

هدية
HÄDIYAH



The First Treatise

حراسة التوحيد

English

إنجليزي



Author

His Eminence Shaykh

Abdul-'Azīz ibn 'Abdullah ibn Bāz

حِرَاسَةُ التَّوْحِيدِ

The First Treatise

لِسَمَاحَةِ الشَّيْخِ الْعَلَّامَةِ
عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ بَازٍ
رَحِمَهُ اللَّهُ

The First Treatise

The Sound Creed and What is Contrary to It

Author His Eminence Shaykh

‘Abdul-‘Azīz ibn ‘Abdullāh ibn Bāz

Praise be to Allah alone, and may Allah's peace and blessings be upon the final Prophet, his family, and his Companions.

To proceed: Since the sound creed is the foundation of the religion of Islam and the basis of the faith, I deemed it important to discuss this subject and to write and compile books to elucidate and clarify it.

It is known through the Shar‘i evidences from the Qur‘an and the Sunnah that deeds and words are only valid and accepted if they stem from a sound creed. If the creed is not sound, then whatever deeds and words branch off from it are nullified, as Allah Almighty says:

﴿وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِيرِينَ﴾

{Whoever rejects the faith, all his efforts will be worthless and in the Hereafter he will be among the losers.} [Surat al-Mā'idah: 5]

And Allah Almighty says:

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ

مِنَ الْخَسِيرِينَ﴾

{It has already been revealed to you and to those

who came before you that if you associate others with Allah, your deeds will surely become worthless, and you will certainly be among the losers.} [Surat az-Zumar: 65]

The verses in this regard are numerous. The clear Book of Allah and the Sunnah of His trustworthy Messenger (upon whom be the best prayers and peace from his Lord) have indicated that the sound creed is summarized in six matters, which are: belief in Allah, His angels, His Books, His messengers, the Last Day, and destiny, the pleasant and unpleasant aspects thereof. These six matters are the fundamentals of the sound creed that the Noble Book of Allah was revealed with, and Allah sent His Messenger Muhammad (ﷺ) with.

The evidences for these six fundamentals have been abundantly mentioned in the Qur'an and the authentic Sunnah. Examples include the following:

Firstly: The evidences from the Qur'an; among them is the saying of Allah Almighty:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ...﴾

{It is not righteousness to turn your faces towards the east or the west, but righteousness is to believe in Allah, the Last Day, the angels, the Scriptures, and the prophets.} [Surat al-Baqarah: 177]

Allah Almighty also says:

﴿عَٰمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَٰمَنَ بِاللّٰهِ وَمَلَٰئِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ...﴾

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and His messengers, [saying]: “We make no distinction between any of His messengers.”} [Surat al-Baqarah: 285]

Allah Almighty also says:

﴿يَتَّخِذُهَا الَّذِينَ ءَٰمَنُوا ءَامِنُوا بِاللّٰهِ وَرُسُلِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ
وَالْكِتَابِ الَّذِي أُنزِلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللّٰهِ وَمَلَٰئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾ (١٣٦)

{O you who believe, believe in Allah, His Messenger, the Book which He has sent down to His Messenger, and the Books which He sent down before. Whoever disbelieves in Allah, His angels, His Books, His messengers, and the Last Day has indeed gone far astray.} [Surat an-Nisā': 136]

Allah Almighty also says:

﴿أَلَمْ تَعْلَمْ أَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَٰلِكَ فِي كِتَابٍ إِنَّ ذَٰلِكَ عَلَى
اللّٰهِ يَسِيرٌ﴾

{Do you not know that Allah knows all that is in heaven and on earth? That is all [written] in a Record. This is indeed easy for Allah.} [Surat al-Hajj:

Secondly: The evidences from the Sunnah includes the well-known authentic Hadīth narrated by Muslim in his Sahīh Collection from the Hadīth of the Commander of the Believers, ‘Umar ibn al-Khattāb (may Allah be pleased with him), who reported that Gabriel (Jibrīl) (peace be upon him) asked the Prophet (ﷺ) about Imān (faith), and he said to him:

“Imān (faith) is to believe in Allah, His angels, His books, His messengers, the Last Day, and the destiny, the pleasant and unpleasant aspects thereof.”¹ To the rest of the Hadīth. It was also narrated by Al-Bukhāri and Muslim—with slight variation—from the Hadīth of Abu Hurayrah (may Allah be pleased with him).

From these six fundamental principles branch off all that a Muslim must believe and have faith in regarding the rights of Allah Almighty, matters of the Hereafter, and other aspects of the unseen; as informed by Allah Almighty and His Messenger (ﷺ).

The explanation of these six fundamental principles is as follows: The first principle: The belief in Allah Almighty, and it includes several points, such as the following: The belief that He is the true God worthy of worship apart from all others, as He is the Creator of the servants, the

¹ Narrated by Muslim (8).

Benefactor to them, the Sustainer of their provisions, the Knower of their secret and public affairs, and the One Capable of rewarding the obedient and punishing the disobedient.

Allah Almighty created mankind and jinn for this worship and commanded them to perform it, as Allah Almighty says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾﴾

{I have not created the jinn and mankind except to worship Me.

I seek no provision from them, nor do I want them to feed Me.

Indeed, it is Allah Who is the All-Provider, Lord of Power, the Mighty.} [Surat adh-Dhāriyāt: 56-58]

Allah Almighty also says:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٦١﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنْ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٦٢﴾﴾

{O people, worship your Lord, Who created you and those before you, so that you may become righteous;

He Who made the earth a resting place for you, and the sky a canopy; and sends down rain from the sky, and brings forth fruits thereby as a provision for you. So do not set up rivals to Allah while you

know.} [Surat al-Baqarah: 21-22]

Allah Almighty sent His messengers and revealed His Books to clarify this truth and call to it, and to warn against what contradicts it, as Allah Almighty says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصَّلُوتَ...﴾

{Indeed, We sent to every community a messenger, [saying]: “Worship Allah and shun false gods.”} [Surat an-Nahl: 36]

Allah Almighty also says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

{We never sent before you [O Prophet] any messenger without revealing to him that none has the right to be worshiped except Me, so worship Me.} [Surat al-Anbiyā': 25]

And Allah Almighty says:

﴿الرَّ كِتَابٌ أَحْكَمْتُ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ﴿٢﴾ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٣﴾﴾

{Alif Lām Ra. This is a Book whose verses are perfected, then fully explained, from One Who is All-Wise, All-Aware.

[Say O Prophet]: “Worship none except Allah. Indeed, I am sent to you from Him, as a warner and bearer of glad tidings.”} [Surat Hūd: 1-2]

The essence of this worship is to devote all acts of worship to Allah Almighty alone, such as

supplication, fear, hope, prayer, fasting, sacrifice, vow, and other forms of worship, with complete submission to Him, desire for His reward, and fear of His punishment, along with perfect love for Him and humility before His greatness.

Whoever reflects upon the Noble Qur'an will find that much of it was revealed concerning this great principle, as He Almighty says:

﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۚ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ۚ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۚ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ۚ﴾

{Indeed, We have sent down to you [O Prophet] the Book with the truth, so worship Allah with sincere devotion to Him.

Indeed, sincere devotion is due to Allah alone. As for those who take others as guardians besides Him, [saying]: “We only worship them so that they may bring us closer to Allah.” Allah will judge between them concerning that over which they differ. Allah does not guide anyone who is a liar and a persistent disbeliever.} [Surat az-Zumar: 2-3]

Allah Almighty also says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ...﴾

{Your Lord has ordained that you worship none but Him.} [Surat al-Isrā': 23]

And Allah Almighty says:

﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

{So call upon Allah with sincere devotion to Him, even if the disbelievers may dislike it.} [Surat Ghāfir: 14]

Thus, whoever contemplates the Prophetic Sunnah will find attention given to this great principle as well, including what is reported in the Two Sahīh Collections from Mu'ādh (may Allah be pleased with him) that the Prophet (ﷺ) said:

“The right of Allah upon the slaves is to worship Him and associate nothing with Him.”¹

Belief in Allah also includes belief in all that He Almighty has obligated upon His servants and ordained upon them from the five manifest pillars of Islam.

It is: bearing witness that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakah, fasting the month of Ramadan, and performing Hajj to the Sacred House of Allah for those who are able to do so, along with other obligations prescribed by the purified Shariah.

The most important and the greatest of these pillars is the testimony that “there is no god but Allah and that Muhammad is the Messenger of

¹ Narrated by Al-Bukhāri (2856) and Muslim (30).

Allah.” This testimony necessitates sincere worship of Allah Almighty alone and the negation of the worship of anything else. This is the meaning of “there is no god but Allah,” for its meaning—as the scholars (may Allah have mercy upon them) have said—is: that there is no deity truly worthy of worship except Allah. Based on this, everything worshiped besides Allah Almighty, whether human, angel, jinn, or otherwise, is a false deity, and the deity truly worthy of worship is Allah alone, without a partner, as He Almighty says:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ...﴾

{That is because it is Allah Who is the Truth and whatever they invoke besides Him is falsehood.}
[Sura al-Hajj: 62]

It has been previously explained that Allah Almighty created mankind and jinn for this fundamental principle and commanded them with it. He sent His messengers and revealed His books with it. The servant must reflect on this deeply and ponder it extensively so that it becomes clear to him the great ignorance that many Muslims have fallen into regarding this fundamental principle, to the extent that they worshiped others besides Allah Almighty and directed His exclusive right to others. Allah is the One Whose help is sought.

Among the aspects of belief in Allah is the belief that He is the Creator of the world, the One Who

manages its affairs, and the One Who governs it with His knowledge and power as He Almighty wills. He is the Owner of this world and the Hereafter, and the Lord of all the worlds. There is no creator besides Him, and no lord other than Him. And He sent the messengers and revealed the books for the reformation of His servants and calling them to what ensures their salvation and well-being in this world and the Hereafter. And He Almighty has no partner in all of that. Allah Almighty says:

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

{Allah is the Creator of all things, and He is the Guardian over everything.} [Surat az-Zumar: 62]

Allah Almighty also says:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥١﴾﴾

{Your Lord is Allah, Who created the heavens and earth in six days and then rose over [i.e., istawa] the Throne. He makes the night and day overlap in rapid succession. He made the sun, the moon, and the stars—all subservient to His command. Behold, His is the creation and the command. Blessed is Allah, the Lord of the worlds.} [Surat al-A'rāf: 54]

The belief in Allah Almighty also includes the

belief in His beautiful names and sublime attributes as mentioned in His Noble Book and affirmed by His trustworthy Messenger, without Tahrīf (distortion), Ta'tīl (negation), Takyīf (asking about their nature), or Tamthīl (drawing resemblance).

﴿...لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

{There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.} [Surat ash-Shūra: 11]

They must be accepted as reported, without questioning how, while believing in the great meanings they indicate, which are the attributes of Allah Almighty that must be ascribed to Him in a manner befitting Him, without resembling His creation in any of His attributes, as Allah Almighty says: And Allah Almighty says:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾﴾

{So do not make comparisons to Allah. Indeed, Allah knows and you do not know.} [Surat an-Nahl: 74]

This is the creed of Ahl-us-Sunnah wa al-Jamā'ah from among the Companions of the Messenger of Allah (ﷺ) and their followers in righteousness concerning the names and attributes of Allah. It is the creed transmitted by Imam Abu al-Hasan al-Ash'ari (may Allah have mercy upon him) in his book "Al-Maqālāt" about the People of Hadīth and Ahl-us-Sunnah, and it was also conveyed by others

from among the people of knowledge and Imān.

Al-Awzā'i (may Allah have mercy upon him) said: Az-Zuhri and Mak'hūl were asked about the verses of the Attributes, and they said: Let them pass as they have been reported.¹

Al-Awzā'i (may Allah have mercy upon him) also said: We, while the Tābi'is (the Companions' successors) were present in large numbers, used to say that Allah Almighty is on His Throne and believe in the attributes mentioned in the Sunnah.²

Al-Walīd ibn Muslim (may Allah have mercy upon him) said: "Mālik, Al-Awzā'i, Al-Layth ibn Sa'd, and Sufyān ath-Thawri (may Allah have mercy upon them) were asked about the narrations concerning the divine Attributes, and they all said: Accept them as they are reported without asking how."³

When Rabī'ah ibn Abi 'Abdur-Rahmān, the Shaykh of Mālik (may Allah have mercy upon both of them), was asked about Istiwā'

¹ Narrated by Al-Lālikā'i in Sharh 'Usūl Al-I'tiqād (735), and Ibn 'Abdul-Barr in Jāmi' Al-'Ilm Wa Fadlih (1801), but with the term "the Hadīths" instead of "the verses of the attributes", and his wording is: "Narrate these Hadīths as they have been reported and do not dispute over them."

² Narrated by Al-Bayhaqi in "Al-Asmā' Wa As-Sifāt" (865); its Isnād (chain of narration) was classified as Sahīh (authentic) by Ibn Taymiyyah in "Al-Hamawīyyah" (p. 269), and Adh-Dhahabi stated in "Al-'Ard" (2/223) that its narrators are trustworthy Imams.

³ Narrated by Al-Lālikā'i in Sharh 'Usūl Al-I'tiqād (930) and Al-Bayhaqi in Al-Asmā' Wa As-Sifāt (955).

(rising/ascending), he said: “Istiawā’ is not unknown, and its nature is inconceivable. The message came from Allah, and the Messenger was tasked with clear conveyance, and we are obligated to firmly believe.” When Imam Mālik (may Allah have mercy upon him) was asked about this, he said: “Istiawā’ is known; its nature is unknown; belief in it is obligatory; and asking about it is Bid‘ah (religious innovation).” Then, he said to the questioner: “I see you as nothing but a man of evil!” And he ordered that he be taken out.¹ This meaning was also reported from ‘Umm Salamah, the Mother of the Believers (may Allah be pleased with her).²³⁴ Narrated by Al-Lālikā’i in Sharh ‘Usūl Al-‘Itiqād (665) and Al-Bayhaqi in Al-Asmā’ Wa As-Sifāt (868).

Imam Abū Abdur-Rahmān ibn al-Mubārak (may Allah have mercy upon him) said: “We recognize our Almighty Lord as being above His heavens, on

¹ Narrated by Al-Muzaki in Al-Muzakkiyāt (29), Ibn Battah in Al-Ibānah (120), and Al-Lālikā’i in Sharh ‘Usūl Al-‘Itiqād (663).

² Narrated by Ad-Dārimi in Ar-Radd ‘Ala Al-Jahmiyyah (67) and Al-Bayhaqi in Al-Asmā’ Wa As-Sifāt (903).

³ Narrated by Adh-Dhahabi in Al-‘Uluw (464); Al-Albāni said in Mukhtasar Al-‘Uluw (p. 184): This Isnād is Sahīh (authentic), and its narrators are trustworthy and well-known.

⁴ Narrated by Al-Lālikā’i in Sharh ‘Usūl Al-‘Itiqād (664), Abu Nu‘aym in Hilyat Al-Awliyā’ (6/325), and Al-Bayhaqi in Al-Asmā’ Wa As-Sifāt (867).

His Throne, and distinct from His creation.”¹

The statements of the scholars in this regard are numerous and cannot be fully conveyed in this lecture. Whoever wishes to explore more on this should refer to what the scholars of the Sunnah have written on this subject, such as “As-Sunnah” by ‘Abdullah ibn Imam Ahmad, “At-Tawhīd” by the esteemed Imam Muhammad ibn Khuzaymah, “As-Sunnah” by Abu al-Qāsim al-Lālikā’i at-Tabari, “As-Sunnah” by Abu Bakr ibn Abi ‘Āsim, and the response of Shaykh al-Islam Ibn Taymiyyah to the people of Hamāh, which is a highly beneficial response wherein he (may Allah have mercy upon him) clarified the creed of Ahl-us-Sunnah, citing many of their statements and the Shar‘i and rational evidences supporting the soundness of what Ahl-us-Sunnah have stated and the falsehood of what their opponents have claimed.

And likewise his treatise titled “At-Tadmuriyyah”—in it, he expanded on the subject, clarified the creed of Ahl-us-Sunnah with its textual and rational proofs, and refuted opponents in a manner that manifests the truth and demolishes falsehood for every knowledgeable person who studies it with sincere intent and a desire to recognize the truth. In summary, the creed of Ahl-us-Sunnah wa al-Jamā‘ah regarding the names and

¹ Tafsīr Ibn Kathīr (3/426-427).

attributes is that they affirm for Allah Almighty what He has affirmed for Himself in His Book, or what His Messenger Muhammad (ﷺ) has affirmed for Him in his Sunnah—affirming without Tamthīl (likening)—and they declare Him, the Exalted, free from resembling His creation, a declaration free from the blemish of Ta’tīl (denial). Thus, they are safe from contradiction. They act upon all the evidences; a success granted by Allah, for it is the way of Allah Almighty for those who hold fast to the truth with which He sent His messengers—exerting their utmost in this regard and being sincere to Allah in pursuing it—that He Almighty guides them to the truth and manifest its proof, as Allah Almighty says:

﴿يَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ...﴾

{Rather, We hurl the truth at falsehood, and it crushes it, so it vanishes. Woe to you for what you falsely ascribe [to Allah]!} [Surat al-Anbiyā’: 18]

Allah Almighty also says:

﴿وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ۝٣٣﴾

{Whenever they bring you an argument, We bring you the truth and the best explanation.} [Surat al-Furqān: 33]

Anyone who opposes Ahl-us-Sunnah wa al-Jamā’ah in what they believe regarding the names and attributes will inevitably fall into contradiction

with both textual and rational evidences, along with clear inconsistencies in everything they affirm and deny. In his renowned Tafsīr, Al-Ḥāfiẓ Ibn Kathīr (may Allah have mercy upon him) mentioned a commendable discourse on this subject, specifically when discussing the words of Allah Almighty:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ...﴾

{Your Lord is Allah, Who created the heavens and earth in six days and then rose over [i.e., istawa] the Throne.} [Surat al-A'rāf: 54]

It is worth conveying here due to its great benefit; he (may Allah have mercy upon him) said the following:

There are numerous statements by people regarding this matter, but it is not a place to elaborate on it. However, we adhere in this regard to the methodology of the righteous predecessors: Mālik, Al-Awzā'i, Ath-Thawri, Al-Layth ibn Sa'd, Ash-Shāfi'i, Ahmad ibn Hanbal, Is'hāq ibn Rahwayh, and others from the Imams of the Muslims, both past and present. Their approach is to accept them as they have been reported, without Takyīf (asking how), Tashbīh (likening), or Ta'tīl (negation). The apparent meaning that comes to the minds of those who liken Allah Almighty to His creation is negated from Allah, for Allah does not resemble anything of

His creation, and

﴿...لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

{There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.} [Surat ash-Shūra: 11]

Rather, the matter is as the Imams have stated, among them Nu'aym ibn Hammād al-Khuzā'i, the Shaykh of Al-Bukhāri, who said: "Whoever likens Allah to His creation is a disbeliever, and whoever denies what Allah has described Himself with has indeed disbelieved."¹ There is no likening in what Allah has described Himself with or what His Messenger has described Him with. Whoever affirms for Allah Almighty what is mentioned in the clear verses and authentic reports in a manner befitting the Majesty of Allah and negating the deficiencies from Allah has indeed followed the path of guidance.² End of the quote of Ibn Kathīr (may Allah have mercy upon him).

Belief in Allah also includes the conviction that Imān comprises words and deeds, and it increases with obedience and decreases with disobedience. It is impermissible to declare any Muslim a disbeliever due to sins less than Shirk (polytheism)

¹ Narrated by Al-Bukhāri (22) on the authority of Abu Sa'īd al-Khudrī (may Allah be pleased with him).

² Narrated by Muslim (2996) on the authority of 'Ā'ishah (may Allah be pleased with her).

and Kufr (disbelief), such as adultery, theft, consuming Riba (usury), drinking intoxicants, undutifulness to parents, and other major sins, unless he deems such acts permissible, as Allah Almighty says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ...﴾

{Allah does not forgive associating partners with Him, but forgives anything less than that for whom He wills.} [Surat an-Nisā': 48] And as per the Mutawātir (mass-transmitted) Hadīths authentically reported from the Messenger of Allah (ﷺ), among them is his statement:

“Allah will take out from Hellfire anyone who has even a mustard seed's weight of Imān (faith) in his heart.”¹

The second principle: Belief in the angels, which includes two matters: The first matter: Belief in the angels in general; this means that we believe that Allah Almighty has angels whom He created for His obedience and described them as follows:

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٦٦﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٦٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ أَرَادَ وَهُمْ مِنْ حَشِيَّتِهِ ﴿٦٨﴾﴾

{They say: “The Most Compassionate has

¹ Narrated by Al-Bukhāri (3651) and Muslim (2533) on the authority of ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him).

begotten offspring!" Glory be to Him! In fact, those [angels] are His honored slaves.

They do not speak before He speaks, and they only do as He commands.

He knows what is ahead of them and what is behind them. They cannot intercede except for whom He pleases, and they are fearful in awe of Him.} [Surat al-Anbiyā': 26-28]

They are of many kinds: among them are those entrusted with bearing the Throne, the keepers of Paradise and Hellfire, and those assigned to record the deeds of the servants. The second matter: Belief in angels in detail; this entails believing in those whom Allah and His Messenger have named, such as Gabriel, who is entrusted with revelation, Michael (Mikā'il), who is entrusted with rain, Mālik, the keeper of Hellfire, and Israfil, who is entrusted with blowing the trumpet. As mentioned in authentic Hadīths, including what is established in the Sahīh Collection from 'Ā'ishah (may Allah be pleased with her), that the Prophet (ﷺ) said:

"The angels were created from light, the jinn were created from a smokeless flame of fire, and Adam was created from what has been described to you."¹
[Narrated by Muslim in his Sahīh Collection]

The third principle: Belief in the books,

¹ Narrated by Muslim (1920) on the authority of Thawbān (may Allah be pleased with him).

which also comprises two things:

The first matter: General belief in the books; that Allah Almighty revealed books to His prophets and messengers to clarify His right and call to Him, as He Almighty says:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ
بِالْقِسْطِ...﴾

{We have sent Our messengers with clear proofs, and sent down with them the Scripture and the criteria of justice, so that the people may uphold justice.} [Surat al-Hadīd: 25] And Allah Almighty says:

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ
الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ...﴾

{Mankind was just one nation. Then Allah sent prophets with glad tidings and warnings, and sent down to them the Scriptures in truth, to judge between people in matters over which they disputed.} [Surat al-Baqarah: 213]

The second matter: Belief in the scriptures in detail; this entails believing in those that Allah Almighty named, such as the Torah, the Gospel, the Psalms, and the Qur'an. We hold that the Qur'an is the best and the last of them, the criterion over them, and it confirms them. It is obligatory for the entire Ummah to follow and judge by it, along with

what is authentically reported in the Sunnah of the Messenger of Allah (ﷺ). For Allah Almighty sent His Messenger Muhammad (ﷺ) as a messenger to both humans and jinn and revealed to him this Qur'an to judge thereby among them. He made it healing for what is in the breasts, a clarification for everything, and a guidance and mercy for the believers, as Allah Almighty says:

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾﴾

{This [Qur'an] is a blessed Book which We have sent down, so follow it and fear Allah, so that you may be shown mercy.} [Surat al-An'am: 155] Allah Almighty also says:

﴿...وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ﴾

{We have sent down to you the Book as an explanation of everything, and as a guidance, mercy, and glad tidings for the Muslims.} [Surat an-Nahl: 89] And Allah Almighty says:

﴿قُلْ يَتَايُهُا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾﴾

{Say [O Prophet]: "O people, I am the Messenger of Allah to you all. To Him belongs the dominion of the heavens and earth; none has the right to be worshiped except Him; He gives life and causes death." So believe in Allah and His Messenger, the

unlettered Prophet, who believes in Allah and His words, and follow him, so that you may be guided.} [Surat al-A'rāf: 158]. And the verses in this meaning are numerous.

The fourth principle: Belief in the messengers

It also comprises two matters: The first matter: Belief in the messengers in general; this entails the belief that Allah Almighty sent messengers to His servants, some of whom were bearers of glad tidings and warners, and callers to the truth. Whoever responded to them attained happiness, and whoever opposed them was met with disappointment and regret. The seal and the best of them is our Prophet Muhammad ibn 'Abdullāh (ﷺ), as Allah Almighty says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطُّغُوتَ...﴾

{Indeed, We sent to every community a messenger, [saying]: "Worship Allah and shun false gods."} [Surat an-Nahl: 36] And Allah Almighty says:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ...﴾

{These messengers were sent as bearers of glad tidings and as warners, so that the people may have no excuse before Allah after [the coming of] the messengers.} [Surat an-Nisā': 165] Allah Almighty also says:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ...﴾

{Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets.} [Surat al-Ahzāb: 40]

The second matter: Belief in the messengers in detail; this entails the belief specifically and distinctly in those whom Allah Almighty has named or whose names have been confirmed by the Messenger of Allah (ﷺ), such as Noah (Nūh), Hūd (Heber), Sālih, Abraham (Ibrāhīm), and others (peace and blessings of Allah be upon them and their families and followers).

The fifth principle: Belief in the Day of Judgment

It entails:

Belief in everything that Allah Almighty and His Messenger (ﷺ) have informed about that occurs after death, such as the trial in the grave and its punishment and bliss, and what will happen on the Day of Judgment from the terrors and hardships, the Sirāt (the Bridge over Hellfire), the Scale, the reckoning, the recompense, and the distribution of the scrolls among the people, with some receiving their book of deeds in their right hand and others receiving their book in their left hand or from behind their back.

It also includes the belief in the Hawd (Cistern) that our Prophet Muhammad (ﷺ) will be granted,

and the belief in Paradise and Hellfire, and the believers seeing their Almighty Lord, and His speaking to them, and other matters that have been mentioned in the Noble Qur'an and the authentic Sunnah of the Messenger of Allah (ﷺ). It is obligatory for the servant to believe in all of this and affirm it in the manner that Allah and His Messenger (ﷺ) have explained.

The sixth principle: Belief in destiny

It includes belief in four things:

The first: Belief that Allah Almighty knows what was and what will be. He knows the conditions, provisions, life spans, deeds, and other affairs of His servants. Nothing is hidden from Him, Glorified and Exalted be He, as He Almighty says:

﴿...وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

{and know that Allah is All-Knowing of everything.} [Surat al-Baqarah: 231] And Allah Almighty says:

﴿...لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

{so that you may know that Allah is Most Capable of all things and that Allah has encompassed everything in knowledge.} [Surat at-Talāq: 12]

The second: Belief that Allah Almighty had written everything He has decreed and ordained; as Allah Almighty says:

﴿قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ ﴿٤﴾﴾

{We certainly know what the earth consumes of them [after their death], and with Us is a Preserved Record.} [Surat Qāf: 4] Allah Almighty also says:

﴿...وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ﴿١٢﴾﴾

{and We keep an account of everything in a clear Record.} [Surat Yā-Sīn: 12] And Allah Almighty says:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾﴾

{Do you not know that Allah knows all that is in heaven and on earth? That is all [written] in a Record. This is indeed easy for Allah.} [Surat al-Hajj: 70]

The third: Belief in the effective will of Allah Almighty; whatever He wills occurs, and whatever He does not will never occurs, as He Almighty says:

﴿...إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ...﴾

{Allah surely does what He wills.} [Surat al-Hajj: 18] And Allah Almighty says:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾﴾

{Whenever He wills something to be, He only says to it, “Be”, and it is.} [Surat Yā-Sīn: 82] He Almighty also says:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ (٢٩)

{But you cannot wish except by the Will of Allah, the Lord of the worlds.} [Surat at-Takwīr: 29]

The fourth: Belief in the creation by Allah Almighty of all that exists; for there is no creator besides Him and no lord other than Him, as He Almighty says:

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ﴾ (٦٢)

{Allah is the Creator of all things, and He is the Guardian over everything.} [Surat az-Zumar: 62]
And Allah Almighty says:

﴿يَا أَيُّهَا النَّاسُ اذْكُرُوا لِلَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِنْ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنْتُمْ تُؤْفَكُونَ﴾ (٣)

{O people, remember Allah's favor upon you. Is there any creator other than Allah who gives you provision from heaven and earth? None has the right to be worshiped except Him. How can you then be deluded?} [Surat Fātir: 3]

Belief in destiny: It encompasses belief in all these four matters, as is the creed of Ahl-us-Sunnah wa al-Jamā'ah, in contrast to those among the people of Bid'ah (religious innovation) who deny some of this.

Among the important matters in the sound creed held by Ahl-us-Sunnah are: love for the sake of Allah and hatred for His sake, allegiance for His

sake and enmity for His sake. This is the creed of allegiance and dissociation, and it is part of belief in Allah Almighty.

A believer loves and shows loyalty to the believers, and he hates and shows hostility to the disbelievers. At the forefront of the believers of this Ummah are the Companions of the Messenger of Allah (ﷺ), as established among Ahl-us-Sunnah wa al-Jamā'ah; they love them and show loyalty to them, believing that they are the best among the people after the prophets, as the Prophet (ﷺ) said: **"The best of generations is my generation, then the generation after them, then the generation after them."**¹ [Its authenticity is agreed upon]

They believe that the best among them is Abu Bakr as-Siddīq, followed by 'Umar al-Fārūq, then 'Uthmān Dhun-Nūrayn, and then 'Ali al-Murtada (may Allah be pleased with all of them). After them come the rest of the ten Companions who were given the glad tidings of entering Paradise, followed by the rest of the Companions (may Allah be pleased with all of them). They refrain from discussing the disputes that occurred among the Companions and believe that they were exercising Ijtihād (independent reasoning) in those matters.

¹ Narrated by Ibn Mājah (3952) on the authority of Thawbān (may Allah be pleased with him); and it was classified as Sahīh (authentic) by Ibn Hibbān (6714) and Al-Hākim (8653).

Whoever was right will receive two rewards, and whoever erred will receive one reward.

They love the household of the Messenger of Allah (ﷺ) who believe in him, and they support them. They also support the wives of the Messenger of Allah (ﷺ) who are the Mothers of the Believers, and they ask Allah Almighty to be pleased with all of them. They dissociate themselves from the ways of the Rāfidis (a sect of Shi'a), who harbor hatred towards the Companions of the Messenger of Allah (ﷺ) and revile them, and who exaggerate in their praise of the Prophet's household, elevating them beyond the status that Allah Almighty has granted them. Likewise, they dissociate themselves from the ways of the Nāsibis (a sect hostile to 'Ali), who harm the Prophet's household by words or deeds.

All that we have mentioned are included within the sound creed with which Allah Almighty sent His Messenger Muhammad (ﷺ). It is the creed that must be believed in, adhered to, and maintained, and one must be cautious of anything that contradicts it. This is the creed of the Saved Sect, Ahl-us-Sunnah wa al-Jamā'ah, about which the Prophet (ﷺ) said:

“A group of people from my Ummah will continue to prevail based on the truth, and they will not be harmed by those who fail them until Allah's

Command is executed while they are still as such.”¹
In another version:

“A group from my Ummah will continue to be steadfast upon the truth, victorious.”² He (ﷺ) also said:

“The Jews were split into seventy-one sects, and the Christians were split into seventy-two sects; and this Ummah will be split into seventy-three sects, all of which will be in Hellfire except for one.” The Companions asked: “Who are they, O Messenger of Allah?” He replied: “Those who follow the same path that I and my Companions follow.”³

The creeds contrary to the sound creed

Those who deviate from this creed and adopt its opposite are of many kinds. Among them are the worshipers of idols, statues, angels, pious believers, jinn, trees, stones, and others. These did not respond to the call of the messengers but opposed and defied them, just as Quraysh and various Arab tribes did with our Prophet Muhammad (ﷺ). They

¹ Narrated by At-Tirmidhi (2641) on the authority of ‘Abdullāh ibn ‘Amr (may Allah be pleased with him), and Al-Munāwī said in Fayd Al-Qadīr (5/347): “It includes ‘Abdur-Rahmān ibn Ziyād al-Afrīqi. Adh-Dhahabi said: They classified it as Da‘īf (weak).” And it was classified as Sahīh (authentic) by Al-Albānī in Sahīh Al-Jāmi‘ (5343).

² This testament was published in booklet no. 17 by the General Presidency of the Departments of Scholarly Research, Iftā’, Da‘wah, and Guidance in the year 1402 AH.

³ Surat al-Baqarah: 102.

would ask their deities to fulfill their needs, heal the sick, and grant victory over enemies, offering sacrifices and making vows to them. When the Messenger (ﷺ) denounced this and commanded them to dedicate worship sincerely and solely to Allah Almighty, they found it strange and rejected it, saying:

﴿أَجْعَلِ ٱللَّهَ إِلَٰهًا وَٱحْدًا إِنَّ هَٰذَا لَشَىْءٌ عَجَبٌ ۖ﴾

{Has he made all gods into one God? Indeed, this is something strange!} [Surat Sād: 5]

The Prophet (ﷺ) continued to call them to Allah and warn them against Shirk, explaining to them the true nature of what they were being called to, until Allah Almighty guided those whom He willed. Subsequently, they entered into the religion of Allah in multitudes. Thus, the religion of Allah prevailed over all other religions after the continuous Da'wah (call to Allah) and prolonged Jihād of the Messenger of Allah (ﷺ), his Companions (may Allah be pleased with them), and those who followed them in righteousness. Then circumstances changed, and ignorance prevailed over most of the creation, leading the majority to revert to the religion of Jāhiliyyah (the pre-Islamic period of ignorance), by exaggerating in their reverence to the prophets and pious believers, invoking them, seeking relief from them, and other forms of Shirk. They did not understand the

meaning of “there is no god but Allah” as the disbelievers of the Arabs understood it. Allah is the One Whose help is sought.

This Shirk has continued to spread among the people up to our present time due to the prevalence of ignorance and the long passage of time since the era of Prophethood.

The misconception of these later generations is the same as that of the earlier ones, which is their saying:

﴿...هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ...﴾

{These are our intercessors with Allah.} [Surat Yūnus: 18] And their saying:

﴿...مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى...﴾

{We only worship them so that they may bring us closer to Allah.} [Surat az-Zumar: 3] Allah Almighty nullified this misconception, clarifying that whoever worships anyone besides Him, regardless of who it may be, has committed Shirk and disbelief, as Allah Almighty says:

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْصُرُهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا

عِنْدَ اللَّهِ...﴾

{They worship besides Allah those who can neither harm nor benefit them, saying: “These are our intercessors with Allah.”} [Surat Yūnus: 18] Allah Almighty responded to them, saying:

﴿...قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

{Say: "Do you inform Allah of what He does not know in the heavens or on the earth? Glorified and Exalted is He far above what they associate [with Him]!"} [Surat Yūnus: 18]

Allah Almighty clarifies in this verse that the worship of anyone other than Him, whether prophets, pious believers, or others, constitutes major Shirk, even if those who practice it call it by another name. Allah Almighty says:

﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِیْظٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ۖ﴾

{As for those who take others as protectors besides Him, Allah is Watchful over them, and you are not a keeper over them.} [Surat ash-Shūra: 6]
Then, Allah Almighty responded to them, saying:

﴿...إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾

{Allah will judge between them concerning that over which they differ. Allah does not guide anyone who is a liar and a persistent disbeliever.} [Surat az-Zumar: 3]

Thus, Allah Almighty made it clear that their worship of others through supplication, fear, hope, and similar acts is indeed disbelief in Him, Exalted be He, and He has proven them liars in their claim

that their gods bring them closer to Him.

Among the blasphemous beliefs that contradict the sound creed and what the messengers (peace be upon them) brought is what the atheists of this era believe, including the followers of Marx, Lenin, and other advocates of atheism and disbelief, whether they call it socialism, communism, Ba'thism, or any other names. One of the principles of these atheists is that there is no god and life is only material.

Among their fundamental beliefs are the denial of resurrection, the denial of Paradise and Hellfire, and disbelief in all religions. Whoever examines their books and studies their beliefs will know this with certainty. Undoubtedly, this creed opposes all heavenly religions and leads its adherents to the worst consequences in this world and the Hereafter.

Among the beliefs contrary to the truth is what some Sufis hold: That certain individuals whom they call "Awliyā" (pious believers) share with Allah the management of the universe and control its affairs, referring to them as "Aqtāb", "Awtād", "Aghwāth", and other names they have invented for their deities. This is "Shirk Fi Ar-Rubūbiyyah" (polytheism in the lordship), and it is from the ugliest types of Shirk with Allah Almighty.

Whoever contemplates the Shirk of the early people of ignorance and compares it with the Shirk

prevalent among the later generations will find that the Shirk of the latter is greater and more severe. The explanation is as follows: The disbelievers of the Arabs in Jāhiliyyah (the pre-Islamic era of ignorance) were distinguished by two matters: The first matter: They did not associate partners in lordship, but their Shirk was in worship; for they acknowledged the lordship of Allah, the Mighty and Majestic, alone, as He Almighty says:

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ...﴾

{If you ask them who created them, they will surely say: “Allah.” How are they then deluded?} [Surat az-Zukhruf: 87] Allah Almighty also says:

﴿قُلْ مَنْ يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾﴾

{Say: “Who provides for you from the heaven and earth? Or who owns [your] hearing and sight? Who brings forth the living from the dead and the dead from the living? Who controls all things?” They will say: “Allah.” Say: “Do you not then fear Him?”} [Surat Yūnus: 31] There are so many verses to this effect.

The second matter: Their Shirk in worship was not constant; rather, it occurred during times of prosperity. However, in times of distress, they

devoted their worship sincerely to Allah, as Allah Almighty says:

﴿فَإِذَا رَكِبُوا فِي الْفُلِّ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾ (٦٥)

{When they board a ship, they supplicate Allah, devoting their faith sincerely to Him. But as soon as He rescues them to the land, they associate partners with Him.} [Surat al-‘Ankabūt: 65]

As for the later polytheists, they have surpassed the early ones in two aspects: First aspect: The Shirk of some of them in lordship. Second aspect: Their Shirk during both prosperity and adversity. This is evident to those who have mingled with them, examined their conditions, and observed their practices at the graves of Al-Husayn, Al-Badawi, and others in Egypt, Al-‘Aydarūs in Aden, Al-Hādi in Yemen, Ibn ‘Arabi in the Levant, and Shaykh ‘Abdul-Qādir al-Jīlāni in Iraq, among other renowned graves that the common people have excessively venerated, dedicating much of Allah’s due rights to them. Few are those who denounce their actions and clarify to them the reality of Tawhīd (monotheism), with which Allah Almighty sent His Prophet Muhammad (ﷺ) and the previous messengers (peace be upon them). Indeed, to Allah we belong, and to Him we shall return.

Among the beliefs contrary to the sound creed

regarding the names and attributes are the beliefs of the religious innovators from among the Jahmiyyah (a deviant sect negating Allah's names and attributes) and the Mu'tazilah (a deviant sect negating Allah's attributes), and those who follow their path in negating the attributes of Allah Almighty and denying what has been mentioned for Allah Almighty of the attributes of perfection, and describing Him, Glorified is He, with the attributes of non-existents, inanimate objects, and impossibilities. Exalted is Allah far above what they say.

Those who negate some attributes and affirm others, as is the belief of the Ash'aris, are included in this. They are compelled in what they established of the attributes to face the same issues they sought to avoid in the attributes they negated and interpreted their evidences. Thus, they opposed both the textual and rational evidences, and they contradicted themselves with a clear contradiction.

Ahl-us-Sunnah wa al-Jamā'ah affirm for Allah Almighty what He has affirmed for Himself or what His Messenger Muhammad (ﷺ) has affirmed for Him of names and attributes in a perfect manner. They declare Him free from resembling His creation, a declaration free from the blemish of Ta'til (negation). Thus, they acted upon all the evidences without Tahrīf (distortion) or Ta'til, and they were spared from the contradictions into

which others fell, as previously explained.

This is the way to salvation and happiness in this world and the Hereafter, and it is the straight path that was followed by the righteous predecessors and leaders of this Ummah. The latter generations of this Ummah will not be reformed except by what reformed its former generations, which is adherence to the Qur'an and Sunnah, and abandoning what contradicts them. We ask Allah Almighty to guide the Ummah back to its right course, increase the preachers to guidance in it, and grant success to its leaders and scholars in combating Shirk, eradicating it, and warning against its means; indeed, He is All-Hearing, Ever-Near. And Allah alone is the One Who grants success, and He is Sufficient for us and the Best Disposer of affairs, and there is no power or strength except through Him. And may Allah's peace and blessings be upon His slave and Messenger, our Prophet Muhammad, and his family and Companions.

The Second Treatise: On the ruling of seeking help through the Prophet (ﷺ)

Praise be to Allah, and may Allah's peace and blessings be upon the Messenger of Allah, his family and Companions, and those guided by his guidance.

To proceed: The Kuwaiti newspaper "Al-Mujtama'", in its issue number 15, dated 19/4/1390 AH, published poetic verses under the title: "On the Anniversary of the Noble Prophet's Birth." These poetic verses included seeking help from the Prophet (ﷺ) and seeking his support to aid the Ummah, grant it victory, and deliver it from the division and discord it has fallen into, signed by someone who called herself: "Āminah." Here is a text from the mentioned verses:

O Messenger of Allah, save a world... that ignites the war and suffers from its flames

O Messenger of Allah, save an Ummah... whose journey within the darkness of doubt has been prolonged

O Messenger of Allah, save an Ummah... whose vision has been lost in the labyrinths of sorrow until she says:

Hasten the victory as You hastened it... on the Day of Badr when You called upon the Lord

The humiliation turned into a splendid victory... Verily, Allah has soldiers you do not see

This is how this writer directs her plea and cry

for help to the Messenger of Allah (ﷺ), asking him to save the Ummah by hastening victory, while forgetting—or being unaware—that victory is in the Hand of Allah Almighty alone, not in the hand of the Prophet (ﷺ), nor of any other creature, as Allah Almighty says in His clear Book:

﴿...وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾

{Victory only comes from Allah, the All-Mighty, the All-Wise.} [Surat Āl ‘Imrān: 126] Allah Almighty also says:

﴿إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ

بَعْدِهِ...﴾

{If Allah helps you, none can overcome you; but if He forsakes you, who is there to help you after Him?} [Surat Āl ‘Imrān: 160]

This act of supplication and seeking help is dedication of a form of worship to other than Allah Almighty. It is known by the text and the consensus that this is not permissible, and that Allah Almighty created the creatures to worship Him. He sent the messengers and revealed the scriptures to elucidate this worship and call to it, as He Almighty says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٦١﴾﴾

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56] Allah

Almighty also says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...﴾

{Indeed, We sent to every community a messenger, [saying]: "Worship Allah and shun false gods."} [Surat an-Nahl: 36] Allah Almighty also says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾﴾

{We never sent before you [O Prophet] any messenger without revealing to him that none has the right to be worshiped except Me, so worship Me.} [Surat al-Anbiyā': 25] Allah Almighty also says:

﴿الرَّكِتَابُ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ أَلَّا تَعْبُدُوا إِلَّا

اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾﴾

{Alif Lām Ra. This is a Book whose verses are perfected, then fully explained, from One Who is All-Wise, All-Aware.

[Say O Prophet]: "Worship none except Allah. Indeed, I am sent to you from Him, as a warner and bearer of glad tidings."} [Surat Hūd: 1-2]

Allah Almighty clearly elucidates in these definitive verses that He did not create mankind and jinn except to worship Him alone, without a partner. He clarifies that He sent the messengers (peace be upon them) to command this worship and to forbid its opposite. Allah Almighty informs that He perfected the verses of His Book and

detailed them so that none besides Him would be worshiped.

It is known that worship means: Tawhīd (belief in the Oneness) of Allah Almighty and obedience to Him by adhering to His commands and avoiding His prohibitions. Allah Almighty has commanded and informed of this in many verses, including His saying:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ...﴾

{although they were commanded only to worship Allah with sincere devotion to Him, being inclined to the true faith} [Surat al-Bayyinah: 5]
And His saying:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ...﴾

{Your Lord has ordained that you worship none but Him.} [Surat al-Isrā': 23] And His saying:

﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢٤﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٢٦﴾﴾

{Indeed, We have sent down to you [O Prophet] the Book with the truth, so worship Allah with sincere devotion to Him.}

{Indeed, sincere devotion is due to Allah alone. As for those who take others as guardians besides

Him, [saying]: “We only worship them so that they may bring us closer to Allah.” Allah will judge between them concerning that over which they differ. Allah does not guide anyone who is a liar and a persistent disbeliever.} [Surat az-Zumar: 2-3]

The verses in this regard are numerous, and all of them indicate the obligation of worshipping Allah Almighty alone with sincerity and refraining from worshipping anything other than Him, including the prophets and others.

There is no doubt that supplication is among the most important and comprehensive types of worship, and it must be sincerely devoted to Allah alone, as He Almighty says:

﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ (١٢)

{So call upon Allah with sincere devotion to Him, even if the disbelievers may dislike it.} [Surat Ghāfir: 14] Allah Almighty also says:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ (١٨)

{The mosques are for Allah alone, so do not supplicate anyone along with Allah.} [Surat al-Jinn 18] This directive to supplicate Allah Almighty alone encompasses all creatures, including the prophets and others. He Almighty says:

﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ

الظَّالِمِينَ﴾ (١٦)

{Do not supplicate besides Allah that which can neither benefit nor harm you, for if you do so, you will be one of the wrongdoers.} [Surat Yūnus: 106]
 This is an address to the Prophet (ﷺ), and it is known that Allah Almighty has protected him from Shirk. The intent is rather to warn others. Then, He Almighty says:

﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ

الظَّالِمِينَ ﴿١٠٦﴾﴾

{Do not supplicate besides Allah that which can neither benefit nor harm you, for if you do so, you will be one of the wrongdoers.} [Surat Yūnus: 106]
 This is an address to the Prophet (ﷺ), and the intent is to warn others, for it is known that Allah Almighty protected His Messenger from Shirk (polytheism). Then, Allah Almighty intensifies the prohibition and warning, saying:

﴿...إِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ﴾

{for if you do so, you will be one of the wrongdoers.} When wrongdoing is mentioned without specification, it refers to major Shirk, as Allah Almighty says:

﴿...وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

{It is the disbelievers who are the wrongdoers.} [Surat al-Baqarah: 254] Allah Almighty also says:

﴿...إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

{Indeed, associating partners with Allah is the worst wrongdoing.} [Surat Luqmān: 13] If the master of the children of Adam (ﷺ) were to call upon other than Allah Almighty, he would be among the wrongdoers. So what about others?!

It is understood from these verses and others that invoking other than Allah -be it the dead, trees, idols, or the like -is Shirk with Allah Almighty, and contradicts the Tawhīd of Allah in worship, which is the purpose behind creating the jinn and mankind, sending the messengers, and revealing the scriptures. It opposes the meaning of “There is no god but Allah”, which negates worship of anything other than Allah and affirms it for Allah alone, as Allah Almighty says:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ

الْكَبِيرُ ﴿٢٢﴾﴾

{That is because it is Allah Who is the Truth and whatever they invoke besides Him is falsehood, and it is Allah Who is the Most High, the Most Great.} [Surat al-Hajj: 62]

This is the foundation and basis of the religion, and acts of worship are not valid unless this foundation is sound, as Allah Almighty says:

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ

مِنَ الْخَاسِرِينَ ﴿٦٥﴾

{It has already been revealed to you and to those who came before you that if you associate others with Allah, your deeds will surely become worthless, and you will certainly be among the losers.} [Surat az-Zumar: 65] He Almighty also says:

﴿...وَلَوْ أَشْرَكُوا لَحِطَّ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾

{If they were to associate others with Him, all their deeds would have been nullified.} [Surat al-An'ām: 88]

From the aforementioned, it becomes clear that the religion of Islam and the testimony that (there is no god but Allah) have two great foundations:

Firstly: To worship none but Allah alone, without associating any partners with Him. Whoever invokes the dead, whether prophets or others, or calls upon idols, trees, stones, or any other creatures, or seeks their aid, or draws near to them with sacrifices and vows, or prays to them, or prostrates to them, has taken them as lords besides Allah Almighty and made them rivals to Him, thus contradicting and nullifying the meaning of “There is no deity but Allah”.

Secondly: Allah Almighty should not be worshiped except through the Shariah of His Prophet and Messenger (ﷺ). Whoever innovates in the religion what Allah has not permitted has not

fulfilled the meaning of the testimony that Muhammad is the Messenger of Allah, and his deeds will not benefit him nor be accepted. Allah Almighty says:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا﴾

{We will turn to whatever deeds they did and turn them into scattered dust.} [Surat al-Furqān: 23] The deeds referred to in the verse are those of one who dies while associating partners with Allah Almighty.

Also included in this are the innovated deeds not sanctioned by Allah Almighty, for they will be rendered as scattered dust on the Day of Judgment because they do not conform to His purified Shariah, as the Prophet (ﷺ) said:

"Whoever introduces something into this matter of ours that is not part of it will have it rejected." [Its authenticity is agreed upon]

In summary, this writer directed her plea and supplication to the Messenger (ﷺ), turning away from the Lord of the worlds, in Whose Hand lies victory, harm, and benefit, and none other than Him possesses any of that.

There is no doubt that this is a grave and calamitous injustice. Allah Almighty has commanded supplicating Him, and promised those who supplicate Him that He will answer them. He has also threatened those who are too proud to do

so with admission to Hellfire, as He Almighty says:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾﴾

{Your Lord says: "Call upon Me; I will respond to you. Those who are too proud to worship Me will enter Hell, utterly debased."} [Surat Ghāfir: 60] i.e., abased and humbled. This noble verse indicates that supplication is an act of worship, and whoever is too proud to engage in it, his abode will be Hellfire. If this is the state of one who is too proud to supplicate Allah Almighty, then what of the one who supplicates others and turns away from Him, while He Almighty is Ever-Near, the Owner of all things, and Competent over all things, as He Almighty says:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي

وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿٧٨﴾﴾

{When My slaves ask you concerning Me, I am indeed near. I respond to the call of the supplicant when he calls upon Me; so they should respond to Me and believe in Me, so that they may be guided.} [Surat al-Baqarah: 186] The Messenger (ﷺ) stated in the authentic Hadīth that supplication is worship, and he said to his cousin ‘Abdullāh ibn ‘Abbās (may Allah be pleased with him):

"Be mindful of Allah and He will protect you. Be

mindful of Allah and you will find Him with you. If you ask, ask Allah; and if you seek help, seek help from Allah." [Narrated by At-Tirmidhi and others]

The Prophet (ﷺ) also said:

"Whoever dies while invoking a rival to Allah will enter the Fire." [Narrated by Al-Bukhāri] In the Two Sahīh Collections, it is reported that the Prophet (ﷺ) was asked: Which sin is the greatest? He said:

"To set up an equal to Allah while He has created you." Equal: is the counterpart and equivalent. Thus, whoever calls upon other than Allah, seeks help from him, vows to him, sacrifices for him, or dedicates any act of worship to him beyond what has been previously mentioned has indeed set him up as an equal to Allah; whether he is a prophet, a pious person, a king, a jinn, an idol, or any other creation.

One might ask: What is the ruling on asking a living and present person what he is capable of and seeking assistance in tangible matters within his ability? The answer is: This is not considered Shirk, but rather permissible customary practices among Muslims, as He Almighty says in the story of Moses:

﴿...فَاسْتَعَاذَهُ الَّذِي مِنْ شَيْعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ...﴾

{The one from his own people called him for help against his enemy.} [Surat al-Qasas: 15] He Almighty also says in the story of Moses:

﴿فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ...﴾

{So he left the city, fearful and vigilant.} [Surat al-Qasas: 21] Just as a person seeks relief from his companions in war and other matters that befall people, wherein they need one another.

Allah Almighty commanded His Prophet (ﷺ) to inform his Ummah that he does not possess any benefit or harm for anyone; He Almighty says:

﴿قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا﴾

{Say [O Prophet]: "I only supplicate my Lord and I do not associate anyone with Him." Say: "I have no power to harm or benefit you."} [Surat al-Jinn: 20-21] Allah Almighty also says:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

{Say: "I have no power to benefit or harm myself, except what Allah wills. If I had knowledge of the unseen, I would have acquired much good, and no evil would have touched me. I am only a warner and bearer of glad tidings for people who believe."} [Surat al-A'rāf: 188]

The verses in this regard are numerous.

It is well-known that the Prophet (ﷺ) would supplicate none but his Lord. It is established that he sought Allah's help and support on the day of Badr against his enemy, persistently imploring,

saying: "O Lord! Fulfill for me what You have promised me." This continued until the greatest Companion, Abu Bakr (may Allah be pleased with him) said: "It is enough for you, O Messenger of Allah, for Allah will fulfill for you what He has promised you." Allah Almighty revealed in this regard His saying:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِآلِفٍ مِّنَ الْمَلَائِكَةِ

مُرْدِفِينَ ﴿٩﴾﴾

{[Remember] when you were seeking the help of your Lord [at Badr] and He responded to you: "I will reinforce you with a thousand angels, following one another in succession."} [Surat al-Anfāl: 9] He Almighty reminded them of their plea for help, and He responded by sending angels as a sign of victory and reassurance. And He Almighty clarified that victory is not from the angels, but rather it is from Him alone. He Almighty says:

﴿...وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ...﴾

{for victory only comes from Allah.} [Surat Āl ‘Imrān: 126] Allah Almighty also says:

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾﴾

{Allah had helped you at Badr when you were weak; then fear Allah so that you may be grateful.} [Surat Āl ‘Imrān: 123] Allah Almighty clarified in this verse that He is the One Who granted them

victory on the day of Badr. It is understood from this that what He provided them in terms of weaponry and strength, and the reinforcement with angels, all serve as means of victory, glad tidings, and reassurance. Yet, victory does not come from these means, but rather it is solely from Allah Almighty alone. So, how can this writer or anyone else dare to direct their plea and request for victory to the Prophet (ﷺ) while turning away from the Lord of the worlds, the Owner of all things, and the Competent over everything?!

There is no doubt that this is among the most reprehensible forms of ignorance and indeed one of the gravest acts of polytheism. It is incumbent upon the writer to repent to Allah Almighty with sincere repentance. Sincere repentance encompasses several elements, which are: First: Remorse for what one has done. Second: Abandonment of the sin one has committed. Third: The resolve not to return to it, out of reverence for Allah Almighty and sincerity to Him, in compliance with His command, and in caution against what He has forbidden. This is sincere repentance. Fourth: If the wrongdoing pertains to other people, one should restore the right to its rightful owner, or seek his pardon.

Allah Almighty commanded His servants to repent and promised them its acceptance, as He says:

﴿...وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

{And turn to Allah in repentance all together, O believers, so that you may be successful.} [Surat an-Nūr: 31] And He says regarding the Christians:

﴿أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

{Why do they not turn to Allah in repentance and seek His forgiveness? For Allah is All-Forgiving, Most Merciful.} [Surat al-Mā'idah: 74] Allah Almighty also says:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يَبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾﴾

{and those who do not invoke besides Allah another god, and who do not kill a soul whom Allah has forbidden, except in the course of justice, and who do not commit adultery, for whoever does any of this will face the penalty,

the punishment will be doubled for him on the Day of Resurrection, wherein he will remain disgraced forever,

except those who repent and believe, and do righteous deeds; for them Allah will change their evil deeds into good deeds, for Allah is All-Forgiving, Most Merciful.} [Surat al-Furqān: 68-70]

Allah Almighty also says:

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾﴾

{It is He Who accepts repentance from His slaves and pardons sins, and He knows all what you do.} [Surat ash-Shūra: 25]

And the Prophet (ﷺ) is authentically reported to have said:

"Islam erases whatever sins occurred prior to embracing it, and repentance abolishes the sins committed preceding it."

These brief words have been written due to the grave danger of polytheism, as it is the greatest of sins, and out of fear of being deceived by what has been issued by this writer, and for the obligation of offering sincere advice for the sake of Allah and His servants. I ask Allah Almighty to make it beneficial, to reform our conditions and the conditions of all Muslims, to bestow upon all of us understanding in religion and steadfastness in it, and to protect us and the Muslims from the evil of our souls and our bad deeds. Indeed, He is the One Worthy of that and Capable of it.

May Allah's peace and blessings be upon His slave and Messenger, our Prophet Muhammad, and his family and Companions.

The Third Treatise

The Ruling on Seeking Help from Jinn and Devils and Making Vows to Them

From ‘Abdul-‘Azīz ibn ‘Abdullah ibn Bāz to those among the Muslims who see it—may Allah grant me and them adherence to His religion and steadfastness upon it, Amen.

May the peace, mercy, and blessings of Allah be upon you.

To proceed: Some brothers have asked me about what some ignorant individuals do, such as supplicating other than Allah Almighty and seeking their help in important matters, like supplicating the jinn, seeking relief from them, making vows to them, and offering sacrifices to them. Among these is the statement of some of them: “O Seven”, meaning seven leaders of the jinn, “seize him, break his bones, drink his blood, mutilate him; O Seven, do such and such to him.” Or some of them say: “Take him, O Jinn of the noon, O Jinn of the afternoon.” This is frequently found in some southern regions. Related to this matter is supplicating the dead, whether they are prophets, righteous people, or others, and supplicating the angels and seeking their support. All of this and its like occurs among many who claim affiliation to Islam, out of ignorance and blind imitation of those who came before them. Some may even trivialize it

and argue by saying: This is merely something that slips off the tongue; we do not intend it nor believe in it.

He also asked me about the ruling on marrying those known for such practices, their sacrifices, praying over them and behind them, and believing in charlatans and diviners, such as those who claim to know the illness and its causes merely by examining something that has touched the patient's body, like a turban, trousers, veil, and the like.

The answer is: Praise be to Allah alone, and may Allah's peace and blessings be upon the final Prophet and his family and Companions and those who follow their guidance until the Day of Judgment.

To proceed: Indeed, Allah Almighty created mankind and jinn to worship Him alone, excluding all others, and to single Him out in supplication, seeking help, sacrifice, vows, and all acts of worship. He sent the messengers with this message, commanded them with it, and revealed the divine scriptures, the greatest of which is the Noble Qur'an, to clarify this and call to it, warning people against associating partners with Allah and worshiping others besides Him. This is the foundation of all foundations and the basis of the faith and religion, which is the meaning of the testimony that "there is no god but Allah", and the reality of "there is no deity worthy of worship

except Allah.” It negates divinity and worship for anything other than Allah Almighty and affirms it—meaning worship—for Allah alone, apart from all creations. There are numerous proofs for this from the Book of Allah and the Sunnah of His Messenger (ﷺ); among them is His saying:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦﴾

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56] And His Almighty saying:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ...﴾

{Your Lord has ordained that you worship none but Him.} [Surat al-Isrā’: 23] And Allah Almighty says:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ...﴾

{although they were commanded only to worship Allah with sincere devotion to Him, being inclined to the true faith.} [Surat al-Bayyinah: 5] And Allah Almighty says:

﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ٦٠﴾

{Your Lord says: "Call upon Me; I will respond to you. Those who are too proud to worship Me will enter Hell, utterly debased."} [Surat Ghāfir: 60] Allah Almighty also says:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ...﴾

{When My slaves ask you concerning Me, I am indeed near. I respond to the call of the supplicant when he calls upon Me.} [Surat al-Baqarah: 186]

Allah Almighty clarifies in these verses that He created mankind and jinn to worship Him, and He decreed—meaning He commanded and enjoined—His servants in the definitive verses of the Qur'an and through the tongue of the Messenger (ﷺ) that none should be worshiped except their Lord.

Allah Almighty clarified that supplication is a great act of worship, and whoever is too proud to engage in it will enter the Fire. He commanded His servants to supplicate Him alone and informed them that He is Near and responds to their supplications. Therefore, it is incumbent upon all servants to dedicate their supplications to their Lord alone, as it is a form of worship for which they were created and by which they were commanded. Allah Almighty says:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾﴾

Say: "Indeed, my prayer, my sacrifice, my living and my dying are all for Allah, Lord of the worlds.

He has no partner. This is what I have been commanded, and I am the first to submit to Allah."} [Surat al-An'ām: 162-163]

Allah Almighty commanded His Prophet (ﷺ) to inform the people that his prayer, his rites of sacrifice, his living, and his dying are for Allah, the Lord of the worlds, with no partner. Based on this, whoever sacrifices to anyone other than Allah has committed Shirk (polytheism), just as if he prayed to other than Allah. For Allah Almighty has coupled prayer and sacrifice together, and He has declared that they are for Him alone, with no partner. Whoever sacrifices to anyone other than Allah, such as the jinn, angels, the dead, or others, to draw closer to them, is like the one who prays to other than Allah. In the authentic Hadīth, the Prophet (ﷺ) said:

"May Allah curse whoever slaughters a sacrifice to anyone other than Allah." Imām Ahmad narrated with a good Isnād (chain of transmission) from Tāriq ibn Shihāb (may Allah be pleased with him) that the Prophet (ﷺ) said:

"Two men passed by some people who had an idol that none would pass without offering something to it. They said to one of them: 'Offer something.' He said: 'I have nothing to offer.' They said: 'Offer anything, even if a fly.' So, he offered a fly, and they let him go, and he entered Hellfire. They said to the other: 'Offer something.' He said: 'I would not offer anything to other than Allah Almighty.' So, they struck his neck, and he entered Paradise."

If one who draws near to an idol or the like with

a fly or similar offering is considered a polytheist deserving of entering Hellfire, then how much more so for those who invoke the jinn, angels, and pious believers, and those who seek their help, make vows to them, and draw near to them with sacrifices, hoping thereby for safeguarding their wealth, healing their sick, or safety of their livestock and crops? And how about those who do so out of fear of the harm of the jinn, or similar reasons? There is no doubt that whoever engages in this and similar acts is more deserving of being a polytheist, deserving of entering Hellfire, than the man who offered a fly to the idol.

Also, the texts reported in this regard include the verse that reads:

﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۚ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ۚ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾

{Indeed, We have sent down to you [O Prophet] the Book with the truth, so worship Allah with sincere devotion to Him.

Indeed, sincere devotion is due to Allah alone. As for those who take others as guardians besides Him, [saying]: "We only worship them so that they may bring us closer to Allah." Allah will judge between them concerning that over which they

differ. Allah does not guide anyone who is a liar and a persistent disbeliever.} [Surat az-Zumar: 2-3] Allah Almighty also says:

﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٨﴾﴾

{They worship besides Allah those who can neither harm nor benefit them, saying: "These are our intercessors with Allah." Say: "Do you inform Allah of what He does not know in the heavens or on the earth? Glorified and Exalted is He far above what they associate [with Him]!"} [Surat Yūnus: 18]

Allah Almighty informs in these two verses that the polytheists have taken allies besides Him from among the created beings, worshiping them alongside Him through fear, hope, sacrifice, vows, supplication, and similar acts, claiming that these pious believers bring those who worship them closer to Allah and intercede for them with Him. Then Allah Almighty refuted their claims, clarified their falsehood, and labeled them as liars, disbelievers, and polytheists, and He Almighty exalts Himself far above their polytheism, saying:

﴿...سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

{Glorified and Exalted is He far above what they associate with Him!} [Surat an-Nahl: 1] It is thus

understood that whoever takes a king, a prophet, a jinn, a tree, or a stone, invoking them alongside Allah, seeking their help, and drawing near to them through vows and sacrifices, hoping for their intercession with Allah, or that they will bring him near to Him, or hoping for the healing of the sick, the safeguarding of wealth, the safety of the absent, or the like, he has indeed fallen into this major Shirk and severe affliction, about which Allah says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾ (٤٨)

{Allah does not forgive associating partners with Him, but forgives anything less than that for whom He wills. Whoever associates partners with Allah has indeed committed a grave sin.} [Surat an-Nisā': 48] Allah Almighty also says:

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ (٧٢)

{Whoever associates any partners with Allah, Allah has forbidden Paradise for him, and his abode will be the Fire. And the wrongdoers will have no helpers.} [Surat al-Mā'idah: 72]

Intercession will only be granted on the Day of Resurrection to the people of Tawhīd and sincerity, not to the people of Shirk, as the Prophet (ﷺ) said when he was asked: "O Messenger of Allah, who are

the luckiest people to have your intercession?" He said:

"Whoever says "Lā ilāha illa Allah (There is no god but Allah)" sincerely from his heart." The Prophet (ﷺ) also said:

"Every prophet had an invocation that was readily answered, and every prophet hastened his invocation; whereas, I have reserved my invocation as an intercession for my Ummah on the Day of Judgment. It will be granted, Allah Willing, to those of my Ummah who died while not associating partners with Allah."

The early polytheists believed that Allah was their Lord, Creator, and Provider. However, they clung to the prophets, pious slaves, angels, trees, stones, and the like, hoping for their intercession with Allah and that they would draw them closer to Him, as mentioned in the previous verses. Allah Almighty did not excuse them for that; rather, He denounced them in His Great Book, labeling them as disbelievers and polytheists, and He proved them liars in their claim that these gods intercede for them and bring them closer to Allah Almighty. The Messenger of Allah (ﷺ) did not excuse them either; instead, he fought them for this polytheism so that they would dedicate worship solely to Allah, following His Almighty saying:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ لِلَّهِ...﴾

{Fight them until there is no more persecution and religion is only for Allah.} [Surat al-Baqarah: 193] And the Messenger of Allah (ﷺ) said:

"I have been commanded to fight people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah, establish prayer, and pay Zakah; if they do so, they protect their blood and property from me, except through the right of Islam; and their reckoning is with Allah." The meaning of the Prophet's statement:

"until they testify that there is no true god except Allah"; i.e., so that they devote worship to Allah alone, excluding all others besides Him.

The polytheists used to fear the jinn and seek refuge with them, so Allah Almighty revealed His saying about that:

﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ۖ﴾

{And there were some men who used to seek refuge with some jinn, but they only increased them in burden.} [Surat al-Jinn: 6] The scholars of exegesis commented on this noble verse: The meaning of His statement:

﴿...فَزَادُوهُمْ رَهَقًا﴾

{but they only increased them in burden.} Meaning: panic and fear; for the jinn become arrogant and prideful when they see humans seeking refuge with them, and thus they increase in

frightening and terrifying them, so that they may increase in their worship and seeking refuge with them.

Allah Almighty has compensated the Muslims with seeking refuge in Him, Exalted be He, and in His perfect words, and revealed in this regard His saying:

﴿وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾﴾

{If you are tempted by Satan, seek refuge with Allah, for He is All-Hearing, All-Knowing.} [Surat al-A'rāf: 200] Allah Almighty also says:

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾﴾

{Say: "I seek refuge with the Lord of the daybreak."} [Surat al-Falaq: 1] And the Prophet (ﷺ) is authentically reported to have said:

"Whoever alights somewhere and then says: 'A'ūdhu bi kalimātillāh at-tāmmāti min sharri ma khalaq (I seek refuge in the perfect words of Allah from the evil of what He has created),' nothing will harm him until he leaves that place."

From the aforementioned verses and Hadīths, the seeker of salvation and the one desiring to preserve his religion and safeguard himself from polytheism, both its subtle and apparent forms, understands that attachment to the dead, angels, jinn, and other creatures, invoking them, seeking refuge in them, and the like, are practices of the

polytheistic people of Jāhiliyyah (pre-Islam period of ignorance) and among the most heinous forms of polytheism with Allah Almighty. It is obligatory to abandon such practices, be cautious of them, advise others to abandon them, and denounce those who engage in them.

As for those known among the people for these polytheistic acts, it is not permissible to marry them, eat their slaughtered animals, pray for them, or pray behind them until they openly repent to Allah Almighty from that and devote supplication and worship to Allah alone. Supplication is worship, rather its essence, as the Prophet (ﷺ) said:

"Verily, supplication is worship." It is also narrated in another wording that the Prophet (ﷺ) said:

"Supplication is the essence of worship." As for marrying the polytheists, Allah Almighty says:

﴿وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَبَيِّنَ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣١﴾﴾

{Do not marry polytheist women until they believe; for a believing slave woman is better than a free polytheist, even though she may attract you. And do not give your women in marriage to polytheist men until they believe, for a believing slave is better than a free polytheist, even though

he may attract you. They invite to the Fire while Allah invites to Paradise and to forgiveness by His grace, and He makes His verses clear to people so that they may take heed.} [Surat al-Baqarah: 221]

Allah Almighty forbade Muslims from marrying polytheist women—those who worship idols, jinn, angels, and others—until they sincerely dedicate their worship to Allah alone, affirm the truth of the Messenger (ﷺ) in what he brought, and follow his path. He also forbade giving Muslim women in marriage to polytheist men until they sincerely dedicate their worship to Allah alone, affirm the truth of the Messenger (ﷺ), and follow him.

Allah Almighty informs that a believing bondwoman is better than a free polytheist woman, even if her beauty and eloquence captivate those who see and hear her. Similarly, a believing slave is better than a free polytheist man, even if his beauty, eloquence, courage, and other qualities impress those who observe and listen to him. Then, He Almighty clarifies the reasons for this preference by His saying:

﴿...أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ...﴾

{They invite to the Fire.} [Surat al-Baqarah: 221]

He means by that: the polytheists, both men and women, for they are the callers to the Fire through their words, deeds, conduct, and morals. As for the believing men and women, they are the callers to

Paradise through their morals, deeds, and conduct. How can these be equal to those?!

As for praying over the polytheists: Allah Almighty says regarding the hypocrites:

﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ
وَمَاتُوا وَهُمْ فَاسِقُونَ ﴿٨٤﴾﴾

{Never offer the funeral prayer for any of them who dies, nor stand by his grave, for they have disbelieved in Allah and His Messenger, and died as evildoers.} [Surat at-Tawbah: 84] In this noble verse, Allah Almighty clarifies that neither the hypocrite nor the disbeliever is to be offered funeral prayers due to their disbelief (disbelief) in Allah and His Messenger. Similarly, prayers are not to be performed behind them, nor are they to be appointed as leaders for the Muslims, due to their disbelief, lack of trustworthiness, and the great enmity between them and the Muslims. They are not among the people of prayer and worship, for disbelief and polytheism nullify all deeds. We ask Allah for protection from that. As for eating the slaughtered animals of the polytheists, Allah Almighty clarifies the prohibition of carrion and the slaughtered animals of polytheists in His saying:

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى
أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٣٠﴾﴾

{Do not eat of that [meat] over which the name of Allah is not mentioned, for this is a grave disobedience. But the devils whisper to their [human] friends to argue with you; if you were to obey them, you would surely become polytheists.} [Surat al-An'ām: 121] Allah Almighty forbade Muslims from eating carrion and the slaughtered animals of polytheists, for they are impure, and their slaughtered animals are considered as carrion, even if Allah's Name is mentioned over them. This is because their invocation is invalid and has no effect, as it is an act of worship, and polytheism nullifies and voids worship, until the polytheist repents to Allah Almighty. Indeed, Allah Almighty permitted the food of the People of the Book in His saying:

﴿...وَبَشِّرِ الصَّالِحِينَ الَّذِينَ إِذَا أُوتُوا الْكِتَابَ قَالُوا لَكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ...﴾

{As the food of the People of the Book is lawful to you, and your food is lawful to them.} [Surat al-Mā'idah: 5] Because they claim adherence to a divine religion and assert that they are followers of Moses (Mūsa) and Jesus (ʿĪsa), even though they are lying in this claim, Allah has abrogated and nullified their religion by sending Muhammad (ﷺ) to all of mankind. However, Allah Almighty has permitted us the food and women of the People of the Book for profound wisdom and deliberate purposes, as clarified by the scholars. This is contrary to the

polytheists who worship idols and the dead, whether prophets, pious slaves, or others, for their religion has no foundation and no semblance of truth; rather, it is false from its very foundation. Thus, the slaughtered animal of its adherents is considered carrion, and it is not permissible to consume.

As for a person saying to another: "A jinn has afflicted you," "A jinn has taken you," "A devil has carried you away," and similar expressions, this falls under the category of insult and abuse, which is not permissible among Muslims, just like other forms of insult and abuse. This is not considered polytheism unless the speaker believes that the jinn act upon people without the permission and will of Allah. Whoever believes this about the jinn or other creatures is a disbeliever due to this belief, for Allah Almighty is the Owner of everything, the All-Powerful over all things, the Benefactor and the Harmer. Nothing exists except by His permission, will, and prior decree. He Almighty commanded His Prophet (ﷺ) to inform the people of this great principle:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

{Say: "I have no power to benefit or harm myself, except what Allah wills. If I had knowledge

of the unseen, I would have acquired much good, and no evil would have touched me. I am only a warner and bearer of glad tidings for people who believe."} [Surat al-A'rāf: 188] If the Master of the creation and the best of them (ﷺ) cannot bring benefit or harm to himself except what Allah wills, then what about others among the creation?! And there are many verses with this meaning.

As for asking fortunetellers, charlatans, astrologers, and their likes, who claim to provide information about the unseen, it is an evil act that is not permissible, and believing them is even more severe and reprehensible, as it is a branch of disbelief, for the Prophet (ﷺ) said:

"Whoever goes to a diviner and asks him about something, his prayer will not be accepted for forty days." [Narrated by Muslim in his Sahīh Collection] In his Sahīh Collection, also, Mu'āwiyah ibn al-Hakam as-Sulami (may Allah be pleased with him) reported: The Prophet (ﷺ) prohibited going to soothsayers and asking them.

The scholars of Sunan reported that the Prophet (ﷺ) said:

"Whoever goes to a soothsayer and believes what he says has disbelieved in what was revealed to Muhammad (ﷺ)." The Hadīths in this regard are numerous. It is incumbent upon Muslims to beware of asking soothsayers, diviners, and all other charlatans who engage in foretelling the unseen

and deceiving Muslims, whether under the guise of medicine or otherwise, due to the Prophet (ﷺ) prohibiting and warning against such practices. In this context, it includes what some people claim under the guise of medicine, concerning unseen matters, such as smelling the turban of a male patient or the headscarf of a female patient, and then declare that this patient has done such and such, or has engaged in such and such, from the unseen matters for which there is no indication in the patient's turban or similar items. The intent behind this is to deceive the general public, so they may say: He is knowledgeable in medicine, and the types of illnesses and their causes. He may even give them some medications, and perhaps, by Allah's decree, it coincides with a cure, leading them to believe it was due to his medicine. The illness may be caused by some jinn and devils who serve that claimant of medicine, informing him of some unseen matters they have access to. He relies on this and pleases the jinn and devils with acts of worship that suit them, so they withdraw from the patient and cease the harm they used to inflict upon him. This is something well-known about the jinn and devils and those who employ them.

It is also incumbent upon Muslims to beware of such practices, to advise one another to abandon them, and to rely upon Allah Almighty, placing their trust in Him in all matters. There is no harm in using

the lawful Ruqyah (faith healing) and permissible medications, and seeking treatment from doctors who examine patients and ascertain their illness through tangible and rational means. It has been authentically reported from the Prophet (ﷺ) that he said:

"Allah has not sent down a disease without sending down its cure, regardless of the fact that some may know it and others may not." The Prophet (ﷺ) also said:

"Every disease has a cure, and when the cure meets the disease, it heals by the permission of Allah." And the Prophet (ﷺ) said:

"O servants of Allah, seek treatment and do not seek treatment by something prohibited." The Hadīths in this regard are numerous.

We implore Allah Almighty to reform the conditions of all Muslims, heal their hearts and bodies from every harm, unite them upon guidance, and protect us and them from the misleading trials and the obedience to Satan and his allies. Indeed, He is Competent over all things, and there is no power or strength except through Allah, the Most High, the Most Majestic.

May Allah's peace and blessings be upon His slave and Messenger, our Prophet Muhammad, and his family and Companions.

The Fourth Treatise:

On the Ruling of Worship Through Innovative and Polytheistic Adhkār

From ‘Abdul-‘Azīz bin ‘Abdullāh ibn Bāz to the esteemed brother (.....), may Allah grant him success in all that is good, Amen.

May Allah's peace, mercy, and blessings be upon you.

To proceed: Your esteemed letter has reached me—may Allah connect you to His guidance—and it included the information that there are people in your country adhering to invocations for which Allah has sent down no authority, some of which are innovative and some polytheistic, and they attribute them to the Commander of the Faithful, ‘Ali ibn Abi Talib (may Allah be pleased with him), and others. They recite these regular supplications in gatherings of Dhikr (remembrance of Allah) or in mosques after the Maghrib prayer, claiming that it is a means of drawing closer to Allah, as in their saying: "By the right of Allah, O men of Allah, help us with the help of Allah, and be our aid by Allah." They also say: "O spiritual poles, O masters, respond to us, O those who provide aid among us, intercede with Allah for us. This is your servant standing, lingering at your door, fearful of his shortcomings. Help us, O Messenger of Allah, for I have no one else to turn to, and from you the

request is fulfilled. You are the people of Allah, by Hamzah, the leader of martyrs, and from you is our support. Help us, O Messenger of Allah." And like their saying: "O Allah, bestow Your peace upon the one You have made a cause for the unveiling of Your majestic secrets and a source for the emanation of Your merciful lights, who became a deputy of the divine presence and a successor of Your intrinsic secrets."

Your request for clarification on what constitutes Bid'ah (religious innovation) and what amounts to Shirk (polytheism), and whether it is valid to pray behind an Imam who makes such supplications—all of this was known.

The answer: All praise is due to Allah alone. May the peace and blessings of Allah be upon the one after whom there is no prophet, and upon his family and Companions, and those who are guided by his guidance until the Day of Judgment.

To proceed: Know—may Allah grant you success—that Allah Almighty created the creatures and sent the messengers (peace be upon them) to be worshiped alone, with no partner, excluding all else, as He Almighty says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56]

Worship—as previously explained—is

obedience to Allah Almighty and His Messenger Muhammad (ﷺ), by performing what Allah and His Messenger have commanded and abstaining from what Allah and His Messenger have prohibited, with Imān (faith) in Allah and His Messenger, sincerity for Allah in acts, utmost love for Allah, and complete humility to Him alone, as He Almighty says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ...﴾

{Your Lord has ordained that you worship none but Him.} [Surat al-Isrā': 23] i.e., He commanded and enjoined that He alone be worshiped. Allah Almighty also says:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنُ الرَّحِيمُ ﴿٢﴾ مَالِكِ يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ
وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾﴾

{All praise be to Allah, the Lord of the worlds, the Most Compassionate, the Most Merciful, Master of the Day of Judgment. You alone we worship, and You alone we ask for help.} [Surat al-Fātihah: 2-5] Allah Almighty has made clear through these verses that He alone is worthy of worship and He alone is to be sought for help. Allah Almighty says:

﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١﴾ إِلَّا لِلَّهِ الدِّينُ
الْحَالِصُ...﴾

{Indeed, We have sent down to you [O Prophet] the Book with the truth, so worship Allah with

sincere devotion to Him. Indeed, sincere devotion is due to Allah alone.} [Surat az-Zumar: 2-3] Allah Almighty also says:

﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

{So call upon Allah with sincere devotion to Him, even if the disbelievers may dislike it.} [Surat Ghāfir: 14] Allah Almighty also says:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

{The mosques are for Allah alone, so do not supplicate anyone along with Allah.} [Surat al-Jinn 18] The verses in this regard are numerous, and all of them indicate the obligation of dedicating worship solely to Allah.

It is known that supplication in its various forms is an act of worship, and thus no one should supplicate except to his Lord, nor seek help or relief except from Him, following these noble verses and what is similar in meaning. This excludes ordinary matters and tangible causes, which a living and present creature is capable of handling. These do not constitute acts of worship. Rather, it is permissible by the text and consensus for a person to seek assistance from a capable living person in ordinary matters within his ability, such as seeking his help or relief in warding off the harm of his child, servant, or dog, and the like. It is permissible for a person to seek assistance from a capable living and

present person, or an absent one, through tangible means such as correspondence and the like, in building his house, repairing his car, or similar matters. Also among these is a person seeking help from his companions in Jihad and warfare, and similar matters. In this regard, Allah Almighty states in the story of Moses (Mūsa) (peace be upon him):

﴿...فَاسْتَعَاثَ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ...﴾

{The one from his own people called him for help against his enemy.} [Surat al-Qasas: 15]

As for seeking relief from the dead, jinn, angels, trees, and stones, this constitutes major Shirk and is akin to the practices of the early polytheists with their deities, such as Al-‘Uzza and Al-Lāt and others. This also applies to seeking help and assistance from those believed to possess a special status of piety among the living in matters that only Allah Almighty can accomplish, such as healing the sick, guiding hearts, admission to Paradise, salvation from Hellfire, and the like.

The preceding verses and those of similar meaning from the verses and Hadīths all indicate the obligation of directing hearts towards Allah Almighty in all matters and dedicating worship solely to Him, for the servants were created for this purpose and commanded to do so—as mentioned in the previous verses—and as in His saying:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا...﴾

{Worship Allah and do not associate any partners with Him.} [Surat an-Nisā': 36] And His saying:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ...﴾

{although they were commanded only to worship Allah with sincere devotion to Him.} [Surat al-Bayyinah: 5] And the Prophet's statement in the Hadīth of Mu'ādh (may Allah be pleased with him): "The right of Allah upon the servants is that they worship Him and associate nothing with Him." [Its authenticity is agreed upon] The saying of the Prophet (ﷺ) in the Hadīth of Ibn Mas'ūd (may Allah be pleased with him):

"Whoever dies while invoking a rival to Allah will enter the Fire." [Narrated by Al-Bukhārī] In the Two Sahīh Collections, Ibn 'Abbās (may Allah be pleased with him and his father) reported that when the Prophet (ﷺ) dispatched Mu'ādh to Yemen, he said to him:

"You are going to a people of the Scripture, so let the first thing to which you invite them be the testimony that there is none worthy of worship except Allah." In another version:

"Invite them to the testimony that there is no god worthy of worship except Allah, and that I am the Messenger of Allah." The wording of another

narration of Al-Bukhārī reads:

“Let the first thing to which you invite them be that they affirm the Oneness of Allah.” In the Saḥīḥ Muslim Collection, Tāriq ibn Ashīm al-Ashja’i (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

“Whoever says ‘there is no god but Allah’ and disbelieves in everything worshiped besides Allah, his property and blood become inviolable, and his reckoning will be with Allah Almighty.” The Hadīths in this regard are numerous.

This Tawhīd (monotheism) is the foundation of the religion of Islam, the basis of the creed, the pinnacle of the matter, and the most important of obligations. It is the wisdom behind the creation of the jinn and humankind, and the wisdom behind sending all the messengers (peace be upon them), as indicated by the preceding verses, including His Almighty saying:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٦٦﴾﴾

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56] Further evidence of this is His saying:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...﴾

{Indeed, We sent to every community a messenger, [saying]: "Worship Allah and shun false gods."} [Surat an-Nahl: 36] Allah Almighty also

says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

{We never sent before you [O Prophet] any messenger without revealing to him that none has the right to be worshiped except Me, so worship Me.} [Surat al-Anbiyā': 25] Allah Almighty says about Noah (Nūh), Hūd (Heber), Ṣāliḥ, and Shu'ayb (Jethro) (peace be upon them) that they told their people:

﴿...اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ...﴾

{Worship Allah; you have no god other than Him.} [Surat al-A'rāf: 59] This is the call of all the messengers, as indicated by the aforementioned verses, and even the adversaries of the messengers acknowledged that the messengers commanded them to devote worship to Allah alone and renounce the deities worshiped besides Him. Allah Almighty mentions in the story of 'Ād that they said to Hūd (peace be upon him):

﴿...أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا...﴾

{Have you come to tell us that we should worship Allah alone and abandon what our forefathers used to worship?} [Surat al-A'rāf: 70] Allah Almighty also mentions that the Quraysh—when our Prophet Muhammad (ﷺ) called them to devote worship to Allah alone and abandon what

they worshiped besides Him, such as angels, pious believers, idols, trees, and other things—said:

﴿أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ﴾

{Has he made all gods into one God? Indeed, this is something strange!} [Surat Sād: 5] And Allah Almighty says about them:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾ وَيَقُولُونَ إِنَّا لَنَارِكُو آلِهَتِنَا

لشاعرٍ مجنونٍ ﴿٣٦﴾

{for whenever it was said to them, “None has the right to be worshiped except Allah,” they became arrogant,

and said: "Are we going to abandon our gods for a mad poet?"} [Surat as-Sāffāt: 35-36] The verses indicating this meaning are numerous.

From the verses and Hadīths we mentioned, it becomes clear to you—may Allah grant you and me understanding in religion and insight into the rights of the Lord of the worlds—that these supplications and types of seeking help, which you have detailed in your question, all constitute forms of major Shirk. This is because they involve worship of other than Allah Almighty and requests from dead and absent ones regarding matters that only He can fulfill. This is more reprehensible than the Shirk of the earlier generations, for they only associated partners with Allah Almighty in times of ease. In times of hardship, they devoted their worship

sincerely to Allah, knowing that He Almighty is the only One Capable of delivering them from distress, as He Almighty states in His clear Book about those polytheists:

﴿فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾^(٦٥)

{When they board a ship, they supplicate Allah, devoting their faith sincerely to Him. But as soon as He rescues them to the land, they associate partners with Him.} [Surat al-‘Ankabūt: 65] Allah Almighty also addresses them in another verse:

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهَآ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا﴾^(٦٧)

{When hardship strikes you at sea, you forget all those whom you invoke besides Him. Then when He brings you safe to the land, you turn away. Mankind is ever ungrateful.} [Surat al-Isrā’: 67]

If one of these latter-day polytheists were to say: We do not intend that those beings benefit us by themselves, heal our sick by themselves, or harm us by themselves; rather, we seek their intercession with Allah Almighty in these matters.

The answer is to say to him: This was indeed the very intention and purpose of the early disbelievers. Their intention was not that their gods could create, provide, benefit, or harm by

themselves, as this is refuted by what Allah Almighty mentioned about them in the Qur'an, and that they sought their intercession and status, and to bring them closer to Allah; He Almighty says:

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ

اللَّهِ...﴾

{They worship besides Allah those who can neither harm nor benefit them, saying: "These are our intercessors with Allah."} [Surat Yūnus: 18] Responding to them, Allah Almighty says:

﴿...قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا

يُشْرِكُونَ﴾

{Say: "Do you inform Allah of what He does not know in the heavens or on the earth? Glorified and Exalted is He far above what they associate [with Him]!"} [Surat Yūnus: 18] He Almighty makes it clear that there is no intercessor with Him in the heavens or on earth in the manner intended by the polytheists, and that which Allah Almighty does not know to exist, does not really exist; for truly nothing is hidden from Him. Allah Almighty also says:

﴿تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝ إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۝ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ۚ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ

يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٥﴾

{The revelation of this Book is from Allah, the All-Mighty, the All-Wise.

Indeed, We have sent down to you [O Prophet] the Book with the truth, so worship Allah with sincere devotion to Him.

Indeed, sincere devotion is due to Allah alone. As for those who take others as guardians besides Him, [saying]: “We only worship them so that they may bring us closer to Allah.” Allah will judge between them concerning that over which they differ. Allah does not guide anyone who is a liar and a persistent disbeliever.} [Surat az-Zumar: 1-3]

The meaning of religion here is worship, which is: obedience to Allah Almighty and His Messenger (ﷺ), as previously mentioned. It includes supplication, seeking help, fear and hope, sacrifice and vows, as well as prayer, fasting, and other acts commanded by Allah and His Messenger. So, Allah Almighty makes clear that worship is to be directed to Him alone, and it is incumbent upon His servants to dedicate it sincerely to Him, Exalted be He. For His command to the Prophet (ﷺ) to devote worship sincerely to Him is a command to all the members of this Ummah.

Then, Allah Almighty further clarified regarding the disbelievers, saying:

﴿...وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى...﴾

{As for those who take others as guardians besides Him, [saying]: "We only worship them so that they may bring us closer to Allah."} [Surat az-Zumar: 3] Allah Almighty responded to them, saying:

﴿...إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾

{Allah will judge between them concerning that over which they differ. Allah does not guide anyone who is a liar and a persistent disbeliever.} [Surat az-Zumar: 3] Allah Almighty informed in this noble verse that the disbelievers did not worship the pious believers besides Him except to bring them closer to Allah. This has been the intent of the disbelievers both in the past and present, and Allah Almighty nullifies that by His saying:

﴿...إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾

{Allah will judge between them concerning that over which they differ. Allah does not guide anyone who is a liar and a persistent disbeliever.} [Surat az-Zumar: 3] Allah Almighty clarifies their falsehood in claiming that their gods bring them closer to Him and their disbelief due to the worship they directed towards them. Thus, anyone with the slightest

discernment knows that the disbelief of the early disbelievers was due to their taking prophets, pious believers, trees, stones, and other created beings as intercessors between them and Allah. Their belief that they fulfill their needs without His permission and approval, Glorified and Exalted be He, is akin to ministers interceding with kings. They have compared Allah Almighty to kings and leaders. They said: Just as someone who has some need with a king or leader seeks intercession through his close associates and ministers; likewise, we draw near to Allah Almighty by worshiping His prophets and pious slaves. This is among the worst type of falsehood, for He Almighty has no likeness, nor can He be compared to His creation. No one can intercede with Him except by His permission for intercession, and He grants permission only to the people of Tawhīd. He Almighty is Competent over all things, All-Knowing of everything, and the Most Merciful of the merciful, and He fears no one and dreads none, for He Almighty is the Vanquisher over His servants, and He disposes of them as He wills. Unlike kings and leaders, they are not capable of everything, and therefore they need those who assist them in what they may be unable to do; from their ministers, close associates, and soldiers. The kings also need to be informed of the needs of the needy that they do not know, and thus require those who can appeal to them and seek their favor

from among their ministers and close associates. However, the Almighty Lord is Self-Sufficient beyond any need for His creation, and He is more Merciful to them than their own mothers. He is the Just Ruler, placing things in their proper places according to His wisdom, knowledge, and power. Thus, it is impermissible to compare Him to His creation in any way. In His Book, He Almighty clarifies that the polytheists acknowledged that He is the Creator, the Provider, the One Who manages affairs, and that He is the One Who responds to the distressed, removes harm, gives life, and causes death, among other actions of Him, Glorified be He. The dispute between the polytheists and the messengers was indeed over the sincerity of worship to Allah alone, as He Almighty says:

﴿وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ...﴾

{If you ask them who created them, they will surely say: "Allah."} [Surat az-Zukhruf: 87] Allah Almighty also says:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾﴾

{Say: "Who provides for you from the heaven and earth? Or who owns [your] hearing and sight? Who brings forth the living from the dead and the

dead from the living? Who controls all things?" They will say: "Allah." Say: "Do you not then fear Him?") [Surat Yūnus: 31] The verses in this regard are numerous.

The previously mentioned verses indicate that the dispute between the messengers and their communities was solely about the sincerity of worship to Allah alone, such as His Almighty saying:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...﴾

{Indeed, We sent to every community a messenger, [saying]: "Worship Allah and shun false gods."} [Surat an-Nahl: 36] And other similar verses. Allah Almighty clarifies in numerous places in His Noble Book the matter of intercession; He Almighty says:

﴿...مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ...﴾

{Who is there that can intercede with Him except with His permission?} [Surat al-Baqarah: 255] Allah Almighty also says:

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ﴿٦٠﴾﴾

{How many angels there are in the heavens whose intercession will be of no avail except after Allah's permission to whom He wills and pleases.} [Surat an-Najm: 26]

And Allah Almighty describes the angels, saying:

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ﴾

{They cannot intercede except for whom He pleases, and they are fearful in awe of Him.} [Surat al-Anbiyā': 28]

Allah Almighty informs that He does not approve of disbelief from His slaves, but rather approves of gratitude, which is to affirm His Oneness and act in obedience to Him. He Almighty says:

﴿إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنَىٰ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ...﴾

{If you disbelieve, then Allah is in no need of you, but He does not approve of disbelief for His slaves. If you are grateful, He approves that for you.} [Surat az-Zumar: 7]

Al-Bukhāri narrated in his Sahīh Collection from Abu Hurayrah (may Allah be pleased with him) that he said: "O Messenger of Allah, who are the luckiest people to have your intercession?" He said:

"Whoever says: 'La ilāha illa Allah (there is no god but Allah)' sincerely from his heart." Or he said: "from his soul."

In the Sahīh Collection, Anas (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

"Every prophet had an invocation that was readily answered, and every prophet hastened his invocation; whereas, I have reserved my invocation

as an intercession for my Ummah on the Day of Judgment. It will be granted, Allah Willing, to those of my Ummah who died without associating partners with Allah." The Hadīths in this regard are numerous.

All the verses and Hadīths we have mentioned indicate that worship is the exclusive right of Allah Almighty alone, and it is not permissible to direct any of it to other than Allah, neither to the prophets nor to anyone else; and that intercession belongs to Allah, Glorified be He, as He Almighty says:

﴿قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا...﴾

{Say: "All intercession belongs to Allah alone"} [Surat az-Zumar: 44] No one is worthy of it except after His permission for the intercessor and His approval of the one for whom intercession is made. And He Almighty is pleased only with Tawhīd, as previously mentioned. Accordingly, the polytheists have no share in intercession, as Allah Almighty clarifies in His saying:

﴿فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴿١٨﴾﴾

{So the intercession of intercessors will not benefit them.} [Surat al-Muddaththir: 48] Allah Almighty also says:

﴿مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾

{The wrongdoers will have no close friend or

intercessor whose word may be heeded.} [Surat Ghāfir: 18]

It is known that wrongdoing, when mentioned unconditionally, refers to associating partners with Allah, as Allah Almighty says:

﴿...وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

{It is the disbelievers who are the wrongdoers.} [Surat al-Baqarah: 254] Allah Almighty also says:

﴿...إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

{Indeed, associating partners with Allah is the worst wrongdoing.} [Surat Luqmān: 13]

As for what you mentioned in the question regarding the statement of some Sufis in mosques and elsewhere: O Allah, bestow Your peace upon the one You have made a cause for the unveiling of Your majestic secrets and a source for the emanation of Your merciful lights, who became a deputy of the divine presence and a successor of Your intrinsic secrets, etc.

The response is: It should be said that this statement and its likes are part of the affectation and extremism that our Prophet Muhammad (ﷺ) warned against, as narrated by Muslim in the Sahīh Collection from ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him), who reported that the Messenger of Allah (ﷺ) said:

"Ruined are the extremists!" He said it thrice.

Imām Al-Khattābi (may Allah have mercy upon him) said: Extremist: one who delves deeply into something, overburdening himself with its investigation; akin to the ways of the theologians who engage in matters that do not concern them and delve into what their intellects cannot grasp.

Abu as-Sa'ādāt Ibn al-Athīr said: They are those who delve deeply and exaggerate in speech, speaking from the depths of their throats. It is derived from 'nat', which is the palate (the top part of the inside of the mouth). Then, it came to be used for all types of deep involvement in words and actions.

What these two Imams, who are among the leading scholars of language, have mentioned makes it clear to you and to anyone with the slightest insight that this manner of invoking Allah's peace and blessings upon our Prophet and our Master, the Messenger of Allah (ﷺ), is part of the affectation and excessive practices that are prohibited. The prescribed course of action for a Muslim in this regard is to seek the manner authentically reported from the Messenger of Allah (ﷺ) regarding the invocation of Allah's peace and blessings upon him. There is sufficiency in that without resorting to other means.

Among these is what was narrated by Al-Bukhāri and Muslim in their Sahīh Collections from Ka'b ibn 'Ujrah (may Allah be pleased with him) that the

Companions (may Allah be pleased with them) said: "O Messenger of Allah, Allah has commanded us to invoke blessings upon you; how should we invoke blessings upon you?" He said:

"Say: 'Allāhumma salli 'ala Muhammad wa 'ala āl Muhammad kama sallayta 'ala Ibrāhīm wa 'ala āl Ibrāhīm, innaka hamīdun majīd. Allāhumma bārik 'ala Muhammad wa 'ala āl Muhammad kama bārakta 'ala Ibrāhīm wa 'ala āl Ibrāhīm, innaka hamīdun majīd (O Allah, bestow Your peace upon Muhammad and upon the family of Muhammad as You bestowed Your peace upon Abraham and upon the family of Abraham. Indeed, You are Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham. Indeed, You are Praiseworthy and Glorious.)"

In the Two Sahīh Collections, Abu Humayd al-Sā'idi (may Allah be pleased with him) reported: They said: "O Messenger of Allah, how should we invoke blessings upon you?" He said:

"Say: 'Allāhumma salli 'ala Muhammad wa 'ala azwājihi wa dhurriyatihi kamā sallayta 'ala āli Ibrāhīm, wa bārik 'ala Muhammad wa 'ala azwājihi wa dhurriyatihi kamā bārakta 'ala āli Ibrāhīm, innaka hamīdun majīd (O Allah, bestow Your peace upon Muhammad, his wives, and his offspring as You have bestowed Your peace upon the family of Abraham, and bless Muhammad, his wives, and his

offspring as You have blessed the family of Abraham. Indeed, You are Praiseworthy and Glorious)."

In Sahīh Muslim Collection, Abu Mas'ūd al-Ansāri (may Allah be pleased with him) reported: Bashīr ibn Sa'd said: "O Messenger of Allah, Allah has commanded us to invoke blessings upon you, so how should we do that?" He kept silent, then said:

"Say: 'Allāhumma salli 'ala Muhammad wa 'ala āli Muhammadin kama sallayta 'ala āli Ibrāhīm, wa bārik 'ala Muhammadin wa 'ala āli Muhammad kama bārakta 'ala āli Ibrāhīma fil-'ālamīn, innaka hamīdun majīd' (O Allah, bestow Your peace upon Muhammad and upon the family of Muhammad as You bestowed Your peace upon the family of Abraham. And bless Muhammad and the family of Muhammad as You blessed the family of Abraham. Indeed, You are Praiseworthy and Glorious). And the greeting is as you have learned."

These expressions and their likes, as well as others that have been authentically reported from the Prophet (ﷺ), are what a Muslim should use in invoking Allah's peace and blessings upon the Messenger of Allah (ﷺ). This is because the Messenger (ﷺ) is the most knowledgeable of people regarding what is appropriate to be used in his regard, just as he is the most knowledgeable of people regarding the expressions that should be used about his Lord.

As for the contrived and newly invented expressions, and those words that may imply incorrect meanings, such as the terms mentioned in the question, they should not be used due to their artificiality and the possibility of being interpreted with false meanings. Moreover, they contradict the words chosen by the Messenger of Allah (ﷺ) and guided his Ummah to use. He is the most knowledgeable and sincere of all people and the furthest from affectation. May the best of prayers and peace from his Lord be upon him.

I hope that what we have mentioned of the proofs in clarifying the reality of Tawhīd, the reality of Shirk, and the distinction between the practices of the early polytheists and the later polytheists in this regard, and in explaining the prescribed manner of invoking Allah's blessings upon the Messenger of Allah (ﷺ), is sufficient and convincing for the seeker of truth. The one who has no desire to know the truth is merely following his own desires, as Allah Almighty says:

﴿فَالَّذِينَ لَا يَجِيبُونَكَ فَقَالُوا إِنَّا هُمُ الَّذِينَ لَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

{But if they do not respond to you, then know that they only follow their desires. Who is more astray than one who follows his desire without any guidance from Allah? Indeed, Allah does not guide

the wrongdoing people.} [Surat al-Qasas: 50]

Allah Almighty clarified in this noble verse that people, concerning the guidance and true religion with which Allah sent His Prophet Muhammad (ﷺ), fall into two categories:

First: Compliant to Allah and His Messenger.

The second: He follows his desires. Then, Allah Almighty informs us that no one is more astray than the one who follows his desires without guidance from Allah.

We ask Allah Almighty for protection from following desires, and to make us, you, and all our fellow Muslims among those who respond to Allah and His Messenger (ﷺ), and who revere His Shariah, and who are cautious of all that contradicts His Shariah, from religious innovations and whims. Indeed, He is Most Bounteous and Most Generous.

And may Allah's peace and blessings be upon His slave and Messenger, our Prophet Muhammad, and his family and Companions, and those who follow him with righteousness until the Day of Judgment.

The Fifth Treatise:

Ruling on celebrating the Mawlid (birthday) of the Prophet and other similar celebrations

Praise be to Allah, and may Allah's peace and blessings be upon the Messenger of Allah, his family, his Companions, and those who are guided by his guidance.

To proceed: The question has been frequently asked by many regarding the ruling on celebrating the Mawlid (birthday) of the Prophet (ﷺ), standing for him during it, offering salutations upon him, and other practices performed during such celebrations.

The answer is that it is not permissible to celebrate the birthday of the Messenger (ﷺ) or any other such occasion, as this is among the innovations introduced into the religion. The Messenger (ﷺ) did not do it, nor did his rightly-guided Caliphs, nor any of the Companions (may Allah be pleased with them), nor those who followed them with righteousness in the virtuous generations. They were the most knowledgeable of people regarding the Sunnah, the most complete in their love for the Messenger of Allah (ﷺ), and the more adherent to his Shariah than those who came after them. Allah Almighty says in His clear Book:

﴿...وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا...﴾

{Whatever the Messenger gives you, accept it, and whatever he forbids you, refrain from it.}

[Surat al-Hashr: 7] Allah Almighty also says:

﴿...فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

{So let those who disobey his command beware lest some trial may afflict them or they may be afflicted with a painful punishment.} [Surat an-Nūr: 63] And Allah Almighty says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ

اللَّهَ كَثِيرًا ۝﴾

{Indeed, in the Messenger of Allah, you have an excellent example for those who look forward to Allah and the Last Day and remember Allah much.} [Surat al-Ahzāb: 21] He Almighty also says:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنْهُمُ الْمُهَاجِرِينَ وَالْأَنْصَارُ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ۝﴾

{As for the first forerunners of the Emigrants and the Helpers, and those who followed them in righteous deeds, Allah is pleased with them and they are pleased with Him. He has prepared for them gardens under which rivers flow, abiding therein forever. That is the supreme triumph.} [Surat at-Tawbah: 100] Allah Almighty also says:

﴿...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ

الإِسْلَامُ دِينًا...

{Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion.} [Surat al-Mā'idah: 3] The verses in this regard are numerous. It is authentically reported that the Prophet (ﷺ) said:

“Whoever introduces something into this matter of ours that is not part of it will have it rejected.” i.e., it will not be accepted from its doer. He said in another Hadīth:

“Hold fast to my Sunnah and the Sunnah of the rightly-guided Caliphs after me. Bite onto it with your molar teeth. Beware of newly-introduced matters, for every newly-introduced matter is a religious innovation, and every religious innovation is misguidance.” There is a severe warning in these two Hadīths against introducing religious innovations and acting upon them.

The introduction of such celebrations implies that Allah Almighty did not complete the religion for this Ummah, and that the Messenger (ﷺ) did not convey what the Ummah should act upon, until these later individuals came and introduced into the Shariah of Allah what He did not permit, claiming that it brings them closer to Allah Almighty. Undoubtedly, this poses a great danger and is an objection against Allah Almighty and His Messenger (ﷺ). Allah Almighty has perfected the

religion for His servants and completed His favor upon them, and the Messenger (ﷺ) conveyed the clear message and did not leave any path leading to Paradise and distancing from Hellfire except that he clarified it to the Ummah, as established in the authentic Hadīth narrated by ‘Abdullāh ibn ‘Amr (may Allah be pleased with him), who said: The Messenger of Allah (ﷺ) said:

“Allah did not send a prophet except that it was incumbent upon him to guide his nation to the best of what he knows for them and to warn them of the worst of what he knows for them.” [Narrated by Muslim in his Sahīh Collection]

It is well-known that our Prophet (ﷺ) is the best and the seal of the prophets, and the most complete in conveying the message and offering sincere advice. If celebrating birthdays were part of the religion that Allah Almighty is pleased with, the Messenger (ﷺ) would have clarified it to the Ummah, practiced it during his lifetime, or his Companions (may Allah be pleased with them) would have done so. Since none of this occurred, it is understood that it is not part of Islam in any way. Rather, it is one of the religious innovations against which the Messenger (ﷺ) warned his Ummah, as mentioned in the Hadīths. There are many verses and Hadīths in this regard.

A group of scholars explicitly denounced the celebration of the Prophet’s birthday and warned

against it, based on the aforementioned evidences and others. However, some later scholars differed, permitting it as long as it does not involve any prohibited acts, such as excessive veneration of the Messenger of Allah (ﷺ), the mixing of men and women, the use of musical instruments, and other matters that are denounced by the purified Shariah. They assumed it to be a good innovation.

The Shar'ī rule is: To refer matters concerning which the people dispute to the Book of Allah and the Sunnah of His Messenger Muhammad (ﷺ), as Allah Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾﴾

{O you who believe, obey Allah and obey the Messenger, and those of you who are in authority. If you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day; that is better and more commendable in the end.} [Surat an-Nisā': 59] Allah Almighty also says:

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ...﴾

{Whatever you may differ about, it is for Allah to judge.} [Surat ash-Shūra: 10]

We have referred this issue, which is the celebration of Mawlid, back to the Book of Allah

Almighty and found that it commands us to follow the Messenger (ﷺ) in what he brought and warns us against what he prohibited. It informs us that Allah Almighty has perfected the religion for this Ummah, and this celebration is not among what the Messenger (ﷺ) brought; thus, it is not part of the religion that Allah Almighty has perfected for us and commanded us to follow the Messenger (ﷺ) in.

We have also referred this matter back to the Sunnah of the Messenger of Allah (ﷺ) and did not find that he practiced it, nor did he command it, nor did his Companions (may Allah be pleased with them) practice it. Thus, we understood that it is not part of the religion; rather, it is one of the newly introduced innovations and imitation of the People of the Book, the Jews and Christians, in their festive occasions.

Thus, it becomes clear to anyone with the slightest insight and desire for the truth, and fairness in seeking it, that celebrating Birthdays is not part of the religion of Islam. Rather, it is among the newly introduced innovations, which Allah Almighty and His Messenger (ﷺ) commanded to abandon and be wary of. It is not befitting for the wise to be deceived by the multitude of people who engage in it across various regions, for the truth is not recognized by the number of its practitioners, but rather by the Shar'i evidences, as Allah Almighty says regarding the Jews and Christians:

﴿وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا

بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿٣١﴾﴾

{And they say: "None will enter Paradise except a Jew or a Christian." That is their wishful thinking. Say: "Produce your proof, if you are truthful."} [Surat al-Baqarah: 111] Allah Almighty also says:

﴿وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ خُضُّوْا عَنْ سَبِيلِ اللَّهِ...﴾

{If you obey most of those on earth, they will lead you away from the way of Allah} [Surat al-An'ām: 116]

Most of these celebrations of the Birthdays, in addition to being a religious innovation (Bid'ah), are not free from other evils, such as mixing of men and women, the use of songs and musical instruments, the consumption of intoxicants and drugs, and other such vices. It may involve something even greater, which is major Shirk (polytheism), by exaggerating in the status of the Messenger of Allah (ﷺ) or others among the Awliyā' (pious believers), by supplicating to him, seeking help from him, asking for his assistance, and believing that he knows the unseen, and similar acts of disbelief that many people engage in during their celebrations of the birthday of the Prophet (ﷺ) and others whom they call the pious believers. It has been authentically reported from the Messenger of Allah (ﷺ) that he said:

“Beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters.”

The Prophet (ﷺ) also said:

"Do not exaggerate in praising me as the Christians exaggerated in praising the son of Mary, for I am only a slave. So, call me the slave and Messenger of Allah." [Narrated by Al-Bukhāri in his Sahīh Collection; reported by ‘Umar (may Allah be pleased with him)]

It is astonishing and strange that many people become active and diligent in attending these innovated celebrations, defending them, while neglecting what Allah has obligated upon them, such as attending the Friday prayers and congregational prayers; yet, they do not give it any importance, nor do they see it as a grave sin. Undoubtedly, this stems from weak Imān (faith), lack of insight, and the overwhelming sins and transgressions that have covered the hearts. We ask Allah Almighty for well-being for us and all Muslims.

And among these is that some people think that the Messenger of Allah (ﷺ) attends the Mawlid; hence, they stand for him, greeting and welcoming him. This is among the greatest falsehoods and the most reprehensible ignorance, for the Messenger of Allah (ﷺ) does not emerge from his grave before the Day of Resurrection, nor does he connect with any

of the people, nor attend their gatherings. Rather, he remains in his grave until the Day of Resurrection, and his soul is in the highest of the high level with his Lord in the abode of honor, as Allah Almighty says:

﴿ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾﴾

{Then after that you will surely die, then on the Day of Resurrection, you will surely be resurrected.} [Surat al-Mu'minūn: 15-16]

And the Prophet (ﷺ) said:

“I will be the first one for whom the grave will be split open on the Day of Judgment, the first intercessor, and the first one whose intercession will be accepted.” May the best peace and blessings from his Lord be upon him.

These two noble verses, the honorable Hadīth, and other verses and Hadīths with similar meanings all indicate that the Prophet (ﷺ) and others among the deceased will only emerge from their graves on the Day of Resurrection. This is a matter upon which the scholars of Islam have reached a consensus, and there is no dispute among them regarding it. Every Muslim should be aware of these matters and beware of the religious innovations and superstitions introduced by the ignorant and their likes, which Allah Almighty has not authorized. Allah is the One Whose help is sought, and upon Him we rely, and there is no

power nor strength except through Him.

As for invoking Allah's peace and blessings upon the Messenger of Allah (ﷺ), it is among the best means of drawing close to Allah and one of the righteous deeds, as Allah Almighty says:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا

تَسْلِيمًا ﴿٥٦﴾﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace.} [Surat al-Ahzāb: 56] And the Prophet (ﷺ) said:

“Whoever invokes Allah's blessings upon me once, Allah bestows His blessings upon him ten times.” It is permissible at all times, and confirmed at the end of every prayer, rather obligatory according to a group of scholars in the last Tashahhud of every prayer. Its Sunnah is emphasized in many instances, including after the Adhān, upon mentioning the Prophet (ﷺ), and on Friday and the night that precedes it, as indicated by numerous Hadīths.

We ask Allah to guide us and all Muslims to understand His religion properly and remain steadfast in it, and to bestow upon everyone adherence to the Sunnah and caution against religious innovation. Indeed, He is the Most

Generous, the Most Kind.

May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions.

The Sixth Treatise:

The ruling on celebrating the night of Isrā' and Mi'rāj

Praise be to Allah, and may Allah's peace and blessings be upon the Messenger of Allah and his family and Companions.

To proceed: There is no doubt that Isrā' and Mi'rāj are among the great signs of Allah Almighty, demonstrating the truthfulness of His Messenger Muhammad (ﷺ) and his exalted status with Allah Almighty. They are also among the evidences of Allah's astounding power and His transcendence above all His creation. Allah Almighty says:

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

{Glory be to the One Who took His slave [Muhammad] by night from the Sacred Mosque [in Makkah] to the Aqsā Mosque [in Jerusalem] whose surroundings We have blessed, so that We may show him some of Our signs. Indeed, He is the All-Hearing, the All-Seeing.} [Surat al-Isrā': 1]

It has been consistently reported from the Messenger of Allah (ﷺ) that he was taken up to the heavens, and its gates were opened for him until he surpassed the seventh heaven. His Almighty Lord spoke to him as He willed, and ordained upon him the five prayers. Allah Almighty had initially

enjoined fifty prayers, but our Prophet Muhammad (ﷺ) continued to return and request a reduction until they were made five. Thus, they are five in obligation but fifty in reward, for each good deed is rewarded tenfold. All praise and thanks are due to Allah for all His blessings.

This night, during which Isrā' and Mi'rāj occurred, has not been specified in any authentic Hadīths, neither in Rajab nor in any other month. All reports specifying it are not established from the Prophet (ﷺ), according to the scholars of Hadīth. Allah, in His infinite wisdom, has caused people to forget its exact date. Even if its date were established, it would not be permissible for Muslims to single it out with any specific acts of worship, nor would it be permissible for them to celebrate it, as the Prophet (ﷺ) and his Companions (may Allah be pleased with them) did not celebrate it nor did they single it out with anything. If celebrating it were something prescribed, the Messenger (ﷺ) would have clarified it to the Ummah, either through words or actions. Had anything of that nature occurred, it would have been known and widespread, and the Companions (may Allah be pleased with them) would have conveyed it to us. They transmitted from their Prophet (ﷺ) everything the Ummah needs, and they did not neglect anything of the religion. Indeed, they were the foremost in all that is good. If

celebrating this night were prescribed, they would have been the first to do so. The Prophet (ﷺ) is the most sincere of people towards others, and he conveyed the message in the best form, fulfilling the trust. If venerating this night and celebrating it were part of Allah's religion, the Prophet (ﷺ) would not have neglected it or concealed it. Since none of that occurred, it became known that celebrating and venerating this night is not part of Islam. Allah Almighty has perfected the religion for this Ummah and completed His favor upon it, and He has condemned those who legislate in the religion what Allah has not permitted. He Almighty says in His clear Book:

﴿...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا...﴾

{Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion.} [Surat al-Mā'idah: 3] Allah Almighty also says:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ
بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

{Or do they have partners who have prescribed for them a religion that is not sanctioned by Allah? If it had not been for a prior decisive decree, the matter would have been judged between them. And

for the wrongdoers there will surely be a painful punishment.} [Surat ash-Shūra: 21]

It has been established from the Messenger of Allah (ﷺ) in the authentic Hadīths: the warning against religious innovations and the explicit statement that they are misguidance, as a caution to the Ummah regarding their grave danger and to deter them from committing them. Among these is what is reported in the Two Sahīh Collections from ‘Ā’ishah (may Allah be pleased with her) that the Prophet (ﷺ) said:

“Whoever introduces something into this matter of ours (religion) that is not part of it will have it rejected.” In a version by Muslim:

“Whoever does something that is not in accordance with this matter of ours (religion), will be rejected.”

It is narrated in Sahīh Muslim Collection from Jābir (may Allah be pleased with him) that the Messenger of Allah (ﷺ) used to say in his Friday sermon:

“To proceed, the best speech is the Book of Allah, and the best guidance is that of Muhammad (ﷺ). The worst things are the newly introduced ones, and every religious innovation is misguidance.” An-Nasā’i added with a good Isnād (chain of narration):

“and every misguidance is in the Fire.” In the Sunan Collections, it is reported from Al-‘Irbād ibn Sāriyah (may Allah be pleased with him) that he said: The Messenger of Allah (ﷺ) delivered to us a very eloquent sermon on account of which the hearts

trembled and the eyes shed tears. We said: "O Messenger of Allah, it seems like a farewell sermon. So, advise us." He (ﷺ) said:

"I advise you to fear Allah and listen and obey even if a slave is appointed as your leader. Indeed, those of you who live after me will see much discord. Hold fast to my Sunnah and the Sunnah of the rightly-guided Caliphs after me. Bite onto it with your molar teeth. Beware of newly introduced matters, for every newly introduced matter is a religious innovation, and every religious innovation is misguidance." The Hadiths in this regard are numerous.

It has been established from the Companions of the Messenger of Allah (ﷺ) and the righteous predecessors after them that they warned against religious innovations and deterred people from them. This is because they constitute an addition to the religion, a legislation not sanctioned by Allah Almighty, and an imitation of the enemies of Allah from the Jews and Christians in their adding to their religion and their innovations therein without Allah's permission. Moreover, they imply a deficiency in the Islamic religion and accuse it of being imperfect. It is well-known that this entails great corruption, heinous evil, and contradiction to the words of Allah Almighty.

﴿...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ...﴾

{Today I have perfected your religion for you}
[Surat al-Mā'idah: 3], And an explicit contradiction to the Hadīths of the Messenger (ﷺ) that warn against and discourage religious innovations.

I hope that the evidences we have mentioned suffice and convince the seeker of truth in rejecting this innovation, namely the innovation of celebrating the night of Isrā' and Mi'rāj, and in warning against it, as it is not part of the religion of Islam in any way.

Due to the obligation Allah Almighty has placed on advising Muslims, clarifying what Allah has legislated for them in religion, and the prohibition of concealing knowledge, I deemed it necessary to alert my Muslim brothers to this religious innovation, which has spread in many regions to the extent that some people think it is part of the religion.

We ask Allah Almighty to rectify the affairs of all Muslims, grant them an understanding of the religion, and help us and them adhere firmly to the truth, remain steadfast upon it, and abandon what contradicts it. Indeed, He is the Guardian of that and Capable of doing it.

May Allah's peace and blessings be upon His slave and Messenger, our Prophet Muhammad, and his family and Companions.

The Seventh Treatise:

Ruling on celebrating the night of the middle of Sha'bān

Praise be to Allah, Who has perfected the religion for us and completed His favor upon us. May Allah's peace and blessings be upon His Prophet and Messenger Muhammad, the Prophet of repentance and mercy.

To proceed: Allah Almighty says:

﴿...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا...﴾

{Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion.} [Surat al-Mā'idah: 3] Allah Almighty also says:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ...﴾

{Or do they have partners who have prescribed for them a religion that is not sanctioned by Allah?} [Surat ash-Shūra: 21] In the Two Sahīh Collections, 'Ā'ishah (may Allah be pleased with her) reported from the Prophet (ﷺ) that he said:

“Whoever introduces something into this matter of ours (religion) that is not part of it will have it rejected.” It is narrated in Sahīh Muslim Collection from Jābir (may Allah be pleased with him) that the Prophet (ﷺ) used to say in his Friday sermon:

"To proceed, the best speech is the Book of Allah, and the best guidance is that of Muhammad (ﷺ). The worst things are the newly introduced ones, and every religious innovation is misguidance." The verses and Hadīths on this subject are numerous, and they indicate clearly that Allah Almighty has perfected the religion of this Ummah and completed His favor upon them. He Almighty did not take His Prophet (ﷺ) until he had conveyed the clear message and clarified to the Ummah all that Allah Almighty had prescribed for them in terms of words and deeds. The Prophet (ﷺ) clarified that everything people introduce after him and attribute to the religion of Islam, whether in words or deeds, is a religious innovation (Bid'ah) and is rejected from the one who introduces it, even if his intention is good. The Companions of the Messenger of Allah (ﷺ) understood this matter, as did the scholars of Islam after them. They denounced religious innovation and warned against it, as stated by all those who wrote books praising the Sunnah and denouncing religious innovation, such as Ibn Waddāh, Al-Tartūshi, Abu Shāmah, and others.

Among the innovations some people have introduced is celebrating the night of the middle of Sha'bān and singling out that day for fasting. There is no reliable evidence for this, and there are Da'īf (weak) Hadīths concerning its virtue, which cannot be relied upon.

The reports which have been narrated concerning the virtues of prayer on this occasion are all Mawdū' (fabricated), as many scholars have pointed out, and some of their statements will be mentioned, Allah Willing.

Some reports have also been narrated on this matter from some of the Salaf (Muslim predecessors) in the Levant, and others.

The consensus among the majority of scholars is that celebrating this occasion is a religious innovation, and that the Hadīths concerning its virtues are all weak, and some of them are fabricated. Among those who pointed this out is Al-Hāfizh Ibn Rajab in his book "Latā'if Al-Ma'ārif", and others. It is known that weak Hadīths are only acted upon in acts of worship whose basis has been established by sound evidence. As for celebrating the night of the middle of Sha'bān, it has no authentic basis so that it can be supported by weak Hadīths. This important principle was mentioned by Imam Abu al-'Abbās Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him).

I convey to you, dear reader, what some scholars have said about this matter, so that you may have clarity on it.

The scholars (may Allah have mercy upon them) have unanimously agreed that it is obligatory to refer matters concerning which the people dispute to the Book of Allah Almighty and the Sunnah of His

Messenger (ﷺ). Whatever they, or either of them, have ruled is the Shariah that must be followed, and whatever contradicts them must be discarded. Any act of worship not found in them is an innovation that is not permissible to perform, let alone call to or promote. Allah Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٥٩﴾

{O you who believe, obey Allah and obey the Messenger, and those of you who are in authority. If you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day; that is better and more commendable in the end.} [Surat an-Nisā': 59] Allah Almighty also says:

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ...﴾

{Whatever you may differ about, it is for Allah to judge.} [Surat ash-Shūra: 10] Allah Almighty also says:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ...﴾

{Say: "If you love Allah then follow me; Allah will love you and forgive you your sins."} [Surat Āl 'Imrān: 31] Allah Almighty also says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ٥٩﴾

{But no, by your Lord, they will not believe until they accept you [O Prophet] as judge in their disputes, and find no discomfort within their hearts about your judgments, but accept them wholeheartedly.} [Surat an-Nisā': 65] The verses in this regard are numerous, and they clearly state that matters of dispute are to be referred to the Qur'an and Sunnah, and that their ruling is to be accepted. This is the requirement of Imān and this is what is best for people in this world and the next world, and the best outcome.

Al-Hāfizh Ibn Rajab (may Allah have mercy upon him) said in his book "Latā'if al-Ma'ārif" regarding this issue—after the preceding discourse—the following:

"The night of the middle of Sha'bān was venerated by the Tābi'is (the generation after the Companions) among the people of the Levant, such as Khālīd ibn Mi'dān, Mak'hūl, Luqmān ibn 'Āmir, and others, who used to strive in worship on this night. The people took the idea of the virtue and veneration of this night from them. It has been said that they received Israelite traditions regarding this matter. When this became widely known about them in various regions, people differed concerning it; among them were those who accepted it from them and agreed with them in venerating this night, including a group of devout worshippers from the people of Basra and others. Most of the scholars of

Hijaz denounced that, including 'Atā' and Ibn Abi Mulaykah. This was reported by 'Abdur-Rahmān ibn Zayd ibn Aslam from the jurists of the people of Madīnah, and it is the view of the followers of Mālik and others, who said that all of this is a religious innovation.

Scholars of the Levant held two different opinions regarding the manner of observing it:

First opinion: It is recommended to observe this night in congregation in the mosques. Khālīd ibn Mi'dān, Luqmān ibn 'Āmir, and others would wear their finest clothes, use incense, apply kohl, and spend the night in the mosque. Is'hāq ibn Rāhwayh agreed with them on this. He said regarding performing it in congregation in the mosques: "This is not a religious innovation," as reported by Harb al-Karmāni in his Masā'il.

First opinion: It is disliked to gather in mosques for prayer, storytelling, and supplication, but it is not disliked for a man to pray there individually. This is the view of Al-Awzā'i; the Imam, jurist, and scholar of the people of the Levant, and this is the closest opinion, Allah willing." Afterwards, he said: There is no known statement from Imam Ahmad concerning the night of the middle of Sha'bān. However, two narrations are derived regarding the recommendation of spending it in prayer from the two narrations from him concerning the two nights of Eid. In one narration, he did not recommend

spending them in prayer in congregation, for this was not reported from the Prophet (ﷺ) and his Companions. He deemed it recommended (in one narration) due to the act of ‘Abdur-Rahmān ibn Yazīd ibn al-Aswad, who was among the Tābi’is. Similarly, concerning spending the night of the middle of Sha‘bān in prayer, there is no authentic report from the Prophet (ﷺ) or his Companions, but it is established from a group of Tābi’is from the prominent jurists among the people of the Shām (the Levant).

This is what was said by Al-Hāfizh Ibn Rajab (may Allah have mercy upon him), and he clearly states that there is no authentic report from the Prophet (ﷺ) or his Companions (may Allah be pleased with them) about the night of the middle of Sha‘bān.

As for what Al-Awzā’i (may Allah have mercy upon him) preferred regarding the recommendation of performing it individually, and the choice of Al-Hāfizh Ibn Rajab for this opinion, it is strange and weak; for anything not established by Shar‘i evidence as being permissible, it is not permissible for the Muslim to introduce new things in the religion of Allah Almighty, whether he does it individually or in a group, and whether he conceals it or declares it, due to the generality of the statement of the Prophet (ﷺ):

“Whoever does something that is not in accordance

with this matter of ours (Islam), it will be rejected.” There are other evidences that indicate the rejection of religious innovation and warns against it.

Imam Abu Bakr at-Tartūshi (may Allah have mercy upon him) said in his book "Al-Hawādith wa al-Bida'":

“Ibn Waddāh narrated that Zayd ibn Aslam said: We never met anyone among our Shaykhs and jurists who paid any attention to the middle of Sha‘bān, nor did they pay attention to the Hadīth of Mak’hūl, nor did they consider it to have any virtue over other nights.”

It was said to Ibn Abi Mulaykah: Indeed, Ziyād an-Namīri says: “The reward of the night of the middle of Sha‘bān is like the reward of the night of Qadr.” He said: “If I hear him and have a stick in my hand, I will hit him.” Ziyād was a story-teller. End of the intended quote.

The erudite scholar Ash-Shawkāni (may Allah have mercy upon him) said in his book “Al-Fawā'id Al-Majmū'ah”:

“O ‘Ali, whoever prays one hundred Rak‘ahs in the night of the middle of Sha‘bān, reciting in each Rak‘ah Fātihat al-Kitāb (Surat al-Fātihah) and {Say: 'He is Allah, the One'} ten times, Allah will fulfill all his needs.” This is a fabricated Hadīth, and its wording explicitly states the reward for the doer, which no discerning person would doubt its

fabrication. Its narrators are unknown, and it has been narrated through a second and third Isnāds, all of which are fabricated and their narrators are unknown. He said in "Al-Mukhtasar": The Hadīth about the prayer in the middle of Sha'bān is false. And Ibn Hibbān narrated from the Hadīth of 'Alī: "When it is the night of the middle of Sha'bān, spend that night in prayer and fast that day," which is weak. He said in "Al-La'ālī": "One hundred Rak'ahs in the middle of Sha'bān, reciting (Surat) al-Ikhlās ten times", despite its great virtue, narrated by Ad-Daylami and others, is fabricated, and the majority of its narrators in its three Isnāds are unknown and weak. He said: "and twelve Rak'ahs, reciting Al-Ikhlās thirty times" is fabricated; "and fourteen Rak'ahs" is fabricated.

A group of jurists were deceived by this Hadīth, such as the author of "Al-'Ihyā'" and others, as were some of the exegetes. The prayer on this night—I mean the night of the middle of Sha'bān—has been narrated in different ways, all of which are false and fabricated. This does not contradict the narration of At-Tirmidhi on the authority of 'Ā'ishah (may Allah be pleased with her) in which it is reported that he (ﷺ) went to Al-Baqī', the Lord descends on the night of the middle of Sha'bān to the lowest heaven, and that He forgives more than the number of hairs on the sheep of the tribe of Kalb. Indeed, the discussion is specifically about this fabricated prayer on this

night. This Hadīth of ‘Ā’ishah is weak and disconnected, just as the previously mentioned Hadīth of ‘Ali regarding Qiyām (voluntary night prayer) in it does not contradict the possibility of this prayer being fabricated, despite its weakness as we have mentioned. End of the intended meaning.

Al-Hāfizh al-‘Irāqi said: “The Hadīth about prayer during the night of the middle of Sha‘bān is fabricated and is falsely attributed to the Messenger of Allah (ﷺ).” Imam An-Nawawi said in “Al-Majmū’”: “The prayer known as Ar-Raghā’ib prayer consists of twelve Rak’ahs between Maghrib and ‘Ishā’ on the night of the first Friday in Rajab, and the prayer on the night of the middle of Sha‘bān is one hundred Rak’ahs. These two prayers are reprehensible innovations, and one should not be deceived by their mention in the books “Qūt al-Qulūb” and “Ihyā’ ‘Ulūm ad-Dīn”, nor by the Hadīth mentioned regarding them, for all of that is false. One should not be misled by some scholars who were confused about their ruling and wrote papers recommending them, for they are mistaken in this matter.”

Shaykh Imam Abu Muhammad ‘Abdur-Rahmān ibn Ismā’īl al-Maqdisi wrote a valuable book proving that they are false, and so he did an excellent job. The discourse of the scholars on this issue is indeed extensive, and if we were to convey

everything we have come across on this matter, it would be lengthy. However, what we have mentioned should suffice and convince the seeker of truth.

From the aforementioned verses, Hadīths, and the words of the scholars, it becomes clear to the seeker of truth that celebrating the night of the middle of Sha'bān by praying or in any other way, or by singling out that day for fasting, is a religious innovation denounced by most of the scholars. It has no basis in the purified Shariah, but rather it is something that was introduced into Islam after the era of the Companions (may Allah be pleased with them). Sufficient for the seeker of truth in this matter and others is the saying of Allah Almighty:

﴿...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ...﴾

{Today I have perfected your religion for you.}
[Surat al-Mā'idah: 3] And other similar verses, and the saying of the Prophet (ﷺ):

“Whoever introduces something into this matter of ours that is not part of it will have it rejected.” And other similar Hadīths.

In Sahīh Muslim Collection, Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

“Do not single out the night of Friday for praying Qiyām (night voluntary prayer) and do not single out its day for fasting, unless it is part of the regular

fast of anyone of you.” If it were permissible to single out any night for special acts of worship, the night of Friday would be the most entitled to that, because its day is the best day upon which the sun has risen, as stated in the authentic Hadīths of the Messenger of Allah (ﷺ). Since the Prophet (ﷺ) warned against singling out that night for praying Qiyām, that indicates that it is even more prohibited to single out any other night for acts of worship, except where there is authentic evidence to indicate that a particular night is to be singled out.

Since it is prescribed to spend the night of Qadr and other nights of Ramadan in prayer and exertion, the Prophet (ﷺ) alerted to this and urged the Ummah to engage in prayer during these nights, and he himself did so, as narrated in the Two Sahīh Collections that the Prophet (ﷺ) said:

“He who performs Qiyām prayer during Ramadan, faithfully and expecting its reward from Allah, will have his past sins forgiven; and he who offers Qiyām during the Night of Qadr, faithfully and expecting its reward from Allah, will have his past sins forgiven.” But if it were prescribed to single out the night of the middle of Sha’bān, or the night of the first Friday in Rajab, or the night of Isrā’ and Mi’rāj, for celebration or any special acts of worship, the Prophet (ﷺ) would have taught his Ummah to do that, and he would have done it himself. Had anything of that nature occurred, the

Companions (may Allah be pleased with them) would have conveyed it to the Ummah, and they would not have concealed it from them, for they are the best of people and the most sincere after the prophets (peace be upon them). May Allah be pleased with the Companions of the Messenger of Allah (ﷺ) and make them pleased.

As you have learned earlier from the words of the scholars, there is no authentic report from the Messenger of Allah (ﷺ) or his Companions (may Allah be pleased with them) concerning the virtue of the first night of Friday in Rajab or the night of the middle of Sha'bān. Thus, it becomes known that celebrating these occasions is an innovation that has been introduced into Islam, and likewise, singling them out with any specific act of worship is a reprehensible innovation. The same applies to the twenty-seventh night of Rajab, which some people believe is the night of Isrā' and Mi'rāj; it is not permissible to single it out with any specific act of worship, nor is it permissible to celebrate it, based on the aforementioned evidence. This would be the case even if it were known, but the correct view among scholars is that it is not known. The statement of those who claim that it is the twenty-seventh night of Rajab is a false view that has no basis in the authentic Hadīths. Indeed, he who said the following was right:

The best of matters are those which follow the

guided way of the Salaf... and the worst of matters are those that are newly introduced.

We ask Allah Almighty to help us and all Muslims adhere firmly to the Sunnah and beware of everything that goes against it, for He is the Most Generous, the Most Kind.

And may Allah's peace and blessings be upon His slave and Messenger, our Prophet Muhammad, and all his family and Companions.

The Eighth Treatise:
Important alert on the falsehood of the
behest attributed to
Shaykh Ahmad, Servant of the Prophet's
Noble Mosque

From ‘Abdul-‘Azīz ibn ‘Abdullāh ibn Bāz to those among the Muslims who may read it, may Allah preserve them with Islam, and protect us and them from the evil of the fabrications of the ignorant and base, Amen.

May Allah’s peace, mercy, and blessings be upon you.

To proceed: I have come across a statement attributed to Shaykh Ahmad, the servant of the Prophet’s Sacred Mosque, entitled: “This is a counsel from Madīnah by Shaykh Ahmad, the servant of the Prophet’s Sacred Mosque,” in which he said:

I was awake on the night of Friday, reciting the Noble Qur’an. After completing the recitation of the Beautiful Names of Allah, I prepared to sleep. I then saw the one with the radiant countenance, the Messenger of Allah (ﷺ), who brought forth the Qur’anic verses and noble rulings, as a mercy to the worlds, our Master Muhammad (ﷺ). He said: “O Shaykh Ahmad.” I replied: “At your service, O Messenger of Allah, O noblest of Allah’s creation.”

He said to me: "I am ashamed of the vile actions of people, and I am unable to face my Lord or the angels; because from one Friday to the next, one hundred and sixty thousand have died outside the religion of Islam." Then, he mentioned some of the sins in which people have indulged. He then said: "This advice is a mercy for them from the Almighty, the Compeller." Then he mentioned some of the signs of the Hour, until he said: "O Shaykh Ahmad, inform them of this advice; for it is conveyed by the Pen of Destiny from the Preserved Tablet. Whoever writes it and sends it from one land to another, or from one place to another, a palace will be built for him in Paradise, and whoever does not write or send it, my intercession will be denied to him on the Day of Resurrection. Whoever writes it, if he is in need, Allah will enrich him; if he is in debt, Allah will settle his debt; or if he has sinned, Allah will forgive him and his parents by the blessing of this behest. And whoever among the servants of Allah does not write it, his face will be blackened in this world and the Hereafter.' He said: "By Allah, the Most Majestic, thrice, this is the truth, and if I am lying, may I depart this world upon other than Islam. Whoever believes in it will be saved from the torment of the Fire, and whoever denies it has disbelieved."

This is a summary of the fabricated advice attributed to the Messenger of Allah (ﷺ). We have heard this fabricated advice many times over

several years, being circulated among people from time to time and promoted among many of the general public, with variations in its wording. Its liar claims that he saw the Prophet (ﷺ) in a dream and that he was given this advice. In this latest publication that we mentioned to you, dear reader, the fabricator alleged that he saw the Prophet (ﷺ) as he was preparing to sleep, meaning: he saw him while awake!

The fabricator of this behest claimed many things, which are among the clearest lies and most evident falsehoods. I will alert you to them shortly in this discourse, Allah Willing. I have alerted people about them in past years and clarified that they are among the clearest lies and most evident falsehoods. When I came across this latest publication, I hesitated to write about it due to the obviousness of its falsehood and the audacity of its fabricator in lying. I did not think its falsehood would be accepted by anyone with the slightest insight or sound Fitrah (natural disposition). However, many of my brethren have informed me that it has gained popularity among many people, circulated among them, and some have believed it. Therefore, I deemed it necessary for people like myself to write about it, to clarify its falsehood, and that it is a fabrication against the Messenger of Allah (ﷺ), so that no one is deceived by it. Whoever among those endowed with knowledge and Imān,

or those with sound Fitrah and valid reasoning, reflects upon it will recognize it as a lie and fabrication from many aspects.

I inquired one of the relatives of Shaykh Ahmad, to whom this falsehood is attributed, about this behest, and he replied: It is falsely attributed to Shaykh Ahmad, and he did not say it at all. Shaykh Ahmad in question passed away some time ago. Even if we assume that Shaykh Ahmad, or someone greater than him, claimed to have seen the Prophet (ﷺ) in a dream or while awake, and that he gave him this behest, we would know with certainty that he is either lying or that the one who said this to him was a devil, not the Messenger of Allah (ﷺ), for many reasons, such as the following:

Firstly: The Prophet (ﷺ) cannot be seen in wakefulness after his death. Whoever among the ignorant Sufis claims that he sees the Prophet (ﷺ) in wakefulness, or that he attends the Mawlid (the Prophet's birthday), or anything similar, has committed a grave error, has been severely misled, and has fallen into a great mistake, opposing the Qur'an, the Sunnah, and the consensus of the scholars. This is because the dead will only emerge from their graves on the Day of Resurrection, not in this world. Whoever says otherwise is a flagrant liar or is mistaken and confused, not knowing the truth recognized by the righteous predecessors and followed by the Companions of the Messenger of

Allah (ﷻ) and those who follow them with righteousness, as Allah Almighty says:

﴿ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾﴾

{Then after that you will surely die, then on the Day of Resurrection, you will surely be resurrected.} [Surat al-Mu'minūn: 15-16] And the Prophet (ﷺ) said:

“I will be the first one for whom the earth will be split open on the Day of Judgment, the first intercessor, and the first one whose intercession will be accepted.” There are many verses and Hadīths in this regard.

Secondly: The Messenger (ﷺ) does not speak against the truth, neither in his life nor after his death. This instruction is in clear contradiction to his Shariah in many aspects, as will be explained. Moreover, he (ﷺ) may be seen in dreams. Whoever sees him in a dream in his noble form has indeed seen him, for the devil does not take his shape, as stated in the authentic noble Hadīth. However, the real matter lies in the faith, truthfulness, integrity, precision, piety, and trustworthiness of the dreamer, and whether he saw the Prophet (ﷺ) in his true form or otherwise.

If a Hadīth is reported from the Prophet (ﷺ) during his lifetime through a chain that does not consist of trustworthy, reliable, and precise narrators, it is not relied upon nor used as evidence.

Alternatively, if it is reported through trustworthy and precise narrators, but contradicts the narration of someone more reliable and trustworthy in a way that makes it impossible to reconcile the two narrations, then one of them is abrogated and not acted upon, while the other is the abrogating one and is acted upon, provided that the relevant conditions are met. If reconciliation or abrogation is not possible, the narration of the one who is less precise and of lower integrity must be discarded, and it is judged as anomalous and not acted upon.

How then with a behest whose author, who allegedly transmitted it from the Messenger of Allah (ﷺ), is unknown, and whose integrity and trustworthiness are not recognized? In such a state, it is truly deserving to be discarded and ignored, even if it contained nothing contrary to the Shariah. How much more so when the behest includes numerous matters indicating its falsehood, that it is falsely attributed to the Messenger of Allah (ﷺ), and contains the establishment of a religion not sanctioned by Allah?!

The Prophet (ﷺ) said:

“Whoever attributes to me what I did not say, let him take his seat in Hellfire.” The fabricator of this behest has attributed to the Messenger of Allah (ﷺ) what he did not say and has lied about him with a grave and explicit falsehood. How deserving he is of this severe warning, and how rightful it is upon him

if he does not hasten to repent and publicly declare to the people that this behest is falsely attributed to the Messenger of Allah (ﷺ). For whoever spreads falsehood among the people and attributes it to the religion, his repentance is not valid unless he announces and reveals it, so that the people may know of his retraction from his lie and his disavowal of himself, following the words of Allah Almighty:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾﴾

{Those who conceal the clear proofs and guidance that We have sent down—after We explained it clearly to people in the Scripture—it is they who are cursed by Allah and will be cursed by those who curse.

Except for those who repent, mend their deeds, and clarify the truth; I will surely accept their repentance, for I am the Acceptor of Repentance, the Most Merciful.} [Surat al-Baqarah: 159-160] Allah Almighty clarifies in this noble verse that whoever conceals any part of the truth, his repentance will not be accepted unless he rectifies and clarifies it. Allah Almighty has perfected the religion for His servants and completed His favor upon them by sending His Messenger Muhammad

(ﷺ) and through what He revealed to him of the complete Shariah. He Almighty did not take him unto Himself (cause him to die) until after the perfection and clarification, as He Almighty says:

﴿...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا...﴾

{Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion} [Surat al-Mā'idah: 3]

The fabricator of this behest emerged in the fourteenth century, intending to deceive people with a new religion, by which he promises entry to Paradise for those who adopt his legislation, and denies Paradise and grants admission to Hellfire for those who do not adopt it. He wishes to make this fabricated advice greater and more virtuous than the Qur'an, wherein he falsely claimed: that whoever writes it and sends it from one land to another, or from one place to another, a palace will be built for him in Paradise, and whoever does not write it and send it, the intercession of the Prophet (ﷺ) will be denied to him on the Day of Resurrection. This is among the most egregious of lies and the clearest evidence of the falsehood of this behest, the shamelessness of its fabricator, and his audaciousness in lying. For whoever wrote the Noble Qur'an and sent it from one land to another,

or from one place to another, did not attain this virtue unless he acted upon the Noble Qur'an. So, how could the writer of this fabrication and its transmitter from one land to another attain it? And he who neither writes the Qur'an nor sends it from one land to another is not deprived of the intercession of the Prophet (ﷺ) if he is a believer in him and a follower of his Shariah. This single fabrication in this behest is sufficient on its own to indicate its falsehood and the deceit, audacity, and ignorance of its propagator, as well as his distance from understanding the guidance brought by the Messenger (ﷺ).

There are other matters in this behest—besides what has been mentioned—all of which indicate its invalidity and fabrication. Even if its fabricator were to swear a thousand oaths or more to its truth or invoke upon himself the greatest torment and severest punishment claiming he is truthful, he would not be truthful, nor would it be true. Rather, by Allah, and again by Allah, it is among the greatest and most egregious of falsehoods. We bear witness before Allah Almighty and those angels present with us. Whoever among the Muslims comes across this writing—a testimony with which we shall meet our Almighty Lord—should know that this behest is a lie and a fabrication against the Messenger of Allah (ﷺ). May Allah disgrace whoever fabricated it and deal with him as he deserves.

Besides what has been previously mentioned, numerous aspects from the text itself indicate the falsehood and invalidity of this behest, such as the following:

The first matter: His statement therein: “Because from one Friday to the next, one hundred and sixty thousand have died outside the religion of Islam.” For this pertains to the knowledge of the unseen, and the Messenger (ﷺ) ceased to receive revelation after his death; and during his life, he did not know the unseen, so how could he know after his death? Allah Almighty says:

﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ...﴾

{Say [O Prophet]: “I do not tell you that I have the treasures of Allah, nor do I know the unseen”} [Surat al-An‘ām: 50] And Allah Almighty says:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ...﴾

{Say: “No one in the heavens and earth has knowledge of the unseen except Allah.” Nor do they know when they will be resurrected.} [Surat an-Naml: 65] It is reported in an authentic Hadīth that the Prophet (ﷺ) said:

“Men will be driven away from my Cistern on the Day of Resurrection, whereupon I will say: ‘O Lord, my Companions, my Companions!’ It will be said to me: ‘You do not know what religious innovations they introduced after you.’ Thereupon, I will say as

the righteous servant said: {I was a witness over them as long as I was among them. But when You took me up, You Yourself were the Watcher over them, and You are a Witness over all things.} [Surat al-Mā'idah: 117]"

The second matter: From among the matters indicating the invalidity and falsehood of this behest—is his statement in it: “Whoever writes it, if he is in need, Allah will enrich him; if he is in debt, Allah will settle his debt; or if he has a sin, Allah will forgive him and his parents by the blessing of this behest...” This is among the greatest of lies and the clearest evidence of the falsehood of its fabricator, and his lack of shame before Allah Almighty and His servants. For these three matters are not attained merely by writing the Noble Qur'an, so how could they be granted to one who has written this false behest?! This wicked individual merely seeks to deceive people, attaching them to this false behest so that they write it down and cling to this alleged virtue, abandoning the means Allah Almighty has prescribed for His servants, leading to wealth, debt relief, and forgiveness of sins. We seek refuge with Allah from the causes of failure and from following desires and the devil.

The third matter: From among the indications of the invalidity of this behest—is his statement in it: “And whoever among the servants of Allah does not write it, his face will be blackened in this world and

the Hereafter.” This is also among the most egregious of lies and one of the clearest proofs of the falsehood of this behest and the deceit of its fabricator. How could it be conceivable to any rational mind that this behest, brought forth by an unknown man in the fourteenth century, could be falsely attributed to the Messenger of Allah (ﷺ), claiming that whoever does not write it will have a blackened face in this world and the Hereafter, and whoever writes it will become wealthy after poverty, free from debt after being burdened by it, and forgiven for the sins he has committed?!

Glory be to You, this is a great slander! Indeed, the evidence and reality testify to the falsehood of this fabricator, his audacity against Allah, and his lack of shame before Allah and the people. Many nations did not write it, yet their faces were not blackened, and here is a multitude that none can count but Allah, who have written it many times, yet their debts were not settled, nor was their poverty alleviated. We seek refuge in Allah from the deviation of hearts and the rust of sins. These attributes or rewards are not prescribed by the noble Shariah for those who have written the greatest and most exalted book, the Holy Qur’an. How then can they be granted to one who has written a false behest filled with various falsehoods and numerous statements of disbelief? Glory be to Allah! How forbearing He is towards those who

dare to lie against Him.

The fourth matter: From among the things indicating that this behest is among the utmost falsehood and the clearest lies—is his statement therein: He said: “Whoever believes in it will be saved from the torment of Hellfire, and whoever denies it has disbelieved.” This is also among the most audacious forms of lying and the most reprehensible falsehood. This fabricator calls upon all people to believe in his fabrication, claiming that by doing so, they will be saved from the torment of Hellfire and that whoever denies it is committing disbelief. By Allah, this liar has indeed committed a grave fabrication against Allah; and by Allah, he has spoken falsehood. He claims that whoever believes in it is the one deserving to be labeled a disbeliever, not the one who denies it; for it is a fabrication, falsehood, and a lie with no basis of truth. We bear witness before Allah Almighty that it is a lie and that its fabricator is a liar, seeking to legislate for the people what Allah has not permitted and to introduce into their religion what is not part of it. Indeed, Allah Almighty has completed and perfected the religion for this Ummah fourteen centuries before this fabrication. Be mindful, O readers and brethren, and do not believe in such fabrications, nor let them spread among you. For the truth is illuminated with light that does not confuse its seeker. Seek the truth with its evidence,

and consult the knowledgeable about what confounds you. Do not be deceived by the oaths of liars, for the accursed Satan swore to your parents, Adam and Eve, that he was a sincere advisor to them, yet he is the greatest of traitors and the most deceitful of liars, as Allah Almighty recounts about him, saying:

﴿وَقَاسََّهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ٢١﴾

{And he swore to them: "I am indeed your sincere adviser."} [Surat al-A'rāf: 21] Beware of him and his followers among the fabricators, for how many false oaths, treacherous covenants, and embellished words they have for deception and misguidance! The false claims regarding the emergence of immoralities are indeed a reality, and the Noble Qur'an and the purified Sunnah have strongly warned against them. In them lies guidance and sufficiency.

As for what has been mentioned regarding the signs of the Hour, the Prophetic Hadīths have elucidated what will be among the portents of the Hour, and the Noble Qur'an has alluded to some of that. Whoever wishes to know this will find it in its proper place within the books of the Sunnah and the writings of the people of knowledge and Imān. There is no need for people to heed the statements of such a fabricator and his deceptions, mixing truth with falsehood. May Allah protect me, you, and all

Muslims from the evil of devils, the trials of misleaders, the deviation of deviators, and the deception of the enemies of Allah, the falsifiers, who wish to extinguish the light of Allah Almighty with their mouths and confuse people about their religion. But Allah will perfect His light and support His religion, even if the enemies of Allah, from the devils and their followers among the disbelievers and atheists, detest it. We ask Allah Almighty to reform the affairs of the Muslims and bestow upon them adherence to the truth, steadfastness upon it, and repentance to Allah Almighty from all sins. Indeed, He is the Acceptor of repentance, the Most Merciful, and the One Competent over all things. Allah is Sufficient for us and He is the best Disposer of affairs, and there is no power nor strength except through Allah, the Most High, the Most Magnificent.

Praise be to Allah, the Lord of the worlds, and may Allah's peace and blessings be upon His slave and Messenger, the truthful and trustworthy, and upon his family and Companions and those who follow him with righteousness until the Day of Judgment.

The Ninth Treatise: The ruling on magic and divination and related matters

Praise be to Allah Alone, and may Allah's peace and blessings be upon the one after whom there is no prophet. To proceed:

In view of the recent proliferation of charlatans who claim to practice medicine and treat through magic or divination, and their spread in some countries, exploiting the naïve among people who are predominantly ignorant, I deemed it necessary, as sincere advice for the sake of Allah Almighty and His servants, to clarify the great danger this poses to Islam and Muslims, as it involves reliance on other than Allah Almighty and contravenes His command and the command of His Messenger (ﷺ).

I say, seeking the help of Allah Almighty, that seeking treatment is unanimously permissible. A Muslim may consult a doctor specializing in internal medicine, surgery, neurology, or similar fields to diagnose his illness and treat it with medications that are lawfully permissible according to Shariah, based on the knowledge of medicine. This is part of utilizing ordinary means and does not conflict with reliance on Allah Almighty. Indeed, Allah Almighty has sent down both the disease and its cure; those who know it recognize it, and those who are ignorant of it remain unaware. However, He Almighty has not

placed the healing of His servants in what He has prohibited for them.

It is not permissible for a sick person to go to soothsayers who claim to know the unseen to learn about his illness, nor is it permissible for him to believe what they tell him, as they speak conjectures about the unseen or summon jinn to assist them in their desires. The ruling on these individuals is that they are upon disbelief and misguidance if they claim knowledge of the unseen.

Muslim narrated in his Sahīh Collection that the Prophet (ﷺ) said:

“Whoever goes to a soothsayer and asks him about something, his prayer will not be accepted for forty days.”

Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

“Whoever goes to a soothsayer and believes what he says has disbelieved in what was revealed to Muhammad.”

Narrated by Abu Dāwūd, and by the authors of the four Sunan Compilations, and Al-Hākim classified it as Sahīh (authentic), from the Prophet (ﷺ) with the wording:

“Whoever goes to a soothsayer or a diviner and believes what he says has disbelieved in what was revealed to Muhammad (ﷺ).”

‘Imrān ibn Husayn (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

“He is not one of us who seeks omens or has omens interpreted for him, or who practices soothsaying or has it done for him, or who practices sorcery or has it done for him. And whoever goes to a soothsayer and believes in what he says has disbelieved in what was revealed to Muhammad (ﷺ).”

[Narrated by Al-Bazzār with a good Isnād]

In these noble Hadīths, there is a prohibition against going to diviners, soothsayers, magicians, and their like, asking them questions, and believing them, and therein lies the warning against such actions.

It is not permissible to be deceived by their truthfulness in some matters or by the large number of people who come to them, as they are ignorant, and people should not be misled by them. The Messenger of Allah (ﷺ) has forbidden approaching, asking, or believing them due to the great evil, severe danger, and dire consequences involved, as they are deceitful liars.

These Hadīths also provide evidence of the disbelief of the soothsayer and magician, as they claim knowledge of the unseen, which is disbelief. Moreover, they achieve their aims only by serving the jinn and worshiping them instead of Allah Almighty, which is disbelief in Allah and associating partners with Him, Exalted be He. Whoever believes them in their claim to know the unseen is

like them, and anyone who receives these matters from those who practice them has been disavowed by the Messenger of Allah (ﷺ).

Also, it is not permissible for a Muslim to submit to what they claim as treatment, such as their use of talismans or pouring lead, and other such superstitions they practice. This is considered soothsaying and deception of the people. Whoever is content with this has aided them in their falsehood and disbelief.

It is also not permissible for any Muslim to go to them to inquire about whom his son or relative will marry, or about matters between spouses and their families such as love and loyalty or enmity and separation, and the like.

This is because it is part of the unseen that no one knows except Allah Almighty.

It is incumbent upon the rulers, the people of Hisbah (moral police), and others who possess power and authority to denounce the act of going to soothsayers and diviners and their like, to prevent anyone from engaging in such practices in the markets and elsewhere, to express the strongest disapproval of them, and to denounce those who come to them.

Similarly, magic is among the prohibited acts of disbelief, as Allah Almighty says regarding the two angels:

﴿...وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ﴾

{But these two angels did not teach anyone without telling them: “We are only a test, so do not disbelieve.” Yet they would learn from them what would cause separation between a man and his wife. But they could not harm anyone except by Allah’s permission. They would learn what harmed them and did not benefit them, although they already knew that whoever gets into it would not have any share in the Hereafter. How terrible was the price for which they sold themselves, if only they knew!} [Surat al-Baqarah: 255].

These noble verses indicate that sorcery is disbelief and that sorcerers cause separation between a man and his wife. They also show that sorcery cannot cause benefit or harm by itself, but is only effective by Allah’s universal will and predestination, because Allah Almighty is the One Who created both good and evil.

The noble verse also indicates that those who learn magic only learn what harms them and does not benefit them and that they have no share with Allah Almighty. This is a severe warning that signifies their great loss in this world and the

Hereafter, and that they have sold themselves for the lowest price. Thus, Allah Almighty reproached them for this by saying:

﴿...وَلَيْئَسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ﴾

{How terrible was the price for which they sold themselves, if only they knew!} [Surat al-Baqarah: 102].

The verse uses the Arabic term *Shirā'* "buying" in the sense of selling.

The harm has indeed become severe, and the situation has worsened due to these fabricators who inherited these sciences from the polytheists and confused the weak-minded with them. To Allah we belong and to Him we shall return. Allah is Sufficient for us, and He is the best Disposer of affairs.

We ask Allah Almighty for well-being and safety from the evils of sorcerers, soothsayers, and all other deceivers. We also implore Him, Glorified be He, to protect Muslims from their harm and guide the rulers of Muslims to be cautious about them and to implement Allah's judgment upon them so that the people may be relieved from their harm and wicked deeds. Indeed, He is All-Generous, All-Kind.

Allah Almighty has legislated for His servants means of protecting themselves from the evil of magic before it occurs, and He, out of His mercy and benevolence towards them, has clarified the

remedy for it after it has occurred, completing His favor upon them.

Below is a clarification about the precautions against the danger of magic before it occurs and the means to treat it after its occurrence, from the things that are permissible according to Shariah, detailed as follows:

Firstly: What protects against the danger of magic before it occurs; the most important and beneficial means is fortifying oneself with the prescribed Adhkār, supplications, and transmitted protective invocations. This includes reciting the verse of Kursī—the greatest verse in the Noble Qur'an—after every obligatory prayer following Taslīm (end of prayer), which reads:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٩﴾﴾

{Allah: none has the right to be worshiped except Him, the Ever-Living, the All-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on earth. Who is there that can intercede with Him except with His permission? He knows what was before them and what will be after them, while they encompass nothing of His knowledge, except what

He wills. His Kursī [i.e., footstool] extends over the heavens and earth, and safeguarding of both does not weary Him, for He is the Most High, the Most Great.} [Surat al-Baqarah: 255].

Reciting it also before sleeping. It has been authentically reported from the Messenger of Allah (ﷺ) that he said:

“Whoever recites the verse of Kursī at night, he will still be guarded by Allah, and no devil will approach him until the morning.”

Also the recitation of:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝١﴾

{Say: “He is Allah, the One”},
and

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝١﴾

{Say: “I seek refuge with the Lord of the daybreak”},
and

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝١﴾

{Say: “I seek refuge with the Lord of mankind”}
after every obligatory prayer, and reciting these three Surahs three times at the beginning of the day after the Fajr prayer, and at the beginning of the night after the Maghrib prayer.

Also, among them is reciting the last two verses of Surat al-Baqarah at the beginning of the night,

which are the verses that Allah Almighty says:

﴿عَٰمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللّٰهِ وَمَلَٰئِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا
وَإِلَيْكَ الْمَصِيرُ﴾

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and His messengers, [saying]: “We make no distinction between any of His messengers.” And they say: “We hear and obey. Grant us Your forgiveness, our Lord, and to You is the [final] destination”} [Surat al-Baqarah: 285].

to the end of the Surah.

As the Prophet (ﷺ) is authentically reported to have said:

“Whoever recites the last two verses of Surat al-Baqarah at night, they will suffice him.”

The meaning is, and Allah knows best: They will protect him from all harm. And among them is the frequent seeking of refuge with “the Perfect Words of Allah from the evil of what He has created” during the night and day and when arriving at any place, whether in a building, the desert, the sky, or the sea, as the Prophet (ﷺ) said:

“Whoever alights somewhere and says, ‘A’ūdhu bikalimātillāhi at-tammāti min sharri ma khalaq’ (I seek refuge in the perfect words of Allah from the

evil of what He has created), nothing will harm him until he leaves that place.”

And among them is for the Muslim to say at the beginning of the day and the beginning of the night three times:

“Bismillāhi alladhi la yadurru ma’a ismihi shay’un fil-ardi wala fi as-samā’i wa huwa as-samī’ al-‘alīm” (In the Name of Allah, with Whose name nothing can cause harm on the earth or in the heaven and He is the All-Hearing, the All-Knowing).

As the Messenger of Allah (ﷺ) is authentically reported to have encouraged this matter; and it is a cause for safety from all evil.

Secondly: The method of treating magic after it occurs, which also includes several things:

First: Frequent supplication to Allah Almighty, asking Him to lift the harm and remove the affliction.

Second: Exerting efforts to know the location of the magic, whether in the ground, a mountain, or elsewhere. If identified, extracted, and destroyed, the magic will be nullified, and this is among the most effective treatments for magic.

Third: The Ruqyah (incantation) with the prescribed Adhkār and invocations, which are numerous; they include the following:

The Messenger of Allah (ﷺ) is authentically reported to have said:

“Allāhumma rabba an-nās adh'hib al-ba’s washfi

anta ash-shāfi, lā shifā' illa shifā'uk, shifā'an la yughādir saqama" (O Allah, the Lord of humankind, remove the disease and heal; You are the Healer; there is no cure but Yours, a cure that leaves behind no illness).

He should say it three times.

And among them is the Ruqyah that Gabriel (Jibrīl) (peace be upon him) recited over the Prophet (ﷺ), which is as follows:

"Bismillāhi arqīk min kolli shay'in yu'dhīk wa min sharri kolli nafsin aw 'aynin hāsidiin Allāh yashfik, bismillāhi arqīk" (In the Name of Allah, I recite (Ruqyah over you, from everything that harms you, from the evil of every soul or envious eye. May Allah cure you. In the Name of Allah, I recite Ruqyah over you).

It should be repeated three times.

And among them—and this is a beneficial treatment for a man who is prevented from being intimate with his wife—is to take seven leaves of green lote tree (Sidr), crush them with a stone or something similar, place them in a container, and pour water over them enough for a bath. Then, he should recite over it:

The Verse of Kursī
and

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾

{Say: "O disbelievers"},

and

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

{Say: "He is Allah, the One"},

{Say: "I seek refuge with the Lord of the daybreak"},

and

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

{Say: "I seek refuge with the Lord of mankind."}

And the verses about magic in Surat al-A'rāf that read:

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ﴾ ﴿فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ﴾ ﴿فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ﴾

{We inspired Moses, "Throw your staff," and it suddenly swallowed up all their illusionary devices. Thus the truth prevailed, and all what they did was proven to be false. They were defeated right there and were utterly humiliated.} [Surat al-aaraf: 117-119].

And the verses in Surat Yūnus that read:

﴿وَقَالَ فِرْعَوْنُ أَتَأْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ﴾ ﴿فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُم مُّوسَىٰ أَلْقُوا مَا أَنْتُمْ مُّلْقُونَ﴾ ﴿فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ﴾ ﴿وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ﴾

{Pharaoh said: "Bring me all learned magicians." When the magicians came, Moses said to them:

“Cast whatever you have to cast.” When they did, Moses said: “All what you have brought is mere magic; Allah will surely make it useless, for Allah does not let the work of the mischief-makers thrive. And Allah establishes the truth by His Words, even though the wicked abhor it.”} [Surat yonus: 79-82].

And the verses in Surat Tā-ha that read:

﴿قَالُوا يَمُوسَىٰ إِنَّمَا أَنْ تُلْقِيَ وَإِنَّمَا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ﴾ ١٥ ﴿قَالَ بَلْ أَلْقُوا فَإِذَا جِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ﴾ ١٦ ﴿فَأَوَّجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ﴾ ١٧ ﴿قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ﴾ ١٨ ﴿وَأَلْقَىٰ مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاجِرٌ وَلَا يُفْلِحُ السَّاجِرُ حَيْثُ أَتَىٰ﴾ ١٩ ﴿

{They said: “O Moses, either you throw or shall we be the first to throw!” He said: “No; you throw first.” Suddenly their ropes and staffs appeared to him, owing to their magic, as if they were slithering. Then Moses sensed fear within himself. We said: “Do not be afraid; it is you who will prevail. Throw what is in your right hand; it will swallow up what they have contrived. They have only contrived a magic trick, and the magician will never prosper, wherever he goes.”} [Surat tahi: 65-69].

After reciting what has been mentioned over the water, he should drink three sips from it and bathe with the remainder. By this, the ailment will be removed, if Allah wills. If the need arises to use it two or more times, there is no harm until the ailment is removed.

These Adhkār, refuge-seeking invocations, and methods are among the greatest means of protecting oneself from the evil of magic and other harms, and they are also the most powerful tools for removing magic after it has occurred for those who sincerely and faithfully maintain them, trusting in Allah Almighty and relying upon Him, and with an open heart to what they signify.

This sums up the means mentioned for fending off and treating magic, and Allah is the Grantor of success.

A significant issue arises here, which is the treatment of magic through the practices of sorcerers by making offerings or sacrifices to approach the jinn; this is forbidden, as it is considered the work of the devil and even amounts to major Shirk (polytheism).

It is also forbidden to seek treatment by approaching soothsayers, diviners, and charlatans, or by following their claims, as they are deceitful liars who deny Imān (faith) and claim knowledge of the unseen, leading people astray. The Messenger (ﷺ) warned against approaching, asking, or believing them, as was previously explained at the beginning of this treatise.

It is obligatory to be cautious of that. It has been authentically reported that the Messenger of Allah (ﷺ) was asked about the “Nushrah” (counteracting magic by magic), and he said:

“It is from the work of Satan.”

[Narrated by Imam Ahmad and Abu Dāwūd, with a good Isnād]

“Nushrah” is the removal of magic from the bewitched individual. What the Prophet (ﷺ) meant by this statement is the “Nushrah” that was practiced by the people of Jāhiliyyah (pre-Islamic period of ignorance), which involves asking a sorcerer to remove the magic or removing it with similar magic from another sorcerer.

However, removing it through the Shar‘i Ruqyah and refuge-seeking invocations and the permissible remedies is acceptable, as previously mentioned.

This was explicitly stated by the erudite scholar Ibn al-Qayyim and Shaykh ‘Abdur-Rahmān ibn Hasan in Fat’h Al-Majīd (may Allah have mercy upon them), and it was also affirmed by other scholars.

We ask Allah Almighty to grant Muslims safety from all harm, to preserve their religion for them, to bless them with an understanding of it, and to protect them from everything that contradicts His Shariah.

And may Allah’s peace and blessings be upon His slave and Messenger Muhammad, and his family and Companions.

The Tenth Treatise: A Warning Against Building Mosques Over Graves

In the Name of Allah, and praise be to Allah, and may Allah's peace and blessings be upon the Messenger of Allah.

To proceed: I have reviewed what was published in the third issue of the Journal of the Islamic Sciences Association in the section (News of the Muslims in A Month): that the Islamic Sciences Association in the Hashemite Kingdom of Jordan intends to construct a mosque over the cave that was recently discovered in the village of Ar-Rahīb, which is said to be the cave where the People of the Cave, mentioned in the Noble Qur'an, rested, end quote.

Given the obligation to offer sincere advice for the sake of Allah and His servants, I deemed it appropriate to address a message in the same magazine to the Islamic Sciences Association in the Hashemite Kingdom of Jordan. Its content is: Advising the association against carrying out its intention to construct a mosque over the aforementioned cave. This is because the construction of mosques over the graves of prophets and the righteous, and their relics, is something that the perfect Islamic Shariah has prohibited and warned against, and has cursed those who do so, as it constitutes a means to Shirk

(polytheism) and excessive reverence for the prophets and the righteous. The reality testifies to the truth of what Shariah has brought, which is evidence that it is from Allah, Glorified and Exalted be He. It is a clear proof and decisive argument for the truthfulness of the Messenger of Allah (ﷺ) in what he conveyed from Allah Almighty to the Ummah. Whoever contemplates the conditions of the Islamic world and the Shirk and excessive reverence that have occurred due to the construction of mosques over tombs, their veneration, furnishing, and beautification, and appointing custodians for them, will know with certainty that these are means of Shirk. It is among the merits of Islamic Shariah to prohibit them and warn against their construction.

This is supported by a Hadīth narrated by the two Shaykhs, Al-Bukhāri and Muslim (may Allah have mercy upon them), in which 'Ā'ishah (may Allah be pleased with her) reported: The Messenger of Allah (ﷺ) said:

"May Allah curse the Jews and the Christians; they took the graves of their prophets as places of worship." 'Ā'ishah said: He wanted to warn against what they did. She added: Had it not been for that, his grave would have been made prominent, but it was feared that it might be taken as a place of worship. It is reported in the Two Saḥīḥ Collections that 'Umm Salamah and 'Umm Habībah (may Allah

be pleased with both of them) mentioned to the Messenger of Allah (ﷺ) a church they had seen in the land of Abyssinia and the images contained therein. The Messenger of Allah (ﷺ) said:

"Those people, when a righteous man among them died, they would build a mosque over his grave and make those images inside it. They are the most evil creatures in the sight of Allah."

In Sahīh Muslim, Jundab ibn ‘Abdullāh (may Allah be pleased with him) reported: I heard the Messenger of Allah (ﷺ), five days before his death, saying:

"I stand acquitted before Allah that I should take anyone of you as an intimate friend, for Allah has taken me as an intimate friend just as He took Abraham (Ibrāhīm) as an intimate friend. Had I taken anyone from my Ummah as an intimate friend, I would have taken Abu Bakr as an intimate friend. Beware! Those who were before you used to take the graves of their prophets and righteous ones as places of worship. Beware! Do not take graves as places of worship, for I forbid you from that." The Hadīths in this regard are numerous.

The eminent scholars from all four Madh'habs (schools of Fiqh) and others have explicitly stated the prohibition of taking graves as places of worship, warning against this practice. This is in adherence to the Sunnah of the Messenger of Allah (ﷺ) and as a sincere counsel to the Ummah,

cautioning it against falling into the same errors as the extremists among the Jews and Christians, and their likes from among the misguided people of this Ummah.

It is incumbent upon the Islamic Sciences Association in Jordan, and upon other Muslims, to adhere to the Sunnah, follow the path of the Imams, and beware of what Allah Almighty and His Messenger have warned against; for therein lies the reformation, happiness, and salvation of people in this world and the Hereafter. Some people have relied on the words of Allah Almighty in the story of the dwellers of the Cave:

﴿...قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا﴾

{Those who prevailed in their matter said: "We will surely build over them a place of worship."}
[Surat al-Kahf: 21]

The response to this is to say: Allah Almighty has informed about the leaders and those in power at that time that they made this statement, not as an endorsement or approval of them, but rather as a condemnation and criticism to dissuade from their actions. This is evidenced by the fact that the Messenger of Allah (ﷺ), upon whom this verse was revealed and who is the most knowledgeable of its interpretation, forbade his Ummah from taking graves as places of worship, warned them against it, and cursed and condemned those who did so.

If it were permissible, the Messenger of Allah (ﷺ) would not have imposed such a severe prohibition, nor would he have gone to the extent of cursing those who did it, and informing them that they are among the worst of creation in the sight of Allah Almighty. This is sufficient and convincing for the seeker of truth. If we assume that building mosques over graves was permissible for those before us, it is not permissible for us to emulate them in this matter, because our Shariah abrogates the previous laws, and our Messenger (ﷺ) is the Seal of the Prophets, and his Shariah is complete and universal. He prohibited us from building mosques over graves, so it is not permissible for us to oppose him. We are obliged to follow him, adhere to what he brought, and abandon what contradicts that from the old laws and the customs deemed good by those who practiced them, for there is nothing more perfect than the Shariah of Allah, and no guidance better than the guidance of the Messenger of Allah (ﷺ).

We ask Allah Almighty to grant us and all Muslims steadfastness in His religion and adherence to the Shariah of His Messenger Muhammad (ﷺ), in words and deeds, both outwardly and inwardly, and in all matters until we meet Allah Almighty. Indeed, He is All-Hearing and All-Near.

And may Allah's peace and blessings be upon His

slave and Messenger Muhammad, his family, his Companions, and those who are guided by his guidance until the Day of Judgment.

The Eleventh Treatise: Burying the Dead in Mosques

In the name of Allah, all praise is due to Allah, and may Allah's peace and blessings be upon the Messenger of Allah, his family, and those who are guided by his guidance. To proceed:

I came across the newspaper "Al-Khartoum" issued on 17/4/1415 AH, and found that it published a statement about the burial of Sayyid Muhammad al-Hasan al-Idrīsi next to his father in their mosque in the city of Omdurman... etc.

Due to the obligation Allah Almighty has placed on advising Muslims and clarifying to denounce the evil, I felt it necessary to point out that burying in mosques is impermissible. Rather, it is a means to Shirk and one of the practices of the Jews and Christians, for which Allah Almighty condemned them, and His Messenger (ﷺ) cursed them, as reported in the Two Sahīh Collections from 'Ā'ishah (may Allah be pleased with her) that the Prophet (ﷺ) said:

"May Allah curse the Jews and the Christians, for they took the graves of their prophets as places of worship." In Sahīh Muslim, Jundub ibn 'Abdullah reported that the Prophet (ﷺ) said:

"Indeed, those who were before you took the graves of their prophets and righteous people as places of worship. Never take the graves as places

of worship; for I forbid you from that." The Hadīths in this regard are numerous.

It is incumbent upon Muslims everywhere—governments and peoples—to fear Allah Almighty, to avoid what He has forbidden, and bury their dead outside the mosques, just as the Prophet (ﷺ) and his Companions (may Allah be pleased with them) used to bury the dead outside the mosques, and so did their righteous followers.

As for the grave of the Prophet (ﷺ) and his two Companions, Abu Bakr and ‘Umar (may Allah be pleased with them), in his mosque (ﷺ), it does not serve as evidence for burying the dead in mosques. This is because he (ﷺ) was buried in his house—in the house of ‘Ā’ishah (may Allah be pleased with her)—and then his two Companions were buried alongside him. When Al-Walīd ibn ‘Abdul-Malik expanded the mosque, he incorporated the chamber into it at the beginning of the first century of Hijrah. The scholars criticized him for this, but he believed that it did not prevent the expansion and that the matter was clear and not ambiguous.

Thus, it becomes clear to every Muslim that the Prophet (ﷺ) and his two Companions (may Allah be pleased with them) were not buried in the mosque. Their inclusion in it due to the expansion is not evidence for the permissibility of burial in mosques, for they are not in the mosque but rather in his house (ﷺ). Moreover, the action of Al-Walīd is

not valid proof for anyone in this regard; rather, the proof lies in the Qur'an and the Sunnah, and in the consensus of the righteous predecessors of the Ummah (may Allah be pleased with them), and may He make us among their followers in righteousness.

For providing advice and discharge of responsibility, it was written on: 14/5/1415 AH.

And Allah alone is the One Who grants success. May Allah's peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow them in righteousness.

The Twelfth Treatise: Clarification of the Disbelief and Misguidance of Those Who Claim that it is Permissible for Anyone to Abandon the Shariah of Muhammad (ﷺ)

Praise be to Allah, Lord of the worlds, and may Allah's peace and blessings be upon the Seal of the Prophets and Messengers, our Prophet Muhammad, and upon his family and all his Companions.

To proceed: I have reviewed the article published in Al-Sharq Al-Awsat newspaper, issue number (5824) dated 5/6/1415 AH, written by someone who called himself: 'Abdul-Fattāh al-Hāyik, under the title: (The Misunderstanding).

The summary of the article: His denial of what is necessarily known from the religion of Islam, by text and consensus; namely, the universality of Muhammad's message to all humankind, and his claim that whoever does not follow Muhammad (ﷺ) and does not obey him, but remains a Jew or a Christian, is upon a true religion. Then, he audaciously challenged the wisdom of the Lord of the worlds—Glorified be He—in punishing the disbelievers and the disobedient, considering it to be futile.

He distorted the religious texts, placing them out of context, and interpreted them according to his whims, disregarding the clear proofs and explicit

texts that indicate the universality of the message of Muhammad (ﷺ) and the disbelief of those who hear of him and do not follow him, and that Allah Almighty does not accept any religion other than Islam. He ignored these explicit texts so that the ignorant would be deceived by his words.

This act is explicit disbelief and apostasy from Islam, and a denial of Allah Almighty and His Messenger (ﷺ), as is known to those of knowledge and faith who have read the article.

It is obligatory upon the ruler to refer him to the court for his repentance and to judge him according to what the purified Shariah necessitates.

Allah Almighty has clarified the universality of the message

of Muhammad (ﷺ) and the obligation of obedience to him upon both humans and jinn. This is not unknown to anyone with the slightest grasp of knowledge among Muslims.

Allah Almighty says:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ
بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾﴾

{Say [O Prophet]: "O people, I am the Messenger of Allah to you all. To Him belongs the dominion of the heavens and earth; none has the right to be worshiped except Him; He gives life and causes

death.” So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His words, and follow him, so that you may be guided.} [Surat al-A’rāf: 158] Allah Almighty also says:

﴿...وَأُوحِيَ إِلَىٰ هَٰذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ...﴾

{This Qur’an has been revealed to me so that I may warn you thereby and whomsoever it reaches.} [Surat al-An‘ām: 19] Allah Almighty also says:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ...﴾

{Say: “If you love Allah then follow me; Allah will love you and forgive you your sins.”} [Surat Āl ‘Imrān: 31] Allah Almighty also says:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾﴾

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.} [Surat Āl ‘Imrān: 85] Allah Almighty also says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا...﴾

{We have not sent you [O Prophet] except as a bearer of glad tidings and a warner to all mankind.} [Surat Saba’: 28] Allah Almighty also says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٧﴾﴾

{We have not sent you [O Prophet] except as a mercy to the worlds.} [Surat al-Anbiyā’: 107] Allah

Almighty also says:

﴿وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿٢٠﴾﴾

{And say to those who were given the Scripture and to the illiterate: "Have you submitted yourselves?" If they do, then they are rightly guided, but if they turn away, your duty is only to convey the message. And Allah is All-Seeing of His slaves.} [Surat Āl 'Imrān: 20] And Allah Almighty says:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾﴾

{Blessed is the One Who has sent down the Criterion to His slave, so that he may be a warner to the worlds.} [Surat al-Furqān: 1]

Al-Bukhārī and Muslim narrated from Jābir (may Allah be pleased with him) that the Prophet (ﷺ) said:

"I have been granted five things that none before me was granted: I have been made victorious with the awe from a one-month distance; the earth has been made a place of worship for me and a means of purification; so, anyone of my Ummah should pray wherever he may be when the time of prayer is due; the spoils of war have been made lawful for me, whereas it was not lawful for anyone before me; I have been granted the intercession; and every prophet used to be sent to his people exclusively, whereas I have been sent to all mankind."

This is a clear indication of the universality and comprehensiveness of the message of our Prophet Muhammad (ﷺ) to all of humanity, and that it has abrogated all previous legislations. Whoever does not follow Muhammad (ﷺ) and does not obey him is a disbeliever and sinner, worthy of punishment. Allah Almighty says:

﴿...وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ...﴾

{But whoever of the factions disbelieves in it, the Fire will be their promised end.} [Surat Hūd: 17] Allah Almighty also says:

﴿...فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

{So let those who disobey his command beware lest some trial may afflict them or they may be afflicted with a painful punishment.} [Surat an-Nūr: 63] Allah Almighty also says:

﴿وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ

مُهِينٌ﴾

{But whoever disobeys Allah and His Messenger and transgresses His limits, He will cause him to enter the Fire, abiding therein forever, and for him there will be a humiliating punishment.} [Surat an-Nisā': 14] Allah Almighty also says:

﴿...وَمَنْ يَبَدِّلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

{Whoever exchanges faith for disbelief has

indeed strayed from the sound path.} [Surat al-Baqarah: 108] The verses in this regard are numerous.

Allah Almighty has linked obedience of the Messenger (ﷺ) with His obedience and clarified that whoever embraces a belief other than Islam is a loser, from whom neither compensation nor ransom will be accepted. Allah Almighty says:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾﴾

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.} [Surat Āl ‘Imrān: 85] Allah Almighty also says:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ...﴾

{Whoever obeys the Messenger has indeed obeyed Allah.} [Surat an-Nisā’: 80] Allah Almighty also says:

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا...﴾

{Say: “Obey Allah and obey the Messenger. But if you turn away, he is only responsible for his duty and you are responsible for your duty. If you obey him, you will be guided.”} [Surat an-Nūr: 54] Allah Almighty also says:

﴿إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا

أُولَٰئِكَ هُم شَرُّ الْبَرِيَّةِ ﴿٦﴾

{Those who disbelieve from the People of the Book and the polytheists will be in the fire of Hell, abiding therein forever. It is they who are the worst of creatures.} [Surat al-Bayyinah: 6]

Muslim narrated in his Sahīh Collection that the Messenger of Allah (ﷺ) said:

“By the One in Whose Hand my soul is, there is none of this Ummah, be he Jewish or Christian, who hears of me and then dies without believing in what I have been sent with except that he will be among the people of Hellfire.”

The Messenger of Allah (ﷺ) demonstrated through his actions and words the falsity of the religion of those who did not embrace Islam. He fought against the Jews and the Christians, as he did against other disbelievers, and took the Jizyah (protection tax) from those who gave it to him among them, so that they would not prevent the message from reaching the rest of them, and so that whoever wished among them could enter Islam without fear of being hindered, prevented, or killed by his people.

Al-Bukhāri and Muslim narrated that Abu Hurayrah (may Allah be pleased with him) reported: While we were in the mosque, the Messenger of Allah (ﷺ) came out and said:

“Let us go to the Jews.” So, we went out with him

until we reached Bayt al-Midrās. The Prophet (ﷺ) stood there and called them saying: “O assembly of the Jews, embrace Islam and you will be safe.” They said: “O Abu al-Qāsim, you have conveyed the message.” The Messenger of Allah (ﷺ) then said: “That is what I want. Embrace Islam and you will be safe.” They said: “O Abu al-Qāsim, you have conveyed the message.” He said: “That is what I want.” Then, he repeated it for the third time...” to the end of the Hadīth.

The bottom line here is that he (ﷺ) went to the religious people from among the Jews at their Bayt al-Midrās and invited them to Islam, saying to them: “Embrace Islam and you will be safe,” and he repeated it to them.

Similarly, he sent his letter to Heraclius, inviting him to Islam, and informing him that if he refused, he would bear the sin of those who refrained from Islam due to his refusal. It is narrated in the Two Sahīh Collections of Al-Bukhāri and Muslim that Heraclius called for the Prophet's letter, and when he read it, it contained:

“In the Name of Allah, the Most Compassionate, the Most Merciful. From Muhammad, the Messenger of Allah, to Heraclius, the ruler of the Romans. Peace be upon him who follows the guidance. To proceed: I invite you with the invitation of Islam. Embrace Islam, and you will be safe. Embrace Islam, and Allah will give you your reward twice. But if you

turn away, then upon you will be the sins of the Arians.

﴿يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾﴾

{Say: "O people of the Book, come to a common term between us and you, that we worship none but Allah and associate no partners with Him, and that we do not take one another as lords besides Allah." But if they turn away, say: "Bear witness that we are Muslims [submitting to Allah]."} [Surat Āl 'Imrān: 64]"

When they turned away and refused to embrace Islam, the Prophet (ﷺ) and his Companions (may Allah be pleased with them) fought against them and imposed the Jizyah (tribute) upon them.

To affirm their misguidance and that they follow a false religion after it was abrogated by the religion of Muhammad (ﷺ), Allah Almighty commands the Muslims to ask Him every day, in every prayer, and in every Rak'ah to guide him to the correct and accepted straight path, which is Islam. And to keep him away from the path of those who have incurred Allah's wrath, namely the Jews and their likes who know that they are upon falsehood and persist in it. And to keep him away from the path of those who are astray, who worship without knowledge,

claiming to be on the path of guidance while they are on the path of misguidance. They are the Christians and those similar to them from other nations who worship in misguidance and ignorance. All of this is to make Muslims know with certainty that every religion other than Islam is invalid and that whoever worships Allah in a way other than Islam is misguided, and whoever does not adopt this belief is not among the Muslims. There are numerous evidences in this regard from the Qur'an and the Sunnah.

It is incumbent upon the author—'Abdul-Fattāh—to hasten to sincerely repent and write an article declaring his repentance. Whoever turns to Allah Almighty with true repentance, Allah will accept his repentance, as Allah Almighty says:

﴿...وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

{And turn to Allah in repentance all together, O believers, so that you may be successful.} [Surat an-Nūr: 31] Allah Almighty also says:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٧٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٧٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٨٠﴾﴾

{and those who do not invoke besides Allah another god, and who do not kill a soul whom Allah

has forbidden, except in the course of justice, and who do not commit adultery, for whoever does any of this will face the penalty,

the punishment will be doubled for him on the Day of Resurrection, wherein he will remain disgraced forever,

except those who repent and believe, and do righteous deeds; for them Allah will change their evil deeds into good deeds, for Allah is All-Forgiving, Most Merciful.} [Surat al-Furqān: 68-70]
And the Prophet (ﷺ) said:

“Islam abolishes whatever was before it, and repentance wipes out what preceded it.” The Prophet (ﷺ) also said:

“The one who repents from a sin is like the one who is sinless.”

There are many verses and Hadīths in this regard.

I ask Allah Almighty to show us the truth as truth and help us follow it, and to show us falsehood as falsehood and help us avoid it, and to bestow upon us and the writer ‘Abdul-Fattāh and all Muslims sincere repentance, and to protect us all from the misleading trials and the obedience to the whims and the Satan. Indeed, He is the One Guardian of that and Capable of it.

And may Allah’s peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow them with righteousness

until the Day of Judgment.



Index

The First Treatise	2
The Second Treatise: On the ruling of seeking help through the Prophet (ﷺ)	39
The Third Treatise	55
The Ruling on Seeking Help from Jinn and Devils and Making Vows to Them	55
The Fourth Treatise:.....	74
On the Ruling of Worship Through Innovative and Polytheistic Adhkār.....	74
The Fifth Treatise:.....	98
Ruling on celebrating the Mawlid (birthday) of the Prophet and other similar celebrations	98
The Sixth Treatise:	109
The ruling on celebrating the night of Isrā' and Mi'rāj	109
The Seventh Treatise:	115
Ruling on celebrating the night of the middle of Sha'bān ..	115
The Eighth Treatise:	129
Important alert on the falsehood of the behest attributed to	129
Shaykh Ahmad, Servant of the Prophet's Noble Mosque ...	129
The Ninth Treatise: The ruling on magic and divination and related matters	144
The Tenth Treatise: A Warning Against Building Mosques Over Graves.....	159
The Eleventh Treatise: Burying the Dead in Mosques	165
The Twelfth Treatise: Clarification of the Disbelief and Misguidance of Those Who Claim that it is Permissible for Anyone to Abandon the Shariah of Muhammad (ﷺ)	168

هدية
HÄDIYAH



The Encyclopedia of Ar-Rahman's Guests

Selected material for Pilgrims and Um-rah teaching it
in languages of the world.

