

English Translations of

# Collection of “Noor ala Al-Darb” Programs

By:

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In the Name of Allah, The Most Gracious, The Most Merciful

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Chapter of what has been said in dispraising Bid`ah

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Chapter of what has been said in dispraising Bid`ah

Meaning of Bid`ah

**Q: A questioner says: What is the meaning of Bid`ah (innovation in religion)? Is it Haram (prohibited) or is it Makruh (reprehensible)?**

A: Bid`ah means an innovation in the religion which people have innovated, and it is not of the Shari`ah (Islamic law) which the Prophet (peace be upon him) revealed to the people, this is the meaning of Bid`ah. The innovation in the religion is a Bid`ah, and the Prophet (peace be upon him) said about it: **“Every Bid`ah is a Dalalah (deviation from what is right).”** The Prophet (peace be upon him) he used to say in the Khutbah (sermon) of Jumu`ah (Friday) Prayers: **“The best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad (peace be upon him), the most evil of matters are those which are innovated (in religion), and every Bid`ah is a Dalalah (deviation from what is right).”** Bid`ah is prohibited and unlawful, because it is Dalalah. An example is the Bid`ah

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of celebrating birthdays no matter what day they are, or the celebration of the birthday of the Prophet (peace be upon him) on the twelfth day or Babi` Awwal, which a lot of people do; it is Bid`ah. The Prophet (peace be upon him) never did this, nor did his Sahabah (Companions of the Prophet).

We are obliged to abandon what is Bid`ah. Other examples of Bid`ah are: saying "Hayy `Ala Khair

al-`Amal" ("come to the greatest of deeds") in the Adhan (call to Prayer), or saying "Ash-hadu Anna `Aliyan Waliy-ul-Lah" ("I bear witness that `Aly is the Waliy (representative) of Allah") in Adhan. All this is prohibited Bid`ah. The Prophet (peace be upon him) did not do it, nor did his Sahabah. Rather it is something which the people have innovated. We are obliged to follow the Prophet (peace be upon him) and announce Adhan the same way it was performed during the Prophet's lifetime. There are a lot of acts of Bid`ah which the people innovated. They are known because they were not sanctioned or ordered by the Prophet (peace be upon him). Rather it is something which neither Allah nor His Prophet (peace be upon him) made lawful. Allah (the Exalted) says: ﴿Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained?﴾ The Prophet (peace be upon him) said: ﴿Beware of innovated matters (in religion), for every innovated matter is a Bid`ah and every Bid`ah is a Dalalah (deviation from what is right).﴾ Dhikr (remembrance of Allah) in congregation after Prayers, performing Takbir (saying: "Allahu Akbar [Allah is the Greatest]") in `Eid (festival) saying "Allahu Akbar Kabira" or "Allahu Akbar wa lillahi Al-Hamd" loudly in congregation purposely, or other such acts are Bid`ah.

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**Q: What is the difference between Ittiba` (following one's traditions; imitation) and Al-Ibtidah` (innovation)?**

**A:** Ittiba` is what we are required to do according to the Shari`ah (Islamic law), i.e. following what the Prophet (peace be upon him) has brought of orders and prohibitions. It is said "we should follow" because Allah says: ﴿Follow what has been sent down unto you from your Lord (the Qur`ân and Prophet Muhammad's Sunnah), and follow not any Auliya` (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh)﴾ and: ﴿Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad عليه السلام), who believes in Allâh and His Words [(this Qur`ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. `Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided.﴾ We are ordered to follow the Prophet (peace be upon him) and the Qur'an. Holding on to what has been revealed by Allah in the Qur'an and what the Prophet (peace be upon him) has said or done is Ittiba`. It is to follow the example of the Prophet (peace be upon him) in what he ordered or prohibited. This is Ittiba`, which is Wajib (obligatory) in matters which we are obliged to do, and it is Mustahab (desirable) in matters which we are desired to do.

As for Ibtida`, it is innovation of something in the religion which Allah has not permitted, for example: worship in a way that Allah has not made lawful. This is called Ibtida`. The Prophet (peace be upon him) said: ﴿Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴾ and he also said: ﴿The most evil of matters are those which are newly-introduced (in religion), and every Bid`ah is a Dalalah (deviation from what is right).﴾ So if a person was to perform

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more than five Prayers and said they would perform six Prayers, increasing one Prayer at any time of the day, is a Batil (null/void) and Bid`ah. It is prohibited to perform or to invite people to perform it with the intention that it is a Fard (obligatory, based on a definitive text). Or if someone said the two Sajdahs (prostrations) are not enough, lets make a third Sajdah in every Rak`ah (unit of Salah); this

is Bid`ah, which if purposely done, will make the Prayer Batil. Likewise if a person decides to perform a second Ruku` (bowing) in Prayer, this is Bid`ah except for the eclipse Prayer. Also if someone says: lets allocate a night for worship and we shall pray ten or twenty Rak`ahs on the Thursday or Friday night every week, this is Bid`ah for it is not something which Allah prescribed, as is the night of the Prophet's (peace be upon him) birthday, or the night of the birth of Fatimah, Al-Husayn, Al-Badawy, Abu Bakr Al-Siddiq, or `Umar, it is Bid`ah and the celebration where they pray, talk, perform Dhikr; this is all Bid`ah because neither Allah nor the Prophet made it lawful. Therefore Ibtida` is to innovate a worship which Allah did not prescribe, whether it is a verbal or practical; all this is Bid`ah. Allah (Glorified and Exalted be He) has not prescribed it. Of such Bid`ah is the construction domes and Masjids (mosques) over the graves. People think that this is a way to get closer to Allah, and it is from the Din (religion). Rather it is Bid`ah because the Prophet (peace be upon him) forbade construction over graves, because this could lead to Shirk (associating others with Allah in His Divinity or worship). Of such Shirk acts are to touch the graves with the intention of getting closer to Allah. This is Bid`ah and the Prophet (peace be upon him) forbade building over the graves or plastering them, because this could lead to Shirk. This is also true for those who invoke the dead say "I invoke You (Allah) by (the intercession of) the dead of the graves", "I invoke You (Allah) with the honor or sake of the Prophet", or "with the honor or sake of the righteous people"; all this is Bid`ah.

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But if someone says: I invoke You (Allah) with my love for You, or with my belief in Your Messenger or with Your Noble Names; this is acceptable and lawful. Bid`ah is what people have innovated in the religion and not sanctioned by Allah and His Prophet. Ittiba` is to follow the approach prescribed by Allah to His servants, and follow in the footsteps of the Prophet (peace be upon him).



## 2-Explanation of the categories of Bid'ah

**Q: Is there a good Bid'ah (innovation in religion) that we will not be sinful if we do, or is it that all kinds of Bid'ahs are the same? Someone cited to me as evidence that after our master 'Umar ibn Al-Khattab (may Allah be pleased with him) completed learning Surah Al-Baqarah by heart, he slaughtered some she-camels for the sake of Allah, or he fasted some days, I do not remember exactly. Thus, according to him, 'Umar has invented a Bid'ah, which he described as a good Bid'ah. If we imitate him and distribute meat for the sake of Allah, we will be doing a good deed? Does this Bid'ah constitute a deviation from right, which leads to Hellfire? Answer us, may Allah enlighten you!**

**A:** All kinds of Bid'ah constitute a Dalalah (deviation from what is right), as the Prophet (peace be upon him) said in the Sahih (authentic) Hadith delivered in Jumu'ah (Friday) sermon:

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﴿Ama Ba'd (Now then), the best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad (peace be upon him), the most evil of matters are those which are newly-introduced (in religion), and every Bid'ah is a Dalalah (deviation from what is right).﴾ (Related by Muslim in his Sahih [Authentic Hadith Book]) Al-Nasa'y added with good Sanad (chain of narrators): ﴿...and every Dalalah is in the Fire.﴾ In another Hadith, the Prophet (peace be upon him) said: ﴿Beware of newly-introduced matters (in religion), for every newly-introduced matter is a Bid'ah and every Bid'ah is a Dalalah.﴾ The Prophet (peace be upon him) also said: ﴿Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴾ The Prophet (peace be upon him) also said: ﴿Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴾ Therefore, all kinds of Bid'ah are rejected, all of them are not good. They all are a deviation from right. As for what you have mentioned about 'Umar, this is a baseless account, as we know of no reliable narrator to have narrated it. Yes, it is authentically reported that when 'Umar (may Allah pleased with him) saw people offering Salah (Prayer) in separate groups in the Masjid (mosque) during Ramadan after the death of the Prophet (peace be upon him) i.e. during his caliphate, he gathered them behind one Imam (the one who leads congregational Prayer), Ubay ibn Ka'b, who led them in one congregation. Then, he passed by them after a number of nights while they were performing Salah (Prayer) led by Ubay, so 'Umar said: "What a good Bid'ah (innovation) this is!" He called it "Bid'ah" from the linguistic perspective, because Bid'ah in language means "something new introduced that is not based on a previous example (without a precedent)."

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Yet, the case at hand is not a Bid'ah in religion since the Prophet (peace be upon him) led people in offering Tarawih (special supererogatory night Prayer in Ramadan) and consequently this act done by 'Umar is not Bid'ah. The Prophet (peace be upon him) approved them when they performed it in the Masjid. On this basis, 'Umar united them in one congregation, and so it remained and continued up to the present. Therefore, Tarawih is not Bid'ah in religion even if 'Umar called it Bid'ah in the linguistic

sense. Rather, it is an act of Sunnah (supererogatory act of worship following the example of the Prophet), an act drawing one closer to Allah, and an act of obedience to Allah. As for giving in charity on behalf of the dead, it has neither a definite limit nor a fixed time i.e. one can give in charity a Dirham or some food, and present it to the poor when it is possible. Also, one may slaughter a sacrificial animal and distribute its meat among the poor. All this is good and there is nothing wrong in doing that whether in Ramadan or other times, since this does not have a definite limit or a fixed manner. Rather, whenever possible one can give in charity clothes, food, meat, etc. All this is good and benefits the dead Muslim.

**Q: What is Bid'ah? What are its categories? Is it permissible for me to offer Salah (Prayer) behind an Imam (the one who leads congregational Prayer) practicing some Bid'ahs?**

**A:** Bid'ah refers to every innovated act of worship which the Shar' (Allah's Law) has not ordained. Every Bid'ah is a going astray. It has no categories and all forms of it is a deviation from right, as the Prophet (peace be upon him) said: [\(Every newly-introduced matter is a Bid'ah and every Bid'ah is a Dalalah \(deviation from what is right\).\)](#) He (peace be upon him) used to say in his sermons:

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[\(Ama Ba'd \(Now then\), the best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad \(peace be upon him\), the most evil of matters are those which are newly-introduced \(in religion\).\)](#) And he (peace be upon him) used to say: [\(Every Bid'ah is a Dalalah.\)](#) He (peace be upon him) said: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) And: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) Bid'ah signifies all baseless acts of worship which people introduced in religion. They are called "Bid'ahs", and all of them are condemned and forbidden.

As for the classification made by some people for Bid'ah into Wajib (obligatory), Haram (prohibited), Makruh (reprehensible), Mustahab (desirable) and Mubah (permissible), this is wrong and the right is that all kinds of Bid'ahs are misguidance as stated by the Prophet (peace be upon him) in the Hadith. If an Imam is committing a Bid'ah that is tantamount to Kufr (disbelief), then Muslims must not offer Salah (Prayer) led by him. An example of suchlike is the Bid'ah of Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah), Mu'tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) and their like. As for Bid'ah that does not tantamount to Kufr such as declaring intention loudly by saying: "I intend to offer such-and-such a Salah," or suchlike, there is nothing wrong with offering Salah behind an Imam who does so, but he should be taught the right manner, as he should not say his intention loudly; rather; he should have it in his heart, which is sufficient, praise be to Allah. The same applies to the Bid'ah of holding gatherings for commemorating Mawlid (birthdays), as long as the practice does not involve acts of Shirk (associating others with Allah in His Divinity or worship), it does not entail Kufr.

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But if it involves acts of Shirk, such as supplicating to the Prophet (peace be upon him) or the person whose Mawlid is being celebrated, or calling upon them for help, whether this is the Mawlid of 'Aly or Al-Hasan or Al-Husayn or even the Prophet (peace be upon him) or Fatimah. Calling upon the one for whom the Mawlid is held, seeking their help, making a vow to them or slaughtering a sacrificial animal for their sake, all of these are acts of major Shirk. If, however, people only gather for reciting the Qur'an or eating food, this is a Bid'ah that does not render its committer a Kafir (disbeliever).

**Q: What is the demarcation line or decisive distinction between Bid'ah (innovation in**

**religion) and new, modern matters and the requirements of the age in which we live? In other words, how to differentiate between new matters existing in our present time and between Bid'ah warned against in the Hadith? Clarify this for us, may Allah reward you with good!**

**A:** The newly introduced matters are of two types: One related to the worldly matters including clothes, food, drink, vessels and weapons. There is no problem regarding these matters, which are not to be called "Bid'ah." This includes planes, artillery, rockets, etc. Such worldly matters do not fall under the term "Bid'ah." Bid'ahs are all that is related to religious matters which constitute innovations introduced in religion whose committers believe them to be worship, and acts that draw them nearer to Allah. They include introducing and celebrating Mawlid, celebrating the Night of Isra' (Night Journey) and Mi'raj (Ascension to Heaven), standing in prayer on the night of Ragha'ib (Night of great bestowals or wishes), which is the first night of Rajab, and the first Friday eve of Rajab.

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These are to be called Bid'ahs i.e. innovating matters not legislated by Allah, where their committers worship Allah through them, such as standing in prayer on the night of the middle of Sha'ban. All these are Bid'ahs with no authority from Allah. Worshipping Allah through matters not legislated by Allah, whether being actions or words, is what is meant by Bid'ah based on the saying of the Prophet (peace be upon him): [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) And: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) The actions meant here are those done as a form of worship. Thus, any matter innovated in the acts of worship is to be called "Bid'ah." Any act for which there is no origin in Shari'ah is to be called "Bid'ah." As we have mentioned above, what relates to the requirements of the age about which the inquirer asks has nothing to do with Bid'ah; rather, they are among worldly matters that are not to be called "Bid'ahs." If they are to be called Bid'ah, this is from the linguistic perspective, but they are not associated with the prohibition. They include the various types of food, drink, vessels, clothes and weapons. All these are ordinary matters.

**Q: What is Bid'ah? Does it have categories, respected Shaykh?**

**A:** Any act done for the purpose of drawing oneself closer to Allah but contradicts Shari'ah (Islamic law) is a Bid'ah. Any means pursued for drawing closer not legislated by Allah is called a Bid'ah such as celebrating Mawlid, celebrating the Night of Isra' (Night Journey) and Mi'raj (Ascension to Heaven), celebrating the first night of Rajab called Ragha'ib (Night of great bestowals or wishes). All these are Bid'ahs. The same applies to the innovated practices of building over graves, such as building Masjids (mosques) or domes over them. All these are Munkar (unacceptable or disapproved of by Shari'ah and Muslims of sound intellect), and are considered means leading to Shirk (associating others with Allah in His Divinity or worship).

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They all are a deviation from the right path without differentiation. The right opinion is that they all are misguidance. The Prophet (peace be upon him) said: [\(Every Bid'ah is a Dalalah \(deviation from what is right\).\)](#) This is the correct opinion. Every Bid'ah is a straying from the path.

**Q: What is the ruling on the host who says to his guests: There are two (Islamic) feasts in the year and your coming is the third?**

**A:** As far as we know, there is nothing wrong with this. This expression means that this is a feast for us and it is our pleasure to meet you. This is an expression commonly spread among people. It does not mean that the host will hold a third feast. Rather, what is meant is that it is our pleasure to meet

you as if we are in a feast. There is no objection to saying so.

**Q: An inquirer asks: Is there a good Bid'ah and a bad one?**

**A:** The right opinion is that all Bid'ahs are a deviation from right. Although some scholars classed some Bid'ahs as good, such as compiling the Qur'an into one book and the Tarawih Prayer (special supererogatory night Prayer in Ramadan), yet the right opinion is that all Bid'ahs are error and there is no good Bid'ah. The Prophet (peace be upon him) said: [\(Every Bid'ah is a Dalalah \(deviation from what is right\).\)](#) He (peace be upon him) made no differentiation. As for compiling the Noble Qur'an into one book, this is not a Bid'ah; rather, it was compiled by the Sahabah (Companions of the Prophet) because they were commanded to preserve the Book of Allah. It is a Divine Command to preserve the Qur'an so that nothing of it can be missed. The same applies to Tarawih.

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It was done by the Prophet (peace be upon him). Thus, it is not a Bid'ah. As for the saying of 'Umar: "What a good Bid'ah (innovation) this is!" after he congregated the people to perform Tarawih Prayer behind one Imam, this is descriptive of his act from the linguistic perspective, since it was not in the lifetime of the Prophet (peace be upon him). But otherwise it is an act of Sunnah (supererogatory act of worship following the example of the Prophet), done by the Prophet (peace be upon him) who led the Sahabah this way in Salah for many nights. During the lifetime of the Prophet (peace be upon him), people would offer Tarawih Prayer in the Masjid (mosque) in separate groups and individuals: a man praying alone or a man praying with two or three men. The Prophet (peace be upon him) allowed them to do so and did not persist in leading them in one congregation, lest it would be made obligatory for them. After the death of the Prophet (peace be upon him) and during the caliphate of 'Umar, the latter opined to congregate people behind one Imam when finding them offering Tarawih in separate groups in the Masjid, because the Prophet (peace be upon him) actually did this. Therefore, it is a Bid'ah in the linguistic sense. 'Umar saying: "What a good Bid'ah this is," refers to gathering people behind one Imam for finding them offering Salah in separate groups in the Masjid during Ramadan after the death of the Prophet (peace be upon them).

**Q: Is there a good Bid'ah and a bad Bid'ah?**

**A:** There is no good Bid'ah, as all Bid'ahs are a deviation from right. The Prophet (peace be upon him) said: [\(Beware of newly-introduced matters \(in religion\), for every newly-introduced matter is a Bid'ah and every Bid'ah is a Dalalah \(deviation from what is right\).\)](#) Dividing them into a good Bid'ah and a bad one is wrong and is not permissible. Rather, all Bid'ahs are misguidance. What is meant by Bid'ah is whatever contradicts Shari'ah (Islamic law). Every worship inconsistent with Shari'ah is a Bid'ah. As for the saying of 'Umar: "What a good Bid'ah this is," it refers to the linguistic perspective.

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He called performing Tarawih (special supererogatory night Prayer in Ramadan) behind one Imam a Bid'ah in the linguistic sense, because it occurred after the death of the Prophet (peace be upon him). But it is an act of Sunnah that was done by the Prophet (peace be upon him) himself and the Sahabah (Companions of the Prophet). All innovated acts of worship are Bid'ahs and every Bid'ah is misguidance.

**Q: How can we know the Bid'ah and its divisions, respected Shaykh?**

**A:** Bid'ah refers to whatever people introduce in religion which is in contradiction with the Shari'ah (Islamic law). This is called "Bid'ah". Anything newly-introduced in religion is called "Bid'ah" as the examples we have mentioned, such as celebrating the Mawlid (birthday) of the Prophet (peace be upon him), building Masjids (mosques) and domes over graves. All these are condemned Bid'ahs. They also include the Bid'ah of Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah,

claiming they are ascribed to people and cannot be ascribed to Allah) regarding the Attributes and Names of Allah, that of Mu'tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) regarding the Attributes of Allah and the claim of Mu'tazilah that the perpetrator of a major sin is in an in-between-state of belief and disbelief. These are the Bid'ahs made by stray people.

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### 3- Ruling on slaughtering sacrificial animals on occasions like the middle of Sha'ban

**Q: There is a custom in our country to slaughter sacrificial animals in occasions like the middle of Sha'ban, the first day of Ramadan, the twenty-seventh of Rajab. Is it permissible to eat from these slaughtered animals?**

**A:** With regard to slaughtering sacrificial animals in the middle of Sha'ban or the twenty-seventh of Rajab, this is a baseless Bid'ah (innovation in religion) that is neither permissible for one to do nor for any one to eat from it, because of the lack of evidence. Rather, this is practicing a Bid'ah. As for slaughtering animals and giving them in charity during the month of Ramadan, seeking by it to draw oneself closer to Allah, Ramadan is a blessed month where it is ordained to expand efforts in giving alms and spending on the poor. Thus, if one slaughters animals for this purpose during Ramadan, Dhul-Hijjah or any other time, and gives them in charity then all this is good. Yet, to appoint the middle of Sha'ban or the twenty-seventh of Rajab specifically - as done by some people celebrating this night - this is baseless in Shari'ah (Islamic law). Rather, this is a Bid'ah.

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#### 4- Ruling on describing worldly inventions as 'Bid`ah'

**Q: There is no doubt that there is a fine distinction between what can be described as Bid`ah (innovation in religion) and what can be described as Sunnah (a commendable act), that is, between what is rejected in Din (religion) and what is accepted as a worldly affair. Your Eminence, can you clarify this matter?**

**A:** Worldly affairs cannot be described as Bid`ahs in terms of the religious connotation of the word. In fact, cars, planes, computers, phones and other forms of technology are inventions that can only be referred to as Bid`ahs in terms of being something new - as the linguistic meaning of the word denotes - and not as Bid`ahs in Din. Allah (Exalted be He) says: [﴿The Originator of the heavens and the earth.﴾](#) This means that Allah is the Inventor of the heavens and earth. Thus, linguistically the word 'Bid`ah' refers to an unprecedented discovery. Accordingly, we can describe worldly inventions, such as cars, computers, planes, etc., as Bid`ahs linguistically, and they are neither to be regarded as Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect) nor should they be rejected. What is Munkar and should be rejected, however, is what people have innovated in Din, such as acts of `Ibadah (worship) that are not prescribed in Islam. Shari`ah (Islamic law) must be void of Bid`ahs.

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Shari`ah is what Allah (Exalted be He) and His Messenger (peace be upon him) revealed to us. It is not the innovations that are made to Din, such as forms of Salah (Prayer), Sawm (Fast), and other acts of `Ibadah, and which are not prescribed by Allah (Glorified and Exalted be He). Indeed, Islam is perfect. Allah (Glorified be He) says: [﴿This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴾](#)



### 5- Means to eradicate Bid`ahs

**Q: When did Bid`ahs (innovations in religion) begin? Is there any hope of eradicating them?**

**A:** Bid`ahs started very early since the first century, we ask Allah to keep us safe. As for eradicating them, the only way for this is to call to the Way of Allah and teach people goodness. Also, rulers and concerned authorities must take part in this mission. They must denounce Bid`ahs and inflict discretionary punishment on whoever is involved in spreading them. If rulers and scholars point out the true rejected nature of Bid`ahs to people, Bid`ahs will disappear. In other words, the spread and rareness of Bid`ahs in a place depend on the efficiency of scholars and concerned authorities in that place. When there are inactive scholars and passive authorities, Bid`ahs and myths spread.

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On the contrary, when there are scholars of deep insight and knowledge in religion and authorities known for rejecting Bid`ahs, the latter will decrease until they eventually disappear from that place.



## 6- Difference between creedal and practical Bid`ah

**Q: What is the meaning of a creedal Bid`ah (innovation in religion) and a practical Bid`ah?**

**A:** Everything that disagrees with the Shari`ah (Islamic law) is an act of Bid`ah whether it is regarding `Aqidah (creed) such as invoking the dead, beseeching them for help in times of adversity, or beseeching the Jinn (creatures created from fire) or angels for relief when a person thinks that these are acceptable and permissible religious practices. These acts are called Bid`ah Shirkiyyah (innovation in religion tantamount to associating others with Allah in His Divinity or worship). This is a form of major Kufr (disbelief that takes the Muslim out of Islam) and it is called a Bid`ah because one who practices it thinks that it is part of the religion. Similarly, building on graves and constructing Masjids (mosques) on them are forms of Bid`ah but they are not Kufr (disbelief). However, they are avenues leading to Kufr. When a person builds a Masjid over a grave thinking that this is a religious act or when he builds a dome over a grave thinking that it is permissible, this is a rejected Bid`ah and a means to Shirk, because the Prophet (peace be upon him) says: [\(May Allah curse the Jews and the Christian, for they took the graves of their Prophets as Masjids.\)](#)

As for supplicating and beseeching the dead for help and making vows to them, these are forms of Bid`ah Shirkiyyah and its doer is a Kafir (disbeliever) guilty of major Kufr even if he claims his unawareness of the ruling, because this is

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one of the matters known as a Ma`lum minad-din biddarurah (well-established and known Islamic principles), so he is a Kafir and should repent to Allah from this sin. The person should be called to repentance; if they repent, that will be all right; otherwise the Muslim ruler should subject them to capital punishment. Indeed, there are so many religious Bid`ahs such as the Bid`ah of the Mawlid (the Prophet's birthday). It is called commemorating the birthday of the Prophet (peace be upon him) and the commemoration of the birthdays of others. Likewise, there is the Bid`ah of the Isra' (Night Journey) and Mi`raj (Ascension to Heaven) on the 27th of Rajab as commemorating this ceremony is a practical Bid`ah that is impermissible, but it is not a form of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) unless it includes acts of Shirk. If the commemoration of the Mawlid or the Isra' and Mi`raj contains invoking the Prophet (peace be upon him) or beseeching him for help, this will be a form of Major Shirk. But when it is just a celebration for eating and drinking tea and coffee without supplicating or beseeching the Prophet for help, then this is a Bid`ah. That is because the Prophet (peace be upon him) prevented it when he said: [\(Whoever introduces into our affair, i.e., religion, anything that is extraneous to it, will have it fully rejected.\)](#) i.e., any act introduced to the religion is rejected. The Prophet (peace be upon him) also said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) The Prophet (peace be upon him) also said: [\(Beware of newly-introduced matters \(in religion\), for every newly-introduced matter is a Bid'ah and every Bid`ah is a Dalalah \(deviation from what is right\).\)](#)

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Bid`ah is defined as a new matter that people innovate and introduce into the religion as a way of drawing closer to Allah while Allah and His Messenger did not legislate it. Things that Allah and His Messenger did not legislate for people are called Bid`ah such as celebrating the Mawlid or commemorating the birthday of Abu Bakr Al-Siddiq, `Umar, `Uthman, `Aly, Al-Husayn, or anyone other than them. The same is true with regard to celebrating the birthday of Abu Hanifah, Al-Shafi`i, Malik, Shaykh `Abdul-Qadir Al-Jilany, Lady Nafisah or Zaynab, or other similar people. These are all forms of Bid`ah that are impermissible and a means leading to Shirk. May Allah grant us refuge from that. Indeed, some people commit acts of Shirk during the festival of the Mawlid when they supplicate to the Prophet and seek his help; this is a form of Major Shirk. During the festival of the birthday of `Aly, some beseech `Aly for help, make vows to him, and supplicate to him instead of Allah. These are all forms of Major Shirk. The same acts take place in other festivals of birthdays where they invoke the one whose birthday is being celebrated and beseech him for help, which are all forms of Major Shirk. We seek refuge in Allah from that. Our Lord (Glorified be He) says: [\(so invoke not anyone along with Allâh.\)](#) He (Glorified be He) also says: [\(Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmir \(the thin membrane over the date-stone\).\)](#) The Qitmir refers to the thin membrane over the date-stone. [\(If you invoke \(or call upon\) them, they hear not your call\)](#) i.e., if you call upon the dead, idols and their likes, [they hear not your call]. [\(If you invoke \(or call upon\) them, they hear not your call; and if \(in case\) they were to hear, they could not grant it \(your request\) to you.\)](#) They have no ability to give you what you request. [\(And on the Day of Resurrection, they will disown your worshipping them.\)](#) The act of calling upon them and beseeching them for help is called

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Major Shirk. [\(And on the Day of Resurrection, they will disown your worshipping them.\)](#) When the term Shirk is used [in the Qur'an], free from modifiers, it signifies Major Shirk. At the end of Surah Al-Mu`minun, Allah (Glorified be He) says: [\(And whoever invokes \(or worships\), besides Allâh, any other ilâh \(god\), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn \(the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters\) will not be successful.\)](#) He called those, who invoke others besides Allah such as the dead, trees and stones, disbelievers. He says: [\(Surely! Al-Kâfirûn \(the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters\) will not be successful.\)](#) The Prophet (peace be upon him) also judged those who call upon the graves and the dead and beseech them for relief, disbelievers and fought against them. He fought against the people of Al-Ta'if, who called upon Al-Lat and worshipped it. Al-Lat was a grave or a stone they worshiped. He also fought against the worshipers of trees, the worshipers of Al-`Uzza, an idol that the Arab polytheists used to worship, the worshipers of rocks, the worshipers of Manat, an idol that the Arab polytheists used to worship. That is because they are all Kafirs until they reject their Kufr and testify that no one has the right to be worshiped but Allah and that Muhammad is the Messenger of Allah. They are regarded as Kafirs until they abandon Shirk and declare their clearance from it. The same goes to all other Bid`ahs that include calling upon others besides Allah, beseeching them for relief, or slaughtering for anyone other than Allah. These are all acts of Major Shirk. However, when the practice is just an act that Allah did not legislate, it is a Bid`ah but it is not a form of Shirk such as offering Salah (Prayer) at the graves, because upon offering Salah there a person says: "It may be better when offered by the grave." He offers Salah at the graveyard considering it to be better. This is a Bid`ah and a means leading to Shirk. Similarly, sitting by the graves to supplicate is a Bid`ah. Likewise, the saying of some people: "I intend to offer four Rak`ahs (units of Prayer) or three Rak`ahs for the sake of Allah. This is a Bid`ah; declaring the intention

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upon starting the Salah is Bid`ah, as the intention should be determined in the heart and this is enough. A person should intend in their heart that they are going to offer the Zhuhr (Noon), `Asr (Afternoon), Maghrib (sunset) or `Isha` Prayers. This is also true with regard to other supererogatory Prayers, for intention should be determined by the heart and this is enough. As for saying, after standing up for Salah of Zhuhr or `Asr: "I intend to pray four Rak`ahs"; or saying, upon offering Salah of Maghrib: "I intend to pray three Rak`ahs"; or saying, upon offering Salah of Fajr (Dawn) or Jumu`ah (Friday) Prayers: "I intend to pray two Rak`ahs", this is a Bid`ah and the Prophet did not permit them to say that, nor did the Sahabah (Companions of the Prophet). A person should stand humbly while entertaining their intention for Salah. All praise is due to Allah, it is sufficient to observe intention by heart and there is no need to declare the intention of Salah saying I intend to offer Salah of such and such. The same is true with regard to the intention of making Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah); one should intend to perform Tawaf and start from the Black Stone with the intention of making Tawaf. Similarly, upon the beginning of Sa`y, one should start from Al-Safa Mount with the intention of performing Sa`y and this is enough.

**Q: A questioner from Egypt says: "What is the difference between the Bid`ah in acts of worship and the Bid`ah in `Aqidah (creed)?"**

**A:** They are all forms of Bid`ah; examples of Bid`ah in `Aqidah include the Bid`ahs of celebrating birthdays, building over the graves, and constructing Masjids over them. These are acts of Bid`ah in `Aqidah that cause great evil. Similarly, the Bid`ah in Salah, Sawm (Fast), or Hajj is also unacceptable, because the Prophet (peace be upon him) says: [\(He who introduces to our affair i.e. religion, anything that is extraneous to it, will have it fully rejected.\)](#)

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It is an agreed upon Hadith that is reported by Al-Bukhari and Muslim. The Prophet (peace be upon him) also said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) The belief that good people or the dead can provide benefit or prevent harm and then calling them instead of Allah or beseeching them for relief is a form of a major Kufir that undermines the `Aqidah. Similarly, building over, plastering or making Masjids around the graves are Bid`ahs, but they are not a form of Shirk although they are means leading to it that weaken `Aqidah. Other kinds of Bid`ahs such as innovating a new type of Salah, celebrating feasts that are not enacted by Allah, and committing other similar matters that people do to draw closer to Allah are called Bid`ahs. These are innovations in the jurisprudential issues such as the Bid`ah in Salah, Sawm, Hajj. To sum up, Bid`ah is defined as the introduction of a matter that Allah did not legislate such as performing three prostrations in one Rak`ah intentionally or performing two Ruku`s (bowing) in one Rak`ah, this is a rejected and false Bid`ah. The also goes for the introduction of a form of Sawm that Allah did not legislate such as Sawm during the night or keeping Sawm after sunset until a part of the night passes or starting Sawm during the night before the due time starts taking a part of the night before the dawn, all these are types of Bid`ahs.

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**Q: It is said that there is a good Bid`ah and a bad Bid`ah. Elaborate on the authenticity of this phrase and cite the legal indication in this regard? If this phrase is authentic, we hope that you will apply it to the previous questions.**

**A:** It is said by some people that Bid`ah is divided into five categories parallel to the five juristic

rulings: good Bid`ah, forbidden Bid`ah, reprehensible Bid`ah, recommended Bid`ah, and permissible Bid`ah. However, this classification is debatable, because the Prophet (peace be upon him) said: [\(Every Bid`ah is a Dalalah \(deviation from what is right\).\)](#) He did not classify it but said: [\(Every Bid`ah is a Dalalah \(deviation from what is right\).\)](#) The sheer truth is that all kinds of Bid`ah that disagree with Shari`ah are forms of misguidance and deviation. The Prophet (peace be upon him) meant the things introduced by people, so he said: [\(Avoid novelties \(in religion\).\)](#) He also said: [\(The most evil affairs\)](#) i.e. the novelties; [\(The most evil affairs are their novelties; and every innovation is an error.\)](#) This is the saying of the Prophet (peace be upon him). Thus, the novelties that contradict Shari`ah of Allah are forms of deviation. That is why the Prophet (peace be upon him) said in the other Hadith: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) The Prophet (peace be upon him) also said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) Thus, every Bid`ah is an error and deviation and every novelty is a Bid`ah such as celebrating the Mawlid (the Prophet's birthday), as this is a Bid`ah which is an error and a deviation. Similarly, glorifying the graves by building over them or constructing a dome on them and gathering by them for lamentation, supplication, or beseeching the dead for relief are all Bid`ahs and deviation. Some of them are Bid`ah Shirkiyyah (innovation in religion tantamount to associating others with Allah in His Divinity or worship), but some people

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may be confused thinking that some acts that Muslims introduced after the death of the Prophet (peace be upon him) are good Bid`ahs. Some may raise evidence by the saying of `Umar (may Allah be pleased with him) concerning the Salah of Tarawih (special supererogatory night Prayer in Ramadan): "How good this new act is!" referring to the gathering of people behind one Imam (the one who leads congregational Prayer). However, this is not what is meant by the Prophet (peace be upon him), because what people introduce of religious matters that the Shari`ah proves as valid and the legal indications substantiate, is not a Bid`ah even if it is literally called a Bid`ah. For example, the Muslims added Tanqit i.e. diacritical marks, and Tashkil i.e. the signs indicating the vowels in Arabic scripts, to the calligraphy of the Mus-haf (copy of the Qur'an) to help the reader determine the correct pronunciation. They also collected the Qur'an in one script. This is called a literal Bid`ah, but this is an obligatory matter, because it preserves the Qur'an and makes it easy for Muslims to memorize it by heart, so we are commanded to do it and we are commanded to observe what preserves the Qur'an and makes it easy for us to read properly and memorize by heart. This is not a rejected Bid`ah but this is one of the legal orders of Shari`ah that preserve the religion. It is a form of caring for the Qur'an and it is not included in what we are discussing. Similarly, the saying of `Umar: "How good this new act is!", it refers to gathering them behind one Imam after the demise of Prophet (peace be upon him). This is a literal Bid`ah, because Bid`ah literally signifies something introduced for the first time with no previous similarity. What people introduce for the first time without a previous example, is called Bid`ah. This is the literal meaning, not the religious one, because the Salah of Tarawih was performed by the Prophet (peace be upon him) when he led people in Tarawih for some nights. He also guided them to pray it and encouraged them to do that, so Tarawih is not a Bid`ah. However, because `Umar gathered them behind one Imam, he said: "How good this new act is! This is literally only. To sum up, what Muslims introduce of the matters that

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the Shari`ah approves of and indicates, after the death of the Prophet (peace be upon him), is not called a Bid`ah. For the Shari`ah calls and encourages it such as collecting the Qur'an in one script,

making Tashkil and Tanqit, and other similar matters. This is not included in the issue of Bid`ah, but it is equal to the case of Tarawih. The practice of `Umar (may Allah be pleased with him) does not belong to this issue. What scholars denied and the Prophet (peace be upon him) meant is what people innovated of the practices that differ from the Shari`ah and the commands of Allah and His Messenger such as building over the graves, constructing Masjids around them, extreme beliefs in their status by invoking them, beseeching them for relief, making vows to them and other similar practices that are religious innovations leading to Shirk. The same is true with regard to celebrating birthdays, which is a Bid`ah that leads to Shirk. Similar examples include the Bid`ah of celebrating the Isra' and Mi`raj on the night preceding the 27th of Rajab. This is a baseless Bid`ah, because neither the Prophet (peace be upon him) nor his Companions celebrated the occasion of Isra' and Mi`raj. Moreover, the exact time of Isra' and Mi`raj is not known, for people forgot its date and even if it is known, celebrating it is impermissible, because neither the Prophet (peace be upon him) nor his Sahabah (may Allah be pleased with them) celebrated it. This indicates that it is a Bid`ah, because the Prophet (peace be upon him) said: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#)

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## 7- The meaning of the Hadith that reads: "Whoever introduces a good practice in Islam"

**Q: Some of my colleagues raise evidence on the permissibility of religious innovations claiming that this is a recommended act because the Prophet (peace be upon him) said: (Whoever introduces some good practice in Islam...) They always reiterate the saying of `Umar ibn Al-Khattab when he gathered people in order to perform the Salah of Tarawih (special supererogatory night Prayer in Ramadan) behind one Imam: "How good this Bid`ah (new act) is!" as reported in the Sahih Book of Al-Bukhary. Do these legal indications testify to the authenticity of the saying that my colleagues reiterate or not?**

**A:** This is an error and fallacy and it is impermissible for anyone to raise evidence on the introduction or permissibility of Bid`ah (innovation in religion) by the authentic Hadith declaring: "Whoever introduces a good practice in Islam". It means whoever highlights and shows a good practice calling to it after it becomes dead or after people become unaware of it. It does not mean the introduction of an innovation, because this contradicts the Hadiths of the Prophet (peace be upon him). He says: (Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.) And: (Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.) And: (Beware of newly-introduced matters (in religion), for every newly-introduced matter is a Bid`ah and every Bid`ah is a Dalalah (deviation from what is right).) The evident and authentic Hadiths indicate the impermissibility of Bid`ah, warn against it, and declare that it is a rejected act. So, no one is permitted to judge this as a good Bid`ah due to his misunderstanding. As for the saying of the Prophet (peace be upon him): (Whoever introduces some good practice in Islam...)

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This is a mistake in understanding the Sunnah and a misinterpretation of it, because this Hadith refers to the introduction and the highlighting of an act of Sunnah. It refers to a person who highlights and introduces the acts of Sunnah to people until they follow him and observe them after they were unaware of them. But it is impermissible to introduce religious innovations and people must act upon the laws that Allah laid down in His Book and upon the legislation that the Messenger (peace be upon him) clarified in the Sunnah. People should not introduce religious innovations that Allah did not give people permission to invent. Allah (Glorified and Exalted be He) says: (Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained?) The Prophet (peace be upon him) also said: (The most evil affairs are their novelties; and every Bid`ah is a Dalalah (deviation from what is right).) And: (Avoid novelties (in religion), for every novelty is a Bid`ah, and every Bid`ah is a Dalalah.) It is also cited above that the Prophet (peace be upon him) said: (Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.) It means that it will not be accepted from its doer. As for the saying of `Umar: "How good this Bid`ah (new act) is!", the scholars clarified that he used the term Bid`ah according to the literal meaning used in the Arabic language, because he (may Allah be pleased with him) gathered people behind one Imam after they were praying in different congregations during the lifetime of the Prophet (peace be upon him) and during the caliphate of Al-

Siddiq. However, when it was the rule of `Umar (may Allah be pleased with him), he gathered people behind one Imam. Then, he passed by them while they were performing the Salah and said: "How good this Bid`ah is!" He referred to his gathering of people behind one Imam continuously. However, the Messenger (peace be upon him) gathered them and led them in this Salah for some nights and then he left this act out of fear that this Salah may be imposed on them. So, the Salah of Tarawih (special supererogatory night Prayer in Ramadan) is a Sunnah (supererogatory act of worship) that was performed by the Prophet (peace be upon him), who encouraged people to do it but he feared lest it should be ordained on

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people. Therefore, he (peace be upon him) left it after praying it for some nights in congregation with people. This act continued until it was the era of `Umar, as they prayed individually or in different small congregations e.g. each two or three together inside the Masjid (mosque). When `Umar saw them in such a case, he said: "It is better to gather them behind one Imam," so he gathered people and when he saw them performing the Salah in one congregation, he said: "How good this Bid`ah is!" He meant their gathering behind one Imam on a regular basis. This is according to the literal meaning of the word, because a Bid`ah refers to what is against the Shari`ah. This means that he referred to the literal meaning, not the religious one. He did not mean that this is a Bid`ah according to legal concept, because he (may Allah be pleased with him) never created or admitted Bid`ahs. He knew that the Messenger of Allah (peace be upon him) forbade people from committing Bid`ahs while the relevant Salah was a Sunnah and an act of worship. It was a well-known act of obedience during the lifetime of the Prophet (peace be upon him).



## 8- The meaning of the saying: "Acts of worship are Tawqifiy"

### Q: What is the meaning of [the saying that] acts of worship are Tawqifiy?

**A:** This means that they are only bound by the religious text of the Shari`ah (Islamic law) and not amenable to personal opinions of people. A saying or an act cannot be an act of worship unless there is a textual legal indication from Allah or from his Messenger; namely, from the Qur'an or the Sunnah (whatever is reported from the Prophet). As for people's saying that this worship is Tawqifiy (bound by a religious text and not amenable to personal opinion), it means that it necessarily has

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a textual legal indication from the Shari`ah in its support as the Prophet (peace be upon him) indicates in the Sahih (authentic) Hadith: *«Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.»* He (peace be upon him) also says: *«Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.»* He (peace be upon him) used to say in his sermon on Friday and on other occasions: *«And then, the best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; and every Bid`ah (innovation in religion) is a Dalalah (deviation from the truth).»* Thus, no one is entitled to introduce a new legislation and everyone must abide by the Shari`ah of Allah. For example, if a person introduces something to people such as offering a sixth Salah (prayers) during the day at 10 a.m., this is impermissible. Similarly, if a person wants to ordain the Sawm (Fast) of another month besides Ramadan or to make people fast another month that Allah did not ordain, these are all acts of Bid`ah (innovation in religion). If a person says that they enact a special Salah of three or five Rak`ahs (units of Prayer) during the daytime as an act of worship, this is false and void. Allah legislated to his servants to offer Salah in pairs; two or four. The Sunnah is to pray two by two during the daytime and night. Only the Salah of Witr (Prayer with an odd number of units) may be three or five Rak`ahs as stated in the Hadith. To sum up, the Hadith does not mean introducing a newly introduced thing or speak of a thing that is not mentioned in the Book and the Sunnah, but to claim that it is legally prescribed whether it is a statement or an action. This is baseless and disregarded, because it has not come from Allah nor from his Messenger, so it is not called Tawqifiy.

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## 9- Explaining the meaning of exceeding the proper limits in religion

### Q: What is the meaning of religious extremism, which is forbidden?

**A:** Religious extremism refers to exceeding the proper limits in matters of religion and deep questioning of minute things. The Prophet (peace be upon him) said: [\(Be cautious against exceeding the proper limits in matters of religion. Those who were before you were devastated because of exceeding the proper limits in matters of religion.\)](#) He (peace be upon him) also said: [\(Ruined are those who are harsh in religion, ruined are those who are harsh in religion, ruined are those who are harsh in religion.\)](#) He said it three times (peace be upon him). It signifies any addition to what Allah (Exalted be He) legislated. This is extremism, which exceeds what Allah (Exalted be He) legislates, for example, building over graves, taking them as places of worship, and offering Salah (Prayers) by them. These are additions to what Allah (Exalted be He) prescribed. Allah (Exalted be He) only prescribed to visit the graves and to invoke Allah to bestow mercy and forgiveness on the dead. However, buildings and domes should not be built over them, as these acts lead to Shirk (associating others with Allah in His Divinity or worship), which is forbidden. The Messenger (peace be upon him) disapproved of that and cursed the Jews and the Christians because they do that. Offering Salah by graves is also a means of exceeding the proper limits and leads to Shirk. Similarly, adding things over what Allah (Exalted be He) legislated such as washing the parts of the body of Wudu' (Ablution) more than three times. This is an addition that Allah (Exalted be He) did not permit. Also, doing things that Allah (Exalted be He) did not prescribe in Salah such as prolonging Ruku` (bowing) until it harms the Ma'mums (people being led by an Imam in Prayer) or prolonging Sujud (prostration) until

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it harms the Ma'mums are forms of exceeding the proper limits. It is obligatory to be moderate and be within the reasonable limits. Moderation is urgently required in acts of worship. There should be no immoderation that troubles those who are led in Salah and even the person should not harm himself by being immoderate. A person should not trouble himself by adopting immoderate practices of worship such as continuous fasting or praying all the night without sleeping, as these are all forms of immoderation. The Prophet (peace be upon him) forbade us from that when he said: [\(Ruined are those who are harsh in religion.\)](#) He (peace be upon him) also forbade celibacy, because immoderation and celibacy incur grave harm.



## 10. Ruling on severing ties with a person who introduces Bid`ah

**Q: When is it permissible to sever ties with a person who introduces Bid`ah (innovation in religion)? When is it permissible to hate him for the sake of Allah? Is boycott effective at such a time?**

**A:** A believer considers these states in the light of his faith and in conformity with the Shari`ah (Islamic law) while freeing himself from submission to personal desires. Therefore, when his severing ties with those who introduce Bid`ah and keeping apart from them incur no evil, it is better to sever ties with them and it is at least Sunnah (action following the example of the Prophet) in such a case. Similarly, it is at least Sunnah to boycott a person who commits sins publicly. However, if abstaining from boycotting is more fruitful, as when thinking that calling such people, guiding, and teaching them about the religious duties that Allah (Exalted be He) ordains may have a good impact on them and be useful to them, then one should not hasten to separate himself from them, but he should hate their deeds for the sake of Allah in the same way that a person

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hates a disbeliever for the sake of Allah and hates the wrongdoers for the sake of Allah according to their degrees of wrongdoing and the degree to which they commit Bid`ah. One's hatred of a Kafir (disbeliever) is greater than one's hatred of a person of Bid`ah according to the degree of his Bid`ah. When the Bid`ah does not admit one to Kufr (disbelief), hatred should be as such and hatred of sins should be parallel to their gravity. Similarly, one should love for the sake of Allah according to the evident degree of Islam. There are some details regarding severing ties with others: Ibn `Abdul-Qawy (may Allah be merciful to him) says in his famous poem:

**Abandonment of a person who commits sins publicly is a Sunnah**

**And it may be emphatically obligatory when this deters him, as said.**

**It is also said that severing ties with others is absolutely obligatory**

**And one should meet a sinner with a frowning and bleak countenance**

To sum up, the preponderant view is to verify the legal interest; as the Prophet (peace be upon him) severed ties with people and maintained ties with others out of his considering the Islamic legal interest. For example, he severed ties with Ka`b ibn Malik and his two companions (may Allah be pleased with them) when they stayed behind during the Battle of Tabuk, while having no legal excuse. The Prophet (peace be upon him) forsook them for fifty days until they repented and Allah (Exalted be He) accepted their Tawbah (repentance to Allah). However, he did not forsake `Abdullah ibn Ubayy ibn Salul and a group of those accused of hypocrisy for some legal causes that necessitated this behavior. Thus, a Mu'min (believer) considers the case and decides on the most

fruitful one. This does not contradict the rule of hating a Kafir (disbeliever), the one who introduces Bid`ah, and the sinner for the sake of Allah and of loving the Muslim for the sake of Allah. Love for a Muslim who commits sins should be equal to their Islam and love for a person who introduces Bid`ah without calling to it should be equal to their Islam. There is no contradiction in this regard. When severing ties with those people, the legal interest should be considered; when severing ties with them is expected to yield goodness such as their Tawbah from Bid`ah and sins, it is Sunnah to sever ties with them and some scholars judge that abandonment as obligatory in this case.

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However, when severing ties and contact with them would have the same result as no good or evil is expected to result from it, then it is better to sever ties with them as a way of announcing a legal matter and clarifying the obligation of forbidding the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Severing ties is better and safer in all cases, so that people may know their mistakes and wrongdoings. Third case: when severing ties results in worse harm and greater evil, it should not be adopted. When severing ties with the one who introduces Bid`ah increases his evil against people and encourages them to call people to falsehood, and their Bid`ah and evil worsen and they exploit severing ties to call people to falsehood, then one should not sever ties with them. Rather, one should discuss with them and people should be warned against their evils. People should keep away from them, but they have to observe their actions and prevent them from extending their Bid`ahs, warn against them and call them repeatedly. It may be that Allah guides them and people become safe against their evil. The same is true with regard to the one who commits sins openly; when severing ties with them results in spreading evil and wronging people; one should not sever ties with them. Discussions should be held with them and their actions should be denounced regularly until people are relieved from their evil and no bad consequences take place due to their sins.

**Q: What is your advice to us about the way of dealing with those who introduce Bid`ah whom we see, talk to, and deal with daily?**

**A:** It is obligatory to sever ties with them because of their Bid`ah. If they announce their Bid`ah, it is

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obligatory to sever ties with them after extending advice and guidance. A Muslim should advise their brothers and warn them against what Allah (Exalted be He) forbids concerning Bid`ah and open sins. If they react positively and repent, it is all right; otherwise they should be abandoned and forsaken so that they may repent, regret and return to the truth. However, when severing ties results in dispraised consequences, it should be left when leaving it is better, more beneficial to the religion and nearer to the achievement of success. In this case, a Muslim should maintain relations with them and extend advice and warning against falsehood. It may be that Allah (Exalted be He) guides them due to that. A Mu`min is like a physician; when he finds a good medicine, he prescribes it, but when it proves useless, he leaves it. Severing ties is a remedy that should be adopted when there is a good impact and benefits are expected, as this is a way to cure after which a person may repent and regret their mistake when seeing that their brothers have severed ties with him. However, when severing ties results in worse evil and increases the people of evil and their cooperation, severing ties should be denounced, and warning and guidance should be frequently extended along with declaring hatred and disapproval of the falsehood that a sinner is guilty of. However, extending advice and guidance should be continued.

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## 11- People of Bid`ah are not of Al-Firqah Al-Najiyah

**Q: Is a Mubtadi` (one who introduces innovations in religion) excluded from the Al-Firqah Al-Najiyah (the Saved Sect) and the triumphant group?**

**A:** People who introduce innovation in religion such as the Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet), Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah), Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), Karamiyyah (a deviant Islamic sect that compares Allah's Attributes to those of others and claims good deeds are not a condition for sound Faith), and others like them are not of Al-Firqah Al-Najiyah. The triumphant group is Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream). They are the followers of the Book and the Sunnah (whatever is reported from the Prophet) who introduce no Bid`ah (innovation in the religion) and abide by the commands of Allah (Exalted be He). When the Prophet (peace be upon him) was asked about them, he said: [\(They are those who follow the same \[way\] that I and my Companions follow.\)](#) They are the main Muslim body, the triumphant group, Al-Firqah Al-Najiyah, and the true followers of the Prophet (peace be upon him). They are far from interpolation and distortion. They do not introduce Bid`ahs, but they abide by the Book and the Sunnah following the way of Muslim Salaf (righteous predecessors) including the Sahabah (Companions of the Prophet) and those who followed them righteously in word, deed and `Aqidah (creed). Those are Ahl-ul-Sunnah wal-Jama`ah who testify to the Oneness of Allah and worship Him alone. They abide by His Shari`ah and believe in His Names and Attributes as it was revealed in the manner that befits Allah without Tahrif (distortion of the meaning), Ta'wil (allegorical interpretation), or Tamthil (likening Allah's Attributes to those of His Creation). Their practices are in accordance with the Book and the Sunnah in word and deed.

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## 12- Ruling on celebrating birthdays

**Q: Some scholars say that celebrating birthdays is not correct. Is this true or not?**

**A:** Yes, celebrating birthdays is an act of Bid`ah (innovation in religion). It is not permissible to celebrate birthdays. It is neither permissible to celebrate the Mawlid (the Prophet's birthday) nor the birthday of anyone else. That is because the Messenger (peace be upon him) said: [\(Beware of newly-introduced matters \(in religion\), for every newly-introduced matter is a Bid`ah and every Bid`ah is a Dalalah \(deviation from what is right\).\)](#) He (peace be upon him) said in his sermon on Friday: [\(Ama Ba`d \(Now then\), the best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad \(peace be upon him\), the most evil of matters are those which are newly-introduced \(in religion\), and every Bid`ah is a Dalalah \(deviation from what is right\).\)](#) Celebrating birthdays is a Bid`ah that neither the Prophet (peace be upon him) nor his Sahabah (Companions of the Prophet) did. It is sufficient for a Mu'min (believer) to follow the Sunnah of the Prophet (peace be upon him) and carry on his tradition, and keeping far from Bid`ahs. Love for the Prophet (peace be upon him) is not in committing Bid`ahs, but in following his way (peace be upon him), abiding by his commands, avoiding his prohibitions, and invoking peace and blessings upon him whenever he is mentioned. May Allah's peace and blessings be upon him at all times. Introducing Bid`ahs is a means that incurs his anger and the wrath of Allah (Glorified and Exalted be He). As for denouncing the people of Bid`ah, Allah (Glorified be He) says: [\(Or have they partners \(with Allāh — false gods\) who have instituted for them a religion which Allāh has not ordained?\)](#)

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It is obligatory upon every Muslim to follow Shari`ah (Islamic law), not to introduce Bid`ahs. Following the Shari`ah is sufficient, praise be to Allah. Innovation in religion is a way to evil and trial. All praise is due to Allah, the religion is perfect and no one is permitted to introduce any thing that Allah (Exalted be He) did not prescribe. This is equally applied to celebrating birthdays and other innovations such as building over the graves and taking them as places of worship. These are types of Bid`ahs and a means to Shirk (associating others with Allah in His Divinity or worship). Similarly, plastering graves, building domes, and hanging curtains over them are acts of Bid`ah and a means that lead to Shirk. It is obligatory on the people of Islam to warn against Bid`ahs, and keep apart from them so as not to contradict their Prophet (peace be upon him). Thus, they follow the commands that he (peace be upon him) ordered and abstain from the prohibitions that he (peace be upon him) forbade.



### 13- Ruling on celebrating Mawlid

**Q: It is widely practiced that people in all regions of Egypt celebrate the Mawlid (the Prophet's birthday). What is the ruling on this practice?**

**A:** This event takes place in many Muslim countries. So many Muslims celebrate the Mawlid of the Prophet (peace be upon him). Although this practice is common in many countries, it is Bid`ah (innovation in religion). Bid`ahs cannot be acts of the Sunnah (action following the example of the Prophet) because of the great numbers of those who practice them whether this took place in east or the west, in Egypt or in any other region. Celebrating

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Mawlid is a Bid`ah that was introduced by the Shi`ah (Shiites). Then, some Sunni people followed them. Some historians mentioned that the Fatimid, the well-known dynasty of `Ubayd Ibn Al-Qaddah, who ruled Egypt and Morocco during the fourth and the fifth centuries were the first to introduce the celebration of Mawlid in the fourth century. They celebrated the birthdays of the Prophet (peace be upon him), Al-Hasan, Al-Husayn, Fatimah and their rulers. After them, celebrating birthdays became common practice but it is unquestionably a Bid`ah, because the Messenger (peace be upon him) who is the guide and teacher and his Sahabah (Companions of the Prophet), who are the best of people after the Prophets, did not do that. He (peace be upon him) conveyed the message in the most clear manner, but he did not celebrate his Mawlid or direct people to it. His Sahabah also did not do that while they are the best of people and the Prophet (peace be upon him) is the most beloved to them. Similarly, the successors who followed the Sahabah righteously during the best three centuries did not do that. So, it is known that this is a Bid`ah and a means to exceeding the proper limits and Shirk (associating others with Allah in His Divinity or worship). It is a means to exceed the proper limits in venerating the Prophets and good people, as those, who celebrate birthdays, may glorify and praise them beyond the proper limits until they fall into Shirk. They may commit major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). For example, they may commit Major Shirk by ascribing the knowledge of the Ghayb (the Unseen) to them or claiming that supplication, seeking relief, and so on, may be directed to them besides Allah. Thus, knowingly or unknowingly, they fall into ways of Shirk during this celebration. It is then obligatory to abandon this practice, because celebrating birthdays is neither a proof of the love that those celebrating the Mawlid have for the Prophet (peace be upon him) nor of their following of the Prophet (peace be upon him). Following what the Prophet (peace be upon him) conveyed is the only evidence and proof of their love for Allah (Exalted be He) and His Messenger (peace be upon him). This is truthful love as Allah (Glorified and Exalted be He) says: [\(Say \(O Muhammad صلى الله عليه وسلم to mankind\): "If you \(really\) love Allâh then follow me \(i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah\), Allâh will love you and forgive you your sins.\)"](#)

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He who loves Allah (Exalted be He) and His Messenger (peace be upon him) must follow the truth, perform the religious obligations, avoid the religious prohibitions, abide by the bounds that Allah

ordains, and hasten to acts of obedience that please Him and beware of things that incur His wrath. This is the real proof and evidence. This was the way of the Sahabah of the Prophet (peace be upon him) and their righteous followers. However, celebrating the birthdays of the Prophet (peace be upon him), of `Abdul-Qadir Al-Jilany, Al-Badawy or anyone else is a Bid`ah and an unacceptable practice that must be abandoned. That is because all good is in following the Messenger (peace be upon him), his Sahabah and the Salaf (righteous predecessors) while evil is in innovations and invention in religion that oppose the way of the righteous Salaf. This is the obligation and this is what I give as my Fatwa (legal opinion issued by a qualified Muslim scholar). This is the truth that was adopted by the Salaf of the Ummah (nation based on one creed). The view of anyone who differs from this and makes allegorical interpretation is not to be considered. Indeed, the religion was destroyed and confused in many countries due to interpretation, neglect, introduction of Bid`ah and stopping the Sunnah. There is neither power nor might but with Allah. Only Allah (Exalted be He) is the One Whom we seek for help.

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#### 14- Ruling on celebrating the birthday of Al-Husayn (may Allah be pleased with him)

**Q: I heard the answer you gave on the Nur `Ala Al-Darb Program regarding the festivals and celebrations of birthdays such as the Mawlid (the Prophet's birthday). Your answer was that these celebrations and their likes must not be observed, as it contradicts what is revealed in the Book and the Sunnah. We must abide by what Allah and his Messenger have commanded and refrain from what Allah and His Messenger have forbidden. I am totally convinced of this; however, here in Egypt some eminent scholars and shaykhs attend these festivals and birthday celebrations of Al-Husayn, Lady Zaynab, Al-Badawy, and other festivities. We in Upper Egypt, have also many celebrations, so my first question is: "What is the correct view on this issue?"**

**A:** The correct view is what you heard and cited from my previous answer. The celebration of birthdays is a baseless Bid`ah (innovation in religion) reasonable person and a seeker of knowledge should not be deceived by people, because the practices of people do not constitute a legal foundation that serves as authoritative evidence. Only the statements of Allah and His Messenger are authoritative references. People's sayings, practices and celebrations must be evaluated according to the Qur'an and Sunnah. What conforms to the Book of Allah or the authentic Sunnah of Allah's Messenger (peace be upon him) is the truth that must be followed, and what opposes them must be rejected even if people practice it. Allah (Exalted be He) states:

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﴿And most of mankind will not believe even if you desire it eagerly.﴾ And: ﴿And if you obey most of those on the earth, they will mislead you far away from Allâh's Path.﴾ Allah (Glorified and Exalted be He) also states: ﴿And indeed Iblîs (Satan) did prove true his thought about them: and they followed him, all except a group of true believers (in the Oneness of Allâh).﴾ In conclusion, the practices and statements of people are not the yardstick of legal judgment and Islamic rulings of Shari`ah. Allah guides to the only yardstick and judge in His (Glorified and Exalted be He) statement: ﴿(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾ Allah (Glorified and Exalted be He) also states: ﴿And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).﴾ This is the yardstick. The true measure is what Allah and his Messenger have stated. Celebrations of birthdays have no legal foundation in the Qur'an or the Sunnah of the Messenger (peace be upon him). Many centuries passed and the Muslims never celebrated these birthdays. The Prophet (peace be upon him) did not do that during his life and he was the Seal of all Prophets, i.e. the Last Prophet, after whom no other prophet will come. He is the Seal of all Prophets, the most keen to extend sincere advice and the most knowledgeable and righteous of all mankind (peace be upon him). Had celebrating his Mawlid or other birthdays been permissible, he (peace be upon him) would have clarified it to the Ummah (community based on one creed) or would have practiced, so others would emulate him. If we assume that this celebration was not obligatory and the Prophet left it for this reason,

the Sahabah (Companions of the Prophet) would have practiced it if it was a Sunnah in following the tradition or the practice of the Prophet (peace be upon him). However, the Prophet (peace be upon him) did not celebrate, call to it or command people to do so. Thus, his Sahabah including Al-Khulafa' Al-Rashidun (the Rightly-Guided Caliphs), and others did not do so. Then, the second century came when the great Tabi'un (Followers, the generation after the Companions of the Prophet) and their senior followers lived; and they did not practice it, then the third century followed and they did not practice it. This indicates that it is Bid`ah, as the Prophet (peace be upon him) stated: [\(Whoever performs an action which is not in accordance with this affair of ours \(Islam\) will have it rejected.\)](#) And: [\(Whoever introduces anything into this affair of ours \(Islam\) that is not of it will have it rejected.\)](#) He (peace be upon him) would reiterate in his sermon: [\(Ama Ba`d \(Now to the point\), the best of speech is the Book of Allah; the best of guidance is the guidance of Muhammad \(peace be upon him\); the most evil matters are innovations \(in Islam\); every Bid`ah leads to misguidance.\)](#) It was this phrase that he (peace be upon him) reiterated in his sermon on Friday. May Allah's Peace and Blessings be upon him. Had the celebration of birthdays been a required matter or a legally prescribed act, the righteous predecessors and masters would not have abandoned it and then those after them discovered it and succeeded to revive it. Indeed, the early centuries were filled with truth, and no truth can be found in others which they failed to obtain. Rather, the Prophet (peace be upon him) said that a group of his people would forever prove triumphant and adhere persistently to the truth. And there is no doubt that the most worthy of this description were the people of the early centuries of Islam; the first century, then the second century, and then the third one. He (peace be upon him) says: [\(The best of my followers are my generation, then those who follow them, then those who follow them...\)](#)

It is not permissible to think that the truth may have been missed during these three favored and great centuries and then grasped and claimed by those after them. No one, who believes in Allah and the Last Day, can say this. In conclusion, the celebration of birthdays including the celebration of Mawlid, the birthday of Al-Husayn, the birthday of so-and-so, the birthday of Al-Badawy and similar celebrations are all baseless innovations in Islam. They were introduced during the fourth century and the following centuries as stated by the author of the book of "Al-Ibda` fi Madar al-Ibtida` (Creativity in Discussing the Evils of Innovation)". He mentioned that those who introduced this Bid`ah were the rulers of Egypt from the Fatimid dynasty who ruled north Africa and Egypt and falsely ascribed themselves to the family of the Prophet, but they are not of it. Abu Al-`Abbas Ibn Taymiyah Shaykh Al-Islam (may Allah be merciful to him) said: "They feigned the creed of Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet) and hid the sheer Kufir (disbelief)." They were the first to introduce this innovation during the fourth century and then others followed them from the Shi`ah and from other sects besides Shi`ah including those following the way of Sunnah out of ignorance and error. No one should be deceived by the fact that many people observe it, for these are the Masjids (mosques) that are built over graves and domes that are placed on graves; but no reasonable person who believes in Allah and in the Last Day states that this is legally acceptable or that it is of the Sunnah (action following the example of the Prophet) or an act of worship. Rather, it is a rejected Bid`ah that existed among people, notwithstanding. The Prophet (peace be upon him) said: [\(May Allah curse the Jews and the Christians, for they took the graves of their prophets as places of worship.\)](#) The Prophet (peace be upon him) also stated: [\(Indeed, those who preceded you took the graves of their prophets and righteous people as places of worship, but you must not take graves as](#)

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places of worship i.e. mosques; I forbid you to do that.) (Related by Muslim in his Sahih (Authentic) Book of Hadith). Jabir (may Allah be pleased with him) said: (Allah's Messenger (peace be upon him) forbade the plastering of the graves, sitting on them, or building over them.) Thus, Jabir made it clear that the Prophet forbade the plastering of graves and building over them. However, people now plaster them and build domes and Masjids (mosques) over them. Does any person who knows the truth say that this is permissible and acceptable because people do it? Indeed, it is a Bid`ah and a means leading to Shirk even if people practice it. Establishing Masjids over graves, building on them, making domes over them, and plastering them are all forbidden and a means to Shirk; despite the fact that although many people do so. Likewise, many ignorant people visit graves to glorify, call, and seek help and relief from the dead. However, no reasonable person claims that this is permissible, because it is done or because many people practice it. Anyone who has knowledge does not claim this, because calling on the dead and seeking their help are practices of the people of the Jahiliyyah (pre-Islamic time of ignorance). These were known practices of the people of Shirk and are Major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). However, many ignorant people perform these practices at graves; those of Al-Husayn and others such as the grave of Al-Badawy. Some ignorant people may even do it at the Prophet's (peace be upon him) grave in Al-Madinah. Does any one, who believes in Allah and in the Last Day, say that these acts are permissible, or acceptable practices of worship, or blameless practices? Rather, they are forms of associating others with Allah in His Divinity and a form of worshipping others besides Allah. They are clearly practices of the first period of ignorance, even if many people follow them. Every Muslim should be aware and understand this issue.

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**Q: This questioner also says: "Many eminent scholars her in Egypt attend these celebrations. What is the opinion of your Eminence?"**

**A:** The fact that some scholars attend these Bid`ahs is not strange, as evil and ignorant scholars always destroy people. What destroyed the Jews except the evil scholars? What destroyed the Christians except evil scholars and their errors? Similarly, most Muslims are destroyed due to evil and ignorant scholars. A scholar, no matter how great and erudite, may commit mistakes and people are deceived by his mistakes. The mistake of a scholar is dangerous, so the Sahabah (Companions of the Prophet) and others warned against the mistakes of learned people. A scholar may commit a verbal or practical mistake, even if he is noted for his knowledge. For example, his attendance of these celebrations may be for some acceptable interpretations and excuses such as extending advice or explaining Islam, but it is taken as evidence in support of these celebrations while he may miss this point, so this is not a legal basis for evidence. When a scholar attends any of these rejected gatherings and celebrations, this is not a legal proof of the permissibility of such activities. He may have a legal excuse and may be unaware of this matter at the time of his attendance, even if he may be endowed with knowledge and virtue. Therefore, a person should not be deceived by scholars' errors and mistakes in words and deeds. We ask Allah to grant us all guidance and success!

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**Q: Please, give me a ruling on celebrating the Prophet's birthday and the ruling on the one who attends it; especially when it is an Imam (the one who leads congregational Prayer) or a preacher of a Masjid? Is the Salah offered behind such person valid? I mentioned to one of them that this practice is a rejected Bid`ah, but he felt very uneasy**

**and cited the Hadith related by Muslim on "The merit of observing Sawm (Fast) on Thursdays and Mondays" (It is a day when I was born ...)** How should we behave towards such people, especially when they are the preachers of Masjids? To Allah we belong and to Him we shall return!

**A:** Celebrating birthdays, including the Mawlid, is a Bid`ah that has spread amongst the people. Celebrating Mawldi is of the Bid`ahs that occurred among Muslims and the Prophet (peace be upon him), his Sahabah, Al-Khulafa' Al-Rashidun (The Rightly-Guided Caliphs), and those after them during the three favored generations did not practice it. The Prophet (peace be upon him) said in the Sahih (authentic) Hadith: **(Whoever performs an action which is not in accordance with this affair of ours (Islam) will have it rejected.)** i.e. will not be accepted. The Prophet (peace be upon him) also stated: **(Whoever introduces anything into this affair of ours (Islam) that is not of it will have it rejected.)** It means that it will not be accepted.

It is obligatory on a Muslim to abandon this practice and be keen on adopting the example of the Prophet (peace be upon him), following in his footsteps and remaining steadfast on his guidance. As for celebrating the Mawlid,

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it is baseless and a Bid`ah that must be rejected and abandoned. A Muslim should follow the Messenger (peace be upon him), glorify his Shari`ah and Sunnah, and abide by his way of life as Allah (Glorified and Exalted be He) states: **(Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur`ân and the Sunnah), Allâh will love you and forgive you your sins.)** And: **(And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).)**

Loving the Prophet, following him, abiding by what he commanded and refraining from what he forbade are Islamic obligations on all Muslims. But Bid`ahs such as the Mawlid and similar innovations are impermissible. It is a must to abandon them. Celebrating the Mawlid, building over graves, taking graves as places of worship, offering Salah in graveyards are all innovations that were introduced by people, as is celebrating the innovation of Isra' (Night Journey) and Mi`raj (Ascension to Heaven) on the 27th of Rajab which is a baseless innovation that has no foundation in Shari`ah.

One should advise the Imam who leads people in Salah to abandon this practice and the Salah behind him is valid if he only practices the Bid`ah of celebrating the Mawlid, because this is not a Bid`ah that takes a person out of the fold of Islam; unless he calls on the Prophet and seeks his assistance, which is a form of major Kufr. If they call on the Prophet for relief and make vows for him, these are acts of major Kufr.

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Merely celebrating the Mawlid, collecting food and gathering to eat and reciting poems that contain no expressions of Shirk are only Bid`ahs.

As for poems that have some words of Shirk such as the Burdah (a deviant eulogy composed in praise of the Prophet); if they approve of these words of Shirk such:

**O the best of the creation, there is no one to whom I can seek for relief but you upon the occurrence of the great event i.e. on the**

## Day of Judgment

**You either help me on the hereafter**

**out of your grace or just say that I have fallen to the abyss.**

**Goodness of life and the hereafter is of your grace**

**And the knowledge of the Tablet and Pen arises from your knowledge.**

Whoever believes in these meanings is a Kafir. May Allah grant us safety.

It is obligatory upon all Muslims to beware of all means of Shirk and Bid`ahs. They should also advise one another to abandon these matters and to seek knowledge through learning and referring to people of knowledge, who are the people of Sunnah. They must ask them about these Bid`ahs.

As for the Hadith reported by Abu Qatadah wherein the Prophet (peace be upon him) was asked about his Sawm on Monday and he replied: [\(This is a day when I was born and when I was sent as a Messenger.\)](#) This Hadith bears no support for this issue. It only speaks of the permissibility of Sawm on Mondays. It is recommended to fast on Mondays because the Prophet (peace be upon him) was born on that day and the revelation started on it. Moreover, people's deeds are presented to Allah on Mondays and Thursdays and the Prophet (peace be upon him) used to observe Sawm on Mondays and Thursdays and said:

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[\(These i.e. Monday and Thursday, are two days on which the deeds of people are presented and I like that my deeds would be presented while I am observing Sawm.\)](#) There is nothing wrong with observing Sawm on Mondays, as the Prophet (peace be upon him) performed Sawm on it. However, he did not say: "Celebrate this day and make it a feast," he only prescribed Sawm on it. Therefore, he who observes Sawm on it performs a good deed, but he who innovates this celebration and gathers people to dine food and recite poems has committed an act of Bid`ah. There is an evident difference between the two cases.

**Q: Why do not scholars gather and clarify such issues in order to change these customs that take place in all Muslim countries?**

**A:** Many meetings have been held where these issues are discussed, but reasons differ from each other in terms of understanding. When examining the juristic issues, scholars differ due to their diverse viewpoints; some see that celebrating birthdays is good because it is an occasion to study the life of the Prophet (peace be upon him). Some argue that this is an opportunity to teach people and instruct them on Islamic matters. Others raise other arguments. However, he who looks into the legal proofs knows that their evidence is baseless and it is obligatory to prevent these celebrations.

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It is possible to teach people the laws of Shari`ah in educational sessions and circles, and it is possible to study the Prophet's biography without any need for these celebrations. These celebrations are not a means to educate and there are other proper means such as radio, the press and study sessions where the rules of Shari`ah are explained and the Prophet's biography (peace be upon him) is discussed without any need for these Bid`ahs.



### 15- Celebrating the Mawlid is groundless

**Q: What is your opinion about celebrating Mawlid (the Prophet's birth day)? Some people repeat that some scholars permit it and participate in it. Please, advise us about this issue. May Allah reward you with the best.**

**A:** Celebrating the Mawlid has no legal foundation to substantiate, as it is a Bid`ah (innovation in religion) that people introduced during the fourth century and the next centuries. It is well known that the Fatimids were the first to introduce this innovation. They ruled the region of North Africa and Egypt during the fourth and the fifth centuries and introduced this Bid`ah in the fourth century in the name of `Aly, Al-Hasan, Al-Husayn, and Fatimah. They also made celebrations in the name of the Prophet (peace be upon him) and in the name of their ruler. Later, this practice became widely common, but it was not practiced during the early preferable centuries or during the lifetime of the Prophet (peace be upon him). Thus,

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the erudite scholars mentioned that it is a Bid`ah, because the Prophet (peace be upon him) said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) He (peace be upon him) also said: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) It means that it will not be accepted. There is no consideration for the great numbers of those who practice it, because they inherited that from their forefathers. The rule adopted by both the common people and the Kafirs (disbelievers) before the Prophet (peace be upon him) is: [\(We found our fathers following a certain way and religion, and we will indeed follow their footsteps.\)](#) There is no evidence in following the practice of forefathers when their practice is not based on a firm legal foundation in the same manner that the deeds of Kafirs have no authority. Thus, Allah denounced their tradition and ordered them to follow the Prophet (peace be upon him) leaving them no excuse in their imitation of their ancestors. Allah dispraised them for that. O believer, you should not follow the tradition of your father or grandfather or that of your natives except in matters prescribed by Allah. As for matters that Allah forbade, you should not follow them even if they are many. Suppose that it has become widely common that your natives drink Khamr (intoxicant), commit Zina (sexual intercourse outside marriage), or become undutiful to their parents, you must not do that out of following them. Likewise, when they commit Bid`ahs, you should not follow them but you should pray to Allah for their guidance, extend advice and lead them to the good deeds. You must not commit the forbidden acts that Allah prohibited in following their practices in the same manner that you must not commit Zina, drink Khamr, disobey your parents, deal in Riba (usury), or do other similar forbidden acts.

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## 16- Refuting the claim that celebrating the Mawlid is a good Bid`ah

**Q: Our question is about celebrating the Mawlid (the Prophet's birthday), is it Bid`ah (innovation in Islam)? I heard in some places and from some scholars that it is a good Bid`ah and Allah knows best, may Allah bless you!**

A: Celebrating the birth of the Prophet (peace be upon him) and righteous people is Bid`ah which began in recent centuries, after the best three centuries of Islam: the first, the second and the third centuries after Hijrah. It is one of the Bid`ahs which some people have introduced into Islam out of love for such celebrations, thinking that it is a good thing to do. The correct opinion, according to verifying scholars, is that such celebrations are Bid`ah. All birthday celebrations, including but not limited to celebrating the birthday of the Prophet (peace be upon him), are Bid`ah. Why is this so? Because the Prophet (peace be upon him), his Sahabah (Companions of the Prophet), the Rightly-Guided Caliphs and the early generations of Islam did not do it. Certainly, goodness lies in following their steps and not following the invented practices which succeeding generations introduced into Islam. It is authentically reported that the Prophet (peace be upon him) said: [\(Beware of newly-introduced matters \(in religion\).\)](#) He (peace be upon him) also said: [\(The most evil of matters are those which are newly-introduced \(in religion\), and every Bid`ah is a Dalalah \(deviation from the right\).\)](#) Furthermore, he (peace be upon him) said: [\(Anyone who introduces anything](#)

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[into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) And: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) It means that it will not be accepted from them. Thus, the Prophet (peace be upon him) explained faith in detail and pointed out that newly-introduced matters in Islam are condemned, and no one is allowed to introduce into Islam what Allah has not permitted. Allah, the Almighty, dispraised such acts in His statement: [\(Or have they partners \(with Allāh — false gods\) who have instituted for them a religion which Allāh has not ordained?\)](#) Celebrating the birthday of the Prophet (peace be upon him) and that of the righteous is a newly-introduced act not sanctioned by Allah, or His Messenger (peace be upon him), or the Sahabah who are the best people after the Prophets, the most beloved to the Prophet (peace be upon him) and the keenest to do goodness; however, they did not celebrate birthdays. Neither Abu Bakr, `Umar, `Uthman, `Aly, the rest of the Ten Companions Given Glad Tidings of Entering Paradise, the rest of the Sahabah, nor the Tabi`un (Followers, the generation after the Companions of the Prophet) ever celebrated such birthdays. According to some historians, this Bid`ah was introduced by Shiite Fatimids in Egypt during the fourth century. Later, it was practiced towards the end of the sixth century of Hijrah and in the beginning of the seventh century by those who thought that such celebrations are good acts; and thus, practiced them. However, they are innovations in Islam, because they constitute a form of worship which Allah (Glorified and Exalted be He) did not legislate. The Messenger (peace be upon him) conveyed all matters clearly and did not conceal anything that Allah legislated. He (peace be upon him) delivered all the Laws that Allah laid down as he was commanded to deliver to the people. Allah (Exalted be He) states: [\(This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as](#)

your religion.) Therefore, Allah completed and perfected the religion. There is nothing in this divinely-perfected religion called celebration of birthdays. Accordingly, they are condemned Bid`ah that cannot be described as good, since there is nothing in Islam referred to as a good Bid`ah.

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All acts of Bid`ah are misguidance and evil. The Prophet (peace be upon him) stated: [\(Every Bid`ah is a Dalalah \(deviation\).\)](#) Hence, it is not permitted for a Muslim to say: "There are good kinds of Bid`ah", whereas the Messenger (peace be upon him) said that every Bid`ah is misguidance. This is contradiction and opposition to the Messenger (peace be upon him). It was authentically reported that he (peace be upon him) stated: [\(Every Bid`ah is a Dalalah \(deviation\).\)](#) Hence, it is not allowed for us to say a different opinion from that of the Prophet (peace be upon him). It should be noted that there are some practices which have been established by Islam, yet people think that they are Bid`ahs, but they are not; some of these are compiling the Qur'an into one book and transcribing copies of it, and offering Tarawih (special supererogatory night Prayer in Ramadan) in congregation. Such acts are not categorized as Bid`ahs; rather, they have been established and legislated in Islam, and thus, including them under the term "Bid`ah" is baseless. As for what was reported from `Umar that he said regarding Tarawih Prayer: "What a good Bid`ah", is a reference to the linguistic meaning of the word Bid`ah and has nothing to do with its Islamic perspective. Moreover, the statement of `Umar did not disagree with what the Messenger (peace be upon him) practiced or contradicted it. The statement of the Messenger (peace be upon him) takes priority over all other opinions and claims, as his statement: [\(Every Bid`ah is a Dalalah \(deviation\).\)](#) And: [\(Beware of newly-introduced matters \(in religion\).\)](#) The Prophet (peace be upon him) further said in Friday Khutbah (sermon): [\(Ama Ba'd \(Now then\), the best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad \(peace be upon him\), the most evil of matters are those which are newly-introduced \(in religion\), and every Bid`ah is a Dalalah \(deviation from the right\).\)](#) This is the judgment of the Messenger (peace be upon him). This Hadith is reported by Muslim in the Sahih, and thus, it is not for a Muslim to go against what Allah legislated or to be stubborn regarding that which the Messenger of Allah (peace be upon him) brought from Allah; rather, one should surrender and submit to the Law of Allah and abstain from all Bid`ahs and sins. We ask Allah to guide us all to the right way and straight path!

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**Q: Is it allowed to celebrate the Mawlid (the Prophet's birthday)? Please guide us.**

**A:** We have previously given many answers to this question in this program and others and we have compiled many writings regarding this subject. Celebrating the birthday of the Prophet (peace be upon him) and similar celebrations are, according to people of knowledge and verifying scholars, Bid`ah. Therefore, it is not allowed to celebrate the birthday of Prophet Muhammad (peace be upon him), or any other Prophet, or righteous people. The celebrations held on the occasion of the birthday of the Prophet (peace be upon him), Al-Badawy, Shaykh `Abdul-Qadir, Al-Hasan, Al-Husayn or any other are Bid`ahs that are not permitted to be practiced.

The duty of a Muslim towards the righteous is to ask Allah to be pleased with them, follow their good example; and to frequently invoke peace and blessings upon the Prophet (peace be upon him), follow his Sunnah, encourage others to follow it, convey his religion to people, fulfill his rights by obeying his commands and avoiding what he prohibited, and patterning one's life after his life (peace be upon him). This is the obligation upon Muslims. The Almighty states: [\(Say \(O Muhammad صلى الله عليه وسلم to mankind\): "If you \(really\) love Allâh then follow me \(i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah\)\)](#) He did not say: "Then commemorate my birth"; rather, Allah states:

﴿Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmîc Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you﴾ Therefore, the sign of loving the Prophet (peace be upon him) is following him, implementing his commands and avoiding his prohibitions. As for celebrating birthdays and practicing newly-invented acts which have not been sanctioned by Islam, it is not allowed; rather, they are a means to Shirk (associating others with Allah in His Divinity or worship). Many of those who celebrate such birthdays fall in Shirk by supplicating to the Prophet (peace be upon him) and seeking help from him, and others fall in the Bid`ah of beseeching Allah by virtue of the status of the Prophet (peace be upon him) which is not allowed. As for asking Allah by their love for the Prophet (peace be upon him) and by their belief in him, there is no blame in this.

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There is nothing wrong with saying: O Allah, I ask You by my love for Your Prophet and belief in him to forgive my sins. As for supplicating to Allah by virtue of the status of the Prophet or by his high rank, it is Bid`ah which has no evidence; rather asking Allah by love for the Prophet (peace be upon him), belief in him and adherence to his teachings is the Islamically lawful Tawassul (supplicating to Allah in the name of .../by virtue of the status of). The point is that celebrating such birthdays are Bid`ah, whether it is celebrating the birthday of the Prophet (peace be upon him) or others Prophets, the righteous, the Sahabah or other than them. All these types of celebrations are Bid`ah. Similarly, celebrating the fifteenth night of the month of Sha`ban, the twenty-ninth night of the month of Rajab (which is thought to be the night of Isra' [Night Journey] and Mi`raj [Ascension to Heaven]), the first night of the month of Rajab and the first Friday of the month of Rajab on which they offer Salat-ul-Ragha'ib (Prayer for great bestowals or wishes) are also Bid`ah. Thus, celebrating occasions which Allah has not legislated in order to draw closer to Allah are acts of Bid`ah which were not practiced by the Prophet (peace be upon him) who was the most truthful, the sincerest in giving advice, and the one who taught and invited the Muslim Ummah (nation based on one creed) to every kind of goodness. He never celebrated his birthday during his lifetime, and he stayed in Madinah for ten years as the head of the believers and their uncontested leader. He was succeeded by As-Siddiq (Abu Bakr) who became the Caliph after him, then by `Umar then by `Uthman then by `Aly and then by the Rightly-Guided Caliphs, but none of them celebrated the birthday of the Prophet (peace be upon him). If it was a good thing, they would have been the first to do it. It must be emphasized that the earliest best three generations of Islam did not introduce birthday celebrations, but they were innovated by Fatimid Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet) during the fourth century after Hijrah and some Muslims followed them out of ignorance and unawareness.

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## 17- Refuting the arguments of those who approve of the Mawlid

**Q: Recently, I heard you saying that celebrating the Mawlid (the Prophet's birthday) is disapproved of by Shari`ah (Islamic law) and falls under Bid`ah (innovation in religion). I would like to say in this regard that during the celebration of the birthday of the Prophet (peace be upon him) people gather as brothers, practice piety, read the Qur'an and the Sunnah and recite poetry that praises Islam or the great Messenger (peace be upon him). This is what happens during the celebration of the birthday of the Prophet (peace be upon him) and there is nothing in these acts that contradicts Shari`ah (Islamic law). With all due appreciation and respect, please explain this matter.**

A: There is no doubt that celebrating the birthday of the Prophet (peace be upon him) may include some of what the questioner mentioned when attended by learned and aware people. However, we must remember that we are servants commanded to obey and we are not lawgivers or legislators. We are to follow the Commands of Allah and implement His Law. We must not introduce into Islam that which Allah has not permitted or approved, this should be remembered very well. Allah, the Almighty, states: [﴿Or have they partners \(with Allâh — false gods\) who have instituted for them a religion which Allâh has not ordained?﴾](#) Moreover, Al-Mustafa (the Chosen i.e. the Prophet, peace be upon him) stated in the Sahih (authentic) Hadith reported by Al-Bukhari and Muslim from `Aishah (may Allah be pleased with her): [﴿Anyone who introduces anything into this matter of ours \(Islam\)](#)

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[that is not part of it will have it rejected.﴾](#) This means that it will not be accepted from the one who innovated it. According to another wording of the Hadith reported by Muslim: [﴿Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.﴾](#) There are many other Hadiths regarding this issue which prove the prohibition of Bid`ah (innovation in religion), which is defined as any newly-introduced matter in Islam. The Prophet (peace be upon him) used to state in his Khutbah (sermon): [﴿Ama Ba'd \(Now then\), the best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad \(peace be upon him\), the most evil of matters are those which are newly-introduced \(in religion\), and every Bid'ah is a Dalalah \(deviation from the right\).﴾](#) Dear listeners, you know that the Messenger (peace be upon him) lived for twenty-three years after he was blessed with prophethood along which he never celebrated his birthday, nor told others to celebrate it for the purpose of studying his Sirah (the Prophet's biography) or for any other purpose; particularly after his Hijrah (the Prophet's migration to Madinah). This was the period of laying down the legislation and the perfection of the Islamic Law. But the Prophet (peace be upon him) died without mentioning anything about such celebrations. As for the Hadith when he (peace be upon him) was asked about Sawm (Fasting) on Monday and he replied: [﴿It is the day on which I was born and the day on which I was chosen as a Prophet﴾](#) this does not indicate the permissibility of celebrating birthdays as some people think. It indicates the virtue of Monday and that it is an honorable day, because it was the day on which revelation was sent down to the Prophet (peace be upon him) and was the day on which he was born. Moreover, it is the day on which one's deeds are presented to Allah (Glorified and Exalted be He). Therefore, if one fasts on Monday because of its

merit, then well and good, but to add anything else to that is an act that Allah has not ordained. The Prophet (peace be upon him) stated: "I was born on it" to point out the virtue of Sawm on Mondays.

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In another Hadith about Sawm on Monday and Thursday the Prophet (peace be upon him) did not mention his birth, but said about Monday and Thursday: [\(They are two days in which deeds are presented to Allah and I want my deeds to be presented to Him while I am fasting.\)](#) It should be noted that in this Hadith the Prophet (peace be upon him) did not talk about his birth, and thus, it is understood that its being the day of his birth is just one of the reasons for the recommendation of fasting on that day as well as being the day in which deeds are presented to Allah and the day in which the revelation was sent down to him (peace be upon him). Therefore, this does not indicate the permissibility of celebrating the birthday of the Prophet (peace be upon him), but it indicates the virtue of observing Sawm on Monday and that it is recommended to fast for the following reasons: The birth of the Prophet (peace be upon him), the day in which the revelation was sent down to the Prophet (peace be upon him) and the day in which deeds are presented to Allah (Glorified and Exalted be He). Furthermore, if celebrating the birthday of the Prophet (peace be upon him) was permissible or even recommended, the Prophet (peace be upon him) would not have remained silent about it. He conveyed the Message of Allah to the people and was most sincere in his advice. He would not keep silent about a beneficial matter to his followers and himself when he was the keenest to give advice and was fully obedient to Allah for his life. He was not a cheater of the Ummah, or a traitor who would conceal what Allah obligated him to deliver. He (peace be upon him) clearly delivered the Message, fulfilled his trust and guided the Ummah. What was not ordained during the time of the Prophet (peace be upon him) cannot be a legislation after his death, because it was he who conveyed the Legislation of Allah (Glorified and Exalted be He) and his Sahabah (Companions of the Prophet) carried his Message to succeeding generations. He did not convey to the people that celebrating his birthday was ordained, either by word or deed, and his Sahabah never practiced this or instructed others to do so; through words or deeds.

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Although they were the most beloved to the Prophet (peace be upon him), the most knowledgeable of his Sunnah, the most knowledgeable of Fiqh (Islamic jurisprudence) and the keenest to do good, they never celebrated his birthday. Their successors did not do so, nor did their followers who emulated their righteous predecessors until the best and most righteous centuries of Islam had passed. How is it permissible for us to do something which was not done by those outstanding people and which was not done by the Messenger (peace be upon him). He did not command anyone to do it and it was not practiced by his Sahabah (may Allah be pleased with them all), their successors nor by their followers during the best centuries of Islam. This act was innovated by some Shiites and Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet). It was first introduced by the Shiites of Banu `Ubaid Al-Qadah, and the Shiites from the Fatimids. Shaykh of Islam, Ibn Taymiyyah (may Allah be merciful to him) said: "Indeed, their outward actions express their rejection and their inner feelings are sheer Kufr (disbelief). They are the Fatimids who ruled Morocco, Egypt and the Levant at the beginning of the third century after Hijrah and continued until the fifth century and the beginning of the sixth century. It was these factions who innovated such celebrations of birthdays as stated by a group of historians. They introduced such celebrations during the fourth century after Hijrah, and then imitators continued and developed these celebrations. They invented the celebration of the birthday of the Prophet (peace be upon him), the birthday of Al-Hasan, Al-Husayn, Fatimah and their ruler. If they were the first innovators of these birthday celebrations, then how is it possible for a believer to follow their example in a Bid`ah inserted into Islam by Shiites?

This is a serious trial. During these celebrations in certain countries many evils may occur. They may involve acts of Shirk (associating others with Allah in His Divinity or worship), excessive veneration of the Prophet (peace be upon him), asking him besides Allah, seeking help from him and speaking words of praise which should only be addressed to Allah. In the poem entitled Al-Burdah the poet said:

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**O most honorable of creation I have no one to resort to  
Except you whenever calamity befalls everyone  
If you do not help me at my standing before Allah  
Out of your grace; then my foot will surely slip  
Since part of your bounty is this life and the Hereafter  
And the Pen and Tablet are just a portion of your knowledge**

After this excessive praising of the Prophet (peace be upon him), what is left to say regarding Allah (Glorified and Exalted be He)? Many people recite this poem in their celebrations and gatherings; however, it is a very dangerous poem which involves major Shirk. The point is that many of these celebrations involve major Shirk, because of exceeding the proper bounds of love for the Prophet (peace be upon him) and exaggerated praise of him. He (peace be upon him) stated: [\(Do not praise me as the Christians praised the son of Mary \(i.e. Jesus\), I am just His Slave; therefore, refer to me as the Slave of Allah and His Messenger.\)](#) Sometimes, other evil actions and indecencies take place during these celebrations and gatherings such as drinking wine, fornication, free mixing between men and women. Those who informed us about these things are trustworthy people. Even if some of these celebrations and gatherings are free of these things; nevertheless, they are Bid`ah, even if they are held in the best way including just reading the Sirah, invoking peace and blessings on the Prophet (peace be upon him). However, they remain Bid`ah. Celebrating the birth of the Prophet (peace be upon him) during the month of Rabi` Awwal in a certain manner, on a certain day repeated every year and is known as celebrating the Mawlid is a newly-introduced matter in Islam. There is no basis for this practice in our religion, as our festivals are confined to

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two annual celebrations; `Eid-ul-Adha (the Festival of the Sacrifice) and `Eid-ul-Fitr (the Festival of Breaking the Fast), as well as the Days of Nahr (Sacrifice) and the Day of `Arafah. These are the festivals of Muslims, and thus, we should not innovate in them anything which Allah has not ordained. If people want to study the Sirah, they should study it in the Masjids (mosques) and at schools. It is required to study Sirah and to understand it, but this should be at schools, institutes, colleges, homes, etc., but not in the way in which they celebrate the birthday of the Prophet (peace be upon him). There is a difference between studying the biography of the Prophet (peace be upon him) and the celebration of his birthday, and therefore, people of knowledge must beware of this issue and those who love goodness should be careful of this issue. Goodness and safety is in following the Sunnah, whereas, innovating in religion is all evil and disastrous. May Allah grant us all protection and guidance! There is neither might nor power except with Allah!

**Q: What is your opinion regarding those who claim that holding birthday celebrations, reading the Qur'an for the dead and dedicating the reward of reading it to them is permissible?**

**A:** The correct opinion is that such celebrations and actions are Bid`ah (innovation in religion),

because they were not practiced by the Messenger (peace be upon him) or by his Sahabah (Companions of the Prophet). He (peace be upon him) neither commanded it, nor approved and instructed people to do it. Moreover, it was not practiced by the Salaf (righteous predecessors) or those who followed them during the earliest and best centuries of Islam. Therefore, they constitute Bid`ah leading to Shirk (associating others with Allah in His Divinity or worship), and thus, celebrating birthday is a rejected Bid`ah and there is no difference in this regard between celebrating the birthday of the Prophet (peace be upon him) and the birthday of others. It is one of the means leading to Shirk, because when people celebrate such anniversaries, they invoke that person

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and seek their help as done by the ignorant towards the Prophet (peace be upon him). There are even some who claim that the Prophet (peace be upon him) comes out of his grave at the time of celebration and participates with them. This is Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect). The Prophet (peace be upon him) will not come out of his grave until the Day of Judgment. His soul (peace be upon him) is in the highest place in Paradise and is returned to his body whenever Allah wills and that occurs when we send peace and blessings upon him as stated in the Hadith in which he (peace be upon him) stated: [\(No one greets me with Salam \(Islamic greeting of peace\) except that Allah restores to me my soul so that I may return their Salam.\)](#) Celebrating birthdays, whether birthdays of the Prophets, birthdays of the righteous, the kings or others are all Bid`ah. It is not allowed to celebrate birthdays, because they are newly-introduced practices, and the Messenger (peace be upon him) stated: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) This means that it will be rejected and will not be accepted. Moreover, during Friday Khutbah, the Prophet (peace be upon him) used to say: [\(Ama Ba'd \(Now then\), the best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad \(peace be upon him\), the most evil of matters are those which are newly-introduced \(in religion\), and every Bid'ah \(innovation in religion\) is a Dalalah \(deviation from the right\).\)](#) He (peace be upon him) also stated: [\(Beware of newly-introduced matters in \(religion\), for every newly-introduced matter is a Bid'ah, and every Bid'ah is a Dalalah.\)](#) These Hadiths are sound and authentic, some of which are reported by Muslim, some are reported in the two Sahihs of Al-Bukhari and Muslim, and others are reported in the books of Sunnan. Therefore, it is the duty of Muslim scholars to warn people against these celebrations and educate them. Also, it is the duty of the public to ask the people of knowledge about ambiguous issues and do their best to understand the teachings of Islam. They should ask the people of knowledge from Ahl-ul-Sunnah (Adherents to Sunnah), and not the people who teach heresies and superstitions.

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Any inquiries should be addressed to the scholars of Ahl-ul-Sunnah who are knowledgeable about the Sunnah of the Messenger (peace be upon him); who apply the Laws of the Qur'an and Sunnah and act upon them. As for the preachers of evil and heresy, they must not be asked about these issues or consulted. The question should be directed to the people of knowledge who judge by the Book of Allah and the Sunnah of His Messenger (peace be upon him), those who practice what they preach and imitate the Salaf in following the Sunnah and shunning Bid'ahs. We ask Allah to grant us all guidance and success!



## 18- Ruling on the distribution of food on the Prophet's birthday

**Q: A questioner says: "On the day of celebrating the Mawlid (Prophet's birthday), some people distribute food and sweets to people in some areas as a way of celebrating this dear day. They say that the distribution of food and sweets, sweets in particular, yields a great reward from Allah (Glorified and Exalted be He). Is this true?"**

**A:** Celebrating the Mawlid is an act that people introduced and it is not permissible, as it was not known during the time of the good Salaf (righteous predecessors). It was not known during the time of the Prophet (peace be upon him), nor during the time of the Tabi`un (Followers, the generation after the Companions of the Prophet), nor during the time of the successors of the Tabi`un, nor during the preferable centuries. This act was not known during these great times; namely, the early three preferable centuries. It was only introduced after the lapse of these centuries. Historians mentioned that

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the Shiite Fatimids, who ruled Egypt and Morocco were the first to introduce these celebrations including the celebration of the Mawlid, or the birthday of Al-Husayn, and Fatimah. Their rulers invented several celebrations such as celebrating the Mawlid. It is well known that they introduced this innovation during the fourth century A.H. and then other people imitated the same tradition. However, the Sunnah (action following the example of the Prophet) is to not practice celebrating the Mawlid, because it is one of the Bid`ahs (innovations in religion). The Prophet (peace be upon him) says: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) The Prophet (peace be upon him) also says: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#)

Celebration is an act of obedience and worship, so it is impermissible to introduce an act of obedience or worship unless there is a legal foundation in support of its permissibility. What people do in many countries on the twelfth of Rabi`Al-Awwal of celebrating the Mawlid, distribution of food and sweets, recitation of the biography of the Prophet on that day and the preparation of banquets are all baseless practices and we know of no legal foundation to support them from the Messenger of Allah (peace be upon him), nor from his Sahabah (Companions of the Prophet), nor from the righteous Salaf of the early preferable centuries. This is what we know from the statements of the people of knowledge. Shaykh Al-Islam Abu Al-`Abbas ibn Taymiyah (may Allah be merciful to him) and Al-Shatiby (may Allah be merciful to him) in his book entitled "Al-I`tisam bi al-Sunnah (Holding Fast to the Sunnah)" together with other scholars

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paid attention to that. They clarified that celebrating the Mawlid has no legal foundation in its support and is not a legally acceptable matter. Rather, it was introduced by people. Therefore, we advise our Muslim brothers to abandon this Bid`ah and to neglect it. Loving the Prophet (peace be upon him) entails following him, obeying his commands, avoiding his prohibitions as Allah (Glorified be He) says: [\(Say \(O Muhammad صلى الله عليه وسلم to mankind\): "If you \(really\) love Allâh then follow me \(i.e.](#)

accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.) It is not a sign of loving him to introduce Bid`ahs, for which Allah revealed no authoritative indication, such as celebrating the Mawlid, swearing by the Prophet (peace be upon him), calling him, seeking him for relief, circumambulating his grave, and other similar acts. All these practices are impermissible. It is not a sign of loving the Prophet but a way of opposing his commands. Loving the Prophet (peace be upon him) necessitates following him, obeying his orders, avoiding his prohibitions, and abiding by the legal bounds that he (peace be upon him) ordained. This is the proper way of a believer as Allah (Glorified and Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.﴾ And: ﴿And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment.﴾ And: ﴿Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).﴾ Were the celebration of the Mawlid a legal matter, the Prophet (peace be upon him) would not hide it, because he did not conceal anything, but he (peace be upon him) conveyed everything openly in a clear-cut manner.

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He did not celebrate his Mawlid or command his Sahabah to do that. Similarly, the Rightly-Guided Caliphs (may Allah be pleased with them), the rest of the Sahabah (may Allah be pleased with them), and the Tabi`un after them, during the preferable centuries did not do it. How would they have failed to know this practice while others after them succeeded in obtaining it? This is impossible. It is evident that the introduction of this practice belongs to the Bid`ahs that have no authoritative evidence. Whoever says that it is a good Bid`ah commits an error, as it is impermissible. That is because there is nothing called a good Bid`ah in Islam. The Messenger (peace be upon him) says: ﴿Every Bid`ah is a Dalalah (deviation from what is right).﴾ He used to address people on Friday saying: ﴿The best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; and every Bid`ah is a Dalalah.﴾ It is impermissible for a Muslim to say about a Bid`ah that it is a good Bid`ah, because he contradicts the Prophet (peace be upon him) and opposes him. This is impermissible for a Muslim. Rather, a Muslim should have due respect when dealing with the Prophet (peace be upon him) and should beware of opposing the command of the Prophet (peace be upon him) or his Shari`ah in this issue and other issues. As the Prophet (peace be upon him) said: ﴿Every Bid`ah is a Dalalah,﴾ this is a general declaration and formula that is equally applied to celebrations of birthdays and other Bid`ahs such as what some people introduced of celebrating the occasion of the Isra' and Mi'raj on the 27th of Rajab and celebrating the 15th of Sha`ban. These are also examples of the innovations in religion, because the Messenger (peace be upon him) and his Sahabah did not do them. They are then a Bid`ah. This rule is equally applied to all innovations in religion introduced by people, as they all are included in this meaning. Therefore, none of the Muslims have the right to introduce a new form of worship besides

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what Allah legislated. The people of Islam must follow and abide by Shari`ah wherever they may be and must beware of Bid`ahs even if they are introduced by great people and leaders. The Messenger (peace be upon him) is superior to them all and to all great people. He is the master of all the children of Adam (peace be upon him). Allah ordained on us to obey him and abide by his Shari`ah,

so it is not for anyone to give precedence to anyone's suggestions over the Prophet's guidance or to obey anyone to the disobedience of the Prophet. Allah (Glorified and Exalted be He) is superior over all creation. It is obligatory to obey Allah, as He is the True God (Glorified and Exalted be He). He sent the Messenger to teach people and guide them. The Messenger is the one who conveyed the message from Allah (Glorified and Exalted be He). If celebrating these matters had been ordained by Allah, the Prophet would not have concealed it but would have conveyed it, for he conveyed the revelation in the best manner. Similarly, if he informed his Sahabah about this matter, they would have conveyed it. When this was not reported from him, we knew for sure that it is of the innovations in religion that people introduced and it is the duty of Muslims to oppose these innovations in religion. They have to follow the way adopted by the Prophet (peace be upon him), his honorable Sahabah (may Allah be pleased with them), and their followers on the straight path during the preferable centuries. We ask Allah to grant us all success and guidance!

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**Q: A questioner from Libya says: "It is customary in our country, on the 12th of Rabi` Al-Awwal, that we prepare breakfast meals and distribute them to our neighbors early in the morning. Mutual congratulations among the neighbors and kinsfolk on the occasion of rejoicing over the Mawlid also take place. Is it permissible to continue these celebrations, preparation of this food, and eating from it?"**

**A:** This is not a permissible practice; rather it is a Bid`ah (innovation in religion) even if many people do it, because the Prophet (peace be upon him) and his Sahabah did not practice it. The Prophet (peace be upon him) did not celebrate his birthday during his life or order people to do that while he is the keenest of people to give advice and was the most knowledgeable of people. Had this practice been permissible, the Prophet (peace be upon him) would have practiced it and guided people to it. By the same token, the Rightly-Guided Caliphs, who are the best of humankind after the Prophets, and the rest of the Sahabah (may Allah be pleased with them) did not practice it or command others to do it. Similarly, the early preferable centuries of the Salaf did not practice it while they are the best of humankind after the Prophets as the Prophet (peace be upon him) says: [\(The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter.\)](#)

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Thus, it is obligatory on you to abandon this Bid`ah and be keen to follow the Prophet (peace be upon him) in his words and deeds. This is the duty of Muslim people. They should follow and submit to his Shari`ah. They should glorify his command and prohibition and follow his Sunnah and way of life (peace be upon him). Indeed, Bid`ahs are void of all good and they are sheer evils. The Prophet (peace be upon him) says: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) It means that it will not be accepted. He (peace be upon him) also says: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) (Agreed upon by Al-Bukhari and Muslim).

It is also reported in the Sahih [Authentic Hadith Book] of Muslim from Jabir (may Allah be pleased with him) who said: [\(The Prophet \(peace be upon him\) used to say in his sermon on Friday: "The best of speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; and every Bid`ah is a Dalalah.\)](#) The practices that you have of the distribution of food, celebrations, Salahs (Prayers), vows, and similar acts on the 12th of Rabi` Al-Awwal are all acts of Bid`ah that have no legal foundation to support

them. The Lord (Glorified and Exalted be He) says: [Say \(O Muhammad صلى الله عليه وسلم to mankind\): "If you \(really\) love Allâh then follow me \(i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah\), Allâh will love you and forgive you your sins.\)](#) Following the Prophet is the evidence of truly loving him as the Prophet (peace be upon him) says: [\(So whoever turns away from my Sunnah does not belong to me.\)](#)

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I advise you and other Muslim brothers to abandon this Bid`ah of celebrating the Mawlid and other celebrations of birthdays, because they are all impermissible. We advise you to follow the Messenger (peace be upon him) permanently and seek the religious knowledge and teach people along with keenness in obeying Allah and his Messenger in every affair. This is obligatory on all Mukallafs (persons meeting the conditions to be held legally accountable for their actions) to devote their worship sincerely to Allah, glorify Him, submit to His Shari`ah, and follow the way of his Prophet (peace be upon him) in words and deeds in all conditions. He (Exalted be He) says in His Great Book: [\(And whatsoever the Messenger \(Muhammad صلى الله عليه وسلم\) gives you, take it; and whatsoever he forbids you, abstain \(from it\).\)](#) He (peace be upon him) also says in the Sahih (authentic) Hadith: [\(Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah.\)](#)

It is obligatory to obey him and follow his guidance (peace be upon him) and beware of what opposes his guidance (peace be upon him) regarding all matters.

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## 19- Ruling on poems that excessively praise the Prophet during Mawlid celebrations

**Q: What is the ruling on celebrating the Mawlid (the Prophet's birthday) every Friday night? There is a book titled "Al-Mawlid Ar-Rabi`y" which contains many poems praising the Messenger (peace be upon him), many invocations of blessings and peace on the Prophet and praises him a lot. It also narrates the Sirah (the Prophet's biography) from birth to death. Please explain this issue and present your evidence.**

A: Celebrating the birthday of the Prophet (peace be upon him), or that of any other person, is baseless in Shari`ah (Islamic law) and has no supporting evidence. The Prophet (peace be upon him) did not do this during his life, nor did his Rightly-Guided Caliphs who were the most knowledgeable of the Sunnah of the Prophet (peace be upon him) and the most beloved to him. The Sahabah (Companions of the Prophet) after his death did not celebrate his birthday, nor did the Tabi`un (Followers, the generation after the Companions of the Prophet) during all early centuries of Islam, renowned as the best. This is an indication that celebrating it is Bid`ah (innovation in religion). However, studying the biography of the Prophet (peace be upon him) by having a scholar to teach it to people at any time of the day or the night, once or twice a week, or more or less, is good and praiseworthy. Studying the biography of the Prophet (peace be upon him) and explaining his habits during his travels and while at home and studying his manners and actions are necessary in order for people to follow his example. However, devoting attention to poems of excessive praise and specifying a certain time for such gatherings, on the twelfth of Rabi` Awwal or other dates with the intention of studying his biography from the time of his birth and chanting polytheistic poems during these celebrations;

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such as the Al-Burdah poem and other poetry are disapproved of by Shari`ah and have no supporting evidence. What is prescribed is to encourage people to read at home and learn in the Masjids (mosques) like all other lessons through which the biography of the Prophet (peace be upon him) is taught and his teachings are explained. People should learn about his birth, how he lived and then learn about his actions in deeds or words; particularly after Prophethood so that believers will follow his example and benefit from this study. As for what people do of celebrating his birthday during the month of Rabi` Awwal, slaughter animals, prepare banquets, recite overly laudatory poems and their standing up at a certain time, saying: "He (peace be upon him) has come", and then all those present stand up for him, are all baseless condemned Bid`ah. Moreover, they are a means that lead to falling into Shirk, as in some of these celebrations people exceed the limits, over praise the Prophet (peace be upon him), seek help from him and ask him for support and victory, in addition to other acts of associating partners with Allah. Furthermore, some false and fabricated Hadiths are read in such celebrations, and in some places there is free mixing between men and women and many other evil practices that take place at these gatherings. Therefore, one must be on guard against this. It is not allowed to hold such celebrations because they are against what Allah (Glorified and Exalted be He) has legislated. If there were any good in these celebrations, the Sahabah would have been the first to hold them and they would have been followed by their successors. These gatherings were introduced by the Fatimids during the fourth century after Hijrah and then spread to many places. Therefore, it is not permissible for people of sound mind to be deceived by the Fatimids, known by

denying (the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet) and Shiism, or to take them as their guide in this regard. We ask Allah to grant us all guidance and safety from misleading trials!

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## 20- Ruling on reciting Sufi Tawashih and Ibtihalat praising Allah's Messenger (peace be upon him)

**Q: A questioner from Egypt asks: There is something called religious Tawashih (postclassical form of Arab poetry, arranged in stanzas) and Ibtihalat (supplications) which are statements of praise of the Messenger (peace be upon him). Tawashih and Ibtihalat are recited by persons who recite with a beautiful voice. What is the ruling on Tawashih when musical instruments are played while reciting them? Also, what is the ruling on listening to Tawashih?**

**A:** We do not know these Tawashih in detail. If the Tawashih include statements describing the Prophet (peace be upon him) with unlawful or innovated words, they are forbidden. The Sunnah (action following the example of the Prophet) on supplicating Allah (Exalted be He) is to invoke Allah's Blessings upon the Prophet (peace be upon him). It is sufficient to say what was said by the Prophet (peace be upon him) in the Sahih (authentic) Hadith: When the Prophet (peace be upon him) heard a man invoking Allah (Exalted be He) without invoking Allah's Blessings upon the Prophet (peace be upon him) or praising Allah, he (peace be upon him) said: [\(Whoever wants to pray to Allah, should first praise their Lord, thank Him and then invoke Allah's Blessings upon the Prophet \(peace be upon him\). Then, they can pray to Allah \(Exalted be He\) in any way they like.\)](#) This is better than Tawashih. There is no need for Tawashih as they may contain evil or Bid`ah (innovation in religion). The Prophet (peace be upon him) taught us how to pray to Allah (Exalted be He). He (peace be upon him) said: [\("Say! O Allah, bless Muhammad and the members of Muhammad's household as You blessed Ibrahim and the members of Ibrahim's household. You are indeed Praiseworthy](#)

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[and Glorious. O Allah, Grant favours to Muhammad and the members of Muhammad's household as You granted favours to Ibrahim and the members of Ibrahim's household. You are indeed Praiseworthy and Glorious."\)](#)

Therefore, when a Mu'min (believer) wants to invoke Allah (Exalted be He), he should first praise Allah by saying, "O Allah, Praise be to You!", "O Allah, All praise be to You whatever the case may be!" And/or "O Allah, All praise be to You without measure!" He should then invoke Allah's Blessings upon the Prophet (peace be upon him) through lawful statements of prayer. He can then invoke Allah (Exalted be He) with whatever he likes. There is no need for such Tawashih for which Allah has sent no authority and which may exceed the proper limits with regard to praising the Prophet (peace be upon him). A Muslim should first praise Allah and thank Him. Next, he ought to invoke Allah's Blessings upon the Prophet (peace be upon him) with lawful prayers. He can then invoke Allah (Exalted be He) to grant him any blessings of this life or the hereafter.

**Q: It is known that in some countries people celebrate some birthdays such as the Prophet's birthday or the birthday of `Aly (may Allah honor his face). It is worth mentioning that officials working in the Justice Ministry commemorate such events. Is this practice regarded as a Bid`ah? If it is a Bid`ah, how can such people be prevented from doing it, may Allah grant you success?**

**A:** The habit of celebrating birthdays is not permissible; rather, it is a Bid`ah. It has never been reported that

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the Prophet (peace be upon him) or the Companions celebrated birthdays. The same applies to the best centuries after the Prophet's time including the first, second and third centuries. No one celebrated the Prophet's (peace be upon him) birthday during that time. It is a Bid`ah introduced by people. Some scholars say that the first to introduce this Bid`ah were the rulers of Morocco and Egypt who were from the people of Al-Qadah called the Fatimids who adopted Shiite thought about whom Shaykh-ul-Islam Ibn Taymiyah said: "The Shiites are outwardly Rafidah (a Shiite group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet), but they are inwardly mere disbelievers." Some people say: "They introduced the habit of celebrating the birthday of the Prophet (peace be upon him) and the birthdays of `Aly (may Allah be pleased with him), Al-Husayn and Fatimah." It is worth mentioning that those people were not role models so their footsteps should not be followed. This habit was introduced under the king of Arbela. This does not make this habit an act of the Sunnah; rather, it is a Bid`ah that is even done by people who cannot be taken as role models. The only role model to be followed is the Prophet (peace be upon him), the Righteous Caliphs and the Prophet's Companions (may Allah be pleased with them) who never celebrated this event. Muslims must glorify and follow the Prophet's Sunnah at all times; not during the lunar month of Rabi` Awwal only. It is obligatory that the Sunnah be cared for and taught at all times. Muslims should learn what was enjoined and forbidden by the Prophet (peace be upon him) as well as what the Prophet (peace be upon him) used to do so that they can act upon the Sunnah. The habit of celebrating the Prophet's birthday on the twelfth of Rabi` Awwal or before or after this in the well-known manner by gathering people, preparing banquettes and reciting Tawashih, is a Bid`ah that has nothing to do with Islam. Therefore, this habit must be given up. Teaching the Prophet's Sunnah and birthday through religious meetings held in mosques and schools, is a good practice and an act of the Sunnah that is necessary so that people can learn about the Prophet's birthday, Sunnah and biography.

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This is what is established by the verifying scholars, stressed by Abul-`Abbas Ibn Taymiyah (may Allah be Merciful to him) in the book, "Iqtida' Al-Sirat Al-Mustaqim", spotlighted by Imam Al-Shatibi (may Allah be Merciful to him) in his book, "Al-I`tisam" and pointed out by other Muslim scholars. Sometimes some people may perform some practices of Shirk (associating other with Allah in worship and in His Divinity) and some religiously unacceptable practices during birthday celebrations. This habit is a Bid`ah which results in some religiously unacceptable practices and some actions that exceed the proper limits of Islam. During such celebrations, there may be some practices of Shirk and the Prophet (peace be upon him) may be invoked or sought for help instead of Allah (Exalted be He), as stated in the poem Al-Burdah recited by many people during the Prophet's birthday celebrations. It is a poem that contains some words of Shirk. These are all evil outcomes of birthday celebrations and other such Bid`ahs; consequently, Muslims should give up this habit. Moreover, they must not attend such celebrations. The same applies to other birthdays such as the birthday of `Aly (may Allah be pleased with him), the birthday of Al-Husayn, the birthday of Fatimah, other birthdays or the birthday of Al-Badawy, the birthday of `Abdul-Qadir Al-Jilany or other birthdays. It is not permissible to celebrate such birthdays or other birthdays such as the birthday of one's mother or father, imitating the Christians and those like them. This habit is a Bid`ah which has nothing to do with Islam. Rather, it is an act of imitation of the Christians and others like them. Allah is the One sought for help!





## 21- The Sahabah who loved and followed the Prophet the most did not celebrate his Mawlid

**Q: My question is about celebrating the Mawlid (the Prophet's birthday). In our locality there is a custom that after three days of a person's death, the family of the deceased holds a celebration of the birthday of the Prophet (peace be upon him). Some people hold it one month or one year after a person's death. They slaughter a cow or buy meat, prepare food and distribute it to the people of the village; afterwards, they hold a celebration of the birthday of the Prophet (peace be upon him). Is this permissible? Is it recommended to do this? Was it practiced by the Sahabah (Companions of the Prophet) or by anyone from the Salaf (righteous predecessors)? Please explain this issue, may Allah reward you with the best!**

**A:** Celebrating the birthday of the Prophet (peace be upon him) is one of the Bid`ahs (innovations in religion) introduced into Islam. There is no difference between celebrating the birthday of the Prophet (peace be upon him) and other's birthdays. The Prophet (peace be upon him) is the best of creatures and he is the teacher and advisor, yet he (peace be upon him) did not celebrate his birth. Similarly, his Rightly-Guided Caliphs did not celebrate his birthday, and the rest of Sahabah (may Allah be pleased with them all) who were the most knowledgeable, loved the Prophet (peace be upon him) more than anyone of us, and were the most well-informed of his Sunnah did not celebrate it. This indicates that this celebration is Bid`ah and all kinds of Bid`ah are deviation from the right way as stated by the Hadith of the Prophet (peace be upon him): [\(Every Bid'ah is a Dalalah \(deviation\)\).](#) The earliest and best three centuries of Islam passed and there was no celebration of the birthday of the Prophet (peace be upon him) during these times and, as far as we know, the Salaf did not celebrate it.

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Therefore, it is Bid`ah introduced by those who came after the best centuries in virtue and righteousness. It is said that the first to introduce this Bid`ah were the rulers of Egypt from Al-'Ubaydiyyun, who were Shiites, as reported by a group of historians. They introduced it during the fourth century after Hijrah. It is said that they are the first who held these celebrations. In any case, it is a newly-introduced matter in Islam having no basis which some people from past centuries and in our age thought it to be recommended and there is nothing wrong in celebrating it, because it is a good Bid`ah. This is not only an incorrect opinion, but it goes against the Messenger (peace be upon him) as well. It is also in contradiction with the way of the Sahabah who were the most knowledgeable and the best people; however, they did not hold these celebrations. Therefore, it is a duty upon Muslims to reject this act. The biography of the Prophet (peace be upon him) can be studied in educational circles and daily and weekly lessons in which people can learn about the Sunnah of the Messenger (peace be upon him) and know his words and deeds. They can also learn the Islamic rulings brought by the Prophet (peace be upon him). This is what should be taught in school classes, in the educational circles in the Masjids (mosques) and in admonitions and reminders from which people learn the Sunnah and the biography of the Prophet (peace be upon him) and reject the celebration of the Mawlid and what takes place there. All these acts are possible and they are sufficient for Muslims and meet their needs. As for holding such birthday celebrations and

preparing banquets, there is no basis for doing this. It is a newly-invented Bid`ah and every Bid`ah introduced in Islam is misguidance. It is not proper for any person of sound mind to be tricked by these people, because their actions are baseless and most of these people do not have insight into Islamic issues. The Almighty states: [\(And most of mankind will not believe even if you desire it eagerly.\)](#) Therefore, the decisive criterion is the evidence and proof.

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The Prophet (peace be upon him) stated: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) He (peace be upon him) also stated: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) Also, the manners of the Prophet (peace be upon him), his biography, his birth and his Hijrah (the Prophet's migration to Madinah) are all taught by scholars at schools, in educational circles, in admonitions and reminders without any need to hold such celebrations invented by Muftadi`s (those who introduce innovations in religion). Acts of Shirk (associating others with Allah in His Divinity or worship) and excessive praising of the Prophet (peace be upon him) take place at some of these celebrations, and different forms of wrongdoing known only by Allah. Therefore, we need to shut this door and be satisfied with the Islamic lessons in the Masjids, in the educational circles, in reminders and admonitions related to important religious affairs and the Sunnah of the Prophet (peace be upon him) and its rulings. This is the truth, and what people do nowadays and in the past of celebrating the birthday of the Messenger (peace be upon him) or the birthdays of Al-Badawy, Shaykh `Abdul-Qadir or any other person are all innovations having no basis. It is obligatory to reject all these newly-introduced matters in compliance with the saying of the Prophet (peace be upon him): [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) And: [\(Every Bid'ah is a Dalalah \(deviation\).\)](#)

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**Q: What is the ruling on celebrating the Mawlid (the Prophet's birthday)? What is the ruling regarding those who attend it? Will those who celebrate it be punished if they die upon this practice?**

**A:** There is nothing in Shari`ah (Islamic law) which permits the celebration of birthdays, whether that of the Prophet (peace be upon him) or any other. What we know from the study of purified Shari`ah and from what has been established and confirmed by the verifiers from the people of knowledge is that such birthday celebrations are, undoubtedly, Bid`ah (innovation in religion). The Messenger (peace be upon him), who was the sincerest advisor, the most knowledgeable of Allah's Law, who delivered Allah's Message, did not celebrate his birthday or the birthday of any other person. By the same token, none of his Sahabah (Companions of the Prophet), his Rightly-Guided Caliphs or other followers celebrated his birthday. If such celebrations were correct, good or recommended, they would not have been neglected by the Prophet (peace be upon him) or by his Sahabah. The Prophet (peace be upon him) would not have disregarded it; rather, he would have taught his followers and would have done it himself. His Sahabah after him would have practiced this along with his Rightly-Guided Caliphs (may Allah be pleased with them all). The Sahabah not having held such gatherings gives us certainty that such celebrations are not part of Shari`ah. Furthermore, during the best centuries of Islam such celebrations were not conducted, and therefore, it becomes clear that they are Bid`ah. He (peace be upon him) stated: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) And: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) There are other Hadiths referring to this meaning.

Based on this, it is known that such celebrations of the Prophet's birthday during the month of Rabi` Awwal or other days, as well as others birth celebrations of Al-Badawy, Al-Husayn and others are all condemned Bid`ahs which Muslims must

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reject because Allah has instead gifted us with two great annual celebrations: `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice). These two festivals are sufficient for Muslims and protect them from inventing new festivals and rejected celebrations. Love of the Prophet (peace be upon him) is not achieved by holding such birthday celebrations, but his love requires following him, acting according to the rules of his legislation, defending it, inviting others to it and being steadfast on it. This is the love of the Prophet (peace be upon him). Allah (Glorified and Exalted be He) states: [\(Say \(O Muhammad صلى الله عليه وسلم to mankind\): "If you \(really\) love Allâh then follow me \(i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah\), Allâh will love you and forgive you your sins.\)](#) Thus, the love of Allah and His Messenger is not expressed through birthday celebrations or Bid`ahs, but by obedience to Allah and His Messenger, being upright in Allah's Legislation and striving in the Cause of Allah by inviting to the Sunnah of the Messenger (peace be upon him), raising it to the highest position, defending it and denying the actions of those who go against it. This is the way of expressing love of the Messenger (peace be upon him). It is also achieved by following his example in words and deeds, and following his path and inviting others to it. This is the true love proved by adherence to Islamic ethics and acting in accordance with Allah's Legislation (Glorified and Exalted be He). As for the punishment of those holding these celebrations, it is a different issue because it is up to Allah (Glorified and Exalted be He). Bid`ahs and sins are among the reasons for being punished; however, Muslims may deserve punishment for their sins and Allah may forgive them, perhaps because of their ignorance of the ruling regarding these celebrations or because they just imitated those who think it is the right thing to do; or because of righteous actions and good deeds they forwarded for themselves and become a reason for obtaining Allah's Forgiveness; or because of the Shafa`ah (intercession) of the Prophets, the believers, or children who died at an early age. The point is that sins and Bid`ahs are reasons for punishment and the perpetrator is subject to Allah's Will (Glorified and Exalted be He). This applies if the Bid`ah committed does not tantamount to Kufr (disbelief).

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If the Bid`ah introduced into religion leads to Kufr, such as those involving major Shirk (associating others with Allah in His Divinity or worship), then the perpetrator will abide in Hellfire forever, we seek the refuge with Allah from this! On the other hand, if the Bid`ah does not involve major Shirk, but it is related to subsidiary matters that contradict Shari`ah (Islamic law) such as innovated Salahs (Prayers) or celebrations which do not include or lead to Shirk, then the perpetrator will be subject to Allah's Will the same as all sins.



## 22- Explanation on birthday parties being a Bid`ah

**Q: What is the ruling on birthday parties? What is your advice to people who hold such gatherings parties?**

**A:** The practice of celebrating birthdays is a Bid`ah (innovation in religion) according to Muslim scholars. This practice can be included under the Prophet's statement: [\(Whoever introduces something into this affair of ours which is not of it, it will be rejected.\)](#) (Agreed upon by Imam Al-Bukhari and Imam Muslim from the Prophetic Hadith narrated by `A'ishah [may Allah be pleased with her]). Also, he (peace be upon him) stated: [\(Whoever performs an act that is not accord with this affair of ours will have it rejected.\)](#) (Related by Imam Muslim in his Sahih (authentic) Book of Hadith). [\(In a Friday Khutbah \(sermon\), the Prophet \(peace be upon him\) said: "To proceed; the best of speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad \(peace be upon him\). And the most evil affairs are innovations; and every innovation is error." \)](#) (Related by Imam Muslim in his Sahih Book of Hadith). In another wording of this Prophetic Hadith, Al-Nasa'y added through an authentic Isnad (chain of narrators): [\(And every error is in the Hellfire.\)](#) Therefore, it is obligatory for Muslims, male and female to be on guard against all these Bid`ahs. Islam

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is a comprehensive way of life, all praise be to Allah! It is a perfect religion. Allah (Glorified be He) states: [\(This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.\)](#) Allah has perfected the religion for us with the acts He enjoined and the practices He prohibited. Therefore, people are not in need of Bid`ahs introduced by humans such as birthday celebrations and other practices. The practice of celebrating the Mawlid (birthday of the Prophet) or the birthday of Abu Bakr Al-Siddiq, `Umar, `Uthman, `Ali, Al-Hasan, Al-Husayn, Fatimah, Al-Badawy, Shaykh Abdul-Qadir Al-Jilany, or other Awliya' (pious persons) has nothing to do with Islam. Rather, it is forbidden as it is included under the Prophet's statement: [\(And every innovation is an error.\)](#) So, it is not permissible for Muslims to practice such Bid`ahs, regardless of how many people do so. It is worth mentioning that some people's practice of a particular Bid`ah does not mean that it is a legislation for all Muslims, or that they are regarded as role models; unless a practice is in harmony with the legislation revealed from Allah. All customs and traditions are evaluated from an Islamic point of view; whatever is in harmony with Allah's Book and the Prophet's Sunnah is regarded as acceptable and whatever is in opposition with them must be rejected. This is because Allah (Glorified be He) states: [\(And\) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger \(صلى الله عليه وسلم\)](#) May Allah grant all Muslims success. May Allah guide all Muslims to the Right Path.

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**23- In the event of differences and the introduction of Bid`ahs, it is obligatory to refer all matters to Allah's Book and His Messenger's Sunnah**

**Q: Is there a sin on a person who is obliged to attend a birthday celebration at the will of his father? If I am not sinful, what should I do? Give us the ruling on this, may Allah benefit you.**

**A:** The practice of celebrating birthdays is a Bid`ah (innovation in religion) which was first introduced by people in the fourth century after the Hijrah (migration of the prophet from Makkah to Madinah). No one should imitate the people who introduced such a Bid`ah. It was also reported that the king of Arbela did the same thing. It is not proper for knowledgeable people to follow in the footsteps of the people who introduced such an evil Bid`ah even if these people are famous or notable like some kings, princes or mistaken scholars. The juristic ruling that must be followed and acted upon is that what is disputable among people and what is innovated by people must be raised to Allah's Book and His Messenger's Sunnah to judge it; if it is in agreement with them, it is permissible, but if it is not in conformity with them, it must be rejected. This is because Allah (Glorified and Exalted be He) says in the Holy Qur'an: ﴿O you who believe! Obey Allāh and obey the Messenger (صلى الله عليه وسلم)﴾, and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (صلى الله عليه وسلم), if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.﴾ The Muslim scholars (may Allah be Merciful to them) say that referring a disputable matter to Allah means referring it to the Qur'an, while referring it to the Messenger (peace be upon him) means

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referring it to the Prophet during his life time and to the Sunnah after his death. In another Ayah, Allah says: ﴿And in whatsoever you differ, the decision thereof is with Allāh (He is the ruling Judge).﴾

Therefore, it is obligatory for Muslims, in cases of dispute, difference or introduction of a Bid`ah to refer it to the Book of their Lord and the Sunnah of their Prophet; if such a matter is in agreement with the Qur'an and the Sunnah, it is permissible, but if the matter is not in conformity with the Qur'an and the Sunnah, it must be rejected. We fathomed the depths of birthdays celebrated by people and studied the life history of the Prophet (peace be upon him) and the life history of the Prophet's Companions, but we have never found that the Prophet had celebrated his Mawlid neither in Madina nor in Makkah, neither before nor after the Hijrah, neither before nor after the Conquest of Makka. There is no doubt that people commit some acts, disapproved of by Islam, during the celebration of birthdays innovated by people; for example, people may seek the help of the dead person whose birthday is celebrated and invoke this person for help, whether that person is the Prophet (peace be upon him) or any other person. Also, people may supplicate to Allah by virtue of the Prophet, his high rank, or rights, a matter that is regarded as a Bid`ah. Also, some people may stand and say: "The Prophet (peace be upon him) has arrived!" There is no doubt that such a practice is disapproved of by Islam as the Prophet (peace be upon him) will never leave his grave until the Day of Resurrection. Allah (Glorified and Exalted be He) says: ﴿After that, surely, you will die.﴾ ﴿Then (again), surely, you will be resurrected on the Day of Resurrection.﴾ The Prophet (peace be upon him) said: ﴿I will be the first to be resurrected on the Day of Resurrection.﴾

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The Prophet will be the first to be resurrected on the Day of Resurrection. He will be the first to rise from the grave on the Day of Resurrection. Thus, their claim that he (peace be upon him) comes and they stand up to greet him is unacceptable and disapproved of by Islam and an act of misleading the public. It is obligatory for Muslims to act upon his Sunnah and respect his ordinances and prohibitions, not to celebrate his birthday and other birthdays. What is the benefit of such birthday celebrations with all these evils and innovations in religion! Allah (Exalted be He) says: [﴿Say \(O Muhammad صلى الله عليه وسلم to mankind\): "If you \(really\) love Allâh then follow me \(i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah\), Allâh will love you and forgive you your sins.﴾](#) And: [﴿And whatsoever the Messenger \(Muhammad صلى الله عليه وسلم\) gives you, take it; and whatsoever he forbids you, abstain \(from it\).﴾](#) And: [﴿He who obeys the Messenger \(Muhammad صلى الله عليه وسلم\), has indeed obeyed Allâh﴾](#) And: [﴿And perform As-Salât \(Iqâmat-as-Salât\), and give Zakât and obey the Messenger \(Muhammad صلى الله عليه وسلم\) that you may receive mercy \(from Allâh\).﴾](#) And: [﴿Indeed in the Messenger of Allâh \(Muhammad صلى الله عليه وسلم\) you have a good example to follow﴾](#) Therefore, the one who loves the Messenger (peace be upon him) sincerely should follow him and act upon his Sunnah by doing what he enjoined, avoiding what he forbade, not transgressing the set limits of Allah, inviting people to the Sunnah of the Prophet, defending it and warning people against opposing it. This is how the Mu'min (believer), who wants to be saved, should be. This is how a person who respects the Prophet (peace be upon him) should be. The Muslim should glorify the Prophet's Sunnah, invite people to follow it, act upon it with regard to sayings, actions and beliefs and forbid people to oppose it or violate it. As such, the sincere Mu'min and the well-guided scholar glorify the Sunnah, invite

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people to it, adhere to it, preserve it and act upon it with regard to manners and actions. This is how the love of Allah's Messenger (peace be upon him) should be. This is how the love of Allah should be; one should believe in the Oneness of Allah, obey Him, fear Him, seek His Mercy, long for Him and hasten to please Him, be on guard against what He has forbidden and not transgress the limits He has set. This is how the Mu'min should be in their love to Allah and His Messenger. As for introducing Bid`ahs, it is not a sign of Iman (faith) or sincerity, but it is Satan that makes such things fair-seeming to the people so that they may innovate what Allah has not permitted. That is why Allah (Glorified be He) says: [﴿Or have they partners \(with Allâh — false gods\) who have instituted for them a religion which Allâh has not ordained?﴾](#) The one who loves the Prophet (peace be upon him) does their best to follow his laws, act upon his Sunnah and teach people the Prophet's Sunnah, manners and actions at schools, in mosques, at home, in travels, on the plane, in the car, in the train and everywhere. It is in this way that the sincere knowledgeable Mu'min observes the Sunnah, teaches it to people, and acts upon it. Muslims are in no need of such Bid`ahs. Allah says: [﴿Or have they partners \(with Allâh — false gods\) who have instituted for them a religion which Allâh has not ordained?﴾](#) Addressing the Prophet (peace be upon him), Allah (Glorified be He) says: [﴿Verily, they can avail you nothing against Allâh \(if He wants to punish you\).﴾](#) As such, Allah commanded His Prophet to act upon the Shari`ah (Islamic law) that he was shown and ordered to follow. Also, the Muslim Ummah (nation based on creed) should act upon the Shari`ah (Islamic law) with which the Prophet (peace be upon him) was sent and observe it without adding or neglecting anything of this Shari`ah.

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**Q: This questioner says: "Is a good practice regarded as a Bid`ah; for example, the birthday celebrations where formulas of Dhikr (remembrance of Allah) are recited, the practice of holding a birthday celebration every year by the one whose father or relative died, and the habit of spending three days at the graves reciting formulas of Dhikr for the sake of the dead person's soul?"**

**A:** Acts of worship are taken from Shari`ah, not derived from independent opinions and approvals. They are taken from what Allah and His Messenger have ordained. As for what has been innovated by people, it is a Bid`ah. That is why the Prophet (peace be upon him) said: [\(If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected.\)](#) Allah (Glorified and Exalted be He) says: [\(Or have they partners \(with Allâh — false gods\) who have instituted for them a religion which Allâh has not ordained?\)](#) Therefore, people's gathering to celebrate a birthday is a Bid`ah, whether it is the birthday of the Prophet or the birthday of any other person; a father or a mother. This is a Bid`ah that a Muslim is not allowed to commit. Similarly, the habit of staying at the graves, supplicating to Allah and reciting the Qur'an is a Bid`ah which a Muslim is not permitted to do as it leads to Shirk (associating others with Allah in worship and in His Divinity). There is a rule in Islam that all acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion), referring to all that Allah and His Messenger have ordained. As for the practices innovated by people, the Prophet (peace be upon him) said: [\(If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected.\)](#) Also, the Prophet (peace be upon him) said: [\(Beware of novelties in religion; as every novelty is an innovation and every innovation is error.\)](#)

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## 24- Ruling on carrying flags for the Awliya' during the celebration of their birthdays

**Q: During festivals some people carry colorful flags bearing some Ayahs (Qur'anic verses) and expressions; for example, the magnate, great reliever and mighty scholar Ahmad Al-Rifa`y, Ahmad Al-Badawy, or Abdul-Qadir Al-Jilany. It should be mentioned that these people carry such flags that are fastened to long poles while they beat drums, walking along the streets and hitting themselves with swords. The strange thing is that these flags move wherever they like, i.e., they fly in the air. What is the ruling of Islam on such practices? To what extent do these practices distort the image of the Islam?**

**A:** All these practices are not permissible; therefore, rulers must prevent them doing so. These are Satanic practices that encourage them to perform such abominable practices as beating drums, repeating the names of those whom they allegedly regard as magnates and great scholars, and striking themselves with spears, knives, swords or other sharp objects. There is no doubt that all such practices are not permissible. Rather, it is not permissible for any Muslim to practice such things. Also, it is necessary for the rulers to prevent people from performing such practices, teach them about the way of Allah, and oblige them to adopt the right. Shaykh Abdul-Qadir Al-Jilany, Ahmad Al-Badawy, Ahmad Al-Rifa`y, and others

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cannot be worshipped, sought for help, or invoked for anything instead of Allah. This is because these righteous persons are human beings created by Allah (Exalted and Glorified be He); therefore, it is not permissible for a Muslim to worship them instead of Allah, seek their help, offer them sacrificial animals, make vows to them or make banners with their names for the purpose of glorifying them, worshipping them instead of Allah and calling people to exceed the proper limits with regard to them. These practices are done by persons with weak hearts and minds from among the Sufis whose practices lead people to deem them as insane persons. May Allah save us from such practices.

**Q: The questioner Muhammad Husayn says: "Dear Shaykh, some people celebrate the birthdays of some Awliya' (pious persons) such as Al-Sayyid Al-Badawy, Al-Sayyidah Zaynab, Imam Al-Husayn (may Allah be pleased with him), the pious persons buried in the graves located in some villages, or the Mawlid (the Prophet's birthday) by walking along the streets while beating drums, blowing pipes and doing unlawful practices. Rather, such crowds include children, women and men together. In your opinion, what is the ruling on such practices? May Allah reward you with the best.**

**A:** Such practices are Bid`ahs (innovations in religion) which Allah never revealed. Thus, it is not permissible for Muslims to celebrate birthdays whether that of the Prophet (peace be upon him) or of Al-Badawy, Al-Husayn, or others. These are Bid`ahs,

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so it is not permissible to celebrate such birthdays as they were not done by the Prophet (peace be

upon him) or his Companions (may Allah be pleased with them). The abominable practices done at these celebrations such as beating drums, blowing pipes, free intermixing between males and females, and other abominable practices, must be fought and prevented. It is obligatory for people to follow the footsteps of the Prophet (peace be upon him) and his Companions (may Allah be pleased with them) with regard to the deceased and the graves. Muslims may invoke Allah for the dead and visit their graves without celebrating their birthdays. Graves can be visited and people can invoke forgiveness and mercy upon the dead. As for celebrating the birthdays of the dead, such practices are not permissible in Islam as they are a form of Bid`ah recently introduced by people. Rather, such practices may lead to Shirk (associating others with Allah in worship and Divinity) and exceeding the proper bounds regarding the honored, until such dead person is invoked and sought for help instead of Allah. Also, people may rub their bodies on with their graves and circumambulate such graves, a matter that is regarded as an evil leading to many other evils. May Allah save us from such evils.



## 25- Ruling on commemorating the Prophet's Hijrah

**Q: What is the ruling on commemorating the Hijrah (the Prophet's migration to Madinah) and other great Islamic events such as Isra' (Night Journey) and Mi`raj (Ascension to Heaven), Laylat-ul-Qadr (the Night of Decree) and Mid-Sha`ban night? May Allah reward you with the best and preserve you for Islam and Muslims.**

**A:** There is a juristic rule that acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion). No one is allowed to introduce

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an act of worship that Allah (Exalted be He) has not enjoined. Allah (Exalted be He) says: **«Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained?»** Also, He (Glorified and Exalted be He) says: **«Then We have put you (O Muhammad صلى الله عليه وسلم) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws)»** The Prophet (peace be upon him) said: **«If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected.»** (Agreed upon by Al-Bukhari and Imam Muslim). He (peace be upon him) also said: **«Whoever makes something which is not in harmony with the principles of our religion, that thing is rejected.»** This Hadith was related by Imam Muslim in his Sahih (authentic) Book of Hadith, whereas Al-Bukhari (may Allah be Merciful to him) mentions it as a Hadith Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) in his Sahih Book of Hadith. Celebrations are means to offer acts of worship to Allah (Exalted be He), so no celebration is permissible except that which is approved by a religious text. Therefore, the practice of celebrating Laylat-ul-Qadr during the last ten nights of Ramadan is permissible. Allah (Exalted be He) has ordained for Muslims to glorify this night, spend it offering acts of worship, reciting formulas of Dhikr (Remembrance of Allah), doing acts of obedience to Allah (Exalted be He) and reciting the Qur'an and spending the day observing Sawm (Fast) as it occurs during the month of Ramadan. It is ordained for Muslims to glorify these last ten nights of Ramadan including Laylat-ul-Qadr by performing supererogatory Salâhs (Prayers), and offering acts of worship in the Masjid (mosque) for men and in houses for women. All these practices are permissible. Celebrating the Mawlid or other birthdays like that of Al-Badawiy and the birthdays of Al-Husayn and `Aly (may Allah be pleased with both of them) is a form of Bid`ah (innovation in religion) introduced by people, but never ordained by Allah (Exalted be He). Even it is done by a lot of people in many countries, this does not mean that it has become a supererogatory act of worship. There is no

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good Bid`ah in Islam. Every Bid`ah is bad and not permissible as the Prophet (peace be upon him) said: **«Every Bid`ah (innovation) is error.»** Once the Prophet (peace be upon him) was delivering the Friday Sermon when he said: **«To proceed; the best speech is embodied in the Book of Allah, and the**

best guidance is that given by Muhammad (peace be upon him). And the most evil affairs are their innovations; and every innovation is error.) (Related by Imam Muslim in his Sahih Book of Hadith). In another wording, Al-Nasa'y (may Allah be Merciful to him) reported through an authentic Isnad (Chain of narrators): (And every error is in Hellfire) Thus, all Bid`ahs are error even if people regard some as good Bid`ahs, which is an opinion based on no religious text. It is not lawful to contradict the Prophet's saying with an opinion given by some people. The Prophet (peace be upon him) judged all Bid`ahs as errors. Therefore, it is not lawful for anyone to exclude any practice from this rule except with a religious text as the following rule is general and comprehensive: (Every Bid`ah (innovation) is error.) The same applies to the practice of celebrating Isra' and Mi`raj Night, Mid-Sha`ban Night, the Prophet's Hijrah, the Opening of Makkah, or the Day of the Battle of Badr, as this is Bid`ah. This is because all these events occurred during the lifetime of the Prophet (peace be upon him) but he did not celebrate any of them. If this had been an act of worship to draw closer to Allah (Exalted be He), the Prophet (peace be upon him) would have celebrated such events or commanded the Sahabah (Companions of the Prophet) to celebrate them, or such events would have been celebrated by the Sahabah after the Prophet's death. Since neither the Prophet (peace be upon him) nor the Sahabah celebrated such events, this denotes that the practice of celebrating any such events is Bid`ah which Allah (Exalted be He) has not ordained. These celebrations are not justified simply because they are done by some people or some countries. The religious evidence is what is said by Allah (Exalted be He), and His Prophet (peace be upon him), what is agreed upon by the Salaf (righteous predecessors) or done by the the Rightly-Guided Caliphs (may Allah be pleased with them). It has been proven

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that the Mawlid was first celebrated during the fourth century after Hijrah by the Fatimids when they ruled Morocco, Egypt, and some Muslim countries. It is worth mentioning that they were Shiites. Then, other people imitated them with regard to celebrating the Mawlid. It is not permissible for Muslims to follow the footsteps of the people of Bid`ah. On the contrary, Muslims and true followers of the Sunnah should fight and disapprove of all forms of Bid`ah. They ought to reject such practices thereby following the footsteps of the Prophet (peace be upon him), the Rightly-Guided Caliphs, the Sahabah (may Allah be pleased with them) and the Salaf in the best centuries after the century of the Prophet (peace be upon him) and his Sahabah. This is what we believe in, religiously adopt and advise our Muslims to do wherever they are. We ask Allah to guide us and all Muslims to what pleases Him and keep us away from His Wrath. May Allah make us steadfast adherents of the Sunnah and be on our guard against all Bid`ahs as He is All-Hearing and All-Knowing.



## 26- Statement on the Isra' and Mi`raj

**Q: One asks your Eminence saying: "I hope you will give us a brief account of the event of the Isra' (Night Journey) and Mi`raj (Ascension to Heaven) of the Messenger (peace be upon him)."**

**A:** After the passing of ten years in Makkah while the Messenger (peace be upon him) was calling people to the Tawhid (belief in the Oneness) of Allah and the abandonment of Shirk (associating others with Allah in His Divinity or worship), he was taken on the journey of the Isra` to Bayt Al-Maqdis (Jerusalem) and then he was taken on the journey of Mi`raj

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to the heavens until he passed by the seven heavens and ascended above the seventh heaven (peace be upon him) with Gabriel. Allah then revealed to him what he willed of the revelation and ordained the five obligatory prayers on him: Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer, `Isha' (Night) Prayer, and Fajr (Dawn) Prayer. Allah ordained fifty Prayers at first but the Prophet (peace be upon him) kept on asking Him to decrease this number until Allah made them five out of His Grace (Glorified and Exalted be He). Then, an announcer declared: "I have ordained the obligation and relieved my servants." The Prophet (peace be upon him) then descended with this obligation on the night of the Isra` and Allah (Glorified be He) revealed His saying: **Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad صلى الله عليه وسلم) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsâ (in Jerusalem), the neighbourhood whereof We have blessed** Allah tells of the event of Isra' in this great Ayah (Qur'anic verse). He made his journey of Isra' from Makkah by Al-Buraq, which is an animal that is larger than a donkey and smaller than a mule. It would place its hoof at a distance equal to the range of vision as told by the Prophet (peace be upon him). He and Jibril (Gabriel) mounted it until they reached Bayt Al-Maqdis (Jerusalem) where the Prophet led the Prophets in Salah (Prayer) and then he resumed his journey to the heavens. Jibril asked for permission of entry at every heaven and they were granted permission; in the nearest heaven to the Earth, the Prophet met his father Adam (peace be upon him) who welcomed him saying: "Welcome! O pious Prophet and pious son." Then he ascended to the second heaven where he met `Eisa (Jesus, peace be upon him) and Yahya (John, peace be upon him) who are cousins; children of two sisters, who welcomed him saying: "Welcome! O pious Prophet and pious brother." Then he ascended to the third heaven where he met Yusuf (Joseph, peace be upon him) who welcomed him saying: "Welcome! O pious Prophet and pious brother." Then he ascended to the fourth heaven where he met

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Idris (Enoch, peace be upon him) who welcomed him saying: "Welcome! O pious Prophet and pious brother." Then he ascended to the fifth heaven where he met Harun (Aaron, peace be upon him) who welcomed him saying: "Welcome! O pious Prophet and pious brother." Then he ascended to the sixth heaven where he met Musa (Moses, peace be upon him) who welcomed him saying: "Welcome! O pious Prophet and pious brother." Then he ascended to the seventh heaven where he

met his father Ibrahim (Abraham, peace be upon him). The Prophet is a descendant of Ibrahim (peace be upon him). Therefore, Ibrahim welcomed him saying: "Welcome! O pious Prophet and pious son," as said by Adam. He then ascended to a lofty place over the seventh heaven where the Prophet (peace be upon him) heard the creaking of the pens that records the decrees and predestinations and it was there that Allah spoke to him.



## 27- Ruling on consecration of special acts of worship during Rajab

**Q: Practicing of Bid'ahs (innovations in religion) notably increase in the month of Rajab. Respected Shaykh, is there a piece of advice that you can give to those inventing practices and acts of worship in this month?**

**A:** The month of Rajab has no Sunnan (supererogatory acts of worship following the example of the Prophet) specifically for it. Yet, there is nothing wrong with performing 'Umrah (lesser pilgrimage) during it, because the Salaf (righteous predecessors) used to perform 'Umrah during Rajab. Ibn 'Umar (may Allah be pleased with them both) is authentically reported to have said:

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**(The Prophet (peace be upon him) performed 'Umrah in the month of Rajab.)** Therefore, there is nothing wrong with performing 'Umrah in Rajab, whereas associating any other act of worship with it is baseless in Shari'ah (Islamic law). This month is like the rest of the months i.e. one can offer Salah (Prayer), fast the three days of every month, or fast Mondays and Thursdays as one does in all the other months, without assigning to it a particular act of worship, with the exception of 'Umrah in Rajab, for there is nothing wrong with doing it.



## 28- Ruling on celebrating the night of the twenty-seventh of Rajab and the night of the middle of Sha'ban

**Q: Regarding the night of the twenty-seventh of Rajab and the night of the middle of Sha'ban, Muslims are used to celebrating them every year where they serve greasy foods and suchlike. What is your opinion regarding this?**

**A:** These are two Bid'ahs (innovations in religion): Celebrating the night of the twenty-seventh of Rajab and the night of the middle of Sha'ban are two Bid'ahs based on no evidence. It is not proven that the Prophet (peace be upon him) stated that the night of the twenty-seventh of Rajab is the Night of Isra' (Night Journey) and Mi'raj (Ascension to Heaven). The Hadiths related in this regard are not Sahih (authentic) according to scholars. Even if it is proven that this night is the Night of Mi'raj, it is not permissible to celebrate it because neither the Messenger (peace be upon him) nor his Sahabah (Companions of the Prophet) - who are our example to pattern after - celebrated it.

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Allah (Exalted be He) says: [﴿Certainly, there has been in them an excellent example for you to follow﴾](#) This includes both what they did and what they forbore to do. In other words, whatever the Prophet (peace be upon him) left we must leave and whatever he (peace be upon him) did we must do. Thus, celebrating the night of the middle of Sha'ban or that of the twenty-seventh of Rajab on the grounds that it is the Night of Isra' and Mi'raj, or celebrating the occasion of the Mawlid (birthday) of the Prophet (peace be upon him) at the twelfth of Rabi' Al-Awal or other Mawlids like that of Al-Badawy, Al-Husayn, 'Abdul-Qadir Al-Jilany, or such-and-such a person, all this is not permissible and typifies an imitation of the Jews and Christians regarding their feasts. The Messenger (peace be upon him) forbade patterning after them when he said: [﴿Anyone who imitates a people is one of them.﴾](#) It is not befitting for Muslims to imitate the opponents of Allah neither in these matters nor in any other matters. Had celebrating the night of the middle of Sha'ban been lawful, it would have been done first by the master of the descendants of Adam (peace be upon him) who is the best of Allah's Creation and the Last of the Messengers (peace be upon him). He (peace be upon him) would have legislated and taught it to his Ummah (nation based on one creed), because he (peace be upon him) is the sincerest of all people, who advised honestly and truthfully. He (peace be upon him) guided his followers to every good he knew for them and warned them against every evil he knew for them, as authentically reported in the Sahih (Authentic Hadith Book) of Muslim on the authority of 'Abdullah ibn 'Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: [﴿There was never a prophet before me except that it was a duty upon him that he should guide his Ummah to what he knew was good for them and warn them against what he knew was evil for them.﴾](#) Certainly, our Prophet (peace be upon him) is the best of the prophets, most perfect and the last of them all.

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There shall be no prophet after him, and so he (peace be upon him) is the worthiest of fulfilling this description. He (peace be upon him) left no good but he guided us to it and no evil but he warned us

against it. Had celebrating the night of the middle of Sha'ban, the Mawlid of the Prophet, or the night of the twenty-seventh of Rajab been lawful, the Prophet (peace be upon him) would have preceded us to it both in stating and putting it into action. He (peace be upon him) would have taught it to his Ummah. Had he so done, this would have been reported by the Sahabah (may Allah be pleased with them) who are the most trustworthy and the best people after the prophets, and it is they who reported for us both the Qur'an and the Sahih (authentic) Sunnah from the Prophet (peace be upon him). They are the Imams and the examples for us to pattern after, following the Messenger of Allah (peace be upon him). Thus, it is not permissible for us to contradict them and innovate what they did not practice from acts of worship or means of drawing closer to Allah. Moreover, those who followed them exactly in faith did not practice this. Had the Sahabah done this, the Tabi'un (Followers, the generation after the Companions of the Prophet) and then their followers would have so done. Since the three best generations of Islam did not celebrate either the Mawlid of the Prophet, or the night of the middle of Sha'ban, or the night of the twenty-seventh of Rajab, it is to be known that these practices are among the Bid'ahs introduced by people. Moreover, if the people of the second or third generation innovated something, this does not constitute an evidence of legitimacy because any evidence stems only from what the Prophet (peace be upon him) and his Sahabah did. As for this Bid'ah - the practice of celebrating the Mawlid of the Prophet - it had no existence either at the lifetime of the Prophet (peace be upon him) or at the lifetime of the first, second or third generation. Rather, it was introduced in the fourth generation. The same applies to all other Bid'ahs, it is obligatory to leave and beware of them. These Bid'ahs include what we have mentioned above i.e. the Bid'ah of celebrating the Night of Mi'raj, and the Bid'ah of celebrating the night of the twenty-seventh of Rajab, and the Bid'ah of celebrating the night of the middle of Sha'ban.

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There is also a Bid'ah called Salat-ul-Ragha'ib (Prayer for great bounties or wishes). It is so called by some people who practice it on the first Friday of Rajab. It is also a newly-invented matter in religion. There are many Bid'ahs being committed by people. May Allah protect all Muslims against them and may He grant them understanding in religion and may He grant them success to adhere to the Sunnah, not to exceed it and to beware of Bid'ahs.



## 29- Ruling on celebrating one's birthday

**Q: What is the ruling on celebrating one's birthday on the day when a person was born and repeating this celebration on the same day every year?**

**A:** Celebration of birthdays is a Bid`ah (innovation in religion) and there is no legal foundation to support it. It bears likeness to the practices of the Jews and the Christians. Thus, it is impermissible to celebrate the birthdays of the prophets including that of the Prophet Muhammad (peace be upon him) or that of others. It is also impermissible for a person to celebrate his birthday or the birthday of his father or mother. These are all Bid`ahs that if a person offers it as an act of worship, he commits a Bid`ah and if he practices it regarding it as a good matter, he resembles the polytheists among the Jews and the Christians in doing it. In conclusion, it is forbidden when it is practiced for worship and it is also forbidden because of the likeness to the disbelievers. He (peace be upon him) says: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) The Prophet (peace be upon him) also says: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) It means that it will not be accepted. Evidently, this practice is not a practice that the Prophet (peace be upon him) did

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or approved of in his religion. He (peace be upon him) is the most keen to extend sincere advice and the most perfect in his conveyance [of Allah's message], however he did not order people to celebrate his Mawlid (the Prophet's birthday) or practice it. Similarly, the Rightly-Guided Caliphs, the other Sahabah (Companions of the Prophet), and the Salaf (righteous predecessors) of the first, second and third centuries did not practice it. It is thus a Bid`ah and a means leading to Shirk (associating others with Allah in His Divinity or worship). That is because some of those who celebrate the birthday may call the Prophet (peace be upon him), seek him for relief, and ask him for help. These acts are forms of major Shirk (associating others with Allah in His Divinity or worship). Some of them may even think that the Prophet attends these celebrations and thus they stand up for him saying: "The Prophet (peace be upon him) has attended!" This is an aspect indicative of great ignorance and open falsehood. Celebration of birthdays is thus a Bid`ah when done as a deed of worship and a rejected act when practiced as a tradition established by the enemies of Allah; the Jews and the Christians. It is thus either a Bid`ah or a likeness to the enemies of Allah, so it is absolutely impermissible. It is impermissible to celebrate your birthday, your father's birthday, brother's birthday, Mawlid, or righteous people's birthdays. These all are Bid`ahs that were introduced by people. May Allah grant us all guidance and success.

**Q: As for some people, some may celebrate their birthdays. What is the ruling on this regard?**

**A:** This is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) to celebrate one's birthday, or the birthday of one's mother, daughter, or son. This is an innovation in religion, as it is like the practice of the Christians and the Jews. These practices

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including mother's day, father's day, uncle's day, one's birthday, or birthdays of daughters, and sons are all Bid`ahs that have no legal foundation or declaration in the Shari`ah (Islamic law) to support. They bear a likeness to the enemies of Allah and it is impermissible to do them. Rather, it is a must to close this door and beware of these Bid`ahs. However, some people have plenty of riches and much money and they are not aware how to spend them. They fail to spend them in obeying Allah by construction of Masjids (mosques) and giving in charity to the poor, so they pay for these celebrations and other similar things. If the intention is to revive the Sunnah (action following the example) of the Messenger (peace be upon him), celebration of his Mawlid is not the proper means but reviving it can be through Islamic lessons and lectures in schools, and Masjids, the things that are not acts of Bid`ah. These activities are permissible and recommendable; teaching the Prophet's biography and explaining the accounts reported concerning his birthday in schools, institutes, Masjids, and lectures. On the other hand, specifying a certain time when celebrations are made in Rabi`a Al-Awwal or any other month and preparation of food, drinks, and the like have no legal foundation in Shari`ah and they are of the newly introduced Bid`ahs.

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### 30- Ruling on hanging photographs on walls

**Q: What is the ruling on hanging photographs on walls? Is it permissible to hang photos of a brother, father or others?**

**A:** Hanging photos of soul-possessed creatures is not permissible whether at home, meeting hall, office, street or elsewhere. All this is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and an act of Jahiliyyah (pre-Islamic time of ignorance). The Prophet (peace be upon him) stated: [\(The most grievous torment will be given to the image makers on the Day of Resurrection.\)](#) Narrated `Aishah (may Allah be pleased with her): [\(I bought a cushion having on it pictures \(of animals\). When Allah's Messenger \(peace be upon him\) saw it, he stood at the door and would not enter. I noticed the sign of disapproval on his face and said: "O Allah's Messenger! I repent to Allah and His Messenger. What sin have I committed?" Allah's Messenger \(peace be upon him\) said: "What is this cushion?" I said: "I bought it for you to sit and recline on it." Allah's Messenger \(peace be upon him\) said: "The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them: 'Give life to what you have created \(i.e., these pictures\).'" The Prophet \(peace be upon him\) added: "The Angels of \(Mercy\) do not enter a house in which there are pictures \(of animals\)."\)](#) Allah's Messenger (peace be upon him) sent `Ali (may Allah be pleased with him) and ordered him saying: [\(Leave no portrait without wiping it out, and no high grave unlevelled.\)](#) He (peace be upon him) prohibited portraits and having them at home. It is obligatory to deface them and it is prohibited to hang them. When he saw in the house of `Aishah a hanged picture on a curtain, his face changed due to his anger and he tore it. This is indicative of

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the fact that it is not permissible to hang pictures whether of kings, leaders, servants of Allah, scholars, birds or any other animals; all this is prohibited. It is also prohibited to photograph anything having a soul and to hang these pictures on walls or in offices; all this is prohibited. It is not permissible to follow the example of those who do so. It is obligatory for governors, scholars and all Muslims to keep away from, beware of and warn against this in obedience to Allah, His Messenger (peace be upon him) and in compliance with the Law of Allah concerning this. Allah is the One sought for help.



### Ruling on celebrating the teacher's day

**Q: Every year I receive gifts on the occasion of the teacher's day from some female students, and really I do not know the ruling on this. Kindly give me the ruling on this? May Allah bless you.**

**A:** The teacher's day has no basis in Shari`ah (Islamic law). There are no feasts for us except those that are well-known, which are `Eid-ul-Fitr (the Festival of Breaking the Fast), `Eid-ul-Adha (the Festival of the Sacrifice), the days of Mina (one of the sacred sites where Hajj rites are performed) are days of festivities and the day of `Arafah, which constitutes the gathering of the Muslims. As for the teacher's day or birthdays every year; all this has no basis in Shari`ah (Islamic law). There are no feasts except the Islamically permitted ones which are well-known. A feast is that which comes and is repeated monthly, weekly, or annually. Whoever

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celebrates events different from this on the occasion of a child's birthday or for either a male or female teacher that has no basis in Shari`ah (Islamic law) commits Bid`ah (innovation in Islam). As for gifts, do not accept them. Tell your students that it is inappropriate and that there should not be a teacher's day.

**Q: My family, neighbors and uncles practice a Bid`ah (innovation in religion) which they call Al-Dustur. I ask about this, particularly as I am aware of the Prophet's (peace be upon him) statement: (Every Bid`ah (innovation in Islam) is Dalalah (deviation from what is right) and every Dalalah leads to Hell-fire)**

**A:** The questioner did not specify the type of such Bid`ah. Being called Al-Dustur does not identify it. However, the Islamic legal rule is that every act of `Ibadah (worship) invented by people which was not prescribed by Allah through a statement of His Prophet (peace be upon him) is Bid`ah, whether it is called Al-Dustur or any other name. Attention is not to be paid to names because Allah (Glorified and Exalted be He) has completed the Din (religion) of Islam. He who invents something in Islam, which Allah does not permit, will have it rejected as a Bid`ah. Allah (Exalted be He) says: **(Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained?)** and: **(This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.)** The Prophet (peace be upon him) stated:

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in a Sahih (authentic) Hadith: **(Whoever introduces anything into this affair of ours (Islam) that is not of it will have it rejected.)** This means it is not acceptable. The authenticity of the Hadith is agreed upon. The Prophet (peace be upon him) also stated: **(Whoever performs an action which is not in accordance with this affair of ours (Islam) will have it rejected.)** This means it is not acceptable. The prophet (peace be upon him) used to say during Friday Prayer: **(Amma Ba`d (Now then), the best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad (peace be upon him),**

the most evil of matters are those which are newly-introduced (in Islam), and every Bid`ah is a Dalalah (deviation from what is right).) (Related by Imam Muslim in his Sahih (authentic) Book of Hadith and Al-Nasa'y added through an authentic Isnad (chain of narrators)) (...and every Dalalah is in the Fire.) These Hadiths and others of the same meaning indicate that every Bid`ah must be rejected and warned against and no attention is to be paid to their names. When Bid`ah arose, neither the Prophet (peace be upon him) nor his Companions practiced it. Bid`ah is to be rejected and prohibited whether it is related to Salah (Prayer), Hajj (pilgrimage) or Sawm (Fast) or any other act of worship, such as the Bid`ah of building over and having domes on the graves. This is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and must be removed. People of authority must order that these things be demolished. Similar to this are the Bid`ahs of celebrating the birthdays of Sufi leaders, the birth of a child, mother's day, Mawlid (the Prophet's birthday) (peace be upon him), the birthday of Shaykh `Abdul-Qadir Al-Jilany, the birthday of Al-Husayn, the birthday of Al-Badawy or any other celebrations, which have no basis in Shari`ah (Islamic law). These are merely what people have invented. The first to invent this was the sect called Al-Fatimiyyun (the Fatimid Dynasty) who ruled the Arab Maghrib and Egypt in the 4th and 5th Hijri centuries. Those people belonged to Al-Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet) who introduced these Bid`ahs and the celebration of Mawlids.

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It is not permissible to emulate or follow their example regarding this, because they are a people of Bid`ah, and thus it is prohibited to follow their example. He who emulates them after they had passed away commits a grave error. It is obligatory for a believer to emulate the Prophet (peace be upon him), as Allah (Glorified and Exalted be He) says: (Certainly, there has been in them an excellent example for you to follow) and then to follow the example of his Companions (may Allah be pleased with them), at the top of whom are the Rightly-Guided Caliphs. If the Prophet (peace be upon him) or his Rightly-Guided Caliphs did not practice something, why should we do it? Rather, we have to reject it.



### Ruling on offering sacrificial animals to the house of Hadrah for seeking rainfall

**Q: A brother from Ghelemso, Ethiopia, asks: When it does not rain, the farmers of the village carry dry wood on their backs and bring it to the house of Hadrah (collective supererogatory rituals performed by Sufis) which they visit and chant. It often rains when they come in this way or slaughter sheep, red and black, and put their legs on a tree under which they assemble. Then, a big bird comes from the direction of the Qiblah (Ka`bah-direction faced in Prayer) and eats this meat and thus it rains. The bird may not eat it and thus it may not rain. Therefore, they slaughter another sheep, claiming that the first one was not accepted from them.**

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**What is your opinion about this? May Allah reward you with the best.**

**A:** This is Bid`ah (innovation in religion) which has no basis in Shari`ah (Islamic law). What is Islamically permitted for Muslims is to seek help when they face drought and pray to Allah for rainfall in the mosque, at home, and sometimes after the Friday Khutbah (sermon). During the Friday Khutbah, the Imam and worshipers in the mosques supplicate to Allah (Glorified and Exalted be He) and ask for His help. The governor and people of the town sometimes go to a place of worship outside the town and perform two Rak`ahs (units of Prayer) and the Imam, be he a judge or other, calls for the help of Muslims and asks Allah for rainfall, the same as the Prophet (peace be upon him) did. The Prophet (peace be upon him) used to call for rain during the Friday Khutbah and sometimes go out to a place of worship, perform two Rak`ahs, speak to the people and call for rainfall for them. This is what is Islamically permissible. The Prophet (peace be upon him) sometimes used to pray to Allah for rain without performing a prayer as it was sometimes done in Madinah where the Prophet (peace be upon him) appealed for rain in a gathering. There is no problem for a person to pray for rain at home and pray to Allah to help Muslims. There is nothing wrong with any of this. However, carrying wood or other things to the so-called Hadrah of a certain person, such as a prince or a judge of the town, and chanting in a collective manner; this has no basis in Shari`ah. This is Bid`ah and superstitions innovated by the people. Also, slaughtering animals and placing some of them by some trees or mountains and so on; all of this has no basis in Shari`ah. However, giving them as a charity is Islamically permissible.

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The fact that they give alms to the poor before or after appealing for help in the sense that the rich from among them give money, food and clothes as a charity to the poor and the needy; this is commendable and one of the reasons for invoking mercy. The Prophet (peace be upon him) said: **("Whoever is not merciful to others will not be treated mercifully.")** Charity wipes out sin and is one of the reasons for relief and benefaction as Allah (Glorified and Exalted be He) says: **(and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers).)** Allah (Glorified be He) says: **(Surely, Allâh's Mercy is (ever) near to the good-doers.)** If the wealthy give charity and console the poor before or after appealing for rain, all of this is praiseworthy. Reasons for rainfall include supplication, Istighfar

(seeking forgiveness from Allah), sincere Tawbah (repentance to Allah), weeping out of fear of Allah (Glorified and Exalted be He), increasing acts of worship and obedience by turning away from sins. All of this is included in the reasons for rainfall. However, innovating something that Allah has not prescribed, including carrying certain wood or trees or slaughtering animals in a particular way by putting their heads or parts of them somewhere beside some trees until a bird comes to take them; or by some mountains or by going to some Shaykhs or similar actions; all of this is Bid`ah and superstitious that has no basis in Shari`ah.

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**Q: A listener asks: I am a taxi driver. Some passengers ask me to take them to places that have not been reported to be visited by the Prophet (peace be upon him). What is the ruling if I take them to such places and my intention is to earn a livelihood? If I do not transport them, my living standard will be affected. Guide me, may Allah reward you with the best.**

**A:** You have no right to help people in making Bid`ah (innovation in religion). If there are places that are impermissible to be visited, do not transport them to such places free of charge or for a fee, and do not help in any Bid`ah and falsehood. Allah (Glorified be He) states: [\(but do not help one another in sin and transgression.\)](#) Therefore, transporting people to places that are prohibited to be visited is not permissible. You should not do this. Rather, you should advise and guide them by telling them that there is no need to visit such places.

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**Q: In an Egyptian village, a woman climbed a palm-tree and lived there day and night. This took place during winter when cold is severe and the height of the palm-tree is more than 35 meters. The son of this woman looked after her by providing her with food and drink. Everyone says that this woman is one of the Awliya' (pious people) of Allah and ask her to supplicate to Allah for them. Also, they go to seek her blessings. What is the legal ruling on such beliefs, and is this woman really one of the Awliya' of Allah or not?**

**A:** If this actually took place, it is one of the actions of devils. It is devils who raised her to this place and fixed her in it in order to misguide people and delude them into believing that she is a pious woman of Allah, so that she may be asked for help and blessings instead of Allah. This is clear falsehood and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Her guardians have to bring her down from the tree, keep her at home, safeguard and do good to her and guide her to the truth. They also have to bring some well-known people knowledgeable of the Shari`ah from the supporters of Sunnah (action following the example of the Prophet) in order to admonish, remind and teach her. It is not permissible for anyone to exaggerate and extol her and believe that this is a Karamah (an extraordinary event performed by a pious person) making her one of the Awliya (pious people); instead, she is one of the friends of Satan due to this action. It is obligatory for the sensible and wise people

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to beware of these superstitions and nonsense and the Satanic tricks which lead people astray from the truth. Devils strive to misguide people and perform actions to lead people astray from the truth. Every sane person knows that this behavior is not that of a sane believing woman, but that of a mad woman who lost her mind and Satan is controlling her. We ask Allah for protection and safety. The news may be false but if you observe her, Jinn (creatures created from fire) might have caused a

woman known to them, but carried by devils, to appear to them. Devils may carry her to mountains and caves and many lands. Shaykh-ul-Islam Ibn Taymiyyah has stated that devils might carry some people to many places.

**Q: When a baby is born among us, their navel-cord is cut and put into books so that the child will love knowledge when it grows up. We also have another custom, which is to throw the navel-cord into the sea so that the baby may love the sea and work in it. What is your guidance about these customs?**

**A:** All the above-mentioned customs are invalid and baseless, and are mere superstitions. To cut the navel-cord and put it into the sea, or in the land of the father or similar actions

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are all invalid, baseless, impermissible to perform; and are superstitions which have to be avoided.

**Q: We have a custom that after a baby completes the first week after birth, a person known for bravery, intelligence and keeping secrets goes out with it and the mother remains for forty days in solitude in a closed room at her home. What is the legal ruling on this custom?**

**A:** This is like what was mentioned before, which is invalid and baseless. None of such customs count and all these practices are baseless. Upon being born, the new baby is to be nursed and looked after, or given to someone to care for, raise and breastfeed if the mother is unable to do so. Also, the mother of a baby should not seclude herself in a room or any other place. She should go out for her needs and should not remain in a closed room or any other place. All such things are invalid, a form of unnecessary strictness and an act of Satan. May Allah protect us.

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**Q: A brother from Jizan sent a letter in which he says: Some people in Qunfizah have a custom that has passed down from ancient times - that is, when a new baby is born, the navel cord is cut and buried in the lands of the father, so that the baby may love the land when he grows up. What is the ruling on this?**

**A:** This is invalid, superstitious and impermissible. The navel cord should be cut and not to moved to another town. Such a belief is invalid and has no basis in Shari`ah; rather, it is considered as a Fasid (corrupt, void) superstition.

**Q: Some people say that if the eyebrow of a person moves or moves below his right eye uncontrollably, this is a sign of evil for this person. Also, if the eyebrow of a person moves or moves below his left eye uncontrollably, this is a sign of goodness for this person. Is this true? May Allah reward you with the best.**

**A:** This has no basis in Shari`ah, but rather a superstition that does not count.

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**Q: some people say that the lines on one's palm form two numbers, eighteen in the right hand and eighty one in the left hand totaling ninety nine. They say that this number is equal to the number of The Magnificent Names of Allah. Is there a Sahih (authentic) Athar (narrations from the Companions)?**

**A:** This claim of some people has no basis in Shari`ah. We have not heard of any scholar who said this. Rather, it is falsehood that has no basis in Shari`ah.





### 33- Ruling on specifying a certain time for slaughtering a sacrificial animal for the dead

**Q:** It is customary in our area that we slaughter on the night of Hajj; the 8th night of Dhul-Hijjah every year under the belief that this sacrificial animal is equal in reward to the Hajj granted to the dead. On the morning of the same day of the 9th of Dhul-Hijjah, another sacrificial animal is slaughtered, which is called Hajj of the living people. After knowing that slaughtering for anyone other than Allah is impermissible, some brothers still slaughter these sacrificial animals and when we deny their practice they argue that they are slaughtered for Allah and their reward is devoted to the dead and Allah knows best their intentions. Is it permissible to

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**eat from these sacrifices? It should be noted that they specify this very day only, not any other day, for that. May Allah reward you with the best.**

**A:** This practice is a Bid`ah (innovation in religion), because a sacrificial animal is not a Hajj for the living or the dead. Slaughter of a sacrificial animal is an act of charity but specifying the Day of `Arafah (9th of Dhul-Hijjah) for it and claiming that it is equal to Hajj are false and Bid`ah. Thus, no one should eat from it as a way of disciplining and rebuking them, however it is permissible, because they slaughter it for Allah. It is permissible to eat from it, but refraining from eating it is a disciplinary action. If they want to give it as Sadaqah (voluntary charity), they should be taught to give it at any time as Sadaqah. They should slaughter on the day of `Eid-ul-Adha (the Festival of the Sacrifice) and if they slaughter sacrifices intending its reward for the dead and the living on the days of `Eid-ul-Adha, this is better. A person may slaughter a sacrifice intending its reward for his dead brother, father, or for them and himself at the same time. This is Mustahab (desirable). However, believing that it is equal to Hajj in reward at night on behalf of the dead or in the daytime on behalf of the living, this is a baseless belief. Similarly, specifying this time only to equal Hajj is baseless. A believer should abide by the rulings of Shari`ah; he should slaughter a sacrifice to give it in charity or to give his family, offer them food, and be kind to them and to his neighbors and relatives. This is acceptable Sadaqah, but it is not Hajj.



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**Chapter: The reports related on sects and denominations**

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**Chapter: The reports related on sects and denominations**

**34- Description of Al-Firqah Al-Najiyah**

**Q: Tell us about Al-Firqah Al-Najiyah (the Saved Sect)? What are its characteristics? Is it a specific sect? Does it have a certain name so we can follow it or what is it? May Allah reward you with the best.**

**A:** Al-Firqah Al-Najiyah is a term referring to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). They are the Sahabah (Companions of the Prophet) and those who follow them righteously. They are called Al-Firqah Al-Najiyah and they are the Triumphant sect until the coming of the Hour i.e. Day of Judgment. Referring to them, the Prophet (peace be upon him) said: [\(My Ummah \(nation based on one creed\) will be split into seventy-three sects, all of them will enter the Hellfire except one sect.\)](#) This one sect refers to the Al-Firqah Al-Najiyah, which is the triumphant sect and they are the people of knowledge and faith including the Sahabah and those who follow them righteously. The common people, who follow the way of those adhering to the Sunnah also belong to them including their mothers, sisters, and children.

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The scholars of Hadith, who are the scholars of Sunnah, come ahead of this sect and before them the Sahabah come ahead of all others. Those are the triumphant sect and Al-Firqah Al-Najiyah, who act upon the Book and the Sunnah; their religion is the Book and Sunnah, not the views of men. They are the people of Tawhid (belief in the Oneness of Allah) and Iman (Faith). They know Allah and devote worship to Him alone. They believe in Allah's Names and Attributes and that there is nothing similar or equal to Him. They do not interpret His Names and Attributes allegorically, but they leave them as revealed without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes), or Tamthil (likening Allah's Attributes to those of His Creation). Those are the people of Ahl-ul-Sunnah wal-Jama`ah who adhere to the Sunnah and the Muslim public opinion. They believe in Allah as their Lord, Creator, and the Only One Who is worthy of

worship. His are the Beautiful Names and the Supreme Attributes. He (Glorified and Exalted be He) has no match, peer, or equal and is not compared to his creation. The leading scholars clarified their descriptions such as Shaykh Al-Islam Ibn Taymiyyah in his books: "Al-`Aqidah Al-Wasitiyyah", "Al-Tadmuriyyah Treatise", or "Al-Hamawiyyah Treatise" who cited the scholars' speech in this regard including Al-Tahawy (may Allah be merciful to him) and the commentary on Al-Tahawy's book called Sharh Al-Tahawiyyah by Ibn Abu Al-`Izz, Kitab Al-Sunnah "the Book of Sunnah" by `Abdullah ibn Ahmad, Kitab i.e. book by `Uthman ibn Sa`id Al-Darimy on Al-Radd `ala i.e. reply to Bishr Al-Marisy and other books such as Kitab Al-Tawhid "Book of Tawhid" by Ibn Khuzaymah. They all explained the creed of Ahl-ul-Sunnah wal-Jama`ah. To sum up, Al-Firqah Al-Najiyah and the triumphant sect are the Sahabah and those who follow them righteously who believe in Allah Alone as the Only God and follow his Messenger (peace be upon him). They believe in His Names and Attributes in the proper manner that befits Allah, and leave them as revealed without allegorical interpretation, distortion of their meaning, denial of their meaning,

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questioning them, or likening them to those of Allah's creation. Rather, they believe in the Attributes of Allah and that they befit Allah and never resemble any of the creation of Allah (Glorified be He). It is impermissible to interpret them allegorically or question them. Those are Ahl-ul-Sunnah wal-Jama`ah.



### 35- Ahl-ul-Sunnah wal-Jama`ah

**A questioner from Yemen says: "Who are Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream)? What are their characteristics? When do we become one of them? May Allah reward you with the best."**

**A:** Ahl-ul-Sunnah wal-Jama`ah are those who act upon the Book of Allah and the Sunnah of His Messenger (peace be upon him). They abide by the Book and the Sunnah and call to them. They are the Sahabah (Companions of the Prophet) and those who follow them righteously. Those are the real adherents to the Sunnah and the Muslim mainstream. They are the Sahabah (may Allah be pleased with them and please them) and those who follow in their footsteps and adopt their way in words and deeds. They glorify the Book and the Sunnah, refer to them in seeking evidence and depend on them. A person who is endowed with these characteristics is the one who adheres to the Sunnah and belongs to Ahl-ul-Sunnah (adherents to the Sunnah). They abide by the Book of Allah and the Sunnah (whatever is reported from the Prophet) of His Messenger (peace be upon him) depending on them and adopting the way of those who take this path among the Sahabah of the Messenger of Allah and those who follow them righteously. Those are the true adherents to the Sunnah and the Muslim public opinion; the Sahabah, and those who adopt their path such as Malik, Al-Shafi`y, Ahmad, Al-Thawry, and Al-Awza`y and those following in their footsteps. Those are the adherents to the Sunnah and the Muslim public opinion who believe in Allah alone as their deity,

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believe in His Names and Attributes and describe Him (Glorified and Exalted be He) with them without Tahrif (distortion of the meaning), Tamthil (likening Allah's Attributes to those of His Creation) or Takyif (questioning Allah's Attributes). Those are Ahl-ul-Sunnah wal-Jama`ah. They believe in the Oneness of Allah, abide by His Religion, believe in Him, and His Attributes, and devote their worship solely to Allah. They believe that He is the Lord and the Creator of all the Worlds and that He (Glorified be He) has the Most Supreme Names and Attributes: **(There is nothing like Him; and He is the All-Hearer, the All-Seer.)** They oppose Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah), Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet), and other sects of the people of Bid`ah (innovation in religion). Those are Ahl-ul-Sunnah (adherents to the Sunnah), who follow the Sahabah and abide by their way in word, deed, and creed. The `Aqidah (creed) of the Sahabah is the Tawhid (belief in the Oneness of Allah), sincere devotion of worship to Allah (Glorified and Exalted be He), obedience to His Commands, avoidance of His Prohibitions, and abiding by the bounds laid down by Him. They believe in His Names and Attributes and describe Allah with them in the proper manner that befits Him (Glorified be He) without the least Tahrif, Ta`til (negation of the meaning or function of Allah's Attributes), Takyif, or Tamthil. Rather, they believe in them and leave them as they are revealed, as Allah (Glorified be He) says: **(Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.)** **(Allâh-us-Samad (السيّد الذي يمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].)** **(He begets not, nor**

was He begotten.) ("And there is none co-equal or comparable unto Him.") He (Glorified be He) also says: (There is nothing like Him; and He is the All-Hearer, the All-Seer.) (Glorified and Exalted be He).

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### 36- A Muslim's position regarding the various sects of Ahl-ul-Sunnah wal-Jama`ah

**Q: [What is the ruling] when various sects claim that they are Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream)?**

**A:** Their `Aqidah (creed) should be examined; when it agrees with the Sunnah (whatever is reported from the Prophet), they are of Ahl-ul-Sunnah wal-Jama`ah even if they assume many names. However, if they differ from the creed of the Sunnah, they are of the people of Bid`ah (innovation in religion). Consideration is only given to the reality of their creed, not to their claims; if people are to be judged according to their mere claims, some people will claim the ownership of others' property and lives but the claimant must provide evidence. So, one who claims to be of Ahl-ul-Sunnah (adherents to the Sunnah) must be questioned about his `Aqidah; what is his `Aqidah? If he believes in Allah alone and devotes his worship to Allah alone, keeping apart from the worshippers of graves and the worshippers of idols, believing in the Names and Attributes of Allah and leaving them as revealed without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes), or Tamthil (likening Allah's Attributes to those of His Creation), then he is of Ahl-ul-Sunnah wal-Jama`ah.

**Q: O Shaykh, is this clear to people of our time?**

**A:** Yes, many lectures are delivered on this issue in Masjids (mosques). I advise students and youth to memorize the Glorious Qur'an by heart, because it contains this great `Aqidah. I advise every male and female Muslim to memorize

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the Qur'an by heart, as it has the curing explanation and the perfect `Aqidah of Ahl-ul-Sunnah wal-Jama`ah. The Qur'an contains the `Aqidah of Tawhid (belief in the Oneness of Allah/ monotheism), the belief in the Oneness of Allah's Names and Attributes, the accounts of Paradise and Hellfire and the account of the Day of Judgment, etc. One should also refer to the books written on this topic by Ahl-ul-Sunnah. For example, the book of "Al-`Aqidah Al-Wasitiyyah" is one of the briefest and best books in this regard, so I advise men and women to memorize it by heart, for it is enough and perfect.



### 37- Statement on the traits of Al-Firqah Al-Najiyah

**Q: A questioner from Riyadh says: "What is Al-Firqah Al-Najiyah (the Saved Sect)? What are its traits?"**

**A:** Al-Firqah Al-Najiyah is the one that holds fast to what the Prophet (peace be upon him) was sent with; It is the sect of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream). Al-Firqah Al-Najiyah refers to those who believe in Allah and His Messenger and abide by the religion of Allah. They believe in all that Allah and His Messenger said and follow the path of Allah's Messenger (peace be upon him) by performing the religious duties and abandoning everything that Allah forbids. They believe that Allah (Glorified be He) is above the Throne in a manner that suits His Majesty and Greatness and that He (Glorified be He) has the Most Beautiful Names and the Most Supreme Attributes: [\(There is nothing like Him; and He is the All-Hearer, the All-Seer.\)](#) Those are Ahl-ul-Sunnah wal-Jama`ah and they are Al-Firqah Al-Najiyah. The Ummah (nation based on one creed) has been divided into seventy three sects,

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all of them would be in Hellfire except one sect, which is Al-Firqah Al-Najiyah. It is the sect that believes in Allah and His Messenger; it believes in the Names and Attributes of Allah and believes that He (Glorified be He) is the only One worthy of worship and that He is the True God, Who rose above the Throne in a manner that suits His Majesty and Who has the Most Beautiful Names and the Most Supreme Attributes as revealed in the Great Book and in the Sahih (authentic) and Purified Sunnah. Those are the true adherents to the Sunnah and the Muslim public opinion and those are Al-Firqah Al-Najiyah and the Triumphant Sect until the Last Day, even if they are only a few, regardless of where they may be, but the other seventy two sects are threatened to enter Hellfire. The followers of these sects include the disbelievers and the callers to Bid`ah (innovation in religion), who deviated from the way of the Salaf (righteous predecessors). Those who deviated may become disbelievers and sometimes their deviation is less than disbelief. Seventy two sects are threatened to enter Hellfire. They include Kafirs (disbelievers) and people of Bid`ah; some kinds of Bid`ah may cause them to be Kafirs and some others may not.

**Q: A brother from Yemen says: "Who are the members of Al-Firqah Al-Najiyah (the Saved Sect)?"**

**A:** The members of Al-Firqah Al-Najiyah are those who adopt the way of the Prophet (peace be upon him) and abide by his religion. He (peace be upon him) says: [\(The one that follows what I and my Sahabah \(Companions of the Prophet\) are upon right now.\)](#) The members of Al-Firqah Al-Najiyah

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are those who abide by the religion of Allah and follow the way of the Prophet (peace be upon him) and the way of his Sahabah in Tawhid (belief in the Oneness of Allah), sincere devotion of worship to Allah (Glorified and Exalted be He), obedience to His Commands, avoidance of His Prohibitions, and belief in the Names and Attributes of Allah in the proper manner that befits Allah without Tahrif

(distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes), or Tamthil (likening Allah's Attributes to those of His Creation). Those are the true followers of Ahl-ul-Sunnah wal-Jama`ah and those are Al-Firqah Al-Najiyah.

**Q: A questioner from the eastern region says: "What is the meaning of the Prophet's (peace be upon him) saying when referring to the divisions of the Ummah: 'They all would be in Hellfire except one sect?' What is this sect? Will the seventy two sects abide forever in Hellfire? Pease, advise. May Allah reward you."**

**A:** The Prophet (peace be upon him) says: [\(The Jews were split into seventy one sects\)](#) i.e., they are all deviated and destroyed except one sect. [\(And the Christians were split into seventy two sects and this Ummah will be split into seventy three sects, all of them will enter Hellfire except one sect.\)](#)

This sect refers to Ahl-ul-Sunnah wal-Jama`ah. They are the Sahabah and those who follow them righteously of the people of Tawhid and sincere Iman (faith), but the other seventy two sects are to face the threat of Hellfire. They include Kafirs, wrongdoers, and introducers of Bid`ah. Those who die as Kafirs will enter Hellfire where they will abide forever and those who die while introducing a Bid`ah that does not amount to disbelief or while committing sins

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that do not amount to Kufr, they are left to the will of Allah, but they are to face the threat of Hellfire. Thus, it is evident that only some of them are Kafirs, not all of them. They include the Kafirs and sinners and introducers of Bid`ah.



### 38- Characteristics of the Saved Sect

**Q: What is the difference between Al-Ta'ifah Al-Mansurah (the Victorious Sect) and Al-Firqah Al-Najiyah (the Saved Sect)? What are the characteristics of each?**

**A:** The Al-Firqah Al-Najiyah is the Victorious Sect, and its characteristics are the following of the Salaf (righteous predecessors) and adherence to the approach of the Sahabah (Companions of the Prophet, may Allah be pleased with them) exactly. They are mentioned in Allah's Saying: **﴿And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn ) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.﴾** The Al-Firqah Al-Najiyah is the sect that follows the Prophet (peace be upon him) and sticks to his approach and that of his Companions until the person dies. They are also known as the Al-Ta'ifah Al-Mansurah; they are the righteous Salaf and Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream). All these characteristics are of one sect, i.e. Al-Firqah Al-Najiyah (the Saved Sect), which is also called Al-Ta'ifah Al-Mansurah (the Victorious Sect) and the righteous Salaf. They are the Companions of the Prophet and those who follow them. They are also called Ahl-ul-Sunnah wal-Jama`ah, on top of them are

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the scholars and scholars of Hadith. This is why some of the Salaf said when asked about the Saved Sect: "They are the scholars of Hadith. If they are not the scholars of Hadith, then I do not know who they are." He means that the scholars of Hadith are the Imams (leaders) of this sect, and the public and illiterate are their followers. Whoever follows them becomes one of them, even if he is an ordinary person as long as he follows the way of the Salaf and remains on the straight path; then he is from the Saved Sect even if he is an ordinary person not a scholar. This is because such a person follows them, will succeed with them and will receive what they have been promised.

**Q: An inquirer asks: I would like to know about Al-Firqah Al-Mansurah (the Victorious Sect) Until the Day of Judgment, as mentioned in a Prophetic Hadith. Do they exist in one country or spread in Muslim countries? What should I do to become one of them?**

**A:** The Victorious Sect are those who follow Allah's commands and follow the religion of Allah. The Prophet (peace be upon him) said: **﴿My Ummah (nation) shall be divided into seventy three sects, all of which will enter Hell except one. He was asked: "Which one, O Prophet of Allah?" He said: "The one which follows what I and my Companions are doing." and in another narration: "They are the Jama`ah (community)"**

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﴾, that is the community which follows the truth. They are the Companions of the Prophet (peace be upon him) and those who follow them. That is the Saved Sect, also known as the Victorious Sect. They are those who obey Allah alone, remain steadfast on the religion, perform Fard (obligatory)

duties, abandon what is forbidden, advise one another with the truth and patience on the forbidden things, follow the Prophet and follow his religion. The best of the people of the Saved Sect is the Prophet (peace be upon him). The Saved Sect are those who follow the religion both verbally and practically, and adhere to the true `Aqidah (creed). They are the Victorious Sect, who are not affected by those who forsake or oppose them.



### Ruling on calling someone an Athary

**Q: Some people have rejected the term Athary (has knowledge of the Hadiths and narrations of the Prophet's Companions) and being associated with the Athar (narrations from the Companions). They claim that associating them to the Athar causes division between Muslims: Is this true? Or is it just a title given to people who are experts in Hadith and Al-Haqq (the Truth), especially as some prominent scholars, including Al-Hafiz Al-`Iraqy, have been given that title? Is it true that you have stopped calling yourself as such? May Allah reward you well.**

**A:** I think there is nothing wrong in calling someone as Athary if it is true.

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If someone accepts the Prophetic Hadiths and follows the Sunnah (whatever is reported from the Prophet) and the way of the Salaf (righteous predecessors), so they are among the Atharys, or from among the Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream). There is nothing wrong with this.

**Q: Does this mean that Your Eminence has not backtracked on using this term?**

**A:** I do not refer to myself as an Athary, although some people have referred to me as such. As for me, yes I am (Allah willing) from Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream), and I am (Allah willing) an Athary.



#### 40- A look at the Da`wah Salafiyyah

**Q: An inquirer from the Arab Republic of Syria, Damascus, asks three questions. In one of them he asks: I would like to have an idea about the Da`wah (calling to Islam) Salafiyyah (i.e. based on the approach of the Salaf or the righteous predecessors) and Shaykh-ul-Islam Muhammad ibn `Abdul-Wahhab?**

**A:** Praise be to Allah. The Da`wah Salafiyyah is a call to what Allah has sent His Prophet Muhammad (peace be upon him) and adherence to the Holy Qur'an and the Sunnah (whatever is reported from the Prophet). It is a call to the approach and manner of

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the Prophet (peace be upon him) in Makkah and then in Madinah to convey Da`wah to the Muslims and others, direct people to do good, teach them what Allah sent with His Prophet (peace be upon him) of Tawhid (Oneness of Allah/ monotheism), devote to Allah, believe in Prophet Muhammad (peace be upon him), abandon Shirk (associating others with Allah in His Divinity or worship), perform what Allah and His Prophet ordered and abandon what Allah and His Prophet forbade. This is the Da`wah Salafiyyah, following the approach of the Companions of the Prophet (peace be upon him).

After the Prophet's (peace be upon him) death, his Companions (may Allah be pleased with them) continued this Da`wah to Tawhid of Allah, abandoning Shirk, and directing people to Tawhid through their sayings and actions, as Allah ordered them to do: ﴿O mankind! Worship your Lord (Allâh)﴾ and: ﴿Worship Allâh and join none with Him (in worship)﴾ and: ﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion.﴾

The Prophet made Da`wah to this. The Mushriks (those who associate others with Allah in worship) were obsessed with the graves, the dead, statues, stones and trees and invoked them, sought their blessings and cure, and sacrificed and vowed to them. The Prophet (peace be upon him) forbade them to do this and informed them that these things could not help or harm. He (peace be upon him) taught them that we should devote our worship to Allah alone, saying: ﴿Oh my people, say

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﴿La ilaha illa Allah ﴾ (There is no god except Allah) to succeed.﴾ When Allah made the Prophet conquer Makkah after Hijrah (Prophet's migration to Madinah), he (peace be upon him) broke the idols, smashed Al-`Uza, which was a tree that used to be worshiped; He also smashed Manat, a stone which was worshiped, and Al-Lat which was worshiped in Al-Ta'if, He did the same with other idols. He sent to the tribes and their chiefs to call them to the Tawhid of Allah, ordering them to abandon worshiping of idols, saints, prophets and angels, for worship should be devoted to Allah Alone. Allah (may He be Exalted and Glorified) says: ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ and: ﴿And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away

from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh).”)

The meaning of "worship Allah" is to not associate anything with Him and worshiping Him alone. He alone should be invoked, sought, asked, prostrated and bowed to, sacrificed and vowed to. As for the graves, one should not be obsessed with them, nor should Masjids (mosques) or any other construction be built on them. The dead should not be invoked for intercession or sought for help. Intercession should be for Allah Alone. (Say: "To Allâh belongs all intercession.")

Allah has disapproved of the Mushriks (disbelievers): (And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh.")

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and: (And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!) and: (So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.) (Surely the religion (i.e. the worship and the obedience) is for Allâh only.) then He says: (And those who take Auliâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh.") that is, they claim that they worshiped Al-Lat, Al-`Uza, prophets and angels and invoked them and sought their help only to bring them nearer to Allah. But Allah has disapproved of this, saying: (Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.) Allah has made it clear that they lied in their claim that they do this in order to get nearer to Allah. They are Kafirs (disbelievers/non-Muslims) due to their idolatry and worship of angels and prophets. It is not permitted for someone to say to the dead: O master, make me victorious or save me or fulfill my needs, or intercede for me. This is all Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect) and major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). However, it is acceptable to ask someone alive for intercession to somebody else. This what the Sahabah (Companions of the Prophet) did with the Prophet (peace be upon him) during his lifetime, as they used to say to him: "O Prophet of Allah, intercede for us, invoke Allah for us." And when it was draught the Prophet used to ask Allah for rain during the Friday Khutbah (sermon) and others and make supplications for them. This is acceptable as long as the interceded person is alive. When Allah (may He Exalted and Glorified) resurrects the Prophet (peace be upon him) on the Day of Judgment, the Prophet (peace be upon him) will intercede for people. But as is now dead in the Barzakh (period between death and the Resurrection) neither he nor any other prophet should be invoked.

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Nor should the angels or righteous people be invoked or asked for help. What is permitted is to say: O Allah forgive me, O Allah be merciful with me, O Allah make my heart good, O Allah give me of your bounty, O Allah resolve my distress, O Allah make my children successful, O Allah make me victorious over my enemy, O Allah allow Your Prophet to intercede for me, O Allah make me of those who Your Prophet (peace be upon him) will intercede for, O Allah grant me success in worshiping You and following Your Shari`ah (Islamic law). In this manner you can ask Allah. This is the correct way of the Salaf which the Prophet (peace be upon him) did. It was also the way of the Companions and the Tabi`un (Followers, the generation after the Sahabah). The Companions of the Prophet and those who came after them invoked in this manner. They held firm to the Book of Allah and the Sunnah of the Prophet (peace be upon him), and they were devoted to the worship of Allah Alone. They did not invoke with Allah any angel, prophet, dead person, Jinn (creatures created from fire),

tree, idol or anything else.

Worship is Allah's right: ﴿O mankind! Worship your Lord (Allâh)﴾ and: ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ and: ﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴾ with the belief that Muhammad (peace be upon him) is the last prophet, i.e. there will never be a prophet after him. Allah sent him to the whole people. You should believe that Muhammad ibn `Abdullah ibn `Abdul-Muttalib, the Hashemite, Arab, Al-Makkiy (from Makkah) and then Al-Madaniy (from Madinah), is the true Messenger of Allah (peace be upon him).

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He is the best of the creation, and the best son of Adam (peace be upon him). One must believe in that, and believe that Allah sent him to all mankind and to the Jinn and man; whoever accepts his Da`wah and follows what he was sent with will enter Jannah (Paradise), and whoever does not will enter Hell-fire. He is the Seal of Prophets; there is no prophet after him. Whoever claims prophecy after him, such as Al-Qadiyani, is a Kafir, because Allah (Exalted be He) says: ﴿Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.﴾ There are many Hadiths confirming that Muhammad (peace be upon him) is the Last Prophet. The Messenger of Allah said: ﴿I am the seal of the prophets; there is no prophet after me﴾

Of the perfection of the Da`wah Salafiyyah is the obedience to Allah by applying all His orders and abandoning His prohibitions. Pray as Allah ordered, pay Zakah (obligatory charity) as Allah ordered, fast as Allah ordered, perform hajj as Allah ordered, obey your parents, keep ties of kinship, call people to Allah with knowledge and guidance, command people with Ma`ruf (that which is judged as good, beneficial, or fitting by Shari`ah and Muslims of sound intellect) and forbid them from Munkar in a pleasant way, with wisdom), abandon all sins whether it be Zina (illegal sexual intercourse outside marriage), disobeying parents, Riba (usury), cutting ties of kinship, drinking alcohol and other such sins; these must be abandoned and one should be warned against them. This is to obey Allah, follow His Shari`ah, seek His reward and fear His punishment. All this is included in the Da`wah Salafiyyah.

As for Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him), he was a scholarly Imam. He proclaimed Da`wah

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to Allah (Exalted be He) in Najd then he moved to Al-`Uyaynah near Al-Dir`iyyah. He gained a lot of knowledge and became well grounded with Islamic knowledge, then he travelled to Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah) and learned in Makkah and Madinah. Allah opened his heart to the Da`wah Salafiyyah, at the time when some of the people of Najd glorified idols, graves, trees and stones as was the case in a lot of countries. Allah opened his heart to the truth of Tawhid and the Da`wah Salafiyyah - that is, the path of the Prophet (peace be upon him) and his Companions. When his heart was open to this and he was aware of its evidence, he began Da`wah at his tribe and the people of Najd, calling them to Tawhid of Allah. There existed in Najd a grave of Zayd ibn Al-Khattab (may Allah be pleased with him) in Al-Jubilah which was invoked and worshiped beside Allah, in addition to stones and trees. He forbade them from doing this or glorifying the dead, graves, trees and stones. He announced that this was a kind of Shirk and that Allah sent His Prophet Muhammad (peace be upon him) to call people to Tawhid and to forbid people from Shirk, and the Companions also did this. He called people to Allah in Najd first, namely in Huraymila' and then in Al-`Uyaynah, then he moved to Al-Dir`iyyah and

helped Muhammad ibn Su`ud, the Emir of Al-Dir`iyyah. He continued Da`wah to the Tawhid of Allah, being devoted to Him and following the Prophet (peace be upon him) and he pulled down the domes on the graves, and cut down the trees that used to be worshiped. He also pulled down the dome which was on the grave of Zayd ibn Al-Khattab and ruined other monuments of Shirk. Allah (Glorified and Exalted be He) as well as Emir Muhammad ibn Su`ud and his family after him helped him to do this - may Allah reward them well. They have not stopped calling people Tawhid until today. They call people to Allah, and those with sound knowledge help them in their Da`wah, abandoning Shirk and making the religion firm.

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This was the Da`wah proclaimed by Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful to him), who was an Imam and scholar and adopted the approach of the Salaf in calling to Tawhid and following Shari`ah, abandoning Shirk, Bid`ah (rejected innovation in religion), superstitions and sins. This was the approach of Sahabah (Companions of the Prophet), and the same way of Al-Shafi`iy, Ahmad ibn Hanbal, Malik and other Islamic Imams did; they called people to Tawhid and devotion of Allah. In the same way that Shaykh-ul-Islam ibn Taymiyyah (may Allah be merciful with him) did in the seventh and eighth century AH, and Ibn Al-Qayyim (may Allah be merciful with him) in the eighth century AH, and Ibn Kathir and other scholars made Da`wah to Allah. Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) followed their way. He was a Salafi (following the approach of the Salaf), an Imam that proclaimed Da`wah to Tawhid, worship of Allah, and following His Shari`ah. As for his enemies who opposed him and those who accused him of heresy or that he opposed the Awliya', this is Batil (null/void). They tell lies about him in the same way the unbelievers did with the Prophet (peace be upon him) and others. He proclaimed Da`wah to the Oneness of Allah, followed the Prophet (peace be upon him), and called to Al-Haqq (the Truth), guidance, devotion to Allah and elimination of Bid`ah and superstitions which many people had been afflicted with. He was a guided, successful Imam that called to the Oneness of Allah and His worship, and called to the `Aqidah (creed) of the Salaf as did his followers, Al Su`ud (Saudi Royal Family), the scholars and the best of people; they all made Da`wah to the Truth. As for naming his followers Wahhabis, this was given by their enemies to intimidate people against them. But actullay they should have been called Muhammadiyyah, his name was Muhammad, not `Abdul-Wahhab. He was Muhammad ibn `Abdul-Wahhab, his fathers name was `Abdul-Wahhab. Therefore the correct name is: Muhammadiyyah, because his name was Muhammad, and the Prophet was named Muhammad (peace be upon him) too; so he was a follower of Prophet Muhammad (peace be upon him). However his ignorant enemies or those who imitated the ignorant or the enemies named them Wahhabis

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out of ignorance, stubbornness or deviation from the Truth. It is not permitted for a sane person to refer to them with this name, which was given to them by the enemies; the enemies of the religion, enemies of the Truth and the followers of Bid`ah. The Shaykh and his followers called to the Truth and the approach of the Salaf, Sahabah and the Prophet (peace be upon him) and their followers. Shaykh Muhammad ibn `Abdul-Wahhab, his family and his followers until today have been calling to Tawhid of Allah, application of Shari`ah, and abandoning Shirk and Bid`ah, including building on the graves, building Masjids on graves, because this may lead to Shirk, organizing and celebrating birthdays of the Prophet (peace be upon him) and other pious people, which is also a means to Shirk that had not been done by the Prophet (peace be upon him) or his Companions (may Allah be pleased with them). All good lies in following them. Allah (Exalted and Glorified be He) says: [\(And the fore most to embrace Islâm of the Muhâjirûn \(those who migrated from Makkah to Al-Madinah\) and the Ansâr \(the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn\) and also those who](#)

followed them exactly (in Faith). Allāh is well-pleased with them as they are well-pleased with Him.)

Therefore those who follow them exactly are those who follow in their steps, without adding or decreasing anything. They follow their approach of Tawhid of Allah, devotion to him, follow and respect the Shari`ah, abandon what Allah and His Messenger prohibited of Bid`ah and sins, call to Tawhid and following the Allah's Messenger (peace be upon him) in words and actions. This is the approach of the righteous Salaf of the Sahabah and their righteous followers. This was the way of Shaykh Muhammad ibn `Abdul-Wahhab, and the way of his followers of Al Su`ud and other scholars who

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followed them from India, the Levant (the region covering Syria, Lebanon, Jordan, and Palestine), Iraq and Egypt and anywhere else. He has a lot of followers in different places in the world who knew the Truth and received the correct Da`wah from his books and from the books of his followers. It is the Da`wah Salafiyyah to Tawhid of Allah, following His Shari`ah, and obeying the Prophet (peace be upon him). My advice to every Muslim is to fear Allah, know the Truth through evidence not through copying the sayings or actions of the ignorant. Rather evidence is available in their books, such as Fat-h Al-Majid Sharh Kitab Al-Tawhid, Taysir Al-`Aziz Al-Hamid, and others. Read them over and over again until you know the Truth and be sure they were on the Truth and were guided. They called to Tawhid of Allah and to following His Shari`ah and abandoning what Allah and His Prophet forbade. This is the way of Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him). And this was the way of his followers, scholars of Najd and others of the Saudi Royal Family and others.

We ask Allah to guide us, set our hearts and deeds right, guide the stray until they hold firm to the Truth. We ask Allah to guide the astray, and teach the ignorant until they are aware of the Truth with its evidence, and to guide the aggressive and those who follow their desires, until they turn to the Truth, and follow what the Prophet (peace be upon him) was sent with, and follow evidence not the ignorant and the followers of desire, for copying these people will harm not help you. It is obligatory on those who seek knowledge to take the Truth with its evidence,

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to look into the books of the people who are thought to oppose Shari`ah, in order to be sure where the Truth is. Thus you can speak of sure knowledge. We ask Allah to make us successful and guided, set right the affairs of Muslims and grant them knowledge in religion, guide them and us to the straight path, grant all Muslims knowledge of the religion of Allah, hold firm to the Book of Allah and the Sunnah of the Prophet Muhammad (peace be upon him), and not to exceed their limits. Allah is the Exalted, Most Generous.

#### **Q: I heard about Wahhabism, what is it?**

**A:** Wahhabism is a word used by the enemies of Salafiyyah. They use it to describe those who followed Imam Muhammad ibn `Abdul-Wahhab ibn Sulayman ibn `Aly Al-Tamimiy Al-Hanbaly, who died in 1206 AH in Al-Dir`iyyah. He proclaimed Da`wah to Allah in the second half of the twelfth century AH in Najd, Al-Dir`iyyah, and in the area around there. He made Da`wah to the Tawhid of Allah and resisted what the people used to do at graves or with the dead and idols, not to mention their belief in soothsayers and fortune-tellers as well as worshiping trees and stones. He did this while adopting the approach of the Salaf, in the same way which Allah sent His Prophet Muhammad (peace be upon him), in the way that the Companions of Allah's Prophet (peace be upon him) did. He, and other scholars from among his relatives, children and others, called to Allah.

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Allah showed people the religion and removed evil from Najd and its surrounding areas through him. His Da`wah became well known in Yemen, the Levant, Iraq, Egypt, India and other places. The erudite people were sure of the authenticity and truthfulness of his Da`wah and that he was guided on the Straight Path. They knew that he was reminding people and informing them of what was revealed in Islam. He never innovated Bid`ah or came with a new religion or a new sect. Rather he called to Tawhid of Allah, following the Shari`ah and persisting on the way of the righteous Salaf, including the Sahabah and those who followed them. This is the approach of Shaykh Muhammad and his followers. They continued on the way of the Prophet (peace be upon him) and his followers from the Sahabah and those who came after them from the scholars and those with knowledge and Iman (faith). However their enemies belied them in order to make their bloodshed lawful, claiming that they had established a fifth Madh-hab (school of jurisprudence) and that they insulted the Prophet and Sahabah. All this was groundless, for they were of the closest people to the Prophet (peace be upon him), following the way of the Sahabah. They loved the Prophet more than themselves, their children and their money. They proclaimed Da`wah to what the Prophet (peace be upon him) made, i.e. to Tawhid of Allah and following His Shari`ah, obeying His orders and continuing on the way of the Prophet (peace be upon him). Their books are evidence of this, the books of Shaykh Muhammad and his followers make this clear. Their books include: Kitab Al-Tawhid, Fat-h Al-Majid, Kashf Al-Shubahat, Thalatha Al-Usul, Taysir Al-`Aziz Al-Hamid (written by his grandson Sulayman ibn `Abdullah), Al Durar Al-Sunniyyah fi Fatawa Ahl Najd, and other books and treatises. All of them show the guidance and Truth which they were on. These books

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also show the lies and allegations of their enemies, i.e. the Sufis and others and the worshipers of the graves, who resisted their Da`wah because the followers of Shaykh Ibn `Abdul-Wahhab disapproved of their worship of graves. Their enemies were the grave worshipers or the ignorant who were blind of the Truth or believed in what the grave worshipers said. But the people of knowledge and Iman in Egypt, the Levant, Iraq and others were sure of the Truth, such as Shaykh Muhammad Rashid Rida and others who knew their Da`wah (may Allah be merciful with them) and testified that they were on the right path. They also include other scholars from Egypt, the Levant, Iraq and others. The books of Shaykh Ibn `Abdul-Wahhab and his students and followers spread across countries - thanks for Allah.



#### 41- Clarifying the Da`wah of the Imam Muhammad ibn `Abdul-Wahhab

**Q: Was the Da`wah (calling people to Islam) of Shaykh Muhammad ibn `Abdul-Wahhab a specific doctrine? Does what is said about his Da`wah to abandon worshipping graves and the dead mean disaffection towards righteous persons?**

**A:** Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) is of the scholars of Sunnah (whatever is reported from the Prophet) and the scholars of the people of truth. His Da`wah is not a fifth Madh-hab (School of Jurisprudence), rather it is a Da`wah to the `Aqidah (creed) of the Salaf (righteous predecessors), and to what the Salaf of the Muslim Ummah (nation based on one creed) from among the Sahabah (Companions of the Prophet) and their followers were practicing. He made Da`wah to Tawhid (Oneness of Allah), following Allah's Shari`ah (Islamic law), obeying his commands, and abstaining from what is forbidden. He did not make Da`wah

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to a new Madh-hab as claimed by the ignorant or his enemies from among grave worshippers, rather he made Da`wah to worshipping Allah alone. His Da`wah was during the second half of the twelfth century and he passed away (may Allah be merciful with him) in 1206 A.H, in the beginning of the thirteenth century. His books prove his `Aqidah, for example "Kitab Al-Tawhid", "Kashf Al Shubahat", and "Al-Thalathah Al-'Usul". These books prove that his Da`wah was calling to the Tawhid of Allah, worshipping Allah sincerely and not invoking anything besides Allah, not angels, prophets, idols, Jinn (creatures created from fire) or humans. `Ibadah (worship) is Allah's right alone. These books also included some Fiqh (Islamic jurisprudence) rulings of the Madh-hab of Imam (initiator of a School of Jurisprudence) Ahmed ibn Hanbal (may Allah be merciful with him). If a different viewpoint becomes preponderant, through evidence, according to his point of view, he will follow it and contradict the Madh-hab of Imam Ahmad. As for what is claimed by the enemies or the ignorant persons that he has invented a fifth Madh-hab, or that he abhors the righteous people and the prophets, this is all Batil (null and void) for calling people to abandon Shirk (associating others with Allah in His Divinity or worship) is in no way a means of lessening or abhorring them. All the prophets came with the Da`wah to Tawhid. The people who lessened them are those who invoked them beside Allah, thinking that they would be satisfied with that, however they would not be satisfied with worshipping anything beside Allah, rather they forbade this. Allah (Exalted be He) says: [﴿And verily, We have sent among every Ummah \(community, nation\) a Messenger \(proclaiming\): "Worship Allâh \(Alone\), and avoid \(or keep away from\) Tâghût \(all false deities i.e. do not worship Tâghût besides Allâh\).﴾](#) And: [﴿And We did not send any Messenger before you \(O Muhammad صلى الله عليه وسلم\) but We revealed to him \(saying\): Lâ ilâha illa Ana \[none has the right to be worshipped but I \(Allâh\)\], so worship Me \(Alone and none else\).﴾](#) All prophets (peace be upon them) made Da`wah to

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Tawhid and devoting `Ibadah to Allah alone, following the messengers in what they brought forth. Likewise, the Prophet Muhammad (peace be upon him) made Da`wah to Tawhid, obeying His orders and abstaining from the forbidden. The Scholars of Ahl-ul-Sunnah wal-Jama`ah (adherents to the

Sunnah and the Muslim mainstream) made Da`wah to what the Prophet (peace be upon him) has made Da`wah to, which was Tawhid and devotion to Allah, as did Malik, Al-Shafi`iy, Ahmed, Abu Hanifah, Thawry, Al-Awza`y, and other Islamic Imams. All of them made Da`wah to the Tawhid of Allah, and devoting worship to Him (Exalted be He), obeying the commands which the Prophet (peace be upon him) brought, and abstaining from what is forbidden. This is the truth and this is the religion of Allah. Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) made Da`wah to what the prophets had made Da`wah to. He made Da`wah to Tawhid, obeying His commands, abstaining from what is forbidden, following the Qur'an and sunnah, and abandoning anything which opposes this. He does not have his own fifth Madh-hab, nor does he have a fifth Da`wah, rather he made Da`wah to what the Prophet (peace be upon him) had made Da`wah to and what the Sahabah (Companions of the Prophet) and Muslim Imams had made Da`wah to through their words, actions and beliefs. This is the truth that contains no doubt. Whoever reads his books will know this. Allah is the One sought for help.

**Q: There is a group of people, if we perform Da`wah to them, call them to Allah (Glorified and Exalted be He) advise them to abandon shirk, they will accuse us of being a Wahhaby. How do we deal with them?**

**A:** There is no such thing as a Wahhabbi Madh-hab, rather it is the worship of Allah and His Prophet (peace be upon him). Wahhabism

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call people to what Allah and His Prophet (peace be upon him) have said. Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) was the first to be referred to as Wahhaby, he existed during the second half of the twelfth century of the Muslim calendar. He called people to what Allah and His Prophet said, and to the `Aqidah of the righteous Salaf who followed the Prophet (peace be upon him) and the Sahabah in their words and actions. He followed the Madh-hab of Imam Ahmad ibn Hanbal. Moreover, Allah made him successful in calling people to the right `Aqidah, abandoning shirk, and abandoning Bid`ahs and myths which were created and followed by the Suffi's and others. He called people to the `Aqidah of the righteous Salaf in actions and deeds. Also, he forbade the Bid`ah of 'Ahl-ul-Kalam (scholars who search for answers to creedal issues using logic), and the Bid`ah which is followed by some Sufi's who have deviated from the correct path to the path of Bid`ah. He does not have a doctrine that contradicts doctrine of Ahl-ul-Sunnah wal-Jama`ah. Rather, he called only to the doctrine of Ahl-ul-Sunnah wal-Jama`ah. Unfortunately, if you make Da`wah to someone to Tawhid and avoidance of Shirk, and you will be referred to as Wahhaby. Thus, you should say: "Yes, I am a Wahhaby, I am also a Muhammady, I call you to worship Allah and practice his Shari`ah (Islamic law), I call you to Tawhid." If he who calls to Tawhid is called a Wahhaby, then I am a Wahhaby. Moreover, if you deem those who call to Tawhid to be Nasibiys (those claimed to be antagonists of the family of the Prophet), then I am a Nasibiy. The important thing is to make Da`wah to what the Prophet (peace be upon him) and his Sahabah practiced. Imitation that derives other from Da`wah is a nonsense and of no value.

It is Wajib (obligatory) on every Mu'min (believer) to fear Allah, and remain committed to Allah's orders even if people say what they say, and even if they refer to you as a hypocrite, Wahhaby, etc. If one is sure that he is making Da`wah to Tawhid, and obeying Allah and His Prophet in the way which Allah and His Prophet have prescribed,

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then one should not be harmed by the mischievous and the name callers who make up names. The Prophet (peace be upon him) was referred to by the Kafirs (disbelievers) as being a madman, a poet, a soothsayer and a sorcerer, yet this did not affect him, and he continued in his Da`wah to Allah and taught people Tawhid, and was not bothered by their calling him a sorcerer or soothsayer or similar

names. This is following the truth, it does not harm the person if he is called a Wahhaby, or such and such, or called a fanatic, repulsive, extreme or such and such. People will keep naming them with these epithets in order to drive people away from him. But this should not affect him badly. He should be patient and he should clarify the truth to people, that he is not doing anything which opposes the pure Shari`ah of Allah that was revealed to the Prophet Muhammad (peace be upon him). These are the Wahhaby. Wahhabism calls people to Tawhid, and obeying Allah and His Prophet. It is not a call for a new Madh-hab, rather it is a call for Tawhid, and following the Prophet Muhammad (peace be upon him). The followers of this call are usually the followers of the Madh-hab of Imam Ahmad ibn Hanbal. However, if they find any thing in their Madh-hab that contradicts the preponderant viewpoint of scholars, they will adopt directly the ruling supported with the evidence even if it contradicts their Madh-hab.

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#### 42- How to behave when there are different sects

**Q: At the present time, there are many sects and each of them believes that it is the true sect and that its beliefs are correct. Please give us guidance from the Qur'an and Sunnah (whatever is reported from the Prophet) about what we should follow and adhere to. May Allah reward you with the best!**

**A:** You must act according to the teachings of the Qur'an, Sunnah, Salaf (righteous predecessors), Sahabah (Companions of the Prophet), and those who follow their guidance. Refer to scholars who have knowledge, follow in the footsteps of the Sahabah and those who follow them in piety and righteousness, and adhere to the Shari`ah (Islamic law) by following the Qur'an and Sunnah. This is the way of salvation and the belief of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream), that is, following the guidance of the Prophet (peace be upon him) and his Sahabah (may Allah be pleased with them), acting according to the teachings of the Qur'an and Sunnah, and remaining steadfast to them verbally, practically and faithfully. If a Muslim is unaware of certain rulings in their Din (religion), they must ask those with knowledge - and endeavor to refer to those of deep insight and knowledge of Din - and Ahl-ul-Sunnah wal-Jama`ah who are known for their goodness. Muslims must ask them about anything which may be unclear to them. Thus, adhering to the Qur'an and Sunnah both verbally and practically is the way to being saved. Allah (Glorified and Exalted be He) says: [﴿And verily, this \(i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152\) is My Straight Path, so follow it﴾](#) And: [﴿Guide us to the Straight Way.﴾](#) And:

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[﴿\(And\) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger \(صلى الله عليه وسلم\)﴾](#) And: [﴿And in whatsoever you differ, the decision thereof is with Allāh \(He is the ruling Judge\).﴾](#) This is the clear path, Al-Sirat-ul-Mustaqim (the Straight Path), it is Tawhid (belief in the Oneness of Allah/ monotheism), sincerity to Allah, and adoption of the same path of the Sahabah (may Allah be pleased with them) which they followed with their Prophet (peace be upon him) and after his death, and which Ahl-ul-Sunnah wal-Jama`ah have continued to follow in their words, actions, and belief.



#### 43- Statement on the sect of Asha`irah

**Q: Is the sect of Asha`irah (a Muslim group that bases its creedal issues on logic) part of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream)? Please provide an explanation.**

**A:** Al-Asha`irah have opposed Ahl-ul-Sunnah (adherents to the Sunnah) in some matters. This includes their adopting the method of Ta'wil (allegorical interpretation) of some Names and Attributes of Allah, in which they opposed Ahl-ul-Sunnah who do not use this method. This is wrong on the part of Al-Asha`irah and is Munkar (unacceptable or disapproved of by Shari`ah and Muslims of sound intellect). They have opposed Ahl-ul-Sunnah in other matters too. It is obligatory for a believer to follow the way of Ahl-ul-Sunnah wal-Jama`ah, which is to believe in all the Names and Attributes of Allah as mentioned in the Qur'an and authentically reported in the Sunnah (whatever is reported from the Prophet). They are to be believed in and accepted as they are mentioned without Tahrif (distortion of the meaning), Tamthil (likening Allah's Attributes to those of His Creation) or Ta'wil. We should accept them as they were revealed and have faith in them in a way perfectly compatible with Allah's Glory; incomparable to anything.

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Allah (Glorified be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ ﴿Allâh-us-Samad (السيد الذي يصدق إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].﴾ ﴿"He begets not, nor was He begotten.﴾ ﴿"And there is none co-equal or comparable unto Him.﴾ He (Glorified be He) also says: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ It is obligatory that the Names and Attributes of Allah be accepted as they are without any Tahrif, Ta`til (negation of the meaning or function of Allah's Attributes) or Takyif (descriptive designation of Allah's Attributes), for He, the Exalted, is: The All-Merciful, The All-Mighty, The All-Powerful, and the same applies to the rest of His Names and Attributes. Allah (Glorified be He) says: ﴿And they (disbelievers) plotted to kill 'Isâ [(Jesus) عليه السلام], and Allâh plotted too. And Allâh is the Best of those who plot.﴾ And: ﴿the hypocrites seek to deceive Allâh, but it is He Who deceives them.﴾ And: ﴿Verily, they are but plotting a plot (against you O Muhammad صلى الله عليه وسلم).﴾ ﴿And I (too) am planning a plan.﴾ All of these attributes are compatible with Allah's Perfect Nature, in a manner appropriate to His Glory and Majesty. Allah should not be compared to humans, their plots or planning; rather, they are in a manner appropriate to Allah (Exalted be He). He is not like His creation in any way. He (Glorified be He) says in a Sahih (authentic) Hadith: ﴿Anyone who draws near to Me a span, I draw near to him a cubit; and anyone who draws near to Me a cubit, I draw near to him a fathom. And if he comes to Me walking, I go to him running.﴾ All of these attributes are in a way that is appropriate to Allah (Glorified be He). We must believe in them and affirm them as they are in a way that is suitable with Allah's Glory.

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His "drawing nearer" or "running" are in a way appropriate to Him. There is no similarity between

Him and His creation in them; rather, they are appropriate to Allah Alone, not similar to those of mankind. Allah (Exalted be He) says: [\(There is nothing like Him; and He is the All-Hearer, the All-Seer.\)](#) Also, in the Hadith urging to do righteous deeds, the part that says: [\(Allah \(Glorified and Exalted be He\) does not get bored, until you get bored.\)](#) Boredom in this context is compatible with Allah's Perfect Nature and is not in any way similar to that experienced by humans, who have faults and weaknesses, as for the Attributes of Allah, they are all perfect. They are appropriate to Him Alone and are nothing like the attributes of His creation, without any imperfections or weaknesses.

**Q: A questioner from Libya received an alleged message; from Shaykh Ahmad, what is your opinion on this matter?**

**A:** Yes, this message has been propagated since a long time ago, a few decades. I had written about it a long time ago when I was in university and after that. I explained that it is Munkar and Batil (null and void) with no evidence or origin. It is a lie about Shaykh Ahmad,

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and it is a lie about the Prophet (peace be upon him). It has no basis and it is false. It says that anyone who writes it down and distributes it will be saved and anyone who does not distribute it or write it will be afflicted with such and such, and such and such will happen to him. All of this is Batil with no origin. It is obligatory for anyone who finds it to burn and destroy it. I had written an advisory message for distribution a long time ago that denies its validity.



#### 44- The doctrine adopted by Ahl-ul-Sunnah wal-Jama`ah concerning the texts on warnings and their refutation of Khawarij

**Q: Would you please talk about all that has been revealed about admonitory warnings and threats whether in the Qur'an or Prophetic Hadiths?**

**A:** According to Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) the texts giving admonitory warnings and threats basically urge a believer, male or female, to be cautious against the acts warned against, whether this involves neglecting a duty or violating a prohibition. They include warnings against neglecting Salah (Prayer), Sawm (Fast), Zakah (obligatory charity), Hajj in spite of ability, or neglecting obedience of parents, maintaining the ties of kinship, enjoining what is good and forbidding what is evil, and similar forms of admonitory warnings and threats that urge people to perform what is obligatory. The same applies to threats against committing forbidden things, such as Zina (illegal sexual intercourse outside marriage), Khamr (intoxicants), homosexuality,

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undutifulness to parents, cutting the ties of kinship and Riba (usury/interest). These are all forms of admonitory threats that aim at repelling people from them and warning against any disobedience to Allah (Exalted be He). Committing any of these sins decreases Iman (faith) and is a sign of its weakness. It may also expose the doer to the danger of entering Hellfire. However, such a person continues to be a Muslim as long as the misdeed done is not tantamount to Kufr (disbelief). Such a person does not become a Kafir (disbeliever), but will be left under the Will of Allah, if Allah wills, He will forgive him, and if Allah wills, He will punish him on the Day of Judgment if that person has not repented. Allah (Exalted be He) says: [﴿Verily, Allâh forgives not that partners should be set up with Him \(in worship\), but He forgives except that \(anything else\) to whom He wills﴾](#) Any sin other than Shirk (associating others with Allah in His Divinity or worship) Allah will forgive it for whoever wishes, but if a person dies in a state of Kufr and Shirk, he will not be forgiven, and the person guilty of this sin will dwell in Hell forever. We seek refuge in Allah. Allah (Exalted be He) says: [﴿But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴾](#) And: [﴿And whosoever disbelieves in Faith \[i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His \(Allâh's\) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar \(Divine Preordainments\)\], then fruitless is his work; and in the Hereafter he will be among the losers.﴾](#)

To sum up, the sins that involve neglecting an obligation or committing a forbidden thing, which do not fall under acts of Kufr or major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam), are decline and weakness in Iman, yet do not render the doer a Kafir as claimed by the Khawarij (separatist group that believes committing a major sin amounts to disbelief). The Khawarij say that any person who commits a sin becomes a Kafir: a person who commits Zina becomes a Kafir, a person who drinks Khamr becomes a Kafir, a person who disobeys his parents becomes a Kafir and so on. This is wrong and the opinion of the Khawarij is false. Ahl-ul-Sunnah wal-Jama`ah say that a sin decreases and weakens Iman

but they do not declare the doer to be a Kafir due to the sin committed. Rather, they say that the doer remains under the Will of Allah if he dies persisting in that sin. For example, if a Muslim dies while still committing Zina, or while being undutiful to his parents, or drinking alcohol, he is under the Will of Allah. Such a person is not a Kafir as long as he believes that what he did is Haram (forbidden) and has not declared it to be Halal (lawful). If one knows that it is Haram and it is a sin but is overcome by Satan or his desires, then he is left under the Will of Allah. There is weakness and decline in his Iman; however, this sin does not make him a Kafir, and he will not dwell forever in Hell. If he enters Hell, he will be punished for as long as Allah Wills and then Allah will bring him out of Hell for his Tawhid (belief in the Oneness of Allah/monotheism) and his Islam which he died adhering to. This is the consensus of the majority of Ahl-ul-Sunnah wal-Jama`ah (may Allah be merciful to them). Sins decrease and weaken Iman, whereas obedience increases Iman, according to Ahl-ul-Sunnah wal-Jama`ah. Iman increases through worship, obedience and Dhikr (Remembrance of Allah), and decreases through negligence and sin. If a person dies persisting in sin, he is under the Will of Allah. If Allah so wills, He will forgive him and allow him to enter Jannah (Paradise), and if He so wills, He will punish him as much as the sin itself, whether it is Zina, theft, drinking Khamr, disobeying parents, or other sins if a person dies while committing it, without repenting, he is under the Will of Allah. If Allah wills, He will forgive him and pardon him for his Tawhid and Iman and good deeds, and if Allah wills, He will punish him in proportion to the sins that he died while committing. After being purified and cleansed in Hellfire for as long as Allah has decreed for him, He will be admitted into Jannah due to his Tawhid and Islam which he died adhering to. This is the opinion held by the people of truth, Ahl-ul-Sunnah wal-Jama`ah, contrary to the Khawarij and Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), and those who follow their beliefs who have opposed the truth. The correct opinion is that of Ahl-ul-Sunnah wal-Jama`ah

who hold that sins do not take a Muslim out of Islam nor entail permanent punishment in Hell as long as the person guilty of committing a sin remains a Muslim who believes in the Oneness of Allah. He has committed sins like Zina, drinking Khamr, disobeying parents or dealing in Riba but does not claim that these sins are Halal. Rather, he is convinced that they are Haram, and knows that he is sinful and is transgressing against himself but Satan and his desires controlled him. Such a person is under the Will of Allah. Allah may pardon him if he dies adhering to Tawhid, and he has great good deeds and charitable acts by whose grace he is forgiven by Allah. Allah may also punish him for his sins which he died while committing but he remained a Muslim. Then Allah will take him out of Hellfire after temporary punishment and purging and admit him into Jannah. The Hadiths Mutawatir (reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) prove this. It is reported in Hadiths Mutawatir that the Prophet (peace be upon him): [\(will intercede for the sinners among his Ummah \(nation based on one creed\), Allah will allow him to intercede for a large number. He will intercede a number of times for the sinners among his Ummah. Allah will set for him a limit and they will be taken out of Hell and be thrown into the River of Life, and they will grow like seeds growing in the silt left by a flood.\)](#) Once they are fully formed, they will be admitted into Jannah. The Prophet (peace be upon him) will be allowed to intercede a number of times, each time he intercedes, Allah will allow him a group of people and will set him a limit. This is how the believers are interceded for, the angels will intercede, the prophets will intercede and also the children who die before reaching the age of puberty. This is the truth.

People should be aware of this, as for what the Khawarij say about committing a sin is tantamount to Kufr,

such as Zina and other sins, and their claim that such a sinner will dwell in Hell forever, and their followers of Mu'tazilah and Ibadiyah who also believe that the sinner will dwell in Hell forever. This belief is Munkar and false. Anyone who says this is obliged to repent to Allah, and follow the beliefs of Ahl-ul-Sunnah wal-Jama`ah. Allah is the One sought for help. There is neither might nor power except with Allah.



#### 45- Statement on the meaning of Sufism

**Q: Who are the Sufi people and what is the position of Islam regarding them? May Allah reward you well.**

**A:** Sufis are groups of people who are known for their innovating methods of worship that are not ordained by Allah in their prayers, Dhikr (Remembrance of Allah) and devotional retreats. This is called Sufism. Some of them say that it originated from Al-Tasawwuf which means wearing Soof (wool). Others say that it originated from Al-Safa' (purity, clarity), unconfined by the linguistic denotation of the word; rather, it is derived from Al-Safa', as they are keen to keep the hearts pure from any blemishes caused by sin or ill-gotten gains. Sufism is worshipping in a particular way, a way that has not been prescribed by Shari`ah (Islamic law), and for this reason most of the worship practiced by Sufis is Bid`ah (innovation in religion). A Zahid (renouncer of worldly pursuits) who is keen on freeing himself for worship and renounces any worldly pursuits is also referred to as a Sufi if he commits Bid`ah. However, if he stays away from newly-invented practices (in religion) and earnestly seeks the Hereafter, satisfied by little, and

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diligently strives to attain the Hereafter, then such a person is not referred to as a Sufi; rather, he is referred to as a Zahid. If his Zuhd (renunciation) does not lead him to fall into what Allah has forbidden, nor does he add any extra worship other than what Allah has prescribed, nor does he commit Bid`ah, but he follows Shari`ah in his sayings and actions, this is praised and he will be rewarded for this. Examples of such people are Al-Junid ibn Muhammad, Sulayman Al-Darany and Bishr Al-Hafy and other people, who increased worship and ignored earthly things. These people are praiseworthy for their Zuhd and their pursuit of the Hereafter and avoidance of Bid`ah.



#### 46- Sufi orders and the involved Bid`ahs

**Q:** There are many different Tariqahs (Sufi orders), such as Al-Burhaniyyah, Al-Shadhiliyyah, Al-Dusuqiyyah, Al-Tijaniyyah and many other sects. Of them are the group of Ansar Al-Sunnah Al-Muhammadiyah, who are followers of Tawhid (belief in the Oneness of Allah/monotheism) and they abide by the Sunnah (whatever is reported from the Prophet). Respected Shaykh, please give detailed advice to the shaykhs and followers of these different Tariqahs, in order for them to follow the way of the Prophet (peace be upon him), and heed the warning in the Hadith of the Prophet (peace be upon him): [\(My Ummah will be split into seventy-three sects, all of them will enter the Hellfire except one sect..\)](#)

**A:** There are many Sufi Tariqahs, which cannot be counted. They increase with time and the majority of them are based on evil, corruption and Bid`ahs (innovations in religion) that are only known to Allah (Glorified and Exalted be He).

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Each sect has a portion of falsehood and a portion of Bid`ah with variant degrees, some are more evil than others, and some are more malicious than others. It is an obligation on all Sufis to return to Allah and follow the way of Prophet Muhammad (peace be upon him). They should abide by the teachings of the Qur'an and Sunnah and follow the way of the Salaf (righteous predecessors) of the Ummah (nation based on one creed) from the Sahabah (Companions of the Prophet) and their righteous followers. This can only be achieved by obeying the Commands of Allah and abandoning that which He has forbidden and staying within the limits that He set and refraining from introducing acts or practices in religion unsanctioned by Allah. They are not permitted to create new ways of worship which neither the Prophet (peace be upon him) nor his Sahabah did. Rather, they should reconsider their actions, and abandon all that which opposes Allah's Purified Shar` (Law), whether it be their traditions, their collective way of performing Dhikr (Remembrance of Allah), their gatherings and other such actions which they have innovated in the religion, whether those invented by older generations in the third or fourth century or by newer generations. It is an obligation on all Muslims to follow the way that Allah revealed to His Prophet (peace be upon him), which is pure worship of Allah Alone with undivided allegiance, obeying His Orders, avoiding His Prohibitions both openly and secretly and persistence in this course. One should be on guard against the Bid`ahs and myths which people have created. The Prophet (peace be upon him) is reported to have said in a Sahih (authentic) Hadith: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) He (peace be upon him) said in a Friday Khutbah (sermon): [\(The best words is the Book of Allah, the best guide is the guidance of Muhammad \(peace be upon him\), the most evil of matters are those which are newly-innovated, and every Bid`ah](#)

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[is misguidance.\)](#) It makes no difference whether the invented practice is old or new, we are obliged to abandon them all, and we should adhere to the path followed at the time of the Prophet (peace be

upon him) to the present day. That is adhering to the Book of Allah and the Sunnah and remaining steadfast in the Religion of Allah, as conveyed from Allah and His Messenger, without adding or subtracting anything.

As for creating new traditions or sects which neither the Prophet (peace be upon him) nor his Sahabah did, this is not permitted. This is what is referred to as Bid`ah. Ansar Al-Sunnah Al-Muhammadiyah are the best of people in Egypt and in Sudan. Ansar Al-Sunnah are the people who call to adherence to the Book of Allah and the way of the Prophet (peace be upon him). They are not of the stray sects; rather, they are one of the sects that follow the Qur'an and Sunnah. Therefore, the Prophet (peace be upon him) said about sects: [\('My Ummah will be divided into thirty seven-sects, all of which will enter Hell except one.'](#) They asked, 'Which one, O Prophet of Allah?' He (peace be upon him) said, 'Al-Jama`ah (the group adhering steadfastly to the way of the Prophet, peace be upon him, and his Companions).') They are those who are united on the truth and follow the way of the Prophet (peace be upon him), that is, the Sahabah and those who follow them. According to another narration: [\(They are those who follow what I and my Sahabah are following.\)](#) They are those who closely follow the way of the Prophet (peace be upon him) and the way of his Sahabah, and continue on that path.

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It is an obligation on Muslims to follow this way, the way of the Prophet (peace be upon him), by obeying the commands and avoiding the prohibitions, and by not creating new ways, whether in invocations, prayers, fasting or any other worship. Rather, one should follow the very way which was followed by the Sahabah (may Allah be pleased with them), with righteousness. This is the truth. When people were divided the Bid`ahs increased as did the desires. Each group created their own way to suit them, a way which Allah did not ordain, and for this reason the sects have increased and have reached seventy-two sects other than the saved sect. Of these sects are the Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah), Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet) and many other groups which all come under the heading of "deviant sects".

Muslims are obliged to be warned of every newly-invented practice and follow the way of the Prophet (peace be upon him) and his Sahabah in obeying the commands, avoiding the prohibitions, and not transgressing the set limits of Allah and not introducing anything new which has no origin in the Law of Allah. Allah is the One sought for help.

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**Q: In Sudan there are many different religious groups, for example Sufism, Al-Ikhwān-ul-Muslimin (the Muslim Brotherhood), Ansar Al-Sunnah, Al-Ikhwān Al-Jumhuriyin and the leader Muhammad Mahmoud Taha, who claims that he is exempted from praying, and says that eating meat is Haram (prohibited). What is your opinion on this matter, and what position should we take in relation to this issue? Should we join one of these groups? Or should we remain individuals on our own? May Allah make you successful.**

**A:** The correct path is that of Muhammad (peace be upon him). There is no other proper or correct way except the path of Muhammad (peace be upon him). It is the correct, straight path. As for the invented ways of Sufism or any other invented ways which oppose the Law of Allah, they should not be followed or paid attention to, for those paths are all blocked, except for the path with which Allah

sent His Prophet (peace be upon him), which is the correct path. It is the path which leads to Allah, Jannah (Paradise) and grace. As for the names people use to refer to themselves, such as Ansar Al-Sunnah, Al-Ikhwan-ul-Muslimin or Muslims Group, or other group names, this is permissible; there is no harm in these names. What is important however is one's actions; if one's actions oppose the Law of Allah then they should be forbidden. Likewise, the ways of Sufism, all the ways that have been created by Sufis, which oppose the Law of Allah, are all Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect) and not permitted. It is not permitted for the Sufis or anyone else to innovate a way to follow other than the way of the Prophet Muhammad (peace be upon him), whether in the manner of making Dhikr (Remembrance of Allah) or in any other forms of worship.

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Rather, they are obliged to follow the way of our Prophet Muhammad (peace be upon him), there is no other correct way for people. It is an obligation on all of mankind to follow the way of our Prophet, leader, and guide, Muhammad ibn Abdullah (peace be upon him) in their words and actions. His way is that which Allah refers to as: [\(Guide us to the Straight Way.\)](#) He is the one Allah addresses saying: [\(And verily, you \(O Muhammad صلى الله عليه وسلم\) are indeed guiding \(mankind\) to the Straight Path \(i.e. Allâh's Religion of Islâmic Monotheism\).\)](#) [\(The Path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh \(for decision\).\)](#) Allah thus declares in Surah Al-Shurah that this is the Path of Allah. It is the path which Allah sent His Prophet and Khalil (beloved, close elect), our Prophet Muhammad (peace be upon him) to guide to.

All mankind are obliged to follow this path, and adhere to it. It is not permissible for Sufis or anyone other than them to introduce a different method of worshipping, not when performing their morning or evening Dhikr, or in any other worship, or to invoke their shaykhs during their Salah, all this is Munkar. Rather, when a worshipper is praying or making Dhikr, he should invoke Allah in his heart (Glorified and Exalted be He), invoke His Greatness and Pride as he stands between His Hands, and should glorify Him and fear Him and complete his Salah or his worship in the best way possible, according to the way reported from the Prophet (peace be upon him). This is what is obligatory to do. As for some groups giving themselves a name to be known by, such as Ansar Al-Sunnah

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in Sudan or in Egypt, this is acceptable if they follow the right path. If they pursue the path of the Prophet (peace be upon him), and remain on it. Another example is Al-Ikhwan-ul-Muslimin who have given themselves this name among themselves. There is no harm in this provided that they adhere to the path of Muhammad (peace be upon him), follow him and honor him, and believe that all fellow Muslims are also part of Ansar Al-Sunnah, no matter where they are from. They should not make partisans and become enemies with other Muslims; rather, these names should not affect their relationship with other fellow Muslims. If it has an effect on them and they get pleased or angry in favor of their group members, or bring their group members closer and send away those who are not members, even if the non-members are better than their party in terms of Iman (faith) and Taqwa (fear/wary of offending Allah), then this is Munkar and is not permitted. This becomes a division in the religion. Allah (Glorified be He) says: [\(And hold fast, all of you together, to the Rope of Allâh \(i.e. this Qur'ân\), and be not divided among yourselves\)](#) If the naming of Ansar Al-Sunnah or Al-Ikhwan-ul-Muslimin or any other name has an effect on brotherhood in faith, or helping one another in righteousness and piety, this is not permitted. They are brothers in faith who should help one another in righteousness and piety. They should advise one another no matter what they refer to themselves as. If a name or title causes problems, enmity or partisanship, this is not permitted.





#### 47- Ruling on pledging allegiance by prestigious people and group leaders

**Q: There is a group that claims they are descendants of the Messenger (peace be upon him) and some give them the oath of allegiance which people used to give to the Prophet (peace be upon him). The question is: Are there descendants of the Prophet (peace be upon him) and is it allowed to pledge allegiance to them based on this, bearing in mind that those who claim this have built a shrine for their father and live beside it? Please explain this issue and the Islamic ruling regarding this claim. May Allah (Glorified and Exalted be He) grant you the best reward.**

**A:** Yes, the Prophet (peace be upon him) has descendants from his daughters' side. As for his sons, they all died at a young age; therefore, the Prophet (peace be upon him) does not have descendants from their side. His descendants are from his daughters' side; from the side of Al-Hasan and Al-Husayn, the children of Fatimah (may Allah be pleased with them all). There are descendants of Al-Hasan and Al-Husayn. If the lineage of such descendants has been established and supported with the evidence, then they are considered from the children of Hashim, and accordingly, they will not be entitled to receive Zakah (obligatory charity), because the Prophet (peace be upon him) said: **«Sadaqah (i.e. Zakah) cannot be given to the family of Muhammad, because it is the purging of people's impurities (i.e. from their wealth and souls).»** Thus, charity is not allowed to be given to the family of Muhammad if they are from the descendants of Al-Hasan or Al-Husayn or the descendants of others who are related to the family of Hashim, such as the children of `Aly in general, and the children of Muhammad ibn `Aly and others.

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Accordingly, the descendants of the family of Hashim are considered the family of the Prophet (peace be upon him). Whoever descends from Al-Hasan and Al-Husayn is considered a descendant of the Prophet (peace be upon him) from his daughters' side, as he said regarding Al-Hasan: **«This son of mine is a master.»** It is noted that the Prophet (peace be upon him) called him his son, although he is the son of his daughter. Therefore, his daughters are his descendants, as Allah considered `Eisa (Jesus, peace be upon him) from the descendants of Adam (peace be upon him), although he is the son of Maryam (Mary, may Allah be pleased with her) and does not have a father; however, Allah included him within the descendants of Adam and the descendants of Ibrahim (Abraham, peace be upon him).

Based on this, the daughters' children are included within the descendants of their grandfather, i.e., the father of their mother. By the same token, those whose relation has been established through Shar`y (Islamic legal) evidence as descending from the family of Hashim whether from the children of Al-Hasan or Al-Husayn - or other than them - will be considered from among the household of the Prophet (peace and blessings of Allah be upon him). Thus, they are not permitted to take charity according to the statement of the Prophet (peace be upon him).

As for pledging allegiance to them, there is no basis for this. No oath of allegiance should be given except to one in authority with whom Muslims are pleased, thus pledging their allegiance. There is no harm in this case as the oath of allegiance was given to `Aly (may Allah be pleased with him) when

he took charge of the Muslims' affairs after `Uthman (may Allah be pleased with him). Allegiance should not be given except to a ruler, whether taking over by force and overpowering Muslims who pledge their allegiance to him, as they gave the oath of allegiance to `Abdul-Malik ibn Marwan and to others; or by the agreement of "those in charge of appointing or dethroning" on pledging allegiance to someone who will rule them because he is qualified for that position. As for swearing allegiance by the so-called "people of elite ancestry" or group leaders, there is no legal basis for this.

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It is to be noted that giving the oath of allegiance should be only from "those in charge of appointing and dethroning" in the country that does not have a ruler or a leader. In that case "those in charge of appointing and dethroning" agree on the appointment of a qualified person to replace their dead ruler or they give the oath of allegiance to someone who overpowered them by force and became their leader, who should be given the pledge in this situation.

**Q: This questioner from Cairo asks a long question: Your Eminence Shaykh, is it obligatory to have a mediator between one and Allah (Glorified and Exalted be He)? For instance, can I not attain the Good Pleasure of Allah except by means of a shaykh. Those who claim this use the Hadith: "Anyone who does not have a shaykh, his shaykh will be the devil." They also say that this shaykh follows the way of Shaykh Al-Rifa`y and this Shaykh follows the way of Shaykh Al-Shadhily. Are these so-called saints have supernatural powers gifted to them by Allah after their death? Do they have certain ways which we have to follow after their death so they will be pleased with us in their graves for continuing to follow their ways? The questioner continues in his question about this issue, may Allah reward you with the best.**

**A:** All these Tariqahs (Sufi orders) are innovations in Islam: Al-Shadhiliyyah, Al-Rifa`iyyah, Al-Naqshabandiyyah,

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Al-Khalutiyyah, Al-Qadir iyyah and other cults are all Sufi invented ways which should be shunned. The only path that must be adopted is that of the Prophet (peace be upon him). It is the way of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream). It is the way of the Sahabah (Companions of the Prophet), whom Allah was pleased with and they were pleased with Him, who were taught directly by the Prophet (peace be upon him). Therefore, you must follow what is legislated in the Book of Allah and the Sunnah of His Messenger (peace be upon him) and ask the true scholars of the Sunnah about any unclear issues. This is your obligation. As for their claim that "Anyone who does not have a Shaykh, his shaykh will be the devil" it is invalid, having no origin and it is not a Hadith. Moreover, you are not allowed to follow the way of a certain Shaykh if his way is in contradiction with Shari`ah (Islamic law). Rather, you must follow the Messenger (peace be upon him) and his Sahabah (may Allah be pleased with them) and those who follow them in piety and righteousness, in your Salah (Prayer), Du`a' (supplication) and all your affairs. Allah (Glorified be He) states: [﴿Indeed in the Messenger of Allâh \(Muhammad صلى الله عليه وسلم\) you have a good example to follow for him who hopes for \(the Meeting with\) Allâh and the Last Day, and remembers Allâh much.﴾](#) And: [﴿And the foremost to embrace Islâm of the Muhâjirûn \(those who migrated from Makkah to Al-Madinah\) and the Ansâr \(the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn\) and also those who followed them exactly \(in Faith\). Allâh is well-pleased with them as they are well-pleased with Him.﴾](#) Therefore, you must follow this path of piety and righteousness, by obeying the law that was brought by the Prophet (peace be upon him) and imitating him in his practice of Islam and rejecting the Bid`ahs (innovations in religion) introduced by Sufis and others.





#### 48- Ruling on pledging allegiance to Sufi orders

**Q:** I am a young man from India. I came to the Kingdom of Saudi Arabia, Riyadh on a scholarship to the Islamic University of Imam Muhammad Ibn Su`ud, Faculty of Islamic Theology, Department of Creed. Praise be to Allah, I graduated last year and after my studies I have come to realize what is happening in our country, India. Among the Muslims there is Shirk (associating others with Allah in His Divinity or worship), Sufi orders, and Bid`ahs (innovations in religion) spreading everywhere. Therefore, I dedicated my efforts to inviting people to the worship of Allah in order to correct their beliefs and purify them from any Shirk and ways of Sufism. However, we have in India a trend of pledging allegiance to these Sufi orders, and they believe that whoever does not give allegiance is not a Muslim. Hence, I have faced many difficulties in inviting people to correct Islam, and an idea came to my mind which I have not carried out and I ask for your advice regarding this idea. The idea is to take an oath of allegiance from everyone we invite according to the Hadith in which a Sahaby (Companion of the Prophet) said: We gave the oath of allegiance to the Messenger of Allah (peace be upon him) to listen and obey...till the end of the Hadith. However, in this process we explain that what is required from them is to be sincere in their worship of Allah, the One and Only Who has no partners, and also point out in good manner the Bid`ahs and the prohibition of following Sufi orders. I also urge them to adhere to the Sunnah, maintain the Five Obligatory Daily Prayers, read the Qur'an, and to make Dhikr (Remembrance of Allah) according to the Sunnah of the Prophet (peace be upon him) as reported in the two Sahihs of Al-Bukhari, Muslim and others.

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This will be their pledge of allegiance and it will be sufficient for them, and thus, they will not need to go to the Sufis. The entire process revolves around what has been legislated by Allah (Glorified and Exalted be He) and His Prophet (peace be upon him). What is your opinion, your Eminence, regarding this act? Please give me the Fatwa regarding this issue. May Allah reward you with the best.

**A:** We know of no basis for this oath of allegiance, except that which is given to those in charge of Muslims' affairs, because Allah orders that allegiance be given to those in authority, to listen to and obey them whether we are pleased or displeased with it, in adversity and prosperity, and giving preference to the one given the oath of allegiance. The Sahabah (Companions of the Prophet, may Allah be pleased with them) pledged allegiance to our Prophet (peace be upon him). Therefore, the oath of allegiance should be given to those in charge of the Muslims' affairs in accordance with the Book of Allah and the Sunnah of His Messenger (peace be upon him), to speak the truth wherever those giving the oath of allegiance may be and not to contend with those in charge over matters, except when they see clear Kufr (disbelief) and have evidence for this. As for pledging allegiance to Sufis, or to each other, I do not know any basis for this. Moreover, this may cause many problems because the people swearing allegiance might think they must obey them in every matter, even when commanded to disobey those in charge of the Muslims' affairs, and this act is evil and impermissible.

Therefore, it is an obligation upon those calling to the worship of Allah (Glorified and Exalted be He)

and those conveying Message of Allah to the people to manifest the truth to them, urge them to follow it, and to warn them against the disobedience of the Orders of Allah and His Messenger. There is no need for an oath of allegiance in this case because the one swearing allegiance might feel and believe that it is obligatory to give allegiance to that person

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and that he should not disobey him in any matter, listening and obeying him as is his duty towards those in charge of the Muslims' affairs. This will cause dissention and dispute among Muslims and will lead to disagreement and corruption. Rather than using this approach, it is best to command and instruct others to obey Allah, encourage adherence to the Commands of Allah and warn against disobeying Him. This is the way a Da`y (caller to Islam) should behave. This is what I know from the teachings of pure religion. I am not aware of any teachings of Islam instituting any oath of allegiance to other than those in charge of Muslims' affairs, to listen to them and obey them and to follow the Book of Allah and the Sunnah. It is possible for the Da`y, wherever he may be, to enlighten and guide people to believing in Allah Alone and obeying Him, and to warn people against Bid`ahs. He should recite Ayahs (Qur'anic verses) and Hadiths which manifest the truth and call to it, and caution against the types of falsehood and warn against them. This is what I see as an obligation upon those calling to the worship of Allah (Glorified and Exalted be He) so as not to imitate the Sufis in their actions and not to open a door of evil for anyone who wants to swear allegiance to some person who says: Pledge your allegiance to me as so and so did. Allah is the One sought for help.

I advise all my brothers to avoid this way of pledging of allegiance; all Du`ah should rather restrict themselves to calling people to Islam, guiding them to goodness, advising and encouraging them to follow the truth and abide by it; and setting aside anything in contradiction with the truth wherever it might be. One is not expected to swear allegiance to so and so, or so and so; rather, what is meant here is to follow the Messenger (peace be upon him) in what he brought to us and abide by it. Allah commanded us to obey Him and His Messenger and to stay away

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from whatever He and His Messenger prohibited, without the need to pledge allegiance to anyone, whether he is from the Sahabah or from other than the Sahabah. As for the oath of allegiance, it is given to emphasize commitment to the truth with which Allah sent His Prophet Muhammad (peace be upon him). It was also given to those in charge after the Prophet (peace be upon him), namely Abu Bakr, `Umar, `Uthman, `Aly and others. It is an obligation upon the subjects to obey their ruler in what is good even without pledging allegiance. However, giving the oath of allegiance should be done as a way of confirmation and commitment to the truth towards those in authority over Muslim affairs as an incentive to listen and obey in goodness and truth. As for one who is not a caliph and not in charge of Muslims' affairs, there is no need to pledge allegiance to him. The objective behind it is to draw the attention of the ruler to goodness and call him and those in charge to adhere to it and warn them against evil. It is not meant to give an oath of allegiance for a specific a thing and to commit oneself to the opinion or statement of so and so. What is required is to commit oneself to the truth contained in the Book of Allah (Glorified and Exalted be He) and the Sunnah of the Messenger (peace be upon him). This is the obligation which should be undertaken in accordance with the Book of Allah and the Sunnah, not in consonance with the opinion of one person or the other. The responsibility of the scholars is to explain the truth to the people, guide them, teach them Qur'an and Hadiths and to explain their meanings. It is not meant here that we must stick to the opinion of a certain person.

What is known from the teachings of Islam is that no oath of allegiance should be given except to those in charge of the Muslims' affairs or to their representatives who are assigned to take the oath of allegiance on their behalf, such as state governors who are appointed to do so.

It does not make any difference if the one taking the oath of allegiance for them is a scholar, a governor or a judge. What is meant here is that if the ruler places him in charge of taking the oath of allegiance on his behalf in any town or village, then he should accept people's pledge on behalf of the ruler.

**Q: I often hear that someone has joined a Sufi order led by some masters or some shaykhs. After this, he becomes able to strike himself with a sword or eat glass. I want you, Your Eminence, to explain to me the secret behind this occult Sufi order. What should we say to such a person, and what advice can you give me; especially as I am still in my prime years? May Allah reward you with the best.**

**A:** These Sufi orders are all null and void. All these orders are mere cults and lies. In fact, such people neither stab nor cut themselves. All these claims are nothing but lies and deception of the people. They are a work of Satan and the enemies of Allah who made this falsehood fair-seeming to them. The devils lure them into these actions and do what makes the audience think that they are real, while in fact they are not. Killing or stabbing oneself with a dagger, a knife, a spear or cutting off one's head are all superstitions and falsehood. Those who do such things are fakes, misguided and misguiding. They should be punished for doing these things. It is the responsibility of those in charge, if they are Muslims, to punish them and stop them from this evil. It should be mentioned that some people call this way

the Rifa`y Order. In conclusion, such orders are all false, and their tricks of stabbing themselves with knives, spears and daggers, or eating glass are all null and void. In fact, they lie. If a person really stabs himself or eats glass, he will die. All these actions are from the tricks and plots of Satan with which he deceives people. We ask Allah for protection.



#### 49- Exposing Sufi orders

**Q: Are all Sufi orders wrong? Please give me a decisive answer, may Allah reward you.**

**A:** Sufi orders are newly-invented ways in Islam, which fall under Bid`ah (innovation in religion) whose seriousness varies from group to group. Some are worse than others. The Messenger of Allah (peace be upon him) said: [\(Anyone who performs an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) He (peace be upon him) also said: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not of it will have it rejected.\)](#) Although we cannot enumerate these orders, as counting them needs much effort and referring to many books; generally, they are newly-introduced in Islam. They include, but are not limited to, Al-Tijaniyyah, Al-Burhaniyyah, Al-Khalutiyyah, Al-Qadiriyyah, Al-Naqshabandiyyah, and others.

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Nevertheless, they are different from one another and some are worse than others. Therefore, my brother, you should avoid them all and commit yourself to the way of your Prophet Muhammad (peace be upon him), which was adopted and followed by his Sahabah (Companions of the Prophet, may Allah be pleased with them) and the Tabi`un (Followers, the generation after the Companions of the Prophet), such as the four Imams and others. Abide by the Sunnah which focuses on doing what Allah and His Messenger have commanded and stay away from what Allah and His Messenger have prohibited. This is the way brought by our Prophet Muhammad (peace be upon him). Furthermore, you should always ask the people of knowledge, those known by their uprightness in Islam and stay away from Sufi orders. You should always ask them about what is unclear to you. To sum up, it is an obligation upon you to adhere to what Allah and His Messenger have ordered to do and shun all that Allah and His Messenger have prohibited, as the people of knowledge have explained in their books, such as: the Two Sahih (authentic) Books of Hadith of Al-Bukhari and Muslim, the four books of Sunan, the Book of Al-Muntaqa by Ibn Taymiyah, Bulugh Al-Maram by Al-Hafidh ibn Hajar, `Umdat Al-Hadith by Shaykh `Abdul-Ghany ibn `Abdil-Wahid Al-Maqdisy and other books of Hadith, such as Zad Al-Ma`ad fi Hadi Khairil-`Ibad by the eminent scholar Ibn Al-Qayyim (may Allah be merciful to him). All these scholars explained the correct way and illustrated the path of the Prophet (peace be upon him).

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## 50- Revealing the misguidance of the Sufi scholar Ibn `Araby

**Q: A questioner from the Syrian Arab Republic asks: I am inquiring about Sufis and their reality and superstitions, because we hear a lot about them, especially what is written in the books of Muhyiddin ibn `Araby the Sufi. Please guide us. May Allah reward you with the best.**

**A:** Sufism has different branches, and its followers are, mostly, Muftadi`s (those who introduce innovations in religion). They have invocations and acts of worship that have no basis in the Qur'an or the Sunnah. One of the Sufis is Ibn `Araby who was a Muftadi` and an atheist. He is the one known as Muhyiddin ibn `Araby, the originator of Wahdat-ul-Wujud (pantheism). He wrote many books which contain much evil, and therefore, we warn you against his companions and followers, because they have deviated from guidance and they are not on the right path. The same applies to all branches of Sufism who apparently perform certain types of worship that Allah (Exalted be He) has not legislated and recite Adhkar (invocations) that He has not prescribed, such as their chanting: "Allah, Allah, Allah, and He, He, He." These formulas of Dhikr (Remembrance of Allah) have not been legislated by Allah (Exalted be He). What has been prescribed by Allah (Exalted be He) is to say: "La ilaha illa Allah (There is no god but Allah)", "Subhan Allah (Glory be to Allah)", and "Alhamdu lillah (All praise is due to Allah)." As for "He, He, He and Allah, Allah, Allah", they are not prescribed by Allah (Exalted be He). The same can be said about the accompanying singing, dancing, playing instruments, beating tinplates or dishes or other than this. All these practices are baseless and constitute Bid`ah.

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The rule is that anyone worshipping Allah (Exalted be He) in a way that is different from what He has ordained is called a Muftadi`, and you should be on guard against. Rather, you should follow the Messenger (peace be upon him) and Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream), those who follow the same way of the Prophet (peace be upon him) and adhere to his actions. They pray as he used to pray, fast as he used to fast, and perform pilgrimage as he used to perform pilgrimage without introducing Bid`ahs. Therefore, you should look for Ahl-ul-Sunnah (adherents to the Sunnah), ask about them and learn from them. Their sign is that they seek to follow what Allah (Exalted be He) and His Messenger (peace be upon him) said and are keen to learn the biography of the Sahabah (Companions of the Prophet) and what they adopted as well as being very cautious of Bid`ahs.



### 51- Ruling on affiliating with Sufi groups

**Q: Brother H. N. A. the Somali, from Baqiy, asks about Sufism and about some of their Shaykhs such as: As-Sayyed Al-Badawiy, Shaykh `Abdul-Qadir Al-Jilany, and Shaykh Yusuf Al-Kawnin. He requests you to guide him. The questioner ended his message by saying: Do you believe that I circumambulated a piece of wood designed in the shape of a casket. It was not only me, but it was a celebration organized by a certain organization. Tell us about such groups. May Allah reward you with the best.**

**A:** The groups known as Sufi are people who introduce Bid`ahs (innovations in religion) and newly-invented practices in religion. They vary in the seriousness of their Bid`ahs. The Bid`ahs of some groups are tantamount to major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam),

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whereas others are less than that. My advice to you questioner, is to stay away from them. Do not be deceived by them and do not sit with them. You should rather follow the Sunnah, abide by what Allah (Exalted be He) has legislated and what has been evidenced by the Book of Allah and the Sunnah of His Messenger (peace be upon him). Ask the people of knowledge, those known for their sound `Aqidah (creed), and adhere to the way of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream), such as Ansar Al-Sunnah in Egypt and in Sudan, and whoever is known for knowledge and piety among the scholars. You should ask them and benefit from them. This is what you should do. Do not follow Sufism because most of their actions are tainted with Bid`ahs and superstitions and things they made up for themselves and set as an established system that has no basis in the pure Shari`ah (Islamic law). It is to be noted that some of their Bid`ahs amount to major Shirk, such as worshipping the dead, seeking help from the occupants of the graves and others, calling upon Al-Badawy and Al-Sayyidah Zaynab, seeking help from Al-Badawy or Al-Husayn or their like. All such actions constitute major Shirk, which also includes circumambulating a grave or a piece of wood designed for the purpose of circumambulation. All these actions are grave evil. We should understand that circumambulation is a form of worship of Allah and it is only done around the Ka`bah. Anyone performing circumambulation around a grave, a piece of wood or other than this is, in fact, making that circumambulation an act of worship to other than Allah, for the dweller of that grave, or the one who placed that piece of wood, or even the piece of wood itself, calling upon it or believing in its power, then his actions amount to major Kufr (disbelief that takes the Muslim out of Islam). May Allah protect us. Therefore, it is an obligation upon you to have more insight in your religion and to exert your efforts in reflecting on the meanings and concepts of the Noble Qur'an. Read it frequently along with the pure Sunnah and give it more attention, such as memorizing the book entitled "Bulugh Al-Maram" or "Umdat Al-Hadith" so that you may achieve the desired benefit. You should also ask the people of knowledge, those known for their sound beliefs and good repute, such as

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Ansar Al-Sunnah in Egypt and Ansar Al-Sunnah in Sudan. By the same token, you should follow those

who are known for soundly-based knowledge in your country, people knowledgeable of the Sunnah who keep away from Sufism and exaggeration in the matter of graves. These are the signs of adherents to the Sunnah. Therefore, the signs of those who adhere to the Sunnah are keeping away from Sufism and from exaggeration with respect to the graves. A scholar proves himself as an adherent to the Sunnah when he calls people to the Glorious Qur'an, to the pure Sunnah and warns against the worship of the graves and seeking help from its dwellers and so on. He is the one who stays away from the Bid`ahs of Sufism. These are the signs of the scholar who abides by the Sunnah. We ask Allah to guide us all to the right path.

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## 52- Ruling on narrating the stories of Sufi groups

**Q:** The questioner is a Sudanese who works in Al-Madinah Al-Munawwarah. He says: "I read a book entitled "Kitabut-Tabaqat" by Shaikh Muhammad Ibn Dayfullah. This book has the stories of the followers of Sufi orders and theirs Shaykhs. I came across a strange story in that book. The story says that one of the Shaykhs died at the time of the `Asr (Afternoon) Prayer. Those who were present wanted to take him to the cemetery, but there was a sea between them and the cemetery, and when they reached the sea shore, the sun was about to set and they thought of returning with the corpse and wait until the following morning. While they were discussing this issue, the sun went back towards the east until they went with the corpse and crossed

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the sea and buried him. I ask you about such kind of stories; do they really happen to Allah's Awliya' (pious people)? Please, give us Fatwa (legal opinion issued by a qualified Muslim scholar) regarding that. May Allah magnify your reward!

**A:** This story is a fabrication of Sufism and their frequent lying. Therefore, we should not be deceived by them. Moreover, we do not know that such incident happened to anyone from the Awliya'. This only happened to Joshua ibn Nun, the Prophet and the servant of Prophet Musa (Moses, peace be upon him), when he besieged the tyrants. In conclusion, we can say that this incident did not happen to anyone from the Awliya', as far as we know. It is to be noted that Sufis lie a lot and one should not be deceived by what they say. There should not be any reliance on their narrations of such incidents, and Allah is Able to do all things. We do not know any origin for this story, and Allah (Exalted be He) is the One Able to do all things. This incident did not happen to anyone as far as we know and according to the sound and authentic Sunnah (whatever is reported from the Prophet), except what has been reported about the story of Joshua ibn Nun, the Prophet and the servant of Prophet Musa (peace be upon both of them).

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**53- Mandatory obedience is obedience to Allah (Exalted be He) and His Messenger (peace and blessings of Allah be upon him)**

**Q: The questioner asks: "In our country there are different sects, and each sect follows a certain Shaykh who guides it and teaches it certain things. They believe that those Shaykhs will intercede for them before Allah on the Day of Judgment, and whoever does not follow one of them is lost in this life and the Hereafter. Do we have to follow those Shaykhs? Please, provide us with a beneficial answer. May Allah bless you!"**

**A:** The questioner mentions that they have three Shaykhs whom they follow, and that he who does not have a Shaykh, will be lost in this life and the Hereafter if he does not obey that Shaykh. The answer is that this claim is wrong and evil which should not be adopted nor believed in. In fact, this is the reality of many Sufis who believe that their Shaykhs are leaders, who should be followed without question. This is a grave mistake and sheer ignorance. No one should be followed in this life except the Messenger of Allah (peace be upon him). He (peace be upon him) is the one who should be followed. Scholars might be right or wrong, and therefore, we should not follow the words of anyone, whoever the person is, unless what he says is in accordance with the legislation of Allah (Exalted be He). Even if this person is a big scholar, his opinion should not be taken into consideration unless it is in agreement with the legislation of Allah (Exalted be He) brought to us by Muhammad (peace be upon him), not that of Sufism or other than that. The belief of Sufism in such Shaykhs is an invalid and wrong concept, and they need to repent to Allah (Exalted be He)

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and follow Muhammad (peace be upon him) in all the guidance he brought. Allah (Exalted be He) says: **(Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.)** It means: "Say O Messenger to mankind: 'If you really love Allah, then follow me, Allah will love you and forgive your sins.'" The Messenger here is Muhammad (peace be upon him). Say, O mankind, i.e. say, O Muhammad to those people who claim they love Allah: If you really love Allah, then follow me, Allah will love you. It means that you should talk to them in this way to clarify and explain to them. Allah (Exalted be He) says: **(And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).)** And: **(O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم))** And: **(And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).)** Therefore, mandatory obedience is obedience to Allah (Exalted be He) and His Messenger (peace be upon him), and it is not allowed to obey anyone after the Messenger of Allah (peace be upon him) unless his saying is in consonance with the legislation of Allah (Exalted be He). It is to be borne in mind that everyone might be right or wrong except the Messenger (peace be upon him), since Allah (Exalted be He) granted him infallibility and protected him in whatever he conveyed to mankind of the legislation of Allah (Exalted be He). Allah (Exalted be He) says: **(It is only a Revelation revealed.)** Thus, it is our obligation to follow what had been brought to us by the Prophet (peace be upon him), to abide by the religion of Allah, to protect it, and not to be deceived by the opinion of some people nor follow their mistakes; rather, we should

present the sayings and opinions of the people to the Book of Allah and the Sunnah of His Messenger (peace be upon him),

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and whatever agrees with the Book and the Sunnah or either of them, should be accepted, otherwise, it should be rejected. Allah (Exalted be He) says: ﴿O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾ And: ﴿And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).﴾ And: ﴿"And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2).﴾

Therefore, imitating the Shaykhs and following their opinions, whether they are right or wrong, is not an acceptable approach according to all scholars. Rather, this is rejected by the Ijma` (consensus of scholars) of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) and the Ijma` of the people of knowledge. However, the sayings of the scholars which are in agreement with the truth should be accepted, because they are in accordance with the truth, not because they are the sayings of so and so. On the other hand, what disagrees with the truth from the opinions of the scholars or the Shaykhs of Sufism or other than them should be rejected, and instead, we should adhere to the truth brought by the Messenger of Allah (peace be upon him).

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#### 54- Ruling on the belief that every Muslim should follow a certain Sufi order

**Q:** The following question is from the Republic of Iraq. The questioner says: "My question is about some Sufi orders which are spread throughout our country and the scholars say: 'It is an obligation upon every Muslim to follow a Sufi order; otherwise, he is astray.' They also say: 'He who tastes, will know, and he who does not taste will be misled.' They mean that he who tastes faith through Sufism. There is also a man whom the people call the Caliph of the Messenger of Allah (peace be upon him). He is An-Naqshabandi and his order is referred to as An-Naqshabandiyyah, which is widespread in our country. The scholars claim that he who does not follow this way is a loser. They also deny the sayings of most of the righteous predecessors' scholars, especially, with regards to `Aqidah (creed). Please, provide us with a beneficial answer; may Allah reward you with the best reward!

**A:** It is an obligation upon every Muslim to follow the path of our Prophet Muhammad (peace be upon him), which was adopted and followed by his Sahabah (Companions of the Prophet), and by the righteous predecessors of this Ummah (nation based on one creed) from the followers of the Sahabah and those who followed them such as the four Imams and others. This is the obligation. As for the ways innovated by people calling them Sufi orders, they are not to be followed, and it is not an obligation upon anyone to adhere to them; whether it is Naqshabandiyyah, Qadiriyyah, Tijaniyyah, Khalwatiyyah, Shadhiliyyah, or any other order. All these are

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not to be followed, because they are innovations in Islam. It should be noted that before these groups the Sahabah followed the way of the Messenger of Allah (peace be upon him) and this was prior to the innovation of these orders. The leaders and Imams of the righteous predecessors followed this path; and were they losers because they did not follow such Sufi teachings? Nay, they were very successful and very happy. They followed the truth, the correct teachings and the straight path of Allah. Therefore, o servants of Allah! Place yourself with them imagining that you lived in their time before these innovations; and ask would the absence of these groups harm you? These Sufi orders have been innovated by people and the Prophet (peace be upon him) stated: [\(Whoever introduces anything into this affair of ours \(Islam\) that is not of it will be rejected.\)](#) it means that it will not be accepted. He (peace be upon him) also stated: [\(Whoever performs an action which is not in accordance with this affair of ours \(Islam\), it will be rejected.\)](#) Thus, you are not in need of following the teachings of An-Naqshabandiyyah, Al-Tijaniyyah, Al-Qadiriyyah, Al-Shadhiliyyah, Al-Burhaniyyah, or any other order. Instead, you must follow the way of Muhammad (peace be upon him), which is the path of the righteous predecessors of this Ummah. This means that you should worship Allah, the One and Only, be upright in His Din (religion) of Islam, establish the Five Obligatory Daily Prayers, perform Zakah (obligatory charity), fast the Month of Ramadan, perform Hajj to the Sacred House if you are able, be kind and obedient to your parents, keep good relations with your kith and kin, guard your tongue from what Allah has prohibited, protect your limbs against what is prohibited by Allah; strive hard in performing Dhikr (Remembrance of Allah), in His obedience and getting nearer to Him by performing good deeds such as supererogatory Prayer, voluntary Sawm

(Fast), giving charity, much remembrance of Allah, and seeking His forgiveness. Do not pay attention to these orders which have been innovated by people and advise your brothers to avoid them. Whatever exists in these orders

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of goodness which is in accordance with the legislation of Allah should be followed, and whatever exists in these groups of innovations and evil must be abandoned. Malik ibn Anas, the Imam of the Abode of Migration during his time (may Allah bestow His Mercy upon him) said: "The affairs of the late generations of this Ummah will not be rectified except by that which rectified the affairs of its first generations. The same principle was stated by all Muslim scholars who said: This Ummah will not obtain uprightness except through the same way adopted by the Sahabah and those who followed them. They will not be corrected except by following the path of Muhammad (peace be upon him) and adhering to the straight way of Allah. He (Exalted be He) states: ﴿And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2).﴾ He (Exalted be He) also states in Surah Al-Fatihah: ﴿Guide us to the Straight Way.﴾ ﴿The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).﴾ This is the straight path, it is Islam, the Din ordained by Allah, and what was brought by the Messenger of Allah (peace be upon him) in words and deeds. It is the straight path, the path of those who gained the blessings of Allah from among the Prophets, the truthful persons, the martyrs and the righteous people who combined knowledge and action. They were the ones who knew the Din of Islam and acted according to its teachings. It is the straight path to know the Din of Islam and to study it; to study the Qur'an and the Sunnah and to follow their teachings according to the way adopted by the Messenger of Allah (peace be upon him) and followed by his Sahabah (may Allah be pleased with all of them) and those who followed them in piety and righteousness. Beware of setting aside this straight path due to a saying of Shaykh so and so or Shaykh so and so who says: "He who does not have a Shaykh, then the devil

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is his Imam or Shaykh." All these claims are invalid. One is to rely on the sayings of the people of knowledge and benefit from their words in the explanation of the Qur'an and the Sunnah and its rulings; however, their opinions which are in contradiction with the legislation of Allah should not take priority over what Allah and His Messenger have stated. Also, the books of the scholars known for their following of the Sunnah and their righteousness can also be benefited from, whether they are the books of the followers of the Madh-hab (School of Jurisprudence) of Imam Al-Shafi`y, Imam Abu Hanifah, Imam Malik, Imam Ahmad ibn Hanbal, Imam Ibn Hazm Al-Zhahiriyy, or the books of the former scholars of Hadith. All the books of those scholars can be read and benefitted from. They can also be used to help one understand the words of Allah and the words of His Messenger (peace be upon him); and thus, we should make Du`a' (supplication) for those people and ask Allah to bestow His Mercy upon them because of their virtue and knowledge. Nevertheless, no one should say that the teachings innovated by so and so-and-so or so-and-so is the path of salvation and everything else is wrong. Nay, it is an obligation upon you to follow the way of the Messenger (peace be upon him). For this reason, he (peace be upon him) stated: ﴿My Ummah will be split into seventy-three sects, all of them will enter Hellfire except one sect.﴾ This is the group which follows the way of the Prophet (peace be upon him). In another narration by At-Tirmidhy: ﴿It was asked: 'Which group is that, O Messenger of Allah?' He replied: 'Those who follow my way and the way of my Sahabah.'﴾

Therefore, those who are saved during the time of dispute and change are the ones who have followed the way of the Prophet (peace be upon him), adopted his methodology and followed his Sahabah in their actions. Those are the saved ones, and thus, you must abide by this way; the way of the Sahabah of the Prophet (peace be upon him) and their followers from among the Muslim scholars such as Malik, Al-Shafi'y, Ahmad, and other Muslim scholars. Follow

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their way of goodness. Whatever issues people disagree on or dispute about should be referred to the Book of Allah and the Sunnah of His Messenger Muhammad (peace be upon him). Whatever is in agreement with the Book of our Lord or the Sunnah of our Prophet should be adopted and acted upon. Referring to and reflecting upon the statements of the people of knowledge (May Allah be merciful with them) will help you follow this path.



### 55- Ruling on saying: He who does not have a Shaykh, then the devil is his Shaykh

**Q: It is a common belief here in Sudan that the one who does not have a Shaykh, then his Shaykh is the devil, is this true?**

**A:** This is a big mistake. It is just common talk and ignorance, because if a Muslim seeks education and becomes versed in Islam by listening to educational programs, reflecting upon the Qur'an and benefiting from it; reading the Sunnah (whatever is reported from the Prophet) and benefiting from it, then it will not be said that one's Shaykh is the devil. Rather, it should be said that one put forth the efforts and did what should be done. However, one should do one's best to follow the true scholars known for their sound belief, because if one does not ask the people of knowledge, then mistakes are bound to be made due to reliance on personal understanding. On the other hand, if one attends circles of learning and lessons given by scholars, then this person will have many Shaykhs, because those who conduct sessions of learning and deliver the Friday sermons are the Shaykhs for those in attendance. It cannot be claimed that this scholar is not a Shaykh

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for the audience. Moreover, those who attend sessions of learning, listen to Jumu`ah (Friday) Khutbah (sermon) and the Eids' sermons as well as lectures given in Masjids (mosques) and other places consider those delivering the sermons and lectures as their Shaykhs from whom they benefit. Furthermore, when one contacts the scholars of the Sunnah to ask about unclear issues, then this is the way of completeness and perfection. In this case, we cannot say that this person does not have a Shaykh and his Shaykh is the devil. All such claims are baseless, since the seeker of knowledge should have Shaykhs whom he asks and benefits from. It is noteworthy to mention that one should not only learn independently; nay, one is in need of listening to the scholars in their sessions, sermons and other gatherings.



## 56- Ruling on the belief that some of Allah's servants share in disposing the affairs of the universe

**Q: A person asks: "Indeed, there are some of Allah's righteous servants who can destroy a part of this universe with just one word. Is it permissible to say something like this?"**

**A:** This is falsehood, because it is only Allah Who controls the affairs of the universe. No servant, whether he is the most righteous person or one of the messengers, has the power or the authority to run the affairs of the universe, or make people rich or poor. All these matters are in Allah's Hand. It is Allah (Exalted and Glorified be He), the One Who makes people rich or poor, the Disposer of all affairs, the

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Planner and the Creator of all things. His Command when He intends a thing is merely to say to it: "Be!", and it is, Exalted and Sublime Be He. As for the servants, regardless of being the most righteous people, do not have any say in the universe and do not have the ability to manage it. A believer may offer a blessed invocation which will be accepted by Allah. He might pray to Allah for the recovery of his sick brother who is cured by the means of this supplication, and he might pray for his forgiveness which Allah will grant to his brother. This is related to answering invocations, by Allah's (Glorified and Exalted be He) Grace. Allah might answer the supplication of a believing man or a believing woman which they make for their brothers. This is possible, and there is no harm in doing so. However, no one from among the righteous or the non-righteous has the ability to run the affairs of the universe or to plan it. It is only Allah Who can do that. The claims of some followers of Sufism or others who believe that the disposal of the universe's affairs takes place through some of their Shaykhs, that the Shaykh says to a thing: "Be", and it is or that the Shaykh plans the affairs, are all excessiveness and over-praise. This is a Kufr (disbelief) and misguidance which should not be allowed; rather, it is a sheer Kufr in Allah (Glorified and Exalted be He).

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### 57- Ruling on worshipping Allah by beating of drums and songs

**Q: In our country in Africa, there are Sufis who claim to be Awliya' (pious people) of Allah. Despite this, it seems that they commit evil actions and indecencies while daring to claim that they are the partners of the Creator. Is it an obligation to abandon them as long as they remain in this state and to abandon those who believe them? I should mention that there is one in particular whom people visit, glorify and seek help from in order to achieve their desires and meet their needs. They claim that this individual has a Jinni within him who reveals the mysteries of the unseen. In turn, this fraudulent Waliy (pious person) reveals such secrets to his followers and admirers; however, this clearly a contradiction, because, as stated previously, this person commits evil actions. Please explain and rectify this matter?**

**A:** Sufism is one of people's innovations in Islam. It is the introduction of ways of worship which differ from the Islamic way and they call such innovation Sufism. Sufis have innovated new ways of worship including, but not limited to, certain invocation and practices not legislated by Allah (Glorified and Exalted be He). Therefore, they are considered people of innovations in Islam as the Messenger of Allah (peace be upon him) stated: [\(Whoever introduces anything into this affair of ours \(Islam\) that is not of it, it will be rejected.\)](#) Thus, worshipping Allah by beating drums, singing, and playing other musical instruments

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is from the innovations of Sufis. Among their innovations which they introduced into Islam is their claim of having knowledge of the unseen, that they are able miraculously to save people from conflicts and harms that may occur, that they are to be called upon besides Allah, and that they are to be sought for help while they are living and after their death. All these are their polytheistic evils, because whoever claims knowledge of the unseen, or the ability to manage the affairs of the universe with Allah; or that he is the partner of Allah in worship or that it is permissible to call upon him besides Allah during his life or after his death and be sought for help are all major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Therefore, it is an obligation upon Muslims to be wary of these people, to abandon them, to deny their claims and actions, and to warn other people against them. On the other hand, it is the duty of the authorities, if they are Muslims, to stop them and ask them to repent. Otherwise, they are to be sentenced to capital punishment for their Riddah (apostasy) and Kufr (disbelief). No one deserves to be worshipped except Allah (Glorified and Exalted be He) as He states: [\(That is because Allâh — He is the Truth \(the only True God of all that exists, Who has no partners or rivals with Him\), and what they \(the polytheists\) invoke besides Him, it is Bâtîl \(falsehood\).\)](#) And: [\(And your Ilâh \(God\) is One Ilâh \(God - Allâh\), Lâ ilâha illa Huwa \(there is none who has the right to be worshipped but He\), the Most Gracious, the Most Merciful.\)](#) Therefore, whoever claims that it is permissible to call upon others; the angels, the Jinn (creatures created from fire), the prophets or any other creature, besides Allah, to seek help from them, make vows to them during their lifetime or after their death, or ask them to dispel worries and relieve difficulties, commits major Shirk. These are the actions of idol worshippers, worshippers of the statues, the worshippers of Al-Lat and Al-'Uzza and their likes.

Similarly, what many ignorant people do at graves such as calling upon the dead, seeking help from them and making vows to them are all major Shirk.

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It is what Mushriks (those who associate others with Allah in His Divinity or worship) would do at the idol "Lat" which was in Ta'if during the Jahiliyyah (pre-Islamic time of ignorance). What is allowed in this regard is to seek help from the living who are able to offer a certain service. This is a permissible act as Allah (Glorified and Exalted be He) mentioned in the account of prophet Musa (Moses, peace be upon him): [\(The man of his \(own\) party asked him for help against his foe\)](#) Thus, if a person is living and present in that place and you seek their in a certain thing which they can do such as repairing your car, working together on a farm, cutting the grass, cutting wood or similar acts from the things which the person can do, then there is no harm in this. It does not matter whether you have a direct conversation with that person to seek help, or you write a letter or make contact by phone saying: "Lend me a certain amount, or help me in such and such". There is no harm in doing these things, as they are normal things similar to what Allah mentioned in the story of prophet Musa in His (Glorified and Exalted be He) saying: [\(The man of his \(own\) party asked him for help against his foe\)](#) It is like seeking help from one's brothers in the battlefield while fighting against enemies who have surrounded them. These are normal things and there is no blame on one who does so. As for calling upon the dead and seeking help from stones, idols, the stars; and from unseen beings such as angels, Jinn or an absent person in whom people believe; whereas he does not hear your speech, and you believe that he has a special ability to hear you through some unknown ways, these are all considered major Shirk. It is like the belief of some Sufis in some of their Shaykhs. Therefore, it is an obligation to beware of such types of Shirk and warn others against them

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in order to fully cooperate in exposing its followers, because worship is the exclusive right of Allah which none can share with Him. The Almighty states: [\(And your Lord has decreed that you worship none but Him.\)](#) And: [\(You \(Alone\) we worship, and You \(Alone\) we ask for help \(for each and everything\).\)](#) And: [\(So worship Allâh \(Alone\) by doing religious deeds sincerely for Allâh's sake only.\)](#) [\(Surely the religion \(i.e. the worship and the obedience\) is for Allâh only.\)](#) And: [\(And they were commanded not, but that they should worship Allâh, and worship none but Him Alone \(abstaining from ascribing partners to Him\)\)](#) And: [\(That is because Allâh — He is the Truth \(the only True God of all that exists, Who has no partners or rivals with Him\), and what they \(the polytheists\) invoke besides Him, it is Bâtil \(falsehood\).\)](#)

He (Glorified be He) is the Only True God; and therefore, there is no other god to be worshipped besides Him. Any other claimed god is a falsified god, since all other gods are fabricated gods; but the Only True God is Allah (Glorified and Exalted be He).

When the Quraysh heard the Prophet's (peace be upon him) saying to them: [\(O people! Say: There is no god but Allah so that you will be successful.\)](#) , they became arrogant and said: [\(Has he made the âlihah \(gods\) \(all\) into One Ilâh \(God - Allâh\). Verily, this is a curious thing!\)](#) He (Glorified be He) states: [\(Truly, when it was said to them: Lâ ilâha illallâh "\(none has the right to be worshipped but Allâh\)," they puffed themselves up with pride \(i.e. denied it\).\)](#) They claimed that they had gods and that they would not abandon them merely because the Prophet (peace be upon him) asked them to. This refusal was due to their ignorance, misguidance and the corruption of their belief. Thus, the true God is

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Allah, the One and Only, Who is Able to benefit you, to harm you and to provide you with help. He (Glorified be He) is Able to do all things. He (Glorified be He) states: [\(Certainly, Allâh has power over all things.\)](#) As for the other gods called upon besides Allah, they are all false gods. They are all incapable and do not possess any benefit or harm for themselves, or for those who worship them. It is the devil that makes evil deeds fair-seeming for the Mushriks and prolongs their hopes until they worship other than Allah and seek help from others besides Him. Thus, people fall into the most grievous sins and the most heinous types of Kufr. Allah (Glorified be He) states: [\(Nay! But worship Allâh \(Alone and none else\), and be among the grateful.\)](#)

The principle of Tawhid (monotheism) and Shirk is a very serious issue; rather it is the most serious and greatest matter. Therefore, it is an obligation upon everyone, male or female, to study and understand it along with other issues of belief in order to be on clear evidence and insight as to a Muslim's dos and don'ts. Accordingly, one will act upon the truth established by Allah, will be sincere to Him in his worship, and avoid the things which Allah prohibits. The prophet (peace be upon him) stated: [\(Whomever Allah wishes good for, He grants them understanding of Islam.\)](#)

Thus, one of the signs of goodness is to study and understand Islam and gain insight therein. Conversely, one of the signs of destruction is to be ignorant of your Din (religion) of Islam and to turn away from it. We ask Allah to grant all Muslims guidance and success, and we ask Him to rectify their affairs

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and guide us all to study, understand the Din of Islam, embrace the way of Allah, and beware of associating partners with Allah (Glorified and Exalted be He). The Din of Islam is the true way and everything else is falsehood. Allah (Glorified be He) states: [\(Truly, the religion with Allâh is Islâm.\)](#)

Therefore, Islam is the Oneness of Allah, being sincere to Him, shunning the worship of other than Him, obeying His commands and staying away from His prohibitions. This is the Din of Islam which was brought by all the Messengers including the last of them, Muhammad (peace be upon him), and any other way is falsehood, whether it is Judaism, Christianity, Paganism, Magian beliefs, Communism or other than these; they are all falsehood. As for Islam, it is the true Din with which Allah sent messengers, and it consists of sincere worship to Allah, the One and Only, obeying His commands and avoiding His prohibitions which have been brought by His Prophet Muhammad (peace be upon him).

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## 58- Ruling on acts of worship accompanied by flutes and beating drums in the Masjid

**Q: We have many Islamic scholars who beat drums and play flutes in the Masjid (mosque), and this is music. They also sing certain songs about prominent dead people buried in their graves. They call on them and seek help from them. How can you guide these people, may Allah preserve you?**

**A:** These people are called Sufis. This cult of Sufism introduced by these people is Bid`ah (innovation in religion). The origin of this phenomenon is traced back to the emergence of ascetics and people of piety and righteousness among Muslims who were very devout worshippers reciting the Qur'an and invoking Allah in the Masjids and at home out of keenness to attain goodness. With the passage of time, these phenomena developed until the emergence of those who introduced Bid`ahs and condemned practices in religion such as those mentioned by the questioner. They perform acts of worship accompanied by drums and tambourines, chants and songs and other musical instruments. This is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and constitute Bid`ah. Their behavior has been rejected by scholars. In his book entitled "Ighathat Al-Lahfan", the eminent scholar Ibn Al-Qayyim (may Allah be merciful to him) expatiated upon this issue and others people of knowledge explained in detail the falsehood of these acts and pointed out that it is a heinous evil which must be abandoned. Moreover, we should not call people who do these things scholars; rather, they are, in fact, ignorant. They are not scholars, but they

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misguide the people and confuse them. Therefore, it is not permitted to follow or imitate them in these things; rather, they must be advised and directed to goodness and they should be warned against this evil Bid`ah. The most heinous and serious practice is calling upon the dead and seeking help from them, classified as major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) that is typical of Jahiliyyah (pre-Islamic time of ignorance); similar to that practiced by Abu Jahl and his like. Furthermore, calling upon the dead such as Al-`Aydarus, or Shaykh `Abdul-Qadir Al-Jilany, or Al-Badawy, or Al-Husain or others, is major Shirk similar to that committed by the first Mushriks (those who associate others with Allah in His Divinity or worship) with Al-Lat and Al-`Uzza (names of pagan idols), and similar to that of the Christians with `Eisa (Jesus, peace be upon him) and others. It constitutes major Shirk if one says: "O my master so and so cure my sick relative, return my absent one, fulfill my needs, I am under your protection, or help me master"; whether this is done with the Prophet (peace be upon him), or Al-Husain ibn `Aly (may Allah be pleased with him and his father), or Shaykh `Abdul-Qadir Al-Jilany, or Al-`Aydarus, or with Al-Badawy, or Lady Nafisa, or Lady Zaynab, or other pious people who became renowned in Egypt and other countries. In the south there is Al-`Aydarus and others, while in Iraq there is Al-Jilany and others. All these acts are heinous. They are Bid`ahs introduced by the ignorant and their likes. Calling upon the dead, seeking help from them, making vows to them and giving them offerings are all considered major Shirk according to the consensus of the people of knowledge. Allah (Glorified and Exalted be He) says: [﴿Say \(O Muhammad صلى الله عليه وسلم\): "Verily, my Salât \(prayer\)﴾](#) meaning: Say O Muhammad to the people [﴿"Verily, my Salât \(prayer\), my sacrifice﴾](#) meaning the sacrifices I slaughter and offer, [﴿my living, and my dying are for Allâh, the Lord of the `Alamîn﴾](#)

(mankind, jinn and all that exists).) (no partner)

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It is clear that Salah (Prayer) and sacrificial offerings should be dedicated to Allah Alone, without associating partners with Him. He (Glorified and Exalted be He) also states: (Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).) (Therefore turn in prayer to your Lord and sacrifice (to Him only).) Therefore, Salah and sacrificial offerings must only be for Allah. Accordingly, anyone who prays or sacrifices to other than Allah becomes a Kafir (disbeliever). He (Glorified and Exalted be He) states: (And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.) In this Ayah (Qur'anic verse), Allah prohibits invoking anyone besides Him; the word anyone includes prophets, saints etc. It is used as an indefinite word to include all people and all creatures. He (Glorified and Exalted be He) states: ("And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).") Meaning the Mushriks. Every creature can neither benefit nor harm. It is a common description of all creatures that they do not benefit or harm except by the Permission of Allah. It is Allah Who puts in them the ability to benefit or harm (Glorified and Exalted be He). Therefore, it is not permissible to call upon any creature, idol, tree, stone, a prophet, a saint, a dweller of a grave or others besides Allah. He (Glorified be He) states: (And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.) It is clear that Allah calls this act Kufir (disbelief) and titles those who do it Kafirs because of their calling upon the dead, the idols, the stones and the trees - we seek refuge with Allah from that. In His Glorious Book, Allah (Glorified and Exalted be He) states: (Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).) This includes all idols, all saints,

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all prophets and others. (And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).) Qitmîr is the thin membrane over a date-stone; this and everything else belongs to Allah (Glorified and Exalted be He). (If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you.) They will not be able to do anything for you. (And on the Day of Resurrection, they will disown your worshipping them.) In this Ayah, Allah describes their acts and their calling upon them as Shirk. He states: (And on the Day of Resurrection, they will disown your worshipping them.) Then He (Glorified be He) states: (And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).) Meaning Allah (Glorified and Exalted be He). It is Allah Who informs us about that and He is the Most-Knowing of their state. Therefore, He calls them Mushriks because of their acts, and in another Ayah in Surah Al-Mu'minun He describes their act as Kufir. He (Exalted be He) states: (And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.) And: (And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.) The Prophet (peace be upon him) stated: (Du`a' (supplication) is worship.) He (peace be upon him) depicted Du`a' as worship and this

indicates the great and lofty position of Du`a'. Therefore, when they say: "O my master, cure my sick relative, fulfill my needs, return my absent one, cure me, or give me strength," or they sacrifice for the sake of that person, then they have committed different forms of Shirk.

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Regarding this meaning the Prophet (peace be upon him) stated: [\(Allah has cursed the one who slaughters to other than Allah\)](#) Related by Imam Muslim in his Sahih from the Hadith of the Amir Al-Mu'minin (Commander of the Believers) `Aly ibn Abu Talib (may Allah be pleased with him) who said: [\(The Prophet \(peace be upon him\) taught us four statements: Allah has cursed the one who slaughters to other than Allah, Allah has cursed the one who curses his parents, Allah has cursed the one who gives refuge to and helps an innovator in the religion and Allah has cursed the one who changes the landmarks of the earth.\)](#) These are four matters, the doer of which has been cursed by Allah (Glorified and Exalted be He). The most heinous among these is sacrificing to other than Allah, when slaughtering cows, camels, sheep, calves or chickens to other than Allah such as those sacrificed to the dead or absent beings, which is major Shirk. It is reported by Imam Ahmad (may Allah be merciful to him) through a good Isnad (chain of narration) from Tariq ibn Shihab (may Allah be pleased with him) who said: [\(Two men passed by some people who had an idol which no one passed without offering something to it. They said to the first one, 'Offer something to it.' He answered, 'I do not have anything to offer.' They said, 'Offer even some flies.' He then offered some flies and they let him go, but he will be in the Hell-Fire. They said to the other one, 'Offer something to the idol. He said: I do not offer anything to anyone besides Allah \(Glorified and Exalted be He\).' Then they smote his neck, but he will be in Jannah \(Paradise\).\)](#)

This proves that seeking to approach other than Allah through worship such as sacrificing, supplicating, seeking help, making vows or similar acts of worship are all major Shirk in the Sight of Allah (Glorified and Exalted be He); whether it is a petty offering as a sparrow, a pigeon, a fly etc. or big as a camel, a cow, or sheep. This constitutes major Shirk, we seek refuge in Allah from this.

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Hence, the practices of these people such as seeking help from the dead, which is major Shirk, their beating of drums, singing, and their using of flutes and other musical instruments are all evil. Furthermore, their worship of Allah through these things are newly-invented practices introduced by Sufis. It should be noted that the evil of Sufism is grievous we ask Allah to guide them. They introduced many Bid`ahs and we ask Allah to guide them and to bring them back to the right path. It is an obligation upon them and others to return to the Book of Allah and the Sunnah of His Messenger (peace be upon him) and to follow the way of the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet). This is the real guidance and the straight path. It is not permissible for them or others to establish their own way and to set aside the way of the Prophet (peace be upon him). Worship is to be conducted in accordance with the revealed texts of the Qur'an or the Sunnah. It is not allowed for anyone to innovate things in the Religion of Allah (Glorified and Exalted be He). For this reason Allah (Exalted be He) states: [\(And verily, this \(i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152\) is My Straight Path, so follow it, and follow not \(other\) paths, for they will separate you away from His Path.\)](#)

It is reported by Imam Ahmad and other scholars and by Muhammad ibn Nasr Al-Maruzi in the book entitled "Kitab Al-Sunnah", and by other group of scholars through a good Isnad from `Abdullah ibn Mas`ud (may Allah be pleased with him) who said: [\(The Messenger \(peace be upon him\) drew a straight line and then said, 'This is the Path of Allah', and thereafter, he drew lines on the right side and on the left side of this line and said, 'These are other ways and on each one of these ways there](#)

is a devil inviting the people to it.' ) This is applies to the Bid`ahs introduced by Sufis

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and their likes. These ways are all the work of the devils to which they invite people. Therefore, it is an obligation to beware of these invented ways in the religion. Devils are two types: devils from human beings and devils from the Jinn. Anyone who deviates from the Way of Allah and stands against the Law of Allah is one of the devils. The devils from the human beings include those inviting to Shirk from among Sufis and others. On the other hand, the devils from the Jinn are many, and therefore, one should beware of the devils from among human beings and the Jinn. Anyone inviting to other than Allah or inviting to a Bid`ah is a human devil and if from the Jinn, then he is a devil from the Jinn. Thus, the duty of those mentioned by the questioner, whether they live in the south or any other place, is to repent to Allah, turn to Him and ask Him for forgiveness for what they have done and regret it. They must revive their faith, follow the way which was followed by the Messenger, his Sahabah and the Tabi`un (Followers, the generation after the Companions of the Prophet), be straight and upright in the Religion of Allah, worship Allah (Glorified and Exalted be He) according to the way He prescribed and shun any Bid`ahs. May Allah grant us all guidance and success. There is neither might nor power except with Allah.

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### 59- Ruling on following Al-Khatmiyah order

**Q:** One of the preachers came to our Masjid (mosque) in Port Sudan. After listening to his interpretation of the Qur'an and explanation of the Prophetic Hadiths, he advised the audience to restrict themselves to the books of Islamic Jurisprudence; particularly, the books of Al-Akhdary, Al-'Ashmawy and Al-'Aziyyah, because these books include the rulings on purification and worship. According to his claim, they are the main sources and other books are just secondary sources. He also urged the people to do certain Bid`ahs (innovations in religion) such as chanting: O Allah! Send Your Best Blessings in the Name of Your Chosen Messenger, and the one with whom You are pleased, and their two sons and Fatimah, after every obligatory Salah (Prayer). Is this speaker right in what he said? It should be noted that in this Masjid they practice many Bid`ahs and use many ways of beseeching the Messenger (peace be upon him) and the righteous for help. Moreover, the one in charge of the Masjid does not allow anyone to deliver the sermon or to lead Salah except those who believe in Al-Khatmiyah order. The followers of this order and other Sufi groups do not learn the Qur'an and do not know how to recite the Qur'an properly, even Surah Al-Fatihah. The questioner continues his explanation of this issue and asks for your advice and guidance, Respected Shaykh.

**A:** There is no doubt that such an act is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). It is not allowed to follow Al-Khatmiyah order because we have been informed that it approves calling on other than Allah and associating partners with Him (Glorified and Exalted be He).

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Therefore, it is an obligation to avoid these ways and to beware of them. My advice to those who believe in them is to fear Allah, call on and worship Him Alone, and not ask anyone besides Him. He is the One Who must be called on and hoped in (Glorified and Exalted be He). It is He is Who states: [﴿And the mosques are for Allâh \(Alone\): so invoke not anyone along with Allâh.﴾](#) And: [﴿And invoke not besides Allâh, any such that will neither profit you nor harm you, but if \(in case\) you did so, you shall certainly be one of the Zâlimûn \(polytheists and wrong-doers\).﴾](#) A preacher should remind people of the Book of Allah and the Sunnah of the Prophet (peace be upon him), teach from these two sources, advise them to learn the Qur'an and its Tafsir (explanation/exegesis of the meanings of the Qur'an) and the Sunnah and its certified explanations so that people will benefit from the Words of their Lord and the Sunnah of their Prophet (peace be upon him). As for the books of Islamic Jurisprudence which do not contain any evidence from the Qur'an or the Sunnah, they are not acceptable because they do not provide people with knowledge. The books which do not bring proofs from the Book of Allah or from the Sunnah of His Messenger do not give people knowledge, but they are mere imitative books. The true scholar teaches from the books that benefit people, the best being the Qur'an. Furthermore, he should invite them to give more attention to Qur'an memorization, recitation, reflection over its meanings, understanding it and acting according to its teachings and instructions, since it is the greatest and the most honored Book. Therefore, Muslims should abide by it, learn it, study it, recite it properly, reflect upon its meanings and principles and understand it as Allah (Glorified and Exalted be He) states: [﴿Verily, this Qur'ân guides to that which is most just and](#)

right) And: ((This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.) In another Ayah (Qur'anic verse), He (Glorified and Exalted be He) states:

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(Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?) Furthermore, He (Glorified and Exalted be He) states: (And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).)

The Book of Allah is replete with guidance and light. Allah made it a guide for mankind as He (Glorified be He) states: (Say: "It is for those who believe, a guide and a healing.") The Sunnah of the Messenger of Allah (peace be upon him) explains the Qur'an and clarifies its meanings and principles. Therefore, it is an obligation upon the scholars to remind the people of such facts, encourage them to abide by the Qur'an and the Sunnah, explain their meanings and give due care to the Tafsir of the Qur'an and the certified explanations of the Hadiths that benefit the people, such as Fath Al-Bari, Sharh Al-Nawawy, Subul Al-Salam, Nail Al-Awtar and other similar useful and beneficial books. If there are mistakes in some of these books, then the seeker of knowledge should call attention to them. By the same token, if there are mistakes in the interpretations of the Qur'an, then the scholars from Ahl-ul-Sunnah (adherents to the Sunnah) and those who abide by the sound `Aqidah (creed) should draw attention to them while interpreting the Qur'an and explaining the Hadiths. It is an obligation to call attention to any mistakes in Tafsir, in the Hadith explanations, or anything related to beliefs and Allah's Attributes. It is the duty of scholars, when interpreting a glorious Ayah or mentioning a noble Hadith and its explanation, to manifest the possible errors which people may commit. As for urging the people to refer to the book of Islamic Jurisprudence that do not contain any proofs quoted from the Book of Allah and the Sunnah of His Messenger (peace be upon him), it is not sound advice; rather, it is

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betrayal and not good counsel. It is the responsibility of the seeker of knowledge to advise people with what will benefit them. One's advice should be in accordance with the way followed by Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) in explaining the meanings of the Words of Allah and the meanings of the words of His Messenger (peace be upon him), giving advice regarding that and teaching the public what they need with regards to the principles of their religion.



### 60- Al-Tijaniyyah Sufi order

**Q: The one sending this message is very upset and uses certain improper expressions. I ask Allah to forgive us and him. His message concentrates on defending what is called At-Tijaniyyah Order. Please explain to our brother and guide him, may Allah grant you the best reward. It will be greatly appreciated if you would send him the scholarly research done regarding this Sufi order.**

**A:** At-Tijaniyyah (a deviant Sufi sect embracing strange beliefs far from Islam) is an innovation in Islam which has no basis and an evil way having no origin. We ask Allah to protect our brothers in Africa, Senegal, and other places against its evil, to save them from it, and to guide them to follow their Prophet and Messenger Muhammad (peace be upon him). His way, praise be to Allah, is sufficient. Allah sent him as a mercy to all creation and perfected Islam through him. Therefore, it is an obligation upon the entire Ummah (nation based on creed)

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to abide by the example of the Messenger of Allah (peace be upon him) which was undertaken by his Sahabah (Companions of the Prophet) which are the best examples for us. Allah (Exalted and Glorified be He) states in His Great Book: [﴿ Indeed in the Messenger of Allâh \(صلى الله عليه وسلم\) you have a good example to follow for him who hopes for \(the Meeting with\) Allâh and the Last Day, and remembers Allâh much.﴾](#) Allah (Glorified and Exalted be He) states in Surah At-Taubah: [﴿ And the foremost to embrace Islâm of the Muhâjirûn \(those who migrated from Makkah to Al-Madinah\) and the Ansâr \(the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn \) and also those who followed them exactly \(in Faith\). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow \(Paradise\), to dwell therein forever. That is the supreme success.﴾](#) Those who follow them in piety and righteousness are those who follow their example without addition or innovations in religion. He (Exalted be He) states: [﴿ Say \(O Muhammad صلى الله عليه وسلم to mankind\): "If you \(really\) love Allâh then follow me \(i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah\), Allâh will love you and forgive you your sins.﴾](#) Thus, Allah commanded His Prophet to say these words to the people. Say, meaning: O Messenger, say to the people, if you love Allah, then follow me - i.e. Muhammad (peace be upon him), and Allah will love you. Therefore, following the Prophet is the way to earn the love of Allah and it is the way to happiness. He who obeys the Messenger obeys Allah. Allah (Exalted be He) states: [﴿ and whosoever obeys Allâh and His Messenger \(Muhammad صلى الله عليه وسلم\) will be admitted to Gardens under which rivers flow \(in Paradise\), to abide therein, and that will be the great success.﴾](#)

Therefore, the way to happiness and Paradise is by following Muhammad (peace be upon him). It is not in following Ahmad Al-Tijany. Ahmad Al-Tijany is a person born in 1150 A.H., meaning that he came after Prophet Muhammad (peace be upon him). He was born, as stated in the books of the Tijaniys,

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in 1150 A.H. meaning that he was born in the twelfth century of the Hijrah (migration of the Prophet from Makkah to Madinah). He claims that he visited many countries and learned the ways of Sufism and then saw the Prophet (peace be upon him) in 1196 A.H., who (peace be upon him) taught him certain invocations, supplications and asking for forgiveness which he, in turn, taught the people. He claimed that the Prophet said to him: "You are my son, thus, you should teach the Ummah." In 1200 A. H., four years after his so-called meeting with the Prophet (peace be upon him), he claimed that he saw someone who taught him how to intercede in supplications and seeking forgiveness, and reciting Surah Al-Ikhlās and that he should teach these things to the Ummah. Furthermore, he claimed that he actually saw the Prophet (peace be upon him) and not merely in a dream; that he talked to him face to face, but all these claims are false because the Prophet (peace be upon him) cannot be physically seen after his death. He may be seen in the dreams because Allah (Exalted and Glorified be He) will not resurrect him except on the Day of Resurrection. Allah (Glorified be He) states in Surah Al-Mu'minun: [﴿After that, surely, you will die.﴾](#) [﴿Then \(again\), surely, you will be resurrected on the Day of Resurrection.﴾](#) Thus, resurrection is only on the Day of Resurrection. He (peace be upon him) stated: [﴿I will be the first to come forth from his grave on the Day of Resurrection.﴾](#) Accordingly, his resurrection will only be on the Day of Resurrection. Therefore, whoever claims to have actually seen the Prophet (peace be upon him) and learned from him such and such commits lies, or is lied to; or that what has appeared to them is a devil claiming to be Allah's Messenger (peace be upon him). It is noteworthy to mention that devils can appear in many forms, and the ignorant might think that it is the Prophet (peace be upon him). As for the devil appearing in the form of the Prophet (peace be upon him), it can never happen, because the Messenger (peace be upon him) stated: [﴿Whoever sees me in a dream in fact has seen me, for Satan does not appear in my form.﴾](#) This is an indication that the devil may appear in

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a form different from that of the Prophet (peace be upon him) as stated by scholars. However, Al-Tijāny did not accept this. Moreover, he said that he actually saw him and he was taught by him. All these claims are false, whether it is his own lying, or being lied to and deceived by the devil who told him this. On the other hand, the Prophet (peace be upon him) manifested the way to Paradise and happiness for the Ummah and that way was followed by the Sahabah (Companions of the Prophet). The question remains: Was there a new religion brought by Ahmad, after twelve centuries different from that which was followed by the Sahabah who were the best of mankind and their followers in piety and righteousness. Thus, the way followed by the Sahabah is true Islam. It is the religion of Allah and it is the straight path. Thereafter, whoever introduces any novelty into Islam will have it rejected. The Prophet (peace be upon him) stated: [﴿Whoever introduces anything into this affair of ours \(Islam\) that is not of it will be rejected.﴾](#) Its authenticity is agreed upon. He (peace be upon him) also stated: [﴿Whoever performs an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.﴾](#) Furthermore, he (peace be upon him) said in the Friday Khutbah (sermon): [﴿Ama Ba`d \(Now then\), the best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad \(peace be upon him\), the most evil of matters are those which are newly-introduced \(in religion\), and every Bid`ah \(innovation in religion\) is a Dalalah \(deviation from what is right\).﴾](#) (Related by Muslim in the Sahih). There is an addition to this Hadith in the narration of Al-Nasa'iy and that is: [﴿...and every Dalalah is in the Fire.﴾](#)

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Therefore, a sound-minded person should not become angry when informed of the falsehood and

Bid`ahs they commit. Rather, one should say: Praise be to Allah Who guided me, praise be to Allah Who made me realize that such an act is a Bid`ah and praise be to Allah Who guided me to goodness. Moreover, this person should learn and seek further insight in his religion and must not imitate people. The Prophet (peace be upon him) stated: [\(Whoever Allah wishes good for, He grants them understanding of the religion.\)](#) (Related by Al-Bukhari and Muslim in their two authentic books of Hadith). He (peace be upon him) also said: [\(He who treads a path seeking knowledge, Allah will facilitate for him a path to Paradise.\)](#)

Scholars are not infallible, regardless of his knowledge and virtue. He may commit many mistakes and might be deceived. Thus, if Al-Tijaniy was a scholar, then he understood that a scholar is not infallible. It was reported that Malik (may Allah be merciful to him), the well-known scholar said: "There is no one of us except that he can be right or mistaken, except the one residing in this grave (i.e. Prophet Muhammad, peace be upon him)". It is also reported that Ash-Shaf`y (may Allah be merciful to him) said: "Muslim scholars unanimously agreed that whenever the Sunnah of the Messenger of Allah (peace be upon him) becomes clear, then it is not for anyone to abandon it for someone's opinion; rather, one must follow it." It is also reported that Abu Hanifah (may Allah be merciful to him) said: "If there is a Hadith reported from the Messenger of Allah, it should be accepted, and if something reported from the Sahabah (Companions of the Prophet), it is also accepted, but if something reported from their followers, then one has the choice." This is because Abu Hanifah lived during the time of the Tabi`un (Followers, the generation after the Companions of the Prophet), and it is said that he met one of the Sahabah, and therefore if this is accurate, then he is considered a Tabi`y.

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It is also reported that Imam Ahmad (may Allah be merciful to him) said: "I am amazed at some people who obtained the knowledge of the chain of transmission and its authenticity, i.e. from the Prophet (peace be upon him), and then follow the opinion of others, i.e. Ath-Thawriy, whereas, Allah (Glorified be He) states: [\(And let those who oppose the Messenger's \(Muhammad صلى الله عليه وسلم\) commandment \(i.e. his Sunnah - legal ways, orders, acts of worship, statements\) \(among the sects\) beware, lest some Fitnah \(disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant\) should befall them or a painful torment be inflicted on them.\)](#) He was astonished by those people who used to refer to a statement of Sufiyah Ath-Thawriy and other scholars and leave out the Hadith. This act is, undoubtedly, not acceptable. Therefore, it is an obligation upon every Muslim in Senegal or in other than Senegal and upon every Mukallaf (person meeting the conditions to be held legally accountable for their actions) to gain more insight to his religion and to ask about the way of the Prophet (peace be upon him), the religion of the Prophet and about what was adopted by the Sahabah who acted according to it, not that which was claimed by At-Tijaniy or by Shaykh `Abdul-Qadir or Al-Shadhily, etc. This is not acceptable.

We have been commanded to follow our Prophet Muhammad (peace be upon him) and the Qur'an. We are not commanded to follow Shaykh `Abdul-Qadir, Shaykh Ahmad Al-Tijaniy, Al-Shadhily, Malik, Ash-Shafi`y, Ahmad, Abu Hanifah or other than them. These were great scholars (may Allah be pleased with them and bestow His Mercy upon him). The four Imams are well-known; however, each one of them was subject to be right or wrong, and also other scholars as well. Therefore, if Ahmad Al-Tijaniy was one of the scholars and had the virtue of knowledge, if we assume that and say that he is one of the scholars, then scholars can be right or wrong. He clearly made a mistake by

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claiming that he saw the Prophet (peace be upon him), and went to the extreme by claiming that he

physically saw him and was to teach the entire Ummah and guide them to the way he innovated. This means that the Ummah was misguided until the time of Ahmad Al-Tijani who came to teach them Islam. It is noteworthy to mention that the Ummah was following the way of the Messenger (peace be upon him) and that is the way of those who adhere to the Sunnah and the Muslim majority opinion and whoever follows this way is following the way of the Messenger and his Sahabah, whether one lived before At-Tijani or after him. The Sahabah received their teachings from the Messenger of Allah and then their successors received these teachings from them, until the time of the four Imams of the schools of Islamic jurisprudence and thereafter. Therefore, whoever abides by the Qur'an, follows the Sunnah, and adopts the way of the Sahabah, then he is a real follower and truly guided. However, whoever deviates from this way and follows an innovated path which has been introduced into Islam by At-Tijani or others such as Al-Shadhily, Shaykh `Abdul-Qadir Al-Jilani, Al-Mirrisy, etc., deviates from the right path. None of this is correct and it is not to be followed. Anything claims must be presented to the Islamic Legislation, the Qur'an and what has been established from the sound and authentic Sunnah of the Messenger of Allah (peace be upon him). Hence, whatever the Qur'an or the sound and authentic Sunnah approve should be accepted and implemented. But if the opinion of your Shaykh or Imam is in disagreement with the teachings of the Qur'an or the Sunnah, such as that of At-Tijani and others, it must not be followed. Allah (Glorified be He) states: [﴿\(And\) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger \(صلى الله عليه وسلم\)﴾](#) And: [﴿\(And in whatsoever you differ, the decision thereof is with Allâh \(He is the ruling Judge\). \(And say O Muhammad صلى الله عليه وسلم to these polytheists:\) Such is Allâh, my Lord\)﴾](#)

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It should be noted that At-Tijani came in the twelfth century as mentioned previously. According to the author of the book entitled: Jawahirul-Ma'ani, At-Tijani was born in 1150 A.H. The same date of birth has been stated by the author of the book entitled: Ar-Rimah who said that he was born in 1150 A.H. He also mentioned At-Tijani's claim of seeing the Prophet (peace be upon him) physically and that he taught him remembrance, and supplications in addition to sending prayers upon the Prophet (peace be upon him). It mentions also At-Tijani's claim that the Prophet (peace be upon him) instructed him to teach the Ummah and guide them. Moreover, he instructed him to teach the Ummah to learn Surah Al-Ikhlâs and to guide them to this special form of remembrance. All these issues are known to Muslims; they know that supplications, seeking forgiveness, and reciting Surah Al-Ikhlâs and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) have been legislated for them, and that reciting Surah Al-Ikhlâs carries the reward of reading one third of the Qur'an as stated in the Hadith; and that Allah prescribed reading this Surah along with Al-Mu`awwidhatayn once after every obligatory Prayer and three times after the Maghrib (Sunset) and Fajr (Dawn) Prayers. Moreover, the Prophet (peace be upon him) stated that reciting Surah Al-Ikhlâs is equivalent in reward to reciting one third of the Qur'an. This was well-known before the coming of At-Tijani. Therefore, a sound-minded person must pay attention to this in order not to be deceived by imitating people or by the baseless propaganda. Rather, one should reflect upon Almighty's statement: [﴿Guide us to the Straight Way.﴾](#) One always asks one's Lord (Allah) for guidance to the right path in every Prayer when reading Surah Al-Fatihah, and the right path is the religion of Allah and not the religion of At-Tijani. The religion of Allah is that with which Allah sent His Prophet (peace be upon him) and was established in the Book of Allah and the Sunnah of His Messenger; this is the straight path. Therefore, it is an obligation upon all Muslims everywhere to abide by that which has been stated in the Book (i.e. the Qur'an) and the Sunnah and to remain on its right course.

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They should not deviate from it in favor of a statement by At-Tijani, Al-Shadhily, their fathers, or their predecessors; rather, they must follow the truth. May Allah grant all of us success. La hawla wala quwwata illa billah (there is neither might nor power except with Allah!)

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### Ruling on following Tijaniyyah

**Q: We have many people who adhere to the Tijaniyyah (a Sufi order that stresses culture, education, and ritual practices by disciples). I heard on your program that the Tijaniyyah Tariqah (Sufi order) is forbidden Bid`ah (innovation in religion). However, my family has the Wird (portion of Qur'an recited with consistency) of Shaykh Ahmad Al-Tijany, which is Salat-ul-Fatih (Remembrance from the Tijaniyyah order) and they say that Salat-ul-Fatih is a prayer upon the prophet Muhammad (peace be upon him). Now I ask: Is Salat-ul-Fatih a prayer upon the Prophet (peace be upon him)? I hope you will clarify this, because they say that whoever regularly reads Salat-ul-Fatih and then gives it up is considered a Kafir (disbeliever/non-Muslim). They also say that if you do not pledge to read it and then do not read it, you are sinless; and if you pledge to read it and then do not read it, you become a Kafir. I told my father that this is not permissible. They replied that I am a Wahabi and insulted me. This situation continues till now, Your Eminence, Shaykh. We ask you kindly for guidance and direction.**

**A:** There is no doubt that the Tijaniyyah is Bid`ah. People of

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faith should not follow this innovated (Sufi) orders, whether Al-Tijaniyyah or others. It is obligatory to follow what the Prophet (peace be upon him) came with as Allah states: ﴿ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.﴾ ; ﴿[Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember﴾ ; ﴿ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴾ and: ﴿And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.﴾ These paths are the innovated paths of Bid`ah, whims and doubt. Allah commanded us to follow His Straight Path - His Holy Book, the Qur'an, and the authoritative and authentic Sunnah (acts, sayings or approvals of the Prophet) have indicated. This is the path that must be followed. As for the path of Al-Tijany or Al-Shadhily or any other person, it must not be followed. A Muslim is only permitted to follow what is compatible with the Law of Allah; this is acceptable because it is in conformity with Allah's Commands, and not because it is the path of Al-Tijany or Shaykh `Abdul-Qadir or Al-Shadhily or any other person. No! There is no good in this order except what is in conformity with Allah's Purified Shari`ah (Law) and whatever conflicts with Allah's Shari`ah has to be avoided.

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Salat-ul-Fatih is Salah (Prayer) is a formula of sending peace and blessings upon the Prophet (peace

be upon him), but it has not been reported from the Prophet. This is because the Tijaniyyah say in it: "O Allah! May Your peace and blessings be upon our Lord and Prophet Muhammad, the one who opens what is closed, the sealer of who preceded him (in prophethood), and the supporter of the truth by the truth." The latter phrase is innovated and has no basis in the Shari`ah (Islamic law). When the Prophet (peace be upon him) was asked about how to send peace and blessings (upon him), he replied: [\(Say: O Allah! Send your Mercy on Muhammad and on the family of Muhammad as You sent Your Mercy on Ibrahim and the family of Ibrahim; surely, You are the Most Praiseworthy, the Most Glorious. Send Your Blessings on Muhammad and on the family of Muhammad as You sent Your Blessings on Ibrahim and on the family of Ibrahim; surely, You are the Most Praiseworthy, the Most Glorious.\)](#) In another formula, the Prophet (peace be upon him) said: [\(Say: O Allah! Send your Mercy on Muhammad and on his wives and on his offspring as You sent Your Mercy on the family of Ibrahim, and send Your Blessings on Muhammad and on his wives and on his offspring as You sent Your Blessings on the family of Ibrahim; surely, You are the Most Praiseworthy, the Most Glorious.\)](#) In a third wording, he stated: [\(Say: O Allah! Send your Mercy on Muhammad and on the family of Muhammad as You sent Your Mercy on the family of Ibrahim and send Your Blessings on Muhammad and on the family of Muhammad as You sent Your Blessings on the family of Ibrahim in the worlds; surely, You are the Most Praiseworthy, the Most Glorious.\)](#)

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These wordings, which have been reported from the Prophet (peace be upon him) and similar others, are the true prayer (upon the Prophet) that should be adopted and said. As for Salat-ul-Fatih, it results in deviating from what the Prophet (peace be upon him) indicated and guided the Ummah (nation based on one creed) to. It also entails a sort of turning away from the Prophet's (peace be upon him) guidance. It is as if Al-Tijani is more knowledgeable about what Allah has prescribed than what the Prophet (peace be upon him) has indicated and guided the Ummah to it. It is not appropriate for any sensible person or a Muslim to utter such words. The Prophet (peace be upon him) is more knowledgeable of what benefits his Ummah, what is closer to achieving Allah's Pleasure and Laws, because he is the knowledgeable teacher who received revelation from Heaven. The Prophet (peace be upon him) is most aware of what Allah prescribed, what pleases Him and of the appropriate and inappropriate terms. The phrase, 'The one who opens what is closed, ' is imprecise. It could be said that they meant prophethood which ceased to exist by the lifting of `Eisa (Jesus, peace be upon him) and was opened with the sending of Muhammad (peace be upon him), which is true. They might have meant something unclear which they neither indicated nor clarified. 'The one who opens what is closed, ' is vague if they meant that Allah opened prophethood through Muhammad (peace be upon him) after it had been closed with the lifting of Jesus. This is similar to what the Prophet (peace be upon him) stated: [\('There is no a Prophet between me and him'\)](#) and: [\(I have most right to the Son of Mary - and the prophets are children of the same father and different mothers \(which means the source of their belief is one but their laws are different\) - and there is no prophet between me and him, peace be upon him.\)](#) This

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is a correct meaning. If they have another meaning to the phrase 'The one who opens what is closed', it should be mentioned in order to be examined. As for the phrase 'The sealer of who preceded him', this is true because he is the seal of prophethood and the last Prophet according to what Allah (Glorified and Exalted be He) says in His Holy Book: [\(ﷺ صلى الله عليه وسلم\) is not the father of any of your men, but he is the Messenger of Allâh and the last \(end\) of the Prophets.\)](#) The Prophet (peace be upon him) also supported the truth and guided to Al-Sirat-ul-Mustaqim (the Straight Path). All this is true, but the brevity of the phrase 'The one who opens what

is closed' includes some sort of vagueness. In any case, even if the phrase was correct and clear, it is preferable to use the phrase which the Prophet (peace be upon him) used and guided the Ummah to. The Ummah should not turn away from anything the Prophet (peace be upon him) said and guided to, because he was infallible with regard to what he conveyed from Allah (Glorified and Exalted be He), the one who advised the Ummah and mankind and the most knowledgeable of the Law of Allah. Sensible Muslims must not turn away from the guidance of the Prophet (peace be upon him) to any other statements said by others, whether Ahmad Al-Tijany, Shaykh `Abdul-Qadir Al-Jilany, or Sahabah (Companions of the Prophet) even Abu Bakr Al-Siddiq (may Allah be pleased with him) who was the best of mankind after the Prophets. If Al-Siddiq made a statement and the Prophet (peace be upon him) stated something else and guided toward it, the word of the Prophet (peace be upon him)

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takes priority over that of Abu Bakr, `Aly, `Umar, and `Uthman. As such, how should it not take priority over that of one who lived in the 12th century, i.e. Ahmad Al-Tijany? May Allah grant us all success and guidance.



### Ruling on reciting Dhikr using drums and dancing

**Q: Every night on Thursday and Monday we have Sufis who chant Dhikr (Remembrance of Allah) using drums and do so until a late hour of the night. Is reciting Dhikr accompanied by drums permissible? Are these Sufi orders permissible? May Allah reward you with the best.**

**A:** Sufi orders (Tariqahs) are rejected Bid`ah (innovation in religion). If the recitation of Dhikr was accompanied by drums, tambourines, lutes, musical instruments, clapping of hands, stomping the feet or dancing in order to get closer to Allah, this is Bid`ah whether it is done on Thursday night, Monday, or any other day at any other time. Muslims must seek closeness to Allah by following the ways which He has prescribed, such as Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tasbeeh (glorification of Allah), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Dhikr, Istighfar (seeking forgiveness from Allah) and so on; but not by using drums, foot stomping, screaming, whistling or using the lute and other musical instruments. Great scholar Ibn Al-Qayim (may Allah be merciful to him) explained this topic at length in his book 'Ighathat Al-Lahfan'

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where he warned against Sufi orders. It is Sunnah (action following the example of the Prophet) for a believer is to do what the Prophet (peace be upon him) used to do. Upon finishing Salah (Prayer), the Prophet (peace be upon him) used to recite Dhikr of Allah and Istighfar three times and then say: ﴿O Allah, You are Peace and from Your is peace. You are Blessed, O Possessor of Glory and Honor.﴾ If someone is leading congregational Prayer, they should turn toward the worshipers and recite: ﴿La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku wa la hul-hamdu wa huwa `ala kulli shai'in qadir (There is no god but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power over all things); La hawla wala quwwata illa billah (there is neither might nor power except with Allah!); La ilaha illa Allah (there is no god but Allah), and we do not worship but Him Alone. To Him belong all bounties, to Him belongs all grace and to Him is worthy praise accorded, La ilaha illa Allah (there is no god but Allah), to Whom we are sincere in devotion, being true (in faith), keeping religion pure for Him, even though the unbelievers should hate it. O Allah! No one can hold back what You give and no one can give what You hold back, and hard efforts by anyone for anything cannot benefit one against Your Will.﴾ All this was authentically reported from the Prophet (peace be upon him). This was also narrated by Ibn Al-Zubayr in Sahih Muslim and some of it was narrated by Thawban. It was also narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that he used to recite Istighfar three times after each Prayer, saying: ﴿O Allah! You are Peace﴾ and some of it was also related by Muslim on the authority of `Aishah which reads: ﴿"O Allah! You are Peace," and then he (the Prophet, peace be upon him) turned to people. This is Sunnah (action following the example of the Prophet). Afterwards, he says: "Subhan Allah (Glory be to Allah) wa Alhamdu lillah (All praise is due to Allah) wa Allahu Akbar (Allah is the Greatest)" thirty three times and concludes the one hundredth by saying: "La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku wa la hul-hamdu wa huwa `ala kulli shai'in qadir (There is no god but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power

over all things).") This was authentically reported from the Prophet (peace be upon him), who added: (He who does this, will have their sins forgiven, even if they were as much as the foam of the sea.) This is indeed a great grace. It is commendable for a believer to recite this after the Five Obligatory Daily Prayers after the previous Adhkar, pl. of Dhikr (Remembrance of Allah): "Subhan Allah, wa Alhamdu lillah, wa Allahu Akbar" thirty three times and concludes the one hundredth with "La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku wa la hul-hamdu wa huwa `ala kulli shai'in qadir"

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One may add: "yuhyi wa yumit wa huwa `ala kulli shay'in qadir" (He gives life and causes death and He has power over all things). All these formulas were reported from the Prophet (peace be upon him). Then one should recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255): (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).) to the end of the verse: (and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.)

This is the greatest verse, and it is recommended to be recited after every Faridah (obligatory act) Salah (Prayer). One should then recite Surah Al-Ikhlâs and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) following every obligatory Salah: Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), `Isha' (Night), and Fajr (Dawn) Prayers. This is preferable, but the Prophet (peace be upon him) used to repeat them three times: after Maghrib, after Fajr, and on going to bed. This is the Sunnah, which has been authentically reported from the Prophet (peace be upon him).



### 63- Ruling on worshipping Allah according to Marghaniyyah and Daifiyyah Sufi groups

**Q: What is the ruling regarding praising the Prophet (peace be upon him), particularly according to Marghaniyyah and Daifiyyah methods, keeping in mind that those groups have followers and supporters who are about to abandon studying the Qur'an and the Sunnah of Prophet Muhammad (peace be upon him)? Please advise, may Allah reward you with the best.**

**A:** Sufi orders are in general newly-introduced ways into religion, whether it is Marghaniyyah, Shadhiliyyah, Burhaniyyah, Qadiriyyah, Tijaniyyah or any other group. They are all groups innovating in religion.

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It is to be noted that some of these groups are worse than the others: the more the group is far away from the religion, the worse its sin will be and the more heinous its evil will become. It is an obligation upon every Muslim to stay away from such groups and to be satisfied with what Allah (Exalted be He) and His Messenger (peace be upon him) said and ordained. The obligation upon the believer is to follow the way of the Sahabah (Companions of the Prophet) and those who follow them in piety and righteousness: to follow the Prophet (peace be upon him) in all his sayings, actions, and in every situation. It is not allowed for a believer to innovate a new way in the religion with regards to his worship and Dhikr (Remembrance of Allah) or anything else. Rather, it will be sufficient for him what was sufficient for the forerunners in Islam from among the Sahabah and the Tabi`un (Followers, the generation after the Companions of the Prophet) and those who follow them in piety and righteousness. It is not allowed for anyone to innovate a new way for worship that is different from the way that was adopted by the Messenger of Allah (peace be upon him) and his Sahabah. This is one of the great calamities that has been inflicting many people.

Therefore, it is an obligation upon every believing man and woman to be satisfied with the way that was followed by the Sahabah and the Tabi`un and those who follow them in piety and righteousness, and not to introduce in the Religion of Allah something He has not sanctioned or approved. Allah (Exalted be He) says: [﴿Or have they partners \(with Allâh — false gods\) who have instituted for them a religion which Allâh has not ordained?﴾](#) The Prophet (peace be upon him) said: [﴿Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.﴾](#) (Agreed upon) He (peace be upon him) also said: [﴿Anyone who does an act that is not in accordance with this matter of ours will have it rejected﴾](#) Meaning, it will not be accepted. Therefore, all such ways will be rejected except the way of the Prophet (peace be upon him) that was adopted by his Sahabah (may Allah be pleased with them) and those who follow them in piety and righteousness after him.

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**Q: Some Shaykhs - as named by the questioner - beat their bodies with knives, daggers and swords, some even beat others with these things, seeking help in the name of their Shaykhs. What is the Islamic ruling regarding such act? May Allah reward you with the**

**best.**

**A:** This act is committed by Sufis who claim that no harm happen to them and such acts are Karamah (an extraordinary event caused by Allah for or through a pious person). In fact, this act is nothing but deception and is not real; it is an illusion. Beating the person with a sword and breaking his head or his leg is deception with no reality behind it. Those who do this are considered Kafirs (disbelievers), because they bewitch the eyes of the people as Allah (Exalted be He) says about the magicians of Pharaoh: [\(their sticks, by their magic, appeared to him as though they moved fast.\)](#) He (Exalted be He) also says: [\(He \[Mûsâ \(Moses\)\] said: "Throw you \(first\)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.\)](#) Those who deceive the people with their magic and witchcraft are committing Kufir (disbelief) by doing such acts. They are practitioners of witchcraft and such people are criminals.

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#### 64- Exposing the lies of the so-called Rijalul-Khutwah

**Q: It is said that there are some people called Rijalul-Khutwah (literally, men of transcendent steps). It is claimed that they go and perform Hajj without any means of transportation. It is also claimed that they can attend a funeral in Makkah while they are far away from it. The question remains: has the wind been subjugated to them to move them from one place to another? Please guide us.**

**A:** This is one of the people's superstitions and errors, which might be claimed by some followers of Sufism who claim that they have supernatural powers by means of which they can go to Makkah without riding cars or boarding planes or any other means of transportation. This is one of their superstitions and misguidance, and perhaps some of them have connection with the Jinn and worship them, and therefore, the Jinn carry them to Makkah and to other places as stated by `Abu Al-`Abbas ibn Taymiyyah, the Shaykh of Islam and other Muslim Scholars. Such acts might happen to some of those who worship and serve the Jinn, who should not be taken into consideration nor relied upon. Anyone who worships the Jinn is considered a Mushrik (one who associates others with Allah in His Divinity or worship) and his Hajj is invalid. In conclusion, such claims might be from the superstitions advanced by the Sufis and those like them, who claim to be saints performing miracles; whereas, they are lying. They might be the followers of Satan who carries them from one place to another, because they worshipped Satan and obeyed him, and accordingly, Satan, in return, offered them a service by moving them from one place to another.

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## 65- Explaining the status of Al-Burhaniyyah

**Q: There is a newly-introduced group called Al-Burhaniyyah, following a man named: Muhammad `Uthman Al-Burhaniy. This group interprets the Noble Qur'an according to their own inclination and it is spreading quickly. What is the Islamic ruling regarding this group, is it a Kafir (disbelieving) group or is it, as claimed by its followers, the saved group? If it is a Kafir group, what is the Islamic evidence of its Kufr (disbelief)? Please guide us. May Allah reward you with the best.**

**A:** All Sufi groups: Al-Burhaniyyah and Al-Shadhiliyyah and other groups such as Al-Tijaniyyah are very dangerous. Muslims should be on guard against them. They should stay away from them, and not to trust what they say. There are two types of such groups: those who are Kafir and those who are not Kafir. Therefore, every believer should avoid reading the books of Sufism. Their content can be harmful and they contain lot of falsehood and evil. Therefore, it is an obligation upon you, servant of Allah, to stay away from these groups, and instead, you should read the books of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream), which have all types of goodness. These books explain the teachings of the Book of Allah and the Sunnah of His Messenger (peace be upon him). There is sufficient knowledge in these books. It is noteworthy that directing oneself to the Qur'an, reciting it frequently, and reflecting over its meanings bring many great blessings and happiness. Furthermore, the authentic books of Sunnah containing the authentic Hadiths reported from the Messenger (peace be upon him) have many bounties and blessings. The Sunnah explains the Qur'an and its meanings; it points out its concepts and clarifies whatever is difficult to understand for the seekers of knowledge. Allah (Exalted be He) sent down His Book as guidance to mankind as He (Exalted be He) says:

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﴿Verily, this Qur'ân guides to that which is most just and right﴾ He (Exalted be He) also says: ﴿Say: "It is for those who believe, a guide and a healing."﴾ And: ﴿And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).﴾ And: ﴿(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.﴾ And: ﴿And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).﴾ The Prophet (peace be upon him) explained what people may find hard to understand and clarified to the Ummah (nation based on one creed) what they need to know. Therefore, concentrate yourself, servant of Allah, on the Qur'an and Sunnah and stay away from the books that include superstitions, misguidance and Bid`ahs (innovations in religion), namely, the books of Sufism and other books compiled by Kafirs or theologians or the followers of deviant cults. Those books contain evil, corrupted beliefs and violations of the Law of Allah, which will harm the servants of Allah if they adhere to them, adopt them or read them without having sufficient insight to criticize them. We ask Allah to save us.





## 66- Explaining the status of Al-Qadiriyyah and Al-Naqshabandiyyah groups

**Q:** Some people in our locality claim to be Shaykhs of certain groups such as Al-Naqshabandiyyah, Al-Qadiriyyah and other groups. They meet with the people in the Masjids (mosques) and invite them to repent and show remorse. One of them says: I am authorized to do that, and therefore, they deceive some people and talk in ambiguous terminologies such as: Ha, Hi, Hu and they talk about the Ghayb (the Unseen). Is this true, or is it just Bid`ah (innovation in religion) and misguidance. Please give us a guiding answer. May Allah guide you.

**A:** These groups and others like them are introducing new ways in the religion, which we should not agree with, approve of or participate in. The Prophet (peace be upon him) said: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) He (peace be upon him) also said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) It is not from the Sunnah (action following the teachings of the Prophet) to gather and hymn Hu, Hu, Hu, or to say unclear or non-understandable words. If such speech includes the claim of knowing the Ghayb (the Unseen), then it is more heinous and a worse evil; rather, this is Shirk (associating others with Allah in His Divinity or worship) because the claim of knowing the Ghayb is evil and Kufr (disbelief). The Ghayb is known only to Allah (Exalted be He), and such ways of Sufism like Al-Naqshabandiyyah, Al-Qadiriyyah, and those like them, are all innovated ways in the religion.

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The pure teachings of the religion do not approve of such deviant ways. Therefore, it is an obligation to avoid them and not to participate in them by any means and to follow only that which was authentically reported from the Prophet (peace be upon him) such as remembering Allah by yourself or with some brothers, provided that the person does it within himself. As for the collective remembrance of Allah according to the way of Sufism or by saying: Hu, Hu, Hu, or Allah, Allah, Allah or the like of it or making unacceptable supplications that have no basis in the religion, this is impermissible. Rather, these things either include the claim of knowing the Ghayb or include evil actions or even give the created being a position or praise that he does not deserve and is only appropriate to Allah. All these ways and trends are impermissible. Every Muslim should beware of such deviated ways and should know them and deny all of them except that which is in accordance with the pure Islamic legislation. Anything that contradicts the pure Islamic legislation should be prohibited and condemned. Allah is the One sought for help.

**Q:** Here in Sudan there are so-called Shaykhs of Sufism and some people visit them and ask them to fulfill their needs. For example, if there is a sick person or someone in need of anything or is facing a hard time, they complain to the Shaykhs and take incense and blessings, including dust from the Shaykh's room or a cave. If anyone argues with those people who visit the Shaykhs and ask them for their needs, they say that such Shaykh is one of the Awliya' (pious servants) of Allah, as they claim in their argument and debates and they quote the Saying of Allah (Exalted be He):

﴿No doubt! Verily, the Auliya' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.﴾ **This is the situation as I explained to you. Is what they say and claim true or false? What are the real Awliya' (pious servants) of Allah, upon whom no fear shall come nor shall they grieve? Please explain to us. May Allah reward you with the best.**

**A:** The Shaykhs of Sufism are of different types and categories: some of them are Kafirs (disbelievers) due to committing acts of Shirk (associating others with Allah in His Divinity or worship), like calling upon other than Allah, whether the dead or the Jinn, or believing in Wahdat-ul-Wujud (pantheism) such as the followers of Ibn Arabiy. This group is a disbelieving group, and it is not allowed to call upon them, to visit them, or to take any guidance or directions from them, because they deviated from the right path. It is not allowed to take them as helpers or supporters or to believe in what they say and claim by any means. Another category is the shaykhs who introduce Bid`ahs (innovations in religion) and other things that do not have any basis in the pure religion. However, this group is not a disbelieving group, but they practice acts unsanctioned by Allah.

Therefore, it is an obligation upon the Muslim to advise those people and to guide them to the way of goodness, and to condemn the Bid`ahs that they have made. As for seeking blessings from them or from the dust of their rooms, it is an evil act and it is prohibited to do it, since the Sahabah (Companions of the Prophet) did not seek this from each other. What they did was seeking blessings from parts separate from the body of the Prophet (peace be upon him), such as his hair and his sweat due to the blessings that had been placed in his body (peace be upon him), but doing that with other people is not allowed.

They did not do such acts with the truthful (Abu Bakr), nor with `Umar nor with `Uthman nor with `Aly even though they were the best in the Sight of Allah after the prophets. Thus, it is not allowed for a person to go to the Sufi so and so or to shaykh so and so and seek blessings from his clothes, his hair or his nails. All these acts are Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and Islamically prohibited. Moreover, if that person believes that so and so benefits him or harms him or gives blessings, this is a dangerously serious issue that might lead that person to Shirk. Seeking blessings from such a person or believing that he benefits or harms whosoever calls upon him or asks him for anything, or seeking help from that person and forgetting about Allah (Exalted be He) or asking for healing and other similar acts are classified under major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). In conclusion, seeking blessings from those Sufis and shaykhs, calling upon them, or seeking help from them, or believing that they cure sickness, or that they benefit or harm others are all major evils that are tantamount to Shirk. The Awliya' of Allah are the true, pious believers who are obedient to Allah and His Messenger (peace be upon him). Those are the true Awliya' of Allah, not the Muftadi`s (those who introduce innovations in religion). The true Awliya' of Allah are people of true faith and righteousness, who believe in the Oneness of Allah and follow His way and adopt the course of His Prophet Muhammad (peace be upon him), those are the true Awliya' of Allah. They are not the followers of Sufism; rather, they are the righteous. Allah (Exalted be He) says: ﴿Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).﴾ Those are the true Awliya' of Allah. They are the people of faith and piety who believe in Allah and His Messenger (peace be upon him), adhere to Tawhid (belief in the Oneness of Allah/monotheism) and worship Him Alone without associating any partner with Him. They do not worship the dwellers of the graves,

or seek their help and support, or vow for them; but they worship Allah Alone and follow

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the path of His Prophet (peace be upon him), and accordingly, perform the obligations and stay away from the prohibitions given by Allah (Exalted be He). [\(and they are not its guardians? None can be its guardians except Al-Muttaqûn \(the pious\).\)](#) Therefore, the Awliya' of Allah are those who have piety, those who have faith, those who obey Allah (Exalted be He) and His Messenger (peace be upon him), those who stay away from what Allah and His Messenger had prohibited, those who believe in the Oneness of Allah and worship Him (Exalted be He) Alone. As for Sufis they are of different types and various categories: they all commit Bid`ahs; however, they vary with regards to judging them. Some of them are Kafirs, while some others are Mu'tadi`s and misguided. Caution must be taken against them and they should be advised and their attention should be drawn to the Bid`ahs they are committing. It is noteworthy that they all commit Bid`ahs because they invented in the religion that which Allah has not sanctioned. Therefore, we should beware of them and we should not be deceived by them. We should not visit them to seek their Du`a' (supplication) or to obtain their blessings or their directions or anything like that. Anyone who has the ability to advise them and direct them to goodness and condemn the Bid`ahs they are practicing should do so. Allah is the One sought for help.

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**Q: In our town there is a dead person who was a righteous, good person and a shrine was built over his grave. Every year we have a tradition of going with the people, men and women, and staying there for three days praising, hymning and making Dhikr (Remembrance of Allah). What is the ruling regarding these acts?**

**A:** Such acts are not allowed, and they fall under Bid`ahs introduced by people into the religion. It is not allowed to build anything on the grave of that dead person, regardless of the name of such a building, whether it is named a shrine or a dome or anything else. The graves during the time of the Prophet (peace be upon him) and the time of the Sahabah (Companions of the Prophet) did not have any building over them. Moreover, the Prophet (peace be upon him) prohibited building over the graves or whitewashing them. He (peace be upon him) said: [\(May Allah curse the Jews and the Christians, they have turned the graves of their Prophets into a place of worship.\)](#) (Agreed upon its authenticity) It is also narrated by Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with him): [\(The Messenger of Allah \(peace be upon him\) prohibited the whitewashing of the grave, sitting on it or building over it.\)](#) Therefore, building over graves is Munkar and the same applies to whitewashing them, putting adornment or curtains on them. All such acts are evil and lead to major Shirk. Thus, it is not allowed to erect domes, to put curtains or to establish places of worship over them. Accordingly, visiting such graves, according to the way explained by the questioner, for the purpose of sitting at them, remembrance, eating food, wiping the grave for blessings or help, supplicating at the graves or praying at them, all these acts are Munkar and constitute Bid`ah,

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which is not allowed to be practiced. What is allowed is to visit the graves and make Du'a for the dead and then leave. Whenever one passes by the graves he should say: [\(Peace be upon you O dwellers of these graves from among the believers and Muslims, and we will, Allah Willing, join you. We ask Allah to protect us and you. May Allah's Mercy be upon the first generation who had passed away and those who will die afterwards\)](#) and similar supplications only. This is the permissible act

that was taught by the Prophet (peace be upon him) to his Sahabah. This has been supported by the Hadith narrated by `Aishah which reads: [\(May Allah's Mercy be upon the first generation who had passed away and those who will die afterwards.\)](#) Also, the Hadith narrated by Ibn `Abbas which reads: [\(Peace be upon you O dwellers of the graves, may Allah forgive us and you; you died before us and we will join you.\)](#) This is what Islam has allowed. As for staying at the grave for eating, drinking, remembering Allah, praying or reading the Qur'an, all this is Munkar. What is allowed is to go, say Salam (Islamic greeting of peace) and make Du`a' for the dead person and to ask Allah to bestow His Mercy upon the dead. Turning the grave into a place for invocations, reading Qur'an, circumambulation, or a place of remembering Allah and sitting there and eating for one day or two or three are all acts that have no basis in Shari`ah (Islamic law). They constitute Bid`ah and one of the means leading to Shirk, of which we should beware and avoid.

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### 67- Ruling on holding a gathering for the sake of one of the Awliya'

**Q: What is your opinion regarding some people who gather at their house or under a tree for the sake of one who had died several generations before, where neither they nor their fathers witnessed him but they and their fathers learned about him, such as: `Abdul-Qadir Al-Jilany and Shaykh Hussain Al-Baly and so-and-so? If someone condemns their actions, these people will not confess this based on the fact that such and such a scholar has not condemned them arguing that the Kafirs (disbelievers) are those that lived at the time of the Messenger (peace be upon him) who rejected faith in him, while they, on the contrary, believe in him and in his message. What is your opinion regarding this? May Allah reward you with good.**

**A:** With regard to this kind of gathering for the sake of Shaykh `Abdul-Qadir, Shaykh Hassan ibn so-and-so, Al-Badawy, Hussain ibn `Aly, `Aly ibn Abu Talib, `Umar, Abu Bakr, or for any other person, or in the name of their Excellency - which is a general word whose referent is unknown to us, perhaps it may refer to the head of a group, a scholar of a group or suchlike - then all these constitute Bid`ah (innovation in religion). This is baseless in Shari`ah (Islamic law). Gathering for the sake of Shaykh `Abdul-Qadir so as to supplicate Allah for him, to ask Allah to send His Blessings on him, or to seek his intercession with Allah is baseless. Neither the Prophet (peace be upon him) nor his Sahabah (Companions of the Prophet) did this. Yet there is nothing wrong with supplicating Allah (Exalted be He) for deceased Muslims. One can supplicate Allah (Exalted be He) for Muslim scholars even if they died in the past. This is the same as you supplicate Allah (Exalted be He) for the Sahabah

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and other than them, saying: O Allah, forgive the deceased Muslims; O Allah, forgive Shaykh `Abdul-Qadir; O Allah, forgive Hussain ibn `Aly; O Allah, be pleased with him and his brothers. There is no harm in this. All this is good. But to gather at a tree, a mount, or at shaykh so-and-so for the sake of making a collective supplication for so-and-so or asking Allah to be pleased with so-and-so, is groundless. To specify a meeting for such a purpose is an act of Bid`ah. There is nothing wrong with supplicating Allah (Exalted be He) for a person while on your way (for a certain destination), while in a normal gathering, or while at your home. You can supplicate Allah for Muslim scholars, such as Shaykh `Abdul-Qadir Al-Jilany. Shaykh `Abdul-Qadir is one of the Muslim scholars. You can supplicate Allah for Abu Hanifah, Malik, Al-Shafi`y, Ahmad ibn Hanbal, Sufyan Al-Thawry, the Sahabah, the Tabi`un (Followers, the generation after the Companions of the Prophet), or for other important figures. But to single out one of them with a special gathering, at a specific tree, at a certain mount, or at a particular person's place, and to do so on a certain day, month or week is baseless.

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## 68- Explaining the meaning of Hadrah

**Q:** There is something common in our locality called Hadrah (collective rituals performed by Sufis). You might not know the meaning of Hadrah, and therefore, I will explain what happens.

This is what Al-Hadrah means: On Thursday night a Shaykh comes with his followers who have drums and people gather around them from everywhere. The Shaykh kindles a big fire and then the Shaykh along with his followers start beating the drums and pronouncing ambiguous and strange words. They start seeking help from Allah and from the righteous and good people who exist in our locality in Libya such as my master Abdul-Salam Al-Asmar, my master Mar`iy and others. Thereafter, some of the attendants start hymning poetry with the Shaykh and many of the attendants, men and women, fall into a faint. Then the Shaykh starts beating strongly and to those who fainted he says "Get out, O Kafir (disbeliever) from the body of the Muslim." It means that he talks to the Jinni who got into the body of that human being. The Shaykh also holds the woman from her hair and starts beating her on the face and so on and so forth. This is the way this play starts and ends. The question remains:

**Are these acts Haram (prohibited)? Please explain, keeping in mind that thousands attend such gatherings and build**

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**tents and every family sacrifices a sheep or a goat. Please guide us and other Muslims who experience the same situation. May Allah reward you with the best.**

**A:** This act is a heinous evil. It is practiced by some followers of Sufism. It is not allowed to attend such gatherings or to participate in these acts. Seeking help and support from Awliya' (pious people) is major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) and is considered as worshipping other than Allah (Exalted be He) in addition to the beating of drums, which is an innovated evil way of Sufism. Based on this, it is an obligation to be very careful of such ways and to avoid them and not to attend such gatherings at all. It is also necessary to express your disapproval of this act to those who attend it due to the many types of evil that it includes. It constitute Bid`ah (innovation in religion) and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). It also contains the evil of beating drums. The worst evil it involves is committing Shirk and seeking help from Awliya'. All these are heinous acts.

Therefore, it is an obligation upon the Muslims to avoid this, to be very careful of it, not to attend it and to disapprove of it in front of those who practice it because it is an abominable Bid`ah that involves major Shirk, which is seeking help from Awliya' and calling upon them. It is noteworthy that seeking help and support from the dead constitutes major Shirk. Thus, when a person says: O my master so and so, O `Abdul-Salam, O my master Al-Husayn, or O my master the Messenger of Allah, or O my master Shaykh `Abdul-Qadir help me, support me, cure my sick person, return my lost one, or I am under your protection and guardianship, or anything like that, this all falls under major Shirk.

Allah (Exalted be He) says: ﴿so invoke not anyone along with Allâh.﴾ He (Exalted be He) also says: ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).﴾ Furthermore, He (Exalted be He) says: ﴿And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴾ Those people have taken besides Allah other gods. They call upon them, seek help from them, and thus, they commit major Shirk along with the Bid`ahs and misguiding and baseless superstitions that they follow. Therefore, it is an obligation to be very careful of such acts, not to attend these gatherings, and to express disapproval of this to those who do it. It is to be borne in mind that these acts constitute major Shirk. We seek refuge with Allah from that.



### 69- Ruling on reciting eulogies on the Prophet accompanied by beating drums

**Q: Is reciting eulogies composed in praise of the Prophet (peace be upon him) accompanied by beating drums, striking the bellies with swords and sticks, according to the Rifa`iy way (Sufi way), considered unlawful?**

**A:** This act is evil and Haram (prohibited). It constitutes a Bid`ah (innovation in religion) that has its origin from the superstitions of Sufism. Eulogizing the Prophet (peace be upon him) should be done in good words without using drums or beating the belly or the head.

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Rather, it should be good words, such as calling him the last of the Prophets, the best of the Prophets, the sincerest worshipper, the most truthful man. As for exaggerated praise such as by calling upon him beside Allah or seeking help from him instead of Allah (Exalted be He), these are acts of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Also, claiming that he has the knowledge of Ghayb (the Unseen) constitutes Kufr (disbelief). The Prophet (peace be upon him) should be eulogized with truthful speech. He should be praised by mentioning only the qualities that he actually possessed based on authentic reports, such as being the most truthful of all people, the one who had delivered the message, fulfilled the trust and being the best of the Messengers (peace be upon them all) and similar true descriptions and qualities. Praising him by claiming that he has the knowledge of the Ghayb, calling upon him besides Allah, or believing that he was created from light, or from the Throne of the Most Merciful are all falsehood. In fact, he (peace be upon him) was created from a weak fluid (male and female sexual discharge) like other people. He was not created from light and does not have the knowledge of the Ghayb. He should not be worshipped besides Allah, he should not be called upon instead of Allah, he should not be sought for help instead of Allah and no oath is to be taken in his name (peace be upon him). All these and similar acts are evil. May Allah guide us all to the right path.

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## 70- Ruling on adopting Sufi ways

**Q: A brother from Sudan is asking: There are some people alive and being provided by Allah, to whom our simple families go to adopt what is called the ways and ask them to read Al-Fatihah (Opening Chapter of the Qur'an) for them because the supplications and the prayers of those people are surely answered, according to the statement of our simple families. Taking into consideration that our simple families ride to visit them because they live far away from the village. Journeying to such people costs them lots of money; whereas, they are in a crying need for it. Please provide us with a beneficial answer. May Allah reward you with the best and guide you to the right path.**

**A:** The ways of Sufism are newly-invented practices in the religion. Most Sufis are ignorant people and Mubtadi`'s (those who introduce innovations in religion). Their introducing special ways of Dhikr (Remembrance of Allah) has no origin in religion; rather, it is a Bid`ah (innovation in religion). Therefore, it is an obligation upon the Muslim to avoid communicating with them regarding this issue or ask them about it. They must not be taken as an example. By the same token, it is the duty and responsibility of the Muslim scholars to warn those who go to these people and to clarify the truth and show its way to them because most of them are ignorant people who blindly imitate others. Therefore, it is an obligation to teach those people, guide them and point out to them that Bid`ahs have been condemned by Allah (Exalted be He). He (Exalted be He) says: [﴿Or have they partners \(with Allāh — false gods\) who have instituted for them a religion which Allāh has not ordained?﴾](#) The noble Prophet (peace be upon him) said: [﴿Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.﴾](#) Meaning that it will not be accepted by Allah (Exalted be He). Based on this, it is the responsibility of Muslim scholars

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and the true servants of Allah to abide by Shari`ah (Islamic law) and to stay away from legislating to the people that which Allah has not legislated or that which the people of knowledge have not said or acted upon. Anyone known as following Sufism should not be taken as an example and his sayings and instructions should be abandoned because such a person does not have knowledge; rather, what he has is nothing but ways inherited from one another that have been invented and followed by those people. Therefore, such ways should not be followed; rather, Sufis should be guided, directed to goodness, taught what will benefit them and have the Sunnah of the Messenger (peace be upon him) explained to them in order to adhere to it and to shun all such Bid`ahs. One of the new practices in religion invented by those people is concluding the Du`a' (supplication) with reciting Al-Fatihah (Opening Chapter of the Qur'an) or teaching the people to recite Al-Fatihah and dedicate the reward of reading it to so and so. This act is baseless in the religion. A Muslim should read the Qur'an and Al-Fatihah in order to benefit, learn and seek the reward from Allah (Exalted be He). In fact, some scholars said that there is nothing wrong with reciting the Qur'an and dedicating the reward for it to the dead or to the living by reading it and intending the reward of reading to so and so; however, there is no evidence supporting this view. Neither the Prophet (peace be upon him) nor his Sahabah (Companions of the Prophet) did such an act. The Prophet (peace be upon him) did not use to read and dedicate the reward for the people. Also, the Sahabah (may Allah be pleased with them all) did

not use to do that. Accordingly, it is the duty of Muslims to shun away this act, and to confine themselves to what had been practiced by the Sahabah (may Allah be pleased with them all) and what they had received from their Prophet (peace be upon him). What a Muslim should do is to supplicate for his dead relatives that Allah (Exalted be He) forgives their sins and bestows His Mercy upon them, to give charity on their behalf and to perform Hajj or `Umrah on behalf of those who died and did not have the chance to perform them, on the condition that he had already performed Hajj and `Umrah for himself. As for reading the Qur'an and dedicating the reward of such recitation to the dead, there is no evidence for that, and it should be abandoned because there is no goodness in Bid`ahs and their evil is heinous. Reading any portion from the Qur'an and dedicating the reward of such recitation for so and so has no evidence to support it, and therefore, it is feared that this person might have committed a Bid`ah.

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Keeping what have been said in mind, it becomes an obligation upon the Muslim to stay away from such newly-invented practices (in religion), even though some scholars have permitted such acts, since the main criterion for permission or prohibition is the evidence and not the mere opinions of some people. Allah (Exalted be He) says: [﴿\(And\) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger \(صلى الله عليه وسلم\)﴾](#) He (Exalted be He) also says: [﴿And in whatsoever you differ, the decision thereof is with Allâh \(He is the ruling Judge\).﴾](#) Therefore, if some people of knowledge said that it is permissible to read for the dead and others did not allow it, then the whole issue should be referred to the Words of Allah and His Messenger (peace be upon him). If we refer this issue to the Words of Allah and His Messenger (peace be upon him) we will not find any evidence permitting reading the Qur'an and dedicating the reward of reading it to the dead or the living. What is understood from these main sources of legislation is that a person should read the Qur'an to benefit from it, to reflect and ponder over its meanings and concepts and to obtain the reward for reading it from Allah (Glorified and Exalted be He). If, during the recitation of the Qur'an or at any other time, the person supplicates for his Muslim brothers, his dead Muslim relatives or parents that Allah forgives them and bestows His Mercy upon them, then there is no harm in that. However, the person should read the Qur'an with the intention of seeking the reward from Allah for himself and to benefit from the Qur'an, to learn the laws laid down by Allah and to reflect and ponder over the meanings and concepts. This is what is allowed according to the teachings of the religion. May Allah guide all Muslims to all kinds of goodness.

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### 71- Ruling on following the Khalwatiyyah sufi order

**Q:** I am a follower of a Khalwaty Shaykh and I am quite sure that he is a good man and a very righteous person. It is to be noted that anyone following his order becomes righteous and repents to Allah. Some of those who repented used to commit evil actions. This question is presented to you, because you mentioned that all the orders of Sufism are innovations in the religion. Please tell me about my situation, may Allah guide you. Should I continue following this way or should I abandon it? May Allah reward you with the best.

**A:** Yes, all the Sufi orders are innovations in the religion. However, some actions of these ways might match with the truth. Therefore, what is in agreement with the truth should be adopted, because of being in consonance with the truth and not because of following the Khalwaty, Al-Qadiry, or Al-Shadhily order or any other order. What is good in their order should be accepted, because it is in agreement with the Shari`ah and what is in discordance with the Shari`ah should be deserted. If you want us to explain to you what is good and what is bad of these ways, please tell us about the way you are following. Explain it to us in another question and we will, Allah willing, explain to you the good and the bad thereof.

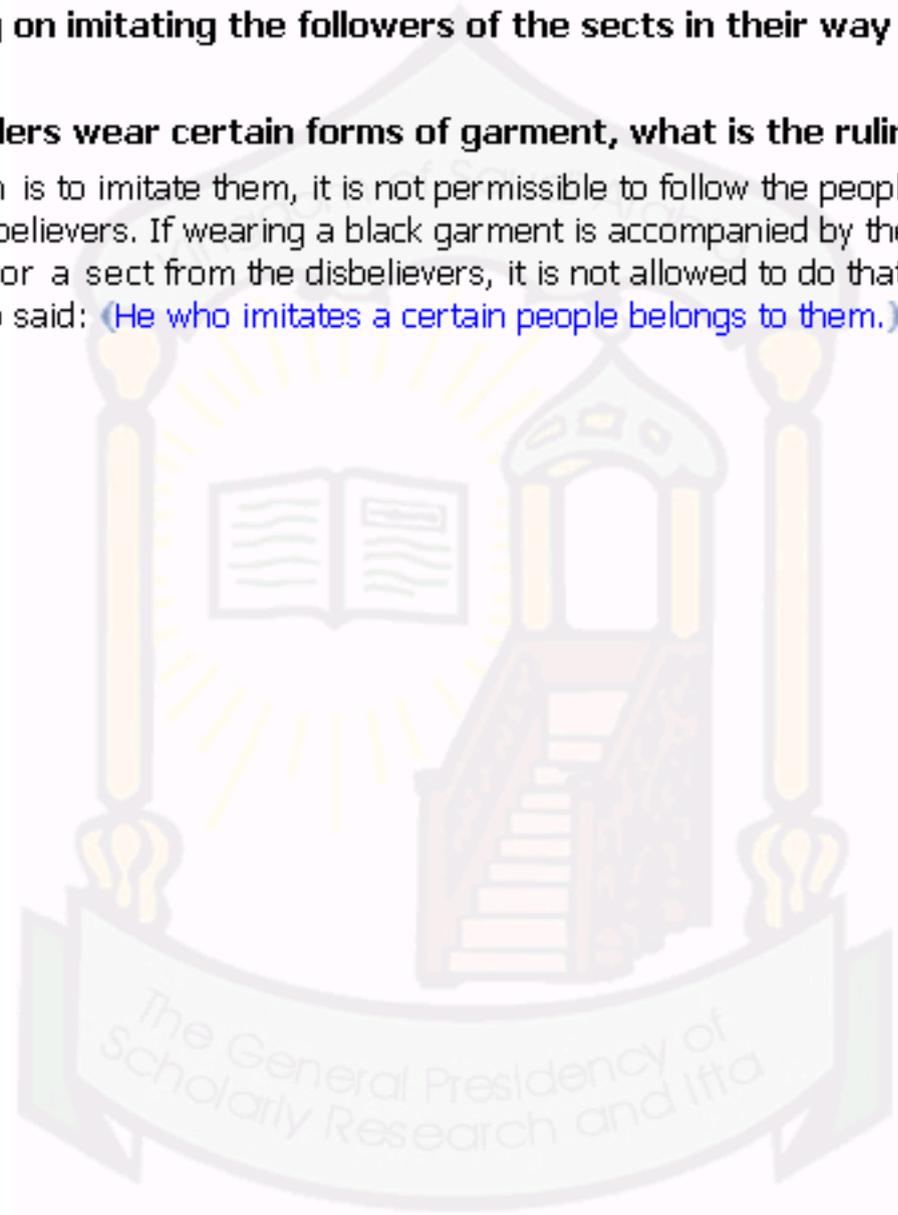
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## 72- Ruling on imitating the followers of the sects in their way of dressing

**Q: If some Sufi orders wear certain forms of garment, what is the ruling on wearing it?**

**A:** If the intention is to imitate them, it is not permissible to follow the people of innovations in the religion and the disbelievers. If wearing a black garment is accompanied by the intention to imitate a sect from Sufism or a sect from the disbelievers, it is not allowed to do that, because the Prophet (peace be upon him) said: [\(He who imitates a certain people belongs to them.\)](#)





**73- The ruling on using the drums and the woodwind to cure the one beaten by Satan into sanity**

**Q : In Egypt, it happens in some rural villages that some people use drums and woodwinds. They say: We get the Jinn out of men and women. What is the ruling on their acts?**

These are the acts of some Sufi people. It is an evil act and a mistake that should not be done. It is not permissible to imitate them; rather, such acts should be denied, because they worship Allah by the means of drums, woodwinds and singing. This is an evil act conducted by some Sufi orders. Therefore, you and your Muslim brothers should deny such acts. You should also teach

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and guide them that such acts are not allowed. Instead, they should busy themselves with what Allah has ordained of worship, prayer, reciting the Qur'an and remembering Him, and not by drums and woodwinds.



#### 74- Revealing the status of the Sufi Dervish people

**Q : What is your opinion regarding those who call themselves dervish and stab themselves with daggers and knives and other tools? They do such acts while one of them chants: O Allah, O Rifa'y. What is the Islamic ruling on these acts? Is there any evidence supporting their acts?**

These people are liars and impostors whose acts have no evidence at all. Rather, they are liars who use things and tricks that confuse people in order to make them think that they stab themselves. In fact, it is not real stabbing; rather, it is just confusing and tricking the eyes and bewitching the people, as Allah says about the magicians of Pharaoh that they struck terror into the people and bewitched their eyes. What is meant here is that this is a group of people who are wicked and crooks, who have no basis for what they do and who should not be believed. They are liars and impostors, who confuse people. If they call upon Al-Rifa`y and other than Al-Rifa`y, this is a form of major Shirk (associating others with Allah in His Divinity or worship). Their saying: O Rifa'y, or O Messenger of Allah, support us or intercede for us! O `Aly or O my master `Aly or O Husayn or O so and so or

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O my master Al-Badawy, all these forms of prayers are from major polytheism. All these acts are from the worship of other than Allah and they are the acts of those worshipping the graves, those worshipping Al-Lat and Al-Uzza and their like. They are the acts of major Shirk from which we seek Allah's refuge. It is to be noted that stabbing themselves with daggers and knives are just illusions and tricks, which has no basis. In fact, they are liars and wicked people and it is the duty of those in authority, if there is a Muslim ruler in their country, to stop and reproach them and to straighten them until they repent from such wicked acts.



## 75- Ruling on travelling to the graves of Awliya'

**Q:** There is a Shaykh in our country with many followers, who spare no efforts in serving and obeying him. They travel to visit him and believe that he is one of the saints of Allah. They learn from him the Sammaniyyah Sufi order. There is also a big dome over his father's grave, which those followers seek blessings and make vows for it. They also perform Dhikr (Remembrance of Allah) accompanied by beating the Duff (a tambourine-like instrument without bells) and drums and chanting poetry. This year their Shaykh commanded them to visit another Shaykh. Men and women then travelled riding a hundred cars. What are your directions to those people, O Your Eminence Shaykh?

**A:** This is grievous evil, since travelling to visit the graves is an evil act.

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The Prophet (peace be upon him) said: [\(No one should set out \[for any Masjids\] except for three Masjids: Al-Masjid Al-Haram \(the Sacred Mosque in Makkah\), my Masjid and Al-Masjid Al-Aqsa \(the Aqsa Mosque in Jerusalem\). \)](#) Therefore, there should not be any journey to visit the graves, but to visit the three Masjids with the intention of getting closer to Allah and obeying Him. Drawing closer to the dwellers of the graves by means of vows, sacrifices, prayers, supplications or seeking help, are all forms of associating a partner with Allah (Glorified and Exalted be He). Thus, it is not allowed for a Muslim to call upon the dweller of the grave, even though he might be a great man such as the Messengers (peace be upon them all). Furthermore, Muslims should not seek help from them, in the same manner it is forbidden to seek help from idols, trees and stars and the same applies to the dwellers of the graves; no one may seek their help or make vows or sacrifices for them. Likewise, beating the Duff and drums are also forbidden as done by some Sufi followers. These are forms of Bid`ah (innovation in religion) and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). It is not a form of worship to beat Duff over graves or at Masjids or at any other place. Duff is only permissible for women on the occasion of wedding to make marriage known and different from the hidden forms of illicit relations. The Prophet forbade plastering of graves, building over or sitting on them. It is related by Muslim in his Sahih (authentic) book of Hadith from Jabir (may Allah be pleased with him) that: [\(The Prophet forbade the plastering of graves and sitting on or](#)

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[building over them.\)](#) The Prophet (peace be upon him) also said: [\(May Allah curse the Jews and the Christians, for they took the graves of their Prophets as places of worship.\)](#) Thus, it is impermissible to build Masjid or any other building over graves. Graveyard should be bare with no building and no act of seeking blessing from the dead or their graves or rubbing one's body against them should be done there. Likewise, it is forbidden to supplicate, beseech the help of, or make vow or sacrifices for the dead, as all these are acts of pre-Islamic polytheist people.

Muslims should beware of these violations and scholars should advise this shaykh and tell him that he

observes false acts and Munkar deeds. They should make it clear to him that his call and encouragement to people to supplicate the dead and seek their help is a form of major Shirk (associating others with Allah in His Divinity or worship). May Allah save us! The Muslims should not follow or imitate his way, for worship is only devoted to Allah Alone, Who is the Only One that should be supplicated and hoped for good. Allah (Glorified be He) says: [﴿so invoke not anyone along with Allâh.﴾](#) Allah (Glorified be He) also says: [﴿And whoever invokes \(or worships\), besides Allâh, any other ilâh \(god\), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn \(the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters\) will not be successful.﴾](#) Allah called those who supplicate other than Him, such as the jinn, the angels, the messengers, the dead, the stars, and the idols, as Al-Kâfirûn (disbeliever).

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All these are forms of major Shirk. Allah (Glorified be He) also says: [﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if \(in case\) you did so, you shall certainly be one of the Zâlimûn \(polytheists and wrong-doers\).﴾](#) All those who can deny these acts must distribute to that and the Muslim government should prevent them. It also must teach people the rules of Shari`ah and the duties of religion to remove this Munkar and eradicate all shapes of Shirk. May Allah grant us all guidance.



## 76- Revealing the lie of the testament related to the servant of the Prophet's room

**Q :** From time to time, this testament, which always appears under the title: The will of the carrier of the Prophet's (peace and blessings of Allah be upon him) room's keys, comes back to us. As I said, this will spreads all over and it disappears and appears again. In the beginning of this will, he says that this time, in the Masjid of Allah's Messenger (peace and blessings of Allah be upon him), the carrier of the keys was reading the Qur'an during night time. On that night, he was overcome with drowsiness. In his dream, he saw the Messenger of Allah (peace and blessings of Allah be upon him) coming to him and saying: During this week, forty thousand people in addition to some from other than the jinn had

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**died as those of the pre-Islamic ignorant people. He continues in this style, which seems to be a style closer to slang language. Please, advise people about this will and the like false papers. May Allah reward you with the best reward!**

**A :** We have known this will for a long time. It, as you stated in your question, disappears and appears again at the hands of the rumor mongers from amongst the people all over the world under the title: the will of the servant of the Prophet's Room or the will of the carrier of the keys of the Prophet's room or Al-Masjid Al-Nabawy. It has different expressions and phrases. Sometime, it reads: Surely, the Messenger (peace and blessings of Allah be upon him) said such and such and that forty thousand people had died as the people of ignorance. He adds: A star will appear around the sun and when it appears, you will see it and the prayers and worship will not be accepted after the appearance of this star. He also says that he who gets this will and neglects and leaves it, commits a grave sin. He also adds that he who obtains this will and does not distribute it, will be kicked out of the mercy of Allah. He also says that whoever distributes twenty-five copies of this testament, such and such a good thing will happen to him and many other superstitions. This so-called will is baseless and invalid. Moreover, there is no one called Ahmad, working as a servant of the chamber of the Prophet (peace and blessings of Allah be upon him). All these claims are mere lies and there is no one called Ahmad. There is no will; it is one of the lies invented by liars. Those are people who invent falsehood, who write such false wills and relate them to whomsoever

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they wish from the people. All these things are baseless. We have already written about the invalidity of this paper more than ten years ago. We distributed this article inside and outside the country in different languages. In that article, we had explained that this paper is baseless and it is the duty of the one who gets it to tear it up, destroy it and pay the attention of people to its invalidity. If a person does not copy the Mushaf, which includes the words of Allah (Glorified and Exalted be He), he will not be blamed for it; whereas, it is claimed that if the one who gets this paper does not distribute it, he will be kicked out of the mercy of Allah. This is the worst falsehood. He also claims that he who makes twenty-five copies of this paper, such and such benefits will happen to him and he who abandons it, will lose such benefits or will die or such and such a person will die or such and such

crisis will happen to him. All such claims are falsehood. If a hundred copies of the Qur'an have been distributed or such and such a good work has been done to it, then the one doing such good things will be rewarded but nothing of the claims made by this liar will happen to him and no danger will ever happen to him, if he does not copy and distribute the Qur'an. If the person spends his entire life without copying and distributing the Mushaf, then there is no blame on him. This is regarding the Mushaf and the one who distributes or sells it. If someone buys the Qur'an from the store and reads it without distributing it, there is no blame on him. If he makes a copy of it and recites it without distributing it, there is no harm on him. If this is the situation regarding the Qur'an, then what about this falsified and invalid paper that he who does not distribute it, such and such bad thing will happen to him?! In conclusion, this paper is falsified, invalid and baseless. It is not impermissible to believe such claims, as it is impermissible to distribute or propagate it amongst the people. Rather, it is an obligation upon the person to destroy it and tell people about its invalidity. May Allah grant everyone protection and guidance! It is noteworthy that we have been fighting against this paper for ten years, and so far we have received nothing but goodness. All such claims are false and no one should believe them.

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## 77- The religious ruling on a person who commits the major sins

**Q : What is the Islamic ruling on the one who commits major sins? Will he get out of the fold of Islam because of this?**

**A :** The Islamic ruling on this person is that he is judged as a defiantly disobedient person, but will not get out of the fold of Islam because of this. This is the opposite opinion to the Kharijites. According to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) the adulterer and the one who drinks wine are defiantly disobedient, if they do not consider these acts as lawful acts. By the same token, the one who disobeys his parents and the usurer are defiantly disobedient people. All these are considered as major sins; however, the one who commits them will not be judged as a disbeliever. But according to the Kharijites, the one who commits these major sins will be judged as a disbeliever. We ask Allah to protect and guide us. The right opinion is that their saying is invalid and the one who commits the major sins is not a disbeliever but a defiantly disobedient person, who should return and repent to Allah. He who repents to Allah, Allah will accept his repentance, but if he dies in a state of committing the major sins, that person will be judged as a defiantly disobedient person on the verge of entering the Hellfire, unless Allah forgives him. However, even if he enters Hellfire, he will not abide therein forever, opposite to the Khawarij (separatist group that believes committing a major sin amounts to disbelief) and the Mutazilites (followers of a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief). The Kharijites say that he who dies in the state of disobedience to his parents or in the state of committing adultery without repentance is a disbeliever and will abide in Hellfire forever. According to them, the same ruling is equally applied to the one who drinks wine; he is a disbeliever and will eternally abide in Hellfire. According to the Mu'tazilites, the one who commits major sins will eternally abide in Hellfire but in this life, he is not considered a disbeliever or a Muslim; rather, he is in between these two positions. Their view is also invalid. As for those who adhere to the Sunnah and the Muslim public opinion, such a person is considered a sinful Muslim who should repent to Allah. If he repents, then Allah will accept his repentance, but if he dies as a sinner, it is up to Allah's Will. If He wills, He will pardon him and admit him into Paradise due to his confession of Allah's Oneness and if He wills, he will punish him in accordance with

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the sins he has committed in his life and then will get out of the Fire after being cleansed from his sins and mistakes. Allah will get him out of the Fire and admit him into Paradise, because Allah (Glorified be He) says in His Glorious Book: [﴿Verily, Allâh forgives not that partners should be set up with Him \(in worship\), but He forgives except that \(anything else\) to whom He wills﴾](#) i.e. He will forgive any sin for whomsoever He wills except the sin of associating partners with Allah. In other words, some of them will not be forgiven and will be thrown into Hellfire to receive the punishment in accordance with the sins and misdeeds they committed, and after being purged and purified, Allah will take them out of Hellfire and put them in a river called: the river of life. Their bodies will grow again in this river, as the seed grows in what the flood brings of scum and mud. Once they get purged, they will be admitted into Paradise.





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### A chapter on Magic

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### A chapter on Magic

#### 78- Pointing out that magic is disbelief and misguidance

**Q : A sister from Libya says: What should we say about magic? How can we protect ourselves from it? May Allah reward you with the best reward!**

**A :** Magic is prohibited for Muslims and it is the act of the Devils and their followers. It is disbelief and misguidance, because no one reaches it except through the worship of jinn besides Allah (Glorified be He). Allah (Glorified be He) says: **﴿They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic﴾** In this Ayah (Qur'anic verse), Allah states that they committed disbelief by teaching magic to people. After this Ayah, He says: **﴿and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things)﴾** i.e. the two angels Harut and Marut. Allah (Glorified be He) says: **﴿They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us).﴾**

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This is evidence that teaching magic is disbelief, because they say to the learner: so disbelieve not and thus, learning it is disbelief. Therefore, a Muslim should beware of that. After this statement Allah (Glorified be He) says: **﴿And indeed they knew that the buyers of it (magic) would have no share in the Hereafter.﴾** i.e. they will not have any share or portion. After that He says: **﴿And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!﴾** This is clear cut evidence that magic is opposite to faith and piety. The meaning is that learning magic takes place through the worship of the Devils, seeking help from them, sacrificing for them and making vows for them. Thus, learning magic is from the major disbelief. Therefore, it should not be taught or learned. It should not be used and no one

should go to the magicians and ask them or believe in what they say. Rather, a person should be very careful about that and it is sufficient to consider what Allah (Glorified be He) says: [\(but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it \(magic\) would have no share in the Hereafter.\)](#) The two angels' saying to the one who learns it: disbelieve not is a proof that learning it is disbelief. Allah's (Glorified be He) saying about the devils: They teach people magic, indicates that it is prohibited, its evil is grievous and that there is much corruption therein. It also includes the worship of something other than Allah and disbelief in Allah (Glorified be He).

Therefore, it is the duty of the Muslim to avoid it and to beware of it. One of the means by which the Muslim can protect himself is to seek refuge with the perfect words of Allah from the evil of His creatures three times in the morning and the evening.

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He should say in the morning and in the evening and all the time: I seek the refuge and protection with the perfect words of Allah from the evil of His creatures. This is one of the means of protection. The Prophet (peace and blessings of Allah be upon him) says: [\(He who goes to any place and says: I seek the refuge and protection with the perfect words of Allah from the evil of His creatures, nothing will harm him until he departs from such place.\)](#) One time a man said to him: [\(\(O Messenger of Allah, a scorpion stung me last night. The Messenger \(peace and blessings of Allah be upon him\) said to him: If you had said: I seek the refuge and protection with the perfect words of Allah from the evil of His creatures, nothing would have harmed you.\)](#) The Messenger (peace and blessings of Allah be upon him) also said: [\(\(Whoever says in the morning and in the evening: In the name of Allah, with Whose name nothing will ever harm on the earth nor in the heavens, and He is the All-Hearing, the All-Knowing, three times, nothing will harm him.\)](#)

Therefore, it is recommended for the Muslim to say in the morning and in the evening three times: [\(In the name of Allah, with Whose name nothing will ever harm on the earth nor in the heavens, and He is the All-Hearing, the All-Knowing.\)](#) This is one of the means of protection. Another means of protection is to read Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) after every prayer and before sleeping. It is one of the means of safety and protection from the devils. The Prophet (may Allah's Peace and Blessings be upon him) also says: [\(He who reads Ayat-ul-Kursy before sleeping, will have a guard from Allah and no devil will approach him until he wakes up in the morning.\)](#) The devil gave this advice to

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Abu Hurayrah and the Prophet (peace and blessings of Allah be upon him) confirmed that saying: [\(He has told you the truth, though he is a liar.\)](#) Another means of protection against all types of evil is reading Surat Al-Ikhlâs (the Qur'an, chapter: 112), Surat Al-Falaq (the Qur'an, chapter: 113) and Surat-un-Nas (the Qur'an, chapter: 114) three times each after the Fajr (dawn) Prayer and after the Maghrib (sunset) Prayer and reading these three Surahs once after the Zhuhr (noon) Prayer, the `Asr (afternoon) Prayer, and the `Isha' Prayer. We advise the sister who asked this question and everyone else listening to this program to benefit from these means, which have been explained by the Prophet (peace and blessings of Allah be upon him) and to protect himself against evil by performing these types of Islamic remembrance and teachings advanced by the Prophet (peace and blessings of Allah be upon him).

We also advise all our brothers in Libya and all our sisters in Libya and other countries of Africa, Europe and all over the world to consider this program: "Nurun `Ala Ad-Darb", because it is a useful

program presented by Muslim scholars known for their goodness, knowledge and virtue. We also advise our brothers and sisters everywhere, in Libya and other places, to listen to this program and listen to the Qur'an Radio Station broadcasting from Saudi Arabia, since the program "Nurun `Ala Ad-Darb" and everything broadcasted from the Qur'an Radio Station including the lectures and sermons are all beneficial to the audience. The same applies to the Holy Qur'an broadcasted in that Station, which is the basis of all goodness. We advice everyone to listen to the Qur'an

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from this station and other stations, and listen to the program "Nurun `Ala Ad-Darb", and to listen to the lectures of the Muslim Sunni scholars, the scholars of truth, the scholars of sound belief everywhere, because this is part of the obligation of gaining knowledge and understanding the religion. It is authentically reported from the Messenger of Allah (peace and blessings of Allah be upon him) that he said: [\(The one for whom Allah wishes goodness He will make him understand the religion\)](#) (Agreed upon by Al-Bukhari and Muslim). This is a great Hadith and listening to the program "Nurun `Ala Ad-Darb" is one of the means that helps the Muslim understand the religion. In addition to that, listening to the Qur'an Radio Station from The Kingdom of Saudi Arabia and other countries are from the means of understanding the religion. By the same token, learning at the hands of the scholars of Sunnah and obtaining knowledge through them everywhere are from the means of understanding the religion. The Prophet (peace and blessings of Allah be upon him) said: [\(He who treads a path seeking knowledge, Allah will facilitate for him a path to Paradise\)](#) Reported by Muslim in his Sahih.

Therefore, we recommend all our brothers and sisters everywhere to learn, to understand the teachings of the religion, to pay more attention to the Holy Qur'an, to frequently read and reflect over its meanings and concepts whether the person is reading it from memory or from the Mushaf. For the one who cannot read the Qur'an or is prohibited from reading it for some reasons, it is also recommended for that person to listen to the Qur'an from tapes and from the Qur'an Radio Station.

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It is also recommended to ask the people of knowledge from among the scholars of the Sunnah, those known for their knowledge and sound belief, about every ambiguous matter along with listening to the program "Nurun `Ala Ad-Darb" and continuing to listen to it at its times and listening to the Qur'an Radio Station everywhere, because in that there is much goodness and surplus knowledge. We ask Allah to guide all of us to the right way.



### 79- Signs for recognizing the magician

**Q : A brother says: What are the signs by means of which the magician, the soothsayer and charlatan will be recognized ?**

They are recognized by what they say of idle talk and what they perform of deceptive acts. They are recognized by their false claim, which is in discordance with the Islamic legislation that forms clear evidence on their lying. Thus, the charlatan, the soothsayer, the geomancer, the astrologer and the magician are recognized by the acts they perform, each in his field. Therefore, the one who claims knowledge of the unseen or pretends things which have no basis proves that he uses the Jinn, seeks help from them, or that he is a liar deceiving people in order to devour their property unjustly. Thus, the one who uses things, which harm people, a legal action should be brought against him in the concerned authority or in the court, because he might be performing magic or things that harm people without knowledge due to his ignorance and the absence of his insight.

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## 80- Magic is a form of major disbelief

### Q : Are magic, backbiting and story-telling considered major sins ?

Magic is a form of major disbelief, because no one reaches it except by committing polytheism, worshipping the jinn and calling upon them besides Allah. Allah (Glorified be He) says about the two angels who taught people how to make magic: **﴿but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us).﴾** In these verses, He (Glorified and Exalted be He) also says: **﴿And indeed they knew that the buyers of it (magic)﴾** i.e. magic, **﴿would have no share in the Hereafter.﴾** i.e. any share or portion. He also says, **﴿And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!﴾** This is clear-cut evidence that magic is against faith and against piety. May Allah protect us! Magic is reached by the worship of the jinn besides Allah and getting closer to them by sacrifices, vows and the like. Therefore, it is reported that the Messenger (peace and blessings of Allah be upon him) said: **﴿He who performs magic commits polytheism.﴾** The Prophet (may Allah's Peace and Blessings be upon him) also says: **﴿Avoid the seven destructive sins" We asked: What are they, O Messenger of Allah? He said: "Associating partners with Allah, magic, killing the person which is forbidden to be killed except by the legal right, devouring interest (usury), devouring the property of**

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**of the orphan, running away from the battlefield and slandering the chaste, unaware, believing women.﴾** Reported by Al-Bukhary and Muslim in their Two Sahih (authentic) Books of Hadith. In this Hadith, Magic is joined with polytheism and it is mentioned before killing, because it is a form of wrongdoing, polytheism, worshipping the Jinn besides Allah and getting closer to them by whatever they want from the person of supplication, seeking help, sacrificing and making vows so that they might teach him a few things. Such a person is the one who obeys the devils, as Allah (Glorified and Exalted be He) says: **﴿They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic﴾** It is clear that Allah considered teaching them magic as disbelief and misguidance, we ask Allah to protect us. By the same token, backbiting and story-telling are forms of major sins due to the threatening that had been reported regarding them. Backbiting is to mention one's brother by what he dislikes, such as saying about him: miser, coward, vicious, or his manners are such and such. As for story-telling, it refers to transmitting the speech from one person to another, or from one group to another, or from one tribe to another in order to cause sedition, such as saying: I heard so and so saying such and such about you: he says that you are miser or coward. Or saying to Zayd: I heard so and so saying about you that you are an adulterer, you are vicious, you are coward, you put yourself in doubtful and critical situations, or you are such and such to cause sedition between people. This is the story-telling. Allah (Glorified and Exalted be He) also says: **﴿And (O Muhammad صلى الله عليه وسلم) obey you not everyone Hallaf Mahîn (the one who swears much and is a liar or is worthless). [Tafsir At-Tabari]﴾** **﴿A slanderer, going about with calumnies,﴾**

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Allah (Glorified and Exalted be He) also says: [\(neither backbite one another.\)](#) Describing backbiting, the Prophet (peace and blessings of Allah be upon him) says: [\(Mentioning your brother by things he dislikes "It was said, O Messenger of Allah, if what I say about my brother is true? He said: "If what you say about your brother is true, then you have backbitten him and if what you say about him is not true, then you have slandered him.\)](#) Thus, the backbiter is doing an evil act: if he says the truth, he is a backbiter and if he lies, he is a slanderer. He (peace and blessings of Allah be upon him) says: [\(During Isra' \(Night Journey\) and Mi`raj \(Ascension to Heaven\), I saw men with copper nails with which they scratch their faces and their chests. I said: Who are those men? It was said to me: Those are the ones who eat the flesh of people \(backbiting them\) and disgrace them.\)](#) This refers to the severe threat associated with this issue and that it is one of the major sins. He (peace and blessings of Allah be upon him) says: [\(The story-teller will not enter Paradise\)](#) (Agreed upon by Al-Bukhari and Muslim). This is a proof that story-telling and backbiting are major sins. We ask Allah to protect us.

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### 81- The Devils of the jinn are the teachers of magic

**Q : A brother from the Arab Republic of Syria, says: Can the magician really contact the Devils as he claims? Can he change what the sound Muslim wants by the means of those Devils, particularly if that Muslim memorizes a big portion of the Qur'an? If this is true, what should the one inflicted with magic do ?** Please, advise. May Allah reward you with the best reward!

**A :** Magic has been proved by Allah (Glorified and Exalted be He) in His Great Book and by His Messenger (peace and blessings of Allah be upon him) that it exists, that the magicians also exist and that the Devils are the teachers who teach magic. The Devils from the jinn are the ones who teach magic to the human devils. Magic is practiced by the satanic charms, satanic amulets, making of knots and blowing in them, as Allah (Glorified and Exalted be He) says: **﴿"And from the evil of those who practise witchcraft when they blow in the knots,﴾** i.e. the magicians who blow in the knots by chanting misleading and mistaken words with the intention to harm the bewitched one. It also happens by illusions, as Allah (Glorified and Exalted be He) says: **﴿their sticks, by their magic, appeared to him as though they moved fast.﴾** Thus, they make the person think that the rope is a serpent,

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the stick is a serpent, the dog is another animal, the cat is another animal, and many other tricks, which the public call Taqmir (illusion) i.e. they deceive eyes, as Allah (Glorified and Exalted be He) says: **﴿So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.﴾** They bewitched the eyes of people indicates that they deceived them until the person looks at the thing and sees it different and thinks that it is not the thing known to him due to the illusion, which deceived the eye to the point that people thought that the ropes and sticks, because of the acts of the magicians of Pharaoh, were serpents. It is to be noted that the magician takes his magic from the Devils. Allah (Glorified and Exalted be He) says: **﴿They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic﴾** This is the way Allah (Glorified and Exalted be He) manifested the truth. Then, He says: **﴿and such things that came down to the two angels﴾** i.e. they teach them that, which was revealed to the two angels. **﴿at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things)﴾** **﴿till they had said﴾** to the learner **﴿We are only for trial, so disbelieve not (by learning this magic from us).﴾** People were tried by the two angels, so they asked them not to disbelieve by learning and practicing magic. This is evidence that learning and practicing magic is disbelief after belief and apostasy after Islam, if the person is a Muslim, because no one becomes a magician except by worshipping the Devils and getting closer to them by sacrifices and vows, seeking their help and prostrating to them and the like. By doing this, the magician becomes an apostate disbeliever, because he devotes to the Devils what is considered as the absolute right of the worship of Allah. Therefore, Allah

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(Glorified and Exalted be He) says: (but neither of these two (angels) taught anyone (such things) till they had said) i.e. they advise him and say to him: ("We are only for trial, so disbelieve not (by learning this magic from us).") And from these (angels) people learn) meaning: Harut and Marut (that by which they cause separation between man and his wife) i.e. they learn from the two angels magic tricks, which confuse the husband and the wife to the point that the husband thinks that the wife has become bad and her temper changed until he dislikes her and divorces her. The same confusion happens to the wife whom they deceive and bewitch her eyes with regards to her husband to the point that she thinks that her husband is not her husband and that his image and temper changed, and therefore, she dislikes him and asks for separation. Allah (Glorified and Exalted be He) says: (but they could not thus harm anyone except by Allâh's Leave.) i.e. magic does not happen except by the Permission of Allah in accordance with His Divine Will, not a legislative permission, because Allah has not legally permitted it; rather, He prohibited it and warned against it. However, magic happens due to Allah's Permission in consonance with His Will, since everything is destined by Allah: purity, faith, magic, killing, eating, drinking, death and life, all these things happen by Allah's Will. Hence, Allah (Glorified and Exalted be He) says: (but they could not thus harm anyone except by Allâh's Leave.) Allah (Glorified and Exalted be He) then says: (And they learn that which harms them and profits them not.) This proves that magic harms and does not benefit and the harm reaches the bewitching and bewitched together and that its evil is grievous and that Allah has destined it for an extensive wisdom, as an affliction and trial. Then Allah (Glorified and Exalted be He) says: (And indeed they knew that the buyers of it (magic)) i.e. magic, (would have no share in the Hereafter.)

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i.e. will have no reward. (And how bad indeed was that for which they sold their ownelves) i.e. they had sold themselves to the Devils. (if they but knew!) Then Allah (Glorified and Exalted be He) says: (And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!) This is evidence that magic is against faith and piety and it is against the Hereafter.

Thus, it is an obligation upon every person to beware of it. Every Muslim should be careful of magic and should keep away from it, from its causes and from its people. It is possible for the believer to seek refuge with Allah from the magicians and to keep himself away from them by abiding by the rope of Allah and being straightforward in the religion of Allah. A Muslim should not resort to them, should not learn from them and should protect himself from such things by the legislated fortress such as: reading Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) before sleeping and after every obligatory prayer, reading Qul-huwallahu ahad (Surah Al-Ikhlâs, number: 112), Qul A'udhu Birabil-Falaq (Surah Al-Falaq, number: 113) and Qul A'udhu Birabbin-Nas (Surah An-Nas, number: 114) one time after each prayer and three times after the Maghrib (sunset) prayer and the Fajr (dawn) prayer and before sleeping. All these are from the means of protection against magic. From the means of protection against magic is to say: I seek refuge with the perfect words of Allah from the evil of His creatures. The believer should protect himself against every evil with what Allah has legislated. Magic is one of these types of evil, because it is a grievous evil and major danger. It is the duty of every believer to beware of every kind of evil, adopt the reasons that Allah has established for protection, and know that everything is in the Hand of Allah. Thus, no magician or any other person will harm you except by the Permission of Allah. Resort

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to Allah and be straightforward in His religion. Stick to the legal formulae of protection and the legal reasons and you will be safe by the Permission of Allah. The magic and Devils will not harm you. One of the means of protection is to say: I seek refuge with the perfect words of Allah from the evil of His creatures three times in the morning and in the evening, and to say: In the name of Allah, with Whose name nothing will harm on the earth or in the Heavens, and He is the All-Hearing, the All-Knowing; three times in the morning and in the evening. These are some means of protection against all kinds of evil. (A man came to the Messenger (peace and blessings of Allah be upon him) and said: A scorpion has stung me last night. Then, he said: "If you had said: I seek the refuge with the perfect words of Allah from the evil of His creatures, it would not have harmed you.) And he (peace and blessings of Allah be upon him) said: (Whoever goes to a new place and says: I seek refuge with the perfect words of Allah from the evil of His creatures; nothing will harm him until he leaves that place.) The Prophet (may Allah's Peace and Blessings be upon him) also says: (He who says: In the name of Allah with whose name nothing will ever harm on earth nor in the Heavens, and He is the Allah-Hearing, the All-Knowing three times in the morning, nothing will harm him until the evening, and if he says it in the evening, nothing will harm him until the morning.) This is a blessing from Allah (Glorified and Exalted be He). Accordingly, you, O servant of Allah, should exert your efforts in performing the Islamic formulae of protection and adopt the legal means of preservation.

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Thus, you will be saved from the evil and plots of your enemies, from the Devils and magicians, and from the evil of others. Allah (Glorified and Exalted be He) says: (O you who believe! Take your precautions) Therefore, you are commanded to take your precautions against all kinds of evil, against what harms you in this life and what harms you in the Hereafter, by the means of the Islamic charms and legal means all the time.



## 82- The Shari`ah ruling on magician

**Q : Does the magician, who is known for his magic, become a disbeliever or just a sinner?**

**A :** If he is known as a magician, the scholars maintain that he is a disbeliever, who must be killed and should not be asked for repentance. It is an obligation upon those in charge of the Muslims' affairs to kill him in accordance with Allah's (Glorified and Exalted be He) saying regarding the two angels who were teaching magic: [﴿but neither of these two \(angels\) taught anyone \(such things\) till they had said, "We are only for trial, so disbelieve not \(by learning this magic from us\).﴾](#) They both teach him: whatever is said to you is a trial and disbelief. Therefore, it is an obligation upon the servant to beware of magic, to stay away from learning it or using it, since it is a source of evil, harm and disbelief. Regarding the magicians, Allah (Glorified and Exalted be He) says:

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[﴿And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!﴾](#) This indicates that their action is against faith and piety.

Thus, it is the duty of those in authority, once they know that so and so is a magician, to kill him or her, because they are evil and their staying alive spreads evil and corruption. It is authentically reported from `Umar (may Allah be pleased with him) that he wrote to his rulers in Al-Sham (the Levant) to kill the magicians. It is also authentically reported from Hafsa Um Al-Mu'mnin (the Mother of Believers) that she killed a female magician, who was working for her as a servant. To sum up, the evil of magicians is heinous and their corruption is grave.

It is thus an obligation upon the Muslim rulers, once they know about it and the case is established for them, to sentence those magicians to death, as doing this will bring about much goodness to Muslims; whereas neglecting them will result in evil upon the Muslims.

**Q : Brother Adam from Sudan, asks about a man who bewitched him three times, as he said. Later, he discovered this magic. Is it permissible for him to kill that man ?**

It is not permissible for him to kill that magician but he should sue him in the court or before the emir (ruler) of his town, if there is an emir in order to consider the issue and to execute

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the judgments on them and their likes. If the court is an Islamic court, it is sufficient and praise be to Allah. However, if it is a civil court, not an Islamic one, then those in authority should be requested to consider what will give the bewitched his right from that magician and remove the magic from him in a way including no injustice or wrongdoing against anyone. The issue should be decided by the people of knowledge and those of Islamic legislation in order to consider the issue and judge between them. If there is no court involved, the case should be presented to the Muslim scholar, who considers the case or brings reconciliation between that magician and those harmed by his magic; a reconciliation which will achieve the purpose, either by asking the man to forgive the magician or to give the bewitched money to please him or to remove the magic without using magic from him. If the

magic is still affecting that man, he should refer to the notables, the leaders and those in authority in his town to bring reconciliation between them and to solve his problem, if there is no legal court.



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**83- The ruling on praying behind the one who practices some magic acts**

**Q : In our village, there is a man who reads the entire Qur'an by heart and leads people in Salah (prayers) but he practices some magic acts and claims that they are just acts of love i.e. causing pairs to love each other. Is it permissible to pray behind him? If not, should we pray in another Masjid ?** May Allah reward you with the best reward! If this man is known for his practice of magic, his case should be filed to the court to ask him for repentance and pass judgment in accordance with the pure Shari`ah. The right opinion is that this man should not be asked for repentance but should be killed and no one should pray behind him. The magician is a disbeliever, if his magic is confirmed by the court, since the court is more knowledgeable of such cases. Therefore, you should refer his case to the court and do not pray behind him and ask those in charge of the Ministry of Endowments to appoint another one from those known for their piety in his place. It is not permissible for you to pray behind him or leave him without litigation. It is an obligation to take him to the court so that it might take the necessary procedures of convicting him and passing the suitable judgment in consonance with the Islamic Shari`ah. We ask Allah for safety and protection!

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#### 84- Magic affects the bewitched person by the Permission of Allah

**Q : Sister Huda says: How can magic affect people, despite the fact that nothing happens except by the Permission of Allah (Glorified and Exalted be He)? Is it allowed for me to consult a Sheikh to see if there is anyone harming me by magic, if I have doubts about it? Please explain this issue and provide me with a useful answer. May Allah reward you with the best reward!**

**A :** The Book of Allah (Glorified and Exalted be He) and the Sunnah of His Messenger (peace and blessings of Allah be upon him) proved that magic might happen to some people and it might affect the bewitched by the Permission of Allah (Glorified and Exalted be He), as He says: **﴿And they followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)."** And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave.﴾

He (Glorified and Exalted be He) makes it clear that they might harm with magic but by the Permission of Allah, by Allah's Free Will and Predestination. After this Ayah (Qur'anic verse), He says: **﴿And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.﴾** i.e. they sold themselves, if they only knew. **﴿And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!﴾**

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This is evidence of magic's danger and that the person practicing it will not have a share with Allah i.e. will not have a share or a portion. It is also a proof that magic is against faith and piety and that it is disbelief, as Allah says about the two angels that they used to say to the person they teach magic: it is disbelief, so disbelieve not. **﴿but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)."** i.e. they say to the one who learns it: **﴿We are only for trial, so disbelieve not (by learning this magic from us).﴾** This proves that learning magic, teaching and practicing it, is disbelief. We ask Allah for protection. This is because magic is a worship of the Devils and drawing closer to them by sacrifices, vows, supplication, and seeking help from them and other similar acts. Therefore, the magician will not become a real magician except by getting closer to the devils and the jinn and worshipping them besides Allah (Glorified and Exalted be He). The bewitched might be affected by magic which might be reflected in his hatred of his wife or the wife's hatred of her husband, if she is bewitched. Thus, Allah (Glorified and Exalted be He) says: **﴿And from these (angels) people learn that by which they cause separation between man and his wife﴾** i.e. between the husband and his wife. **﴿but they could not thus harm anyone except by Allâh's Leave.﴾** It means that magicians will not harm anyone except by the Permission and Free Will of Allah (Glorified and Exalted be He). This indicates that whatever

happens of harm, takes place by the Permission of Allah. It is not by the magician's power; rather, he is just a means and Allah (Glorified and Exalted be He) is the One Who destines it by His Wisdom and Predestination (Glorified and Exalted be He). Everything in the Universe takes place by the Will of Allah. Whatever Allah wills of disbelief, magic, disobedience and obedience will happen and whatever He does not will, will not take place. Everything is destined by Allah's (Glorified and Exalted be He) Will and

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His is the extensive Wisdom (Glorified and Exalted be He). He (Glorified and Exalted be He) says: [\(No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees \(Al-Lauh Al-Mahfûz\) before We bring it into existence. Verily, that is easy for Allâh.\)](#) Allah (Glorified and Exalted be He) also says: [\(Verily, We have created all things with Qadar \(Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz\).\)](#) Thus, everything is in the Hands of Allah (Glorified and Exalted be He) and nothing happens in this life except by His Will Allah (Glorified and Exalted be He) and His Predestination. Accordingly, obedience happens by His Predestination and disobedience happens by His Predestination. The servant has a choice and has a will, he acts and chooses and knows what harms him and what benefits him. He will be responsible for his choice, if he chooses what harms him and will be rewarded if he chooses what benefits him of obedience to Allah (Glorified and Exalted be He). However, he is still following the Will of Allah, as Allah (Glorified and Exalted be He) says: [\(To whomsoever among you who wills to walk straight.\)](#) Allah (Glorified and Exalted be He) also says: [\(So whoever wills, let him pay attention to it.\)](#) (May He be Glorified and Exalted). Magic might be just imagination and plots, which do not have a visible effect on man's body, as Allah (Glorified and Exalted be He) says regarding the story of Prophet Moses and Pharaoh : [\(their sticks, by their magic, appeared to him as though they moved fast.\)](#) They brought ropes and sticks before the people, who imagined them as serpents on the earth, though they were just ropes and sticks. They appeared to the people as serpents, because of what the magicians did of illusion and misleading of their eyes with things they learned and were enabled

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by Allah to do them, to the point that the viewers thought that they were serpents and were scared of them. The fact is that they were not serpents but they were ropes and sticks. Allah (Glorified and Exalted be He) thus says: [\(their sticks, by their magic, appeared to him as though they moved fast.\)](#) What happened from the magicians was not like the hand and the staff of Moses, which were real. Allah had turned the staff of Moses into a real serpent moving around and then returned it to its original form (Glorified and Exalted be He). With regards to the hand, He turned it white without having any disease; rather, it was a miracle. After this explanation, the questioner and others should know that magic is of two types: First: The real magic that affects the bewitched by disease, killing or hatred between the person and his friend, or between the person and his wife. Second: The imaginary magic that is based on illusion and has no effect on the person, but it appears to him that his wife is not his wife, his brother is not his brother, and his friend is not his friend. Thus, some phenomena will happen to the person making him dislike his friend and his wife or causing the wife to hate her husband because of the things they put and resulted in the deformation of the sight of the husband, the wife, or the friend, until they become different from their original form. Therefore, hatred, change and sadness takes place between them because of what happened of forgery and imagination from the magician. Allah is the One from Whom we seek help. There is no might or power except with Allah. Such magic has a cure and praise be to Allah. Allah has made a cure for it from the Holy Qur'an. In the Qur'an, Allah has made a cure for every disease. Hence, reading for the bewitched from Allah's verses, which were sent down regarding magic, Ayat-ul-Kursy (the Qur'anic

Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Qul ya ayyuhal-Kafirun (Surah Al-Kafirun, number: 109), Qul Huwal-Lahu Ahad (Surah Al-Ikhlâs, number: 112), and

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Al-Mu'awwidhatayn (Surah Al-Falaq (number: 113) and Surah An-Nas (number: 114)) and praying for him or her will benefit the bewitched. The same result happens upon reading on water the Ayahs where magic is mentioned in Surah Al-A'raf, Surah Yunus, from Surah Taha in addition to Ayat-ul-Kursy, Qul ya ayyuhal-Kafirun (Surah Al-Kafirun), Qul huwal-lahu ahad (Surah Al-Ikhlâs), Surah Al-Falaq, and Surah An-Nas and blowing on the water and giving it to the bewitched or the one who cannot approach his wife to drink from it three times and wash himself with the rest of it. Allah Willing, this will remove magic and the hatred between the husband and the wife. This cure has been tried and brought about good results. Praise be to Allah. It is a useful, laudable and healthy cure and praise be to Allah. The bewitched might be recognized by the magic that has been made to him. It is to be noted that magic is made by using nails joined with each other or by hair tied together or by old clothes and other similar things. These things might be discovered by the bewitched, which, if removed, magic will be invalidated and Allah is the One from Whom we seek help. There is no might or power except with Allah. The Ayahs (Qur'anic verses) that should be recited from Surah Al-A'raf are Allah's saying: [﴿And We revealed to Mûsâ \(Moses\) \(saying\): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed.﴾](#) [﴿Thus truth was confirmed, and all that they did was made of no effect.﴾](#) [﴿So they were defeated there and returned disgraced.﴾](#) Ayahs of Surah Yunus: [﴿And Fir'aun \(Pharaoh\) said: "Bring me every well-versed sorcerer."﴾](#) [﴿And when the sorcerers came, Mûsâ \(Moses\) said to them: "Cast down what you want to cast!"﴾](#) [﴿Then when they had cast down, Mûsâ \(Moses\) said: "What you have brought is sorcery; Allâh will surely make it of no effect. Verily, Allâh does not set right the work of Al-Mufsidûn \(the evil-doers, corrupters\).﴾](#) [﴿"And Allâh will establish and make apparent the truth by His Words, however much the Mujrimûn \(criminals, disbelievers, polytheists, sinners\) may hate it."﴾](#) Ayahs of Surah Taha where Allah (Glorified be He) says:

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[﴿They said: "O Mûsâ \(Moses\)! Either you throw first or we be the first to throw?"﴾](#) [﴿\[Mûsâ \(Moses\)\] said: "Nay, throw you \(first\)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.﴾](#) [﴿So Mûsâ \(Moses\) conceived fear in himself.﴾](#) [﴿We \(Allâh\) said: "Fear not! Surely, you will have the upper hand.﴾](#) [﴿"And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount \(of skill\) he may attain."﴾](#) These Ayahs along with Ayat Al-Kursy, Qul ya ayuhal-Kafirun (Surah Al-Kafirun), Qul huwal-lahu ahad (Surah Al-Ikhlâs), Qul a'udhu bi rabbil-falaq (Surah Al-Falaq), Qul a'udhu bi rabbil-nas (Surat An-Nas) should be recited on water or on the bewitched or for the one who cannot approach his wife, accompanied with the famous supplication of cure and protection which the Prophet (peace and blessings of Allah be upon him) taught his companions: [﴿O Allah, Lord of mankind, remove the harm, cure, You are the One Who cures, there is no cure but Yours, a cure which leaves no sickness.﴾](#) If the person says this supplication three times, it will be better, because he (peace and blessings of Allah be upon him) used to repeat the supplication three times. By the same token, the famous supplication which Gabriel (peace and blessings of Allah be upon him) used to make Ruqyah for the Prophet (peace and blessings of Allah be upon him) by saying: [﴿In the name of Allah, I protect you from everything that might harm you and from the evil of every person or evil eye of the envier, may Allah cure you!﴾](#) It is also recommended to repeat this supplication three times, as Gabriel did with the Prophet (peace and

blessings of Allah be upon him), since he made Ruqyah for him with this great Ruqyah. If the one making Ruqyah adds other good supplications to these reported ones, there is no harm such as his saying: O Allah, cure him and protect him, O Allah remove harm from him, O Allah purify him from his disease and other similar supplications. There is no harm in making such supplications, since they are good ones.

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It is noteworthy that magic does not happen except by Allah's Will, Allah (Glorified be He) says: [\(but they could not thus harm anyone except by Allāh's Leave.\)](#) Everything happens by Allah's Permission and His Predestination. If Allah (Glorified be He) wills, it happens and if He does not will, it does not happen regardless of what the magician does. In addition to the Ruqyahs and supplications mentioned above, there are other things with which the person can protect himself such as seeking refuge with the perfect words of Allah from the evil of His creatures three times in the morning and in the evening and saying: In the name of Allah, with Whose name nothing will ever harm on the earth or in the Heavens and He is the All-Hearing, the All-Knowing, three times in the morning and in the evening. All these things are from means of protection against magic and evil eye and other harmful things. There are other means such as reading Ayat-ul-Kursy after every obligatory prayer, before sleeping and reading Surah Al-Ikhlās, and Al-Mu'awwidhatayn (Surah Al-Falaq and Surah An-Nas) one time after every prayer and three times after the Fajr and Maghrib prayers. All these things are from the means of protection against every kind of evil by Allah's Permission (Glorified and Exalted be He).



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**85- The Islamic ruling on denying the occurrence of magic**

**Q : Shaykh `Abdul-`Aziz , I heard some seekers of knowledge say that they deny the existence of magic, to the point that they say: bring the magicians to bewitch us, if they are truthful. Please, explain this fact to us, particularly, if this statement comes from a famous person, who has many considerable followers ?**

This is ignorance and error. Such statements are said out of ignorance, since the Prophet (peace and blessings of Allah be upon him) was bewitched and he is the best of creatures. It is authentically reported that the Messenger of Allah (peace and blessings of Allah be upon him) was bewitched and Allah (Glorified and Exalted be He) cured him from that magic. This is a well-known fact and Muslims unanimously agreed that it happens by the Permission of Allah (Glorified and Exalted be He); however, some magic affects the diseased person while other forms are just imaginary, as has been explained before.



## 86- Legal Wards and supplications for seeking refuge with Allah are causes of protection from witchcraft

**Q: With regard to Jinn (creatures created from fire) or Sihr (witchcraft) and what they can cause: What do see as protection from them?**

**A:** There is no doubt that Sihr may be practiced by some people and is often

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an act of human devils, taking from Jinn, by tying a knot and breath into it with their filthy saliva and (reading) satanic words. What they intend may take place by Allah's Leave. Allah (Glorified and Exalted be He) says: ﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴾ ﴿From the evil of what He has created,﴾ ﴿And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),﴾ ﴿And from the evil of those who practise witchcraft when they blow in the knots,﴾ ﴿And from the evil of the envier when he envies.﴾ They are practitioners of witchcraft who blow into knots with their filthy saliva and evil words and supplications. What they intend may occur with the permission of Allah, or it may not happen. Allah (Glorified be He) states: ﴿but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not.﴾ Sihr is a reality that may take place and it is a grave Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) which the Prophet related to Shirk (associating others with Allah in His Divinity or worship). The Prophet (peace be upon him) stated: ﴿Avoid the seven abominable sins! It was asked: "What are they, O Messenger of Allah?" He said: "To commit Shirk to Allah, witchcraft,...﴾ In another wording related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him), Sihr was mentioned before Shirk. Allah (Glorified and Exalted be He) says: ﴿They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic﴾ It is a teaching of devils and their transgression against and harming of mankind

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to make them fall into error. Believers must protect themselves against this with the above-mentioned Islamic legal supplications for refuge and protection, including Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) and by reciting Surah Al-Ikhlâs: ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) following finishing Salah and on going to bed and reciting the supplication: "I seek refuge in the perfect words of Allah from the evil of what He created." The Prophet (peace be upon him) stated: ﴿Whoever goes to any place and recites: "I seek refuge in the perfect words of Allah from the evil of what He created," nothing will harm them until they depart from such a place.﴾ A man came to the Prophet (peace be upon him) and said: "I have been bitten by a scorpion" or said something like this. The Prophet (peace be upon him) replied: ﴿Had you recited: "I seek refuge in the perfect words

of Allah from the evil of what He created," nothing would have harmed you.) In another Hadith, he stated: (He who recites 'I seek refuge in the perfect words of Allah from the evil of what He created,' three times, a sting will never harm them,) i.e. the affect of its venom.

This means that Allah has made these supplications for refuge and protection a cause of protection against these evils. A believer should have strong Iman (faith/belief), trust in Allah, think well of Allah, and recite these Islamic legal Wird (portion of Qur'an recited with consistency)

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and supplications for refuge and protection. Allah (Glorified and Exalted be He) is The All-Sufficient One, the Healer (Glorified and Exalted be He), and everything is in His Hand. Allah (Glorified and Exalted be He) says: (Is not Allâh Sufficient for His slave?) Also, seeking refuge in Allah from Jinn is a reason for protection. Jinn are created beings and thus Allah (Glorified and Exalted be He) Who created them will protect from them. If one turns to Allah and seeks refuge and protection in His perfect words from the evil of His creatures, He will protect them from them and others. Reciting Ayat-ul-Kursy, Surah Al-Ikhlâs: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) and Al-Mu`awwidhatayn when going to bed protects the person from Jinn and others as well as evil of the devils. Allah (Glorified be He) is the Creator and in Whose Hand is the management of affairs, causing harm and benefit and provision and withholding. Whatever Allah (Glorified and Exalted be He) wills will take place, and whatever Allah does not will never come about. It has been mentioned that practitioners of witchcraft learn from the witchcraft done and inspired by devils, by which they cause separation between a man and his wife. This means that they practice that which brings about hatred of a husband toward his wife or her hatred toward him until he divorces her. Allah then says: (but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter.) (And how bad indeed was that for which they sold their own selves, if they but knew.) (And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!)

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This indicates that it (i.e. witchcraft) is different from Taqwa (fear/wary of offending Allah) and different from Iman and that it is Kufr (disbelief). Allah (Glorified be He) states: (but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us).") Thus, learning, teaching and practicing witchcraft is Kufr after having Iman, we seek refuge with Allah. This is because it occurs by obeying and worshiping devils instead of Allah. If someone obeys and worships devils from among the Jinn instead of Allah, they will teach them things which harm people. It has been narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) stated: (He who practices witchcraft commits polytheism.)

This means that witchcraft is one of the means of Shirk, because it cannot be practiced except by worshiping and seeking help from Jinn and drawing closer to them by offering sacrificial animals, vows, prostration or other worship. Therefore, the scholars have judged practitioners of witchcraft as unbelievers. It is known by Jumhur (dominant majority of scholars) that every witchcraft practitioner is a disbeliever. Some scholars say that they should be questioned about their witchcraft, and if they describe something leading to Kufr, they are considered disbelievers; otherwise they are to be judged as transgressors and oppressors. In any case, this meaning does not oppose what the Jumhur have ruled - that is, witchcraft that leads to Kufr. Practitioners of witchcraft often become so

by serving and worshipping the Jinn. Whoever claims to practice any sort of witchcraft, which does not belong to witchcraft but may harm

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people in other than their worship, such as serving, obeying and seeking help from Jinn and similar practices, including the use of some edible, drinkable, smoking or painting materials that cause harm to some people; this falls under the category of oppression and causing harm, but not worship of Jinn.

#### **Q: What are the Qur'anic verses that repel witchcraft?**

**A:** Some scholars mentioned that one of the ways of protection from what may touch a person of witchcraft and Jinn possession or what may turn him away from his wife is to read Ayat-ul-Kursy and blowing it into water, and Surahs (Qur'anic chapters) Al-Fatihah (Opening Chapter of the Qur'an), Al-Kafirun, Al-Ikhlâs and Al-Mu`awwidhatayn. If someone recites these Surahs and the noble verse of Ayat-ul-Kursy, and the verses relating to witchcraft in Surah Al-A`raf and the two Surahs of Yunus and Taha; this is one of the causes of recovery. If a man drinks the water (over which these Surahs and verses are recited) and washes up with it, it will protect him from witchcraft and free him from anything that makes him dislike and keep away from his wife. The verses of Surah Al-A`raf are: [﴿And We revealed to Mûsâ \(Moses\) \(saying\): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed.﴾](#) [﴿Thus truth was confirmed, and all that they did was made of no effect.﴾](#) [﴿So they were defeated there and returned disgraced.﴾](#) These verses from Surah Al-A`raf are one of

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the causes of healing, by reciting them over water or blowing them into the sick person together with Surahs Al-Fatihah, Al-Kafirun, Al-Ikhlâs, Mu`awwidhatayn as well as Ayat-ul-Kursy. One can either breathe them over the patient or recite them over water and then have them drink it and wash up with the rest. In Surah Yunus (verses 79-82), Allah (Glorified and Exalted be He) states: [﴿And Fir'aun \(Pharaoh\) said: "Bring me every well-versed sorcerer.﴾](#) [﴿And when the sorcerers came, Mûsâ \(Moses\) said to them: "Cast down what you want to cast!﴾](#) [﴿Then when they had cast down, Mûsâ \(Moses\) said: "What you have brought is sorcery; Allâh will surely make it of no effect. Verily, Allâh does not set right the work of Al-Mufsidûn \(the evil-doers, corrupters\).﴾](#) [﴿"And Allâh will establish and make apparent the truth by His Words, however much the Mujrimûn \(criminals, disbelievers, polytheists, sinners\) may hate it.﴾](#) This means that one may either recite them over patients or recite them over water and so on. The verses of Surah Taha are verses 65-69: [﴿They said: "O Mûsâ \(Moses\)! Either you throw first or we be the first to throw?﴾](#) [﴿\[Mûsâ \(Moses\)\] said: "Nay, throw you \(first\)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.﴾](#) [﴿So Mûsâ \(Moses\) conceived fear in himself.﴾](#) [﴿We \(Allâh\) said: "Fear not! Surely, you will have the upper hand.﴾](#) [﴿"And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount \(of skill\) he may attain.﴾](#)

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**Q: A questioner asks: Nowadays people talk a lot about witchcraft, may Allah protect you and us from it! What is the right protection of Qur'an and Sunnah (acts, sayings or**

**approvals of the Prophet) from it? May Allah reward you with the best.**

**A:** Witchcraft is practiced and it is well-known. There is no doubt that some people may bring it about. A witchcraft practitioner is a Mushrik (one who associates others with Allah in His Divinity or worship) that must be referred to authorities for possible capital punishment if he is found guilty. We ask Allah for protection and well-being. `Umar (may Allah be pleased with him) ordered his governors to execute practitioners of witchcraft. The Prophet (peace be upon him) stated: [\( The prescribed penalty for a witchcraft practitioner is to be struck with the sword.\)](#) This is because he is a disbeliever calling to Kufr. As for protection, it is to seek refuge in the perfect words of Allah from the evil of what He created three times in the morning and three times in the evening, and saying: "In the name of Allah with whose Name nothing is harmful on Earth nor in the Heavens and He is the All-Hearing, the All-Knowing" three times in the morning and three times in the evening. These supplications are reported in Hadiths. Whoever does so will be protected by Allah from the evil of all things. Reciting Surahs Al-Ikhlās and Al-Mu`awwidhatayn three times in the morning and three times in the evening are a cause of protection from witchcraft and any other harm.

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Ayat-ul-Kursy can also be recited three times upon going to bed, and this is a cause of protection from witchcraft and Satan. It can also be recited following each Salah (Prayer). All these bring protection and safety. We ask Allah for protection and well-being.



### 87- The precautions a person should use to protect himself from magic

**Q : Your Eminence Shaykh, a questioner says: How can a person protect himself from magic before its occurrence? What is the cure from it? May Allah reward you!**

It is prescribed for every Muslim to protect himself from evil by the means of the Islamic charms, which Allah instituted for His servants, whether this evil is magic or something else. Therefore, a Muslim is commanded to use the Islamic charms. This includes saying three times in the morning and in the evening: I seek refuge with the perfect words of Allah from the evil of his creatures. It also includes saying three times in the morning and in the evening: In the name of Allah, with whose Name nothing will ever harm on earth or in the heavens and He is the All-Hearing, the All-Knowing. All these supplications are from the means of protection against all kinds of evil as authentically reported from the Messenger of Allah (peace and blessings of Allah be upon him). From these means of protection is reading Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) after every obligatory prayer and before sleeping, and reading (Surah Al-Ikhlās) and Al-Mu'awwidhatayn (Surah Al-Falaq and Surah An-Nas) three times in the morning and in the evening, and reading them three times before sleeping and blowing into the two hands before

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sleeping and wiping them over the head, the face and the chest. These measures will protect from every kind of evil: from magic and other evils. In addition, praying Allah: O Allah, I ask You for protection in this life and in the Hereafter, as stated in the Hadith of the Messenger of Allah (peace and blessings of Allah be upon him) in which he said: [\(Ask Allah for forgiveness and protection, since after firm belief, nothing is given to anyone better than protection.\)](#) or as the messenger (peace and blessings of Allah be upon him) also said: [\(O Allah, I seek refuge with You from all kinds of evil, O Allah, I seek refuge with You from every disease, and I seek refuge with You from anything that might make You angry.\)](#) Or: O Allah, I seek refuge with You from anything that might harm me. To sum up, a person should seek refuge with Allah from all kinds of evil; however, using the Islamic sayings and supplications will be better. From the means of protection is what the Prophet (peace and blessings of Allah be upon him) said: [\(Whoever eats seven dates from the dates of Madinah in the morning, no poison nor magic will harm him\)](#) In another narration: [\(From that in between its two stony areas\)](#) i.e. from all the dates of Madinah, will not be harmed by poison or by magic. We hope that the same result comes from eating other dates i.e. if a person eats any seven dates in the morning that Allah will benefit him from them.

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## 88- Causes of sanity, depression and magic

**Q : This questioner asks: Some people complain about sanity, depression or magic. What are the causes of these phenomena, your Eminence? What is the cure? May Allah reward you with the best reward!**

The causes, in most cases, are the heedlessness of Allah and the negligence of obedience and the daily remembrance of Allah. As for the one who practices the daily remembrance and the Islamic formulas of protection and always obeys Allah, then mostly, he will be saved from these diseases and the devils will not cause him the least harm. But with disobedience and heedlessness of Allah, the person may suffer something from the devils and whisperings.

The cure for such diseases is to seek refuge with Allah from the Devil, striving hard in the obedience of Allah, asking Allah for protection, and frequently seeking refuge with Allah from the accursed Devil. Even during the prayer if whisperings happen to the person, he should spit three times on his left hand and say three times: I seek refuge with Allah from the accursed Devil, and then the harm will be removed.

What is meant here is that the cure from whisperings is seeking refuge with Allah from the accursed Devil, striving hard in the obedience of Allah and His Messenger, frequently reading the Qur'an. All these are from the means of protection. There are other Islamic daily remembrances such as reading Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) before sleeping and after the obligatory prayer upon finishing the recommended remembrances after the prayer. It is

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also a means of protection to read Surah Al-Ikhlās (number: 112), Al-Mu'awwidhatayn (Surah Al-Falaq (number: 113) and Surah An-Nas (number: 114)) one time after every obligatory prayer and three times in the morning and in the evening and before sleeping. These three Surahs will protect the person against all kinds of evil. In addition, one should read the last two Ayahs (Qur'anic verses) of Surah Al-Baqarah at the beginning of the night: **﴿ The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. ﴾** until the end of the Surah. The Messenger (peace and blessings of Allah be upon him) said: **﴿Whoever reads these two verses at night, they will be sufficient protection for him﴾** i.e. from every evil. It is also recommended to seek refuge with the perfect words of Allah from the evil of His creatures saying three times: I seek refuge with the perfect words of Allah from the evil of His creatures, in the name of Allah with whose name nothing will ever harm on the earth or in the Heavens and He is the All-Hearing, the All-Knowing. It is authentically reported that the Prophet (peace and blessings of Allah be upon him) said whoever says this in the morning, nothing will harm him until the evening, and whoever says it in the evening, nothing will harm him until the morning. It is recommended for the person to say these things, these Islamic supplications and remembrances and to give glad tidings of getting cured from his disease.

**Q : A questioner says: I heard that it is not permissible to treat magic, what is your answer to this? May Allah reward you with the best reward!**

**A :** Magic should be treated. It is of two types: An imaginary type (illusion), as Allah (May He be

Glorified and Exalted) says:

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«their sticks, by their magic, appeared to him as though they moved fast.» i.e. covering and deceiving the eyes, not real covering.

The other type is the real one by means of which one might get sick, might become absent-minded and separation might happen between a man and his wife. This type of magic should be treated by the means of recitation and the legal means of treatment.



### 89- Listing the Qur'anic Ayahs that remove magic

**Q : I heard from your program that reciting some Ayahs (verses) from the Qur'an should be recited in order to remove the magic acts, what are these Ayahs? Is it permissible for the bewitched to read them himself or should someone else read them for him?**

Yes, Allah will benefit the person with the verses whether he reads it himself or someone else who is known for his faith and piety reads them for him. Thus, if the person believes or knows that he is bewitched and reads Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255): ﴿Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).﴾, Surah Al-Fatihah (the Opening chapter of the Qur'an), ﴿Say: (O Muhammad صلى الله عليه وسلم to these Mushrikûn and Kâfirûn): "O Al-Kafirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)!﴾, ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾, ﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴾

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and ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ and blows on his chest while reading these Surahs and Ayahs, he will benefit from all this, Allah Willing. They will be means of protection and safety from magic. It is recommended to repeat ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ and Al-Mu'awwidhatayn (Surah Al-Falaq and Surah An-Nas) three times along with blowing on his chest. It is also recommended to read the Ayahs related to magic in Surah Al-A'raf, Surah Yunus and Surah Taha. It is better to read these Ayahs on water and to drink from it and wash himself with the rest. All these are from the means of protection. If he blows on himself or on his chest with that reading, then they will be from the means of protection. If he reads that on water and drinks from it and washes himself with it, it will be a means of cure. If he brings seven leaves from the green sparse lote tree, grinds them and then puts them in the water, it will be useful in curing the person from magic and the man who cannot approach his wife, by Allah's Permission. If someone other than the bewitched reads these Ayahs or some other good brothers read them on the water and he drinks from it and washes himself with the rest, it will be beneficial by Allah's permission. It is to be noted that the person should choose those known by their goodness, piety and virtue to read these Ayahs on water.

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## 90- The legal formulas of Adhkar and permissible means for removing magic

**Q: A sister from Hawtah Sadir says: "We have found out that one of my sisters had been afflicted with magic, after her engagement ended and she had to look for medication for this disease. A woman told her that she had been bewitched and the magic had been placed under the doorstep. How can we protect ourselves from the evils of those people? May Allah reward you with the best."**

**A:** The Holy Qur'an, the Word of Allah (Glorified and Exalted be He) proves that magic is real; some of it is imaginary and some is real, which has an effect on the bewitched. For example, Allah says about the story of Prophet Musa (Moses, peace be upon him) with the magicians: **(their sticks, by their magic, appeared to him as though they moved fast.)** Allah (Glorified and Exalted be He) also says in Surah Al-Baqarah: **(They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.)**

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Accordingly, magic is a reality; however, some of it is imaginary and illusions, with no existing reality behind it, such as the type of magic conducted by magicians and their illusions with ropes and staffs. On the other hand, some of it has an effect, as Allah mentions in Surah Al-Baqarah that Magicians are learning from the two angels what could cause separation between a husband and his wife but by the Permission of Allah. Therefore, He (Glorified and Exalted be He) says: **(but they could not thus harm anyone except by Allâh's Leave.)** i.e. by the knowledge of Allah, regarding what will happen in the universe and based on His Free Will. This indicates that magic might cause harm, might cause the separation between a husband and his wife, but many people imagine such acts and think that they happen because of magic, which is not the case; rather, they are just illusions and whisperings. The right thing to do in such situations is to protect oneself from magic by means of the legal supplications and Adhkar (invocations), which Allah has dedicated to protect from it. Thus, what is ordained for the believing man and the believing woman is to protect themselves from magic by conducting the Islamic means such as reading Ayat-ul-Kursy after every obligatory prayer and before sleeping, reading Qul huwa Allahu ahad (Surah Al-Ikhlâs), Qul a`udhu bi rabbil-falaq (Surah Al-Falaq) and Qul a`udhu bi rabbil-nas (Surah Al-Nas) one time after every obligatory prayer and three times after Fajr (Dawn) and Maghrib (Sunset) Prayers and before sleeping. All these are from the means of protection against magic and against the evil of the Devil. From the means of protection is seeking refuge and protection with the perfect words of Allah from the evil of His Creatures, three times in the morning and in the evening. One should say: I seek refuge with the perfect words of Allah from the evil of His Creatures; In addition to what is authentically reported from the Prophet

(peace be upon him), i.e., to say every morning

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and every evening: (In the name of Allah, with Whose Name nothing will ever harm on the earth or in the Heavens and He is the All-Hearing, the All-Knowing. If the person says this three times nothing will harm him.) It is recommended to say this three times in the morning and three times in the evening. It is reported from him (peace be upon him) from the Hadith of `Umar (may Allah be pleased with him) that whoever says this supplication three times in the morning, nothing will harm him until the evening and whoever says it in the evening, nothing will harm him until the morning. From the means of protection is to take seven green leaves of the sparse lote tree, grinding them, putting them in water and then reading Ayat-ul-Kursy after every obligatory Prayer and before sleeping, reading Qul-huwa Allahu ahad, Qul a`udhu bi rabbil-falaq, and Qul a`udhu bi rabbin-nas. If he adds to this reading Surah Al-Fatihah (the Opening Chapter of the Qur'an), it will be good, since Surah Al-Fatihah is the mother of the Qur'an and it has a great position in addition to being the best Surah in the Qur'an. He should also read the Ayahs related to magic from Surah Al-A`raf, Surah Ta-Ha, and Surah Yusuf. The Ayahs from Surah Al-A`raf are: (And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed.) (Thus truth was confirmed, and all that they did was made of no effect.) (So they were defeated there and returned disgraced.) Allah (Glorified be He) also says in Surah Yunus: (And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer.") (And when the sorcerers came, Mûsâ (Moses) said to them: "Cast down what you want to cast!") (Then when they had cast down, Mûsâ (Moses) said: "What you have brought is sorcery; Allâh will surely make it of no effect. Verily, Allâh does not set right the work of Al-Mufsidûn (the evil-doers, corrupters).) ("And Allâh will establish and make apparent the truth by His Words, however much the Mujrimûn (criminals, disbelievers, polytheists, sinners) may hate it.") Allah (Glorified be He) also says

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in Surah Ta-Ha: (They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?") ([Mûsâ (Moses)] said: "Nay, throw you (first)!") Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.) (So Mûsâ (Moses) conceived fear in himself.) (We (Allâh) said: "Fear not! Surely, you will have the upper hand.) ("And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.") He should blow in the water and say three times: O Allah, Lord of mankind, remove this harm, cure and You are the Curer, there is no cure except Yours, a cure which leaves no pain behind. In addition to that, he should say: In the Name of Allah, I make Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for you to protect you from anything that might harm you, from the evil of anyone or from the harm of the envier's evil eye, may Allah cure you soon! He might also say three times: In the Name of Allah, I make Ruqyah for you. In the name of Allah, I make Ruqyah for so and so, or for the one benefitting from this water, in the Name of Allah I make Ruqyah for you to protect you from anything that might harm you, from the evil of anyone or from the harm of the envier's evil eye, may Allah recover you soon. He can say this three times. All these means are good means. It will also be good to say three times: I seek refuge with the Perfect Words of Allah from the evil of His Creatures. Then, he should drink from this water in sips and wash himself with the rest of it by pouring on his body, enough water to wash the whole body. By the Permission of Allah, the effect of magic will go away. If there is real magic, it will be removed by the Permission of Allah and the same cure will happen to the one who cannot approach his wife due to

magical reasons. A person should drink three sips from this water and wash himself with the rest. If the effect of magic is removed and health is retained, praise be to Allah; otherwise, he should repeat the washing two or three times or more until the effect of magic or the hatred between the husband

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and his wife is removed. Normally, such magic will be removed at the first time. However, it might need a second time or a third time. Praise be to Allah, the cure is available and I advise the one who believes that he is bewitched or harmed by an evil eye or cannot approach his wife to use the medication mentioned above, since it is a means of healing and treatment. It will also be beneficial for the person to read for himself Ayat-ul-Kursy, Qul-huwa Allahu ahad, and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) and wipe over his head, his chest, and his face before sleeping. Whenever the Prophet (peace be upon him) complained about anything, he used to read in his two hands Qul-huwa Allahu ahad, and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) three times and blow in his two hands and after each time of reading and blowing, he used to wipe over his face, his chest and his head. This will be useful for the person by the Permission of Allah. If one adds to this Ayat-ul-Kursy, it will be one of the means of cure. All the means mentioned above of cure are legal medications. Therefore, whoever is inflicted with anything which he dislikes such as a disease or if he cannot approach his wife or thinks that he is bewitched or found hatred between him and his wife, he should use these medications and they will normally benefit him by Allah's Permission. In addition, one should be patient and should be satisfied with what Allah has given him and should believe that Allah is Able to do all things and that He is the Healer, the One Who protects against all kinds of evil and He disposes the affairs of His Servants as He wills. Thus, a person should think well of his Lord and should ask Him (Glorified and Exalted be He) to make such means of cure effective and should pray to Him, since He (Glorified and Exalted be He) says: [﴿but they could not thus harm anyone except by Allâh's Leave.﴾](#) One should pray to Allah with a truthful intention and should ask Him to cure and protect him to benefit him with the means mentioned above. He (Glorified and Exalted be He) is the Most Bountiful, the Most Generous, and He is the One Who says: [﴿And when My slaves ask you \(O Muhammad صلى الله عليه وسلم\) concerning Me, then \(answer them\), I am indeed near \(to them by My Knowledge\). I respond to the invocations of the supplicant when he calls on Me \(without any mediator or intercessor\).﴾](#)

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He (Glorified be He) is the One Who says: [﴿Invoke Me, \[i.e. believe in My Oneness \(Islâmic Monotheism\) and ask Me for anything\] I will respond to your \(invocation\).﴾](#) We ask Allah to guide all Muslims to what pleases Him, to cure their ill ones from all evils and to make them well understand that which will benefit them in the religion and this life.

**Q: It is a known fact that magic has been mentioned in the Book of Allah. This affirms the fact that we should believe in the existence of magic and this is a problem for me. I am twenty-eight years old and I am not married yet. I have a doubt that I am bewitched. What is the best way to escape this fear? May Allah reward you with the best.**

**A:** My daughter, these are just illusions which you should not believe in. They are not magic; rather, they are illusions that afflict people, if some of their affairs are not done right. People have such illusions, but you should stay away from believing in that. Yes, magic exists and it has its means, but the delay of marriage, or the delay in selling the merchandise or remaining sick for a long time are not signs of magic in such situations, because these things might happen due to other means and reasons. Nevertheless, if you have a feeling that someone might have done something to harm you, then you should look for medications. Praise be to Allah, the cure exists in the Words of Allah and the traditions of His Messenger (peace be upon him). Thus, the best cure

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and the most deserving one is that of the Qur'an. Reading the Ayahs for the bewitched and then blowing in one's hand are among Allah's means of cure. Allah has made His Book a cure from all types of diseases and from every evil, as He (Glorified and Exalted be He) says: [﴿Say: "It is for those who believe, a guide and a healing.﴾](#) And He (Glorified and Exalted be He) says: [﴿O mankind! There has come to you a good advice from your Lord \(i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil\), and a healing for that \(disease of ignorance, doubt, hypocrisy and differences\) which is in your breasts, - a guidance and a mercy \(explaining lawful and unlawful things\) for the believers.﴾](#) Furthermore, He (Glorified be He) says: [﴿And We send down of the Qur'ân that which is a healing and a mercy to those who believe \(in Islâmic Monotheism and act on it\)﴾](#)

Therefore, the entire Qur'an is a means of cure and treatment, particularly, when recited for the sick by a reciter, who is a true believer known for his Istiqamah (integrity). This reading will be beneficial when accompanied with blowing and supplications for the sick person. Undoubtedly, this is a means for answering supplications and the prayers of that person. It is reported that the Messenger (peace be upon him) used to make Ruqyah for some of his companions. The Ruqyah was even made for him by Jibril (Gabriel). Thus, making Ruqyahs are established by the religion. The Hadith which states: [﴿There is no Ruqyah \(reciting Qur'an and supplicating over the sick seeking healing\) better than that which is said as a treatment for an evil eye or a poisonous sting.﴾](#) means that no Ruqyah should be made, which will be more curing than the Ruqyah from an evil eye or from a poisonous animal. It is a known fact that the evil eye is that of the envier and the Hummah is the poisonous substances of the poisonous animals. Therefore, magic is similar to that; and if a woman thinks that she is bewitched or a man mentions someone of an evil eye, a man or a woman, they should seek help in what Allah has enacted of supplications and ask Him for protection. It is also allowed to seek help from some of the people of knowledge, who are known for their righteousness, to read for him and blow on him. This is from

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the means of cure. It is also a means of cure and treatment to read the Ayah where magic is mentioned from Surah Al-A`raf, Surah Yunus, Surah Ta-Ha, Ayat-ul-Kursy, Qul huwa Allahu ahad and Al-Mu`awwidhatayn on a pot of water and drink three sips of this water and wash himself with the rest of it. This means has been practiced by many to remove magic, if a person really suffers magic. It has also been tried with regard to the one who cannot approach his wife. It will also be beneficial to put seven leaves from the green lote trees in the water, which will constitute a means of cure. Many of the people of knowledge emphasized this means and also Shaykh `Abdul-Rahman ibn Hasan in his book titled: Fat-h-ul-Majid, while explaining the section of the means of cure and protection against magic. In conclusion, this disease is like any other disease, which has a cure and treatment, since cure is one of the best means by which Allah treats the servant, provided that the servant is truthful, sincere, has a good intention, prays to Allah and asks Him for protection against evil. He (Glorified and Exalted be He) is Ever-Near and Responsive. He is the One Who says: [﴿Invoke Me, \[i.e. believe in My Oneness \(Islâmic Monotheism\) and ask Me for anything\] I will respond to your \(invocation\).﴾](#) Allah is the One sought for help.

**Q: A questioner asks: "Are there certain Qur'anic Ayahs that should be recited for the bewitched, the one inflicted with insanity from the devil, and the one harmed by the evil eye? Are these cases equal?"**

**A:** The whole Qur'an is a cure; however, the most beneficial part is reading Surah Al-Fatihah. Reading

it seven times along with Ayat-ul-Kursy, the Ayahs related to magic from Surah Al-A`raf, Surah Yunus, Surah Ta-Ha, and Surah Ash-Shu`ara' are one of the best cures. It might be accompanied with reading Qul huwa Allahu ahad and Al-Mu`awwidhatayn three times, which will work as a great cure for these diseases. It should be noted that the Qur'an as a whole is a cure and any part recited from it will be a means of cure and protection; however, reading Surah Al-Fatihah seven times, Ayah Al-Kursy, the Ayahs related to magic from Surah Ta-Ha and other Surahs such as Surah Yunus and Surah Ash-Shu`ara', and reading Qul huwa Allahu ahad and Al-Mu`awwidhatayn are all among the means of cure.



### 91- The ruling on going to magicians, astrologers, and jugglers for cure

**Q :** A Brother from Jeddah says about a woman: I send this message to your Eminence and I hope to receive the answer as soon as possible, because I am sick and some people told me to do a few things, that I have doubts about their permissibility. That is why I hastened to send you this message. There is a woman who does not want to do anything in her house; she is negligent of herself, of her husband, and of her house for a reason out of her hand. It is a disease, which is not like any other disease that can be treated in hospitals. It was said to her that someone had done magic against her and it should be

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taken out of her body provided that she pays an amount of money, what she should do? Should she go to a magician, a soothsayer, or a fortuneteller to remove this disease? Should she remain sick her entire life? Is she allowed to go to a person who removes this magic from her, if he has a "proof", as they call him? Are the Shaykhs who read the Qur'an on water and oil and suffocate their patients and say: This man or this woman has a jinni and should come out of the body by the means of beating or suffocating and do not take any money for this act, right? Are we allowed to go to them? If there is a bewitched person, against whom magic acts have been made in his house, what should he do with that magic act? Should he burn it with fire or bury it in the sand or throw it in the sea? What is the ruling on the one who says: I am bewitched; will he become a disbeliever because of that? May Allah reward you with the best reward!

**A :** First: It is not permissible for a person who believes that they are being bewitched to go to magicians or soothsayers for counsel. It is not permissible for them to go to magicians, soothsayers or astrologers, because the Messenger (peace and blessings of Allah be upon him) prohibited us from going to them. He (peace and blessings of Allah be upon him) says: [\(Whoever goes to a fortuneteller and asks him about anything, no prayer will be accepted from him for a period of forty days.\)](#) He also says: [\(Whoever goes to a fortuneteller or to a soothsayer and believes in what he says, then he becomes a disbeliever in what](#)

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[has been sent down to Muhammad \(peace and blessings of Allah be upon him\)](#) Moreover, it is not permissible for the man or the woman to practice magic. He (peace be upon him) says: [\(He is not from us the one who practices magic or has someone to make it for him, the one who practices divination by the arrows or has someone to do it for him, and the one who practices soothsaying, or has someone to do it for him.\)](#) However, it is an obligation upon the one who believes that he has magic or is bewitched to treat himself with the Qur'an, the good supplications, and the useful permissible medications. This is the duty. Praise be to Allah. If he does this, the magic will be removed from him by the praise of Allah. We have already tried these means many times and they have been known and tried by the people of knowledge and insight. Thus, magic will be removed by reading and useful medications. Moreover, we have written a booklet about this subject which has

been distributed and many people followed the advice therein and Allah has benefited them with it. Whoever wants to read it, they can get it from our Fatwa Center. He can take it and use the supplications and readings included therein or have his brother or father read them for him. If the bewitched person is a woman, her husband or her brother can read for her. O questioner, you can send someone to take this booklet, which includes the Ayahs (Qur'anic verses) and supplications to be read in this situation and read them yourself, or have your husband, your brother or your father to read for you, and Allah Willing, this magic will be removed. It is to be kept in mind that treating oneself by that which Allah has legislated is necessary. Allah (Glorified and Exalted be He) has not caused any disease except that He has sent down the cure for it, which some people know and others may not know. Allah has made his Great Book the cure for every disease. He (Glorified and Exalted be He) says: **(Say: "It is for those who believe, a guide and a healing.")** If the bewitched reads it or someone else from those of faith and piety reads it for him, Allah will benefit him with it. Such readings include Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) , Qul ya ayyuhal-Kafirun (Surah Al-Kafirun), Qul huwal-lahu

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ahad (Surah Al-Ikhlās), Qul a'udhu bi rabbil-falaq (Surah Al-Falaq), Qul a'udhu bi rabbin-nas (Surah Al-Nas), the Ayahs related to magic from Surah Al-A'raf, from Surah Taha, and from Surat Yunus, which if recited on the bewitched along with blowing or on water from which the bewitched drinks and washes himself, Allah will benefit him with that. We have already explained these means before. If anything found indicating that it is a magic tool such as knotted hair, knotted strings or any other thing which might be thought to be the acts of the magician, they should be destroyed by burning them and the magic will be removed by Allah's Permission. It is also good for the bewitched man to go to a man known for his piety and good reading to read for him, and for the bewitched woman to go to a woman known for her righteousness to read for her. As for going to the magicians, the astrologers, the jugglers, or those accused of practicing these bad things, it is not permissible; rather, it is an evil act. We ask Allah for protection and safety for us and you.



## 92- The ruling on going to magicians for treatment

**Q : A listener says: There is a man infected with a disease and tried to treat himself using medication and reading the Qur'an but he was not cured. Some people advised him to go to a sorcerer and argued that going to magicians for treatment is not bad. What is the ruling on this?**

This is impermissible and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). The Messenger prohibited this by saying: [\(Whoever goes to](#)

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[a fortuneteller or to a soothsayer and believes in what he says, then he had disbelieved in what has been sent down to Muhammad \(peace and blessings of Allah be upon him\).\)](#) And in another Hadith: [\(He is not from us: the one who practices magic or goes to a magician to do it for him and the one who practices soothsaying or goes to a soothsayer to have it done for him.\)](#) In another Hadith he says: [\(Three people will not enter Paradise: The one addicted to drinking wine, the one cutting the relation with his kith and kin, and the one who believes that magic affects the person by itself.\)](#)

It is the duty of every Muslim to beware of that. Instead, he should read the Qur'an and go to the good and righteous scholars and the good reciters of the Qur'an. He should ask his Lord for cure and protection and resort to Him during his prostration at night, towards the end of the night, and at the end of his prayer to ask Him for cure and protection. As for going to fortunetellers, soothsayers, astrologers, or magicians, these are all evil, and we seek refuge with Allah from that.

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### 93- Ruling on visiting sorcerers for counsel and treatment

**Q: A questioner called Abu Hajar from Al-Kharj says: "Is it permissible to visit sorcerers for the sake of seeking a cure in case of necessity? Please, advise and guide us in this regard!"**

**A:** It is not permissible for a Muslim to visit sorcerers or diviners for the sake of seeking a cure or for asking them for something. One should beware of them. It is impermissible to visit or believe them. This is because the Prophet (peace be upon him) warned us against them. He forbade us from visiting sorcerers, diviners and fortunetellers. He (peace be upon him) said: [\("He who visits a diviner \( `Arraf\) and asks him about anything, his prayers extending to forty nights will not be accepted."\)](#) He (peace be upon him) also said: [\("He who visits a diviner or a fortuneteller and believes him in what he says disbelieves what was revealed to Muhammad \(peace be upon him\)."\)](#)

One should be cautious against sorcerers, fortunetellers, diviners and others who predict future events and fabricate lies. May Allah grant us well-being and mercy!

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#### 94 - The severe warning against visiting sorcerers and believing them

**Q: My father and uncle visit sorcerers and believe them. I warn them against this practice, but they do not respond to my warning. What should I do as I live with them? May Allah bless you!**

**A:** You must continue advising and warning them against this practice. If they do not respond, you must leave them and live elsewhere. The Prophet (peace be upon him) stated in an authentic Hadith: **«He who conjures spells or for whom spells are conjured is not from us (i.e. not a Muslim)»** The Prophet (may Allah's Peace and Blessings be upon him) also says: **«He who visits a diviner and consults him regarding any matter, his prayers extending to forty nights will not be accepted.»** (Related by Muslim in his Sahih (authentic) Book of Hadith). The Prophet (may Allah's Peace and Blessings be upon him) also says: **«He who visits a diviner or a fortuneteller and believes in what he says disbelieves what was revealed to Muhammad (peace be upon him)»** This is a severe warning, as a sorcerer is a diviner and more dangerous and wicked than a fortuneteller. That is why Muslims should be on guard against visiting and consulting them about any thing.

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## 95 - The ruling on visiting sorcerers and their likes for treatment

**Q: Is it permissible for a Muslim to visit a sorcerer or a fortuneteller for treatment? Is this practice regarded as a form of Shirk that renders one's works fruitless?**

**A:** It is not permissible for a Muslim to be treated by sorcerers and fortunetellers, as the Prophet (peace be upon him) forbade visiting sorcerers or fortunetellers. He (peace be upon him) stated: ["Whoever visits a diviner and asks him about anything, his prayers extending to forty nights will not be accepted."](#) (Related by Muslim in his Sahih (authentic) Book of Hadith). The Hadith warns against visiting fortunetellers, diviners, sorcerers, soothsayers and their likes. Also, the Prophet (peace be upon him) stated: ["If anyone resorts to consulting a diviner and believes in what he says, they disbelieve in what was revealed to Muhammad \(peace be upon him\)."](#) (may Allah's Peace and Blessings be upon him). He also says: ["He who conjures spells or for whom spells are conjured is not from us \(i.e. not a Muslim\). Also, he who tells fortunes or who has their fortune told is not from us \(i.e. not a Muslim\)."](#) A believer should not visit diviners, fortunetellers or soothsayers and must beware of them. It is not permissible to ask them about anything or believe them. It should be noted that consulting them is not a practice of Shirk (associating others along with Allah), but it is a practice that is disapproved of by the Islamic law. However, believing them with regard to their knowledge of the Ghayb (the Unseen) and that they know the Ghayb is a major Kufr (disbelief), as knowledge of the Ghayb belongs to Allah (Exalted be He). If a person claims to know the Ghayb

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whether such person was the Prophet (peace be upon him) or anyone else, this person is a disbeliever; as knowledge of the Ghayb belongs to none but Allah (Glorified be He). Allah (Glorified be He) says: ["Say: "None in the heavens and the earth knows the Ghaib \(Unseen\) except Allâh"](#) Thus, none but Allah (Glorified be He) knows the Ghayb.



### 96- Ruling on treating sorcery by sorcery

**Q: Is it permissible to treat sorcery by means of sorcery? May Allah reward you with the best!**

**A:** Sorcery can not be treated by sorcery, because sorcery is only obtained through worship of Devils, invoking them beside Allah (Exalted be He) and drawing closer to them by acts of worship. Sorcery is one of the gravest forbidden acts. It is from the prohibited things that lead enviably to Shirk (associating others with Allah in His Divinity or worship). Therefore, it is not permissible to treat sorcery with sorcery. When the Prophet (peace be upon him) was asked about incantations, he said they are from the works of Devils. This incantation was performed by the people of Jahiliyyah (pre-Islamic time of ignorance) as a way of treating sorcery with sorcery. But it is not permissible to treat sorcery with a like act. It must be treated with something else such as Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) or medicine. This is what was mentioned by scholars in this regard, as it is impermissible to treat sorcery with another sorcery that constitutes worship of devils, a trial to draw closer to them and a deed that displeases Allah (may He be Exalted and Glorified).

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**Q: A questioner asks: "Someone visited me and told me that there was a snake in my house and he could bring it out. He went to a certain room and hit the wall with his stick. Then, a great snake came out. Moreover, he brought out many snakes from my neighbor's house. I do not know, if this is a kind of sorcery or a privilege that Allah (Exalted be He) grants some of His servants. Please, advise! May Allah reward you with the best!**

**A:** I have no idea about this regard. But if he is examined and brings out snakes, because he supplicates Allah (Exalted be He) to help him in this regard or he performs an evident work, there will be no harm. If there are no dubious acts or sayings in bringing out snakes from houses, gardens or any place, it will be permissible. But if he is interested in illusion, sorcery, obeying jinn or employing them, it will not be permissible to seek his support in these matters. Moreover, if his work is evident as he supplicates Allah (Exalted be He) to help him bring them out or ask Him to safeguard him against their evil or grants him power over them, it will be permissible if there is no contradiction to Shari`ah (Islamic Law) in his words or actions. This is because Allah (Exalted be He) may grant some people the ability to do these things, because they are sincere in their belief and truthful in their supplication to Allah (Exalted be He). Therefore, it will be permissible to allow this person to do this till you see anything unlawful or dubious. In such case, you have to prevent him from doing so.

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### 97- Striking the body with swords and knives is an act of witchcraft and sorcery

**Q: A questioner from Iraq says: An issue which we have seen has confused me and all my family. It is: When some festivals and Mawalid [celebrations for the birthday of Awliya' (pious people)] are held in our village, I see some people doing strange works. Some people strike themselves with a sword or dagger and cut their hands and fingers; are such works credible? Are such works an act of Satan or some sort of witchcraft and sorcery? If such works are an act of Satan, why do we view a person who tells them that such a work is invalid, and is witchcraft and sorcery, being afflicted with a dangerous illness from which he is not cured except by apologizing to them? Guide us Shaykh `Abdul-`Aziz because this is a Fitnah (sedition) with which we are tried. May Allah reward you with the best.**

**A:** Such things which the questioner has mentioned indicating that some people hold feasts and celebrations and do Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) works, including cutting off their hands and fingers and so on, and anyone who condemns these acts being afflicted with diseases, all of these are acts of Satan and his allure so that people may obey him and act upon his commandments and disobey the Most Compassionate.

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Such works are done by these liars who deceive people and put a magic spell on their eyes. This makes people think that they have cut off their hands, legs, or fingers. However, nothing of this happens. All of this is falsehood and witchcraft, which takes a person out of the religion of Islam, according to what Allah says in the story of the sorcerers with Musa (Moses, peace be upon him): **(So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.)** The sorcerers bewitch people and make them see the rope as a serpent and the stick as a serpent. Allah (Exalted be He) says: **(their sticks, by their magic, appeared to him as though they moved fast.)**

What is meant is that such works are magic works, sorcery, and falsehood. It is obligatory to refute them and stop those who perpetrate such acts. The wise, Muslim ruler who wants to reform his community and subjects should stop these people, even by force so that they may not repeat such wicked works. Making and celebrating feasts, such as the feast of the birthday of so and so, all of this has no basis in Shari`ah (Islamic law) and is a Bid`ah (innovation in religion) which people made up. There are no feasts for the birthday of so and so in Islam but there are the Islamic legal feasts, such as `Eid-ul-Fitr (the Festival of Breaking the Fast), `Eid-ul-Adha (the Festival of the Sacrifice) and the gathering in the season of Hajj on the plain of `Arafah and the days of Nahr (Sacrifice; 10th, 11th, 12th, and 13th of Dhul-Hijjah, when pilgrims can slaughter their sacrificial animals). These are feasts for Muslims. As for the feast for the birthday of so and so, the birthday of the Prophet (peace be upon him), the birthday of Al-Husayn; or anyone's birthday; all this has no basis in Shari`ah. All this is innovated and newly-introduced by people after the passage of the favored centuries.

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It is obligatory for Muslims to give up this, repent from it, help each other in righteousness and Taqwa (fear/being wary of offending Allah), counsel each other to the truth, and come back to what Allah has legislated and what the Prophet (peace be upon him) brought. All goodness lies in following the Prophet (peace be upon him) and evil lies in going against his guidance and what his companions (may Allah be pleased with them) used to do. It is authentically reported that the Prophet (peace be upon him) said: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) He (peace be upon him) also said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) It is authentically reported on the authority of Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with him) that he said: [\(The Prophet \(peace be upon him\) used to give a sermon on Friday and say: 'To proceed: The best speech is the book of Allah and the best guidance is that of Muhammad \(peace be upon him\). The most evil of matters is their innovations and every Bid`ah is Dalalah \(deviation from what is right\).'\)](#) Al-Nasa'y added through a good Isnad (chain of narrators) [\(...and every Dalalah is in the Fire.\)](#) Also in the Hadith reported on the authority of Al-`Irbad ibn Sariyah

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(may Allah be pleased with him), the Prophet (peace be upon him) said: [\(Beware of newly-introduced matters \(in religion\), for every newly-introduced matter is a Bid`ah and every Bid`ah is a Dalalah.\)](#)

I recommend my brothers in Iraq and everywhere else to give up such Munkar feasts and be content with the Islamic feasts, and that their meetings be about studying the Qur'an, the Hadiths, and beneficial knowledge in suitable times during the night and the day in order to learn and understand the religion. The Prophet (peace be upon him) said in the Sahih (authentic) Hadith: [\(The one for whom Allah wishes goodness, He will make him understand the religion.\)](#) He (peace be upon him) also said: [\(He who treads a path seeking knowledge, Allah will facilitate for him a path to Paradise.\)](#) As for gathering to celebrate the birthday of so and so, this is a Bid`ah which has to be warned against and given up. People have to cooperate on informing about the error of this nicely and using suitable advice so that the male and female believer will understand the truth and their gatherings will be in obedience to Allah and His Messenger and for seeking knowledge and understanding the religion, cooperating on righteousness and Taqwa. As for celebrating the birthday of so and so, all this is a Bid`ah which is not permissible. Greater than these is the Prophet (peace be upon him), who is the best and most honorable of creation. It is not permissible to make a celebration of a birthday which the Prophet (peace be upon him) did not permit. If the celebration of his birthday had been prescribed in Islam, the Prophet (peace be upon him) would have done it and taught it to people, and his companions would have done it after him and taught it to people. Since nothing of this occurred, it is known that it is a Bid`ah and this was not done during

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the favored centuries, which are the first, the second, and the third centuries, but it occurred later on during the fourth century and afterwards by some people. I recommend all my Muslim brothers everywhere to give up this Bid`ah, which is the Bid`ah of celebrating the birthday of so and so, and to be careful to understand the religion and attend circles of knowledge. People should learn and understand the religion, read the Qur'an, learn the Tafsir (explanation/exegesis of the meanings of the Qur'an), read the Sunnah (whatever is reported from the Prophet), and ask the scholars in the conventional circles day and night to acquire knowledge and understand religion. Making celebrations of birthdays of so and so has no basis in Shari`ah. As for those superstitious Sufi people who stab themselves with weapons, swords, or daggers, or seem to cut their hands or fingers, all this is

Munkar and falsification, witchcraft and misguidance. Such people have to be condemned for this and their works have to be fought against. They have to be boycotted, warned against and rulers have to consider them as enemies and prevent them from this invalid and wicked Munkar work. May Allah guide us all.

**Q: The questioner indicates that anyone who condemns them is afflicted with a serious disease and this is a Fitnah, as he described it.**

**A:** This happens to some people and this is an act of Satan because Satan calls for these Munkar matters and

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false gatherings. They may harm the one who rejects them in order for the Munkar not to be forbidden. However, when a person holds fast to the Strong Rope and Religion of Allah, seeks refuge with the Words of Allah from the evil of His Creation, and puts his trust in Allah, neither the Jinn, devils, nor anyone else will harm him. He who rejects Munkar should be sincere to Allah, seek help from Allah, and seek refuge with the Complete Words of Allah from the evil of His Creation. If he sought help from Allah, put trust in Him, and asked Him for protection, Allah will protect him from the evil of devils. He should not be influenced by this Fitnah. Devils from the Jinn act like the human devils who help each other in sin and transgression and unfairly harm those who reject their falsehood in order to persist in their falsehood. A believer should not be influenced by this, but he should deny the falsehood; if he was afflicted with anything, this would be in the Cause of Allah. Some prophets were killed, what about you O believer! A follower of the prophets. You have to endure, be patient, seek help from Allah, seek refuge with the Complete Words of Allah from the evil of His Creation, and follow the law of cause and effect as far as you can. Then be happy at the expected goodness and that they will not be able to cause you any harm. Allah will cause their artful plot to fail and turn against them if you seek shelter with and help from Allah and put your trust in Him and take suitable measures.

This is closely connected with the belief and cooperation of the devils of Jinn and humans to stop the one who forbids the Munkar and undermine him. However, when the person remains steadfast by obeying Allah, seeks help from Allah,

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and is honest with Allah, Allah will protect him from the evil of such devils, as Allah (Exalted be He) says: [\(And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out \(from every difficulty\).\)](#) Also, Allah (Exalted be He) says: [\(and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.\)](#)



### 98- love charm is a form of magic

**Q: What is the ruling on one who visits pious people or so-called masters beseeching them for help and cure for a sick relative, taking into consideration that those people offer sacrifices to the jinn? What is the ruling on one obligated to do this because of epilepsy or mental illness? What is the ruling on practicing black magic in order to bring love or hatred between spouses?**

**A:** These acts are dangerous, because visiting saints, righteous people, and Prophets for any need and making vows for them is a form of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). By the same token, visiting the so-called masters to seek help from them or to ask them for support and assistance at their graves or far away from their graves are all evil acts and major Shirk. The only One from Whom one can seek help or cure is Allah (Glorified and Exalted be He). As for visiting the so-called masters from among the living or the dead for curing the sick relative believing that they can cure him and that they have secrets or

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seeking the help from the dead at their graves and asking them help, cure of the sick, riches for the poor, defeat of wrongdoers or any similar demands, this means that they believe that these masters have power over these things. Therefore, such acts are major disbelief. This is similar to what the polytheists practiced with Al-Lat and Al-`Uzza, we seek refuge in Allah from this. Thus, it is an obligation to beware of such acts and to shun them, because they are major Shirk. Moreover, offering sacrifices to the jinn and attempting to draw near to them by this is an act of major Shirk. The same ruling applies to sacrificing to the dwellers of the graves such as Al-Badawy, Al-Husayn, Ibn `Ulwan, Shaykh `Abdul-Qadir Al-Jilany or others; whether they came before or after them. Acts such as offering sacrifices to them in order to get closer to them for curing the sick, meeting the needs, removing injustices, returning a lost object and similar acts are all forms of major Shirk. Furthermore, saying: Madad Madad, Madad Madad (help me, help me! help me, help me!) is also a form of major Shirk. We ask Allah for protection. Consulting soothsayers who claim knowledge of one's needs is impermissible. If one believes that such diviner possesses knowledge of the Unseen, then one is committing an act of major Shirk. There are some who claim they know the Unseen by means of the stars, examining their gathering and separation, and these are called astrologers. If one believes that they know the Unseen, then this is major disbelief. The soothsayer who has a mate or friends from the jinn whom he summons has disbelieved in what was sent down to Muhammad (peace be upon him). The Messenger (peace be upon him) said: [\("He who visits a diviner or a fortuneteller and believes him in what he says disbelieves what was revealed to Muhammad \(peace be upon him\)."\)](#) i.e. he believes in his claim of having knowledge of the Unseen.

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This is a very dangerous phenomenon about which the Prophet (peace be upon him) informed his Sahabah (Companions of the Prophet). Those who claim knowledge of the unseen are disbelievers in what was sent down to Muhammad (peace be upon him). The same ruling applies to those who

bring about the causes of illusionary magic and love i.e. bring about things, which they call genuine magic and illusionary magic i.e. they cause a person to love his wife and a wife to love her husband. This is a form of magic called Tewalah as mentioned in the Hadith: [\(Verily, Ruqa \(charms\), Tama'im \(amulets\) and Tewalah are polytheism.\)](#) Tewalah refers to the act which a woman or man does to cause the husband dislike his wife or the wife dislike her husband by the means of the jinn; praying to them, seeking help from them and similar acts until the jinn rule over this man or this woman through things that make the wife hate her husband or the husband hate his wife and run away from her. This is one of the most heinous evils and injustices against the Servants of Allah. It is an act of polytheism, because they invoke the jinn, supplicate them and seek help from them. We ask Allah for protection. Such people incur both the major sins of polytheism and wronging people. We seek refuge in Allah from this.

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**Q: There is someone who contacts with angels and not with the jinn, is this possible?**

**A:** This act is baseless and I wonder how this person gets such knowledge? There is no foundation for this act and it is but an illusion that this person experiences when the jinn claims to be an angel. It should be noted that some jinn are not to be trusted. Some of them are defiantly disobedient and others are disbelievers; therefore, they should not be trusted in what they say and claim.



### 99- The ruling on At-Tarq and Al-'Iyafah

**Q : A sister says: My grandmother Um `Abdur-Rahman is an old woman and has nothing to do with her free time. Therefore, she spends her free time doing what is known as drawing lines on the ground earth. Although, have we advised her many times to desist from this act, she claims that she does it just for entertainment and does not believe its results. She also says that Lady Fatimah (may Allah be pleased with her) used to entertain herself by doing the same act. Is this true? What is the obligation upon her, keeping in mind that some of the things which she predicts actually happen? How do we explain this? May Allah reward you with the best reward?**

**A :** This issue has some details: If drawing lines in the ground is done out of the belief that its predictions may actually come to pass, then it

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is what was disapproved by the Prophet (peace and blessings of Allah be upon him) and which he considered magic when he said: **(Indeed, Al-'Iyafah (letting birds fly to foretell events) and At-Tarq (drawing lines in the ground to predict events) are all Jibt (magic).)** This means that if drawing lines on the ground is done for the purpose of gaining knowledge of the Unseen and with the intention of benefiting from it, this is falsehood and is a practice of the pre-Islamic period. The Messenger (peace and blessings of Allah be upon him) said: **(Indeed, Al-'Iyafah (letting birds fly to foretell events) and At-Tarq (drawing lines in the ground earth to predict events) and At-Tiyarah (seeing some objects as bad omens) are Al-Jibt (magic).)** It is obligatory upon believers to shun these practices. However, if drawing lines on the ground are done just to entertain oneself; just lines drawn in the ground for entertainment and play with no belief in its result, there is no harm in doing that. Entertaining herself by drawing lines on the ground or on stones and similar acts are permitted, as long as it is done for entertainment and without believing in its results. If she draws the lines or predicts with stones, sea-shells, or other things believing in its result; or that such and such will happen, it is not allowed to practice it, because it is an act of magicians and soothsayers as was practiced in the pre-Islamic period; therefore, it is not allowed. The Prophet (peace and blessings of Allah be upon him) called this act At-Tarq (drawing lines in the ground to predict events) when he said: **(Indeed, Al-'Iyafah (letting birds fly to foretell events) and At-Tarq (drawing lines in the ground to predict events) and At-Tiyarah (seeing some object as bad omens) are Al-Jibt (magic).)** It is reported that 'Umar said: Al-Jibt is magic and At-Taghut is the Satan. Some scholars said: Al-Jibt is that which does not have any goodness and there is no goodness in these evil acts. Therefore, if you do what the ignorant Arabs did such as practicing Al-'Iyafah whenever a bird passed by them, or felt pessimistic and stop their action when they saw an animal with its tail cut off,

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this is the bad omen and Al-'Iyafah, which have been rejected by the Messenger (peace and blessings of Allah be upon him). It is said about the person: 'Afa, Ya'ifu i.e. if one pushes birds to fly

or says: "O birds, what will happen" or stops or stays away from what one intended to do. All these acts are from Al-'Iyafah and are bad omens. The same ruling applies to drawing lines on the ground, if the person intends to receive knowledge of the Unseen or thinks that such an act will get him the knowledge of the Unseen. It is from Al-Jibt, which has no goodness and it is an evil act of magicians as stated previously, it is not allowed. As for what she says about Fatimah, I have no evidence for this. I never read that Fatimah did that (may Allah be pleased with her). I know of no basis for that.



### 100- Ruling on reading and using books of sorcery and astrology

**Q: What is the ruling on reading and using books of sorcery and astrology, as these books are rampant? Some of my colleagues want to buy them. They say: "If these books are not used in what brings harm, there will be no blame." Please, advise. May Allah reward you with the best!**

**A:** What is mentioned by the questioner is right and Muslims should avoid books of sorcery and astrology. These books should be destroyed, because they cause harm to a Muslim and lead him to Shirk (associating others with Allah in His Divinity or worship). The Prophet (peace be upon him) says: ["Whoever gains a branch of astrology](#)

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[gains a branch of sorcery. The amount he gains of astrology is the same as sorcery."](#) Allah (Exalted be He) says in His Glorious Book about the two angels: [\(but neither of these two \(angels\) taught anyone \(such things\) till they had said, "We are only for trial, so disbelieve not \(by learning this magic from us\)."\)](#) He indicates that learning sorcery and working accordingly is Kufir (disbelief). Therefore, Muslims should avoid books that teach sorcery and astrology and destroy them. It is not permissible for knowledge seekers or others to read or learn what is in these books, because they lead to Kufir. Therefore, these books that teach sorcery and astrology such as Shams Al-Ma`arif and the like books should be destroyed.

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### 101- The Hadith: "Learn magic but do not practice it" has no basis

**Q : What is the Islamic view regarding magic and some practices found in some books in libraries, which tempt youth to read and act according to these claims; especially, when there is a Hadith stating: "Learn magic but do not practice it"? The question remains: How can we learn magic and refrain from practicing it? Please reply, may Allah reward you with the best reward!**

**A :** The books that teach magic must be destroyed and spoiled. It is not permissible to learn or to act according to the information they contain. This Hadith mentioned by the questioner which states: "Learn magic but do not practice it" is not a sound Hadith. It is false and has no basis. This Hadith stated by the questioner has no basis and the correct view of scholars is that one is not allowed to learn magic or act according to it. Rather, one should beware of that, because learning magic and teaching it are disbelief, because one does not obtain it except through the worship of the Devil, seeking help from the Jinn and other evil acts. Regarding the two angels in Surah Al-Baqarah, Allah (Glorified be He) says: [\(but neither of these two \(angels\) taught anyone \(such things\) till they had said, "We are only for trial, so disbelieve not \(by learning this magic from us\)."\)](#) In this verse, Allah makes it clear that learning magic is a form of disbelief. Therefore, it is an obligation upon every Muslim to beware

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of that and not to learn magic or consult magicians, soothsayers or astrologers. It is not permitted to ask them about anything or to believe them. The Prophet (peace and blessings of Allah be upon him) says: [\("He who visits a diviner \( `Arraf\) and asks him about anything, his prayers extending to forty nights will not be accepted."\)](#) Reported by Muslim in the Sahih. The Hadith means that that punishment remains the same, even if one does not believe what the diviners says. The Prophet (peace and blessings of Allah be upon him) said: "He who visits a diviner and asks him about anything" and did not say: "And believes in what he says", indicating that asking the diviner is not allowed and believing in what he says is a more heinous sin. Therefore, one must not consult them or believe them in anything. He (peace and blessings of Allah be upon him) also said: [\(He who visits an astrologer or a diviner and believes in what they say disbelieves in what has been sent down to Muhammad \(peace and blessings of Allah be upon him\).\)](#) Thus, it is impermissible to visit astrologers who claim knowledge of the Unseen or the diviners who make predictions by tricks and other things they claim. All these acts are falsehood. Therefore, one must not visit or believe them. It is also forbidden to buy books, which include their teachings; rather, they must be destroyed and burned.



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### Chapter on fortunetellers and their likes

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### Chapter on fortunetellers and their likes

#### 102 - The ruling on visiting fortunetellers, astrologers and diviners

**Q: A brother asks about fortunetellers and sorcerers as their practices have widely spread even among students regarding exams and among those who cannot find jobs. The fortunetellers and sorcerers write spells and give them to and ask to perform some rituals, which they think will bring them work. These people would like Your Eminence to guide them regarding this phenomenon, may Allah bless you!**

**A:** The Prophet (peace be upon him) clarified the ruling on fortunetellers, astrologers, diviners and their likes who claim they can predict future events by means of divination, throwing stones, and other methods that can help know the Ghayb (the Unseen). The Prophet (peace be upon him) indicated that it is not permissible to visit such people, consult them about anything or to believe them. It is authentically related in

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the Sahih (authentic) Book of Hadith by Muslim that some of the Prophet's wives reported that the Prophet stated: [\(Whoever visits a diviner \(‘Arraf\) and asks him about anything, his prayers extending to forty nights will not be accepted.\)](#) This Prophetic Hadith indicates that it is prohibited for a Muslim to ask a diviner about anything, even if he does not believe him; what about consulting a diviner and believing him?! Thus, it is not permissible to visit fortunetellers, to ask them about anything or to believe them. The Prophet (peace be upon him) said in another Hadith: [\(He who visits a fortuneteller and believes in what he says disbelieves in what was revealed to Muhammad \(peace be upon him\).\)](#) (Related by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with a sound chain of narrators).

Also, the Prophet (peace be upon him) said: [\(He who conjures spells or for whom spells are conjured, or tells fortune or for whom fortunes are told, or sees evil omens in things or for whom an evil omen is seen in something is not from us \(i.e. not a Muslim\)\)](#) .

Allah has made it unlawful for a Muslim to visit, ask or believe those who claim they know the Ghayb,

fortune, the time when one will succeed and when he gets a job, etc. A believer should ask Allah to grant him success and ease. He can invoke Allah to meet his need; for example, succeeding in exams, getting a job that brings him benefit etc. As for fortunetellers, who claim they know the Ghayb by any means, it is not permissible

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to consult, ask them about anything or believe them according to what is reported in the Prophetic Hadiths. It is Allah Alone Whose Help is to be sought!



### 103- Punishment for soothsayers and diviners

**Q: There are some people who are interested in divination. They claim that they know the Ghayb (unseen). What is the ruling on this regard? Is it permissible to believe them?**

**A:** It is not permissible to believe, ask or visit soothsayers, diviners or sorcerers. One should exercise caution against them and warn them against these acts. Moreover, rulers should chase and punish them in a way that deters them and those like them and keep them from committing these acts. If they claim that they know the Ghayb, they should be asked to repent. If they refuse to repent, the ruler should kill them. This is because claiming the knowledge of the Ghayb is a form of major Kufir (disbelief). The Prophet (peace be upon) said: [\("He who visits a diviner and asks him about anything, his prayers extending to forty nights will not be accepted."\)](#) This punishment is only for asking them without believing them. What will be the case, if one believes them. If one believes them, his sin will be greater. The Prophet (peace be upon him) said: [\("He who visits a diviner or a fortuneteller and believes him in what he says, disbelieves in what was revealed to Muhammad \(peace be upon him\)."\)](#) If one believes that they know the Ghayb, he will be a Kafir (disbeliever) like them. This is because the one who claims that he knows the Ghayb and

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he who believes him in this claim will be committing a form of major Kufir. They have to be asked to repent. If they refuse to repent, they have to be killed. The ruler or his deputy from among judges should ask them to repent. If they refuse, they have to kill them as a punishment for Kufir. May Allah safeguard us against all these things! The Prophet (peace be upon him) said: [\("He is not from us who sees ill omen or has it seen for him, performs sorcery or has it performed for him or performs divination or has it performed for him."\)](#)

Those people should not be asked, visited or believed. They should be prevented from doing these acts and people should be warned against them. May Allah grant us all success!



### 104- Ruling on asking diviners and soothsayers

**Q: What is the ruling on visiting sorcerers, who claim that they have the ability to cure some mental diseases? Some people visited them and they recovered. It was said that they use the jinn in doing so. What is their punishment in Islam? What is the ruling on those who visit them?**

**A:** It is not permissible to visit sorcerers or ask them about some of the diseases that inflict some people. It is authentically reported that the Prophet (peace be upon him) said:

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("He who visits a diviner and asks him about anything, his prayers extending to forty nights will not be accepted.") This Hadith was reported by Muslim in his Sahih. It is reported that the Prophet (peace be upon him) said: ("He who visits a diviner or a fortuneteller and believes him in what he says disbelieves in what was revealed to Muhammad (peace be upon him).") The diviners and the fortunetellers are those who claim the knowledge of the Ghayb (the unseen) through the jinn. The works done by those people are not permissible. It is impermissible to visit or ask them. The one who visits or asks them should be punished till he abstains from doing so. Diviners, fortunetellers and those who visit them should be punished and prevented from these acts. Moreover, they should be asked to repent from their acts and the allegations that they know what inflicts people through their mates of the jinn. All these things are false and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). As for the fact that some people are recovered, this may happen because their diseases may be caused by the jinn and devils, so when they draw closer to them or the one who claims that he treats people draws closer to the jinn, they may remove the cause of disease, which they did.

To sum up, they may do things that cause harm to mankind. Then, if any of those persons who worship the jinn resorts to them, they will remove what they have done to cause the disease. It is reported that Ibn Mas`ud (may Allah be pleased with him) said to his woman when she went to a Jewish person to recite incantation for her and for her eyes: "The devil pokes you with hand and when the Jew recites the incantation for your sake, the devil stops poking and then pain ceases."

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What is meant here is that those persons who resort to the jinn and ask them for their needs should not be asked or believed. A Muslim should beware and keep away from them. Moreover, rulers should deter and punish them in order to give up these acts. However, if they claim the knowledge of the Ghayb, they should be asked to repent. If they refuse to repent, they must be killed because of their Kufir (disbelief). This is because claiming to know the Ghayb is Kufir, as no one knows the Ghayb except Allah (Glorified and Exalted be He) alone.



### 105- Ruling on visiting soothsayers and diviners

**Q: What is the ruling on visiting and believing soothsayers and diviners in what they say? I have a brother who visits and counsels with them. Guide us to the truth. May Allah reward you well!**

**A:** Doing so is a great evil. It is not permissible to visit soothsayers, diviners or sorcerers. The Prophet (peace be upon him) prohibited doing so in his saying: [\(He who visits a diviner and asks him about anything, his Salahs \(Prayers\) extending to forty nights will not be accepted.\)](#) He (peace be upon him) also said: [\(He who visits a diviner or a fortuneteller and believes him in what he says disbelieves what was revealed to Muhammad \(peace be upon him\).\)](#)

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And: [\(He is not from us who performs sorcery or has it performed for him, performs divination or has it performed for him or sees an evil omen or has it seen for him.\)](#)

Therefore, you have to be cautious against these acts and forbid him from going to those people. You have also to advise and guide him to the truth. This is because visiting and asking those people may lead him to great evil. Therefore, it is not permissible to ask or believe them. May Allah grant us well-being!

**Q: A questioner from Syria asks: "Is it permissible to visit a diviner to ask him about a certain problem? It is worthy mentioning that this diviner begins his session with reciting a portion of Qur'an. What is the ruling on this regard?"**

**A:** Diviners are those people who claim to know the Ghayb (the Unseen) and future events illegally. Those people should not be visited. The Prophet (peace be upon him) said: [\(He who visits a diviner and asks him about anything, his Salahs extending to forty nights will not be accepted.\)](#) (Related by Muslim in his Sahih (authentic) book of Hadith). The Prophet (peace be upon him) also said: [\(He who visits a diviner or a soothsayer and believes him in what he says disbelieves what was revealed to Muhammad \(peace be upon him\).\)](#) Therefore, it is not permissible to visit, ask or believe diviners, soothsayers, fortunetellers, or sorcerers.

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But one should be cautious about dealing with them. Moreover, one should forbid them and raise their affairs to the concerned bodies in order that they might be punished with what they deserve.



### 106- Ruling on those who died while believing diviners' sayings out of ignorance

**Q: My mother used to believe sorcerers and diviners. She did not know that believing them is prohibited and a great sin. She died in this state. Is she a sinner? Can I perform Hajj (Pilgrimage) on her behalf in order that Allah might forgive her? It is worthy mentioning that she used to observe Sawm (Fast) and perform Salah (Prayer). Please, advise! May Allah reward you well!**

**A:** If your mother is a monotheist who worships Allah alone without hanging hopes or invoking the dead besides Allah or asking prophets or Awliya' (pious persons) for help, her Islam and Iman (faith) is sound. If she believed sorcerers or diviners in their sayings out of ignorance, her Islam would also be sound. Moreover, there will be no harm if she did not know that invoking the dead, asking them for help or believing that sorcerers know the Ghayb (the unseen) are prohibited. But if she believed that sorcerers know the Ghayb, invoked or asked the dead as Ibn `Ulwan and others for help, she would commit a major Kufir (disbelief that takes the Muslim out of Islam), and in such a case,

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you are not permitted to supplicate to Allah (Exalted be He) for her sake or perform Hajj on her behalf. But if you know that she is a true monotheist who invokes none besides Allah and believes that no one knows the Ghayb except Allah, even though she believes some of the tales and sayings of sorcerers and diviners out of ignorance, you are permitted to perform Hajj on her behalf and supplicate to Allah for her sake.



### 107- Ruling on those who claim to know the affairs of the dead and what occurs to them of punishment and bliss

**Q: A questioner says: "There are some people in our country who claim that they descend to the graves and they know the sayings of the dead and what they suffer in their graves if they are punished and their bliss if they are righteous. They told the family of the dead person that their dead relative is punished in his grave because of his sins and that they have to pay back his debts and they also have to expiate for him. Are those people truthful? Are they sorcerers who want to usurp people's money? If those people are liars and tell falsehood, what should we do regarding them? May Allah reward you well!"**

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**A:** Those people are liars and sorcerers. They desire to usurp people's money and be glorified in people's sight because of what they claim to know. Allah (Exalted be He) is the only one who knows the Ghayb and He conceals the bliss and chastisement of the dead from people. Therefore, he who claims that he knows the one who suffers in his grave and the one who is granted bliss, is an insolent liar. This person should be punished and prevented from these acts till he repents if he lives in a Muslim state. People should not believe or take any care of those people because they are evil liars. May Allah grant us well-being and mercy!

**Q: The questioner is a Yemeni lady. She says: "Some people claim that they see the dead persons and know their status. They tell the relatives of the dead the destiny of their sons or dead persons and that they ask them to do such and such things as a way of remembering them. Is it permissible to do so? What is your advice, our Shaykh?"**

**A:** These acts are false and those people are liars and sorcerers. Whoever claims these acts or claims to know the Ghayb is a Kafir (disbeliever). People should not believe him. We seek refuge in Allah (Exalted be He) against all these things. No one knows the status of the dead and their degrees except Allah (Glorified and Exalted be He) alone. But we hope good fortune for the Mu'mins (believers) and an ill end for the Kafirs.

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May Allah grant us salvation and well-being! A Mu'min is known by his goodness and his destiny will be the Jannah (Paradise). But no one can know their affairs or degrees in Jannah. Claiming to know these things is illogical and a great lie. But we believe that the destiny of believers is the Jannah and their souls will be in the form of birds as it was mentioned in the Hadith. It was mentioned that the souls of the martyrs live in the bodies of green birds who eat the fruits of Jannah from wherever they like and then nestle in chandeliers hung from the throne of the Almighty. Therefore, how on earth can a person claim to know the affairs and the degrees of the dead in Paradise! Whoever claims that is a liar and a sorcerer who should be asked to repent. If he does not repent, he should be liable to capital punishment.





### 108- Ruling on consulting astrologers, diviners and sorcerers

**Q: There are brothers who fear for their faith when they resort to consulting those who exaggerate issues and predict future events. What is your advice, Your Eminence, particularly regarding people's fear of magic and Jinn?**

**A:** Consulting soothsayers, fortunetellers, diviners, sorcerers and the like who claim knowledge of the Ghayb (the Unseen) and matters which others have no idea about by means of the Jinn, is prohibited.

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The Messenger (peace be upon him) prohibited going to such people and consulting them. (He (peace be upon him) was asked about soothsayers and he said: "They are nothing (i.e. are not truthful).") He (peace be upon him) also said: (Do not visit them!) And: (He who visits a diviner and consults him about any matter, his Salahs (Prayers) extending to forty nights will not be accepted.) (Related by Imam Muslim in his Sahih (authentic) book of Hadith on the authority of some of the Prophet's wives). Another narration reads: (He who visits a diviner or a fortuneteller and believes in what he says disbelieves what was revealed to Muhammad (peace be upon him).)

This is evidence that such people should not be visited, should not be consulted about anything, and should not be believed regardless of what they claim; because their foundation is lying and predictions which have no basis. They also rely on what the Jinn inform them of and on the superstitions of the Jinn and devils. Therefore, they should not be depended on. When it was said that fortunetellers might predict true events, He (peace be upon him) stated: (There may be some truth in one word, but they lie in one hundred words.) In another narration: (They lie in more than one hundred words.)

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He (peace be upon him) explained that the word in which there may be some truth is what they hear from those who have stolen it from the sky when orders are given to the angels. Thus, they continue to fabricate more and more lies. In one of the narrations it is reported: (And then they fabricate one hundred lies with this true word.) And: (Then they lie and add to their lies." In another narration he stated: "Then they fabricate more than one hundred lies". People say that they tell the truth regarding such and such, and therefore, they are believed because of the true word stolen from the assembly of angels in the heavens.)

People are attracted by sorcery and anything they think will benefit them, hence they gravitate toward things like that. Moreover, a sick person will reach out to anything, and therefore, fortunetellers and astrologers are believed in their frequent lies just because they were truthful regarding one thing; or because one or two claim some benefit. It is all in the nature of mankind to incline toward whom they think has something for them, especially when one is known to have benefited someone in a certain case even once. They follow and believe him in everything. There is

neither might nor power except with Allah!

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### 109- Ruling on he whose father forces him to visit Soothsayers

**Q: The questioner asks: "I have a sister who was married to a man who divorced her in favor of his mother's wishes. After the divorce, she suffered a disease. My father and mother forced me to accompany her to visit a sorcerer. I still feel regret due to this behavior. What should I do in this regard? Am I a sinner?"**

**A:** It is not permissible to do this. One should not obey his parents in doing what is prohibited by Allah (Exalted be He). You are not permitted to accompany your sister to such people. This is because Allah's Messenger (peace be upon him) prohibited visiting and asking diviners, jugglers and soothsayers. Therefore, it is impermissible to visit or ask them even if your father asks you to do so. The Prophet (peace be upon him) said: [\(No one is to be obeyed except in Ma`ruf \(that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect\).\)](#) And: [\(No one is to be obeyed in defiance to Allah.\)](#) You should apologize to your father by telling him that visiting those persons is not permissible. Moreover, you can visit a righteous man

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or woman who recites the Qur'an for her sake or you can visit a physician. If the one who recites is a man, there should be no Khulwah (being alone with a member of the opposite sex). But it is not permissible to visit diviners, soothsayers and sorcerers. It is not permissible to visit, ask or seek cure by them. It is incumbent upon rulers to prevent and punish them so that they stop what they are doing. Therefore, you have to repent, regret for your sins and intend sincerely that you will not commit this sin again. If you do this, Allah (Glorified and Exalted be He) will forgive you. If man is worried because of fear of Allah's punishment and out of desire for His reward, he will be righteous person.

**Q: As we have expected in a previous episode, Shaykh `Abdul-`Aziz, there are a number of audience who ask about diviners and soothsayers. The questioner asks about this topic. It also seems that this issue is rampant in Sudan. People whose relatives were sick or those who lost their property used to hang great hopes upon soothsayers and diviners. What is the ruling on this regard? May Allah reward you well!**

**A:** This point has been pointed out earlier and it is not permissible for any Muslim to ask diviners,

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soothsayers, fortunetellers and illusionists who claim to know the Ghayb (the Unseen) or do such things. Therefore, it is not permissible to ask or believe those who are accused of, or are well-known, for these things. People should ask scholars and righteous people to recite the Qur'an and blow over the sick person. People should also visit skillful physicians. But it is not permissible to ask diviners, fortunetellers, geomancers, soothsayers and those who claim to know the Ghayb. All these things are evil deeds that one should guard himself against. It was authentically reported that the Prophet (peace be upon him) said: [\(He who visits a diviner and asks him about anything, his Salah \(Prayer\) extending to forty nights will not be accepted.\)](#) And: [\(He who visits a diviner or a](#)

fortuneteller and believes him in what he says disbelieves what was revealed to Muhammad (peace be upon him).)

This matter is very dangerous. (When the Prophet (peace be upon him) was asked about diviners, he said: "Do not visit them! They are nothing.")

Soothsayers, diviners, geomancer and the like claim to know the Ghayb through deceptive means like throwing stones, asking about the mother's name, the name of so-and-so and so on, in order to deceive people.

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They claim to know, through these questions and actions, the Ghayb or the causes of the disease that differ from the well-known method followed in this regard like asking the patient about this disease and its causes in order to prescribe medicine for it. Those who claim to know the cure of the disease through astrology, asking about the name of the patient's mother or any other means that are not related to the disease are sorcerers and diviners that should be avoided. One should ask a righteous person who is well-known for his goodness and righteousness or a skillful physician who does not claim to know the Ghayb or use the Jinn or invoke them. May Allah grant us well-being!

**Q: We hear about diviners and soothsayers. What about the religion of the person who visits them or believes their sayings? They may tell things that prove to be sound. They may tell, for example, a person about the name of one of his relatives, describe his house or his money and children. Guide me to the truth. May Allah reward you well!**

**A:** This was well-known during the lifetime of the Prophet (peace be upon him). Moreover, these acts were rampant also before and after him. Therefore, he (peace be upon him) warned against visiting and asking diviners. He (peace be upon him) said:

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(He who visits a diviner and asks him about anything, his Salah extending to forty nights will not be accepted.) (Related by Muslim in his Sahih (authentic) book of Hadith. He (peace be upon him) also said: (He who visits a diviner or a fortuneteller and believes him in what he says disbelieves what was revealed to Muhammad (peace be upon him).) When some people asked him about visiting diviners, he (peace be upon him) said: (Do not visit them as they are nothing.) They said: "O Messenger of Allah, they may be truthful sometimes." He (peace be upon him) said: (That word which happens to be true is what a Jinn snatches away by stealth from the Heavens and pours it into the ears of his friends who are diviners and sorcerers. They believe this word and then mix them with one hundred lies.) It was mentioned in another narration: (...with more than one hundred lies.)

People used to say that those persons told the truth on such and such day. People will believe them because of this word that they heard from the Heavens and it would be a cause for them believing their lies.

Diviners have friends from among the Jinn who told them about some of the unseen things and some of the events that happened in other villages. This behavior was known during the Jahiliyyah (pre-Islamic time of ignorance) and Islam. Diviners are those people who have friends from among Jinn who tell them news that they have received from their fellow devils. This is because the Jinn used to report news to each other that happened in certain places.

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They used to report news to each other very quickly. They report news from Al-Sham (the Levant) to

Yemen and from Yemen to Al-Sham (The Levant), Egypt, Najd, America and everywhere. Therefore, some people may be deceived by some of the truthful news they heard from diviners. Moreover, devils may know the relatives of the diseased person from other devils who live among the relatives of this person. Every one of us has a devil. Every human being has an associate from among Jinn and mankind. Devils used to tell each other about people's defects, properties, children, furniture and every thing. All these things happen in daily life. Moreover, they may eavesdrop something that happens among the angels in the Heavens from what Allah (Glorified and Exalted be He) informs them concerning people's life and what occurs to them. If the devils hear anything in this regard, they pour it into the ears of their friends; diviners, sorcerers and foretellers. Therefore, diviners, sorcerers and soothsayers tell people that a certain thing will happen because of a word that was brought from the Heavens. They do not tell the word heard from heaven only, but they fabricate many lies upon it in order to attract people to them to usurp their money by this illegal means. If what is told by sorcerers and diviners comes true by coincidence with news that is heard from the Heavens or events that occurred in other places,

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people will believe them because of the occurrence of what they predicted. People will say that they have told the truth in so and so and in such and such a day. Patients, as usual, hang hopes on every thing even a weak hope for the sake of being cured. Therefore, they visit diviners, soothsayers and sorcerers because they hear that they said the truth about so and so. Therefore, it is not permissible to visit, ask or believe them even if they told the truth in some events. It is incumbent to avoid them altogether. The Prophet (peace be upon him) prohibited visiting, asking and believing them. Therefore, Muslims should not visit, ask or believe them altogether. People should treat patients according to the way legislated by Allah (Exalted be He) in this regard like reciting Qur'an, using medicine and other means known by physicians. These are the legal causes and means that should be followed in this regard. But, it is not permissible to visit or ask diviners, soothsayer, geomancers or fortunetellers because it is a great evil. May Allah grant us well-being and mercy!

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**Q: Through the messages and questions from Muslims everywhere that we receive, it seems that the Ummah (nation based on one creed) needs more awareness especially in things related to diviners and sorcerers who usurp people's property by false and baseless things. We would like Your Eminence to point out how we can promote people's awareness in order to realize the falsehood of these claims.**

**A:** The Prophet (peace be upon him) warned people against such people. He (peace be upon him) said: [\(He who visits a diviner and asks him about anything, his Salah extending to forty nights will not be accepted.\)](#) This is a great warning against those diviners who claim to know the Ghayb. He (peace be upon him) also said: [\(He who visits a diviner or a fortuneteller and believes him in what he says disbelieves what was revealed to Muhammad \(peace be upon him\).\)](#) And: [\(He is not from us who performs sorcery or has it performed for him; performs divination or has it performed for him or sees an evil omen or has it seen for him.\)](#)

Therefore, it is incumbent upon the whole Ummah to avoid those liars, swindlers and sorcerers. People should not ask or believe them, but they should ask only about what is legislated and what is prohibited for them by Allah. They should ask scholars only. Allah (Glorified be He) says: [\(So ask the people of the Reminder, if you do not know.\)](#)

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Knowledgeable people are those who know the Qur'an and the Sunnah. If a person has to ask about anything, he has to ask scholars who are well-known for their useful knowledge which is the knowledge of Qur'an, the Sunnah and legal rulings. Men and women can ask them by phone, messages as in Nur `Ala Ad-Darb program or in teaching sessions. As for swindlers, sorcerers or diviners, people should not ask or believe them at all because they are deviant liars. Moreover, some of them may be Kafirs (disbelievers) if they claim to know the Ghayb. May Allah grant us well-being and mercy! Similarly, the sorcerer who worships devils and draws closer to them is a Kafir.

Briefly, Muslims should be cautious about those soothsayers and diviners. It is not permissible to ask or believe them at all. If man needs to ask for anything, he has to ask scholars of Shari`ah (Islamic law) who have knowledge of Qur'an and Sunnah concerning what they do not know concerning rulings or lawful and unlawful matters. If one sees a dream, he can ask them about it. Allah (Glorified and Exalted be He) says: [﴿So ask the people of the Reminder, if you do not know.﴾](#) Asking scholars and knowledgeable people is desirable. The Prophet (peace be upon him) said: [﴿Whoever guides to something good has a reward similar to that of its doer.﴾](#)

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A Muslim guides and advises others to do goodness. The Prophet (peace be upon him) said: [﴿Whoever Allah desires to do him a favor, He grants him an understanding of religion.﴾](#) And: [﴿Whoever treads a path in search of knowledge, Allah would make that path easy, leading him to Jannah \(Paradise\).﴾](#) It was reported that the Prophet (peace be upon him) blamed some people because of giving Fatwa (legal opinion issued by a qualified Muslim scholar) without having knowledge. He (peace be upon him) said: [﴿Why should not they ask if they do not know! Removing ignorance occurs through questioning.﴾](#) It means that gaining knowledge happens through asking scholars.



### 110- Ruling on the one divining with sea-shells and tea leaf readers

**Q: What is your opinion regarding those who practice divination with sea-shells and those who read tea leaves and palms? What is the ruling on these acts?**

**A:** All these are Bid`ahs (innovations in religion) and are not sound. Those who read tea leaves and palms, fortune telling with sea-shells (i.e. throwing sea-shells) or with stones all claim knowledge of the Ghayb (the Unseen). These are baseless innovations in Islam and are evil. They are just deception, lying

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and falsehood. Those who practice these things falsely claim knowledge of the Ghayb and other matters. In fact, they depend on what their allies from the Jinn (creatures created from fire) tell them, since some of them use the Jinn and repeat what they say. Therefore, they may be accurate regarding a few things which the Jinn get news of from other countries, or eavesdrop the commands from the sky. In most cases they lie and deceive people to take their money unjustly. Also, those who serve them may lie and falsify the truth claiming this or that, but they lie. They only devour people's properties unjustly; for no one has knowledge of the Ghayb except Allah (Glorified and Exalted be He).



### 111- Ruling on fortune-telling with sea-shells

**Q: There is a woman who throws sea-shells before her and claims that certain matters of the Ghayb (the Unseen) will take place; however, she does not claim knowledge of the Ghayb. She says that what she does is just for entertainment and what she says may happen or may not happen. What is the ruling on this matter?**

**A:** It is forbidden for her to practice this, because it is an act of magic and sorcery which is not permissible. Rather, this act should be banned and she should be forbidden from practicing it. She must be admonished that doing so is not permissible as it will lead her to claim knowledge of the Ghayb

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and confuse people. Therefore, it is an obligation upon this woman to fear Allah, and beware of this evil act which was condemned by the Prophet (peace be upon him) and warned us against. He (peace be upon him) stated: [\(He who wears an amulet, Allah will not fulfill his need, and he who wears a sea-shell, Allah will not give him peace.\)](#)

Therefore, we should beware of this evil act, as it is a means of claiming knowledge of the unseen and a way of confusing the people. We ask Allah to protect and guide us all to the right path.

**Q: This person complains of the appearance of many sorcerers in his country, Sudan. He asks: "If what they say comes true, is it considered as knowledge of the Ghayb or not?"**

**A:** All these things are wrong; however, they may happen because they tell about a person who did such and such after seeing something that takes place in another area in Sudan. It might also be due to the Jinn's telling them about that thing that happened, and that it was done this a certain way. In fact, they receive information from the Jinn about something that happens in some places. The Jinn tell their allies about things that are untrue and it should never be claimed that they have knowledge of the Ghayb. Knowledge of the Ghayb is exclusively a quality of Allah (Glorified and Exalted be He).

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There are certain things which take place in some countries and the Jinn inform one another about them, or they eavesdrop the commands given to the angels and then they transfer this news to their human allies. Therefore, these sorcerers may hear accurately and thus, these events take place resulting in people thinking that what they did and said is true. However, they continuously lie as stated in the Hadith: [\(Indeed, they fabricate a hundred lies.\)](#) In another narration: ["They fabricate more than a hundred lies.\)](#) Thus, they should not be given any attention or consideration because their basis is lying or seeking help from the Jinn in their lying and false acts which confuse people; we seek the refuge with Allah from this. It should be noted that Jinn are like humans with regards to being Kafirs (disbelievers), Mubtadi's (those who introduce innovations in religion) and defiantly disobedient. Therefore, the defiantly disobedient ones from the Jinn are the allies of the defiantly disobedient humans; the disbelievers are the allies of the disbelievers and the righteous are allies of the righteous. The Jinn who offer services to some human devils by informing them of the unseen

which they eavesdrop from assemblies of angels in the heavens, or news about other places, do so because these humans worship them besides Allah; sacrificing for them and other similar acts. Thus, the Jinn serve these humans by giving them news and secrets which are lies, and at times give them the truth regarding very few things; resulting in people thinking that they are truthful all the time.

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### 112- Ruling on palm reading

**Q: What is the ruling regarding palm reading, whether it is practiced seriously or as a joke?**

**A:** This act is wrong and it is considered fortune-telling which is forbidden. Reading palms and tea leaves and similar acts such as divination with stones and sea-shells are all misguidance and a claim of knowing the Ghayb (the Unseen). If by practicing these things the person claims to know the Ghyab, then this is major Kufr (disbelief). We seek refuge in Allah from this, because having knowledge of the Ghayb is exclusively a quality of Allah and cannot be known by divination with stones, reading palms or tea leaves, or by any other practices of sorcerers. The knowledge of the Ghayb is only for Allah (Glorified and Exalted be He); therefore, whoever claims knowledge of the Ghayb by reading palms, divination with stones, divination by finger calculation or by any other means; all these acts are Kufr (disbelief) in Allah (Glorified and Exalted be He). Allah states: [\(Say: "None in the heavens and the earth knows the Ghaib \(Unseen\) except Allâh"\)](#) He (Glorified and Exalted be He) informed His Prophet (peace be upon him) in His Great Book: [\(Say \(O Muhammad صلى الله عليه وسلم\): "I don't tell you that with me are the treasures of Allâh, nor \(that\) I know the Unseen"\)](#) Thus, claiming knowledge of the Ghayb by reading palms, divination with stones and sea-shells, or by any other means of calculation are all wrong acts, disbelief and deviation from the truth. May Allah grant us well-being!

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### 113- Ruling on those who claim to know the identity of a robber and the place of the stolen objects

**Q:** The questioner is from Sudan. He asks: "One of the sorcerers claims that he can know the identity of a robber through things that are not known to people. He brings a dish that is filled with water and a child who suckled for two complete years from his mother and who has never feared dogs. Then, this person recites some Ayahs (Qur'anic verses) and other unknown words. After that he asks the child if he sees anything in the water. Therefore, the child describes the robber in detail and where he hid the stolen objects. What is the ruling on this regard? Is it permissible to perform Salah (Prayer) behind this person? Is it permissible to maintain ties with such a person in prosperity and adversity though we advised him to give up these things and he refused claiming to be truthful?"

**A:** This is a kind of swindling, deception and lie. This person uses and asks the Jinn (creatures created from fire) and they may tell him as they can know the robber. One is not permitted to perform Salah behind such a man. You should bring him a legal action in order to deter him from these acts because these acts are similar to claiming to know the Ghayb (the Unseen). Moreover, using children is a way

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of deceiving people. The fact is that he asks Jinn and seeks their help in this regard. The Jinn tell him and they might be truthful or liars.

**Q:** Superstitions and sorcery has become rampant these days. There is a man who claims to know hidden things like stolen objects. It happens in case of inability to know an ambiguous thing that the mayor sends some persons to this man to know what happens. This person may lie or tell them the truth. Unfortunately, they judge among people according to what they heard from this sorcerer. Moreover, no one is permitted to say anything or defend himself after receiving information from this person. What is the ruling on this regard? May Allah reward you well!

**A:** This is a great mistake and a sin. It is not permissible to depend upon diviners, sorcerers or soothsayers in any thing. But the state should get rid of them if it is a Muslim state that fears Allah. The state should search for those persons and punish them so that they stop what they are doing. It was authentically reported that [\(the Prophet \(peace be upon him\) was asked about diviners. He said: "Do not visit them!" It was said: "They came to be true in some aspects." He \(peace be upon him\) said: "That word is heard by Jinn when they overhear from the Heavens and then they pour it into the ears of the diviner." Therefore, it happens that those diviners and](#)

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[sorcerers say the truth. But they add many lies to this word that is heard from the Heavens. People would say that he says the truth in so and so and thus, they believe him in hundreds of lies that he fabricates.\)](#) These things are baseless. It was authentically reported that the Prophet (peace be upon him) said: [\(He who visits a diviner or a fortuneteller and believes him in what he says disbelieves](#)

what was revealed to Muhammad (peace be upon him). And: (He who visits a diviner and asks him about anything, his Salah (Prayer) extending to forty nights will not be accepted.) This Hadith was reported by Muslim in his Sahih (authentic) book of Hadith. The Prophet (peace be upon him) said also: (He is not from us who performs sorcery or has it performed for him; performs divination or has it performed for him or sees an evil omen or has it seen for him.) Those persons should not be believed. No one is permitted to depend upon them. But if they confess and persist in knowing the Ghayb, they will be Kafirs (disbelievers). Moreover, if one claims to know the Ghayb, he will be a Kafir. Allah (Glorified and Exalted be He) says: (Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh") He who claims to know the Ghayb disbelieves Allah (Exalted be He) and competes with Him, according to his allegations, in what He (Glorified and Exalted be He) keeps exclusively for Himself. This is Major Kufr (disbelief) and a great deviation. No one knows the Ghayb except Allah alone. No prophet, even Muhammad (peace be upon him) who is the best of all creatures knows the Ghayb except what Allah (Exalted be He) informs him about. Allah (Glorified and Exalted be He) says: (Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.")

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And: (Say (O Muhammad صلى الله عليه وسلم): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed") Therefore, he who claims to know the Ghayb from among diviners or others is a Kafir and a deviant person. Moreover, he who believes him in these allegations will be a Kafir like him. May Allah grant us well-being and mercy!

We mean that those sorcerers and diviners should be fought and stopped by the state. They should also be punished so that they give up these matters. If they insist on these falsehoods, they have to be killed because they commit mischief in the earth. People should avoid them. Moreover, it is incumbent upon any person who know their affairs to bring a legal action against them to the court or to the state especially if he lives in this Kingdom that governs according to Shari`ah (Islamic law) in order to acquit himself of any responsibility before Allah. This also leads to cooperation in righteousness. It is not permissible to conceal those persons or their news because doing so brings harm to people. Similarly, people in Yemen should inform their rulers and those in authority about such persons in order to prevent them from causing harm and lying to people. It is also incumbent upon rulers and those in authority in Yemen and other states to get rid of these people

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and prevent them from these evil acts that deceive people and lead them astray. These acts also lead to usurping people's money illegally.

This means that Muslims everywhere in Muslim and Non-Muslim states should cooperate on advising those persons who do these acts and point out their falsehood in order that they may repent and give up what they are doing. But the rulers of Muslim states should get rid of those person and all that is prohibited by Allah of evident evils. The major sin that should be fought is Shirk (associating others with Allah in His Divinity or worship) like invoking, seeking help, vowing and sacrificing animals for the dead. All these acts are evil and Shirk. All these Bid`ahs (innovations in religion) that contradict Shari`ah should be avoided and people should get rid of them. Moreover, the state should get rid of diviners and soothsayers and declare its defiance to them. People should reveal their evils and inform rulers and those in authority about them in order to protect the society against their evils and

machinations.

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**114- Ruling on the person who claims that he places a firebrand on his tongue and it does not burn it**

**Q:** Some ordinary people say that light shines from the grave of their master so and so. Also, they say that so and so can put a firebrand on his tongue and it does not burn it. Moreover, they claim that his master so and so called his son who is in another faraway country and he responded to his call. Furthermore, they allege that a certain fortuneteller was asked about the place of a stolen beast and he knew its place. When we tell them that these claims are from Satan, some of them deny and reject and sometimes they say bad things to us. Should we avoid talking with them because they mock the people of Tawhid (Oneness of Allah) or shall we confront them even though they may mock and harm us? Please, advise! May Allah reward you with the best!

**A:** All these things are superstitions, which should be condemned. You have to be strict with those people. However, you have to be patient and you should advise them with wisdom and good preaching. May Allah guide them to the right path! All these things like claiming that the light shines from the grave of so and so, that he called his father from a far off distance and he responded to him, and telling people that the beast is somewhere are from the tricks of Satan. Devils transfer information and mislead people, so, we cannot trust them and their followers. Also, foretellers worship

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Satan as they have some Jinni friends who tell them the information and tell the people the same things. The Prophet (peace be upon him) said: [\(Whoever visits a fortuneteller and believes in what he is saying, has disbelieved in what was sent down to Muhammad \(peace be upon him\).\)](#) Therefore, it is not permissible to believe in these superstitions or to act upon them. But we have to reject them and warn people against their danger. Allah is the One sought for help.



### 115- Ruling on those who claim to be mediators between mankind and Jinn for the sake of treating incurable diseases

**Q: I heard that there is a woman who deals with Jinn (creatures created from fire). She was told by Jinn that she will be a good mediator between mankind and Jinn in order to treat incurable diseases that physicians failed to treat. The woman is only a mediator, while the Jinn are the ones who will prescribe medicines and perform operations. But people cannot see them. What is the ruling on this regard?**

**A:** There is no basis for what you mentioned and such statements can not be relied upon. The tales of Jinn, very old women and those who serve the Jinn are unauthentic and can not be relied upon. It is not permissible to deem as authentic the sayings of old women, old men, youth or any other person who

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reports from the Jinn. One should guard himself against using or serving them. This is because if the Jinn use him, they will draw him to Shirk (associating others with Allah in His Divinity or worship) if they are unbelievers. Moreover, there is no certain way whereby we can distinguish the believer from the unbeliever. They may be hypocrites who deceive Mu'mins (believers) by these acts. This is because one can not discern their affairs or deal with them openly in order to know their status and morals from authentic sources to distinguish between the reliable and the unreliable ones. Briefly, there is great ambiguity and difference in morals and attributes between us and them whereby we can not know their realities. Whoever is a believer among them, we supplicate to Allah (Exalted be He) to grant him success and guidance. But we can not trust or rely upon them in treating patients, counseling with them or any thing else as this leads to claiming to know the Ghayb (the Unseen). Man may be tried by dealing with the Jinn and thinks that he knows the Ghayb through the Jinn. He will be, in this case, like those people about whom Allah (may He Glorified and Exalted) says: **‘And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.’** Man will be in great danger if he deals with the Jinn. They may lead him to commit Shirk, Bid`ah (innovation in religion) and sins. Thus, man can cause harm to himself or to others unknowingly. Consequently, it is not permissible to deal with them for the sake of curing or any other purpose. If one knows or deals with any one of the Jinn, he has to call him to worship Allah alone, teach him goodness, call him to Tawhid (belief in the Oneness of Allah) and obedience to Allah (Exalted be He).

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One should also advise him to teach others goodness and obedience to Allah (Exalted be He). But man should not trust them or ask them anything for people because they may give him something that brings harm to people. They may give him something good and then deceive him. Briefly, he who deals with them faces great danger because one cannot certainly discern their affairs because they see you and you cannot see them. They may conceal many things from you. They may also claim to be Muslims while they are hypocrites. They may deal with you in order to achieve certain

purposes and then do whatever they desired when their purposes are achieved. If you deal with them, you will be in danger. Therefore, you have to avoid them except for the sake of calling them to Allah (Exalted be He), informing, and guiding them to the truth.

**Q: There is a woman called Masasah (sucker) who lives in a village. Men and women used to visit her for treatment especially those who suffer diseases in their abdomens, back or chest. Every one pays her one hundred Riyals. If a man suffers pains in his abdomen, she makes him lie down on his back and sucks his abdomen with her mouth. This means that she puts her mouth on the place of pain and sucks like the process of cupping without using anything. Then, she ejects from her mouth a pebble, vein or anything else. Is it permissible to do this? May Allah reward you well!**

**A:** It seems that this woman is a sorcerer who deceives people by these acts.

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People think that she has knowledge and extraordinary abilities that are unknown to physicians as she sucks a man's abdomen and then ejects pebbles and the like from her mouth. This woman may use the Jinn in order to trick people by showing them that she brings something out of their abdomens while there is nothing. She only deceives people's sight as was done by the sorcerers during the confrontation between Musa (Moses) and Pharaoh. She might also have something in her mouth like pebbles upon visiting the patient. Then, she ejects it when she sucks his abdomen in order to convince people that this thing comes out of his abdomen. We believe that it is not permissible to visit or seek treatment with this woman and others like her. This is because this woman and those like her are sorcerers who deceive people with lies or with using Jinn and things that were prohibited by Allah (Glorified and Exalted be He) as Shirk and other evil things that she does with patients for the sake of curing them. Briefly, it appears that this woman is a liar and a sorcerers who uses Jinn. Therefore, it is not permissible to visit her or those like her. It was authentically reported that the Prophet (peace be upon him) said: [\(He who visits a diviner and asks him about anything, his Salahs \(Prayers\) extending to forty nights will not be accepted.\)](#) This Hadith was reported by Muslim in his Sahih. It was reported in another narration: [\(He who visits a diviner or a fortuneteller and believes him in what he says disbelieves what was revealed to Muhammad \(peace be upon him\).\)](#) This women and those like her

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lie and invent things that are baseless. These false things are told by Jinn in order to deceive people and lead them astray without knowing the truth. Allah is the One sought for help.

**Q: I have a story that I desire to tell you about in order to give me an interpretation or advice about it. My neighbor's daughter who is eighteen years old was sick. She had a psychological disorder. Her father brought her to physicians, but they did not achieve any progress. Then, he brought her to diviners and sorcerers who told him that she was touched by Jinn and they would treat her. The girl stayed with them for one day only. Then, she returned home as she had completely recovered from her disease. She now leads a normal and tranquil life with her father. What is the ruling on this regard? May Allah reward you well!**

**A:** This may be done by Jinn and their supporters. They may cause harm to a woman or a man in order to make him feel sick. Then, if the guardian of the patient visits them and asks them for help, they will help him and remove the causes of diseases they have done. They do this in order to deceive people and lead them to Shirk (associating others with Allah in His Divinity or worship) and glorifying, resorting, seeking help and invoking Jinn and devils. All these acts are from evil acts and the machinations plotted by devils.

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Therefore, a Muslim should not be deceived by these things. He should not visit, resort or ask those people. It was authentically reported that the Prophet (peace be upon him) said: [\(He who visits a diviner and asks him about anything, his Salah \(Prayer\) extending to forty nights will not be accepted.\)](#) And: [\(He \(peace be upon him\) said when he was asked about diviners: "Do not visit them!" He said: "They are nothing."\)](#) And: [\(He who visits a diviner or a fortuneteller and believes him in what he says disbelieves what was revealed to Muhammad \(peace be upon him\).\)](#) And: [\(He is not from us; who performs sorcery or has it performed for him, performs divination or has it performed for him or sees an evil omen or has it seen for him.\)](#) All these acts, machinations and deception do not give people an excuse to visit them. People should avoid them and seek cure from these diseases through legal remedies which includes reciting the Qur'an. Reciting the Qur'an is a remedy for diseases caused by Jinn and others. A Mu'min (believer) should recite for the patient and supplicate to Allah (Exalted be He) to grant him cure and recovery. Then, harm will be removed by Allah's Will. This remedy was tried by the Imams (initiator of a School of Jurisprudence) and scholars in past and modern ages and was a cause of cure and remedy. If one died because of this disease, it would be his moment of death. Allah (Glorified and Exalted be He) predestined for him to die because of this disease that they think to be the handwork of sorcerers and Jinn. Therefore, one should not prefer his temporal desire for obtaining a cure at their hands through something that causes harm in his religion and incurs Allah's wrath upon him

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to what pleases Allah (Exalted be He) and brings about His satisfaction. Therefore, one should follow legal instructions and remedies. If he dies, he will die according to his appointed moment of death. This is what should man think and do. He is not permitted to visit sorcerers or diviners out of fear of death. All these acts are great falsehoods, mischief in the earth, defiance of religion and aggression against what is legislated by Allah (Glorified be He). Allah is the One sought for help.



### 116- Ruling on divination with stones

**Q: Did the Messenger (peace be upon him) say in one of his Hadiths: "Indeed, one of the Prophets used draw lines with pebbles inferring some events". Is it allowed to do this nowadays?**

**A:** Yes, the Prophet (peace be upon him) stated that one of the Prophets used to draw lines inferring some events, but we are not permitted to do this as we do not know exactly what that Prophet did. Moreover, the sorcerers claim knowledge of the Ghyab (the Unseen). One is not allowed to practice these things altogether.

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### 117- Ruling on having treatment by those who read the books of using Jinn

**Q: A questioner asks: "I am a woman that was inflicted with `Ayn (the evil /envious eye) six years ago. I did not find any cure for that. A woman told me about a man that can treat me. I received a cure through this man without my husband's permission. What is the ruling on those persons who read books that contain ways of gathering and dispersing Jinn? Is this disease caused by Jinn or by others? What about using certain treatments against them, such as exorcism and the like? May Allah reward you well."**

**A:** It is not permissible to receive treatment by this man. This person is a diviner or a soothsayer. It is not permissible to visit, ask or receive treatment by this man, even if your husband permits you to do so. The prohibition will be graver if the husband does not know. It is impermissible for you to do this even if your husband permits you, as there is no obedience to anyone in defiance to Allah (Exalted be He). The Prophet (peace be upon him) said: ["He who visits a diviner and asks him about anything, his Prayers extending to forty nights will not be accepted."](#) (Related by Muslim in his Sahih (authentic) Book of Hadith). He (peace be upon him) also said: ["He who visits a fortuneteller and believes him in what he says disbelieves what was revealed to Muhammad \(peace be upon him\)."](#) [\(When he was asked about diviners and fortunetellers, he said: "Do not visit them!"\)](#)

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Therefore, it is incumbent upon you to repent to Allah (Exalted be He) and stopped visiting this person, because he is a fortuneteller that uses Jinn and worships them beside Allah (Exalted be He). They will not benefit or obey him unless he draws closer to them through sacrificing animals for their sake, vow, invoke and seek their help. All these things are major Shirk (associating others with Allah in His Divinity or worship). Therefore, you are not permitted to seek cure by this person and the like, and you have to repent to Allah (Glorified and Exalted be He) and ask Him to grant you a cure. There is nothing wrong in receiving treatment prescribed by physicians and righteous persons who recite Qur'an and blow over you while reciting Qur'anic verses and saying invocations reported from the Prophet (peace be upon him). If you find a righteous woman that can recite Qur'an and Prophetic Du`a' (supplication) for your sake, that would be better. But if it is not easy to find a woman, you can visit a righteous man that can recite and blow over you, provided that you should not have Khulwah (being alone with a member of the opposite sex) with him. Your husband, mother, sister or someone else of their level of kinship must accompany you when you visit him in order to be with you, because Khulwah is unlawful. It is not permissible for a man to have a Khulwah with non-Mahram (not a spouse or an unmarriageable relative) woman. Moreover, he can recite for you upon some water and give you the water to drink or wash your body with. All these things are lawful. If you know the person who had envy for you, you can ask him or her to wash his or her face and hands and rinse out the mouth, then you can wash yourself with this water. Doing so will benefit you In-Sha'a-Allah (if Allah wills). The Prophet (peace be upon him) said: ["The \(influence of an\) evil eye is a fact, and when you are asked to take a bath \(as a cure from the influence of an evil eye\), you should take a bath."](#) It means that if the person who is accused of envy is asked to wash his face and hands as a means of treatment to the person who is affected with that evil envy, he should not abstain. He should wash his limbs for them as it will be useful for them, In-Sha'a-Allah. If this water is poured

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the person who is affected with evil eye or envy, it will benefit him as was reported from the Prophet (peace be upon him). But it is impermissible to visit soothsayers, diviners and those who use Jinn for treating evil eye or any other diseases.



### 118- Ruling on believing that drinking in a certain vessel brings cure

**Q:** There is a person in Al-Qadid valley who has a copper vessel. They called it the vessel of venom. If a person suffers from a disease, he visits this person who fills this vessel with water and gives it to the sick person to drink. They believe that there is a cure in this water, especially if the sick person suffers from abdominal pains. I have noticed that there are engraved pictures on this vessel of a scorpion, horse, cat, deer, donkey, serpent, snake, fox, elephant, lion, men, and other pictures of things that I do not know. All these pictures are engraved on this vessel. There are also other names and words, such as "the martyr" and other words. What is the ruling on this? May Allah reward you well!

**A:** This vessel mentioned by the questioner is an evil one

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as it contains many things that denote evil, which are the engraved pictures. We do not know that there is a copper, iron, golden or silver vessel that cures abdominal diseases. This is only a claim alleged by the owner of this vessel. It appears, Allah knows best, that this person uses Jinn and invented this vessel to deceive people and convince them that he can treat them in order to usurp their money illegally. Therefore, this vessel should be confiscated and its owner should be punished. The reality of this person and what he uses should be made public in order to be punished with suitable Ta`zir (discretionary punishment). This is the duty of those in authority in Qadid such as the prince, judge and Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV). They should do their best in this regard. It is not permissible to neglect this person because he commits something Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) that is prohibited by Shari`ah (Islamic Law). You, questioner, and your brothers who are familiar with the works of this person should do this in order to save your country from this evil and to get rid of this mischief and temptation. We hope that this will occur at your hands In-Sha'a-Allah (if Allah wills).



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### Chapter of evil omens

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### Chapter of evil omens

#### 119- Ruling on being pessimistic by the house

**Q:** There are some people who have a house. They were in prosperity. Then, adversities inflicted them in this house until they were pessimistic and sold it. Some of the events that inflicted them in this house were temptations and suicide of some of the family members. Is this a kind of pessimism? Guide people to the truth! May Allah reward you well!

**A:** This is not a kind of forbidden pessimism. It was authentically reported that the Prophet (peace be upon him) said: [\(Pessimism is in three things; house, beast of burden and a woman.\)](#) Evil omens may be of these three things. It was mentioned in another narration: [\(If there is an evil omen, it will be in three things; Then the Prophet \(peace be upon him\) mentioned the previous ts.\)](#) It may happen that a woman may bring evil to her

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husband. If it appears what denotes evil omens in her morals, behavior or the sequence of calamities that inflict her husband as loss and depression of his commerce, destruction of his farm and the like, it will be permissible for him to divorce her. Similarly, if evil events come successively as bad circumstances or diseases for him and his children and family in this house, it will be permissible for him to move to another one because of the authentic Hadith mentioned in this regard. The same ruling is applied also to the beast of burden, such as camels, horses and the like. If he finds no benefit in a beast of burden and evil events come repeatedly because of it, there will be nothing wrong to sell it and exchange it with another one according to the text of the Hadith reported from the Prophet (peace be upon him).



### 120- Ruling on evil omen when Friday coincides with feast day

**Q: A inquirer from Sudan asks: "(People believe in) some contradictions and evil omens if Friday coincides with the feast day. What is the cause behind these evil omens though all days belong to Allah alone? Guide me to the truth!**

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**A:** All things you have mentioned denote ignorance and ill-understanding. I do not know any country whose people believe in evil omen of Friday. Friday is a favored day for Muslims where they gather together. If Friday coincides with a day of feast, there will be two feasts. How can people be pessimistic! This is a strange thing. If this happens in your country, it denotes great ignorance and ill-understanding by the people who hold this evil omen. Friday is a day of feast. If Friday coincides with `Eid-ul-Fitr (the Festival of Breaking the Fast) or `Eid-ul-Adha (the Festival of the Sacrifice), there will be two feasts. Therefore, people should be pleased and happy with these two feasts and do what is made lawful by Allah in these two days. But being pessimistic with these two days is an evil thing that has no cause. They are two great and vitreous days wherein there is great goodness. People gather in this day (Friday) upon Allah's obedience and worship and listen to Khutbah (sermon). Why are people then pessimistic? There is no cause for pessimism in these two days. Moreover, doing so is a great evil and falsehood.

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### 121- Ruling on having an evil omen with the month of Safar

**Q: May Allah reward you well. There is a Hadith reads: ("There is no infection and no evil omen.") Some people may be pessimistic about certain months, such as the month of Safar. Does this have a legal basis?**

**A:** The Prophet (peace be upon him) said: ("There is no infection, no evil omen, no hama and no Safar.") The month of Safar is like any other month. It is not permissible to be pessimistic about it. The Prophet (peace be upon him) forbade being pessimistic about that month. He (peace be upon him) said: ("There is no infection, no evil omen, no hama and no Safar.") "Hamah" is a bird that the people of Jahiliyyah (pre-Islamic time of ignorance) used to have an evil omen of. They alleged that if that bird cried upon a house, the inhabitants of that house would perish. But this is a false allegation. Some people of Jahiliyyah had an evil omen of the month of Safar, but the Prophet (peace be upon him) forbade that, pointing out that the month of Safar is like any other month. There is no evil omen in this month. Evil omen was well-known, and people used to have an evil omen with visual and audible things. The people of Jahiliyyah used to have an evil omen about crows. Therefore, the Prophet (peace be upon him) said: ("There is no evil omen.")

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## 122- Explaining the meaning of the Hadith: "There is no infection and no evil omen"

**Q: It is reported in the Sahih (authentic) Hadith that the Messenger (peace be upon him) said: (There is no infection and no evil omen, and I like the good omen.) What did the Messenger (peace be upon him) mean by his statement: "There is no infection"? Is it the infection from diseases? Please explain?**

**A:** It is authentically reported from the Prophet (peace be upon him) that he stated: (There is no infection, no evil omen, no Hamah (pre-Islamic belief: a worm that comes out of murder victims asking for revenge/ bones of the dead turning into a bird called Al-Sada) and no Safar, and I like good omens.) It was said: "O Messenger of Allah, what is a good omen?" He replied: "It is a good word.) In the pre-Islamic era Arabs believed in infection, and they used to say that if a sick person mixed with others, they would be infected with his disease; thus, they said to the Prophet: (O Messenger of Allah, camels might be such and such and when they mix with scabietic camels they are affected with scabies as well. He (peace be upon him) replied: "And which camel infected the first one. There is no infection and no evil omen.) The meaning is the negation of the infection believed by the ignorant from among the Mushrik (one who associates others with Allah in His Divinity or worship), and the belief that a disease like scabies infect by itself, which is wrong. As for the belief that mixing has an affect, it is what the Prophet (peace be upon him) denied. It is true that mixing may have an effect and a disease may be transmitted from one person to another, but this occurs by the Permission of Allah (Glorified and Exalted be He). He (peace be upon him) stated:

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(The sick should not be brought to the healthy.) Meaning: the owner of the sick camels should not bring them to mix with healthy camels in order to avoid the causes of evil. He also stated: (One should run from the leper as one runs away from a lion.) This is from the means of avoiding evil. Therefore, the infection believed by disbelievers to transmit disease by itself and infect on its own without Allah's Preordainment and Will, is wrong. As for the transmission of disease from the sick to the healthy by the Permission of Allah, it does happen. Hence, he (peace be upon him) stated: (Flee from the leper as one runs away from a lion.) Meaning: Do not sit with him, because the disease might transmit to you. He also stated: (The sick should not be brought to the healthy." (i.e., the owner of a sick camel should not bring it to the owner of a healthy camel)) Meaning: If all of them gather at the same watering place.

Thus, the owner of a sick camel should not take it to water at the same time the healthy ones are taken to water. Each one should have his time of watering in order to avoid infection and transmission of diseases from the sick to the healthy.

In conclusion, Shari`ah (Islamic law) commands the avoidance of causes of evil, and emphasizes the belief that everything is in the Hand of Allah and that nothing happens except by His Preordained Will. Therefore, the Mushirks' belief that infection definitely spreads due to its nature is wrong. As for the transmission of infection by the Permission of Allah, whenever He wills, it is a reality. The Prophet (peace be upon him) commanded the adoption of the means of

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of protection, and stated: [\(The sick should not be brought to the healthy.\)](#) (i.e., the owner of a sick camel should not bring it to the owner of a healthy camel.) And: [\(Flee from the leper as you run away from the lion,\)](#) although he (peace be upon him) held the hand of the leper and ate with him saying: [\(Eat in the name of Allah and I trust in Allah.\)](#) He did so to explain that everything is in the Hand of Allah (Glorified and Exalted be He) Who destines all things. Thus, if a person avoids mixing with lepers, then this is what is legislated by Islam in order to avoid harm. On the other hand, if a person mixes with them; and from time to time eats with them in order to show that everything is in the Hand of Allah, and to clarify to the people that disease does not infect by its own nature, but transmits by the Decree of Allah and to nullify the belief of the ignorant regarding infection; then there is no blame in doing this, since it was done by the Prophet (peace be upon him). It is an obligation to exert every possible effort to avoid harm, to beware of the causes of disease, and not to expose oneself to danger. Nevertheless, one should depend on Allah and place one's trust in Him realizing that everything is in the Hand of Allah (Glorified and Exalted be He). The Almighty states: [\(and put your trust in Allâh if you are believers indeed.\)](#) And: [\(And whosoever puts his trust in Allâh, then He will suffice him.\)](#) However, one must avoid the causes of harm, and thus, not mix with the sick whose disease is known to be infectious and transmittable by Allah's Will. Similarly, one must not mix with people of evil, because one might

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be influenced by their evil, and thus, commit the same evil acts. Rather, one must be interested in accompanying good people, as this leads him to developing the same good manners they have. Also, one must not eat the types of food one knows may be harmful as well as similar acts.

**Q: A questioner asks: "In the book entitled At-Tawhid, I read this Hadith that was reported on the authority of Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: [\(There is no infection, no evil omen, no Hamah and no Safar.\)](#) What did he (peace be upon him) mean by: "No infection", whereas, modern science has confirmed that many of diseases are transmitted by infection. Please explain, may Allah reward you with the best reward!**

**A:** This Hadith is sound and is narrated by Al-Bukhari and Muslim the Two Sahih (authentic) Books of Hadith. It is noted that there is an addition to the Hadith by Muslim which is: [\(...and there is no Naw' \(a star which sets upon the rising of another\) and no Ghul \(imaginary being that frightens people\).\)](#) In the same Hadith it is also reported that he stated: [\(And I like good omens." It was said: "O Messenger of Allah, what is a good omen?" He said: "The good word.\)](#) Thus, the infection denied by the Messenger (peace be upon him) is which Kafirs (disbelievers) of the pre-Islamic era believed infected by its own nature without the Decree and Will of Allah. Also, claiming that

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the transmission of scabies or leprosy from one person to another, or from one animal to another animal occurs by nature with no interference of the Decree and Action of Allah (Glorified and Exalted be He) is a sheer falsehood. This is because there is no transmission of scabies or other diseases from a living being to a living being except by the Allah's Permission, Preordainment, and Wisdom. Therefore, when some Bedouins heard: [\(No infection, they said: 'O Messenger of Allah, there are many camels, some of which suffer scabies, and then all of them will suffer scabies \(if they mix together\). He \(peace be upon him\) said: "And what infected the first ones?\)](#) Meaning: Who infected

the first ones with scabies? It is Allah who infected them out of His perfect Wisdom. Thus, He Who infects the first ones is the One Who infects the rest of them. Therefore, he (peace be upon him) said: [\(The sick should not be brought to the healthy. \(i.e., the owner of a sick camel should not bring it to the owner of a healthy camel\)\)](#) It means that the owner of the sick camels should not bring them to the healthy ones, because this is a means of transmitting of diseases. He (peace be upon him) stated: [\(Flee from the leper as one runs away from a lion.\)](#) This is because leprosy is a contagious transmit, and this is an indication of the transmission of the disease, but it is not the infection believed by the people of the Jahiliyyah (pre-Islamic time of ignorance); rather, it transmits by the Permission of Allah upon mixing between the scabiatic and the healthy

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and the leprous and healthy. By the same token, other diseases may or may not be transmitted through mixing. However, if one separates the healthy ones from the sick ones, then this is the best. This is manifested in the prohibition stated by the Prophet (peace be upon him) in his saying: [\(The sick should not be brought to the healthy." \(i.e., the owner of a sick camel should not bring it to a healthy camel\)\)](#) He (peace be upon him) commanded: [\(One should flee from the leper as one runs away from a lion.\)](#) It means that the sick should be away from the healthy if there is fear of infection. They should not intermix with each other. This denotes that one should avoid the causes which might lead to the transmission of a disease; however, one should believe that no infection causes disease by its own nature or transmits by itself without the Permission of Allah or His Will; but that it transmits by the Will of Allah (Glorified and Exalted be He) and His Permission. No one can transmit something to someone else, whether it is an animal or a human being or their like, except by the Permission of Allah and His Decree. The Prophet (peace be upon him) stated: [\(Every thing is decreed even incapability and ability.\)](#) Allah states in His Great Book: [\(No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees \(Al-Lauh Al-Mahfūz\) before We bring it into existence.\)](#) And: [\(Verily, We have created all things with Qadar \(Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfūz\).\)](#) The meaning is that Allah (Glorified be He) decreed everything: health, sickness, travel, residence, children's gender,

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life, death and other things. All these matters are decreed by the Preordainments of Allah (Glorified and Exalted be He). The Prophet (peace be upon him) stated: [\(Allah ordained the measures \(of quality\) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.\)](#) Therefore, all matters are decreed; and thus, having a sick camel, a sick horse or a sick person is all by Allah's Decree. By the same token, the mixing of the healthy and the sick and turning the healthy one into a sick is also by Allah's Decree; however, it is not necessary that it will happen. The healthy might mix with the scabiatic ones without being infected and a healthy person might mix with the leprous without being infected. Moreover, it is reported that he (peace be upon him) held the hand of a leper while he was eating and said: [\(Eat in the name of Allah and I trust in Allah.\)](#) He (peace be upon him) was not infected with leprosy. Therefore, if one mixes with them believing that Allah (Glorified and Exalted be He) decrees everything, to teach the people that it is not by the infection's will, but by Allah's Will; then he can do that in order to show people that things occur by the Decree of Allah. He (Glorified and Exalted be He) is the Most Gracious and the Most Generous Who protects and guards against evil so that people will know the truth brought by the Messenger of Allah (peace be upon him). In conclusion, there is no infection according to beliefs of Jahiliyyah; rather, infection does not happen by its nature but infection, which is the transmission of the disease, might happen by the Will of Allah and His Permission due to the frequent mixing

between the sick and the healthy.

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### 123- Ruling on the belief in horoscopes and stars

**Q:** I see in some magazines that those born under such and such a horoscope, then such and such good thing will happen or such and such a bad thing will happen to the person. What is your advice for Muslims regarding this phenomenon? May Allah reward you with the best!

**A:** All these things are false and have no basis. Rather, they are from the unacceptable, abominable and prohibited evil omens. Therefore, there is no peculiarity for such and such horoscope or such and such star. Thus, claiming that one who is born under such and such horoscope or such and such star; then such and such will happen is falsehood.

