



**ESTABLISHING THE PROOFS REGARDING THE
RULE ON THOSE WHO SEEK HELP IN OTHER
THAN ALLAH OR THOSE WHO BELIEVE IN
SOOTHSAYERS AND FORTUNE TELLERS**

BY

HIS EMINENCE SHEIKH ABDUL AZIZ BIN ABDULLAH BIN BAZ

TRANSLATED BY

DR. SYED MUHAMMAD MUNAWWAR NAJAR

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**WAKF (ENDOWMENT) GRATIF
1414 H, 1993 AD**



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In the Name of Allah, Most Gracious, Most Merciful

INTRODUCTION

Praise be to Allah and Peace and Blessings be on the Prophet of Allah; on his family members; and on all those who proceed on his path.

Since the principle of Oneness of Allah formed the basis of the mission of Muhammad Ibn Abdullah (on him be the best of blessings and peace) and since this mission is in fact a continuation of the missions of the Prophets who preceded him as stated by Allah in the Holy Quran:

“For We assuredly sent amongst every people an Apostle, (with the command), serve Allah and eschew Evil” (16:36),

and since opposition to heresy and falsehood in its various manifestations, formed the core of this Faith, it is a duty on every Muslim to be well informed about his religion and to worship Allah as ordained by the Islamic Sharia.

The Muslims of the previous generations had a clear concept regarding their religion because all their beliefs, actions and dealings were in accordance with the Holy Quran and the Pure Traditions.

Later on, most of the Muslims deviated from this Straight Path – the path of the Book and the Tradition – and fell apart into factions and groups in all matters pertaining to religion as well as politics and the laws regulating their

daily lives. As a result, there came into existence heretical innovations, falsehoods, magic and witchcraft. All these things served as easy loopholes for the enemies of Islam to attack Islam and its followers.

The Ulama (learned scholars) of Islam have, in all periods of history, past and present, cautioned us through their writings against these innovations. This booklet entitled «Establishing the proofs regarding the Rule on those who seek Help In other than Allah or those who Believe In Soothsayers and Fortune_Tellers» by His Eminence Sheikh Abdul Aziz bin Abdulla bin Baz, consists of three essays:

1. The Regulation governing the Seeking of Help from the Prophet (peace be upon him).
2. The Regulation governing the Seeking of Help from Jinns and Satan and making vows to them.
3. The Regulation regarding Worship through certain Innovations which are derived from Heretical and Polytheistic beliefs.

The Presidency of the Directorates of Islamic Research Iftah, Dawah and Guidance has the pleasure to place before the reader this booklet as a contribution towards the enlightenment of the English speaking Muslims against Heresy and Superstition – so that the general appreciation and understanding of Islam may increase.

May Allah, the Almighty make this booklet of use to all Muslims; Verily Allah grants success. And may peace be upon Muhammad, his Family and his Companions.

THE FIRST ESSAY

Praise be to Allah and peace and blessings be upon the Prophet of Allah, the Members of his Family and his Companions and on all those who proceed on his path.

The weekly magazine, "Al-Mujtama" of Kuwait, had in its issue No. 15 dated 19-4-1390 A.H., published a poem containing invocations to the Prophet (peace be upon him) and appeals to him to help the Ummah (Islamic community) and to salvage it from mutual disaccord and disagreements. The poem signed by someone called Amina, ran as follows:

"O Prophet of Allah, come to the rescue of a World caught in the flames of a war,
O Prophet of Allah, come to the rescue of the Ummah, plunged in the darkness of doubts since long,
O Prophet of Allah, come to the rescue of the Ummah which has lost sight of its vision in the wilderness of grief ... etc. etc."

And the poem concludes with the following lines:

"O Prophet of Allah, come to the rescue of the Ummah, plunged in the darkness of doubt since long, Pray you! bring speedy victory as you did at the battle of Badr when you called out to the Almighty, And Lo! Defeat was turned to a Glorious Victory, Verily Allah hath soldiers you do not see."

Thus the person who wrote this poem cries out to the Prophet (peace be upon him) beseeching him to rescue the Ummah by achieving speedy victory; she forgets or ignores the fact that victory is granted by Allah, the Almighty Alone and that it is not in the hands of Prophet (peace be upon him) nor in the hands of any other creation. Allah, the Almighty says in the Holy Quran:

"There is no help except from Allah, the Exalted, the Wise." (3:126).

"If Allah helps you, none can overcome you; if He forsakes you, who is there, after that, that can help you?" (3:160).

It has been established by the verses of the Holy Quran and by the consensus of the Ummah that Allah the Almighty created all human beings so that they may worship Him. He sent the Messengers and revealed the Books to expound the manner of worship and the path of the mission. In this regard, Allah, the Almighty states in the Holy Quran:

"I have only created Jinns and men, that They may serve Me." (51:56)

"For We assuredly sent amongst every people an Apostle, (with the command), serve Allah, and eschew Evil." (16:36).

"Not a messenger did We send before thee without this inspiration sent by Us to him that there is no god but I; therefore worship and serve Me." (21:25)

“Alif, Lam, Ra, (This is) a Book with verses basic or fundamental (of established meaning), further explained in detail, from One Who is Wise and Well-Acquainted (with all things): (It teacheth) that ye should worship none but Allah (Say) Verily I am (sent) unto you from Him to warn and to bring glad tidings.” (11:1-2)

It is clear from the above verses that Allah the Almighty has created human beings and jinns but for one purpose only: to worship Him Alone and not to attribute any partner to Him. And He has said clearly that the Messengers (peace and blessings be upon them all) were sent to call for this worship and to forbid what is contrary to it: the verses of the Holy Quran are clear and categorical in stating that Allah and Allah Alone is to be worshipped. This worship implies faith in the Oneness of Allah obedience to Him, compliance of His commands and abstention from all that has been forbidden by Him. Allah has ordained these tenets in numerous verses:

“And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being True in Faith.” (98:4)

and

**“Thy Lord hath decreed that ye worship none but Him.”
(17:22)**

and

“Verily it is We Who have revealed the Book to thee in Truth: so serve Allah offering him sincere devotion.

**Is it not to Allah that sincere devotion is due?"
(39:142)**

The verses dealing on this concept are abundant in the Holy Quran. They all point to the necessity of sincerity in worshipping Allah Alone and to give up worshipping of all others including the Prophets. There is no doubt that "Dua" (Invocation) is a vital and comprehensive form of worship; it is to be addressed in all sincerity to Allah Alone as Allah the Almighty says in the Holy Quran:

"Call ye, then upon Allah with sincere devotion to Him even though the unbelievers may detest it." (40:14)

and

"And the places of worship are for Allah (Alone): so invoke not anyone along with Allah." (72:18).

This applies to all the creations including the Prophets (peace be upon them) because the word "Ahad" in Arabic is indefinite noun used in the context of total negation. Therefore, it applies to all except Allah the Almighty.

Allah the Almighty says:

"Nor call on any, other than Allah: - such will neither profit thee nor hurt thee." (10:106)

This verse is addressed to the Prophet (peace be upon him).

Needless to say, the Prophet (peace be upon him) enjoys Divine protection from polytheistic beliefs; the purpose of this verse is to caution others. The Almighty says:

“If thou dost, behold! thou shalt certainly be of those who do wrong.” (10:106).

Thus, the foremost among the mankind, namely the Prophet (peace be upon him) has himself been cautioned that if he invokes anyone other than Allah, he shall be deemed as one who does wrong. What to say of other human beings?

It must be noted that the word “Zulm” (wrong doing) is used in the sense of major “Shirk” that is polytheism. Allah the Almighty says:

**“Those who reject the faith – they are the wrong doers.”
(2:254)**

and

“Behold, Luqman said to his son by the way of instruction: ‘O my son! join not in worship (others) with Allah: for false worship is indeed the highest wrong doing.’ (31:13).

It is evident from all these verses that invocation to anyone other than Allah whether they be from the dead or trees or idols, etc., is an act of joining others with Allah in worship; it contradicts the purpose of worship for which Allah has created the human beings and the jinns and had sent Prophets (peace be upon them) and had revealed the Divine Messages so that they convey the messages to the people and call them to act upon it. This is the meaning of the phrase “there is no god except Allah;” this statement

affirms that there is nothing to be worshipped except Allah the Almighty. It is stated in the Holy Quran:

**“That is because Allah is the Truth, and because whatever else they invoke besides Him is Falsehood.”
(31:30)**

This is the essence of religion, and the basic principle of our faith; no worship will be true unless this principle is truly accepted. Allah the Almighty says in the Holy Quran:

“But it has already been revealed to thee, – As it was to those before thee, – “If thou were to join (gods with Allah), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good).” (39:65)

and

“If they were to join other Allahs with Him, all they did would be in vain for them.” (6:88).

The religion of Islam is based on two great principles:

- 1. That Allah Alone is to be worshipped.**
- 2. That the worship should be according to the path shown by the Prophet of Allah, Muhammad (peace be upon him).**

This is the meaning of the “Shahadah” i.e. the Statement of Faith: There is no god except Allah and that Muhammad is the Messenger of Allah. Therefore, it will be a contradiction of this principle if anyone invokes the dead including

the Prophets or others or invokes idols, trees and stones, etc. and seeks their help or seeks to gain favour from them by offering sacrifices of animals or vows or praise for them or prostrates to them. It will be an act of associating others as Lords of the creation besides Allah the Almighty; it will also amount to setting up of rivals to Allah the Almighty. In other words, it will be a negation of this basic tenet. It must also be mentioned that anyone who introduces into religion something which has not been Permitted by Allah the Almighty will be failing to abide by the meaning of the Shahadah that "Muhammad is the Messenger of Allah." Allah the Almighty says:

"And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about." (25:23).

The deeds referred to here, are the deeds of those who spent their lives in polytheistic beliefs.

In this category of deeds are also included all contrived actions which have not been permitted by Allah; these actions will, on the Day of Judgement, be like floating dust scattered about because it was not in accordance with the Divine Guidance. The Prophet Muhammad (peace be upon him) has said in an authentic Tradition: "He who innovates something in this matter of ours that is not of it will have it rejected." The above referred lady writer has addressed an invocation to the Prophet (peace be upon him) and calls for his help. She has turned away from the Lord of the creations in Whose Hand there is Victory as

well as Defeat, Who Alone bestows help or loss or benefit; none other can benefit nor bestow any such thing. No doubt such an action is a serious violation and it is a "Shirk" (polytheism), the consequences of which will be very grave. Allah the Almighty has commanded us to invoke Him and to seek His help; He has promised to respond; and he has also threatened with dire consequences all those who are haughty. He says: "And your Lord says: 'Call on Me, I will answer your (Prayer) but those who are too arrogant to serve Me will surely find themselves in Hell – in humiliation.'" (40:60) This verse points out that invocation is a form of prayer and whoever is haughty, his ultimate place of abode will be Hell. If such is the case with regard to one who has had the audacity to avoid praying to Allah, what will be the condition of a person who invokes other than Allah while Allah the Almighty is Omnipotent and Omnipresent? The Holy Quran says:

"When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: let them also, with a will, listen to My call and believe in Me: that they may walk on the right way." (2:186).

It is narrated in an authentic Tradition that the Prophet (peace be upon him) advised his cousin Abdulla Bin Abbas as follows:

"Remember Allah and He will remember you; remember Allah and ye shall find him in your path; If ye ask, ask from Allah; and if ye seek help, seek from Allah."

And he also said,

“He, who dies while praying to someone as rival to Allah, the reward for such a person shall be the fire of Hell.” (narrated by Imam Bukhari).

In another Tradition the Prophet (peace be upon him) said in an answer to a query as to which is the greatest sin:

“To make someone as rival to Allah, who has created you.”

So, anyone who prays to other than Allah, seeks his help or gives offering to him or slaughters an animal or offers a prayer to him will be adopting someone as rival to Allah, whether he be a Prophet or a devout person or a king or jinn or an idol or anything else. As regards, invocation to a person who is alive and present before you, it is not an act of shirk (associationism) because it is quite normal to seek the help of those around you in matters pertaining to the material life to the extent possible; it is a normal and sanctioned practice among Muslims. Allah the Almighty says in the Holy Quran:

In the story pertaining to Moses: “Now the man of his own people appealed to him against his foe.” (28:15).

and in another verse pertaining also to the story of Moses, Allah the Almighty says:

“He therefore, got away therefrom, looking about, in a state of fear.” (28:20).

Man therefore seeks the help of his fellow human beings at

times of war or at times of difficulties that occur to him and which require the help of others. Allah ordered his Prophet (peace be upon him) to convey to the people that he (the Prophet) does not possess for anyone any good nor any harm. The Holy Quran states:

“Say: I do no more than invoke my Lord, and I join not with Him any (false god).”

“Say: It is not in my power to cause you harm, or to bring you to right conduct.” (72:20,21).

and

“Say: I have no power over any good or harm to myself except as Allah willeth. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have faith.” (7:188).

The Quranic verses on this concept are many in number. The Prophet (peace be upon him) never invoked anyone other than Allah and he never sought help from anyone other than Him; he beseeched Allah the Almighty during the battle of Badr and asked Him for victory against the enemy; he persistently prayed to Him saying “O Lord, fulfill for me your promise.” He kept repeating these words to the extent that his friend and companion Abu Bakr said: “May it suffice you, O Prophet of Allah; verily Allah will fulfill His promise to you.” In this context, Allah revealed the following verse of the Holy Quran:

“Remember ye implored the assistance of your Lord, and He answered you: “I will assist you with a thousand of the angels, ranks on ranks.” Allah made it but a message of hope, and an assurance to your hearts: (in any case) there is no help except from Allah: And Allah is Exalted in Power Wise.” (8:9,10).

Thus Allah the Almighty reminds them of their call for help and how He responded to them by sending reinforcements of Angels to them and that victory is not from the Angels, but the Angels were sent only to convey the good news of victory and contentment. He says:

“Victory is but from Allah.” (3:126)

and

“Allah had helped you at Badr, when ye were a contemptible force; then fear Allah; thus may ye show your gratitude.” (3:123).

Thus Allah granted help at the Battle of Badr; the weapons, the power to fight and the Angels were all the factors that brought victory and glad tidings; They were only the means by which the Divine victory was granted; victory is therefore from Allah only. So how could the lady writer referred to above or anyone else seek help and victory from the Prophet (peace be upon him) and turn away from the Lord of all creations who is Omnipresent and Omnipotent?

No doubt, this attitude only betrays ignorance in its worst forms and indeed it is a major act of Shirk (associationism).

It is therefore a duty on the writer to repent to Allah in all sincerity and to never repeat such a mistake. Sincere repentance requires total conviction and compliance to what has been ordained by Allah. And if the repentance is with regard to the rights of any fellow human beings, such rights should be returned to whom they belong or he (the repentant) should obtain an acquittal thereof. Allah has ordered His worshippers to repent and He has promised acceptance of their repentance. He says in the Holy Quran:

“And O ye Believers! turn ye all together towards Allah, that ye may attain bliss.” (24:31)

and Allah says with regard to the Christians:

“Why turn they not to Allah, and seek His forgiveness? For Allah is oft-forgiving, Most Merciful.” (5:74)

and Allah says:

“Those who invoke not, with Allah, any other Allah, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; - and any that does this (not only) meets Punishment (but) the Penalty on the Day of Judgement will be doubled to him, and he will dwell therein in ignominy. – Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-forgiving, Most Merciful.” (25:68,69,70)

and Allah says:

“He is the One that accepts repentance from His

Servants and forgives sins: and He knows all that ye do." (42:25).

The Prophet (peace be upon him) has said:

"Islam obliterates all that has preceeded it; and repentance erases all the earlier (wrong) actions."

In this brief essay, I have sought to explain the magnitude and danger of the sin of Shirk (associationism) because it is one of the major sins. It is my earnest desire that the readers should understand the issue in its right perspective and should not be misled by such writers.

In conclusion, I pray to Allah the Almighty to make these few words of use to Muslims and may He reform us all and make us proceed always on the right path and fortify us with the knowledge of Religion and steadfastness in adhering to it. May Allah protect us from the evils of ourselves and from our bad actions. Verily He is the Protector and Sustainer. Peace and blessings of Allah be upon His Slave and Messenger Muhammad and the Members of his Family and his Companions.



In the Name of Allah, Most Gracious, Most Merciful

THE SECOND ESSAY

From Abdul Aziz bin Abdullah bin Baz to those Muslims – may Allah bless them and me – who adhere to the Religion of Allah and remain committed to it. Amen.

May Peace, Mercy and Blessings of Allah be upon you all.

Some friends sought to know from me about the actions of some uninformed Brethren of our Religion. They stated that these people, at times of calamities, invoke certain forces and seek their help; they invoke for instance, the Jinns and give offerings and sacrifices of animals to them; some of them cry out saying 'O you Seven take him!', meaning thereby Seven Chiefs of the Jinns. They might also say, 'O you Seven inflict on him such and such things ... break his bones, drink his blood, mutilate his body.' Some of them may say, 'O the Jinn of noon time, O the Jinn of Asr (evening) time take him''. Such practices are prevalent in some of the southern areas. In addition to those, there is also the invoking of the dead, including the Prophets, the noble souls and Angels and others. They are invoked and their help is sought, unfortunately, by many who profess the Faith of Islam. They do so due to ignorance and due to the desire to imitate and follow what was practised by their forefathers; some of them may justify their actions by saying, 'this is something in vogue: we do not mean anything by it nor do we have any faith in

it.' Some friends also sought my opinion on having relationships of marriage with people known for such actions and on accepting their offerings; offering prayers for them, praying behind them and about belief in magicians and soothsayers who I was told, claim knowledge of the sickness of a person and the reasons of the sickness by merely casting a look at anything on the body of the patient such as a turban, pyjamas, veil, etc.

In answer to the above, I wish to state the following:-

Praise be to Allah the One and Only Allah and blessings and peace upon the Prophet of Allah, who was the last of all Prophets; peace and blessings also upon his family, his companions and on all those who will abide by the path of right guidance until the Day of Judgement.

Verily, Allah the Almighty has created the human beings and the Jinns in order to worship Him and to abstain from worshipping, invoking, seeking the help and giving offerings and sacrifices and to offer all other worships to none other than Him. Allah has sent the Messengers to guide the people to this task and He revealed the Heavenly Books, the greatest of which is the Holy Quran. It was revealed in order to convey this message and to preach and to work for it besides cautioning the people against "Shirk" (associationism) with Allah and against the worshipping of anyone other than Him. This is the purport of the Statement of faith: "There is no god except Allah"; it clearly sets out the principle that there is no one else to be worshipped except Allah; thus it negates the concept of

Godliness to anyone other than Allah; it affirms that Allah Alone and none other than Allah is to be worshipped. There are ample evidences on this in the Holy Quran and in the Traditions of the Prophet (peace be upon him). Allah says in the Holy Quran:

"I have only created Jinns and men, that they may serve Me." (51:56)

and

"Thy Lord hath decreed that ye worship none but Him." (17:23)

and

"And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (In faith)." (98:05)

and

"And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell, in humiliation!" (40:60)

and

"When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me." (2:186)

It is clear from the above verses that the human beings

and Jinns have been created by Allah in order to worship Him and He has ordained that none other than He be worshipped. The Divine Commandment has been conveyed in the Holy Quran through the Prophets (peace be upon them) that people should worship the One and Only Allah and that invocation to Allah is an important form of worship; whoever is too arrogant to offer this worship shall be doomed to the fire of Hell. Allah also says in the Holy Quran that:

“When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me.” (2:186)

Hence, it is a duty on all the worshippers to invoke Allah the One and Only God because such invocation is a form of worship for which they have been created and commanded to act upon. The Holy Quran says:

“Say: ‘Truly my prayer and my service of sacrifice, my life and death, are all for (Allah), the Cherisher of the Worlds:’ ‘No partner hath He; thus am I commanded, and I am the first of those who bow to His Will.’ (6:162,163).

Allah has ordered His Prophet (peace be upon him) to inform the people that his prayer and service of sacrifice and life and death are all for Allah, the Lord of all creations who has no partner. The phrase, ‘service of sacrifice’ here refers to the offering of animal as sacrifice; so if anyone offers a sacrifice to other than Allah, he then commits an act of “Shirk”, that is associating someone else with Allah;

It would be like praying to someone else other than Allah because prayer and sacrifice have equal importance in the Divine estimation and they are to be for Allah the One and Only God. If anyone offers a sacrifice to other than Allah such as the Jinns, the Angels, and the Dead and others in an attempt to seek nearness to them, then he is like a person who prays to other than Allah. The Prophet (peace be upon him) has, as per an authentic Tradition said: "Curse of Allah be upon those who offer sacrifice to other than Allah." Imam Ahmad has, on the authority of Tariq bin Shihab narrated that the Prophet (peace be upon him) had said: "Two men passed by a people who had an idol to which an offering had to be made by whoever passed by that idol. The people asked one of the two persons to give some offering, he said, that he had nothing to offer; they told him that he may offer anything, even a small fly; so the man gave a fly as an offering and he was allowed to pass. But his doom was the fire of Hell.

The second person was also asked to do accordingly but that person refused by affirming that he will not give as offering to anyone other than Allah. On his refusal, those people cut his throat and killed him, but his ultimate abode was Paradise." It can be noted from this narration that whoever gives an offering to an idol, though it might be only a fly, will be associating someone else as partner to Allah and therefore deserves punishment in Hell. So what to say of those who invoke the Jinns, the Angels and the pious people, seeking their help, offering vows to them and trying to gain proximity with them by giving sacrifices of

animals to them. The purpose for which one does this is to protect his wealth or cure his illness or the safety of his cattle and his fields; he may also do that out of fear of the Jinns. Such people become more deserving of torture in the Hell than that person who killed a fly as an offering to the idol. The Holy Quran says:

“Verily it is We Who have revealed the Book to thee in Truth: so serve Allah, offering Him sincere devotion. Is It not to Allah that sincere devotion Is due? But those who take for protectors others than Allah (say): “We only serve them In order that they may bring us nearer to Allah Truly Allah will judge between them In that wherein they differ. But Allah guides not such as are false and ungrateful.” (39:2,3).

and

“They serve, besides Allah, things that hurt them not nor profit them, and they say: “These are our Intercessors with Allah.” Say: “Do ye Indeed Inform Allah of something He knows not, in the heavens or on earth? – Glory to Him! and far is He above the partners they ascribe (to Him).” (10:18).

We learn from the above two verses that the polytheists had taken in lieu of Allah, some creations as their friends and protectors; they worshipped them and invoked them in awe and reverence and offered sacrifice and vows under the assumption that those friends and protectors act as intercessors and take them nearer to Allah. Allah the Almighty has proved their falsehood and has described

them as liars, infidels, and polytheists; and Allah has pre-eminently transcended above the cult of polytheism. The Holy Quran states:

“– Glory to Him! and far Is He above the partners they ascribe (to Him)!” (10:18).

It is thus clear that whoever takes a king or a Prophet or a Jinn or a stone or a tree for the purpose of invocation along with Allah and seeks their help or tries to gain nearness to them by offering vows and sacrifices in the hope that they may intercede with Allah on his behalf, or in the hope of getting cured from some illness, of safeguarding of wealth or safety for a person who is away or for any other purpose, commits the major crime of “Shirk” (associationism) regarding which Allah states:

“Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin most heinous indeed.” (4:48)

and

“Whoever joins other gods with Allah, – Allah will forbid him The Garden, and the Fire will be his abode. There will, for the wrong-doers, be no one to help.” (5: 72)

On the Day of Judgement intercession will be granted only to the people who believe in the oneness of Allah and abide by it sincerely; it will not be granted to the polytheists as stated by the Prophet (peace be upon him), when he

was asked about the people who will be fortunate to enjoy his intercession, he said, "Whoever says with all sincerity of his heart that there is no god but Allah only;" The Prophet also said, "Every Prophet has an invocation that will be answered; and every Prophet hastened in his invocation, but I withheld my invocation so that I may intercede for my people on the Day of Judgement:Allah willing, my invocation will also include those of my nation who died without setting up partners to Allah."

The polytheists of the early period believed in Allah as their Lord, Creator, and Sustainer but they relied on Prophets and friends and protectors, Angels, trees and stones, etc. in the hope of gaining their intercession with Allah and nearness to Him as said in the verses quoted above. Allah did not pardon them nor the Prophet (peace be upon him). Indeed Allah has renounced them and has described them as infidels and polytheists. Allah has also disproved their claim that those gods will intercede for them with Allah and take them nearer to Him: the Prophet (peace be upon him) has fought battles against them in order to make them worship Allah the One and Only Allah. In doing so, the Prophet (peace be upon him) acted according to the Divine wish stated in the Holy Quran:

"And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere." (8:39).

And the Prophet (peace be upon him) has said: "I have been ordered to fight people until they witness that there is

no god except Allah and that Muhammad is the Prophet of Allah and perform the prayers, give the "Zakat" (poor tax); if they do so, they shall enjoy safety from me in their lives and wealth except in what is due to Islam and they shall be answerable to Allah." The meaning of the phrase "until they witness that there is no god except Allah" in this saying of the Prophet is that they should worship Allah Only and exclusively. The polytheists were afraid of the Jinns and took refuge in them. In this context, Allah says in the Holy Quran:

"True, there were people among mankind who took shelter with the persons among the Jinns, but they increased them in folly." (72:6).

The commentators of the Holy Quran have interpreted the words "increased them in folly" as their being struck with fear and panic because the Jinns feel high and mighty when they see human beings seeking refuge in them and so they make themselves (that is the Jinns) a greater source of fear and panic so that these human beings may increasingly worship them and seek refuge in them. But Allah has guided the Muslims to seek refuge in Him and in His complete words. Allah says:

"If a suggestion from Satan assail, they seek refuge with Allah; for He heareth and knoweth (all things)." (7:200).

and

"Say: I seek refuge with the Lord of the Dawn." (113:1)

and

“Say: I seek refuge with the Lord and Cherisher of Mankind.” (114:1)

It is narrated in an authentic tradition that the Prophet (peace be upon him) has said, “Whoever alights at a place and says, ‘I seek refuge in the complete words of Allah from the evil that He has created’ will not be affected by any harm until his departure from that place.”

The person seeking safety and protection of his religion and who wishes to be away from “Shirk” (polytheism) in its major and minor forms will understand from the above quoted verses from the Holy Quran and Sayings of the Prophet (peace be upon him) that devotion to the dead and Angels, Jinns, etc. and invocation to them is an act of imitation of the pagans and polytheists and it is the worst form of “shirk”. It is therefore a bounden duty that they keep away from such actions and also advise their brethren regarding it. Relationships of marriage is not admissible with those people who are known to indulge in polytheistic actions; it is also not permissible to eat from their offerings nor to pray for them or behind them until they repent to Allah the Almighty and invoke and worship Allah only. Invocation (Dua) is worship; it is indeed the essence of worship. The Prophet (peace be upon him) has said, “Dua is worship” and according to another version “Dua is the core and essence of worship.” Allah the Almighty says:

“Do not marry unbelieving women (idolaters), until they

believe: a slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: a man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of Bliss) and forgiveness, and makes His Signs clear to mankind: that they may celebrate His praise.” (2:221).

Allah has forbidden Muslims from marrying unbelieving women; such women who worship idols, Jinns and Angels etc.; marriage is permissible with them only if they sincerely believe in and worship Allah, the One and Only Allah and accept the message conveyed by the Prophet (peace be upon him) and proceed on the path shown by him. Allah has also forbidden the marriage of Muslim women to unbelievers until they sincerely believe in Allah and worship Him only and accept the message conveyed by the Prophet (peace be upon him). The Holy Quran states that:

“A slave woman who believes is better than an unbelieving woman, even though she allures you.”

and that a man slave who believes is better than an unbeliever, even though he allures you, with his eloquence of speech, courage and chivalry, etc. Allah has then explained the causes for this preference over them by saying that they beckon you to the Fire because they belong to the Fire through their words, actions, manners,

conduct and character. As regards the believers – men and women – they are the ones who beckon you to the Paradise through their character, conduct, words and deeds. So, how could the former be equal to the latter? And with regard to the hypocrites Allah the Almighty says:

“Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion.” (9:84)

In the above verse, Allah the Almighty has stated that one should not offer prayers to the hypocrite and the unbeliever because of their disbelief in Allah and in His Prophet. One should also not pray behind them nor make them as the Imams of Muslims due to their disbelief and untrustworthiness and also due to the great animosity between them and the Muslims; yet another reason is that they are not from the people who pray and worship Allah; heresy and polytheism obliterate all actions. May Allah guard us from such actions. Allah, the Almighty says in the context of forbidding Muslims from eating the offerings of the unbelievers and dead animals,

“Eat not of (meats) on which Allah’s name hath not been pronounced: that would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them ye would indeed be Pagans.” (6:121).

Allah, the Almighty has forbidden the Muslims from eating dead animals and the animals sacrificed by the unbelievers because the sacrifices given by them are in

the category of dead animals, although the name of Allah may be mentioned; but such mentioning will have no effect for the reason that it is an invocation marred by belief in polytheism; so it cannot be accepted until the polytheist repents to Allah. Allah has permitted the consumption of food offered by the people of the Book;

“The food of the People of the Book is lawful unto you and yours is lawful unto them.” (5:5).

It is lawful because the People of the Book belong to a heavenly religion and claim to be the followers of Moses and Jesus although this is a false claim. Allah has abrogated their religion and annulled it by sending Muhammad (peace be upon him) as Messenger to all the peoples. However, Allah the Almighty has permitted us to accept the food of the People of the Book and to marry their women. The divine sanction in this regard is due to certain considerations that have been explained by the Scholars. But such a sanction has not been granted with regard to the unbelievers and the polytheists who worship idols, dead people, Prophets, friends and protectors and others because whatever faith they profess is not based on any principle. In fact, all their professions of faith are total falsehoods; therefore, the animals slaughtered by them are dead animals and eating of it is not permissible.

As regards phrases used by people at times of anger such as “May the Jinn strike you”; “May the Jinn take you”; and “May the Jinn fly away with you” are phrases of abuse that are not permissible for the Muslims like all other phrases of abuse and curse, etc. This is not connected

with polytheism. However, if the person uttering such words believes that the Jinns have a sway over the affairs of the people without the permission of Allah and His will, he will be an unbeliever because Allah the Almighty is the Supreme Possessor and Disposer of everything; it is He who bestows good or causes harm; nothing exists without His permission, His will and His pre-destined plan; Allah has ordered His Prophet to convey to the people:

“Say: ‘I have no power over any good or harm to myself except as Allah willeth. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have faith.’”
(7:188).

If the leader of all mankind and the best of them, our Prophet (peace be upon him) does not possess any good nor any harm for himself except what is willed by Allah, how could any other human being do so? There are numerous verses in the Holy Quran in this context.

As regards, consulting the Soothsayers, Magicians, Astrologers and others of their tribe who try to predict the unknown, it is a reprehensible act; to believe in them is more reprehensible and objectionable and it is a form of blasphemy because the Prophet (peace be upon him) has said, “The prayers of a person who consults a Soothsayer about anything, will not be accepted for forty days” (narrated in the Sahih of Muslim); it is also narrated on the authority of Muawiyah ibn Al-Hakam As-Salami that the

Prophet (peace be upon him) prohibited consultation with Soothsayers. It is narrated – as transmitted by the compilers of Al-Sunan – that the Prophet (peace be upon him) said, "He who believes in what a Soothsayer says becomes an unbeliever in what has been revealed to Muhammad (peace be upon him)." There are several Sayings of the Prophet in this context. Muslims therefore, should be on their guard against Soothsayers, Sorcerers and Witchdoctors who claim knowledge of the unseen and deceive Muslims on the pretext of medical treatment or any other excuse. Muslims should beware of such people as forbidden and cautioned by the Prophet (peace be upon him). In this category, is also included the claims of some people of knowledge of the unseen in the name of medicine; they claim knowledge of the condition of a sick person by smelling his turban or the veil in case of a woman and so on. In fact, such people seek only to deceive and confuse the minds of the innocent people so that they describe him as a person well-informed in medicine and in treating of illnesses; such a person may dispense some medicine which may perhaps cure the sick person; the cure is by the Will of Allah – but the sick person believes that he was cured because of that medicine. It is quite possible that the illness is caused by some of the Jinns and evil spirits which are in the employ of that person who claims himself the knowledge of medicine, and they provide him with knowledge of the unseen which they are able to perceive. On the basis of that knowledge the impostor performs certain worships in order to please the Jinns and the evil spirits so that they may withdraw from

the sick persons. But they invariably leave behind certain harmful effects. This is something well known about the Jinns and evil spirits and those who employ them.

It is therefore, the duty of the Muslims to be on their guard against the above and they should advise each other to abstain from such beliefs and practices and to rely and depend on Allah only on all matters. However, it is not objectionable to use "ruqya" (recitation of some Divine verses as a treatment for a disease) and the permissible medicines and treatment given by doctors on the basis of physical examination and ascertainment of the physical and mental causes of the illness. The Prophet (peace be upon him) has said: "Allah has created no disease for which there is no treatment; those who have studied it, know it and those who have ignored it do not know it." He has also said: "Every disease has a medicine and if the right medicine is chosen for the disease, the sick person will be cured, Allah willing." and "O Servants of Allah, take medicines but do not take medicines that are forbidden." There are many such sayings of the Prophet on this subject. We pray to Allah, the Almighty to reform all of us Muslims and to cure our minds and bodies from all evils.

May He guide us all to the right path and protect us from evil temptations and from obedience to the Satan and its friends and protectors. Verily, Allah has supreme power over everything; there is no power nor any strength except with Allah, the All Knowing; and peace and blessings be upon the Prophet of Allah and his family members and Companions.

THE THIRD ESSAY

From Abdul Aziz bin Abdullah bin Baz to
Mr. ,

May Allah grant him success in everything good. Amen.
May Peace, Mercy and Blessings of Allah be upon you.

I am in receipt of your letter regarding certain worships at specified times of the day or night practised privately by Muslims of your country. These are prayers to which Allah has not granted any power; among these prayers are those that have been introduced as innovations and those that are polytheistic; they attribute such prayers to the commander of the Faithful, Ali ibn Abi Talib and to others. They recite these prayers in congregations of 'Zikr' (remembrance of Allah) or in the Mosques after the 'Magrib' (sunset) prayers in the belief that such prayers will take them nearer to Allah. During these prayers, they utter phrases such as, 'O men of Allah, Help us with the Help of Allah and be of succour to us.' They also say, "O you leaders of authority, O you masters, please respond to our prayers, O you who possess all help; please intercede with Allah on behalf of this slave who is pleading to you at your door, seized by the fear of his failings; help us O Prophet of Allah; I do not have anyone else to whom I can plead; it is you through whom our wishes can be fulfilled; you are the best of the People of Allah like Hamza, the leader of all martyrs; no one other than you can help us; O Prophet of

Allah, come to our help. They also say, O Allah, bless the one you have made as a means for revealing your mighty secrets and your divine light; he became a true vicegerent and inheritor of all Your Truth.

You had also desired to know in your letter regarding 'Bid'ah' (Innovation) and polytheism. You had wanted to know whether it will be correct to pray behind the Imam who makes such invocations.

In this connection, I would like to state the following:-

Praise be to Allah Alone and peace and blessings on the Prophet – the last of all Prophets – and on the Members of his Family, his Companions and all those who shall until the Day of Judgement, proceed on the right path shown by him.

Verily, Allah, the Almighty created the mankind and sent the Messengers (peace be upon them) in order that He Alone be worshipped. Allah states in the Holy Quran:

“I have only created Jinns and men, that they may serve Me.” (51:56)

To worship means to obey the Almighty and the Prophet (peace be upon him) by carrying out what Allah and His Prophet have ordered us to do and by abstaining from what they have forbidden us to do. We carry out these actions with faith, humility and sincere devotion to Allah and His Prophet (peace be upon him). The Holy Quran states:

**“Thy Lord hath decreed that ye worship none but Him.”
(17:23)**

In other words, He has ordained that He alone be worshipped. Allah says in the Holy Quran:

“Praise be to Allah, the Cherisher and Sustainer of the Worlds; Most Gracious, Most Merciful; Master of the Day of the Judgement. Thee do we worship and Thine aid we seek.” (1:2-5).

These verses make it amply clear that Allah Alone is to be worshipped and His help alone is to be sought. Allah also says:

“So serve Allah, offering Him sincere devotion. Is it not to Allah that sincere devotion is due?” (39:2-3)

and

“Call ye, then, upon Allah with sincere devotion to Him, even though the Unbelievers may detest it.” (40:14).

and

“And the places of worship are for Allah (Alone): so invoke not anyone along with Allah;” (72:18).

There are several verses in the Holy Quran in this context pointing out the necessity and the duty to worship Allah alone. Invocation, as you all know, is, in all its forms, a manner of worship; it is therefore not permissible for anybody to invoke anyone and to seek the help of anyone nor plead for assistance from anyone except Allah, as

stated in the above verses. However, in matters pertaining to the daily routine of life and in connection with material things on which every human being has control, a person may seek the help of another person; this is not worship; a person may for example, seek the help of another in order to ward off some evil that may occur to his son or servant or to his dog etc.; one may for example ask for help from his colleague either directly or by correspondence to attend to the building of his house or repairing of his motor car. In this context, Allah, the Almighty says while narrating the story of the Prophet Moses (peace be upon him),

“Now the man of his own people appealed to him against his foe.” (28:15).

The help and aid which a man seeks from his fellow human beings at times of Jihad (fighting the non-believers) and conflict is like the above said help. But seeking help and aid from the dead, the Jinns, the Angels, the trees and the stones is an act of major polytheism; it is similar to the practices of the polytheists of the early ages with their gods such as Al-Uzza and Al-Laata, etc. Similarly, it is an act of polytheism to believe that certain human beings enjoy or possess certain super natural powers which belong only to Allah the Almighty. It is believed that such people can help in curing the sick, showing the path of right guidance to those who go astray, attaining the paradise and salvation from the Hell. The verses quoted above and the sayings of the Prophet referred to, emphasize the need to guide all people to the path of Allah in all matters and to be sincere in worshipping Allah and Allah Only because all

human beings have been created for that purpose and have been thus ordained as mentioned in the verses quoted above. Allah the Almighty also says:

“Serve Allah, and join not any partners with Him;” (4:36).

and: “And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being true (in faith)” and the Prophet (peace be upon him) has said as narrated by Muaadh: “It is Allah’s right over the worshippers that they worship only Him and do not associate anyone with Him.” and the Prophet (peace be upon him) has said in another tradition narrated by Masud: “Whoever dies while invoking someone as rival to Allah will be doomed to Hell;” this tradition has been narrated by Imam Al-Bukhari. When the Prophet (peace be upon him) sent the Companion Muaadh to Yamen, he said to him, “you shall be meeting a people who profess faith in a Revealed Book; therefore, your plea to them should be to profess the Statement of Faith: “There is no god except Allah and that I (Muhammad) am the Messenger of Allah;” in the narration of Imam Bukhari it is mentioned as “plead to them until they accept the Oneness of Allah.” It is narrated in the collection of Traditions compiled by Imam Muslim that according to a saying narrated by Tariq ibn Ashyam Al-Ashjaji that the Prophet (peace be upon him) said “Whoever accepts the Oneness of Allah and disbelieves whatever is worshipped other than Allah enjoys the protection of Allah in his wealth, blood and his reward is with Allah.” There are numerous traditions on this subject.

The faith in the Oneness of Allah is the sum and

substance of the religion of Islam; it is the basic principle and the most important of all the duties. And it is for this purpose that the human beings and the Jinns were created. It was for the same object that the Messengers of Allah (peace be upon them all) were sent. We had earlier quoted several verses from the Holy Quran affirming this fact. Among such verses are:

"I have only created Jinns and men that they may serve Me." (51:56)

and

"We assuredly sent amongst every people a messenger, (with the command), 'Serve Allah and eschew evil.'" (16:36)

and

"Not a messenger did We send before thee without the Inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me." (21:25)

Referring to the Prophets Noah, Hud, Saleh and Shoab (peace be upon them all) Allah, the Almighty says that: these Prophets advised their peoples:

"O my people worship Allah, ye have no other god but Him." (7:59)

This was the message of all the Prophets. All those who oppose the Prophets have themselves confessed that the Prophets had commanded them to worship Allah only and to give up the worship of all other gods. The Holy Quran

says in this context, referring to the story of Aad that they told the Prophet Hud (peace be upon him). They said:

“Comest thou to us, that we may worship Allah alone, and give up that which our fathers used to worship?”

(7: 70)

And Allah, the Almighty says about the people of the tribe of Quraish when they were called upon by our Prophet Muhammad (peace be upon him), to worship Allah only and to give up worshipping the Angels, the friends and guides, idols and trees, etc.;

“Has he made gods (All) into one God? Truly this is a strange thing!” (38:5)

And in the Surah (Chapter) As-Saaffaat, Allah says,

“For they, when they were told that there is no god except Allah, would puff themselves up with pride, and say, ‘What shall we give up our gods for the sake of a Poet possessed?’ “ (37:35-36)

There are many more verses in the Holy Quran and Sayings of the Holy Prophet (peace be upon him) which expound this concept. May Allah grant success to us all in understanding our Religion and in educating ourselves regarding the true path of Allah.

All the invocations and different expressions seeking help and succour are various forms of polytheism because they are addressed as worship to other than Allah; and they seek to achieve things through the dead and the departed whereas Allah alone can achieve those things.

Such invocations are more worse forms of polytheism when compared to the polytheism of the early ages because the people of the early ages indulged in polytheism only when they enjoyed material comfort, peace and luxury. But at times of crisis and hardships they worshipped Allah alone because they knew that Allah alone can bring salvation to them from their hardships. The Holy Quran refers to those polytheists and says,

“Now, if they embark on a boat they call on Allah, making their devotion sincerely (and exclusively) to Him; but when He has delivered them safely to (dry) land, behold, they give a share (of their worship to others)!” (29:65)

and Allah says in another verse,

“When distress seizes you at sea those that ye call upon – besides Himself – leave you in the lurch! But when He brings you back safe to land, ye turn away (from Him). Most ungrateful is man!” (17:67)

If the later day polytheists were to say, “We do not mean that those whose help we seek can by themselves benefit us and cure the sick among us or be of use to us or hurt us; we only mean to seek their intercession with Allah for us, the answer to such an observation should be as follows:

Verily, the unbelievers of the early period also had the same purpose and desire; they too did not believe that their gods create or give livelihood or do good or harm.

Such a statement will negate what Allah has mentioned

about them in the Holy Quran. Those unbelievers also claimed that they only sought, through such worship, the intercession and good offices of those whom they worshipped so that they may take them nearer to Allah. Allah says in the Holy Quran: in the context of the story of the Prophet Yunus (peace be upon him):

“They serve, besides Allah, things that hurt them not nor profit them, and they say: ‘these are our intercessors with Allah.’ Say: ‘Do ye Indeed Inform Allah of something He knows not, In the Heavens or on earth? – Glory to Him! and far Is He above the partners they ascribe (to Him)!” (10:18)

Thus Allah states in unmistakable words that He has no knowledge of any intercessor from the Heavens or from the Earth as claimed by the unbelievers. So, the existence of anything not known to Allah does not in fact exist because nothing is hidden from His Knowledge. Allah says in the Holy Quran:

“The revelation of this Book Is from Allah, The Exalted In Power, Full of Wisdom. Verily, It Is We Who have revealed the Book to thee In Truth; so serve Allah offering Him sincere devotion. Is It not to Allah that sincere devotion Is due?” (39:1-3).

It is evident from these verses that Allah alone is to be worshipped and such worship should be in all sincerity because Allah has commanded the Prophet (peace be upon him) to be sincere in worship. This command applies to all the believers. In the above quoted verse, the word

“Ad-Deen” meaning religion in Arabic has been interpreted as worship; worship means obedience to Allah and His Prophet (peace be upon him) as stated earlier; it includes invocation, seeking help, fear, hope, vows and sacrifices besides prayers and fasting and other duties as ordained by Allah and His Prophet (peace be upon him). Later on, Allah says in the Holy Quran:

“But those who take for protectors other than Allah (say): ‘We only serve them in order that they may bring us nearer to Allah.’ (39:3)

In other words, they sought to say that their only purpose was to achieve nearness to Allah. In answer to this, Allah says:

“Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful.” (39:3).

Thus the falsehood of their claim that their gods take them nearer to Allah has been exposed and the worship they perform has been described as blasphemy. It should therefore be clear to any person who has even a minimum of intelligence that the source of blasphemy and polytheism in the earlier ages was because Prophets, friends and advisors besides trees and stones and other creations were considered intercessors between the worshippers and Allah and they believed that such intercessors achieve for them their hopes and aspirations, needs and ambitions without the permission nor the consent of Allah the Almighty. It was considered to be like the recommendation

of the ministers to the kings and they (such worshippers) presumed Allah, the Almighty to be equal to kings and leaders and therefore, they uttered words which one may utter when making a petition to a king or a leader. This is the worst form of falsehood because Allah, the Almighty has none similar to Him and He cannot be compared with His Own creations; no one intercedes with Him without His permission; intercession is granted only to the believers in the Oneness of Allah; Allah Is Omnipotent and Omniscient and He is Most Merciful; He does not fear anyone and neither can anyone frighten Him since He has power over all His servants and He Alone disposes their affairs as He wills. On the contrary, kings and leaders cannot have power over anything and they do not have knowledge about everything. So they need to have people to assist them in matters which they are unable to achieve or implement. Hence, they are always surrounded by an entourage of ministers, advisers and bodyguards, etc. They also need to be informed about those who are in want; this is yet another reason for their being surrounded by ministers and advisers. But Allah, the Almighty is above all such needs and all such assistance. He is more merciful to them than their mothers; and He is the Just Ruler who as per His Supreme Knowledge, Wisdom and Ability assigns everything to its proper place; it is therefore not permissible to compare Him with His own Creations. It is for this reason that Allah, the Almighty has stated in the Holy Quran that He is the Creator and the Sustainer; it is He who responds to the call of one who is in distress and exposes the evil, gives life and takes it away; and does so many other

actions. The dispute between the polytheists and the Messengers of Allah is in fact about the sincerity in worshipping Allah Alone. The Holy Quran says:

“If thou ask them, who created them, they will certainly say, Allah.” (43:87).

Say: “Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs? They will soon say, ‘Allah’. Say, ‘will you not then show pity (to Him)’?” (10:31).

There are several verses in this context in the Holy Quran. We had earlier referred to the verses that point out that the dispute between the Messengers of Allah and the nations was regarding sincerity in worshipping alone, We may quote another verse:

“For we assuredly sent amongst every people a messenger (with the Command), ‘Serve Allah and eschew evil.’” (16:36)

Regarding intercession, Allah the Almighty has mentioned in several places in the Holy Quran the real meaning of intercession. We may for example quote:

“Who is there who can intercede in His Presence except as He permitteth.” (2:255).

Allah will not accept from His worshippers blasphemy

heathenism; He will accept only gratitude expressed by the belief in the Oneness of Allah and obedience to Him. It is stated in the Holy Quran:

“If ye reject (Allah), truly Allah hath no need of you; but He liketh not ingratitude from His servants: If ye are grateful, He is pleased with you.” (39:7)

It is narrated in the Collections of Traditions (Hadith) compiled by Imam Bukhari that Abu Hurayra said that when he asked the Prophet (peace be upon him), “Who shall be the most happy people with your intercession, O Prophet of Allah?” The Prophet said, “He who says that there is no god except Allah, and says so with all the sincerity of his heart (or of his self).”

It is narrated on the authority of Anas (May Allah be pleased with him) that the Prophet (peace be upon him) said, “Every Prophet has a plea responded to; and every Prophet hastened to make his plea while I withheld mine, so that I may intercede for my Ummah (nation) on the Day of the Judgement; and by the Will of Allah my intercession will include all of my Ummah who have departed from this world without setting up partners to Allah in worship.”

There are several verses in the Holy Quran and several Traditions of the Prophet which emphasize the fact that worship is a right preserved for Allah Alone and it is not permissible to perform any worship to anyone other than Allah, whether they be the Prophets or any other person. They also emphasize the fact that intercession is with Allah, the Almighty Alone as said in the Holy Quran:

“Say: ‘To Allah belongs exclusively (the right to grant) Intercession.’ (39:44).

No one shall deserve the intercession except by His permission. And He, the Almighty, will permit for intercession to persons who only believe in the Oneness of Allah as stated earlier. Therefore, the polytheists will not be granted intercession. The Holy Quran says:

“Then will no intercession of (any) intercessors profit them.” (74:48)

“No intimate friend nor intercessor will the wrong-doers have, who could be listened to.” (40:18)

The expression “wrong-doers” in this verse is interpreted as the polytheists; this is stated in another verse:

“Those who reject Faith – they are the wrong-doers.” (2:254)

“For false worship is indeed the highest wrong-doing.” (31:13)

With regard to your question concerning some of the Sufis (mystics) who utter in the mosques and in some other places phrases such as “O Lord, grant peace and blessings on the one whom you have ordained to be instrumental in the unfolding of your mighty secrets and in opening the doors to the sublime lights of Your Mercy and who has thus become Your vicegerent and who has inherited Your Hidden Secrets ... etc.” The answer to this would be as follows:

All such utterances are nothing but pedantry and empty talk against which our Prophet Muhammad (peace be upon him) has warned us. It is narrated in the Collection of Traditions (Hadith) by Imam Muslim on the authority of Abdulla ibn Masud that the Prophet (peace be upon him) said: "The Pedants shall be doomed to destruction." (The Prophet repeated this mark three times). Imam Al-Khattabi (May Allah bless his soul) has defined a pedant as one who delves into problems and issues which are beyond his intellectual abilities, as was indulged by the scholastic theologians.

Abus-Sadaat Ibnul Athir has said that the pedants are those who show extravagance in their speech and try to speak too loudly. The Arabic word for this expression "Mutanatti" is derived from Nat" meaning forepart of the palate. Later, the word was used for every extravagant either in speech or action.

Any person, even with a minimum of intelligence, will understand from the above that such utterances referred to, in praise of our Prophet (peace be upon him) is a form of affectation and pedantry forbidden in our religion. The correct approach for a Muslim in this context should be to learn the Traditional method of praying on the Prophet (peace be upon him). Imam Bukhari and Imam Muslim have narrated in their Collections on the authority of Kaab (may Allah be pleased with him) that the Companions of the Prophet (may Allah be pleased with them all) said to the Prophet "O Prophet of Allah, we have been ordered to pray on you; how shall we pray on you?" The Prophet said,

“Say, O Lord, bless Muhammad and the family of Muhammad as you blessed Ibrahim and the family of Ibrahim; Verily thou art Praiseworthy and Glorious; and O Lord, grant your benedictions to Muhammad and the family of Muhammad as you granted to Ibrahim and the family of Ibrahim; Verily thou art Praiseworthy and Glorious.”

It is also narrated in the Collections of Imam Bukhari and Imam Muslim on the authority of Abi Humayd As-Sa’idi (may Allah be pleased with him) that some people asked the Prophet: “How shall we pray on you, O Prophet of Allah?” The Prophet said: “Say O Lord, bless Muhammad, his wives and his children as you blessed the family of Ibrahim and grant your benedictions on Muhammad, his wives and his children as you granted to the family of Ibrahim; Verily you are Praiseworthy and Glorious.”

It is narrated in the Collection of Imam Muslim on the authority of Abi Mas’ud Al-Ansari (may Allah be pleased with him) that Basheer ibn Sa’ad said: “O Prophet of Allah, Allah has ordered us to pray on you; so how shall we pray on you?” The Prophet remained silent for a few moments and then said: “Say, O Lord, bless Muhammad and the family of Muhammad as you blessed Ibrahim and bestow Your benediction on Muhammad and the family of Muhammad as you bestowed on Ibrahim in the two worlds; Verily Thou art Praiseworthy and Glorious. This is the prayer taught to you.”

All such utterances that are authentically attributed to the Prophet (peace be upon him) should be the only

utterances used by a Muslim whenever he seeks to pray for the Prophet and ask for Allah's benediction for him. A Muslim should abide only by these authentic words because the Prophet (peace be upon him) knows best regarding the words that are to be used for him and he also knows best regarding the words that are to be used for his Lord. As regards, all the innovated and affected words and phrases besides the words which are loaded with the possibility of incorrect connotations such as the words mentioned in your query; such words should not be used because they are affected forms of speech and because they can be interpreted with false meanings and also for the reason they are different from the words selected by the Prophet of Allah (peace be upon him). He has instructed his Ummah (nation) and he is the best informed among all human beings and the most righteous; he is the least inclined to affectations. May the best of peace and blessings from our Lord be on him. I hope that the discussion I have presented in these pages, supported by adequate proofs, shall suffice in explaining the truth of the doctrine of the Oneness of Allah and in exposing polytheism besides explaining the differences between the polytheists of the early ages and those of the later ages in this regard.

A person who seeks to know the truth should be convinced by the explanation given regarding the permissible form of prayer on the Prophet (peace be upon him). But if a person has no desire to know the truth, he can indulge in his own fanciful thoughts. Allah has referred to them in the Holy Quran and said:

“But if they hearken not to thee, know that they only follow their own lusts; and who is more astray than one who follows his own lusts, devoid of guidance from Allah? For Allah guides not people given to wrong doing.” (28:50)

In the above verse Allah, the Almighty has classified the people in two groups with regard to their attitude to our Prophet Muhammad (peace be upon him) and his mission; One group responds to Allah and to His Messenger whereas the other group follows its own lusts and Allah says that those who follow their lusts are deprived of all guidance from Him.

We pray to Allah, the Almighty, that we may be safe from becoming the followers of lusts and May Allah make you and all of us among those who always abide by the path of Allah and His Messenger (peace be upon him) and by those who enlighten us about his Divine Law (Sharia) and caution us against whatever is in violation of it, such as innovations and fanciful opinions. Verily, Allah is Magnanimous and Generous. Peace and blessings be on His slave and Messenger, Our Prophet Muhammad and on his Family, his Companions and his followers until the Day of Judgement.

٢١٤, ٣٢ بن باز، عبد العزيز بن عبد الله

١٤٤

اقامة البراهين على حكم من استغاث بغير الله او
صدق الكهنة والعرافين/ تأليف عبد العزيز بن عبد الله
ابن باز - الرياض - الرئاسة العامة لإدارات البحوث
العلمية والإفتاء والدعوة والإرشاد ١٤١٤ هـ

ص ٥٦

وقف لله تعالى

باللغة الانجليزية

١. التوسّل والوسيلة أ. العنوان

١٤١٤ هـ - ١٩٩٣ م



إِقَامَةُ الْبِرَاهِينِ

على

حُكْمٍ مِّنْ اسْتِغَاثِ بَغَيْرِ اللَّهِ

أَوْ

صَدَقِ الْكَهَنَةُ وَالْعَرَاةِ

تَأَلِيفِ

سَمَاحَةِ الشَّيْخِ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ بَازٍ

بِاللُّغَةِ الْإِنْجَلِيزِيَّةِ

طَبْعُ وَنَشْرُ

الرِّيَاسَةِ الْعَامَّةِ لِإِدَارَةِ الْبَحْثِ الْعِلْمِيِّ وَالْإِنْفَاءِ وَالِدَعْوَةِ وَالْإِرْشَادِ

وَكَالَةِ الطَّسَاعَةِ وَالتَّرْجُمَةِ

الرِّيَاضِ - الْمَمْلَكَةِ الْعَرَبِيَّةِ السُّعُودِيَّةِ

وَقَفَّ لِلَّهِ تَعَالَى

١٤١٤ هـ

إقامة البراهين

إقامة البراهين

على

حُكْمٍ مِّنْ أَسْتَفَاثٍ بَغَيْرِ اللَّهِ



أو
صَدَقَ الكَمِئَةَ والعَرَاثِينَ

تأليف

سماحة الشيخ عبد العزيز بن عبد الله بن باز
بالفترة الإنجليزية

طبع ونشر

الرياسة العامة لإدارات المحررات العلمية والإفتاء والدعوة والإرشاد
وضخالة الطماعة والترجمة
الرياض - المكتبة العربية السعودية

وقف لله تعالى

١٤١٤ هـ