and righteous men as places of worship. You must not take graves as mosques; I forbid you to do that.\)](#) (Related by Imam Muslim in his Sahih (authentic collection of Hadith). The Prophet (peace and blessings of Allah be upon him) forbade them to take graves as mosques. Whoever deliberately offers Salah by graves, he has already taken it as a place of prayer, even if there is no dome or mosque over the grave. offering Salah between the graves means one intentionally takes this area as a place of prayer. This is because the Prophet (peace and blessings of Allah be upon him) said: [\(The earth has been made for me \(and for my followers\) a place for praying and a source for making Tayammum \(dry ablution\).\)](#)

Whoever offers Salah in a place, he has already taken that place as a prayer area. Hence, no one is allowed to offer Salah in a place unless it is clean. Whether a person offers Salah by a grave or in the direction of a grave or within the confines of a grave, that person has already taken the grave as a mosque. Thus, Muslims should beware of this practice.



72- Ruling on making I`tikaf and Holding Circles of Dhikr by the Graves

Q: Brother A. Y. asks: "People from different areas come to visit a grave near our town They not only stand by the grave but they also stay there for a period of time, no less than one week, and hold circles of Dhikr (Remembrance of Allah). How can we guide such people? What is your advice to them? May Allah reward you with the best."

A: The acts of these people are Bid`ah (heresy in religion). It is a means to Shirk (associating others with Allah in His Divinity or worship). It is a duty to tell them that doing so is impermissible in Islam. It is only permissible for them to visit the graves to greet their dwellers and make Du`a' (supplication) for them, then they are to leave.

Any other act is not permissible. For instance, it is not allowed that people stay by the graves to hold knowledge circles, recite the Holy Qur'an, or to stay for a day or two or for more or less, to make Du`a'. This practice does not conform to the Sunnah (whatever is reported from the Prophet Muhammad , peace and blessings of Allah be upon him). Again, Muslims are only allowed to visit graves to greet their people and make Du`a' for them. They then should leave the graveyard. The Prophet (peace and blessings of Allah be upon him) used to instruct his Sahabah (Companions) to say upon visiting the graves: [Peace be upon you believing men and women, the inhabitants of this dwelling. We shall, In sha'a-Allah \(if Allah wills\), soon join you. We ask Allah to grant both us and you](#)

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[safety. May Allah be merciful with those who have preceded us and those who are to follow.](#)) This was the practice of the Prophet Muhammad (peace and blessings of Allah be upon him) regarding the etiquettes of visiting the graves. He used to visit the graveyard, greet its dwellers, make Du`a' for them, then leave the place.

There is no proof that suggests the legality of staying by the graves for a week or two, or for a day or two, to offer Salah (Prayer), make Du`a', recite the Holy Qur'an, or give Sadaqah (voluntary charity). This practice is a means to Shirk and exceeding proper limits. Moreover, invoking the deceased or seeking their help is major Shirk in the sight of Allah (Glorified be He) as He says: [\(And whoever invokes \(or worships\), besides Allâh, any other ilâh \(god\), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn \(the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters\) will not be successful.\)](#) And, [\(And those, whom you invoke or call upon instead of Him, own not even a Qitmîr \(the thin membrane over the date-stone\).\)](#) [\(If you invoke \(or call upon\) them, they hear not your call; and if \(in case\) they were to hear, they could not grant it \(your request\) to you. And on the Day of Resurrection, they will disown your worshipping them.\)](#) The above Ayahs (Qur'anic verses) signify the impermissibility of calling upon the deceased, idols, stones, stars, angels, or any other thing. Allah Alone (Glorified and Exalted be He) is the One to be invoked. He (Exalted be He) says: [\(And the mosques are for Allâh \(Alone\): so invoke not anyone along with Allâh.\)](#) Believing men and women should do their best to invoke and implore their Lord. They must not invoke any thing other than Allah whether an angel, a Prophet, a tree, a stone, Jinn (creatures created from fire), a star, or any thing else. This is because `Ibadah (worship) is the pure

right of Allah (Exalted be He).

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On the other hand, it is permissible that a person asks another who is alive and present to help him with ordinary things in life, such as repairing his car, watering his palm-trees, fetching him something, and so on. A person may request such help via direct conversation, writing, talking on the phone, and so on. Allah (Glorified be He) says regarding the story of Prophet Musa (Moses, peace be upon him): [\(The man of his \(own\) party asked him for help against his foe\)](#) Asking alive human beings for help regarding things within their ability is thus different from invoking the deceased, the absent, Jinn, angels, trees, or stones, which is considered a form of major Shirk.



73- Offering Salah in Mosques Containing Graves

Q: In the city of Dongola in Sudan, there is a large mosque containing the graves of two people who are believed to have been of the righteous. People visit those two graves and offer sacrifices to them. The two graves are located in the direction of the Qiblah (direction faced for Salah towards the Ka`bah) and there is a wall that separates the graves and the place of Salah (Prayer). Is it permissible for me to offer Salah in this mosque, where I also give some lessons about the the teachings of Islam, taking into account that a magnitude of people from different districts turn up to offer Salah there? If I perform Salah there, what is the ruling concerning the validity of my Salah? Should I repeat it, or what should I do?

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A: Building mosques over graves is an act disapproved of in Islamic Law, as it is a means of Shirk (associating others with Allah in worship or Divinity). The Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(May Allah curse the Jews and the Christians as they took the graves of their Prophets as places of worship\)](#) Thus, it is not permissible for Muslims to have any buildings over graves, to construct mosques over graves, or to take graves as places of worship. A Muslim is not allowed to offer Salah in a mosque that contains one or more graves, as Salah offered in such a mosque is invalid. This is because the Prophet (peace and blessings of Allah be upon him) forbade Muslims from doing so and cursed whoever follows this practice.

There is a Hadith recorded by Imam Muslim in his Sahih (authentic collection of Hadith): [\(Beware! Those who preceded you used to take the graves of their Prophets and righteous men as places of worship. You must not take graves as mosques. I forbid you to do so.\)](#) The Prophet (peace and blessings of Allah be upon him) forbade people to take graves as places of worship and cursed whoever does so. Thus, it is not permissible for Muslims to offer Salah in mosques containing graves. These graves must be dug out by the concerned authorities and the dead bodies buried therein should be transferred to the Muslim graveyard. This practice aims at freeing all mosques from such graves. This applies to the graves that were dug after the construction of the mosque. But, if a mosque is built over an existing grave, it is obligatory to pull down the mosque and no one is allowed to offer Salah therein. Moreover,

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the people of the district should look for another spot that has no graves where they can construct a new mosque to offer Salah. The mosque built over a grave must be pulled down, as it was initially built in violation of Allah's Commands. It was authentically reported that: [\(Allah's Messenger \(peace and blessings of Allah be upon him\) forbade that graves should be plastered or used as places for people to sit on, or that a building should be constructed over them.\)](#) (Recorded by Imam Muslim in his Sahih (authentic collection of Hadith) in the Hadith reported on the authority of Jabir (may Allah be pleased with him). In a word, if the grave is dug inside a mosque that already exists, it is

obligatory to dig out the grave and transfer the human remains found therein to the Muslim cemetery. The human remains should be gathered and buried in a pit which should be marked with a sign like other graves. If there are more than one grave in the mosque, the bones from each grave should be buried in a pit in the cemetery. Each pit should be marked with a sign like other graves so as not to be mistakenly desecrated by people and thus to keep mosques free from graves.

If a mosque is built over a grave that already exists, the mosque must be pulled down as it has been built in violation of Allah's Commands. In its stead, another spot should be chosen by the people of the district in a place that does not have any graves where a new mosque can be built, in obedience to Allah (Exalted be He) and His Messenger (peace and blessings of Allah be upon him). By doing so, one complies with the Allah's commands as mentioned in the religious texts and warning Muslims against Shirk and closing the door against its means. As long as the mosques contain graves, there is still means of Shirk in such mosques. People may exceed the proper limits of religion with regard to the graves by invoking the people buried therein, seeking help from them, and circumambulating the graves, and there is neither might nor power except with Allah. Thus, Muslims should be on their guard against such practices. If

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the grave is located outside the mosque, on the right of the mosque, on the left of the mosque, in front of the mosque or in the back of the mosque, then the Salah performed in this mosque is valid. However, if it is possible to relocate the grave to the cemetery, it will be better so that people may not be tempted to exceed the proper religious limits with regard to such graves. May Allah guide all Muslim rulers to free Muslim countries from all means and ways of Shirk and to do all that is good. May Allah guide the Muslim scholars stand up for their duty with regard to giving correct advice to the Muslim rulers, guide them to all that is good and help them do good deeds.

Certainly, the duty of scholars everywhere is very significant; in the Sudan and in other countries as well. Scholars have the duty to teach people that invoking the dead and seeking their help is not religiously acceptable. Rather, this practice is considered as major Shirk, which can be seen in the circumambulation around the graves, invocation of the persons buried therein, seeking their help or asking them for anything, as such practices are not permitted in Islam and are regarded as major Shirk. Thus, it is obligatory for Muslim scholars everywhere, in the Sudan, Egypt, Al-Sham (the Levant), Jordan, and in the entire territories of the Arabian Peninsula, Yemen and in the Gulf countries to explain to people Allah's Commands and advise them to worship Allah Alone and obey Him. Furthermore, they have to warn people against all acts disapproved of by Islamic Law so that they abstain from doing them. Indeed, scholars are the heirs of the Prophets. They have a great obligation; calling people to Allah, enjoining

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what is good and forbidding what is evil in all countries. If the country is one that is not Muslim, scholars there should explain the whole matter to the concerned authorities so that they may allow scholars to follow what has been prescribed by Allah (Exalted be He). This is necessary as there must be an effective front that can help remove evil from the society because the ignorant public may object to scholars. So, the scholars have to seek help first from Allah (Exalted be He) and then from the authorities who can take the proper procedures for pulling down the mosques that have been built over graves and transfer the human remains to the Muslim cemetery. However, no scholar is allowed to unnecessarily do anything that may result in chaos, as scholars have to ask permission of the rulers so that everything can go smoothly according to the right course of action with regard to this matter.

If the ruler has entitled the governor of the territory to undertake this task, the scholars have to raise the whole matter to the governor who has the authority to carry it out. The scholars and the

governor must cooperatively help one another in all matters promoting virtue, righteousness and piety, as Allah (may He be Exalted and Glorified) says: [\(Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\)\)](#) It is not permissible for Muslim scholars to remain silent with regard to such a grave matter and great danger. It is obligatory for the adherents of the Prophetic Sunnah in Egypt, Al-Sham, the Sudan and all countries to clearly explain this matter to people, show them the true way of Islam, and expound all the types of major and minor Shirk as well as all kinds of sins so that Muslims can discern and avoid them. Moreover, Muslim scholars must declare their rejection of the practices of invoking the dead, seeking their help, offering vows and sacrifices to them and dedicating charity to them. There is no doubt that these are reprehensible acts

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and evil practices. It is obligatory for scholars to disapprove of such reprehensible practices by means of good methods through which they can warn people gently, without arousing any troubles with the rulers. Moreover, they have to illuminate the rulers concerning the procedures that should be taken regarding this matter so as to cooperate with the rulers with regard to the disapproval of such reprehensible acts and elimination of the means of Shirk and corruption. Thus, Muslim scholars undertake a great duty, and they will be held accountable by Allah (Exalted be He) on the Day of Resurrection if they neglect their duties. For, as we have said above, scholars are the heirs and successors of the Prophets. Allah (Glorified be He) says: [\(So, by your Lord \(O Muhammad صلى الله عليه وسلم\), We shall certainly call all of them to account.\) \(For all that they used to do.\)](#) Scholars will be held accountable for their duty especially with regard to the exposition of fundamental questions related to `Aqidah (creed), means of Shirk and Tawhid (belief in the Oneness of Allah).

It is worth mentioning that worshipping Allah Alone is the foundation of Islam and the core of the creed. This is incorporated in the purport of "There is no god but Allah," as it signifies that none is worthy to be worshipped but Allah. Allah (Glorified be He) says: [\(And your Ilâh \(God\) is One Ilâh \(God - Allâh\), Lâ ilâha illa Huwa \(there is none who has the right to be worshipped but He\), the Most Gracious, the Most Merciful.\)](#) He (Exalted be He) also says in Surah Luqman : [\(That is because Allâh, He is the Truth, and that which they invoke besides Him is Al-Bâtil \(falsehood, Satan and all other false deities\)\)](#) Invoking the dead, seeking their help, and offering sacrifices to them are all practices of major Shirk, whether the dead are Prophets, righteous persons or others. It is the right of Allah Alone to be singled out by worship, invoked for everything and sought for help. The dead no longer have power to offer anything to the living. Nothing can benefit the dead with the exception of a recurring charity, knowledge by which people benefit or a pious child who invokes Allah (Exalted be He) for his deceased father or mother.

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This means that the dead are not to be invoked besides Allah, sought for help, offered vows and sacrifices, or asked for aid even if they were great in religion, such as scholars and Prophets. This is not permissible at all. The true religion in the Sight of Allah is that He must be worshipped Alone. Allah (Glorified be He) says: [\(And your Lord has decreed that you worship none but Him.\)](#) And: [\(You \(Alone\) we worship, and You \(Alone\) we ask for help \(for each and everything\).\)](#) And: [\(And I \(Allâh\) created not the jinn and mankind except that they should worship Me \(Alone\).\)](#) He (Exalted be He) also says: [\(so invoke Him making your worship pure for Him Alone \(by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allâh's sake only, and not to show off, and not setting up rivals with Him in worship\).\)](#) And: [\(So worship Allâh \(Alone\) by doing religious deeds sincerely for Allâh's sake only.\)](#) It is permissible for Muslims to request some help from the living people. For instance, a Muslim may say to his brother, "Help me with regard to such and such thing"

while he hears him. Also, he may write to him, "O my brother! Please help me with regard to such and such matter." A Muslim may ask another to take care of his farm, repairing his car, buying something for him, and so on. Cooperation in ordinary matters is permissible between living persons. However, invoking the dead or those who are absent, believing that they can hear and answer the requests, without actual means of communication, is major Shirk. Also, invoking the jinn and the angels and seeking their help are all forms of major Shirk. Allah (Exalted be He) sent Messengers to forbid people from doing such acts and to warn them against their evil consequences, as they oppose Allah's (Exalted be He) Saying: [\(You \(Alone\) we worship, and You \(Alone\) we ask for help \(for each and everything\).\)](#) And: [\(And your Lord has decreed that you worship none but Him.\)](#) And: [\(And I \(Allâh\) created not the jinn and mankind except that they should worship Me \(Alone\).\)](#) May Allah guide all those in charge of our affairs, rulers and scholars, to lead us in doing all that is good

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for peoples and that brings welfare to their countries; to help them do all that is good, to assist them with the good retinues and to make them among those who guide and are well-guided to the right way. May Allah make all Muslims among those who guide and are well-guided to the right way too! And there is no might nor power except with Allah.

If the grave is located inside a mosque, the questioner should not offer Salah with people in that mosque. Yet, he should sit with the worshippers in that mosque and teach them the correct view in this regard. Or he may sit with them in another place at times other than the times of Salah. But, if the grave is located outside the mosque, then it is permissible for him to offer Salah with people in that mosque where he can remind them of Allah (Exalted be He), and instruct them in the correct ruling. If the grave is located inside the mosque, he should not offer Salah with people therein, as the Prophet (peace and blessings of Allah be upon him) said: [\(May Allah curse the Jews and the Christians as they took their Prophets' graves as places of worship\)](#) A believer should seek the appropriate time to instruct people about their religion. If our questioner comes after people have already offered Salah, he can say to people, "If it was not for this grave, I would have offered Salah with you, as it is not permissible for Muslims to offer Salah in a mosque that contains a grave." Or if he has arrived before the start of Salah, he may say to them: 'Were it not for the existence of this grave, I would offer the prayer with you in the congregation.' He can illuminate them on such matters before or after they perform Salah. He is allowed to do that, and all praise be to Allah. .

Q: What is the ruling on constructing a building over a grave even if the building was a mosque?

A: The construction of buildings in general over graves is forbidden, whether it is a mosque, a dome or any other building. This practice is not permissible at all, as the Messenger (peace and blessings of Allah be upon him) said: [\(May Allah curse the Jews and the Christians as they took their Prophets' graves as places of worship\)](#) He (peace and blessings of Allah be upon him) underlined the reason for them being cursing,

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which is the fact that they built places of worship over graves. This denotes that it is utterly forbidden to erect any buildings over graves. People may fall in some heretical practices by such graves when mosques are built over them. They may be tempted to invoke the deceased besides Allah (Exalted be He) and seek help from them, which are forms of Shirk. In a Hadith narrated on the authority of Jundub Ibn `Abdullah Al-Bajaly as recorded by Imam Muslim in his Sahih (authentic collection Hadith) the Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(Beware! Those who preceded you used to take the graves of their Prophets and righteous men as places of worship. You](#)

must not take graves as mosques; I forbid you to do that.) The Prophet (peace and blessings of Allah be upon him) warned Muslims about this. Thus, Muslims should be on their guard against this and avoid this practice completely. In another Hadith narrated on the authority of Jabir as recorded by Imam Muslim that the Prophet Muhammad (peace and blessings of Allah be upon him) forbade that graves be plastered or used as places for people to sit on, or that a building should be constructed over them. The construction of any building, a mosque or a dome, over graves is categorically forbidden, as this may lead to committing Shirk. If a mosque, a dome or any other building is set up over a grave, people may be tempted to glorify the person buried therein. As a result, it may become a means of Shirk, as people may invoke those who are buried in such graves besides Allah (Exalted be He) as is done in a number of countries where graves are glorified and mosques are built over graves. Rather, people with little religious knowledge circumambulate such graves, invoke those who are buried therein, seeking their help, offering vows to them, and seeking the blessing of such graves. These evil practices are consequential to the construction of buildings and mosques over graves, which is a form of exceeding the proper limits in religion set by Allah (Exalted be He). The Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(Beware of exceeding the proper limits of religion,](#)

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[as exceeding the proper limits of religion ruined those who lived before you\)](#) He (peace and blessings of Allah be upon him) also said: [\(Ruined are those who are extreme in religion. Ruined are those who are extreme in religion. Ruined are those who are extreme in religion.\)](#) By those who are extreme in religion the Prophet (peace and blessings of Allah be upon him) meant those who exceed the proper limits of religion set by Allah (Exalted be He).

In a word, it is not permissible to construct any building over graves, such as a mosque, a dome or any thing else, as doing so is forbidden in Islam. Moreover, such practice is a means of Shirk and so it is not permissible to do that. If there is a building over a grave, it is obligatory for the rulers to pull it down and evacuate the grave from the building, whether it is a mosque or a dome. Graves should be kept clear and distinct from any buildings as was done at the time of the Prophet Muhammad (peace and blessings of Allah be upon him) and during the era of his Companions (may Allah be pleased with them) and the righteous Salaf (the righteous predecessors). Since constructing a mosque, a dome or any other building over graves is a means of Shirk, it is obligatory to remove such building or pull it down, as the Prophet (peace and blessings of Allah be upon him) ordered that graves should be visited as a reminder and an admonition for people. Also, the Prophet (peace and blessings of Allah be upon him) forbade that a building or a mosque be built over graves, as this makes the graves like idols that are worshipped besides Allah (Exalted be He). Thus, it is obligatory for Muslims to strictly act upon the Prophet's (peace and blessings of Allah be upon him) command by not visiting such graves. The Prophet (peace and blessings of Allah be upon him) made it permissible for Muslims to visit graves in accordance with the Islamic Law. Visiting graves is a permissible act. It is a reminder of death and the Hereafter and it is an opportunity for invoking Allah (Exalted be He) to forgive the dead and confer His Mercy upon them. However, no building should be constructed over graves, be this a mosque, a dome or any thing else. For, constructing a building over graves is a means of Shirk

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and a practice that may lead a lot of people to temptation. It is not permissible to bury a dead person inside a mosque. Some people may request his relatives to bury him in such and such mosque when he dies. There is no doubt that it is not permissible to do so. Rather, if a person is buried in a mosque, the grave located in the mosque should be dug up and the remains transferred to the public

cemetery. It is not permissible under any circumstances to keep the grave inside the mosque. If someone is buried in a mosque, his grave should be dug up and the remains should be transferred to the public cemetery. .

Q: The Messenger (peace and blessings of Allah be upon him) said: [\(Beware! Those who preceded you used to take graves as places of worship. You must not take graves as mosques; I forbid you to do that.\)](#) **There are some other Prophetic Hadiths that expressly prohibit building mosques over graves. Thus, if there is a grave, it should be leveled, and not left protruding. As for Al-Masjid Al-Nabawy (the Prophet's Mosque), may Allah facilitate my way to visit it, whoever pays a visit to it finds that the Prophet's (peace and blessings of Allah be upon him) grave is protruding, not leveled and people sometimes offer Salah while facing the grave. I would like to know if there is a legal exception with regard to the Prophet's (peace and blessings of Allah be upon him) grave in particular, even though there are no reports to this effect. I would be grateful if you could give us the ruling on this question. May Allah reward you with the best.**

A: When the Prophet Muhammad (peace and blessings of Allah be upon him) died, he was buried in his house. The Companions (may Allah be pleased with them) witnessed the process of his burial in his house so that people might not take his grave as a mosque. However, when the Commander of the Faithful, Al-Walid Ibn `Abdul-Malik who lived in the first century after Hijrah expanded Al-Masjid Al-Nabawy, he annexed

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the room where the Prophet (peace and blessings of Allah be upon him) was buried to the Mosque. Since then, the grave has been inside the Mosque, even though the Prophet (peace and blessings of Allah be upon him) was buried in his house. Consequently, no one should rely on this exception as proof in favor of building graves inside mosques. This is because the Prophet (peace and blessings of Allah be upon him) was not buried in a mosque, but he was buried in his house. The room where he was buried was annexed to the Mosque due to the expansion carried out by Al-Walid.

However, it is not permissible to bury the dead in a mosque. The Messenger (peace and blessings of Allah be upon him) cursed whoever does so when he said: [\(May Allah curse the Jews and the Christians on account that they took their Prophets' graves as places of worship\)](#) Therefore, it is not permissible to bury the dead in mosques. Also, it is not permissible to construct mosques over graves as this practice is prohibited in Islam. Besides, the Prophet (peace and blessings of Allah be upon him) cursed whoever does so. Muslims should be on their guard against such practice. As for the Prophet's grave, the Prophet (peace and blessings of Allah be upon him) was not buried in the mosque, but he was buried in his room. Only later the grave was annexed to the Mosque when Al-Walid expanded Al-Masjid Al-Nabawy. It should be noted that this act of Al-Walid, was a mistake made by him, may Allah forgive him.

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74- Ruling on Visiting Graves of Awliya' for Seeking Help and intercession (Shafa`ah)

Q: A brother from Algeria asks: "Some people are greatly attached to deceased Awliya' (pious people). They visit their graves to ask them to fulfill their needs and remove their misfortunes. The concerned people justify their act by the fact that the Awliya' are righteous people. What is the ruling on this? May Allah reward you.

A: Visiting the graves of the Awliya' or the grave of the Prophet (peace and blessings of Allah be upon him) to invoke them and seek their help, as some people do, is a sort of major Shirk (associating others with Allah in His Divinity or worship). It is the same Shirk that was practiced by the Mushriks (those who associate others with Allah in His Divinity or worship) of Jahiliyyah (pre-Islamic time of ignorance), who used to ask the deceased to fulfill their needs. May Allah protect us from this evil deed. People of Jahiliyyah used to seek help from Al-Lat who was a pious man who was believed to be the one in charge of mixing the pilgrims' flour with water to make bread. When Al-Lat died, the people of Jahiliyyah were devoted to his grave and invoked and sought help from him besides Allah. Hence, the Prophet (peace and blessings of Allah be upon him) said: [\(Verily, people before you used to turn the graves of their Prophets and Awliya' into places of worship. You should not indulge in such practice! I forbid you to do so.\)](#)

Every Mukallaf Muslim (person meeting the conditions to be held legally accountable for their actions) must fear Allah (Exalted be He) and worship Him Alone. Muslims must not invoke or seek help from any other than Allah. Verily, Allah Alone (Glorified be He) is the One to be supplicated and sought for help. Allah (Exalted be He) says: [\(And the mosques are for Allâh \(Alone\): so invoke not anyone along with Allâh.\)](#)

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And, [\(Invoke Me, \[i.e. believe in My Oneness \(Islâmic Monotheism\) and ask Me for anything\] I will respond to your \(invocation\).\)](#) And, [\(And whoever invokes \(or worships\), besides Allâh, any other ilâh \(god\), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn \(the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters\) will not be successful.\)](#) Allah (Exalted be He) also says: [\("And invoke not besides Allâh, any such that will neither profit you nor harm you, but if \(in case\) you did so, you shall certainly be one of the Zâlimûn \(polytheists and wrong-doers\)."\)](#) Accordingly, visiting the graves with the intention of seeking help from the dead - even if they are Awliya' - and asking for their Shafa`ah (intercession), forgiveness, or protection from enemies, is an act of major Shirk. The same ruling applies to invoking the Jinn (creatures created from fire) or idols or seeking their help. May Allah protect us from all these evil acts.

Muslims have to beware of indulging in this practice for it is a manifestation of the Batil (null and void) religion of Mushriks. May Allah protect us from these sinful acts.

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75- Ruling on Offering Salah nearby Graves

Q: My question relates to a Bid`ah (heresy in religion) which is widespread in my country, Iraq. Some people come from faraway destinations to visit the graves of the Awliya' (pious people) nearby us. Upon entering the graves visitors take off their shoes as they would do when entering mosques. In addition, over these graves there are places for offering Salah, similar to mosques. Is this permissible? It is also noticed that visitors often offer two Rak`ahs (units of Prayer) upon entering these places. They call such Salah (Prayer) "The visit Salah" and claim that its performance is Sunnah (supererogatory act of worship following the example of the Prophet). Is this allowable?

A: This is a highly important question because the glorification of graves, to promote their status in Bid`y (heretical) manner, the building of Masjids over graves, and taking graves as places for offering Salah are serious matters to explain. Generally, visiting graves is an acknowledged Sunnah (a commendable act) made by the Prophet Muhammad (peace and blessings of Allah be upon him) who said: [\(Visit the graves, for they remind you of the Hereafter.\)](#) However, acts like invoking the dead, seeking refuge with them, asking for their help, and wiping oneself on graves are not permissible. Rather, visiting graves is only permitted for remembering the Hereafter and death as well as supplicating Allah (Exalted be He) to forgive the dead and have mercy on them. This is the purpose of visiting the graves. Hence, the Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(Visit the graves, for they remind you of the Hereafter.\)](#) According to

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another wording of this Hadith, he said: [\(... remind you of death.\)](#) Therefore, it is an act of the Sunnah (a commendable act) that whoever visits Muslim graves should greet their those buried therein and ask Allah (Exalted be He) to forgive and show mercy to them. The Prophet Muhammad (peace and blessings of Allah be upon him) instructed his Sahabah (Companions) to say upon visiting the graves: [\(Peace be upon you, O believing men and women dwelling here. We shall, In sha'a-Allah \(if Allah wills\), soon join you. We ask Allah to grant us and you safety.\)](#) According to another wording of this Hadith he said: [\(... May Allah be merciful with those who have preceded us and those who are to follow.\)](#) Besides, the Prophet (peace and blessings of Allah be upon him) used to say upon visiting al-Baqi` (the graveyard at Madinah, near the Prophet's Mosque): [\(O Allah! Forgive people of Baqi` Al-Gharqad.\)](#) Thus, it is a Sunnah that upon visiting graves, a person should greet their dwellers and call upon Allah (Exalted be He) to forgive and have mercy upon. Conversely, visiting graves to invoke the dead besides Allah, ask for their help, seek refuge with them, making vows in their names and so on, are acts of major Shirk (associating others with Allah in His Divinity or worship) and revival of practices of the Jahiliyyah (pre-Islamic time of ignorance). May Allah protect us all from this evil deeds. Such acts are similar to the practices that Abu Jahl and other early Kafirs (disbelievers) used to indulge in. It is also not permissible to offer Salah by the graves, for the Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(Verily, people who came before you used to build places of worship over the graves of their prophets and pious people. So, do not build Masjids over graves. I forbid you to do so.\)](#) To the same effect, Allah (Exalted be He) cursed

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the Jews and the Christians because they built places of worship over the graves of their Prophets. Therefore, it is not permissible - as mentioned above - to offer Salah by graves, to devotedly reside there, to ask for help of those buried therein, to seek refuge with them, or to make vows in their names. One more proof for this is that Um Habibah and Um Salamah saw a church in Abyssinia (Ethiopia) that contained images of humans. So, they told the Prophet Muhammad (peace and blessings of Allah be upon him) who said: [\(Those people adopt the practice of building places of worship over the graves of righteous people and making such images of them. Verily, such people are the worst of all mankind in the sight of Allah.\)](#) The Prophet (peace and blessings of Allah be upon him) said that the people referred to above are the worst of all mankind on account that they superstitiously extol graves by building places of worship over them and so on. Accordingly, building Masjids or domes ornamented by gold and silver over graves as some people do is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

In addition, it is authentically reported that the Prophet (peace and blessings of Allah be upon him) forbade plastering graves, sitting on them, or building over them. It is not permissible for Muslims to construct Masjids, domes, or any other buildings over graves. Rather, graves have to remain clear and distinct, and visitors should greet the dead while standing, then they are to leave the place. Offering Salah by or between graves, sitting by them to recite the Holy Qur'an or to make Du`a' (supplication) for oneself, or wiping oneself on their soil are all different acts of Munkar. Upon visiting the graves, a person is only allowed to greet their dwellers and ask Allah to forgive and have mercy upon them. Then they are to leave the place as the Prophet (peace and blessings of Allah be upon him) and his Sahabah used to do. Undoubtedly, offering Salah by graves is Bid`ah (heresy in religion) and a means to Shirk. For, the Prophet (peace and blessings of Allah be upon him) said:

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[\(Offer some of your \(voluntary\) Salahs \(Prayers\) at your homes. Do not let your homes be like graves.\)](#) This Hadith signifies that Salah is to be offered in Masjids or at homes but not by the graves, as doing so is a means to committing Shirk. Likewise, constructing buildings, Masjids, or domes over graves as well as furnishing and perfuming them are all ways to Shirk. No Muslim with sound mind should be deceived by the practices that ignorant people are indulged in by graves. Though such practices i.e. superstitious extolling of the graves and constructing Masjids and domes over them is a widespread act in many countries. They are no more than acts of Munkar that lead to Shirk as stated by people of sound knowledge.

Consequently, I advise the questioner to beware of these pernicious actions. The questioner has to adhere only to the Shar`y (Islamic legal) precepts when visiting the graves. Visitors should only greet the Muslim dwellers of the graves and ask Allah to forgive and have mercy on them. Then they are to leave the place. Again, offering Salah in a Masjid which is built over a grave, sitting by the graves for making Du`a' or reciting the Holy Qur'an, seeking refuge with the dead, dedicating vows in their names, asking for their help, are all acts of major Shirk that only ignorant people indulge in.

Muslims have to shun all such acts. Unfortunately, many Muslims

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are unaware of the correct ruling in this respect. Therefore, they just copy what the common people do.

Over and above, it is Wajib (Obligatory) on Muslim scholars all over the world to educate people and

inform them of the sound Sunnah (whatever is reported from the Prophet, peace and blessings of Allah be upon him). They should warn people against the perils of Shirk and Bid`ahs (heresy in religion). In fact, the practices in question are widespread in many countries due to the lack of knowledgeable scholars. Consequently, people think that such acts are lawful and hasten to do them believing that they are behaving righteously and correctly. This is really a disaster that people have to be warned against. Besides, every Muslim should enquire about the different aspects of his Din (religion) of which has not knowledge. Muslims should also investigate the truth of matters that may seem small, and which they only practice following the example of their fathers and forefathers. For, one of the characteristics of the early Kafirs (disbelievers) was that they just blindly imitated their ancestors. Thus, Allah (Exalted be He) tells that such early Kafirs used to say: [\(We found our fathers following a certain way and religion, and we will indeed follow their footsteps.\)](#) Muslims must not imitate Kafirs regarding the practices in question. On the contrary, they have to seek knowledge from the scholars about things that they do not know. In case there are no scholars available at a person's place, they can write to people of knowledge anywhere to gain deep insight into their Din. Allah (Exalted be He) says: [\(So ask the people of the Reminder, if you do not know.\)](#)

It is clear now that Muslims must seek knowledge about unclear matters pertaining to their Din. This applies to issues related to visiting the graves, Salah, Zakah (obligatory charity), Sawm (Fast), transactions, and all other matters.

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76- The Rebuttal of the Misconception of Seeking Help from the Dead

Q: I regularly follow your program "Nour `ala Al-Darb" in the KSA. I felt that you strongly stress on the question of visiting the graves and seeking blessings from the righteous persons buried in such graves. Undoubtedly, the righteous dead people are gracefully honored, particularly as they are in the protection of Allah (may He be Exalted and Glorified) and they are nearer to Allah than others. But your constant emphasis on the futility of the dead has made us rethink some matters pertinent to the etiquettes of visiting the graves. We would be grateful if you could tell us the correct view about this matter. May Allah grant us and you success. Your answer will make it clear for us if the practices we make are right or wrong, and hence we adhere to them or abandon them.

A: The questioner should be thanked a lot for his question. Every Muslim should inquire about the things that are ambiguous to him so that he may not remain ignorant about these things, as Allah (Exalted be He) says: [﴿So ask the people of the Reminder, if you do not know.﴾](#) The dead in their graves can be classified into some categories: Some have the honor of being near to Allah (Exalted be He) and are in His protection enjoying His Mercy. They are the people of piety and faith. Others are tormented for their disbelief and flagrant violation of Islamic law. The dead are not the same. There are the good believers who die while being obedient to Allah (Exalted be He) and His Messenger (peace and blessings of Allah be upon him), so great welfare awaits them and they are promised Paradise. Moreover, their grave is a garden of the gardens

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of Paradise. If a person dies while disbelieving in Allah (Exalted be He); for example, invoking the dead, seeking their help and asking them for aid, which are practices of disbelief that make one's deeds futile, such person expects great destruction. The torment of the Hellfire and great punishment for their disbelief in Allah (Exalted be He) and association of partners along with Him await him. The same applies to those who die while committing sins without making repentance of these sins before death. For example, those who die while committing adultery, being disobedient to their parents, being involved in usurious transactions, giving false testimony, drinking alcohol, robbing others and committing other vices. Such people are liable to the punishment in the Hellfire and their graves shall be holes of Hellfire. We seek refuge with Allah from this evil. Thus, the dead are not the same in their status.

The questioner should know that there are several ranks of dead; those with whom Allah (Exalted be He) is pleased, who die while fearing Allah and believing in Him. Such will enter Paradise and their graves will be like one of the gardens of Paradise. Then there are those with whom Allah (Exalted be He) is displeased, who die while disbelieving in Allah and following the wrong path, such as those who ridicule or insult the religion of Islam, give up Salah or invoke the dead, seek their help, offer sacrificial animals to them, and so on. Such are doomed to enter the Hellfire if they died while disbelieving in Allah (Exalted be He). And finally, Muslims who die while committing sins such as drinking alcohol, being indulged in usurious transactions, having illegal sexual intercourse, committing theft, and being disobedient to one's parents, and the like, such people are liable to enter the Hellfire even though they will not abide therein forever. But they are liable to punishment in their graves due

to such sins. Therefore, you should be on your guard against such evil practices. It is permissible to visit graves, if the people buried in the graves are Muslims whom you visit for the sake of supplicating Allah (Exalted be He) for them, invoking Allah's Mercy upon them and remembering the Hereafter, and renouncing the pleasures of this world.

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The Prophet (peace and blessings of Allah be upon him) taught his Companions that whenever they visit the graves, they should say: [\(Peace be with you, O Muslims and believers of the graves. We will, In sha'a-Allah \(if Allah wills\), join you. We ask safety for you and for us. May Allah have mercy on the dead of us and those will follow.\)](#) He also used to pray Allah saying: [\(O Allah! Forgive the people of Baqi` Al-Gharqad \)](#) It is permissible to ask Allah to grant the dead forgiveness, mercy and safety when one visits them, but one is not allowed to ask them to fulfil one's needs, cure the sick, or provide one with any other thing, since all these latter requests represent a sort of Shirk (associating others with Allah in His Divinity or worship). Thus, a Muslim is not allowed to do such things that are similar to the practices committed by the people of the pre-Islamic period such as Abu Jahl and those like him from among the disbelievers of the tribe of Quraysh. We are not allowed to ask the dead for anything. It is Allah alone Who is to be sought for help as He (Glorified be He) is Able to do all things. We are also not allowed to ask them to intercede for us with Allah, but we are permitted to supplicate Allah to grant them forgiveness and mercy. Therefore, we should be well-aware about this matter. As for the graves of the disbelievers such as the graves of the Jews, the graves of the Christians, and the graves of the Mushriks (ones who associate others with Allah in His Divinity or worship) who worship other gods besides Allah, seek the help of the dead and offer sacrificial animals to the dead. A Muslim is not allowed to visit such graves except for taking admonition. For example, the Prophet Muhammad (peace and blessings of Allah be upon him) would visit his mother's grave who died before the advent of Islam to take admonition, as when he (peace and blessings of Allah be upon him) implored Allah (Exalted be He) to to forgive her, he (peace be upon him) was not granted permission from Allah to do so.

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Notwithstanding this, he used to visit her grave just for taking admonition. Thus, it is permissible for you to visit the graves of the disbelievers including the graves of the Christians and others for the purpose of remembering the Hereafter, taking admonition, renouncing the ephemeral pleasures of this world and seeking the pleasures of the Hereafter. But you are not allowed to send peace upon them or invoke Allah (Exalted be He) for them. As for the graves of the Muslims, you are allowed to visit them and ask Allah to grant them forgiveness and mercy, provided that you do not seek their help, offer them sacrificial animals, ask them to intercede for you with Allah, or ask them to grant you assistance or provision, as these practices are pre-Islamic superstitions of Shirk that were made forbidden by Allah (Exalted be He).

You, questioner, should have a thorough understanding of all issues related to this subject and teach it to whoever lives in your surroundings; your neighbors, your friends and the persons with whom you may sit so that you can all be on your guard with regard to this serious matter. Allah (Glorified be He) says: [\(And the mosques are for Allâh \(Alone\): so invoke not anyone along with Allâh.\)](#) One is not allowed to invoke the dead, the angels, the Prophets after their death, the planets, trees, stones or idols besides Allah (Exalted be He). None of these are to be invoked, sought for help or offered sacrificial animals besides of Allah (Exalted be He). As for the living persons who can hear your requests, it is permissible to ask them to invoke Allah for you. The Sahabah (Companions of the Prophet Muhammad) used to ask the Prophet (peace and blessings of Allah be upon him) during his lifetime to intercede for them with Allah. They would ask him to invoke Allah (Exalted be He) for them

and to intercede for them with Allah. This practice was permissible during the lifetime of the Prophet (peace and blessings of Allah be upon him), but it is not permissible after the Prophet's (peace and blessings of Allah be upon him) death. Similarly,

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if there is a person who is known for his righteousness, regular performance of Salah and fear of Allah, it is permissible for you to ask him to invoke Allah to set right your affairs and the affairs of your offspring as long, provided that such person is still alive and can hear your request and has the ability to respond to your request. The dead must not be asked for anything or sought for help. Also, inanimate beings such as Azlam (divining arrows), idols, planets and their likes, cannot be implored for anything or sought for help. The same applies to the jinn and angels who are not present; they cannot be invoked for anything or sought for help. This is because all such practices are forms of Shirk that a Muslim is not permitted to make, whether with the angels, the jinn, the dead or inanimate beings. You are not allowed to ask anyone but your Lord for your needs. You can ask Him (Exalted be He) to restore your sick persons to health, endow you with victory over your enemies, enrich you out of His Bounty, and grant you help, success and guidance. All these things are sought from none but Allah. May Allah grant us righteousness and insight. .

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Q: Regarding those who visit the domes and graves of some righteous persons, as people name them, what is your advice to those persons, Shaykh `Abdul-`Aziz ?

A: Such persons should be taught the Islamic manners to be followed on visiting the graves. The Prophet Muhammad (peace and blessings of Allah be upon him) instructed his Companions that whenever they visit a grave, they should say: [\(Peace be upon you, the inhabitants of the graves, among the believers, and Muslims. God willing, we shall soon join you. I beseech Allah's peace for us and for you.\)](#) And in another Hadith he said: [\(Peace be upon you, the inhabitants of the graves, among the believers! You have found what Allah promised you, and God willing we shall soon join you. O Allah! Forgive the people of Baqi` Al-Gharqad.\)](#) He also (peace and blessings of Allah be upon him) said in another Hadith: [\(May Allah have mercy on those who have gone ahead of us and those who come later on. May Allah forgive you and us. You are our predecessors and we will follow in your footsteps.\)](#) A Muslim can use such formulas of supplication and similar ones when invoking Allah (Exalted be He) for the dead. As for constructing domes and building Masjids (mosques) over graves, it is not permissible as the Prophet (peace and blessings of Allah be upon him) said: [\(May Allah curse the Jews and the Christians as they used the graves of their Prophets as Masjids places of worship\)](#) He (peace and blessings of Allah be upon him) said to `Aly (may Allah be pleased with him): [\(Do not come across a picture](#)

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[unless you obliterate it or a protruding grave unless you make it flat.\)](#) It was authentically reported in a Hadith reported on the authority of Jabir as recorded by Imam Muslim in his Sahih (authentic collection of Hadith) that the Prophet Muhammad (peace and blessings of Allah be upon him) forbade that graves should be plastered or be used as places for sitting (by people), or a building should be built over them. According to the above-mentioned Hadith, it is forbidden that a building - a dome or a masjid - should be constructed over the graves, or the graves be plastered, used as sitting places for people or be desecrated by people. All such practices are forbidden. Also, it is also forbidden to wrap the graves with coverings. A grave should be made a hand span above the ground so that

people can recognize it and not desecrate or tread on it.

Thus, A Mu'min (believer) as well as seekers of knowledge and scholars ought to teach people what Allah (Exalted be He) has prescribed for them with regard to visiting the graves. A Mu'min can learn from scholars and teach those who visit the graves by telling them all Islamic manners pertaining to visiting the graves. As for constructing buildings over graves, invoking the dead, seeking blessings by touching the dust of the graves, kissing the graves, or offering Salah next to the graves, all these practices are types of Bid`ah (heresy in religion). It is not permissible for a Muslim to perform Salah there or to take them as places for making Du`a' (supplication) or reciting the Holy Qur'an, as such practices are types of Bid`ah. Moreover, regarding the practices of seeking blessings from the dead in the graves or asking them to intercede for one with Allah (Exalted be He) or to restore sick persons to health, these practices are types of major Shirk (associating others with Allah in His Divinity or worship). It is not permissible for a Muslim to implore a dead person in a grave saying, "O so and so! Intercede for me with Allah," "O so and so! Grant me victory over my enemy," or "O so and so! Restore this sick person to health." That is because when a human being dies, his deeds come to an end except for three ways; a recurring charity, knowledge by which people benefit, or through a righteous child who prays for him (for the deceased). It is not permissible to ask the dead to restore sick persons to health, grant victory over enemies or intercede for one with Allah (Exalted be He)

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regarding any practice. When a man dies, his deeds come to an end. Thus, it is not permissible to seek anything from him, as it is Allah Alone Who can be asked for all things. One can say, "O Allah! Restore me to health, give me such and such thing, make Your Prophets intercede for me with You, allow Your Prophet Muhammad (peace and blessings of Allah be upon him) to intercede for me with You, let my righteous predecessors intercede for me with You, and make the angels and the believers intercede for me with You." These things should be sought from none but Allah alone (Glorified and Exalted be He).

To conclude, Muslims should advise one another and teach one another what Allah (Exalted be He) has prescribed for them. Also, scholars have the duty to explain these matters to people and guide them to what Allah has enjoined. They have to teach people the Islamic manners of visiting the graves as taught in the Prophetic Hadiths mentioned above. They are supposed to instruct people that it is not permissible for them to construct a dome, a Masjid or any other building over graves, to plaster them or sit on them, or to take them as places for performing Salah or for making Du`a' or reciting the Holy Qur'an, as such practices are types of Bid`ah that are manifestations of Shirk. With regard to invoking the dead, seeking their help and offering sacrificial animals to them, these practices are forms of major Shirk. We seek refuge with Allah from such pre-Islamic evil practices .

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Q: A questioner from Addis Ababa, Ethiopia, asks: What is the ruling on attaching oneself passionately to the graves of the righteous people, glorifying such graves and paying visits to them? May Allah reward you with the best

A: This question requires the exposition of some details. Visiting graves is lawful, provided that the intention is supplicating Allah (Exalted be He) for the dead, invoking Allah's Mercy on them and asking Allah to forgive them. The Prophet Muhammad (peace and blessings of Allah be upon him) said: [\("Visit the graves, as they remind you of the Hereafter."\)](#) With regard to visiting the graves of righteous people, good persons and relatives, invoking Allah (Exalted be He) for them and asking Allah to forgive them, such practices are acts of obedience to Allah. But, attaching oneself passionately to the graves, invoking the dead and seeking their help are all acts of major Shirk, as

some people may address the dead persons in the graves saying, "O master! Provide me with your help," "O master! Grant me victory," "O master! I am under your protection," "O master! Help me pay my debts," "O master! Set my offspring right," or "O master! Restore my sick relative to health." There is no doubt that such practices are types of major Shirk represented in invoking others besides Allah (Exalted be He). When such sayings are addressed to the dead, the jinn, persons who are not present or to the angels, they are considered as forms of committing major Shirk. We ask Allah to keep us away from such evil practices. Allah (Glorified and Exalted be He) says: [﴿If you join others in worship with Allâh, \(then\) surely \(all\) your deeds will be in vain, and you will certainly be among the losers.﴾](#) And: [﴿Verily, whosoever sets up partners \(in worship\) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn \(polytheists and wrong-doers\) there are no helpers.﴾](#) And:

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[﴿And those, whom you invoke or call upon instead of Him, own not even a Qitmîr \(the thin membrane over the date-stone\).﴾](#) [﴿If you invoke \(or call upon\) them, they hear not your call; and if \(in case\) they were to hear, they could not grant it \(your request\) to you. And on the Day of Resurrection, they will disown your worshipping them.﴾](#) Allah (Exalted be He) described the practice of invoking others besides Him as an act of Shirk. Allah (Exalted be He) says: [﴿And whoever invokes \(or worships\), besides Allâh, any other ilâh \(god\), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn \(the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters\) will not be successful.﴾](#) The ruling concerning this point is unanimously agreed upon by Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream). No difference of opinion was recorded in this regard. Whoever invokes the dead and seeks help from the dead, the jinn, the angels, the Prophets or their likes, indeed commits an act of major Shirk. This is because all the Prophets died with the exception of Jesus who was raised to heaven by the Omnipotence of Allah (Exalted be He) and thus, he (Jesus) is not present among us. Also, the angels are not present among us, and hence it is not permissible for us to invoke them or seek help from them. Therefore, it is not permissible to invoke those who are not present among us or seek their help except through a physical means; via writing or a telephone call. Through this means, for instance, one can ask another to lend him such and such thing or send him such and such thing. In this way, an absent person is virtually treated like a person who is already present.

As for those who think that an absent person can mysteriously know the Ghayb (the Unseen) and thus, invoke him saying, "O so and so! Fulfil our needs," or "O so and so! Grant me victory over my enemy" thinking that the person who is not present can hear and answer his invocation, then he is a sinner and has committed an act of major Shirk. The same ruling applies to invoking the angels or invoking the dead and seeking their help. May Allah grant us safety.

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77- Ruling on Setting out on a Journey for Visiting the Graves of Righteous People

Q: In Hadramawt, at a certain time every year, people visit a particular grave. They say that this grave belongs to Prophet Hud, situated in the mountain pass of Hud. There, people perform Salah (Prayer) and observe certain rites for the visit, such as the recitation of the Holy Qur'an. They also engage in transactions of selling and purchasing and so on. What is the ruling on doing so? Is the grave of Prophet Hud truly there?

A: There is no doubt that Hud (peace be upon him) lived in Al-Ahqaf (the curved sand-hills in the southern part of Arabian Peninsula). His people were situated in this place wherein Allah (Exalted be He) sent them His Prophet Hud. But nobody knows for sure where his grave is, and there is nothing that indicates its exact location. Thus, those who visit that grave have no proof that it is the grave of Prophet Hud. There is no other grave of any Prophet, except that of our Prophet Muhammad (peace be upon him), that can be defined with surety in Madinah. The grave of Prophet Ibrahim (peace be upon him) is known to be in Al-Magharah, which is in Al-Sham (the Levant) in a well-known place there. Yet, the exact spot he was buried in is not known. Only the area of the grave is known to be inside Al-Magharah in Hebron City. As for the graves of other Prophets, such as Hud, Salih, Nuh, and others, nothing is known about their exact locations. Thus, those who claim that the grave of Prophet Hud is in a defined spot have no evidence for their claim. The graves of all Prophets are not known except that of our Prophet Muhammad (peace and blessings of Allah be upon him) and that of Prophet Ibrahim (peace be upon him). However, if we take it for granted that this claim is true and that the grave of Prophet Hud is there, it is still not permissible to solely travel to visit this grave for the sake of paying him salutations, offering Salah near it, or for any other reason. But, if one passes by this grave on his way

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knowing that it is the grave of Prophet Hud and greets him (with Islamic greeting of peace), as one would do when visiting the grave of the Prophet Muhammad (peace and blessings of Allah be upon him), there will be no sin in this. But travelling exclusively to visit graves is not permissible. The Prophet (peace and blessings of Allah be upon him) said: **(No journey to any Masjid (mosque) should be undertaken except to the following three Masjids; Al-Masjid Al-Haram (the Sacred Mosque in Makkah), my Masjid (the Prophet's Mosque in Madinah), and Al-Masjid Al-Aqsa (al-Aqsa Mosque in Jerusalem).)** Therefore, journeys should not singly be undertaken to visit the grave of any person whether the grave of Prophet Hud or any other grave. Also, if one passes by a grave and visits it, it is still not permissible for him to offer Salah at the graveyard. For this act is forbidden in Islam. The Prophet (peace and blessings of Allah be upon him) forbade doing so by his saying: **(Beware of those who preceded you and used to take the graves of their Prophets and righteous men as places of worship. You must not take graves as Masjids; I forbid you to do that.)** Offering Salah at graveyards or using them as places of worship is not permissible in Islam. If we suppose that they know the whereabouts of the burial spot of Prophet Hud, or any other person, it is not permissible for them to set out exclusively on a journey to visit their graves, whether it is the grave of Prophet Hud or any other person. It is also not permissible for Muslims to offer Salah at graveyards or use them as places of worship because the Prophet (peace and blessings of Allah be upon him) forbade doing so.

He (peace and blessings of Allah be upon him) said: [\(Allah curses the Jews and the Christians for using the graves of their Prophets as places of worship.\)](#) `Aishah (may Allah be pleased with her) said: "He (peace and blessings of Allah be upon him) warned

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against their behavior." He (peace and blessings of Allah be upon him) also said: [\(Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship. You must not take graves as Masjids; I forbid you to do that.\)](#) He (peace and blessings of Allah be upon him) clearly declared the prohibition of using graves as Masjids and offering Salah there. Thus, it is not permissible for any Muslim to do this or to set out on a journey to visit any grave. However, if one passes by a grave or was, by chance, at this place and visits the graves to pay them salutation, there will be no sin on him as this is a Sunnah (action following the example of the Prophet Muhammad). Moreover, the Prophet (peace and blessings of Allah be upon him) said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) It is permissible to visit graves provided that one does not undertake sole journeys for this purpose, use the graves as Masjids, offer Salah near them or use them as a special place for reciting the Holy Qur'an or offering Du`a' (supplication). One is allowed to visit graves and greet the dead and supplicate Allah (Exalted be He) for their good, and then leave.

The Prophet Muhammad (peace and blessings of Allah be upon him) used to teach the Sahabah (Companions of the Prophet) to say upon visiting the graves: [\(Peace be upon you, inhabitants of the graves, among the believers, and Muslims. God willing, we shall soon join you. I implore Allah's peace for us and for you.\)](#) Another version of the narration included: [\(May Allah bestow mercy upon those of us who died before us and those who will follow!\)](#) This is the recommended Sunnah concerning visiting the graves, i.e., without undertaking journeys for this purpose. When visiting the graves one should greet them, supplicate Allah (Exalted be He) for them and for himself, invoking Allah to grant them mercy and forgiveness. A person who visits graves gains admonition and attains a reminder of the Hereafter. He remembers death and the wonders of the Hereafter, and this raises his conscience and prepares himself for the Day of Doom by doing righteous deeds. But, using the graves as Masjids or as special places for making Du`a' or recitation is not permissible as they are not intended for doing these things. One should only greet the dead with Salam and

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supplicate Allah for them. These are the Islamic manners of visiting the graves, and the Prophet (peace and blessings of Allah be upon him) warned us to engage in any other unprescribed acts. Undertaking journeys for the sole sake of visiting graves is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and the same applies to offering Salah at graveyards, taking them as Masjids, and constructing buildings or domes over the graves. You, the questioner, should not be deceived by people's heretical behavior in this regard, as many people are not aware of the correct ruling. People are inclined to follow the customs and inherited habits of their ancestors. Building Masjids and domes over graves, as is done in some Muslim states, are all types of Munkar and one of the avenues leading to Shirk (associating others with Allah in His Divinity or worship). The Prophet Muhammad (peace and blessings of Allah be upon him) forbade us to do so in his saying: [\(Allah curses the Jews and the Christians as they used the graves of their Prophets as Masjids.\)](#) He warned against these acts and against plastering, sitting on, and constructing any building over the graves. Thus, it is not permissible to plaster, build domes or any other things, or use graves as Masjids. All these things contradict what has been reported from the Prophet (peace and blessings of Allah be upon him) and they are also paths leading to Shirk and exceeding the

proper limits in honoring the dead. Therefore, it is incumbent upon the head of Muslim states to clear all buildings over graves, including domes and Masjids. This is the correct way that all Muslim states should follow. Graves should be marked and all that is built over them, including domes and Masjids should be removed as prescribed by Allah (Exalted be He) and His Messenger (peace and blessings of Allah be upon him), following His Command and working according to His Shari`ah (Islamic law).

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Also, this blocks all avenues leading to Shirk, because when people see a grave magnified by building dome or setting up constructions over it, the public may exceed the proper limits in honoring it to the extent that they vest the dead in the graves with power to bring benefit, remove harm, answer supplications, cure those who are sick, or mediate between Allah (Exalted be He) and humans. This is blatant Shirk, may Allah safeguard us against all such evil. These practices were exactly done by those who worshipped the graves in early times; they venerated the graves and claimed that they are intermediaries between Allah (Exalted be He) and man. Thus, they implored them and conjured their support. This is major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). May Allah safeguard us against all these evil practices!

These things happen frequently in many Muslim countries, where people exceed the proper limits in honoring the dead. Such practices can be seen in Egypt by the graves of Al-Badawy, Al-Husayn, and others. They also occur in Al-Sham by the graves of Ibn `Araby, and others; and in Iraq by the graves of Musa Al-Kazhim, Abu Hanifah, and others. Similarly, this superstition can be seen in the practice of some ignorant Muslims at the Prophet's (peace and blessings of Allah be upon him) grave in Madinah. Some ignorant people from among the pilgrims and visitors might also commit some acts of Shirk at the grave of the Prophet (peace and blessings of Allah be upon him). They say: "O Messenger of Allah, cure my sick relative, support me, and intercede with Allah for me." These invocations should not be addressed to the Prophet (peace and blessings of Allah be upon him) or any other human. During the lifetime of the Prophet (peace and blessings of Allah be upon him), it could be said: "O Messenger of Allah, supplicate Allah for me." On the Day of Judgment. But on this Day, when people shall rise from their graves, Mu'mins (believers) will ask him (peace and blessings of Allah be upon him) to intercede with Allah (Exalted be He) for them, until judgement between people will be fulfilled and Mu'mins may be admitted to Jannah (Paradise). But, after his death and before the Day of Resurrection, he (peace and blessings of Allah be upon him) is not to be asked for Shafa`ah (intercession), support, help, and victory over enemies as all these things are only in Allah's Hand. No Prophet or any other being can be approached for this purpose. Granting victory over enemies,

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curing the sick, and support and help are only in Allah's Hand. These things are only committed by ignorant people particularly by the grave of Khadijah in Al-Ma`lah, in Makkah Al-Mukarramah. Those people should be admonished and warned against these things. Thus, you, the questioner, should guard yourself against these things and know that graves, whether that of Prophet Hud or others, should not be used as places of worship and that the dead should not be invoked or sought for help beside Allah (Exalted be He). It is not permissible to circumambulate around the graves, build domes over them, furnish or perfume them. None of these things are permissible as they may lead to Shirk. Invoking the dead, and asking them for support, help, and restoring the sick persons to health are indeed types of Shirk.

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Q: A questioner from Hadramawt says: "During the month of Sha`ban, in our town

Hadramawt, people are in the habit of visiting the grave of Prophet Hud (peace be upon him) which is located in Al-Ahqaf, Hadramawt. People set out on a journey for six hours drive by car to go there. They flock to this place in great numbers that rise to many thousands who adopt false religious rituals, as we know. The groups ascend a mountain in the area and offer Salah (Prayer) in a room at the top, nearby two or three graves there. They keep wiping themselves on these graves, crying, and invoking for blessings. Then, they descend and do this every day for a period of four days in resonance to circumambulation around the Ka'bah. They point to a certain place where they personified Prophet Hud (peace be upon him). There is a stone that they claim is the nose of the Prophet and another smooth flat one that they claim it to contain the trace of his feet which is called Al-Dahqah, spanning about four-arm length. There is a third stone called Qadamiyah, where women who desire to get a husband or children hang some pebbles. People also used to offer admonitions during these visits claiming that the predecessors from among the Awliya' (pious people) have established this visit and recommended people to follow it as the immigrant jurist Ahmad ibn `Isa and others. They keep on telling these things to people. Finally, our Shaykh `Abdul-`Aziz, I would like you to guide us to what they should do.

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A: First, the place of the grave of Prophet Hud (peace be upon him) is unknown and those who claim that his grave is in Al-Ahqaf have no evidence. All the Prophets' graves are unknown except that of our Prophet Muhammad (peace and blessings of Allah be upon him) and that of Abraham (Ibrahim) in Al-Magharah, in the town of Al-Khalil in Palestine. The graves of Prophets Hud, Salih, Nuh, and others are unknown. Claiming that the grave of Prophet Hud is in Al-Ahqaf and that it is in the room pointed out by the questioner, has no valid proof and is not sound claim.

Hence it can be said that what they practice in this place is a Munkar and one of the types of Shirk. Invoking Prophet Hud (peace be upon him), seeking blessings in the pebbles claimed to be from his tomb and part of his body, and seeking a husband or children from doing so is one of the acts of major Shirk. Seeking offspring should be from Allah (may He be Glorified and exalted) as He alone is the Only One Able to grant them. Similarly, one should ask Allah (Exalted be He) to facilitate his path to get married, not the stones ascribed to Prophet Hud or the grave ascribed to him. Moreover, if Hud (peace be upon him) were alive, one should not ask him to grant him offspring or to bless one's children. All these things and similar ones are Munkar. Scholars and wise persons among them should declared these practices as forbidden and warn people against these things. They should not be deceived by the long-standing false practices of ignorant persons or what is said by some Sufis or idol worshippers in this regard. This is because all these things are nothing but false claims.

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`Ibadah (worship) must be dedicated only to Allah (Exalted be He) as His right, as mentioned in the Holy Qur'an: [﴿You \(Alone\) we worship, and You \(Alone\) we ask for help \(for each and everything\).﴾](#) Allah (Glorified and Exalted be He) is the Only One sought for blessings. No blessing must be beseeched from stones, graves, trees, Prophet Hud, or any other person or thing. A group of the Sahabah (Companions of the Prophet Muhammad) said to the Prophet (peace and blessings of Allah be upon him) when they saw a tree where Kafirs (disbelievers) used to venerate it and hang their weapons to it seeking its blessings: [﴿O Messenger of Allah! Will you not make for us another Dhat Anwat \(lote-tree\) just like their Dhat Anwat?﴾](#) He (peace and blessings of Allah be upon him) said: ["Allaahu Akbar \(Allah is Great\)! By the One in Whose Hand is my soul, verily these are the ways of the early nations. You have said exactly as the Children of Israel said to Musa: 'Make for us a god](#)

just as their gods.﴾ He (peace and blessings of Allah be upon him) likened their saying: "Appoint for us Dhat Anwat" to the saying of the Children of Isreal: "Make for us a god!" It is well-known that worshipping any other deity beside Allah (Exalted be He) is a major Kufir (disbelief that takes the Muslim out of Islam). Therefore, it is not permissible to associate any other god with Allah (Exalted be He) whether they are idols, trees, angels, Messengers, a human, or any one of the Jinn. Allah's (Exalted be He) right upon His servants is to worship Him alone without associating others with Him. He (Glorified be He) says: ﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴾ And: ﴿And your Lord has decreed that you worship none but Him.﴾ And:

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﴿So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).﴾ And: ﴿So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴾ Moreover, the Prophet Muhammad (peace and blessings of Allah be upon him) tested Mu'adh concerning Allah's (Exalted be He) right upon His servants. Mu`adh answered: "Allah and His Messenger know best." He (peace and blessings of Allah be upon him) said: ﴿Allah's rights upon His servants is that they worship Him and do not associate anything with Him.﴾ Thus, Allah's (Exalted be He) right upon His servants is to worship Him alone, to hold none beside Him in their Du`a' (supplication), Salah (Prayer), Sawm (Fast), sacrificing animals, vows, and seeking blessings. All these things should be dedicated to Allah (Glorified be He) alone. He (Glorified and Exalted be He) says: ﴿And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.﴾ The Prophet (peace and blessings of Allah be upon him) said: ﴿If you ask, ask of Allah and if you seek help, seek help from Allah alone.﴾ Such prohibited practices are similar to what is done by some ignorant persons at the grave of our Prophet Muhammad (peace and blessings of Allah be upon him) such as invoking him or asking him for support, help or victory. All these things are types of Shirk. Similarly, some people used to do so at the graves of Al-Badawy, Al-Husayn ibn `Aly (may Allah be pleased with him), Ibn `Araby in Al-Sham (The Levant) and Shaykh `Abdul-Qadir Al-Jilany in Iraq. Invoking the dead or asking them for help and support are a form of Kufir (disbelief) and Shirk.

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Therefore, devoting all acts of worship to Allah alone is an obligation. No one is to be invoked beside Allah (Exalted be He). No power, help, or cure of the sick is to be implored from the dead, stones, or trees. Allah (Glorified be He) is the Only One Who should be asked for these things. Help from human beings can be conjured if they are alive and present. However, the dead or those who are absent should not be invoked to do any of these things as they cannot do any of them. You can ask the person who is alive and present to do you things that they are able to do, such as lending you something, helping you to construct your house, repairing your car, and so on. You can ask him to do so via phone, writing, and so on. There is no harm in doing so.

The dead, trees, stones, idols, and stars should not be asked for anything as doing so is one of the types of major Shirk. We seek refuge in Allah (Exalted be He) against all these evil things that are considered to be a kind of worship others besides Allah (Exalted be He). Muslims should avoid what has been prohibited by Allah (Exalted be He) for them, seek knowledge of their religion and ask scholars who are well-known for their sound `Aqidah (creed). The public should ask the

knowledgeable scholars about matters of their religion and things that they do not know. People should not only work according to customs and the viewpoints of ignorant people. Allah (Glorified be He) says: [﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾](#) And: [﴿Verily, We have granted you \(O Muhammad صلى الله عليه وسلم\) Al-Kauthar \(a river in Paradise\).﴾](#) [﴿Therefore turn in prayer to your Lord and sacrifice \(to Him only\).﴾](#) Salah, sacrificing animals, and Du`a' should be dedicated to Allah alone.

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Allah (Glorified be He) says: [﴿And the mosques are for Allâh \(Alone\): so invoke not anyone along with Allâh.﴾](#) He (Glorified and Exalted be He) is alone and is the only One to be invoked and sought for help. He is also the Only One to whom one should draw close through sacrificing animals, and performing Salah, Sawm, and so on. May Allah grant all Muslims sound understanding of their religion, set right the affairs of Muslim scholars, and guide them to teach their fellow-Muslim all that is ambiguous to them.



78- Ruling on Washing Graves and Wiping Oneself on Them

Q: At a fixed time every year, people from Hadramawt, especially the city of Si'un, flock to visit the dome over the grave of `Ali Habashy. It is claimed that this person was a Waliy (pious person) and that the concerned dome encloses his grave. Upon visiting it, people usually wash and clad the grave in some cloth. Then, just before sunrise of the next day, they sit and listen to a Khutbah (sermon) delivered by a scholar. Could you please advise us of the ruling concerning visiting the graves and wiping oneself on them, or the knowledgeable Waliy (pious person)?

A: I have not ascertained information about the grave referred to in the question, but it can be generally indicated that the construction of buildings over graves, allocating a specific day for visiting them, and holding feasts in their names, these are acts of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). The Prophet (peace and blessings of Allah be upon him) said: [\(Do not hold feasts by my grave](#)

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[nor turn your homes into tombs \(by not offering Prayer at them\).](#)) Thus, it is impermissible to venerate graves by constructing buildings or Masjids (mosques) over them or by holding feasts by them celebrated once or twice a year. Doing so is Bid`ah (heresy in religion). Rather, it is permissible to visit graves on any random day without specification. Upon visiting the graves, a person may invoke Allah (Exalted be He) to forgive and be merciful with the deceased. For the Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(Visit the graves, for this reminds you of the Hereafter.\)](#) According to another version of this Hadith, he said: [\(... for they remind you of death.\)](#) Permission for visiting the graves is only given to male, not female, Muslims. Men may go to visit the graves and greet the dead with Salam (Islamic way of greeting) and invoke Allah for their sake. These are the Islamic manners of visiting the graves. However, travelling for long-distances to solely visit the graves of pious people is not permissible in Islam, as doing so is only permissible for visiting three Masjids i.e. Al-Masjid Al-Haram (the Sacred Mosque in Makkah), Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah), and Al-Masjid Al-Aqsa (Al-Aqsa Mosque in Jerusalem). Evidence for this is the Hadith in which the Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(Do not set out on a sole journey to visit a mosque except for three Masjids: Al-Masjid Al-Haram, my Masjid, and Al-Masjid Al-Aqsa.\)](#)

Departing exclusively to visit a particular grave or graves is thus Munkar. The same applies to visiting graves for making Du`a' (supplication), offering Salah (Prayer), or reciting the Holy Qur'an near them. Doing so is a means to Shirk (associating others with Allah in His Divinity or worship) and a way of using graves as if they were Masjids which is not permissible. Moreover, it is not permissible to construct

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domes or roofs over graves, or to furnish or perfume them. All these are acts that lead to Shirk and

are a manifestation of showing excessive reverence to graves which is not permissible. Accordingly, the practices mentioned by the questioner i.e. washing the concerned grave, its veneration, seeking blessings from it, or gathering by it are all acts of Munkar that Allah (Glorified and Exalted be He) and His Messenger (peace and blessings of Allah be upon him) prohibited. Hence, it is reported that the Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(May Allah curse the Jews and the Christians for they built places of worship over their Prophets' graves.\)](#) And, [\(Verily, people who came before you used to take the graves of their prophets and pious people as places of worship. You should not build Masjids over graves. I forbid you to do so.\)](#) Depending on this Hadith, it is not permissible to construct Masjids or any other buildings over graves or to offer Salah in nearness of them. The Prophet Muhammad (peace and blessings of Allah be upon him) also said in a Hadith Sahih (authentic Hadith): [\(Offer some of your \(voluntary\) Salah \(Prayer\) at your homes. Do not let your homes be like graves. Verily; Satan turns away from homes inside which Surah \(Qur'anic chapter\) Al-Baqarah is recited.\)](#) This Hadith signifies that graves are neither places for worshi nor are they for reciting the Holy Qur'an. Besides, it is narrated on the authority of Jabir (may Allah be pleased with him) that the Prophet Muhammad (peace and blessings of Allah be upon him): [\(... Forbade plastering graves, sitting on them, and constructing buildings over them.\)](#) (Related by Imam Muslim in his Sahih (authentic collection of Hadith). Nevertheless, it is permissible for passers-by and persons who live in the same town where graves are to greet the dead buried therein and to ask Allah (Exalted be He) to forgive and have mercy upon them.

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It is worth mentioning that lawful visits to graves give people admonition remind them of death and the Hereafter, and make them do their best to prepare for meeting Allah (Glorified and Exalted be He). On the other hand, Muslims should be vigilant and not show excessive reverence towards graves, invoking the dead, seeking refuge with them, making vows for them, or asking for their help, for all such acts are forms of major Shirk. People may ignorantly invoke the dead, saying: "O my Master so and so! 'Help me!', 'Recover my diseased relative!', or 'Grant us victory over our enemies!' These are all utterances of Kufr (disbelief) and major Shirk. Rather, a person should seek help from Allah Alone. Verily, Allah (Exalted be He) is the Only One Who supports His Servants and grants them recovery and victory. The deceased has no power to recover themselves or others. May Allah help us all.



79- Ruling on Constructing Domes over the Graves of the Righteous People

Q: What is the ruling on the construction of domes over the graves of the righteous people for the purpose of revering and honoring them? What is the ruling on seeking the blessing of the graves or approaching them for recovery? Also, what is the ruling on offering Salah (Prayer) nearby the graves, specially Salat-ul-`Eid (the Festival Prayer)? Please advise us on this. May Allah reward you with the best.

A: Constructing domes over the graves is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and a means to Shirk (associating others with Allah in His Divinity or worship). The same applies to

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building Masjids (mosques) over the site of the graves. All these acts were among the practices of the Jews and the Christian. The Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(May Allah curse the Jews and the Christian for they took their Prophets' graves as places of worship.\)](#)

Thus, Muslims should be on the guard against such actions. The imitation of the Jews and the Christian in this practice renders Muslims to be in the state of Mushriks (those who associate others with Allah in His Divinity or worship) and hence, the Prophet Muhammad (peace and blessings of Allah be upon him) disapproved of their practice and invoked Allah's curse on them. On the other hand, Muslim rulers - if they are sincere in their faith - must remove such domes so that the graves are clear from any construction or Masjids over their yard. This was the tradition during the era of the Prophet Muhammad (peace and blessings of Allah be upon him) and the Sahabah (Companions of the Prophet Muhammad) and all Ahl-ul-Sunnah (those adhering to the Prophet's Way) who followed them. The same - all praise is due to Allah Alone - is the case with regard to the graves of the Kingdom of Saudi Arabia. They are all roofless and it is forbidden to seek blessing from them, invoke the dead, seek their help, or make vows or offer sacrifices for them. In fact, all these are practices of major Shirk that a Muslim has to shun and warn others against. May Allah protect us.

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80- Ruling on Slaughtering Animals and Eating their Meat by Graves

Q: What is the ruling on slaughtering animals by a graveyard that contains a sepulcher? People who indulge in such practice say that the animals are dedicated to Allah, but they only like to slaughter them near the Awliya' (pious people). So people come from different remote places to slaughter their animals and eat from their meat by the same location. Is this Halal (lawful) to do so? Please advise us on this issue.

A: The practice referred to in the question is Bid`ah (heresy in religion) and a means to Shirk (associating others with Allah in His Divinity or worship). The fact that those people apparently say that the animals are dedicated to Allah (Exalted be He) does not render the act lawful. On the other hand, the dedication of immolations to the dead in the graves is an act of major Shirk. May Allah protect us all from this vice. Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ("He has no partner. And of this I have been commanded, and I am the first of the Muslims.") And, ﴿Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴾ (Therefore turn in prayer to your Lord and sacrifice (to Him only).) In addition, the Prophet Muhammad (peace and blessings of Allah be upon him) said: ﴿May Allah curse whomever offer sacrifices for other than Him.﴾ Offering sacrifices for the deceased to draw near to them or for the Awliya' in the hope of attaining their Shafa`ah (intercession) or curing the diseased is an act of major Shirk.

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The same may be said about invoking the Awliya', seeking their help, making vows in their names, or making Tawaf (circumambulation) around the graves. However, the people that you referred to in the question are certainly mistaken and are committing a heresy. For, although they claim that they slaughter their animals for Allah (Exalted be He), they believe that this specific place is exceptionally blessed for the slaughtering. Such an act is impermissible Bid`ah that leads to Shirk. As we receive so many queries on the same matter, we advise Du`ah (callers to Islam) to guide people to the truth and educate them so that they have deep insight into their religion. Allah (Glorified and Exalted be He) says: ﴿Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴾ And, ﴿And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴾ Allah (Glorified be He) also says: ﴿Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge).﴾ The followers of the Prophet Muhammad (peace and blessings of Allah be upon him) have the obligation to invite to Allah (Exalted be He) with sure knowledge. They should educate and guide people and ever live up to their duty. The Prophet (peace and blessings of Allah be upon him) is reported to have said to `Ali ibn Abi Talib: ﴿It is much better for you that you guide even a

single person (to Islam), by the permission of Allah, than to possess a herd of the most expensive species of red camels.) Moreover, the Prophet Muhammad (peace and blessings of Allah be upon him) said: (Whoever guides people to the doing of the good will receive a likewise reward.)

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Q: What is the ruling on visiting the graves and asking blessings from them?

A: Please refer yourself to our previous Fatwas on the same subject. However, visiting the graves is a Sunnah (a commendable act) to make Du`a' (supplication) for the dead, invoking Allah's Mercy on them, and receiving admonition. On the other hand, visiting the graves with the intention of seeking blessings is not permissible. Rather, it amounts to major Shirk. To clarify it more, asking for the blessing in nearness of the graves or by rubbing oneself to their soil, or making vows in the name of the dead or seeking their help by saying: "O my master so and so! Fulfill my need, grant me victory, recover my diseased, I am in your protection, or I seek your blessing, and so on," this is major Shirk. People are only allowed to visit the graves to receive admonition, invoke Allah for the dead that He may forgive and have mercy upon them, and to remember death as the Prophet Muhammad (peace and blessings of Allah be upon him) said: (Visit the graves, for this reminds you of the Hereafter.) According to another wording: (... for they remind you of death.)

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81- Ruling on Visiting the Graves of Righteous People Seeking Benefit and Removing Harm

Q: There are some graves in our country which are believed to contain the bodies of some righteous persons. Some people visit these graves, claiming that those righteous people can remove evil, bring about good and restore the sick to health. They convincingly say that such righteous people have power to accomplish these matters. At the end of their visit, they leave some donations in charity boxes that are located beside the graves. What is the ruling on such practices?

A: All praise be to Allah. To proceed; Allah (Exalted be He) has made it permissible for Muslims to visit the graves by way of remembering the Afterlife, invoking Allah's Forgiveness for the dead and supplicating Allah (Exalted be He) for them. The Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) He (peace and blessings of Allah be upon him) taught his Companions that whenever they visited the graves, they would say: [\(Peace be with you, O Muslims and believers buried in the graves. We will, In sha'a-Allah \(if Allah wills\), follow you. We ask Allah's safety for you and for us. May Allah have mercy upon those who came before us and those who follow.\)](#) Whenever he (peace and blessings of Allah be upon him) visited Al-Baqi`, he would say : [\(O Allah! Pardon the people of Baqi` Al-Gharqad.\)](#) Also, he (peace and blessings of Allah be upon him) would also say: [\(Peace be with you, O believers who are buried in the graves. We will, In sha'a-Allah \(if Allah wills\), follow you.\)](#) He (peace and blessings of Allah be upon him) would then say: [\(O Allah! Pardon the people of Baqi` Al-Gharqad.\)](#) The Prophetic Sunnah prescribed that on visiting the graves a Muslim can supplicate Allah (Exalted be He) for the dead and invoke His Mercy upon them, as the dead are in need of such supplication. As for visiting the graves in the hope that the dead will restore sick persons to health or the dead have power to give support and victory over one's enemies,

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and so on, all such things are major Shirk (associating others with Allah in worship and Divinity). It is not permissible for a Muslim to perform any of these practices, as they would engage him in acts of disbelief in Allah (Exalted be He). On doing so, Muslims become like idolaters who worship dead persons, trees, stones and planets and invoke them to meet their needs, relieve their hardships, restore the sick to health and help them with regard to all their affairs. No doubt these practices are a sort of major Shirk.

It is obligatory for all Muslims to avoid such evil practices. A Muslim can visit the graves of the righteous just to supplicate Allah (Exalted be He) for them and invoke His Mercy upon them, but not to invoke or worship the dead besides Allah (Exalted be He). There is no difference between Al-`Aydarus , Ibn `Ulwan and other deceased persons. All graves, including the graves of the Prophets, the grave of the Prophet Muhammad (peace and blessings of Allah be upon him), the grave of Abu Bakr Al-Siddiq, the grave of `Umar and the graves of the people buried in Al-Baqi`, are not to be invoked besides Allah (Exalted be He), sought for help or offered vows and sacrifices. Even on visiting the grave of the Prophet Muhammad (peace and blessings of Allah be upon him), a visitor is only allowed to say: "O Allah's Messenger! May Allah's Peace, Mercy and Blessings be upon you. May

Allah reward you with the best for the good you brought to your nation." He (peace and blessings of Allah be upon him) is not to be invoked besides Allah (Exalted be He). Also, a Muslim is not allowed to seek help from the Prophet (peace and blessings of Allah be upon him) in his grave, ask him to restore a sick person to health, or grant one victory over enemies, as these are acts of major Shirk. The same applies to Al-Siddiq , `Umar , `Uthman , `Aly and Ahl-ul-Bayt, as they cannot be invoked as partners besides Allah (Exalted be He). It is not lawful for Muslims to ask them to make them victorious over their enemies or to restore their sick persons to health. It is not lawful for a Muslim to address the people in the graves, saying, "You know our needs," as doing so is major disbelief. No one knows the Ghayb (the Unseen) but Allah (may He be Exalted and Glorified). Allah (Glorified be He) says: [﴿Say: "None in the heavens and the earth knows the Ghaib \(Unseen\) except Allâh"﴾](#) Allah Alone knows the Ghayb. As reported, when the necklace of `Aishah was lost in a journey , the Prophet Muhammad (peace and blessings of Allah be upon him) made the camel kneel down and searched for the necklace. Moreover, he sent some of his men

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to look for the necklace. He did not know where the necklace was, even though he (peace and blessings of Allah be upon him) is the best and most elect of all mankind. When the camel carrying `Aishah rose, they found the necklace underneath it. If he had known the Ghayb, he (peace and blessings of Allah be upon him) would have told them to look for the necklace under the camel. Moreover, he (peace and blessings of Allah be upon him) would not have sent some of his men to search for the necklace. Also, when the hypocrites slandered `Aishah and some other people followed the hypocrites in slandering her, he (peace and blessings of Allah be upon him) did not know the reality of the situation. He (peace and blessings of Allah be upon him) waited until Allah (Exalted be He) revealed to him the truth, which declared that she (may Allah be pleased with her) was innocent. Thus, no one knows the Ghayb except Allah (Exalted be He). No Prophet, angel or any other person knows anything of the Ghayb except what Allah (Exalted be He) revealed to His Prophets. That is why a Muslim is not allowed to invoke the Prophets or seek their aid besides Allah, despite their meritorious rank. Allah (Glorified be He) says: [﴿And the mosques are for Allâh \(Alone\): so invoke not anyone along with Allâh.﴾](#) The word "anyone" in the previous Ayah bears a general sense; it refers to Prophets and other people. Also, Allah (Glorified be He) says: [﴿And whoever invokes \(or worships\), besides Allâh, any other ilâh \(god\), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn \(the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters\) will not be successful.﴾](#) Allah (Glorified be He) described those ascribing partners to Allah (Exalted be He) in worship as disbelievers, whether such partners are dead persons, Prophets, trees, idols, or any other denomination. Allah (may He be Exalted says to His Prophet Muhammad (peace and blessings of Allah be upon him): [﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if \(in case\) you did so, you shall certainly be one of the Zâlimûn \(polytheists and wrong-doers\).">﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if \(in case\) you did so, you shall certainly be one of the Zâlimûn \(polytheists and wrong-doers\).﴾](#) Allah (Exalted be He) warned the Prophet Muhammad (peace and blessings of Allah be upon him) and all Muslim nation about ascribing partners to Him in worship. Even though the Prophet (peace and blessings of Allah be upon him) is protected by Allah (Exalted be He) from falling in the trap of associating others in worship with Him, Allah (Exalted be He) warns the Muslim nation in the person of the Prophet (peace and blessings of Allah be upon him) against such things and to show that these matters are so deceptive. Hence, Muslims are commanded not to perform them. Also, Allah

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(Glorified be He) says: [﴿And indeed it has been revealed to you \(O Muhammad صلى الله عليه وسلم\), as it was to those \(Allâh's Messengers\) before you: "If you join others in worship with Allâh, \(then\)](#)

surely (all) your deeds will be in vain, and you will certainly be among the losers.") Allah (Exalted be He) revealed this matter to him to teach people that Shirk is forbidden, that it is the most major of all sins, and that it is forbidden for the Prophets and all other people to join others in worship along with Allah (Exalted be He). Allah (Exalted be He) says: (And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).) (If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).) Allah (Glorified and Exalted be He) equated invocation of others besides Him (Exalted be He) with the association of others along with Him in worship. He (may He be glorified) has also shown that those whom people invoke besides Him can not hear their invocation. And if they were to hear the invocation, they would not be able to answer them.

Thus, it is obligatory for a Muslim to avoid the evil of Shirk and warn other Muslims against it. Moreover, it is a duty on Muslim scholars everywhere to explain such grave matters to people and warn them against resorting to the graves, seeking help from the dead, offering vows and sacrificing to them and asking them for support and aid, as such practices are utterly forbidden and ruled by Allah as acts of major Shirk. Since it is not permissible for a Muslim to seek these needs from the Prophet Muhammad (peace and blessings of Allah be upon him) and the Rightly-guided Caliphs, by far they are even more prohibited to be requested from Al-`Aydarus , Ibn `Ulwan, Shaykh `Abdul-Qadir , `Aly , Al-Hasan , Fatimah and other dead persons! It is not permissible to perform such practices with any deceased person. This is because no one has the right to be worshipped but Allah (Exalted be He). Allah (Exalted be He) says: (And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).)

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And: (Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).) And: (O mankind! Worship your Lord (Allâh)) And: (You (Alone) we worship, and You (Alone) we ask for help (for each and everything).) It is Allah Alone who has the right to be worshipped and sought for help. No angel, Prophet, idol, tree, stone or dead person has the right to be invoked or worshipped besides Allah (Exalted be He), Who is the sole God to be worshipped. Allah (Glorified and Exalted be He) says: (And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)) And: (So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.) And: (So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).) It is permissible to seek the help of living persons as long as they are present and can hear one's request. One can say to another person, "O my brother, help me repair my car or lend me some money." Also, one can say to another person, "O my brother, help me build my house or help me catch my camel." It is permissible for a Muslim to do so, as Allah (may He be glorified) says about the story of Moses (peace be upon him): (The man of his (own) party asked him for help against his foe) This is because Moses was still alive and had the ability to help that person. However, dead persons, idols, trees, stones and stars must not be invoked or worshipped besides Allah (Exalted be He). These practices are a form of major Shirk. May Allah save us from such evil practices.

Now, my advice to every Muslim is to be on their guard against such pernicious practices. Moreover, it is obligatory for Muslim scholars to warn

people against the evil of Shirk. Also, they have to fear Allah (Exalted be He) and pay much attention to this matter by the written word and through Friday sermons on this subject. Also, Muslim scholars should pay visit the graves where people invoke the dead besides Allah (Exalted be He) and advise them in the right way, such as "O people! It is not permissible for you to invoke the dead for anything. You can invoke Allah's Peace, Mercy and Forgiveness upon them, but you are not allowed to invoke them saying, "O so and so! Intercede with Allah for us," or "O so and so! Grant us victory." This is because these are practices of major Shirk. We seek refuge with Allah (may He be Exalted from such evil practices. Thus, all Muslims must be vigilant against these things."



82 - Ruling on Offering Salah Facing Graves and Seeking the Blessing of Such Graves

Q: There is a habit in our country that people offer Salah (Prayer) facing a particular grave, pay frequent visits to it and seek the blessing of dead therein, claiming that the grave belongs to one of the the Sahabah (the Companions of the Prophet Muhammad). We would be grateful if you could guide the people to the right way of action regarding this practice, may Allah bless you!

A: A lot of people have been led astray by certain superstitious rituals offered to the graves. The Jews and the Christians have been tempted by these graves. They had also worshiped the people buried in the graves and taken such graves as objects for veneration, as the Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(May Allah curse the Jews and the Christians for they took the graves of their Prophets as places of worship.\)](#) Also, when the Prophet Muhammad (peace and blessings of Allah be upon him) was informed by two of his wives that they had seen a church in Abyssinia (Ethiopia) containing images, he (peace and blessings of Allah be upon him) said: [\(Those are the people who, whenever a pious man dies amongst them, make a place of worship at his grave site and then they make those images and hand them inside the place.](#)

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[Those are the most evil of all mankind in the Sight of Allah.\)](#) The Prophet Muhammad (peace and blessings of Allah be upon him) described those people as the most evil of all mankind in the Sight of Allah, as they used to exceedingly glorify the dead of their righteous people by drawing pictures of them and constructing special buildings over their graves. They also used to invoke the righteous dead people to fulfil their needs and to relieve their hardships, seek the blessing by touching the dust of the graves, etc. Such are some of their wicked practices, thus they deserved the curse of Allah. Also, the Prophet Muhammad (peace and blessings of Allah be upon him) said in the Prophetic Hadith recorded by Imam Muslim in his Sahih (authentic collection of Hadith): [\(Verily, people who came before you \(O Muslims\) used to build places of worship over the graves of their Prophets and pious people. You should not build Masjids \(mosques\) over graves. I forbid you to follow such practice of theirs.\)](#) Also, the Prophet Muhammad (peace and blessings of Allah be upon him) said in the Hadith reported on the authority of Ibn Mas'ud : [\(The most evil of all mankind are those who will be still alive when the Hour is established and the people who build places of worship at the grave sites.\)](#)

Hence, it is dutiful for Muslims to be on their guard against such wicked practices adopted by the Jews and the Christians, which is represented in glorifying the graves via constructing special buildings over them as well as building places of worship on the sites of these graves, erecting domes over them, seeking their blessing, and supplicating the persons buried in these graves, seeking their aid, offering sacrificial animals and making vows to them and seeking their aid. There is no doubt that such practices are a grave sin; some of these practices amount to making Bid'ahs (heresy in religion), whereas others are considered to be practices belonging to the acts of Shirk (associating others with Allah in Divinity and worship). Building places of worship at the grave sites is a Bid'ah, and the construction of domes over such graves and plastering them are also Bid'ahs and ways leading to Shirk. Besides, it was authentically recorded in the Sahih collection of Hadith by

Imam Muslim on the authority of Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with both them) that he said: "Allah's Messenger (peace and blessings of Allah be upon him) forbade that the graves be plastered or used as sitting places (for the people), or constructions are built over them."

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This is because plastering the graves and constructing buildings over them are means leading to Shirk and ways of exceedingly glorifying such graves. The same applies to constructing domes over the graves and building places of worship at the graves, as these practices are means leading to Shirk. Also, reciting formulas of remembrance and offering Salah nearby these graves are heresy in religion. As for asking the dead in the graves for help and seeking their aid, these are practices of major Shirk as they are acts of devotion offered to partners other than Allah (may He be Exalted and Glorified).

Thus, it is necessary for the whole Muslim nation to be on their guard against such abominable practices. Also, it is obligatory for the Muslim scholars to explain the truth of this matter in detail to the whole nation and warn them against such practices of Shirk and Bid`ahs so as to avoid them in the future. Besides, people who have good religious knowledge has to spread such knowledge among people. Allah (Glorified be He) says: [﴿And who is better in speech than he who \[says: "My Lord is Allâh \(believes in His Oneness\), and then stands firm \(acts upon His Order\), and\] invites \(men\) to Allâh's \(Islâmic Monotheism\), and does righteous deeds, and says: "I am one of the Muslims."﴾](#) Also, the Messenger of Allah (peace and blessings of Allah be upon him) said: [﴿Convey \(my teachings\) to the people even if it were a single sentence.﴾](#) He (peace and blessings of Allah be upon him) also said: [﴿May Allah brighten the face of whoever listens to any of my Sayings, understands it well and then conveys it as he has heard it. Perhaps, a person with religious knowledge is not well-versed in Fiqh \(the Islamic Jurisprudence\) and perhaps a person with religious knowledge conveys it to another person who is more well-versed in Fiqh.﴾](#) Whenever the Prophet Muhammad (peace and blessings of Allah be upon him) delivered a Khutbah (sermon), he used to preach the people, saying: [﴿Those who are present should convey it \(this information\) to those who are absent, as the informed one might well comprehend it \(what I have said\) better than the present audience who will carry it to him.﴾](#) There is no doubt

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that such a heretical practice has spread across the Muslim and non-Muslim countries. So, we see people being passionately attached to the graves, constructing buildings over these graves, wiping themselves on such graves, asking the dead to accomplish one's needs, to relieve one's hardships and to grant one assistance. This is undoubtedly a grave trial and an evil against which people must be on their guard. A Bid`ah is always a way leading to Shirk. The way referred to in the question, i.e., exceedingly glorifying the graves by setting up buildings over them, constructing places of worship at these grave sites and reciting formulas of remembrance at these graves, are pure heresies. Since such Bid`ahs have become common among people, people began to indulge in acts of Shirk and immoderation with regard to the graves, worshipping the dead in the graves besides Allah by supplicating to them, seeking their aid, offering sacrificial animals and vows to them and asking them for support, and these are deeds of major Shirk. Therefore, Muslims should be vigilant against such practices and turn to Allah in repentance from such sins. They should pull down all buildings constructed over the graves, whether they are places of worship or any other buildings. Also, the graves should be clear, not covered by any buildings, as the Prophet Muhammad (peace and blessings of Allah be upon him) used to do in the Baqi`. Muslims in countries free from such superstitions are also advised to adhere to the same ruling. The Muslim scholars and rulers have to deal with these matters wisely and seriously, by purifying their societies from such practices and be

on their guard against those who promote them. Islam teaches that the graves should be protruding, not covered by anything: a building, a dome, a place of worship or any other construction. May Allah grant all Muslims guidance and insight!

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83- Ruling on Believing that the Dead in the Graves can Benefit and Harm

Q: Are people who exceedingly revere the graves and believe that those buried therein can bring in benefit and harm to people considered Kafirs (disbelievers), though they regularly offer Salah (Prayer) and observe all other forms of `Ibadah (worship)? Please advise on this matter.

A: Being attached to graves, believing that their dwellers can bring in benefit and remove harm, invoking them, seeking refuge with them, and wiping oneself on the graves or making Tawaf (circumambulation) around them, are all acts of major Kufr (disbelief). Such practices belong to the acts of the deviant pre-Islamic Mushriks (those who associate others with Allah in His Divinity or worship). Thus, it is not permissible to attach oneself to the graves of the righteous people, Prophets, or any body else. To give further clarification, it is the Ijma` (consensus of scholars) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) that attaching oneself to graves, making Tawaf around or wiping oneself on them with the aim to acquire benefit, seeking refuge with their dead, making vows for them, asking for their aid, offering sacrifices for them, or making Sujud (prostration) before them, are all acts of Kufr. Allah (Glorified and Exalted be He) says: **﴿And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴾** And, **﴿And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴾** Allah (Glorified be He) also says: **﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them.﴾** The Prophet Muhammad (peace and blessings of Allah be upon him) said:

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﴿Du`a' (supplication) is a form of `Ibadah.﴾ Consequently, calling upon the deceased, stars, Jinn (creatures created from fire), or idols is equivalent to worshipping them. To say: "O my Master! Grant me victory and recover my diseased!", "... Intercede with Allah for me!", "... I seek refuge with you!", "... I put my trust in you!", "... You are my only hope!", or "I fear you!" is major Shirk (associating others with Allah in His Divinity or worship). Such invocations are only to be directed to Allah (Exalted be He) alone, Who is the Creator. However, the superstitious practices mentioned above are the same as the acts done by the early deviant Mushriks (those who associate others with Allah in His Divinity or worship). They conform to the practices of those who exceedingly revere Al-Husayn, Shaykh `Abdul-Qadir Al-Jilany, as well as Al-`Aydarus, Al-Sayyidah Zaynab, and so on. Such practices i.e. calling upon Al-`Aydarus, or Al-Husayn, or Al-Hasan, or seeking refuge with `Ali (may Allah be pleased with him), or the Prophet Muhammad (peace and blessing of Allah be upon him), or asking their assistance, or invoking the Prophet Muhammad (peace and blessings of Allah be upon him) in his grave, saying: "O Messenger of Allah! Grant me victory!", "... Intercede for me!", "... Recover my patient!", or "... Keep me firm on my Din 'religion!'" are acts of major Kufr.

Though Shafa`ah (intercession) of the Prophet Muhammad (peace and blessings of Allah be upon him) is to be sought on the Day of Resurrection as well as it was valid to ask him for it before the his death, it is not permissible that a person asks the Prophet (peace and blessings of Allah be upon him)

after his death to grant them his Shafa`ah while he (peace and blessings of Allah be upon him) is not longer alive. Therefore, it was permissible for the Sahabah (Companions of the Prophet) to ask the Prophet during his lifetime to intercede for them by saying, for example: "O Messenger of Allah! Intercede for me!", or "... Invoke Allah to protect us!". On the Day of Resurrection, trial of people will be very severe; people will rush to Adam (peace be upon him) saying: "Intercede for us with your Lord to relieve us

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from out hardship and hasten for us the judgement of our deeds!" Adam will apologize for not being capable of doing so and will advise them to go to Nuh (Noah, peace be upon him). But, Nuh will apologize for not being capable of doing so and will advise them to go to Ibrahim (Abraham, peace be upon him) instead. The same apology will then be given by Prophet Ibrahim (peace be upon him) who will advise people to direct their request to Prophet Musa (Moses, peace be upon him). In the same manner, Musa will apologize and turn them to `Isa and the latter will apologize and say: "Go to Muhammad for His Lord has forgiven him all his past and future sins." Our Prophet Muhammad (peace and blessings of Allah be upon him) said: ﴿... So people will come to me and I will say: 'I will do it! I will do it!'. Then I will come below the `Arsh (Allah's Throne) and fall down prostrate before my Lord. Then Allah will inspire me with some of His Praises and Glorifications that I will recite a lot of times. Allah (may He be Exalted) then will say: "O Muhammad! Raise your head. Ask, and your request will be granted to you. Intercede, and your intercession will be accepted."﴾ Thus, it is obvious that the Prophet Muhammad (peace and blessings of Allah be upon him) only intercedes for people after being receiving permission from Allah (Exalted be He) Who says: ﴿Who is he that can intercede with Him except with His Permission﴾ When Allah (Glorified and Exalted be He) grants His Prophet Muhammad (peace and blessings of Allah be upon him) permission, he (peace and blessings of Allah be upon him) will first intercede for all people so that Allah (Exalted be He) proceeds into the judgement of their deeds. The Prophet (peace and blessings of Allah be upon him) will then intercede for the people of Jannah (Paradise) so that they will be admitted to it. The Prophet (peace and blessings of Allah be upon him) will also intercede for some of the disobedient who will consequently be taken away from Fire. There are many kinds of Shafa`ahs (intercessions) of the Prophet (peace and blessings of Allah be upon him). In addition, some Hadith of the Prophet (peace and blessings of Allah be upon him) signify that righteous believers will intercede for the disobedient and that angels and children shall be in a capacity to perform other kinds of Shafa`ah.

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Ruling on Istighfar for disobedient Muslims

Q 84: Is it permissible, our respected Shaykh, to make Istighfar (seeking forgiveness from Allah) for one of my dead relatives, though I do not know whether or not he had a good end, bearing in mind that he used to glorify the Awliya' (pious people) and the dead believing this to be part of religion?

A: If he was clearly committing Shirk (associating others with Allah in His Divinity or worship) and exceeding the proper limits regarding the dead, supplicating to Allah (Exalted be He) through them, and seeking relief from them, then you should not make Istighfar for him. However, if he was apparently a Muslim and you only know that much - his being a Muslim, then it is permissible to make Du`a' (supplication) and Istighfar for him. This is because the believer should make Du`a' and Istighfar for his fellow Muslims like those who followed Prophet 'Isa (Jesus, peace be upon him) when they said: [﴿Our Lord! Forgive us and our brethren who have preceded us in Faith﴾](#) Thus, you can make Istighfar for your brothers and ask Allah (Exalted be He) to have mercy on them if they are apparently Muslims. On the other hand, if someone apparently commits Shirk by exceeding proper limits and seeking help and relief from the dead, then it is not permissible to make Du`a' for him because these kinds of act are considered major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). This is the religion of the Mushriks (those who associate others with Allah in His Divinity or worship). May Allah grant us safety! The same ruling applies to invoking the Jinn (creatures created from fire), idols, and stars. All this is major Shirk. Allah (Glorified and Exalted be He) says: [﴿It is not \(proper\) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn \(polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh\), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire \(because they died in a state of disbelief\).﴾](#)

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When Abu Talib died on the religion of his people, the Prophet (peace be upon him) said: [﴿I would have sought Allah's forgiveness for you had I not been forbidden from that.﴾](#) Thus, Allah (Exalted be He) revealed this Ayah (Qur'anic verse): [﴿It is not \(proper\) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn \(polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh\), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire \(because they died in a state of disbelief\).﴾](#) Whoever dies in the state of Shirk will dwell in the Hellfire. This means whoever is known for invoking the dead and seeking relief from them or from the idols, Jinn, stars, angels, or prophets, which are all acts of major Shirk that are included in the following Ayahs in which Allah (Glorified and Exalted be He) says: [﴿Verily, Allâh forgives not that partners should be set up with Him \(in worship\)﴾](#) And: [﴿And \(remember\) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm \(wrong\) indeed.﴾](#) And: [﴿Verily, whosoever sets up partners \(in worship\) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn \(polytheists and wrong-doers\) there are no helpers.﴾](#) And: [﴿But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴾](#) And:

﴿And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."﴾ ﴿Nay! But worship Allâh (Alone and none else), and be among the grateful.﴾

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And: ﴿And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴾ And: ﴿Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴾ Qatmir means the thin membrane over the date-stone. Allah also says: ﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them.﴾ This includes everybody; those who are absent and the dead from among the prophets and other people. If you call upon them, they will not hear you, and if they can possibly hear you, they will not be able to grant you what you want and on the Day of Resurrection they will deny your Shirk and dissociate themselves from you. Allah (Glorified be He) says: ﴿We declare our innocence (from them) before You. It was not us they worshipped.﴾ May Allah grant us safety!

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Q: The same questioner from Sudan says: Our respected Shaykh, there is a Hadith that reads: ﴿When a person dies, all their deeds come to an end, except three: Continuing charity, knowledge (by which people) benefit, or a pious child who makes Du`a' for them (the deceased).﴾ Some people may go to the grave of a dead person, who could be a shaykh, and ask something of him. Is this permissible? What is the ruling on the one who does this in Shari`ah (Islamic law)? How can we make Du`a' for the dead as understood from this Hadith "or a pious child who makes Du`a' for them"? May Allah reward you with the best!

A: One may say, "O Allah, forgive my father (or mother), have mercy upon him, save him from the Fire," and the like. This is how a person can make Du`a' for the dead. Invoking the dead means seeking help from them or asking them for protection or anything. This is major Shirk that the Mushriks used to practice with Al-Lat and Al-`Uzza, and still practice with their idols, with Shaykh `Abdul-Qadir Al-Jilany, Al-Badawy and Al-Husayn. This is not permissible. It is not permissible to say: O so-and-so, grant me victory, I am under your protection, intercede for me...etc. On the other hand, it is permissible to say to a living person: Intercede for me, make Du`a' for me, ask Allah to forgive me and have mercy on me, and so on.

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It is not permissible to say to the dead, "O Shaykh `Abdul-Qadir, O Husayn, O Zaynab, or O so-and-so, make Du`a' for me," because the dead can do nothing and this is considered making Tawassul (seeking to draw close to Allah through unlawful means) by virtue of the dead. It is exactly like a person one who asks an idol capable of nothing to grant them victory or to intercede for them. Thus, seeking help, relief or intercession from the dead is actually the practice of the Mushriks and it is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and not permissible, it is even major Shirk. May Allah grant us safety! The same thing applies to

invoking those who are absent, by saying: O angels of Allah, O Jibril, O Mika'il, O so-and-so from among the Jinn, O the Jinn of Zhahran, O the Jinn of Al-Hisa' (a place in Yemen), O the Jinn of America, or O the Jinn of Egypt. All this is considered major Shirk. Allah (Exalted be He) reprimanded some of the Mushriks regarding this issue saying: [﴿And verily, there were men among mankind who took shelter with the males among the jinn, but they \(jinn\) increased them \(mankind\) in sin and transgression.﴾](#) May Allah grant us safety!

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85- Dying while being used to ask the dead for cure

Q: What is the ruling on the practice of making offerings for the dwellers of the graves and asking them to cure diseases or drive away grief? Will whoever dies while adopting this practice be punished eternally in the Hellfire? Will a person be excused for their ignorance of the ruling on this practice?

A: This is a very important question as it relates to a practice that is widespread in many Muslim countries. In fact, seeking the help of the dead or asking them to cure diseases or grant victory over the enemy is a form of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). This act is from the religion of Jahiliyyah (pre-Islamic time of ignorance). It is the religion of Abu Jahl and the like among those who worship graves and idols and who used to say: [﴿We worship them only that they may bring us near to Allâh.﴾](#) Allah (Glorified and Exalted be He) also tells about such Kafirs (disbelievers): [﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh."﴾](#) And: [﴿We worship them only that they may bring us near to Allâh.﴾](#) Thus, the practice referred to in the question is a form of major Shirk and whoever indulges in it and dies while adopting it will be punished eternally in the Hellfire.

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May Allah protect us all! However, whomever the Da`wah (call to Islam) did not reach, that is they were among Ahl-ul-Fatrah (people having no access to Divine Messages) and they did not know about Qur'an or Sunnah (whatever is reported from the Prophet), will be judged by Allah on the Day of Resurrection. To make it more clear, Allah (Exalted be He) will examine such people on the Day of Resurrection; if they pass the exam they will be admitted to Jannah (Paradise), but if not they will be punished in the Hellfire. Conversely, those who knew about the Qur'an and Sunnah and used to live among Muslims will not be excused for their claim that they were ignorant of this ruling. Such people will be punished for their acts of Shirk as it was their own mistake that they sinned, were mindless, and did not refer to people of knowledge to explain their Din (religion) that they did not know. May Allah protect us all!

Beliefs are the origin of Islam to which the excuse of ignorance is not applicable. Allah (Glorified and Exalted be He) says regarding Kafirs: [﴿surely they took the Shayâtîn \(devils\) as Auliya' \(protectors and helpers\) instead of Allâh, and think that they are guided.﴾](#) Thus, Allah (Exalted be He) does not accept their excuse of ignorance. In addition, Allah (Exalted be He) says regarding the Christians: [﴿Say \(O Muhammad صلى الله عليه وسلم\): "Shall We tell you the greatest losers in respect of \(their\) deeds?﴾](#) [﴿Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.﴾](#) So they became Kafirs even though they thought that they were acquiring good by their deeds. Next to these Ayahs (Qur'anic verses), Allah (Glorified be He) says: [﴿They are those who deny the Ayât \(proofs, evidence, verses, lessons, signs, revelations, etc.\) of their Lord and the Meeting with Him \(in the Hereafter\). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.﴾](#) [﴿That shall be their recompense, Hell; because they disbelieved and took My Ayât \(proofs, evidence, verses, lessons, signs, revelations, etc.\) and My](#)

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Allah (Exalted be He) does not excuse them for their ignorance as they were careless about knowing the truth. Allah (Glorified be He) says: [\(this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.\)](#) In addition, the Prophet (peace be upon him) said: [\(By Him in Whose Hand is my life, whoever among the community of Jews or Christians hears about me, but does not affirm their belief in that with which I have been sent and dies in this state \(of disbelief\), will be but among the dwellers of the Hellfire.\)](#) (Related by Muslim in his Sahih [Authentic Hadith Book]) It is noteworthy that the Prophet (peace be upon him) used the word "hears" not "understands", "reflects", or "becomes aware of".



Ruling on asking the dead for mercy

Q 86: A questioner says: Some people visit the domed shrines that include the graves of the Awliya' (pious people) and ask them for mercy, goodness and safety. What is the ruling of Shari`ah (Islamic law) on such people?

A: Allah (Glorified and Exalted be He) has legislated for His Servants all that is beneficial for them and everything that would guarantee them safety in this life and the Hereafter. He forbade them from everything that could possibly harm them in this world and the Hereafter. Moreover, He sent them messengers as bringers of glad tidings and warners. They bring those who obey them and adhere to their call the glad tidings of entering Jannah (Paradise,) attaining happiness, winning victory in this life, and being granted safety

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in the Hereafter. On the other hand, they warn those who disobey them and threaten them with humiliation in this life and misery in the Hereafter. The most important thing that Allah (Exalted be He) ordered His Messengers to convey is Tawhid (belief in the Oneness of Allah/ monotheism), that is, worshiping Him exclusively and offering all acts of worship to Him with full sincerity. This is the most important thing in the call of the messengers. Allah (Glorified and Exalted be He) says: [﴿And We did not send any Messenger before you \(O Muhammad صلى الله عليه وسلم\) but We revealed to him \(saying\): Lâ ilâha illa Ana \[none has the right to be worshipped but I \(Allâh\)\], so worship Me \(Alone and none else\).﴾](#) And: [﴿And verily, We have sent among every Ummah \(community, nation\) a Messenger \(proclaiming\): "Worship Allâh \(Alone\), and avoid \(or keep away from\) Tâghût \(all false deities i.e. do not worship Tâghût besides Allâh\).﴾](#) Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).﴾ Thus, Tawhid is the greatest and most significant part of the call of the messengers. Actually, it is the foundation of their call; believing in the Oneness of Allah, offering acts of worship to Him with full sincerity, and associating none with Him in worship, neither a prophet, nor an angel, nor a tree, nor an idol nor anything else. Building domes and Masjids (mosques) on graves is one of the means of Shirk (associating others with Allah in His Divinity or worship) because this implies extolling the graves. If domes and Masjids are built on graves, common people will visit them and invoke their dwellers beside Allah (Exalted be He). They will seek relief from the dead and make vows to them and these are acts of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) that contradict the call of the messengers of Allah and contradict Tawhid. When Allah (Exalted be He) sent His Prophet Muhammad (peace be upon him), he said to his people: [﴿My people, say "There is no deity but Allah" so that you may be successful.﴾](#) He forbade them from worshiping others beside Allah (Exalted be He). He forbade them from worshiping Al-`Uzza, Manah,

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Al-Lat or anything else. He ordered them to offer their worship exclusively to Allah (Exalted be He) and with full sincerity. Allah (Exalted be He) says: [﴿And your Lord has decreed that you worship none](#)

but Him.) And: ﴿So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴾
﴿Surely the religion (i.e. the worship and the obedience) is for Allâh only.﴾ ﴿And they were
commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining
from ascribing partners to Him)﴾ And: ﴿You (Alone) we worship, and You (Alone) we ask for help (for
each and everything).﴾ .

It is obligatory to dedicate worship exclusively to Allah (Exalted be He) and with full sincerity and it is not permissible to build domes or Masjids on graves. Rather, the dead person should be buried and his grave should be only one hand span higher than the ground. In this way, it will be known that it is a grave and will not be misused. It is not permissible to invoke the dead beside Allah (Exalted be He) or to build a dome or Masjid on a grave. It should only be left visible and protruding like the graves of the Sahabah (Companions of the Prophet) in Madinah during the lifetime of the Prophet (peace be upon him) and after his death. It is not permissible to invoke the dead beside Allah (Exalted be He) or to seek relief, wealth, victory, protection, mercy, forgiveness or any of the good affairs like provision, marriage, salvation from the Hellfire, admittance to Jannah, or the like from them. All this is major Shirk. Allah (Glorified and Exalted be He) says: ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ Allah (Glorified be He) also says: ﴿And your Lord has decreed that you worship none but Him.﴾ Moreover, He (Glorified be He) says:

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﴿Worship Allâh and join none with Him (in worship)﴾ And: ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).">﴾ And: ﴿And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴾ And: ﴿Verily We have sent down the Book to you (O Muhammad صلى الله عليه وسلم) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴾ ﴿Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.﴾ Allah (Glorified be He) commanded that He should be worshipped alone and sincerely. He said that the Mushriks (those who associate other with Allah in His Divinity or worship) have taken allies beside Him, claiming that they worship them only to bring them closer to Allah (Exalted be He). They worship Al-Lat, Al-`Uzza and other idols and invoke them and seek relief from them under the pretext that they will bring them closer to Him and to intercede for them with Allah, as mentioned in Surah Yunus. Allah (Glorified be He) says: ﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh."﴾ However, Allah (Glorified be He) belied them saying: ﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!﴾ In Surah Al-Zumar, Allah (Glorified and Exalted be He) says: ﴿And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh."﴾ They

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say that they worship them ﴿only that they may bring us near to Allâh﴾ However, Allah (Glorified be He) belied them saying: ﴿Verily, Allâh will judge between them concerning that wherein they differ.

Truly, Allâh guides not him who is a liar, and a disbeliever.) Allah (Exalted be He) clarified that they cannot bring anyone closer to Him and that such people are only disbelieving liars. Invoking Allah Alone and worshiping Him Alone can bring them closer to Him and grant them salvation by His Favor. One should say: O Lord, grant me wealth, grant me a righteous wife, help me pay my debt, grant me admission to Jannah, forgive me and have mercy on me. This is the true essence of worshiping Allah and of Tawhid. Nonetheless, if one says: O Al-Badawy, have mercy on me as I am in your presence, or grant me wealth, then this is major Shirk. Also, if one says: O Al-Husayn, O `Aly ibn Abu Talib, O Al-Hasan, O Fatimah or the like, this is major Shirk. This is exactly what is meant by worshiping others beside Allah that was criticized by the messengers and our Prophet Muhammad (peace be upon him).

When the Prophet (peace be upon him) delivered a Khutbah (sermon) in Makkah one day, he said: (O children of `Abdul-Muttalib, save yourselves from the Hellfire. I do not have anything to help you before Allah. O children of `Abd Manaf, save yourselves from the Hellfire. I do not have anything to help you before Allah. O `Abbas ibn `Abdul-Muttalib, save yourself from the Hellfire. I do not have anything to help you before Allah. O Safiyyah, the aunt of Allah's Messenger, I do not have anything to help you before Allah. O Fatimah, daughter of Muhammad, ask what you wish from my wealth, but I do not have anything to help you from Allah.) He (peace be upon him), thus, told them

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that he cannot avail them against Allah (Exalted be He) at all. Rather, they have to save themselves by adopting Tawhid, faith and obedience to Allah (Exalted be He). Those were the closest people to the Prophet (peace be upon him); his daughter, his paternal uncle and his paternal aunt. He told them that he could not save them from the punishment of Allah or from His torment unless they believe in the Oneness of Allah and worship Him Alone. He even said to his daughter Fatimah: (Ask what you wish from my wealth, but I do not have anything to help you from Allah.)

Hence, it is obligatory for all people to worship Allah Alone, seek relief from Him Alone, and fulfill His Rights by offering Salah (Prayer), paying Zakah (obligatory charity), observing Sawm (Fast), performing Hajj, being dutiful to parents, maintaining the ties of kinship, and avoiding what Allah prohibited, like practicing Zina (premarital sexual intercourse and/or adultery), drinking Khamr (intoxicant), practicing homosexuality, undutifulness to parents, severing ties of kinship, giving false testimony, and so on. Such sins should be avoided out of obedience to Allah and out of glorifying Him and drawing closer to Him. This is the true essence of Din (religion) of Islam and the core of the Messengers' call and of the Divine books. It is what the last Prophet, Muhammad (peace be upon him), was sent with as he was sent to call people to worship Allah Alone with full sincerity and to obey His Commands, including Salah, Sawm, Zakah and Hajj, and to avoid His Prohibitions. It was authentically reported that the Prophet (peace be upon him) said: (My entire Ummah (nation based on one creed) will enter Jannah except those who refuse. They said: O Messenger of Allah, who will refuse? He said: Whoever obeys me will enter Jannah, and whoever disobeys me is the one who refuses.) So, whoever obeys the Messenger of Allah (peace be upon him) and follows the Shari`ah will gain admission to Jannah, whereas whoever disobeys him will be doomed to the Hellfire. May Allah grant us safety!

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Hence, my advice to all those who fear Allah and seek His Mercy is to worship Him Alone, invoke Him Alone, and seek relief from Him Alone. They should make vows and offer sacrifices to Allah Alone, offer Salah, observe Sawm, and offer all acts of worship exclusively to Allah. This is Tawhid and this is faith and this is the meaning of the statement of Allah when He (Exalted be He) says: (And I

(Allâh) created not the jinn and mankind except that they should worship Me (Alone).) It is also the meaning of: (O mankind! Worship your Lord (Allâh)) It means that you must worship Allah Alone and make Him the subject of your fear, hope, sacrifice, vow, Salah, and Sawm.

Those who go to the dead and invoke them beside Allah (Exalted be He) are committing major Shirk, whether the dead whom they invoke are prophets or others. If they say: O Messenger of Allah, grant me wealth, this will be counted as major Shirk if it is said after the death of the Prophet (peace be upon him). However, during his lifetime, it was permissible to say to him: Give me such-and-such, give me some of the money of Allah (Exalted be He) that you have, help me from so-and-so. However, after his death, it is not permissible to seek help, victory or intercession from him. Rather, one should ask Allah (Exalted be He) saying: O Lord, grant me the intercession of Your Prophet, grant me wealth, save me from the Hellfire and so on. One should not invoke `Umar, Abu Bakr, `Uthman, `Aly or others from among the Sahabah. They should not be invoked beside Allah (Exalted be He) and help should not be sought from them and this is the right of Allah (Exalted be He). We should make Du`a' (supplication) for the dead and ask Allah (Exalted be He) to have mercy upon them and we should follow the prophets and make Du`a' for them instead of invoking them

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beside Allah (Exalted be He) because worship is the right of Allah Alone: (You (Alone) we worship, and You (Alone) we ask for help (for each and everything).) And: (And your Lord has decreed that you worship none but Him.) And: (And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)) The Prophet (peace be upon him) said: (Whoever dies while still invoking a rival (in worship) to Allah will enter the Hellfire.) The Prophet (peace be upon him) also said: (Whoever dies while not having worshipped anything with Allah will enter Jannah, and whoever dies while having associated others with Allah will enter the Hellfire.)

It is obligatory to be wary of Shirk and to have insight and try to understand Din of Islam. This is mandatory for all Muslims everywhere and for all the Mukallafs (persons meeting the conditions to be held legally accountable for their actions) everywhere in Arab countries, Europe, America, Africa, Asia and all other places. The Mukallafs must worship Allah Alone. They must make their Du`a' and vows to Him Alone and they must seek relief only from Him, because that is why they were created. Allah (Exalted be He) created them to worship and glorify Him Alone. So, dear questioner, you realize now that building domed shrines that include graves is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and among the means that lead to Shirk. The same thing applies to building Masjids on graves. The Prophet (peace be upon him) said: (May Allah curse the Jews and Christians

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who made the graves of their prophets places of worship.) (Agreed upon by Al-Bukhari and Muslim) Thus, he warned against doing what they did. The Prophet (peace be upon him) also said in the Hadith narrated on the authority of Jundub ibn `Abdullah Al-Bajaly: (Verily, the people who came before you used to build places of worship over the graves of their prophets and pious people. Verily, do not build Masjids over graves. I forbid you to do so.) (Related by Muslim in his Sahih [Authentic Hadith Book]) In this Hadith, the Prophet (peace be upon him) clarified that people from past nations used to take the graves of their prophets and righteous people as places of worship that they glorified, and he forbade Muslims from doing that. Hence, it is obligatory for Muslims to avoid that because it is a means leading to Shirk. If a Masjid or dome is built on a grave, an ignorant or

common person might visit it, believing that the dead person who is buried there is capable of benefiting him or interceding for him. Consequently, he might invoke him beside Allah (Exalted be He) and seek relief from him and this is major Shirk, we seek refuge with Allah. The same applies to constructing any buildings on graves, even if they are not Masjids. Jabir (may Allah be pleased with him) said: [\(Allah's Messenger \(peace be upon him\) forbade plastering graves, sitting on them, or building over them.\)](#) (Related by Muslim in his Sahih) Al-Tirmidhy and others added: "...or writing on them". Thus, the Prophet (peace be upon him) forbade us from whitening the grave with gypsum and from building on it, and this includes domes and everything else. He also forbade us from sitting on the graves because this is considered misuse. So graves should not be misused and should not be plastered or have anything built on them because this is a means of glorification. If this happens, people will glorify the grave and, thus, fall into Shirk.

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It should be left uncovered like all graves, even if it is the grave of a prophet or a pious person, so that people would not invoke the person buried in that grave beside Allah or offer him any act of worship. When the Sahabah feared that the Prophet (peace be upon him) might be invoked after his death or even worshiped, they buried him in the room of `A'ishah. However, those who exceed the proper limits in religion worship him outside this room, seek relief from him everywhere, and make vows to him. This is the major Shirk that he forbade us from and warned us against, when he said: [\(Do not exaggerate in praising me as the Christians praised `Isa ibn Maryam, for I am only a servant. Thus, call me the Servant and Messenger of Allah.\)](#) It is not permissible for anyone to exaggerate in making Du`a' for him or to invoke him beside Allah (Exalted be He), make vows to him, seek relief from him or offer sacrifices for him. All these are acts of major Shirk. Similarly, none of the prophets or pious people should be invoked beside Allah or asked to provide relief, because this is prohibited by Allah (Glorified and Exalted be He).

Hence, beware of all these kinds of Shirk that have become widespread in many Arab countries as well as other places around the world. It is clear that such things happen at the grave of Al-Badawy, Al-Husayn, Zaynab, and Nafisah in Egypt, and around Al-`Aydarus in Southern Yemen, and at many graves; the grave of Ibn `Araby in Levant (the region covering Syria, Lebanon, Jordan, and Palestine), and at many graves in Iraq and other places. They are invoked beside Allah (Exalted be He) and people seek relief from them. Hence, we should beware of that. Some pilgrims even do the same at the grave of the Prophet (peace be upon him),

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or at the graves of the Sahabah in Al-Baqi` where they invoke them beside Allah and this is Munkar and major Shirk. It is the duty of scholars to teach and clarify to people what is obligatory for them, because people may be overwhelmed by ignorance and believe this to be part of Din.

Hence, it is the duty of scholars to clarify to people that they should worship Allah Alone, singling Allah (Exalted be He) out for worship, and that the dead should not be invoked beside Allah and that relief should not be sought from them. Moreover, people must know that they should not make vows to the dead and should not build on their graves or take such graves as places of worship. It is the responsibility of scholars to teach people the Shari`ah, especially the part that has to do with Tawhid, for it is the most significant and important part. In addition, Shirk is the gravest sin and scholars have to convey the message to people, just like the messengers, and Allah guides whomever He wills. Moreover, Muslim rulers must put this into action. All those in authority must prevent the common people from committing Shirk and must call them to believe in the Oneness of Allah and to be sincere to Him. They must clarify to people that this is not permissible and that they should worship Allah Alone and seek relief only from Him, not from the dead. Vows should be made

only to Allah, not to the dead. The dead, as a matter of fact, need Du`a'. One should say upon visiting them: Peace be upon you, O dwellers of the graves from among the believers and Muslims. We ask Allah to grant us and you safety. May Allah have mercy upon those who have already died and those who will die after them. The Prophet (peace be upon him) used to visit the graves and make Du`a' for their people and used to teach his Sahabah

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to say: (Peace be upon the inhabitants of this city (graveyard) from among the believers, and we shall, In sha'a-Allah (if Allah wills), join you. We ask Allah to grant us and you safety. May Allah have mercy on those who have gone ahead of us, and those who come later on.) On the authority of Ibn `Abbas (may Allah be pleased with both of them) who narrated that the Prophet (peace be upon him) visited the graves in Madinah and said: (Peace be upon you O dwellers of graves. May Allah forgive both us and you. You have preceded us and we are to follow you.) He (peace be upon him) used to teach his Sahabah to say that. This was related by Muslim in his Sahih. He taught them to say the following upon visiting the graves: (Peace be upon you, O inhabitants of the city from among the believers and Muslims, and we shall, In sha'a-Allah (if Allah wills), join you. We ask Allah to grant us and you safety.) Another Hadith reads: (May Allah have mercy on those who have gone ahead of us, and those who come later on.) .

So, it is the duty of Muslims to adhere to the way of the Prophet (peace be upon him) and his Sahabah with regard to visiting the graves and everything else. Allah (Glorified be He) says: (And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).) And: (Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance.)

Hence, obeying the Prophet (peace be upon him) is obligatory and his mission is to convey the message of Allah clearly. Allah (Glorified be He) says: (He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh)

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And: (And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.) All goodness lies in obeying the Prophet (peace be upon him), following his Sunnah (whatever is reported from the Prophet), and glorifying his commands and prohibitions. This can be attained by glorifying the Qur'an and adhering to it as well as glorifying the Sunnah of the Prophet.

It is the duty of Muslims to understand the Qur'an and learn the Sunnah of the Messenger (peace be upon him) and apply them under all conditions, especially when it comes to Tawhid; the foundation of Islam and its most significant aspect. May Allah grant us and all Muslims success, guidance, and understanding of Din, and there is neither might nor power except with Allah!

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87- Distinction between Shar`y and Bid`y visits to graves

Q: Some people visit graves especially those of Awliya' (pious people) and slaughter animals by them. When we tell them that doing so is a Bid`ah (innovation in religion), they deny this, claiming that their action is Shar`y (Islamically lawful) as they only slaughter such animals for sake of Allah. Is this true? Provide us with your beneficial answer please. May Allah benefit and reward you with the best.

A: Shar`y visits to graves are a Sunnah (a commendable act) for the Prophet (peace be upon him) said: [\(Visit graves for they remind you of the Hereafter.\)](#) Accordingly, visiting graves to ask Allah (Exalted be He) to forgive their dwellers is permissible. The Prophet (peace be upon him) did so and commanded people to copy his action: [\(Visit graves for they remind you of the Hereafter.\)](#) Moreover, the Prophet (peace be upon him) used to teach his Sahabah (Companions) to say upon visiting graves: [\(Peace be upon you, believing men and women dwelling here. We shall, In sha'a-Allah \(if Allah wills\), soon join you. We ask Allah to grant both us and you safety.\)](#) According to another narration reported on the authority of `Aishah (may Allah be pleased with her), the Prophet (peace be upon him) also used to say upon visiting graves: [\(May Allah be merciful with those who have preceded us and those who are to follow them.\)](#)

On the other hand, visiting graves to invoke the deceased, seek refuge with them, ask for their Shafa`ah (intercession) or blessing, or call upon them to grant a person victory over their enemies is considered a Shirky (representing Shirk i.e. associating others with Allah in His Divinity or worship) act. It is thus, not permissible to visit graves for such purposes, for this is equivalent to major Shirk (associating others with Allah in His Divinity or worship). The same applies to vowing for the deceased, offering a sacrifice whether a cow,

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a camel, sheep, or even a hen to draw closer to them, or asking for their Shafa`ah or blessing. Allah (Glorified be He) says: [\(Say \(O Muhammad صلى الله عليه وسلم\): "Verily, my Salât \(prayer\), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn \(mankind, jinn and all that exists\)."\)](#) [\("He has no partner. And of this I have been commanded, and I am the first of the Muslims."\)](#) Allah (Glorified and Exalted be He) also says: [\(Verily, We have granted you \(O Muhammad صلى الله عليه وسلم\) Al-Kauthar \(a river in Paradise\).\)](#) [\(Therefore turn in prayer to your Lord and sacrifice \(to Him only\).\)](#) In addition, the Prophet (peace be upon him) said: [\(May Allah curse those who offer sacrifices for other than Him.\)](#) Thus, it is not permissible for any person to offer sacrifices for idols, Awliya', or Jinn (creatures created from fire) aiming at drawing close to them or asking for their Shafa`ah, support against enemies, protection, or curing the ill, bringing back a missing person, or granting them children. Such acts are only done by worshipers of graves, Awliya' and idols. Nevertheless, slaughtering animals by graves to draw closer to Allah (Exalted be He), but not to Awliya' is Bid`ah (innovation in religion). This is because graves are not places for slaughtering. Rather, slaughtering animals by graves is a means of defiling and making them filthy as well as harming those who visit them. Whoever likes to slaughter an animal is to do so at home or at

a slaughtering house then they are to distribute the meat among the poor just as they do with Ud-hiyah (sacrificial animal offered by non-pilgrims) and Hady (sacrificial animal offered by pilgrims). It may be worth mentioning that people who slaughter animals by graves do so mostly to draw closer to the deceased. Anyway, if they are truthful, i.e. they only

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intend to draw closer to Allah (Exalted be He) but not to the deceased; their action is Bid`ah. Conversely, if their intention, by this sacrifice, is to draw closer to the deceased to intercede for them, cure their patient, give them such and such and so on, this act is major Shirk. May Allah grant us safety.



88- Ruling on visiting shrines

Q: A questioner from Morocco asks: What is the ruling on shrines? Do Muslims have to visit them as the case with sacred places?

A: This needs a detailed answer. According to the Sunnah (whatever is reported from the Prophet), shrines are graves that shall be elevated by one hand span higher than the ground. In this way, it will be known that they are graves and will not be misused. Proof of this is the Hadith of Sa`d ibn Abu Waqqas (may Allah be pleased with him) that he saw the grave of the Messenger of Allah (peace be upon him) uplifted from the ground by a hand span and ordered that his own grave be upraised in the same manner as narrated by `Uthman ibn Abu Salim. On the other hand, constructing domes or Masjids (mosques) over the graves is not permissible. It is considered Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), Bid`ah (innovation in religion), and a means leading to Shirk (associating others with Allah in His Divinity or worship).

The Prophet (peace be upon him) said in a Sahih (authentic) Hadith: [\(May Allah curse the Jews and Christians for they made the graves of their prophets as places of worship.\)](#)

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Moreover, it was related by Muslim in his Sahih (Authentic Hadith Book) on the authority of Jabir (may Allah be pleased with him) that Allah's Messenger (peace be upon him): [\(Forbade \(Muslims\) to plaster the graves or to sit or build on them.\)](#) Accordingly, it is not permissible to construct anything on the graves, whether it a Masjid or a dome, for doing so is a means to Shirk. To give more clarification, building Masjids or domes over the graves leads people to revere such graves, invoke their dwellers, and seek their help other than Allah, which are means to Shirk. Hence, the Prophet (peace be upon him) forbade such means, warned people against them, and cursed those who indulge in them. Every Muslim has to beware of such prohibited actions. They also must not screen the graves, use curtains to hang on their sides, or light them up because all these are ways of excessive extolment and Shirk. Besides, invoking the deceased by saying: "O so-and-so rescue me!", "Grant me victory!", "Cure my disease!", "I am under your guard and protection" and so on, is a form of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam).

Again, Muslims have to beware of all means to Shirk. They also have to avoid making Tawaf (circumambulation) around the graves or asking their blessing, benefit, or favor, for indulging in any of the foregoing practices is major Shirk. However, merely thinking that such Tawaf is a Sunnah (a commendable act) that draws people close to Allah - without practicing it - is a Bid`ah, Munkar, and a way to Shirk.

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Invoking the deceased, seeking their help, making vows to them, offering sacrifices for them, or circumambulating around their graves is major Shirk that every believing man and woman has to beware of. Nevertheless, Muslims are allowed to visit the graves to greet their dwellers and make

Du`a' (supplication) for them for the Prophet (peace be upon him) said: [\(Visit the graves for they remind you of the Hereafter.\)](#) Muslims are allowed to visit the graves and say: [\(Peace be upon you O inhabitants of this city \(i.e. graveyard\) from among the believers. We shall, In sha'a-Allah \(if Allah wills\), soon join you. We ask Allah to grant both us and you safety. May Allah be merciful with those who have preceded us and those who are to follow them.\)](#) This was what the Prophet (peace be upon him) taught the Sahabah (Companions of the Prophet) to say whenever they visited the graves: [\(Peace be upon you O dwellers of this city from among the believers and Muslims. We shall, In sha'a-Allah \(if Allah wills\), soon join you. We ask Allah to grant both us and you safety. May Allah be merciful with those who have preceded us and those who are to follow them.\)](#) This is the Shar`y (Islamically lawful) Du`a' to be said upon visiting the graves. Then the person is to leave the graves without offering any Salah (Prayer) or making any recitation or Tawaf there. It is also not permissible, as mentioned above, to ask the deceased to provide them with any help.

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Ruling on setting out to visit the graves of Awliya'

Q 89: Many people set out to visit the graves of the Awliya' (pious people), asking them to cure the sick among them or fulfill their needs. They offer them vows and sacrifices, invoke them and seek help from them and other such acts. There is a difference of opinion on this issue. Those who practice these habits say that there are servants of Allah on earth for whose sake Allah (Exalted be He) answers Du`a' (supplication). On the other hand, those who oppose such acts say that this is clear Shirk (associating others with Allah in His Divinity or worship) that takes one out of Islam. Please try to shed more light on the aspects of this issue; clarifying whether or not it is permissible to offer Salah (Prayer) behind those who do such things. May Allah grant you success!

A: This is a very important question; the query about setting out to visit the graves for the sake of asking the dead to fulfill one's needs and cure the sick, invoking them, seeking help from them, and offering them vows and sacrifices and so on. Setting out for the sole purpose of visiting the graves is not permissible according to the correct opinion maintained by scholars, because it is forbidden. Moreover, it is a means that leads to Shirk. This is supported by the Hadith Sahih (authentic Hadith) in which the Prophet (peace be upon him) said: [Do not set out \(on a journey\)](#)

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except for three Masjids (mosques): Al-Masjid Al-Haram (the Sacred Mosque in Makkah), this Masjid of mine (the Prophet's Mosque in Madinah), and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem).

It is permissible to set out on a journey to visit these three Masjids for the purpose of worship, as stated by the Prophet (peace be upon him). On the other hand, it is not permissible to set out to visit any other Masjid for the purpose of worship and this certainly includes shrines. If it is not permissible to set out on a journey to visit any Masjid other than these three Masjids, although Masjids are the best places on earth, then it is worthier to forbid setting out for any place because of the virtue of a dead person who is buried therein or the like. Hence, the most correct opinion maintained by scholars is that it is prohibited to set out to visit graves. Rather, graves could be visited without making a journey because visiting them is a Sunnah (a commendable act) as the Prophet (peace be upon him) said: [Visit the graves, as they remind you of the Hereafter.](#) The Sunnah is to visit the graves, and this is for men, not women, and ask Allah (Exalted be He) to forgive and have mercy upon their inhabitants because the Prophet (peace be upon him) said that visiting the graves reminds of death and of the Hereafter. He (peace be upon him) used to teach his Sahabah (Companions) to say the following when visiting the graves: [Peace be upon you, O inhabitants of the graves from among the believers and Muslims, and In sha'a-Allah \(if Allah wills\) we shall join you. We ask Allah to grant us and you well-being.](#) The Prophet (peace be upon him) used to visit Baqi` (the graveyard of Madinah, near the Prophet's Mosque) and ask Allah to have mercy upon those buried therein

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and to forgive them. However, it is forbidden to make a journey to visit graves just as it is forbidden to set out for any Masjid other than the three previously-mentioned ones. On the other hand, if the

journey is made with the intention of invoking the dead and seeking help from them, then this is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and Haram (prohibited) according to Ijma` (consensus of scholars). If one does this without setting out on a journey, in other words if a person visits the graves in his town, seeking help from the dead, offering them vows or sacrifices, asking them to fulfill his needs, cure the sick or relieve the distressed, it will be a great evil and manifest Shirk. It is the same kind of Shirk that was adopted by the people in Jahiliyyah (pre-Islamic time of ignorance). They used to do this with the dead, associate them in worship with Allah (Exalted be He), seek help from them and offer them vows, claiming - as the Qur'an states: ﴿and they say: "These are our intercessors with Allâh."﴾ And: ﴿We worship them only that they may bring us near to Allâh.﴾ Allah (Glorified and Exalted be He) says that about them: ﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh."﴾ However, Allah (Exalted be He) refuted their claim saying: ﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!﴾ And: ﴿Verily We have sent down the Book to you (O Muhammad صلى الله عليه وسلم) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴾ ﴿Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliya' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.﴾ They claimed that they were only worshipping them to bring them closer to Allah (Exalted be He).

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Nevertheless, Allah (Glorified be He) refuted that claim saying: ﴿Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.﴾ Thus, Allah (Glorified and Exalted be He) clarifies that their worship of the dead by invoking them, seeking relief from them, offering them sacrifices and vows, prostrating on their graves and the like is nothing but Shirk, Kufr (disbelief) and Dalalah (deviation from what is right). Allah also clarifies that this will not benefit them, rather, it will harm them even if they claim that they intercede on their behalf with Allah (Exalted be He) and bring them closer to Him. Allah (Exalted be He) stresses the fact that this is only a false claim because invoking the dead and seeking relief from them, from idols or trees do not bring one closer to Allah (Exalted be He) or to His Pleasure. Rather, it keeps one far from Allah's Mercy and entails His Wrath, admission to Hell and deprivation of Paradise. Allah says in His Noble Book: ﴿Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.﴾ And: ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾ So, Allah (Exalted be He) makes it clear that He does not forgive Shirk but He forgives all other sins as He wills. Forgiveness of sins, other than Shirk, depends on the Will of Allah (Glorified and Exalted be He). He may forgive those who do this and He may torment them if they die before repenting. Shirk will not be forgiven if the person dies as a Mushrik (one who associates others with Allah in His Divinity or worship). Moreover, Shirk makes deeds worthless, as Allah (Glorified be He) says: ﴿But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴾ Shirk means offering part of one's worship to others beside Allah (Exalted be He), and worship includes Du`a', fear, hope, Tawakkul (putting one's trust in Allah), vows, sacrifices, Salah, Sawm (Fast), and the like. If a person invokes the dead

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and seeks relief from them, makes vows for them and claims that they intercede for him with Allah (Exalted be He) or bring him closer to Him, he is doing exactly what the early Mushriks used to do. This is all Shirk and Munkar that scholars should criticize, invalidate and warn the common people about. It is the same Shirk that was committed by Abu Jahl and those like him in Jahiliyyah with Al-Lat, Al-`Uzza and Manah. This is the same Shirk of the early people with their idols. It is a disaster when the common Muslims think that this is part of the religion and that it brings them closer to Allah (Exalted be He). The disaster is even worse when so-called scholars see that but remain silent about it and take it lightly. This harms Muslims gravely as it makes them think that what they are doing is permissible and part of the religion and that it will bring them closer to Allah (Exalted be He). Moreover, it makes them continue doing it.

Hence, it is obligatory for scholars to reproach people for committing Shirk, Bid`ahs (innovations in religion) and sins. They should warn people about that and about everything that Allah (Exalted be He) has prohibited so as to avoid Shirk and other sins. Undoubtedly, invoking the dead and seeking relief, cure and support from them is Shirk. Unfortunately, many people do that at some graves and some ignorant people even do it at the grave of the Prophet (peace be upon him) during the days of Hajj. Moreover, many people do that at the grave of As-Sayyid Al-Badawy in Egypt, at the grave of Al-Husayn in Egypt and at other graves. The same is done at the grave of Shaykh `Abdul-Qadir Al-Jilany. Some people do that while being far from these graves. They invoke the inhabitants of the graves from afar and ask them to fulfill their needs,

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and cure the sick. The same thing is also done at the graves of Ahl-ul-Bayt (members of the Prophet's extended Muslim family) by some of those who visit them from among the Shi`ah (Shi'ites) and others. Similar acts are practiced at the grave of Ibn `Araby in the Levant (the region covering Syria, Lebanon, Jordan, and Palestine) as well as at other graves in many countries. This is a grave affliction that has become widespread and it is intensely harmful due to lack of knowledge and absence of those who warn against this dangerous matter. I appeal to all scholars everywhere to fear Allah (Exalted be He), warn people about this Shirk, and clarify the fact that Allah Alone is entitled to be worshipped, as He (Glorified be He) says: ﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾ And: ﴿And your Lord has decreed that you worship none but Him.﴾ And: ﴿Worship Allâh and join none with Him (in worship)﴾ And: ﴿So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴾ ﴿Surely the religion (i.e. the worship and the obedience) is for Allâh only.﴾ And: ﴿And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴾ There are many Ayahs (Qur'anic verses) indicating the obligation of devoting worship to Allah Alone with full sincerity and clarifying that it is absolutely prohibited to worship others beside Him, be them trees, stones, graves, idols, planets or anything else. Worship is the right of Allah Alone and no one is entitled to worship except Allah (Exalted be He); neither the angels, prophets, righteous people nor others. The messengers were sent to teach people their religion, warn them about Shirk, and direct them to worship Allah Alone.

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Allah (Exalted be He) says: ﴿And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh).﴾ And: ﴿And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else).﴾ There

are also many other Ayahs. The Prophet (peace be upon him) said to Mu`adh (may Allah be pleased with him): [﴿Do you know what is the right of Allah over His Servants and the right of His Servants over Him?﴾](#) He said: 'Allah and His Messenger know best.' The Prophet (peace be upon him) said: 'The right of Allah over His Servants is to worship Him without associating anything with Him (in worship), and the right of the servants over Allah is not to torment those who do not associate others with Him.' Here there are two rights: the right of Allah over His Servants and the right of the servants over Allah. The first right is obligatory and it is a great right that the servants must fulfill, for they were created to fulfill it as Allah (Glorified be He) says: [﴿And I \(Allâh\) created not the jinn and mankind except that they should worship Me \(Alone\).﴾](#) Allah (Exalted be He) sent the messengers for the sake of this right, as previously mentioned. Hence, people have to worship Allah Alone because this is His Right over them. It is a right that He has imposed on them, so they have to fulfill it. Moreover, they have to do everything that Allah (Exalted be He) and His Messenger (peace be upon him) commanded them to do and to avoid everything that they forbade them from. All this is part of worshipping Allah (Exalted be He); performing the Faridahs (obligatory acts) and avoiding the prohibitions for the sake of Allah. All this

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is part of worshipping and glorifying Allah (Exalted be He). The right of the servants over Allah is out of His bounty, favor and generosity. Anyone who dies while embracing Tawhid (belief in the Oneness of Allah/ monotheism) and faith, Allah will admit them to Paradise and not torment them in Hell. This is out of His favor and bounty as He (Glorified be He) says: [﴿Verily, those who believe \(in Islâmic Monotheism\) and do righteous good deeds, for them are Gardens of Delight \(Paradise\).﴾](#) And: [﴿Verily, the Muttaqûn \(the pious. See V.2:2\) will be in Gardens \(Paradise\), and Delight.﴾](#) And: [﴿Truly! The Muttaqûn \(the pious - See V.2:2\) will be amidst Gardens and water-springs \(Paradise\).﴾](#)

It is obligatory for Muslims to worship Allah Alone with full sincerity, to understand His Religion, and to beware of associating others with Him in worship. Claiming to be a Muslim while committing Shirk invalidates one's Islam, because Shirk nullifies and revokes Islam. Hence, Muslims must fulfill the conditions of their Islam, understand their religion, and protect it from all kinds of Shirk in order to maintain their Islam and their religion. This is also a must for all the inhabitants of earth from among the Mukallafs (persons meeting the conditions to be held legally accountable for their actions), whether they are humans or Jinn (creatures created from fire), Arabs or non-Arabs. They all have to worship Allah Alone and submit to what was brought by Muhammad (peace be upon him), who is indeed the Messenger of Allah and the last Prophet whom Allah sent to all those on earth from among the humans and Jinn, Arabs

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and non-Arabs and from all other nations. They all have to worship Allah and submit to what was brought by Muhammad (peace be upon him) as Allah (Glorified be He) ordered His Prophet (peace be upon him) to convey His Message to people saying: [﴿Say \(O Muhammad صلى الله عليه وسلم\): "O mankind! Verily, I am sent to you all as the Messenger of Allâh﴾](#) Allah (Glorified be He) also says: [﴿And We have not sent you \(O Muhammad صلى الله عليه وسلم\) except as a giver of glad tidings and a warner to all mankind﴾](#) And: [﴿And We have sent you \(O Muhammad صلى الله عليه وسلم\): not but as a mercy for the 'Alamîn \(mankind, jinn and all that exists\).﴾](#) Thus, Muhammad (peace be upon him) is Allah's Messenger to all mankind and Jinn, to the Arabs and non-Arabs, to the Jews, Christians, Persians, and all the inhabitants on earth. They all have to worship Allah Alone and make their worship exclusive to Him. They should not worship beside Him a close angel, a prophet, a tree,

a deceased person, an idol or anything else. In addition, they have to submit to what Prophet Muhammad (peace be upon him) brought, to refer to him in judgment, and not to deviate from his way or guidance as Allah (Glorified and Exalted be He) says in His Book: ﴿But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾ And: ﴿Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).﴾ Allah

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(Glorified and Exalted be He) also says: ﴿So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.﴾ The successful are the followers of Prophet Muhammad (peace be upon him), whereas those who deviated from the religion of Muhammad (peace be upon him), did not submit to Shari`ah (Islamic law), and did not believe him are the losers, the doomed, the misguided and the Kafirs (disbelievers), regardless of their race. Allah (Glorified be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided.﴾ Thus, guidance lies in following Muhammad (peace be upon him). This indicates that whoever deviates from Shari`ah is a loser and misguided. In other words, guidance, success and salvation lie in following the Prophet (peace be upon him), in offering worship exclusively to Allah and with full sincerity, and in seeking judgment in the Shari`ah of Allah that was brought by Muhammad (peace be upon him). It is, therefore, clear that it is the duty of all nations to worship Allah Alone with full sincerity. All countries have to worship Allah and make their people worship Him and abandon Shirk and falsehood. This is general for all countries and all people. Nevertheless, Muslims are particularly required to fulfill the conditions of the religion of Allah, to glorify it, and to protect it against what He has made forbidden.

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They have to offer their worship with full sincerity to Allah Alone so as to be real Muslims; not Muslims in name only. Being Muslim in name only is of no use, rather, they should be true Muslims by worshiping Allah Alone sincerely, by glorifying His commands and prohibitions, and by following His Messenger Muhammad (peace be upon him). Other nations that do not belong to Islam, from the Jews, Christians, Magi, and others, must all worship Allah Alone. They must all submit to the Shari`ah that was brought by Muhammad (peace be upon him) because they are commanded to do this and were created for this sole purpose. Allah (Exalted be He) sent Muhammad (peace be upon him) to all the inhabitants on earth from among the humans and Jinn. Hence, it is not permissible for any of them, no matter who he is, to deviate from Shari`ah. May Allah guide us all, grant us success and understanding of religion and there is neither might nor power except with Allah!

It is not permissible to offer Salah behind someone who is known to worship at shrines, a person who is known for visiting graves, seeking relief and cure from the dead and so on. This is not permissible because such a person clearly adopts Shirk and Muslims should not offer Salah behind a

Mushrik for such a Salah will be invalid. Such people should be warned against Shirk and should be advised. If they repent, relinquish their falsehood, worship Allah Alone, and accept advice, it will be permissible to offer Salah behind them. Nonetheless, if they insist on worshiping others beside Allah (Exalted be He), seeking cure and support

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and fulfillment of needs from the dead, then it will not be permissible to offer Salah behind them. In such a case, their Shirk and Kufr are manifest. If some of them are deceived by ignorance and by the scholars' silence, this will not exempt them from responsibility. Rather, they should ask and try to understand the religion of Allah (Exalted be He) and consult scholars without taking things lightly.

Q: What is the ruling on those who set out on a journey to visit the graves, make circumambulation around them, hold celebrations and so on?

A: Those who go to graves, whether the graves are in their own country or in another country to where they travel, with the intention of invoking the dead, seeking relief from them, circumambulating their graves, or asking them to fulfill their needs are committing major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). If they travel to such graves to perform worship therein, they will be likening such graves to the Ka`bah to where Allah (Exalted be He) commanded us to travel to worship Him. Such people devote their worship to the dead. Allah (Glorified be He) says in the Qur'an: [﴿And they were commanded not, but that they should worship Allāh, and worship none but Him Alone \(abstaining from ascribing partners to Him\)﴾](#) And: [﴿You \(Alone\) we worship, and You \(Alone\) we ask for help \(for each and everything\).﴾](#) And: [﴿So worship Allāh \(Alone\) by doing religious deeds sincerely for Allāh's sake only.﴾](#) [﴿Surely the religion \(i.e. the worship and the obedience\) is for Allāh only.﴾](#) And:

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[﴿So, call you \(O Muhammad صلى الله عليه وسلم and the believers\) upon \(or invoke\) Allāh making \(your\) worship pure for Him \(Alone\) \(by worshipping none but Him and by doing religious deeds sincerely for Allāh's sake only and not to show off and not to set up rivals with Him in worship\), however much the disbelievers \(in the Oneness of Allāh\) may hate \(it\).﴾](#) And: [﴿so invoke not anyone along with Allāh.﴾](#) There are other similar Ayahs. Added to this, the Prophet (peace be upon him) said: [﴿Supplication is worship.﴾](#) So, the person who supplicates to the dead, trees, stones or graves commits Shirk. The same thing applies if they seek relief from them, circumambulate their graves, ask them to fulfill their needs, and seek closeness to them by making circumambulation or the like. All these acts are major Shirk. May Allah grant us safety!

Q: Is it permissible for someone to travel from one town to another to perform the Jumu`ah (Friday) Prayer in the Masjid of a certain shaykh?

A: If this is done because the Masjid is attributed to a certain shaykh, then it is not permissible to travel especially for this purpose. However, if this is done to offer Salah behind the Imam (the one who leads congregational Prayer) of this Masjid that is located in one's country, then this depends on the present Imam. If he is good and offering Salah behind him is good because of his Khushu` (the heart being attuned to the act of worship) and good recitation of the Qur'an, then this would be fine. Otherwise, setting out for a Masjid because of its virtue

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since it is attributed to a certain shaykh is not permissible because the Prophet (peace be upon him)

said: [\(Do not set out \(on a journey\) except for three Masjids: Al-Masjid Al-Haram, this Masjid of mine, and Al-Masjid Al-Aqsa. \)](#) These are the words of the Prophet (peace be upon him). Thus, one should not set out for any Masjid other than these three ones, even if the shaykh to whom the Masjid is attributed is known for his goodness. However, traveling for the sake of seeking knowledge or offering Salah behind a good Imam, not because of the Masjid itself, and benefiting from his knowledge is permissible.



90- Ruling on distributing food by the graves

Q: Some women in my country visit graves and Masjids (mosques). They summon children inside the Masjids or by the graves and give them bread as well as some other portions of food, claiming that they do so only for the sake of Allah (Exalted be He). They then invoke the Waliy (pious person) that they basically come to the place to visit and ask him/her to grant them safety and protect their children. What is the ruling on this?

A: This is very dangerous and all Muslims must beware of doing so. Moreover, visiting graves is not permissible for women. Permission in this regard was only given to men as the Prophet (peace be upon him) said: [\(Visit graves for they remind you of the Hereafter.\)](#) Conversely, the Prophet (peace be upon him) cursed females who visit graves as they cause Fitnah (temptation) and have little patience.

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In addition, if either a man or a woman invokes the deceased, seeks their help, offers sacrifices for them, or asks for their protection, he or she is committing an act of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Namely, doing so is tantamount to the same Shirk that was practiced by the early Mushriks (those who associate others with Allah in His Divinity or worship) and worshippers of graves, such as Abu Jahl and his companions. On the other hand, distributing Sadaqah (voluntary charity) with the intention of drawing close to the deceased while believing that the latter will benefit a person for doing so or for offering Salah (Prayer) for their sake is major Shirk. Giving Sadaqah by graves for the sake of Allah Alone while believing that the Sadaqah which is distributed there is more rewarded, is a Bid`ah (innovation in religion) and a wrong conviction. A person may give Sadaqah at home or at any other place. It is better to give Sadaqah secretly unless the situation requires giving it publicly. Anyway, graves are not the proper place for giving Sadaqah. Rather, a person is to give Sadaqah anywhere else, i.e. in the market, at home, or even in the Masjid if there is a need to do so.

To sum up, it is not permissible for women to visit graves. Besides, offering sacrifices for the deceased, seeking their help, asking for their protection, or invoking them to cure the ill are all acts of major Shirk even if they are done at a person's home. The same ruling applies to both men and women. To clarify further, if a man or a woman - even when at home, in a wild area, or anywhere else far from the graves - calls upon a Waliy saying: "O `Abdul-Qadir!", "O Husayn!", "O `Aly!", or "O Messenger of Allah!"; they are committing an act of major Shirk. This is because asking for the help of those who are absent is major Shirk. Accordingly, saying: "O Messenger of Allah!

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Grant me victory!", "O Messenger of Allah! Cure the ill," and so on, is tantamount to worshipping the Messenger (peace be upon him) other than Allah (Exalted be He), which is major Shirk. The same applies to saying: "O my master Al-Husayn!", "O my master Al-Hasan!", "O my master `Aly!", or "O my master `Abdul-Qadir!" It is also major Shirk that a person offers sacrifices for the deceased to draw close to them, believing that the Waliy will therefore give them things that they ask for. This

applies whether the slaughtering is done by the graves or far from them. Offering sacrifices for other than Allah (Exalted be He) is major Shirk. Allah (Exalted be He) says: ﴿ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ("He has no partner. And of this I have been commanded, and I am the first of the Muslims.") And: ﴿ Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴾ (Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾ Moreover, the Prophet (peace be upon him) said: ﴿Allah curses those who offer sacrifices for other than Him.﴾ Offering sacrifices is a great form of `Ibadah (worship) just like Salah. Consequently, offering sacrifices for the dwellers of graves to draw close to them or to ask for their Shafa`ah (intercession) while hoping that this will bring a person closer to Allah (Exalted be He) is tantamount to worshipping them and offering Salah for them. The same applies to giving Sadaqah while seeking the reward of the deceased and performing Hajj to their graves; there is neither might nor power except with Allah.

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Refuting the claim of permissibility of burials in a Masjid because the Prophet (peace be upon him) was buried in his Masjid

Q: What is the relationship between the Masjid (mosque) of the Prophet (peace be upon him) where he and (two of) Sahabah (Companions) were buried, and other Masjids that also contain graves? After hearing discussions of Shaykh `Abdul-`Aziz about this topic, it becomes clear that it was wrong to expand the Masjid in the time of `Abdul-Malik ibn Marwan. Many Muslims are wondering if this was a mistake, so it is possible to rectify the error and fix it by separating the Masjid from the grave completely, because a fence is not enough. This is because the graves in other Masjids also have fences around them. Therefore, it is difficult to convince them of the differences between Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) and other Masjids. If you would please clarify this matter, it may eliminate the misconception among the Muslims and prevent exhuming the graves which have been built on Masjids. We ask Allah to grant you success in refuting this matter. May Allah reward you well.

A: There is no doubt that annexing the honorable grave of the Prophet (peace be upon him) to the noble Masjid caused a lot of Fitnah (temptation/trial/sedition) among people to have graves inside Masjids and construct Masjids over graves. We have clarified the truth in previous lectures. We made it clear that Al-Walid ibn `Abdul-Malik, and not

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`Abdul-Malik, rather, Al-Walid during his reign when he expanded Al-Masjid Al-Nabawy, decided to annex the room of the Prophet (peace be upon him) to the Masjid, due to the desire to expand it. Some people disagreed with him on this; however, he held the opinion that the expansion of the Masjid required this. That is why he included it as part of the Masjid. This became a Fitnah for some people with regards to building on graveyards and having Masjids built over graveyards. The link between the Masjid of the Prophet (peace be upon him) and his room is not the same as that of any other Masjid and graveyards; there is a vast difference. The Prophet (peace be upon him) was buried in the house of `Aishah, and his Companions Abu Bakr and `Umar (may Allah be pleased with them) were buried with him. He (peace be upon him) was not buried in the Masjid, nor were his Companions; rather, they were all buried in the house (of the Prophet). The graveyards, other than the grave of the Prophet (peace be upon him) and his Companions, are purposely buried inside the Masjid, and people think that this is an act of worship and obedience. Maybe the Masjid is built later, and a person finds a grave and builds on it. However these two cases are not the same. The Prophet (peace be upon him) mentioned in a number of Sahih (authentic) Hadith: [\(Allah has cursed the Jews and the Christians who take the graves of their prophets as places of worship.\)](#) `Aishah (may Allah be pleased with her) said: "Be warned of what they have done." The Prophet (peace be upon him) said: [\("Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that."\)](#) (Reported by Muslim). When the Prophet (peace be upon him) was told by 'Um Salamah and Umm Habibah (may Allah the Exalted be pleased with them) that they had seen a church in Abyssinia (Ethiopia) and it

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contained pictures, he (peace be upon him) said: [\(When a righteous man died, they built a place of worship on his grave, and then they made these pictures.\)](#) Then, he (peace be upon him) said: [\(They would be the worst of creatures on the Day of Judgment in the Sight of Allah.\)](#) Also, it was said about those who build Masjids over graves, and put pictures on them, that they are the worst of creatures; because they did something which leads people to Shirk (associating others in worship with Allah), and they commit Shirk themselves. They build on graveyards, build Masjids on them and hang pictures, and all of these are things which lead to Shirk. For this reason, the Prophet (peace be upon him) warned against this, and repeated this warning. When Al-Walid expanded the Masjid and included the room of the Prophet (peace be upon him) to it, he did not have this matter in mind. He did not think that this would confuse people or make them believe that the two issues were similar. Did he think that people would see the expansion and including the room of the Prophet (peace be upon him) as part of the Masjid the same as having graves in Masjids, or the same as building Masjids on graves? These two things are not the same. Expanding the Masjid and including the Prophet's (peace be upon him) grave in the Masjid is not meant to glorify the graves. Building graves in Masjids is not permissible; it is a Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect) and could lead the person to Shirk along with the buried person. This is because the Masjids are built on graveyards the way the Children of Israel did. This is not permissible. For this reason the Prophet (peace be upon him) mentioned this in a Sahih Hadith agreed upon by Al-Bukhari and Muslim: [\(Allah has cursed the Jews and the Christians who took the graves of their prophets as places of worship.\)](#) .

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It is Wajib (obligatory) upon the Muslims, no matter where they are, not build Masjids or domes on graveyards, nor should they have tombstones on top of the graves. Rather, they should clear the land and make the graves distinct as they were at the time of the Prophet (peace be upon him), as they are in Al-Baqi` and other graves which do not contain any buildings on them. All Praise be to Allah, all the buildings were removed from Al-Baqi` as well as from Makkah. It is obligatory that the graves are clear and distinct, with no buildings on them. There should be no constructions on them; no domes or Masjids. When Al-Walid ibn `Abdul-Malik annexed the Prophet's (peace be upon him) room to the Masjid, he did this to expand the Masjid, even though this may have been wrong, and should not have been done in order to prevent Fitnah that happened. May Allah (Exalted be He) have mercy on him and pardoned him, for he was not aware of this matter and did not realize that this Fitnah would continue until now. Perhaps the reason why it has not been excluded from the Masjid later because each ruler of Madinah feared protest of the ignorant people, who might have resisted him or claimed that he was displeasing the Prophet (peace be upon him). For this reason the people left the Prophetic room after it became attached to the Masjid. Allah knows best why the rulers who came after Al-Walid left it unchanged. They might have feared if they detached the room from the Masjid, the people would have talked negatively about them and that they did not love the Prophet (peace be upon him), or they were untruthful to the Prophet (peace be upon him), and the like.

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The Prophet's (peace be upon him) room was a complete house and was not on the land of the Masjid, nor was the Prophet (peace be upon him) buried in the Masjid. The Masjid was not built on the grave; rather, it was a separate building before the room was attached to it when it was expanded. It is not permitted for anyone to use this as an excuse to build something on a graveyard,

or to include a grave to a Masjid. Instead, it is obligatory to make sure the graves are far away from the Masjid, not inside it. The graveyard must be on separate land in the area, where there is sunshine, and nothing constructed on it. This is obligatory upon every Muslim in every place, in obedience to the Prophet (peace be upon him), in compliance with his command and following his Sunnah (whatever is reported from the Prophet), being warned of that which could lead to Shirk. For this reason, the Prophet (peace be upon him) reiterated this issue and spoke a lot about it in order to prevent people from committing Shirk. The following are some Sahih Hadiths in this regard: [\(Allah has cursed the Jews and the Christians who have taken the graves of their prophets as places of worship.\)](#) and: [\(Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that.\)](#) (Related by Muslim in his Sahih Book of Hadith on the authority of Jundub ibn `Abdullah Al-Bajaly). Another Sahih Hadith narrated by Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: [\(Allah cursed the Jews and Christians who have taken the graves of their prophets as places of worship.\)](#)

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It is obligatory on Muslims to be aware of this, not use the act of attaching the Prophet's (peace be upon him) room to Al-Masjid Al-Nabawy by Al-Walid ibn `Abdul-Malik as an excuse for building Masjids over graves, because his house became attached to the Masjid, and he (peace be upon him) was not buried in the Masjid, nor did Al-Walid create a grave inside the Masjid. Rather, he attached the room to the Masjid while attempting to expand it for the Muslims. This is not similar to that which the people do, and Qiyas (analogy) should not be done between these two matters. Muslims should be aware that the Prophet (peace be upon him) forbade those who do it. In this regard, Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with him) said that the Prophet (peace be upon him) forbade tombstones to be built on graves, and forbade anyone to sit or build on graves.

The Messenger (peace be upon him) forbade plastering or whitewashing graves, sitting, or building on them. It is an obligation upon every Muslim to obey the Prophet (peace be upon him), comply with his command, and not to build Masjids, domes, etc on graves, which should not be whitewashed neither. These are all acts which the Prophet (peace be upon him) forbade. This is necessary to prevent Shirk, and so the things that lead to it must be forbidden because if people see a grave that is venerated with a dome built upon, it will be glorified and people are likely to invoke and seek help from the dead. All such acts lead to Shirk.

It is obligatory on Muslims everywhere to fear Allah, and refrain from having graves on Masjids, or building over them, even if it is the grave of someone great or righteous. The prophets were the most righteous of people and it is not permitted to build Masjids on their graves, therefore, it is definitely not lawful for others.

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It is obligatory to obey the command of the Messenger of Allah (peace be upon him) and comply with what he (peace be upon him) said and forbade. The wisdom behind this is obvious: blocking the means leading to Shirk. The presence of a Masjid on a grave or a grave inside a Masjid leads to Shirk. We ask Allah to guide us all and to Grant us success, and we ask Allah to grant the Muslims knowledge and grant them understanding of Fiqh (Islamic jurisprudence), and to protect them from Shirk, and that which could lead to it.

People ask: Why was the mistake which Al-Walid Ibn `Abdul-Malik made by attaching the Prophet's (peace be upon him) room to the Masjid not rectified. We have mentioned the reasons; each dynasty feared accusations of remissness and negligence toward the Prophet (peace be upon him), or being

ignorant of Islam. Therefore, they said that as long as the ancient did nothing about it, they should leave the matter unchanged, because the reason and wisdom behind doing so was obvious. The fear of Fitnah arising among the Muslims is the main reason behind leaving the Prophet's (peace be upon him) Masjid the way it is now.

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People may not think that it was done for the right reason under Shari`ah (Islamic law). It may cause an ideological war and a non-ideological one from the enemies of Islam. All this would entail a great deal of Fitnah. People neither have sufficient knowledge nor sufficient insight in this matter; rather, they believe that building on graves and having Masjids over graves are a means of drawing closer to Allah (Exalted be He). Some of them believe that invoking and seeking the help of the dead is part of the religion and a means of drawing closer to Allah (Exalted be He). We ask Allah to grant us well-being. When the Prophet (peace be upon him) was told about Hija Isma`il (semi-circular short wall adjacent to the Ka`bah and considered part of it), he said: [﴿If your people had not recently abandoned an era of Kufr \(disbelief\), I would have set the Ka`bah aside and rebuilt it on the foundations of Ibrahim \(Abraham\).﴾](#) Therefore, he (peace be upon him) did not change the Ka`bah or include the Hija of Isma`il in it for fear of Fitnah. He (peace be upon him) left it the way it was, and this is similar to this example.

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92- Ruling on the green dome on the grave of the Prophet (peace be upon him)

Q: We learnt from Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz that domes and other buildings on graves are impermissible. So, what is the ruling on the green dome found on the grave of the Noble Messenger (peace be upon him) in Al-Madinah Al-Munawwarah?

A: There is no doubt that the Prophet (peace be upon him) prohibited building on graves and cursed the Jews and the Christians for taking the graves as places of worship. He (peace be upon him) said: **«May Allah curse the Jews and the Christians as they took the graves of their prophets as places of worship»** The Prophet (peace be upon him) also said in a Hadith that was related by Muslim in his Sahih on the authority of Jabir (may Allah be pleased with him) that he prohibited plastering graves as well as sitting and building on them. In another version narrated by Al-Tirmidhy and others, the Prophet (peace be upon him) also prohibited writing on the graves.

It is prohibited to build on graves and take them as places of worship. The Prophet (peace be upon him) warned us against that. His command was accepted by the scholars and they forbade people from doing that in implementation of the pure Sunnah (whatever reported from the Prophet). Nevertheless, we find people in many countries building on graves, taking them as places of worship and building domes on them as well. All this

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contradicts the Sunnah of the Messenger of Allah (peace be upon him) and is counted among the gravest means that lead to Shirk (associating others with Allah in His Divinity or worship) and exceeding proper limits with regard to the dead. Hence, no Muslim should be deceived and imitate such people in what they do because people's acts are judged by the Qur'an and the Sunnah; whatever agrees with them or one of them will be accepted, otherwise, it will be rejected. Allah (Exalted be He) says: **«And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).»** Allah (Glorified and Exalted be He) says as well: **«(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم)»**.

As regards the green dome found on the grave of the Prophet (peace be upon him), it is something that was newly introduced by some of the rulers in Al-Madinah Al-Munawwarah in the late ninth century. Undoubtedly, they were mistaken and what they did indicates their ignorance. This was not done, however, during the lifetime of the Prophet (peace be upon him) or during the era of his Companions and their two successive generations. Rather, it took place in later centuries when ignorance was rampant, knowledge was scarce and Bid`ah (innovation in religion) was widespread. Hence, Muslims should not be deceived by this and should not take it as an example to follow. Probably those who ruled Al-Madinah and the Muslims left it that way for fear of Fitnah (temptation, trial, sedition) that might be aroused by some of the common people. They chose to avoid Fitnah because some people, who do not have insight, might have said that they made changes to the grave of the Prophet (peace be upon him) and this would lead to the rise of unnecessary Fitnah

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that might cause great harm. Apparently, and Allah knows best, it was left for that reason, namely, the Fitnah that could be aroused by some ignorant people who could accuse whoever removes this dome of belittling the Prophet (peace be upon him) or of violating his sanctity. This is typical of those who worship the graves and who exceed the proper limits with regard to the dead. They hasten to accuse whoever calls to Tawhid (belief in the Oneness of Allah/ monotheism) and warns against Shirk and Bid`ah of various defects and charges and says that they hate the Prophet (peace be upon him) or the Awliya' (pious people). They may also say that they violate the sanctity of the Prophet (peace be upon him) or the like of such falsehoods. Apart from that, there is no doubt that the one who built that dome made a mistake and committed a Bid`ah and contradicted the commands of the Prophet (peace be upon him) who warned against building on graves and taking them as places of worship.

The first building is the house of `Aishah. The Prophet (peace be upon him) was buried in the house of `Aishah as the Companions (may Allah be pleased with them) feared the Fitnah that might arise if they buried him in Al-Baqi` (the graveyard of Madinah, near the Prophet's Mosque). Hence, they buried him in the house of `Aishah and then buried with him his two Companions: Abu Bakr and `Umar (may Allah be pleased with them). He was not buried in the Masjid (mosque), but in the house of `Aishah. Then, when the Masjid was expanded during the era of Al-Walid Ibn `Abdul-Malik at the end of the first Hijrah century, he included the room to the Masjid. Thus, some ignorant people thought that the Prophet (peace be upon him) was buried in the Masjid, even though this was not correct. The truth, however, is that he was buried in the house of `Aishah outside the Masjid. Thus, no one can take this as evidence to support the permissibility of burying the dead in Masjids. Masjids should have no graves and no Masjid should be built on a grave,

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because the Messenger of Allah (peace be upon him) warned about that and said: [\(May Allah curse the Jews and the Christians for taking the graves of their prophets as places of worship.\)](#) (Related by Al-Bukhari and Muslim in their two books of Sahih). Moreover, Imam Muslim (may Allah be merciful with him) related in his Sahih on the authority of Jundub Ibn `Abdullah Al-Bajaly that he heard the Prophet (peace be upon him) five days before his death saying : [\(Allah took me as an intimate friend just as He took Ibrahim as an intimate friend. Had it been possible for me to take an intimate friend from my Ummah, I would have taken Abu Bakr as an intimate friend. Those before you used to take the graves of their prophets and pious people as places of worship. Do not take them as Masjids \(places of worship\). I forbid you from that.\)](#) So, the Prophet (peace be upon him) dispraised those who take graves as places of worship. He prohibits this practice in two ways, by saying: "Do not take them as Masjids" and "I forbid you from that". This is meant to confirm the warning and prohibition from three aspects. The first is by dispraising those who took the graves of the prophets and pious people before us as places of worship. The second is by prohibiting us from following their example. The third is by clearly forbidding that, saying "I forbid you from that". We previously mentioned in the Hadith of `Aishah that the Prophet (peace be upon him) prohibited that action by invoking the curse of Allah (Exalted be He) upon those who did it, saying: [\(May Allah curse the Jews and the Christians for taking the graves of their prophets as places of worship\)](#) This clarifies to us and to every sensible Muslim that building over graves and constructing

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domes on them and taking them as places of worship contradict the Shari`ah (Islamic law) of Allah that was brought by the Prophet (peace be upon him). It also becomes clear that this practice is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), a Bid`ah and a means leading to Shirk. When the common and ignorant people saw such graves

glorified because of the domes built on them, as well as the Masjids and so on, they thought that it could be of benefit to them - that is, the dead could answer their Du`a' (supplication), bring the absent back and cure the sick. Hence, they invoked the graves, sought relief from them, made vows for them and thereby fell into Shirk because of that.

Thus, it is obligatory for scholars everywhere to warn people of this evil and to clarify the fact that building on graves is Munkar and Bid`ah and that the same ruling applies to building domes and Masjids on such graves. Common people must know that this is counted among the means of Shirk, so that they would avoid it. All people must know that these things took place after the death of the Prophet (peace be upon him) and after the era of his Companions and the two successive generations. Knowing that, they would avoid such practices. The Shar`y (Islamically lawful) visit of the graves is to visit them to greet the dead with peace, make Du`a' for them and ask Allah (Exalted be He) to have mercy on them. Graves should not be visited for the purpose of invoking the dead or asking them to fulfill one's needs and relieve distress, because this is Shirk and such things are exclusive to Allah (Exalted be He). Nonetheless, the ignorant people and the Mushriks (one who associates others with Allah in His Divinity or worship) replaced this Shar`y visit with Munkar and Shirkiyyah (creed that associate others with Allah in His Divinity or worship) visit out of ignorance and error. Among the reasons that led to Shirk and Bid`ah is the presence of such buildings, domes and Masjids on the graves. Another reason is the silence of many scholars regarding that issue, either because of their ignorance of the Shari`ah ruling on this or

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because they gave up on the public and believed it would be useless to talk about this as they could see how eager they were to do this and how they defended it.

It is the duty of scholars everywhere to clarify for people what Allah (Exalted be He) has forbidden them from doing and what He has enjoined upon them and to warn them of Shirk, along with its causes and means. Scholars are responsible for common people and Allah (Exalted be He) ordered them to convey and clarify His commands and prohibitions and He forbade them from concealing this.

Q: I know that building domes on graves is impermissible; however, some people say it is permissible and they take the dome on the grave of the Prophet (peace be upon him) as evidence to support their stance. They say that Muhammad Ibn `Abdul-Wahhab removed all the domes, with the exception of that dome; namely, the dome of the Prophet (peace be upon him). How can we refute the argument of such people? Appreciate your guidance, may Allah guide you.

A: There is no doubt that building domes on graves is Bid`ah and Munkar like building Masjids thereon, for it was proven that the Messenger of Allah (peace be upon him) said: [\(May Allah curse the Jews and the Christians for taking the graves of their prophets as places of worship\)](#) Moreover, it was proven that the Prophet (peace be upon him) said: [\(Those before you](#)

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[used to take the graves of their prophets and pious people as places of worship. Do not take them as Masjids \(places of worship\). I forbid you from that.\)](#) (Related by Muslim in his Sahih (authentic) Book of Hadith). Furthermore, it was authentically related on the authority of Jabir ibn `Abdullah (may Allah be pleased with him) in Sahih Muslim that the Prophet (peace be upon him) forbade plastering the graves, sitting on them and building on them. Undoubtedly, putting domes on graves is one kind of building and so is building Masjids on them, ceilings and walls.

Rather, graves should remain apparent on the ground just as they used to be during the lifetime of the Prophet (peace be upon him) in Al-Baqi` and in other places. The grave should be almost one

hand span higher than the ground so that people would know it is a grave and thus, would not misuse it. However, it is impermissible to build a dome on it, a room or an arbor. Graves should remain apparent as they are and nothing should be added to them except their own dust from which they were dug. It should be raised one hand span as mentioned in the Hadith of Sad ibn Abu Waqqas. He (may Allah be pleased with him) said: "Bury me in a Lahd (a crevice on the side of a grave facing the direction faced for Prayer) and put unburnt bricks on me as was done with the Messenger of Allah (peace be upon him). In another narration he said: "His grave was raised a hand span from the ground (i.e. the grave of the Prophet (peace be upon him))."

So, graves should be raised a hand span from the ground to make people aware that they are graves and in this way, they would not be misused.

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Thus, people would refrain from treading on them or sitting on them. However, nothing should be built on them; neither a dome nor anything else as indicated by the previous Hadiths; the Hadith of Jabir and the Hadith of `Aishah and others. In the Hadith of Jabir, the Prophet (peace be upon him) prohibited building on or plastering graves. The dome that is on the Prophet's (peace be upon him) grave was introduced by some of the Turkish rulers in the later centuries; perhaps the ninth or eighth century. People did not remove it for many reasons. Among these reasons was the ignorance of many of those who ruled Madinah. Another reason was the fear of Fitnah. They feared that people might rise against them and accuse them of hating the Prophet (peace be upon him) and of other false charges. This is why the Saudi government is keeping this dome. If it is removed, some ignorant people, and most of the people are ignorant, might say that those people removed the dome because they hate the Prophet (peace be upon him). They would not say it was removed because it is a Bid`ah; rather, they would accuse them of hating the Prophet (peace be upon him). Such are the words of the ignorant and those like them. Thus, the Saudi government has left that dome for fear of Fitnah and for fear that people might think ill of them. However, there is no doubt that this government believes in the prohibition of building on graves and constructing domes thereon. The Messenger of Allah (peace be upon him) was buried in the house of `Aishah so that there would be no Fitnah and to be sure that people would not exceed the proper limits regarding the Prophet (peace be upon him). The Sahabah (Companions of the Prophet) buried him in the house of `Aishah to avoid Fitnah and for fear that the ignorant might be tempted by it. The dome on the Prophet's (peace be upon him) grave was put there later by some ignorant rulers. The right thing, and it is permissible, would be to remove it, however, some ignorant people might not accept that and might think that those who remove it

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are wrong and that they hate the Prophet (peace be upon him). Hence, it was left by the Saudi government as it is because it was built by others and the Saudi government is not in favor of arousing any confusion or Fitnah that might be led by those who worship graves and exceed the proper limits regarding the dead from among the Mushriks. Thus, they would be accused of false charges including hatred of the Prophet (peace be upon him) or failing to show proper reverence for him. However, the Saudi scholars, and among them Shaykh Muhammad Ibn `Abdul-Wahhab (may Allah be merciful with him), are all adherent to the Sunnah and follow the way of the Companions of the Prophet (peace be upon him) and their followers in terms of adopting Tawhid (belief in the Oneness of Allah/ monotheism), worshiping Allah with full sincerity, and warning of Shirk, Bid`ah or the means of Shirk. They revere the Prophet (peace be upon him) and his Companions (may Allah be pleased with them) more than anyone else. They, more than others, follow the example of the Salaf (righteous predecessors) in their love for the Prophet (peace be upon him) and revering him. It is that Shar`y reverence that implies no excess and no Bid`ah. Rather, it is reverence that implies

following Shari`ah, glorifying his commands and prohibitions, defending his Sunnah, calling people to follow him and warning them against Shirk, Munkar and Bid`ah. They all follow that path; calling people to follow the Messenger of Allah (peace be upon him) and to glorify his Sunnah, to offer acts of worship with full sincerity to Allah and warning them about committing Shirk and the Bid`ah that have become widespread among people for ages now. This dome that was put on the grave of the Prophet (peace be upon him) is a Bid`ah and it was left only to avoid ill thoughts and Fitnah. May Allah grant us success.

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93- The location of the grave of Al-Husayn

Q: People talk a great deal and have different opinions about where the grave of Al-Husayn is located. Can Muslims benefit from knowing exactly where it is?

A: The correct opinion is that his body is in Iraq, because he was killed in Iraq. With regard to his head, this is not known exactly. It is said that it is in the Levant (the region covering Syria, Lebanon, Jordan, and Palestine), and some claim that it is in Egypt. Others have claims that it is in other places. However, the correct opinion is that what exists in Egypt is neither the grave nor the head of Al-Husayn. A number of scholars have written essays on this and explained that there is no evidence to support that the head of Al-Husayn is in Egypt. Thus, the claim that it is in Egypt is groundless. The most likely to be correct is the view that it is in the Levant, because it was taken to Yazid ibn Mu`awiyah who was in the Levant. There is no basis for the view that it was taken to Egypt. Either it was kept in the Levant in a place therein, or it was returned to his body in Iraq. Whatever the case, people do not need to know where it is buried or where it is. Rather, what is prescribed is to ask Allah for forgiveness and mercy for him. May Allah forgive him and be pleased with him, for he was killed unlawfully. So we should ask Allah to forgive him and have mercy on him, and hope for much good for him. He and his brother Al-Hasan are the masters of the youth of Jannah (Paradise), as the Prophet (peace be upon him) stated. May Allah accept him as a martyr for he was killed unlawfully. The Prophet (peace be upon him) said about Al-Hasan and Al-Husayn: [\(They are the masters of the youth of Jannah.\)](#) If one

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is certain as to where the grave is located, there is nothing wrong with greeting him and making Du`a' (supplication) for him, just as the case with other graves for whose dwellers we shall make Du`a' and ask Allah to have mercy on them, if they are Muslims. The Prophet (peace be upon him) said: [\(Visit the graves as they remind you of the Hereafter!\)](#) Visiting the grave of Al-Husayn or Al-Hasan, or any other Muslim, to make Du`a' for them and ask Allah to forgive them and have mercy on them - as one would do at the grave of any other Muslim - is Sunnah (action following the example of the Prophet). However, visiting graves to invoke their occupants or seek their help or blessing is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). It is not permissible to build Masjids (mosques), domes, or the like over graves because the Messenger (peace be upon him) said: [\(May Allah curse the Jews and Christians, for they took the graves of their prophets as places of worship.\)](#) Also, it was narrated on the authority of Jabir in Sahih Muslim (authentic Hadith Book) that the Prophet (peace be upon him): [\(Forbade plastering graves, sitting on them, and building over them.\)](#) Hence, it is not permissible to plaster graves, perfume them, place screens around them, erect structures over them, sit on them, or offer Salah (Prayer) at them; all these acts are forbidden. The Prophet (peace be upon him) said: [\(Beware, for those who preceded you took the graves of their prophets and righteous men as places of worship, but you must not take graves as places of Salah; I forbid you to do this.\)](#) (Related by Muslim in his Sahih on the authority of Jundub ibn `Abdullah Al-Bajaly) This Hadith indicates that it is not permissible to offer Salah at graves or to take them as places of worship, because one may fall into

Shirk (associating others with Allah in His Divinity or worship)

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by invoking the dead, seeking their help, offering them vows, and touching their graves to seek blessings. The Prophet (peace be upon him) warned against this. Graves should be visited for the sole purpose of greeting the dead, making Du`a' for them, and asking Allah to have mercy on them and forgive their sins. It is Munkar to visit graves and invoke the dead by saying, for example: "O my master, I take refuge in you;" "I am under your protection;" "Intercede with Allah for me;" "Grant me victory;" "Cure the sick", and such like statements. This is considered supplicating to other than Allah, which is major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). May Allah protect us!

It is permissible to visit graves in the manner prescribed in Shari`ah (Islamic law). On the other hand, it is absolutely not permissible to visit graves to touch them for the sake of seeking the blessings of their dwellers, invoking them, or seeking their help. It is, thus, permissible for a person to visit graves, in the manner prescribed in Shari`ah, provided that they are located in their country. It is not permissible to set out on a journey for the sole purpose of visiting graves. The Prophet (peace be upon him) said: [\(Do not set out \(on a journey\) but to three Masjids: Al-Masjid Al-Haram \(the Sacred Mosque in Makkah\), this Masjid of mine \(the Prophet's Mosque in Madinah\), and Al-Masjid Al-Aqsa \(the Aqsa Mosque in Jerusalem\). \)](#)

Q: Does the body of Al-Husayn rest in Iraq, the Levant, or Egypt?

A: It is known that the body of Al-Husayn is in Iraq and that it is neither in Egypt nor in the Levant. He was buried in Iraq. The claim that it is in Egypt is

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baseless. It is a claim that has nothing to do with reality. Worse than this claim is invoking him, asking his help, and circumambulating his grave. This is a grave Munkar and a form of major Shirk. Invoking the dead, seeking their help, offering them vows, and trying to draw closer to them by means of sacrifices are acts that tantamount to major Shirk, no matter whether this dead person is Al-Husayn or other than him. The same applies to what is done at the grave of Al-Badawy, Zainab, or any other. These acts must be abandoned. It is only permissible to visit the graves to supplicate to Allah to forgive the dead and have mercy on them, whether it is the grave of Al-Husayn or other than him.

Invoking the dead beside Allah, seeking their help, offering them vows, and asking them for cure and victory are practices of early Mushriks (those who associate others with Allah in His Divinity or worship) in the Jahiliyyah (pre-Islamic time of ignorance) and are considered major Shirk. The same applies to circumambulating their graves to learn secrets from them, as claimed by those who worship them beside Allah. Tawaf (circumambulation around the Ka`bah) is a great act of worship that must be dedicated to Allah Alone. It is only permissible to be performed around the Ka`bah. Graves are not to be circumambulated, nor is it permissible to ask their dwellers for healing, victory over enemies, or anything else. Graves should be visited if their dwellers are Muslims to ask Allah to forgive them and have mercy on them. Visiting graves brings admonition to the mind and reminds of death and the Hereafter. As for worship, it is a right that must be dedicated to Allah Alone. It is Allah Whom we must supplicate to and hope for His Mercy. Allah (Glorified and Exalted be He) says: [\(And they were commanded not, but that they should worship Allâh, and worship none but Him Alone \(abstaining from ascribing partners to Him\)\)](#) And:

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﴿So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴾ And: ﴿And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴾ There are many other Ayahs (Qur'anic verses) to this effect. They all prove the obligation of dedicating worship to Allah Alone and that it is He (Glorified be He) Who must be invoked, feared, drawn nearer to through sacrifices and vows, and offered all other acts of worship. Allah (Glorified be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice﴾ i.e. O Muhammad say to the people; O Messenger of Allah, inform people. ﴿"Verily, my Salât (prayer), my sacrifice﴾ i.e. slaughtered animals ﴿my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ Addressing His Prophet (peace be upon him), Allah (Glorified be He) says: ﴿Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴾ ﴿Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾ The Prophet (peace be upon him) says in a Hadith narrated on the authority of `Aly (may Allah be pleased with him): ﴿Allah has cursed those who slaughter to other than Allah.﴾

It is obligatory for all Muslims to understand Islam well and to instruct and educate the ignorant. Scholars are obligated to inform people of the ruling on visiting graves, whether it is the grave of Al-Husayn or other than him in Egypt and elsewhere. It is obligatory for scholars, who know Al-Haqq (the Truth), to instruct the people and teach them that invoking the dead, seeking their help, or offering them vows is Munkar and major Shirk. The same ruling applies to performing Tawaf around their graves. Tawaf is an act of worship that should be dedicated to Allah Alone.

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It is only permissible to be performed around the Ka`bah in Makkah Al-Mukarramah (Makkah, the Honored). It is not permissible to circumambulate graves, supplicate to their dwellers beside Allah, seek their help, or offer them vows or sacrifices. Graves should only be visited if their dwellers are Muslims to supplicate to Allah for them and ask Him to forgive them and have mercy on them. The Prophet (peace be upon him) used to visit Baqi` (the graveyard of Madinah, near the Prophet's Mosque) and supplicate to Allah to forgive its dwellers and have mercy on them. He (peace be upon him) taught his Sahabah (Companions) to say upon visiting graves: ﴿Peace be upon you, O inhabitants of the abodes from among the believers and Muslims, and In sha'a-Allah (if Allah wills) we shall join you. We ask Allah to grant us and you well-being. May Allah be merciful with those who have gone ahead of us, and those who will come after on. O Allah, forgive the people of Baqi` Al-Gharqad.﴾

This was the practice of the Prophet (peace be upon him) when visiting the graves. With regard to the graves of Kafirs (disbelievers), their occupants are not to be greeted. Rather, they can be visited for taking admonition and to be reminded of death and the Hereafter. It is neither permissible to greet their dwellers nor to supplicate to Allah for them. The Prophet (peace be upon him) visited the grave of his mother, but did not ask Allah to forgive her. He was forbidden by Allah to ask Him to forgive her because she died while embracing the religion of Jahiliyyah. The Prophet (peace be upon him) asked his Lord's permission to supplicate to Him to forgive her, but Allah (Glorified and Exalted be He) did not give him permission. Allah only granted him permission to visit her grave to take admonition. Accordingly, the inquirer should know that the claim of the presence of Al-Husayn in Egypt is baseless according to scholars. His body is in Iraq where he was killed. It is also said that his head was moved to Yazid in the Levant. We do not have sure knowledge where the head is buried. It is not known whether it was buried in the Levant or was returned to its place in Iraq with his body. In conclusion, the claim that the body of Al-Husayn is in Egypt is baseless.



94- Ruling on holding celebrations by graves

Q: There are many Awliya' (pious people), such as Al-Husayn and Al-Sayyid Al-Badawy, for whose sake some people hold celebrations and offer vows without being blamed by anybody. What is the ruling on this common practice that people indulge in by the graves of Awliya'? Please advise in writing - if possible - so that people may benefit from your answer.

A: Unfortunately, the practice you referred to in the question is widespread among Muslims even though it is one of the gravest major sins. Rather, it is tantamount to major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam); there is neither might nor power except with Allah. Indeed, showing excessive reverence towards the dwellers of graves, invoking them other than Allah, seeking their help, drawing close to them by making Tawaf (circumambulation) around their graves, and offering sacrifices or vows for them are all acts of major Shirk.

On the other hand, celebrating the birthdays of Awliya' is a Bid`ah (innovation in religion) that Muslims have to abandon. Even more, if such celebrations are accompanied by invoking the deceased or seeking their help - as it happens in many cases even while celebrating the birthday of the Prophet (peace be upon him), this is regarded as major Shirk. Bid`ahs lead to Shirk. They are the gravest Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) next to Shirk. Munkar has different degrees and the gravest of which is Shirk and all kinds of Kufr (disbelief). Next to Shirk

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are Bid`ahs for they are equivalent to introducing (unauthorized) additions to the Din (religion) and objecting to Allah (Glorified and Exalted be He).

Thus, Muslims have to beware of the practices mentioned above. They also have to avoid constructing buildings or domes over graves, for this is also a means to Shirk. Once a grave is highly esteemed by constructing buildings over it, such as a Masjid (mosque) or a dome, the common people may think that the dweller of that grave is to be invoked other than Allah (Exalted be He). They then seek their help, offer them vows, and believe that they can fulfill their needs and intercede for them. In fact, such bad deeds were the exact practice of the early Mushriks (those who associate others with Allah in His Divinity or worship), who embraced the Din of Quraysh, and other Kafirs (disbelievers). Allah (Exalted be He) says regarding them: [﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh.﴾](#) Allah (Glorified be He) thus refutes their claim saying: [﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners \(with Him\)!﴾](#) Allah (Glorified be He) states that there is no partner with Him neither in the heavens nor on the earth. Allah denounces this act of the Mushriks declaring it as being Batil (null and void) for no false gods can intercede for anybody. Allah (Exalted be He) says: [﴿So no intercession of intercessors will be of any use to them.﴾](#) And: [﴿So worship Allâh](#)

(Alone) by doing religious deeds sincerely for Allâh's sake only.) ﴿Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh."﴾

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Mushriks claim that they only worship false gods besides Allah (Exalted be He) because they think that those false gods will draw them close to Allah and intercede for them with Him. Though they do not claim that such false gods can create or give Rizq (sustenance), Allah (Exalted be He) considers them Mushriks. The same last Ayah (Qur'anic verse) ends with: ﴿Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.﴾ Allah (Exalted be He) regards them as liars for their claim is not true.

Muslims have to beware of such excessive reverence and Bid`ahs relating to graves for they are great evils that lead to Shirk. Whenever a person dedicates much time to looking after graves, constructs buildings over them, and extols them by drawing curtains on and perfuming them, this will lead them to invoke the dwellers of such graves other than Allah and seek their help; and these are acts of major Shirk according to the unanimous agreement of Muslim scholars.

Muslims have to beware of this great tribulation and scholars must warn people against these acts of Shirk and Munkar. They have to guide them to the truth so that they shun falsehood. It is noteworthy that the Prophet (peace be upon him) remained in Makkah for ten years calling people to Tawhid (belief in the Oneness of Allah) and renouncing Shirk

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and their worship of idols as well as the dwellers of graves. Then Allah (Glorified be He) prescribed the Five Obligatory Daily Prayers on Muslims. The Prophet (peace be upon him) stayed in Makkah for three more years calling for Tawhid and sincerity to Allah Alone. The Prophet (peace be upon him) then migrated to Madinah and continued calling people to Allah and educating them in the laws of Allah until the end of his life (peace be upon him).

Scholars have to fear Allah (Exalted be He) and clarify for people their Din plainly, otherwise people will be encouraged to indulge in such acts of Shirk pertaining to the dead thinking that they are permissible.

Scholars have to beware of not explaining the rulings of their Din. They must have deep insight into the sins that are spread in their communities and rebuke all acts of Shirk and bad deeds that Allah (Exalted be He) and His Messenger (peace be upon him) disapprove of. In addition, Muslims have to ask knowledgeable scholars, who exalt the Qur'an and Sunnah (whatever is reported from the Prophet) and are known for the soundness of their `Aqidah (creed), about things of their Din that they do not know. Allah is the One sought for help!

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95- Ruling on making Tawaf around graves

Q: What is the ruling on making Tawaf (circumambulation) around graves and invoking Allah there? It is worth mentioning that this practice is common in some specific locations.

A: Tawaf is one of the best forms of `Ibadah (worship) that must be dedicated to Allah (Glorified and Exalted be He) Alone. Also, Tawaf is not to be made around anything other than the Ka`bah. Besides, whoever makes Tawaf around graves aiming at drawing close to their dwellers commits an act of Shirk (associating others with Allah in His Divinity or worship). The same ruling applies to invoking the dwellers of graves, seeking their protection, and offering them vows.

On the other hand, making Tawaf around graves while intending to draw close to Allah (Exalted be He) and thinking that doing so is permissible is a Bid`ah (innovation in religion) and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Whoever indulges in this practice has to make Tawbah (repentance to Allah) though they are not considered Mushriks (those who associate others with Allah in His Divinity or worship). Performing Tawaf around graves aiming at drawing close to their dwellers to obtain their Shafa`ah (intercession), or vowing or offering sacrifices for the latter is an act of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). The same applies to addressing the deceased with statements like: "O my master! Protect me, cure the ill, or grant me your help!"

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96- Ruling on lightening graves and offering them vows

Q: A brother from Burj Al-`Arab in the province of Matruh asks: Near to my place are many upraised graves that people usually light up, offer them slaughtered animals, and swear by their dwellers; I seek refuge with Allah from this all. When we advise such people telling them that their actions tantamount to Shirk (associating others with Allah in His Divinity or worship) and that they have to make Tawbah (repentance to Allah), they reply that they are just copying the practice of their forefathers. What should we do? Please advise. May Allah reward you with the best!

A: You must ask the authorities to remove buildings which are constructed over graves. Graves have to be exposed as they used to be in the towns of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) for long times ago. It is not permissible to build over graves or construct Masjids (mosques) on them for the Messenger (peace be upon him) forbade doing so. He (peace be upon him) said: [\(May Allah curse the Jews and Christians for they made the graves of their prophets as places of worship.\)](#) Moreover, it was narrated by Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with him) that: [\(Allah's Messenger \(peace be upon him\) prohibited plastering graves and sitting or building over them.\)](#) Nobody is allowed to invoke the dead other than Allah, to seek their help, to vow or offer sacrifices for them, or to ask the blessing of the soil of their graves. All these practices are Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect)

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and tantamount to major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). We seek refuge with Allah from this.

It is Wajib (obligatory) on you to warn people who indulge in these practices. The fact that their forefathers used to do the same is not a valid excuse for them, for Allah (Glorified and Exalted be He) says regarding the early Mushriks (those who associate others with Allah in His Divinity or worship) when the Prophet (peace be upon him) forbade them to worship idols: [\(We found our fathers following a certain way and religion, and we will indeed follow their footsteps.\)](#) This is a Batil (null and void) argument. It is a prohibited, cursed, and wicked allegation. It is the plea of Kafirs (disbelievers). If someone finds their father following falsehood, they must not follow him. On the contrary, if a person's father follows the truth, such person is to follow the same course because it is the truth not because their father or anybody else follows it. Again, the practices that many people indulge in nowadays, i.e. invoking the deceased, seeking their help, offering sacrifices for them, and making Tawaf (circumambulation) around their graves, are all acts of Mushriks and worshippers of idols.

A Muslim must beware of these practices and warn other Muslims about them. Scholars everywhere have to warn people against such practices, guide them, and explain the reality of both Tawhid (belief in the Oneness of Allah) and Shirk. They have to make it clear to people that nobody is allowed to invoke the deceased other than Allah, seek their protection, offer sacrifices for them, ask for their help, or make Tawaf around their graves to draw close to them for all these are acts of

major Shirk. These were the exact practices of Abu Jahl and other Kafirs

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and worshippers of idols. You have to keep advising and blaming people referred to in the question. You also have to ask scholars to warn such people and explain the reality of the matter so that they abandon Shirk, and remove the buildings that have been built over the graves so that they become exposed. May Allah guide us all!

Q: My father heard from some scholars that building over graves is not permissible. Nevertheless, there is a nearby graveyard that belongs to the so-called Sufis who constructed buildings over it. Moreover, such people claim that the dwellers of the concerned graves can bring benefit and cause harm - though no one can benefit or harm other than Allah (Glorified and Exalted be He). Besides, people visit these graves every Friday and `Eid. Is my father right or we have to advise him to stop doing such things? May Allah reward you with the best!

A: Building over graves is not permissible. It is Wajib on Muslim authorities to demolish the buildings referred to in the question. However, Muslim individuals have no right to remove such buildings without first obtaining permission from the concerned authorities lest a Fitnah (sedition) should arise between the two sides. Muslim rulers, judges, and scholars have to renounce this Munkar and order such buildings to be demolished for the Messenger (peace be upon him) cursed people who build Masjids over graves, saying: [\(May Allah curse the Jews and Christians for they made the graves of their prophets as places of worship.\)](#) The Prophet (peace be upon him) forbade plastering

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graves and building over them.

Buildings over graves have to be pulled down so as to become exposed just like the graves of Madinah during the lifetime of the Prophet (peace be upon him). This is because building over graves is a means to revere them excessively in a non-Shar`y (Islamic legal) manner and worship them other than Allah (Exalted be He). Neither domes nor Masjids are to be constructed over graves. If some graves have buildings over them, the whole matter is to be referred to Muslim authorities and scholars who are to demolish such buildings in a Shar`y way that does not cause Fitnah or any problem that may harm the community. Allah is the One sought for help!



97- Ruling on cutting down trees growing over graves

Q: Some graves in Yemen have trees growing over them. For hundreds of years nobody has cut down any of these trees as people claim that they belong to the Awliya' (pious people) who dwell in these graves. People believe that if a person fells a tree, the latter will turn into a viper that will bite this person with its fangs. Is this true? Is it permissible to cut down trees growing over graves?

A: It is permissible to cut down trees growing over graves so long as they are not in the possession of

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anybody, i.e. they only grow in the rain. In such a case, Muslims may fell the concerned trees and make use of their wood or fruits, if they have edible fruits such as Sidr (lote tree) or the like. However, if a person thinks that cutting down these trees may lead to conflicts, they must not take any action unless they first consult the concerned authorities who are to take the right decision that conforms to the Muslims' interest, especially the poor among them.

On the other hand, there is no valid origin for the claim that cutting down the trees referred to in the question violates the sanctity of the graves, shows any disrespect to the Awliya', or causes the trees to turn into vipers that bite the people who fell them. Such allegations are in fact the work of people who try to obscure the truth. Again, it is permissible that the trees are cut down and that they are used, so long as this will not result in any quarrel or chaos.

Anyway, you must not be hasty. You first have to consult people of knowledge and deep insight and share the opinion with the authorities, i.e. the ruler or judge of your town, so that no conflict may arise among people.

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98- Ruling on believing that Awliya' benefit and harm

Q: I gained considerable knowledge by listening to your program, especially when you mentioned that the Awliya' (pious people) as well as all the deceased cannot benefit people with anything. However, when I told my family about it they named me a Kafir (disbeliever). They added that the Awliya' will harm me as they saw them in their dreams blaming me. Could you please advise people who believe in many superstitions that are widely spread in almost all Arab countries?

A: I advise all Muslims to fear Allah (Glorified and Exalted be He) and know that all happiness and salvation both in this world and the Hereafter are attained by following the Prophet (peace be upon him) and his way. Indeed, our Prophet (peace be upon him) is the master of all the Awliya' and the best of them. Prophets are the best Awliya' and next to them are the Sahabah (Companions of the Prophet).

The Awliya' are people of righteousness, Istiqamah (integrity), and total obedience to Allah (Exalted be He) and His Messenger (peace be upon him). Hence, loving the Awliya' for the sake of Allah (Exalted be He) and imitating their good and righteous deeds are integral parts of the Din (religion). Nevertheless, it is not permissible that a person attaches themselves to the Awliya', worships or invokes them other than Allah,

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or seeks their protection or help by saying for example: "O my master `Abdul-Qadir! Protect me!" or, "O Messenger of Allah! Protect me!" or, "O `Aly! Protect me!", "... Grant me victory!", or, "O Husayn!, O Fatimah!, O Lady Zaynab!", and so on. All the foregoing is not permissible as Du`a' (supplication) is to be made to Allah Alone. He (Glorified be He) says: [Invoke Me, \[i.e. believe in My Oneness \(Islâmic Monotheism\) and ask Me for anything\] I will respond to your \(invocation\).](#) And: [And when My slaves ask you \(O Muhammad صلى الله عليه وسلم\) concerning Me, then \(answer them\), I am indeed near \(to them by My Knowledge\). I respond to the invocations of the supplicant when he calls on Me \(without any mediator or intercessor\).](#) And: [Is not He \(better than your gods\) Who responds to the distressed one, when he calls on Him, and Who removes the evil](#) And: [And whoever invokes \(or worships\), besides Allâh, any other ilâh \(god\), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn \(the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters\) will not be successful.](#) Thus, Allah (Exalted be He) calls such people Kafirs because they invoke others beside Him. In addition, Allah (Glorified be He) says: [And the mosques are for Allâh \(Alone\): so invoke not anyone along with Allâh.](#) And: [Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr \(the thin membrane over the date-stone\).](#) [If you invoke \(or call upon\) them, they hear not your call; and if \(in case\) they were to hear, they could not grant it \(your request\) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you \(O Muhammad صلى الله عليه وسلم\) like Him Who is the All-Knower \(of everything\).](#) Allah (Exalted be He) makes it clear that the Awliya' who are invoked other than Him do not hear the calls of their worshippers as they have already passed away and they are busy with their own affairs with Allah

(Exalted be He). However, if they were to hear, they could not grant people's requests as forgiving sins and driving away grief

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are granted only by Allah (Glorified and Exalted be He). He (Exalted be He) then says: [\(And on the Day of Resurrection, they will disown your worshipping them.\)](#) It is worth mentioning that invoking the Awliya' is described as an act of Shirk (associating others with Allah in His Divinity or worship) as it was an attribute of Kafirs in the Ayahs (Qur'anic verses) quoted previously. Seeking help and protection from the deceased and those who are absent, while believing that they have hidden power and can hear from afar, is false and equivalent to Shirk.

Every Muslim has to avoid indulging in such practices. Every Muslim has to know that the beliefs of the ignorant to the effect that the Awliya' or prophets can benefit or harm, that they - after passing away - protect people who seek refuge with them or grant them their requests, i.e. forgiving their sins, curing the sick, and so on, are all different acts of ignorance and Shirk. Indeed, Allah (Exalted be He) sent the Prophet (peace be upon him) to denounce such beliefs and call both Arabs and non-Arabs to Tawhid (belief in the Oneness of Allah). The Prophet (peace be upon him) called the Arabs, who used to worship idols, Awliya', trees, and stones, to abandon all this and worship Allah Alone. The Prophet (peace be upon him) conveyed the saying of Allah (Exalted be He) to people: [\(And your Lord has decreed that you worship none but Him.\)](#) And: [\(You \(Alone\) we worship, and You \(Alone\) we ask for help \(for each and everything\).\)](#) And: [\(And they were commanded not, but that they should worship Allâh, and worship none but Him Alone \(abstaining from ascribing partners to Him\)\)](#)

There are many other Ayahs to the same effect.

All Muslims and Mukallafs (people meeting the conditions to be held legally accountable for their actions) of the least insight have

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to beware of this matter. They must not be deceived by Mushriks (those who associate others with Allah in His Divinity or worship) and worshippers of idols and graves. Rather, they have to beware of the false allegations of the latter and their call to Shirk. All Muslims have to follow Shar` (Islamic law), what Allah (Exalted be He) taught His Servants via His Messengers (peace be upon them), and what He (Exalted be He) made clear in the Noble Qur'an of the obligation to worship Him Alone. Allah (Glorified and Exalted be He) says: [\(So, call you \(O Muhammad صلى الله عليه وسلم and the believers\) upon \(or invoke\) Allâh making \(your\) worship pure for Him \(Alone\) \(by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship\), however much the disbelievers \(in the Oneness of Allâh\) may hate \(it\).\)](#) O questioner! Thank Allah for making the truth plain for you and rescuing you while many other people are still ignorant. Do not take into consideration people's criticism or threats because this will not harm you in any way. In fact, such people are ignorant. Once they are guided, they will perceive the truth that you perceived and help you to do all that is good. May Allah guide all Muslims!

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99- Ruling on offering vows at the shrines of Awliya'

Q: In the city of Mosul there is a shrine called the shrine of Shaykh Fathy Abu `Abdullah. This Shaykh is of great importance for the people of Mosul, especially their women who claim that when any of them falls ill or is inflicted by any harm then visits the shrine of Shaykh Fathy, she recovers her health soon. Thus, they offer vows for Shaykh Fathy. However, they sometimes say that such vows are for the sake of Allah. Some other times they say that the vows are for Abu `Abdullah, for Allah (Exalted be He) and Shaykh Fathy, or that they are for Allah (Exalted be He) but their reward is for Abu `Abdullah. Is this Halal (lawful) or Haram (prohibited)? Provide us with your beneficial answer please. May Allah benefit us and you!

A: Though I do not know the shrine that you referred to in the question, it is generally not permissible to visit graves to invoke their dwellers, seek their protection, or offer them vows. This same ruling is applicable to the grave of Fathy as well as all other graves. It is not permissible for male and female Muslims alike to visit graves for the sake of seeking blessings from them, invoking their dwellers, seeking their protection, offering them vows, and such like acts. All these are acts of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam).

Accordingly, scholars have to make it clear for both male and female Muslims that such acts are not permissible and that if a person is afflicted by a disease or any other harm,

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they must invoke Allah (Exalted be He) and make Du`a' (supplication) to Him in Sujud (prostration), while concluding Salah (Prayer), towards the end of the night, and between Adhan (call to Prayer) and Iqamah (call to start the Prayer). They may also read Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) on each other by saying: "O Allah, Lord of all people! Drive away disease! Grant us recovery! Verily, You Alone can do so! There is no cure but Your cure; (grant us) cure that wipes out all ailment." Moreover, they are to recite Surah (Qur'anic chapter) Al-Ikhlās, Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas), Surah Al-Fatihah, Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), as well as some other Ayahs (Qur'anic verses). The point here is that visiting graves to ask their dwellers for recovery, victory, and so on is an act of Munkar and major Shirk, and one of the practices of people of Jahiliyyah (pre-Islamic time of ignorance). Conversely, graves are to be visited for greeting their dwellers and asking Allah (Exalted be He) to forgive them and be merciful with them. The Prophet (peace be upon him) taught his Sahabah (Companions) to say upon visiting graves: [«Peace be upon you inhabitants of the graves from among the believers and Muslims. We shall, In sha'a-Allah \(if Allah wills\), soon join you. We ask Allah to grant both us and you safety. May Allah be merciful with those who have preceded us and those who are to follow them.»](#) A Muslim who visits graves is to ask Allah to forgive the dead and have mercy on them. This is the Shar`y (Islamic legal) visit. It is worth mentioning that the Prophet (peace be upon him) visited Baqi` (the graveyard of Madinah, near the Prophet's Mosque) and said: [«Peace be upon you O dwellers of graves. May Allah forgive both us and you. You have preceded us](#)

and we are to follow you.) This is the Shar`y visit to graves. On the contrary, visiting graves to invoke the deceased, seek their protection, seek blessings from them by wiping over graves, ask for their Shafa`ah (intercession) by making Tawaf (circumambulation) around their graves, or seek recovery via the soil of the graves are all prohibited acts of Jahiliyyah and Shirk.

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It is Wajib (obligatory) on scholars to warn the public against all such practices and explain that these acts are not permissible as Allah Alone is the One to be asked for help, recovery, and attaining victory against enemies. Allah (Glorified and Exalted be He) says: (so invoke not anyone along with Allâh.) And: (Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).) And: ("And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).") On the other hand, the Prophet (peace be upon him) said: (Du`a' is (a sort of) `Ibadah (worship).) It is not permissible that a person invokes other than Allah (Exalted be He) even if it is a close angel or a messenger. Du`a' is for Allah Alone. It is not permissible to say: "O Messenger of Allah! Cure my illness and grant me victory!" or "O Shaykh Abu `Abdullah! Grant me victory!" or "O Shaykh `Abdul-Qadir Al-Jilany! Grant me victory and cure my illness!" or "O my master Al-Badawy," or "O my master Al-Husayn", and like statements, for this is all Munkar and major Shirk.

All people in Iraq and elsewhere must beware of this matter. Scholars, may Allah grant them success, have to explain the reality of Tawhid (belief in the Oneness of Allah/ monotheism) and Shirk. They have to denounce the acts of Shirk that many people indulge in by the graves of the so-called Awliya'.

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Scholars have to guide people to Tawhid, sincerity to Allah, and supplication to Him Alone (Glorified and Exalted be He). Indeed, Allah Alone grants recovery. He Alone (Exalted be He) fulfills all the needs of His Servants. He is the Owner of everything and He is Able to do whatever He wills (may He be Exalted and Glorified). It is only by way of seducement and testing that a person is granted recovery after invoking the deceased. The same disease, in this case, may be initially caused by Satan. When the concerned person invokes the deceased, Satan stops his annoyance.

Subsequently, the fact that a person may recover after invoking the deceased or offering them vows is not proof that the latter can benefit or harm. Satan may do some evil to a person, which causes them to become sick. When that person invokes the dead, Satan stops annoying them to seduce them and urge them to think that the dead really granted them recovery, and thus fall into Shirk. Muslims must not be deceived by this. It may be that Allah (Exalted be He) wills to examine a person's Iman (Faith) and patience by granting them recovery at the same time as they invoke the deceased. Indeed, Allah Alone can grant recovery (Glorified and Exalted be He). The Awliya', as well as all other people, can neither harm nor benefit themselves. They possess no power to cause death, nor give life, nor raise the dead for they themselves are owned by Allah (Glorified and Exalted be He).

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Q: What is the ruling on Masjids (mosques) that enclose graves of Awliya' in their same courtyards? It may be worth mentioning that the graves are not inside the buildings of the concerned Masjids; they are only near to them. Please advise. May Allah reward you with the best!

A: It is not permissible to perform Salah in Masjids which are built over graves or which encompass shrines. Proof of the foregoing is that the Prophet (peace be upon him) said: [\(May Allah curse the Jews and Christians for they made the graves of their prophets and pious people as places of worship. Do not build Masjids over graves. I forbid you to do so.\)](#) Accordingly, it is not permissible to perform Salah in Masjids that have been built over graves. Muslim authorities have to demolish such Masjids. However, if a grave was placed in a Masjid that had already been built, the grave has to be exhumed and moved to the graveyard. No grave is to be inside any Masjid. This is the truth. It is the Din (religion) of Allah (Glorified and Exalted be He) and the guidance that our Prophet Muhammad (peace be upon him) conveyed to us and we have to follow it. On the other hand, if the grave is outside the Masjid, whether to its right or left or in front or behind it, it is permissible to perform Salah inside that Masjid. Anyway, it is better as much as possible to keep graves far away from Masjids.

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100- Ruling on eating from animals slaughtered for the deceased

Q: Our mother has some relatives who offer slaughtered animals for the dwellers of the graves to draw close to them. She eats from the meat of such animals. We asked her to disown such relatives but she did not. Please advise. May Allah reward you with the best!

A: Whoever draws close to the dwellers of graves by invoking them and seeking their help is Mushrik (one who associates others with Allah in His Divinity or worship). Hence, eating from the meat of the slaughtered animals of such a person is not permissible.

Muslims have to avoid the slaughtered animals referred to in the question. They have to blame those who offer sacrifices for the deceased, call them to the Way of Allah, and invite them to goodness for, hopefully, they may be guided. It is worth mentioning that Allah (Glorified and Exalted be He) prohibits eating from the animals slaughtered by Kafirs (non-Muslims) except the slaughtered animals of the People of the Book, i.e. the Jews and Christians, which are not offered for their gods, provided that Allah's Name is mentioned before eating them. However, it is Haram (prohibited) to eat the slaughtered animals of those who worship at graves by invoking the deceased and seeking their help. Muslims have to beware of eating such meat. They have to call those who indulge in such practices to the Way of Allah and instruct and advise them because this, hopefully, may be a means to their guidance.

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A: If my mother contacts people, including my father, who draw close to the deceased, does this affect my `Aqidah (creed)?

A: You have to blame people who indulge in such practices and try to instruct them. If you do so, you will not be harmed by anything. All praise be to Allah Alone.

Q: What about the `Aqidah of my mother?

A: You have to educate both your mother and father and ask good people, who are knowledgeable of religion, to help you to call them to the Way of Allah. Moreover, you are to behave kindly with your parents for Allah (Glorified and Exalted be He) says regarding non-Muslim parents: **(but behave with them in the world kindly)** Do your best to be kind to your parents, to call them to goodness, and to seek the help of scholars and righteous people in this regard for, hopefully, Allah may guide them.

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Q: What should we do if our father has already passed away?

A: You are neither to make Du`a' (supplication) for him nor to ask Allah (Exalted be He) to forgive him for he died in a state of Kufr (disbelief). Allah (Exalted be He) says: **(It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin)** This means that Muslims are not to make Du`a' for such people, ask Allah (Exalted be He) to forgive them, or give any

Sadaqah (voluntary charity) in their behalf as they died while adopting the practice of worshipping graves, seeking the help of the deceased, and so on. May Allah grant us safety!



101- Ruling on taking the graves of the Awliya' as festivals

Q: A brother from Hadramawt asks: "People visit the grave of one of the Awliya' (pious people), as they claim and Allah knows best, whose name is `Aly Ibn Muhammad Al-Habashy. This visit is called the "Hawl" visit, in which people stay on his grave, which is located under a dome, for eleven nights. They pray on the grave as the Imam stands inside the tomb that surrounds the dome. The crowd goes beyond the area of the tomb, especially at the time of Maghrib (Sunset) and `Isha' (Night) Prayers. The Imam orders those who pray on the grave to spread their clothing. On the eighth day, men and women gather and intermix, but honor is violated. They come carrying a dress on

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the bier from the family house of the Waliy (pious man) on his coffin and walking to his grave, beating drums and chanting songs. Then, they put that dress on the coffin, which is almost one meter higher than the ground, and start rubbing themselves against it, the coffin and the dome invoking the Waliy by saying: "O `Aly O `Aly", the way Allah is invoked. On the tenth day, they stand, as in Hajj, in that place and a speech is delivered on the merits of that Waliy and his Karamah (an extraordinary event performed by a pious person). Whenever we advise those people not to do that and tell them that such practices are Bid`ah (innovation in religion) and Shirk (associating others with Allah in His Divinity or worship), they accuse us of committing Bid`ah and of refraining from following the Salaf (righteous predecessors) and of hating the Awliya'. What is ruling of Shari`ah on this? What is your advice to those people? May Allah reward you.

A: It should be known that setting out to visit graves is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) acts that the Prophet (peace be upon him) prohibited. One should not set out on a journey except for three Masjids (mosques): Al-Masjid Al-Haram, Al-Masjid An-Nabawy (the Prophet's Mosque in Madinah) and Al Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem). The Prophet (peace be upon him) said: [\(Do not set out \(on a journey\) except for three Masjids: Al-Masjid Al-Haram, this Masjid of mine and Al-Masjid Al-Aqsa \)](#) Going to the so-called Awliya' to sit at their graves and seek help, cure or

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victory from them, is considered major Shirk. It is impermissible to invoke a creature, whether he is called a Waliy or not. It is impermissible to invoke, seek cure and support from him, because this is exclusive to Allah (Exalted be He). None of the Awliya' nor the prophets is entitled to that. It is also impermissible to rub one's self against their graves or seek blessings in them, even if they were called Awliya' and even if they were righteous people or prophets. This is impermissible and it is exactly the practice of the early Mushriks (those who associate others with Allah in His Divinity or worship) and the people of the Jahiliyyah (pre-Islamic time of ignorance).

It is the duty of Muslims to be aware of such practices and to rebuke the common people who commit them. They should not be deceived by the acts of major Shirk that their ancestors and

forefathers were accustomed to. Rather, they should know that building on graves and putting domes on them is Munkar and impermissible. The Prophet (peace be upon him) said: [\(May Allah curse the Jews and the Christians for taking the graves of their prophets as places of worship\)](#) The Prophet (peace be upon him) used to order people to level the grave if it was raised. He (peace be upon him) said to `Aly (may Allah be pleased with him): [\(Spare no image unwiped out, and do not leave a high grave unleveled.\)](#) This is a command to level any grave that is raised so that it would remain only a hand span higher than the ground. This is how Allah (Exalted be He) ordered the graves to be, only a hand span higher than the ground. In this way it would be noticed and would not be misused and nothing would be built on it,

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neither a dome, nor a Masjid nor anything else. Jabir Ibn `Abdullah Al-Ansary (may Allah be pleased with him) said: [\(The Messenger of Allah \(peace be upon him\) forbade plastering graves, sitting on them or building thereon.\)](#) There is no difference between the grave of a Waliy or a prophet or anyone else. It is not permissible for anyone to seek blessings at graves, to take them as places of festivals, to ask them for cure, help, support, victory over the enemy, blessing for children, food or the like. All this is impermissible. What is mentioned by the questioner is Munkar and a Bid`ah and one of the causes of Shirk, whether it lasts for eleven days or more or less than that. What is permissible for the Muslim, however, is to visit the graves and greet the inhabitants and make Du`a' (supplication) for them; not to invoke them beside Allah (Exalted be He). The inhabitants of the graves need people to ask Allah (Exalted be He) to forgive and have mercy on them. The Prophet (peace be upon him) used to teach his Companions to say the following when visiting the graves: [\(Peace be upon you, O dwellers of the graves from among the believers. We shall, Allah willing, follow you. May Allah have mercy on those of us who have already died and those who will die later. May Allah grant us all safety.\)](#) He (peace be upon him) used to say the following on visiting the graves: [\(Peace be upon you, O dwellers of the graves from among the believers. We shall, Allah willing, follow you. We shall die tomorrow and you have found what you were promised. O Allah, forgive the people of Baqi` Al-Gharqad.\)](#) It was related that he (peace be upon him) visited the graves of Madinah and faced them and said:

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[\(Peace be upon you, O dwellers of the graves. May Allah forgive us and you. You have preceded us and we are to follow you.\)](#) This is the Shar'y (Islamically lawful) visit of the graves; greeting the dead and asking forgiveness, mercy and safety for them. However, invoking them beside Allah (Exalted be He) and seeking intercession, victory and support from them is impermissible and Munkar. It is the same kind of Shirk that was practiced by the Quraysh and others.

So, the Muslim should be alert and aware of the practices of Shirk. Moreover, women should not visit the graves. The Prophet (peace be upon him) forbade women from doing so. He cursed the women who visit the graves. Visiting the graves is made permissible particularly for men to make Du`a' for the dead and ask forgiveness and mercy for them. The wisdom behind this could be, and Allah knows best, that women may tempt others or be tempted by others and because of their weak patience. Hence, it is Allah's Mercy that He forbade them from visiting graves. It is sufficient for them to make Du`a' for their beloved deceased and ask Allah to forgive them from their homes. There is no need for them to visit the graves, which is made permissible for men alone. A Sahih (authentic) Hadith states: [\("The Messenger of Allah \(peace be upon him\) cursed the women who visit the graves."\)](#) So, it is impermissible for women to visit graves and it is impermissible for men to visit graves with the intention of seeking blessings from the dead, invoking them, seeking relief from them, asking them

for support or offering Salah (Prayer) at their graves. All this is Munkar and among the unlawful acts that lead to Shirk. Praying at the graves is Bid`ah. If someone prays for the dead and invokes him other than Allah, they commit major Shirk. May Allah grant us safety.

Hence, it is the duty of Muslims to avoid such practices that lead to Shirk and such Bid`ah that were introduced by ignorant people who do not understand the Shari`ah at all. May Allah grant us guidance.



102- Sites of the prophets' graves

Q: In the Sultanate of Oman, particularly in the South, there is a Masjid (mosque) and a grave in the mountain of Zhafar. The people of Zhafar claim that it is the grave of Prophet Ayyub. People visit the grave and travel to it in groups. A similar grave exists in Salalah and people claim that it is the grave of `Imran. Likewise, people make it a place to frequent. Would you please comment on these actions and publicize the ruling on the radio? May Allah reward you with the best!

A: These claims have no basis, for the sites of the graves of all prophets are unknown, except the grave

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of Prophet Muhammad (peace be upon him) which is in Madinah and the grave of Prophet Ibrahim in Khalil. As for the graves of all other prophets, they are unknown to the scholars. Therefore, those who claim that these are prophets' graves should not be believed. They are neither the grave of Ayyub nor any other prophet (peace be upon them). If we were to assume that they are the graves of Ayyub and `Imran or others, it is not permitted for anyone to worship these graves or supplicate to their dwellers beside Allah. It is not even permissible for anyone to supplicate to Messenger Muhammad (peace be upon him), who is the best of all creatures, or to seek help from him, offer him vows or sacrifices, or draw close to him by means of slaughtered animals. All these acts are major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam).

It is Wajib (obligatory) to beware of this. Dwellers of graves must not be worshipped along with Allah. One must not supplicate to them, seek help from them, or offer them vows and sacrifices. All these acts are major Shirk. Allah (Glorified and Exalted be He) says: **﴿And your Lord has decreed that you worship none but Him.﴾** And: **﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾** And: **﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).﴾** And: **﴿Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴾** **﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴾** Allah (Glorified and Exalted be He) makes it clear that supplicating to other than Him, such as the dead, idols,

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trees, or stones, is Shirk. That is why He says: **﴿And on the Day of Resurrection, they will disown your worshipping them.﴾** This means they will disown you and blame you for your deeds. Allah (Glorified and Exalted be He) says: **﴿And whoever invokes (or worships), besides Allâh, any other ilâh**

(god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.) Allah describes those who invoke idols or the dead beside Him as Kafirs (disbelievers).

Muslims are obliged to beware of these acts of Shirk. They must advise one another to reject them and inform the ignorant of this ruling. Allah (Glorified and Exalted be He) has obligated His Servants to recommend one another to Al-Haqq (the Truth) and the Way of Allah. Allah (Glorified be He) says: (By Al-'Asr (the time).) (Verily, man is in loss,) (Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd)) And:(Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.) May Allah grant us success and guidance!

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103- Caution against those who exceed the proper limits with regard to the Awliya'

Q: I have warned some people against a group of persons who alleged that they are sons of Shaykhs or Awliya' (pious persons). They believe that they are the sons of righteous persons. Is doing so a Ghibah (backbiting) or Namimah (tale-bearing)? Allah (Exalted be He) says: (neither backbite one another.)

A: At any case, religion urges us to offer good advice and well wishing. The Prophet (peace be upon him) said: **(“Religion is a name of sincerity and well wishing.”)** Therefore, when you see any deviation from the truth and call for falsehood whether they are committed by Shaykhs, Awliya' or their descendants, you should warn your fellow Muslims about those persons so that they will not be led astray. Doing so is not Ghibah or Namimah, but it is sincerity to Allah (Exalted be He) and advice to His servants. The one who gives advice is not a backbiter. **(Fatimah bint Qays came to the Prophet (peace be upon him) and said: “O Messenger of Allah, two persons are proposing to marry me.” He (peace be upon him) advised her and said that the first one does not put down his staff from his shoulder (he beats his wives too much) and the second is a poor man who has no property.)** He (peace be upon him) advised her and this was not a Ghibah though he named them. He mentioned their names; Mu`awiyah and Abu Jahm.

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What is meant here is that the Prophet (peace be upon him) advised her that those two men are not suitable for her to marry and advised her to marry Usamah ibn Zayd. This denotes that the counselor is not called a backbiter or a talebearer. If he advises you not to listen or sit with someone because they do such and such and he fears that you may be misguided, there is nothing wrong in this regard. This is because the purpose here is to offer advice and warn against evil. Shaykhs or Awliya' are not sacred. If it appears that they are righteous, one should supplicate to Allah to have mercy upon them. Moreover, they should be imitated in their righteous deeds like performing Salah (Prayer) at their due times, observing much supererogatory Sawm (Fast), remembering Allah a lot and seeking knowledge. They should be imitated in goodness only. It should not be thought that those who are called Shaykhs and Awliya' even if prophets can bring benefit or inflict harm. They should not neither be asked for help or invoked beside Allah (Exalted be He). As for messengers, one should follow their commands and avoid whatever they have prohibited. Allah (Glorified and Exalted be He) says: **(Say (O Muhammad صلى الله عليه وسلم to mankind): “If you (really) love Allâh then follow me (i.e. accept Islâm, follow the Qur’ân and the Sunnah), Allâh will love you and forgive you your sins.”)** and: **(And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم))** Though messengers and prophets are the best of all creatures; they are not deemed sacred to the extent of being worshiped. But they have to be glorified in the way ordained by Allah (Exalted be He) with regard to loving them, following their commands and avoiding what they have prohibited. In the same way, the Messenger Muhammad (peace be upon him) who is the best of all mankind and the best of all the messengers is not to be worshiped beside Allah (Exalted be He). But one should love him

more than he loves himself, his property, his children and all mankind. But one should not exceed the proper limits in loving the Prophet (peace be upon him) to the extent of worshiping or asking him beside Allah (Exalted be He). The Prophet (peace be upon him) should not be invoked. No one is permitted to say that the Prophet (peace be upon him) knows the Ghayb (the Unseen). All these things are Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and a kind of Shirk (associating others with Allah in His Divinity or worship). During the lifetime of the Prophet (peace be upon him), people used to ask him to supplicate to Allah for their sake or ask him for help and support in things he was able to do. Moreover, people would also ask him (peace be upon him) on the Day of Judgment to intercede with Allah to relieve them from the agony of Mawqif (a place where people will stand on the Day of Resurrection before Reckoning). But after the demise of the Prophet (peace be upon him) and during the period of Barzakh (period between death and the Resurrection), people are not allowed to ask the Prophet (peace be upon him) or any other being as Awliya', Shaykhs or others. Worship is the right of Allah alone. Allah (Glorified and Exalted be He) says: [﴿And I \(Allâh\) created not the jinn and mankind except that they should worship Me \(Alone\).﴾](#), [﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone \(abstaining from ascribing partners to Him\)﴾](#) and: [﴿O mankind! Worship your Lord \(Allâh\)﴾](#) Worship is the right of Allah alone. It means submission in obeying His Commands and avoiding His Prohibitions. Worship as Salah (Prayer), Sawm (Fast), Zakah (obligatory charity), Hajj (pilgrimage), `Umrah (lesser pilgrimage) and the like should be done for the sake of Allah alone. One should not sacrifice animals or vow for any other than Allah. It is not permissible to sacrifice animals for the sake of Shaykhs, Awliya' or prophets. One is not permitted to draw closer to them by sacrificing animals for their sake. Nor should they be invoked or asked for help beside Allah (Exalted be He). Moreover, no Muslim should vow for them or claim that they know the Ghayb. All these claims are false and impermissible. But one should supplicate to Allah (Exalted be He) to bestow mercy upon the righteous Awliya' who are well-known for being righteous.

One should supplicate to Allah (Exalted be He) to bestow His Mercy and Forgiveness upon them. Moreover, it is recommended to follow their steps in doing goodness and righteous deeds. Worship is the right of Allah alone. The messengers (peace be upon them) should be followed and obeyed without exceeding the proper limits in glorifying them. They are not to be worshiped beside Allah. Therefore, the questioner should fully understand this point. Worship is the right of Allah, but love and obedience are the right of messengers. The right of righteous Awliya' and Shaykhs is to supplicate to Allah to bestow mercy and forgiveness upon them. They should not be worshiped or asked for help beside Allah. One should neither rub himself against them if they are alive or against their graves or the dust of their graves if they are dead. A Muslim should not vow for them or sacrifice animals for their sake. But it is recommended to follow their footsteps in obeying Allah (Exalted be He) and His Messenger (peace be upon him) and supplicate to Allah to bestow mercy and forgiveness upon them. One should imitate them in performing good, safeguarding one's times against evils and remembering Allah a lot. The Waliy (pious person) is the believer who fears Allah and follows His Command. Allah (Glorified be He) says: [﴿No doubt! Verily, the Auliya' of Allâh \[i.e. those who believe in the Oneness of Allâh and fear Allâh much \(abstain from all kinds of sins and evil deeds which he has forbidden\), and love Allâh much \(perform all kinds of good deeds which He has ordained\)\], no fear shall come upon them nor shall they grieve.﴾](#) [﴿Those who believed \(in the Oneness of Allâh - Islâmic Monotheism\), and used to fear Allâh much \(by abstaining from evil deeds and sins and by doing righteous deeds\).﴾](#) He points out that they are the people of faith and piety. Allah (Glorified be He) says in Surah Al-Anfal: [﴿and they are not its guardians? None can be its](#)

guardians except Al-Muttaqûn (the pious).»

The one who fears Allah is the true believer and the Waliy. But the Waliy from the Sufi point of view is the one who is worshiped beside Allah and the one who knows the Ghayb or disposes of the affairs of the universe; this is falsehood, Kufr (disbelief) and misguidance. We seek refuge with Allah (Exalted be He) against all these things. The one who claims that he knows

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the Ghayb, asks people to invoke him beside Allah or sacrifice animals for his sake is not Awliy. This deviant person is considered to be a Kafir (disbeliever). We seek refuge in Allah against all these things. Moreover, those who hold this viewpoint and think that this person should be invoked beside Allah (Exalted be He) or that he knows the Ghayb are Kuffar (disbelievers). May Allah safeguard us against these things. All these false allegations are mere Kufr. May Allah grant us mercy and well-being. Therefore, people should be warned against these allegations.

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104- Ruling on excuse for ignorance to those who worship at graves

Q: I am Upper-Egyptian man. I live in a small village where many false beliefs are rampant with regard to the dwellers of graves, domes and shrines. People call out the dwellers of the graves by their names in times of adversity and resort to them in times of calamity. They vow for them, believe that they can bring benefit and inflict harm and swear by their names. Is it permissible to perform Salah (Prayer) behind an Imam (the one who leads congregational Prayer) who believes that the dead can bring benefit and remove harm, call out their names in times of adversity and swear by other than Allah? Is it permissible to perform Jumu`ah (Friday) Prayer behind this person if there is no one else than him except those who are similar to him? Is it better to perform Salah alone in this case? Are those people excused for being ignorant? Are the ignorant persons among them Muslims or non-Muslims? Should we perform Funeral Prayer upon the dead persons among them and bury them with the Muslims? Please answer my questions in these issues. May Allah reward you well.

A: This is a great question and it has a dangerous effect as it relates to Kufr (disbelief) and Iman (Faith), Islam and Shirk (associating others with Allah in His Divinity or worship). The people whose creeds and deeds are mentioned by the questioner are Kafirs (disbelievers) and Mushriks (those who associate others with Allah in His Divinity or worship), similar to the Kafirs of Quraysh and the like.

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It is impermissible to perform Salah behind them or the Funeral Prayer for them, because they seek help from the dead and ask them to fulfill their needs and relieve their distress. All these acts are major Shirk (associating others with Allah in His Divinity or worship). A Muslim is not permitted to perform Salah behind them or perform the Funeral Prayer for them if they die. The religious ruling pertaining to them is similar to that of the Mushrik. Believing that Awliya' (pious persons) can bring benefit or inflict harm is Shirk, so invoking them and asking them for help will be another kind of Shirk. Believing that they can bring benefit, inflict harm and dispose of the affairs of people is another kind of Shirk that is more than the one held by the early Mushriks. This is because the Mushriks of Quraysh and their likes did not think that the dead or the idols could bring benefit or inflict harm upon them; but rather thought that they were their intercessors with Allah and they would draw them closer to Allah (Exalted be He). Allah (may He be Exalted and Glorified) says: **﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh.﴾** Therefore, Allah (Exalted be He) responds to this allegation by His saying: **﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!﴾** Allah (Exalted be He) called them Mushriks, though they only said that the idols and the dead were their intercessors with Allah. This denotes that they did not think that they could bring them benefit or inflict harm upon them. They thought that they were only intercessors. Allah (Glorified be He) says in Surah Al-Zumar: **﴿So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴾** **﴿Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take**

Auliya' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.)

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He (Glorified be He) pointed out that they did not worship them because they thought they could bring them benefit or inflict harm, but they only worshiped them to draw them closer to Allah (Glorified be He) who says about them: (We worship them only that they may bring us near to Allâh.) Therefore, we come to know that the Kafirs of Quraysh and other Arabs did not think, during the lifetime of the Prophet (peace be upon him), that the dead, idols, trees, prophets or righteous persons could bring them benefit or inflict harm on them. They thought that such things were their intercessors who could benefit them through their intercession and draw them closer to Allah (Exalted be He). Therefore, they worshiped them, invoked them, asked them for help, and sacrificed animals for their sake and the like. Consequently, those people are considered to be Kafirs as long as they are in such a state. You are not permitted to perform Salah behind them even if you will perform Salah alone. Jumu`ah (Friday) Prayer can be performed as Zhuhr (Noon) Prayer if you are alone. But if you find another monotheist like yourself, you can perform Jumu`ah Prayer in a Masjid, if it is possible, or at your houses. But it is impermissible to perform Salah behind those persons, because their Shirk and Kufr are doubled. May Allah grant us well-being.

It is incumbent upon Du`ah (callers to Islam) to invite them to Allah and point out the truth to them. Those people should also learn and ask those who know in order not to persist on their falsehood. It is incumbent upon people in such a state to ask the scholars in their country or other countries through writing messages, phoning, or other means. Allah (Glorified be He) says: (So ask the people of the Reminder, if you do not know.) Therefore, people who are keen on their religion

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must ask and learn it even if they have to travel or move from a place to another the way the righteous predecessors did and moved from a place to another in quest for knowledge. This question; the question of Tawhid (belief in the Oneness of Allah) is the greatest.

Thus, it is incumbent upon every Mukallaf (person meeting the conditions to be held legally accountable for their actions) to try to rescue himself and ask scholars about ambiguous matters. Moreover, a Muslim should not be content with the customs and habits of the ancestors. Allah (Glorified be He) says about Kafirs: (We found our fathers following a certain way and religion, and we will indeed follow their footsteps.) Holding this principle is not acceptable. One should learn, understand his religion, ask about ambiguous matters and be patient in this regard in order to worship Allah while being guided with knowledge and understanding. Allah (Exalted be He) says: (Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge) We supplicate to Allah for you, the questioner, and those who perform these acts to guide you and us to useful knowledge and righteous deeds, for He is the Most Bountiful, the Most Generous.

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Q: Our Shaykh, it becomes evident through messages sent to this program that our Muslim world is full of many things that contradict the religion of Islam. One of these things is Sufism and seeking blessings from the graves, Awliya' and the like. It seems that this affair require another Shaykh like Muhammad Ibn `Abdul-Wahhab.

A: There is no doubt that these matters require the presence of reformers who call for guidance and face these falsehoods with inviting people to Allah and making them well-acquainted with their religion. It also needs Imams, rulers and leaders that can prevent people from this evil by force, punish those persons who do these acts and compel them to accept the Truth. This was done by the Prophet (peace be upon him) during his stay in Madinah and Makkah. The same was done by the Rightly-Guided Caliphs and reformers including Shaykh-ul-Islam Ibn Taymiyyah (may Allah be Merciful with him) in his time, Ibn Al-Qayyim in his time and others like them. Then, Shaykh Muhammad Ibn `Abdul-Wahhab (May Allah be Merciful with him) emerged in the twelfth Hijrah century and undertook this obligation. He invited people to Allah, guided them to Tawhid and warned against Shirk that was rampant in Najd and Hijaz. He warned against these acts and called people to the Truth. The same was also done by his supporters of righteous scholars and callers to guidance in Najd, Hijaz and Yemen. They performed this duty and called people to

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Allah (may He be Exalted and Glorified) and guided them to Tawhid. They also warned them against worshiping graves, trees, stones and Jinn. Similarly, every reformer should do this by calling, direction, legal Jihad and using force that deters the evildoers if they refrained from not affected by words. If words do not deter evildoers, they should be deterred with force, punishment, jailing, killing the Murtad (apostate) and so on. This was done by our Prophet Muhammad (peace be upon him), the Rightly-Guided Caliphs and the guided Imams (rulers) after them. Allah is the One sought for help.