



Establishing the Proofs on the Ruling of One Who Seeks Relief from Other Than Allah

English

إنجليزي

إِقَامَةُ الْبَرَاهِينِ عَلَى حُكْمِ مَنْ اسْتَفْتَا بِغَيْرِ اللَّهِ



His Eminence Shaykh
'Abdul-'Azīz ibn 'Abdullāh ibn Bāz
May Allah, the Most High, have mercy upon him

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Baz • Abdulaziz ibn

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Ruling of One Who Seeks Relief
from Other Than Allah

لِسَمَاحَةِ الشَّيْخِ الْعَلَّامَةِ
عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ بَازٍ
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 ﴿٦٦﴾﴾

{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 ﴿١٥﴾﴾

{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:

﴿الرَّ كِتَابٌ أُحْكِمَتْ 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 ﴿٢٠﴾ 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 ﴿٢١﴾ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٢٢﴾﴾

{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 worshiping Allah Almighty alone with sincerity and refraining from worshiping 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:

﴿قَادِعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾﴾

{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 ﴿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 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 مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ

الْكَبِيرُ ﴿١٢﴾﴾

{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 لَحَبِطَ 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 ﴿٧٦﴾﴾

{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-Bukhārī] 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:

﴿...فَاسْتَعَاثَهُ الَّذِي مِنْ شِيعَتِهِ 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 يَبْدِلُ 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 فِتْنَةٌ 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 يَنْزِعَنَّكَ 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 وَيُبَيِّنُ 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 وَمَآثُورًا لَهُمْ 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﴾ (١٧٥)

{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 ('Īsa), 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﴾ أَلَا لِلَّهِ الدِّينُ
الْخَالِصُ...﴾

{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):

﴿...فَاسْتَعَاثَهُ 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 ٥٦﴾

{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 الْفُلْكِ دَعَوُا 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 مِنْ 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 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 ﴿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 ﴿٥٨﴾﴾

{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:

﴿فَالَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّهُمْ لَا يُتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٩﴾﴾

{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.



رسالة الحرمين

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