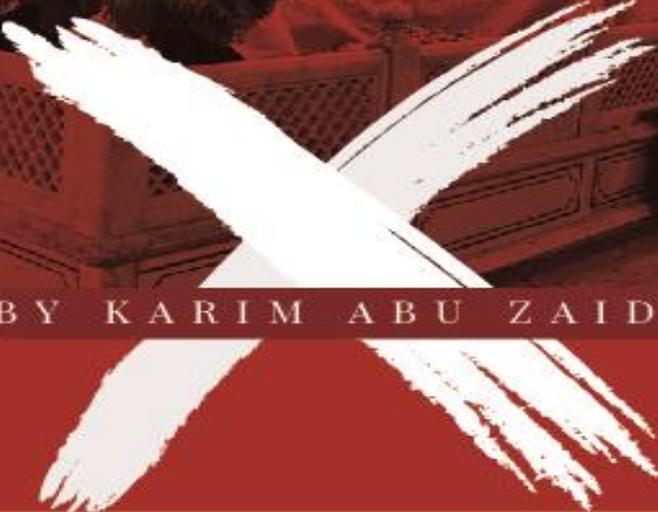
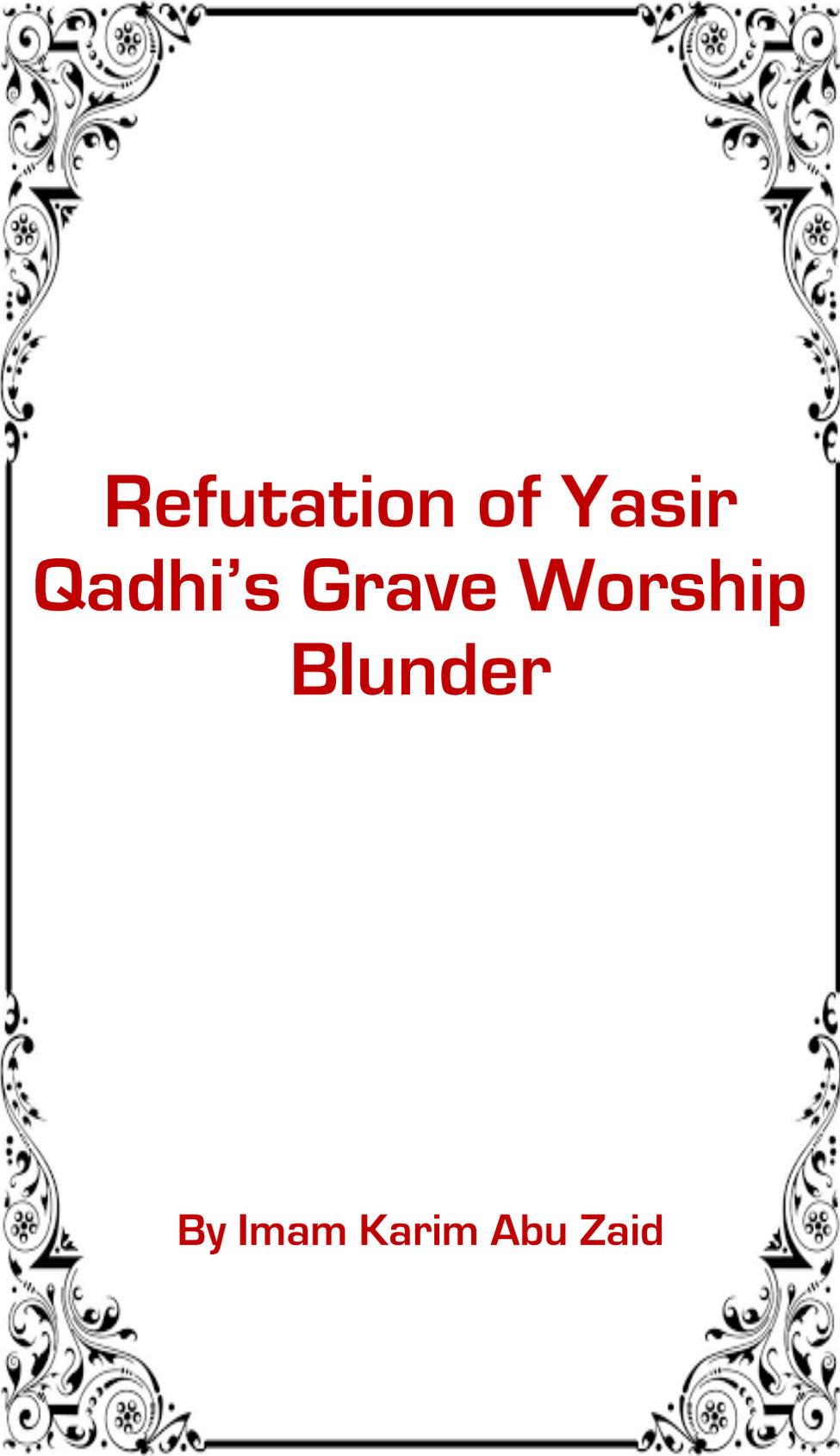




REFUTATION
OF
YASIR QADHI'S GRAVE WORSHIP
BLUNDER



BY KARIM ABU ZAID



Refutation of Yasir Qadhi's Grave Worship Blunder

By Imam Karim Abu Zaid



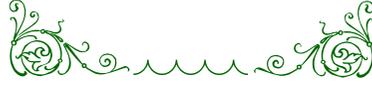
Refutation of Yasir Qadhi



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المقدمة



إن الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا
وسيئات أعمالنا، من يهده الله فلا مضل له ومن يضلل فلا هادي له،
وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله.

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ [سورة آل عمران: 102]

﴿يَتَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

وَآتَقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِءِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ [سورة النساء: 1]

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ [سورة الأحزاب: 70-71]

فإن أصدق الحديث كتاب الله، وأحسن الهدي هدي محمد صلى الله عليه
وسلم، وشر الأمور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلالة،
وكل ضلالة في النار.





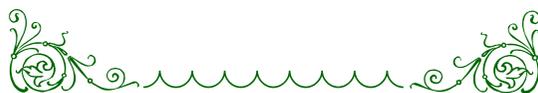
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Introduction



Abdullah Ibn Abbas رضي الله عنه narrated "When the Prophet ﷺ sent Mu'adh to Yemen, he said to him, "You are going to a nation from the *People of the Book*, so let the first thing to which you will invite them, be the Monotheism (*Tawheed*) of Allah. If they learn that, tell them that Allah has enjoined on them, five prayers to be offered in one day and one night. And if they pray, tell them that Allah has enjoined on them Obligatory Charity (*Zakah*) of their properties and it is to be taken from the rich among them and given to the poor. And if they agree to that, then take from them Obligatory Charity (*Zakah*) but avoid the best property of the people." (1)

Since living in the West for many years amongst *People of the Book*, I strived to always make the above Narration (*Hadith*) my motto. Hence, I focused on conveying the message of Monotheism (*Tawheed*) to Muslims and non-Muslims alike. It has never occurred to me that one day I will find myself obliged to engage in refuting innovators.

For instance, I have never attempted to refute the mystic and extreme Sufis, who are in essence, the propagators of the grave worship tradition, and have a notable presence in the USA. They receive all kinds of support from the federal, state, national, political and legislative powers, since they promote their favorite brand of Islam. Furthermore, they have established their educational institutions, such as **Zaytuna College** in California and the **Al-Madinah Institute** in Virginia. Also, they have their popular speakers who are very active amongst the youth.

However, after a well-known graduate of the **Islamic University of Madinah** named Yasir Qadhi, who is the dean of **Al-Maghrif**

(1) Sahih Al-Bukhari and Muslim





Institute (1) and a resident scholar at the **East Plano Islamic Center (EPIC) (2)**, openly joined the rank of the mystic Sufis and is now keen on advancing their agenda, incited me to change my position, and I decided to take on the mounting harm Yasir Qadhi can cause young Muslims.

How it all started?

A layman Muslim who sought guidance on a sensitive matter related to Monotheism (*Tawheed*) and Polytheism (*Shirk*) asked Yasir Qadhi a question regarding the ruling on people visiting the graves and invoking the saints (*Awliya*) for their needs.

Yasir Qadhi answered him publicly, saying, "...The second opinion is the opinion that invoking the saints (*Awliya*)... it is *Haram* (Unlawful), and it is evil, and evil innovation, a religions innovation, a *Bid'ah*, and it is a steppingstone to *Shirk* (Polytheism). It is opening the doors to *Shirk* (Polytheism). But it is not *Shirk* (Polytheism) in and of itself unless that action is accompanied by a belief that you are calling out to a god. I myself am an advocate of this second position."

Yasir Qadhi's answer is false, baseless, misleading, deceitful, tricky, and dishonest. However, the worst thing about his answer is the sad reality that as a graduate of the **Islamic University of Madinah**, he

-
- (1) **Al-Maghrib Institute** was launched to disseminate the pure knowledge of Islam, especially amongst the young US-born Muslims. The pure knowledge here is that the Quran and the Sunnah are based on understanding of the first three generations of Muslims (*Al-Salaf Al-Salih*). They excelled for many years to educate Muslim youths on the correct belief system (*Aqeedah*) until they agreed to sign a contract with the Sufi and mystic institutions to refrain from speaking out against their innovations and begin appearing together in different national conferences and events. They have betrayed all the youths who attended their seminars when they signed this agreement, and now again they are betraying them further with their unjustified silence on their dean's misleading statement.
 - (2) **East Plano Islamic Center (EPIC)** is a well-known and respected Sunni community located in East Plano, Texas, USA. Unfortunately, their board and acting Imams failed the Muslim Community (*Ummah*) and many of their community members. The least we expected from them is to issue an official statement denouncing Yasir Qadhi's mounting blunders.





was matching the argument to justify idol worship like the pagan Arabs did during the Prophet's ﷺ time.

The Pagan Arabs justified their idol worship saying that, "We believe that Allah is the Creator, the Controller, the Provider, the Sustainer, the Giver of life and death, and the Source of every blessing." Regardless, Allah ﷻ still classified them as Polytheists (*Mushrikun*) in the Quran, and the Prophet ﷺ challenged them on all fronts till they gave it up.

Let's ask Yasir Qadhi: "What is the difference between the pagan Arabs at the Prophet's ﷺ time and today's grave worshipers?"

However, before answering the above question, I will first point out **two major similarities**:-

1. The pagan Arabs acknowledged Allah's ﷻ Lordship (*Rububiyyah*). Today's grave worshipers also acknowledge that Allah ﷻ can do things that their engraved saints (*Awliya*) cannot do. Yet, despite their acknowledgments, they both denied Allah's ﷻ right to be worshiped alone (*Uluhiyyiah*). They both directed their worship to the engraved like the pagan Arabs directed their worship to the idols.
2. The pagan Arabs believed that their idols have status and gained Allah's ﷻ honor and respect. Hence, they appointed them as Intermediaries (*Wasilah*), and they used to ask Allah ﷻ through them. Similarly, today's grave worshipers believe that the engraved saints (*Awliya*) have status, honor, and respect with Allah ﷻ. Hence, they appoint them as Intermediaries (*Wasilah*), and they invoke Allah ﷻ through them as well.

Now, there are **two major differences** between the pagan Arabs of the Prophet's ﷺ time and today's grave worshipers:

1. When a pagan Arab experienced severe hardship, calamity, or distress, or while making his urgent appeal (*Istighathah*), he called



upon Allah سُبْحَانَهُ وَتَعَالَى and ultimately abandoned his idols. However, when today's grave worshiper is distressed and in dire need of help, he directs his urgent appeals (*Istighathah*) to his saint, the engraved, the dead, and calls upon their so-called “Supreme Helpers” (*Al-Ghawth Al-Azam*).

2. The second is that I regard a pagan Arab as a Polytheist (*Mushrik*), but I **cannot** do the same to my Muslim brother, the grave worshiper, since he utters the Universal Declaration of Faith (*Lā ilāha illa Allāh*). I can only do that after establishing the evidence and removing the obstacles, and that is to verify that he is invoking the saints (*Awliya*) knowingly and with willful intention.

Yasir Qadhi’s answer to the question was shocking. It was appalling to witness someone who used to teach Quran and the Prophetic Tradition (*Sunnah*) based on the understanding that of the first three generations (*Al-Salaf Al-Salih*), now knowingly and willfully encouraging grave’ worshiping when it is a clear-cut demolition of the Universal Declaration of Faith (*Lā ilāha illa Allāh*). And yet the hearts of the leadership of the institutions he is associated with, his fans, and loyalists remain neutral, and their tongues remain silent? They are but mute devils, just as the speakers of falsehood are talking devils.

Meanwhile, many people’s dilemmas, including his Facebook fans and other learned *Shaykhs* in his circle, secure their livelihoods and prestige. So, do they have no care for what happens to the religion?

What benefits does one gain from his adherence to the religion, what good is left in him towards Allah سُبْحَانَهُ وَتَعَالَى, His religion, and His Messenger ﷺ when he sees Allah’s سُبْحَانَهُ وَتَعَالَى boundaries and sacredness being transgressed and does nothing?

Suppose someone threatened Yasir Qadhi’s many blind followers and the learned individuals in his close circle in a way that threatened their wealth or reputation they enjoy. They would spend and extend, become cruel and ruthless, and utilize the three forbidding evil levels (hand, tongue, heart) to their completest powers.





Such people, along with their fall from Allah’s *سُبْحَانَهُ وَتَعَالَى* eye and anger at them, have also suffered the worst calamity imaginable in this world without realizing it—the death of their hearts. It is because the more alive the heart is, the stronger is its anger for the sake of Allah *سُبْحَانَهُ وَتَعَالَى* and His Messenger ﷺ becomes, and the more perfect its support for the religion evolves. (1)

Lā ilāha illa Allāh comprises two pillars: the complete negation of any form of worship to others than Allah *سُبْحَانَهُ وَتَعَالَى* and the unquestionable and firm affirmation of all forms of worship only to Allah *سُبْحَانَهُ وَتَعَالَى*. When Yasir Qadhi, a learned person who used to be amongst whom Allah *سُبْحَانَهُ وَتَعَالَى* honored to defend and preserve the Universal Declaration of Faith (*Shahadah*), says worshipping the graves is everything terrible, evil, sin, innovation, a steppingstone, and a door opening, but not Polytheism (*Shirk*); for one to assess the magnitude of his statement in a fair and just way, Polytheism (*Shirk*) is the one unforgivable sin if the perpetrator dies without repenting. However, any other sin which does not amount to Polytheism (*Shirk*), the doer still has a chance of forgiveness in the court of Allah *سُبْحَانَهُ وَتَعَالَى*.

For this reason and many other reasons, I decided to come out and speak out against Yasir Qadhi when someone asked me to clarify the matter on a live-streamed show titled “Ask Imam Karim Lives Show,” and speak out against Yasir Qadhi. Hence, I decided to refute Yasir Qadhi in this book titled “Refutation of Yasir Qadhi’s Grave Worship Blunder.” The book comprises two parts:

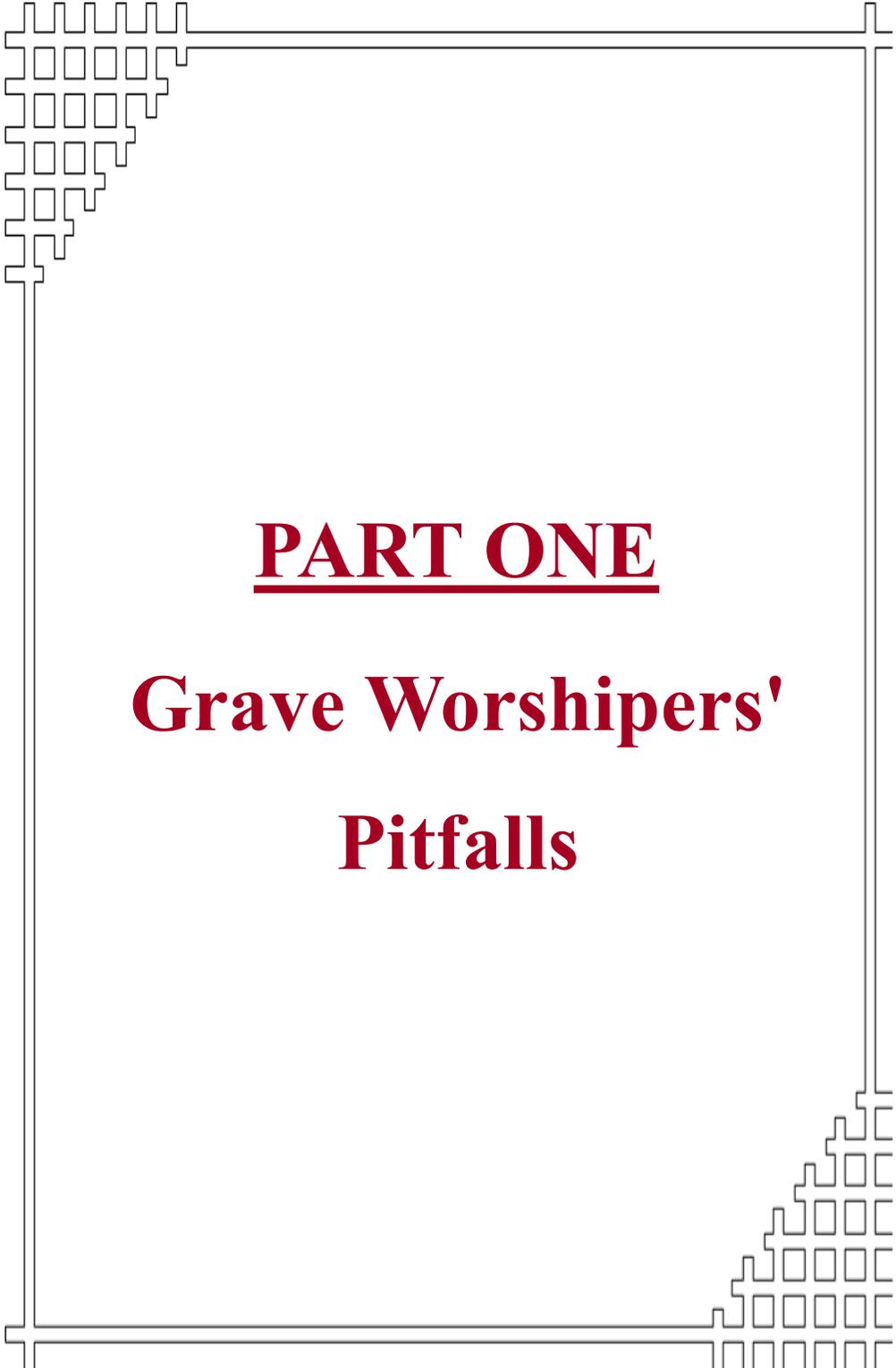
Part I: Grave Worshipers’ Pitfalls

Part II: Yasir Qadhi’s Pitfalls



(1) The original statement is mention in Ibn Al-Qayyam’s masterpiece “Critique of Authority in Islamic Law” (I’lamAl Muwaqqi’ in ‘an Rabb al’Alamin)





PART ONE

Grave Worshipers' Pitfalls





Abdullah Ibn Mas'ud رضي الله عنه said, "Whoever wants to follow a path, let him follow the path of one who has died, for the living are not safe from Contradiction (*Fitnah*). I mean the Companions (*Sahabah*) of Muhammad. They were the best of this Community (*Ummah*), the purest in heart, the deepest in knowledge, and the most straightforward. Allah chose them to accompany His Prophet and establish His religion, so recognize their status and follow in their footsteps and adhere as much as you can to their example of conduct and attitude, for they followed true guidance." (1)

The above report is well-known that appears in many of the books of *Ahlu-Sunnah Wal-Jama'ah* (The People of the *Sunnah* or Prophetic Tradition), and its meaning is sound and approved by them; despite the lightly questioned chain of transmitters by some of the Narration (*Hadith*) experts.

According to Abdullah Ibn Mas'ud's رضي الله عنه profound statement, all the living beings are not immune from falling into the traps of Contradiction (*Fitnah*). Hence, if we want to follow the straight path that will lead us to Paradise (*Jannah*), we should not blindly imitate someone who is still alive because we do not know what kind of end Allah سُبْحَانَهُ وَتَعَالَى will cause him to have.

Yasir Qadhi was strictly following the guidance and the Prophetic Tradition (*Sunnah*) for many years, but he recently ended up following something other than that. Hence, the only way that is safe to follow is the way of the righteous early generations of this Community (*Ummah*). They are the Companions (*Sahabah*) of the Prophet ﷺ, those who have died, and there is no longer any fear that they may fall into Contradiction (*Fitnah*).

Imam Nasr Ibn Ibrahim Al-Maqdisi رحمته الله said after narrating the above statement that "Allah approved the community of Companions (*Sahabah*) in more than one place and He stated that He is pleased with

(1) Ibn Abd al-Barr in *Jami'Bayan al-'Ilm Wa Fadluhu*, 2/947, no. 1810.





them. The Messenger also spoke of them and instructed us to refer to their example, learn from it, and act upon what they said. So, we must follow his commands and instructions and heed his prohibitions. Furthermore, it was the way of the scholars and Imams in earlier generations until innovations became widespread.” (1)

Ibn Taymiyyah رحمته الله said, “It is very well known to anyone who ponders the Quran and Prophetic Tradition (*Sunnah*) and the consensus of all groups among *Ahlu-Sunnah Wal-Jama'ah* that the best generations of this Community (*Ummah*)—in deeds, words, beliefs, and all other virtues—is the first generation, then those who came after them, then those who came after them, as is proven in more than one report; they are superior to the later generations in every virtue, be it knowledge, deeds, faith, reason, religious commitment, eloquence or worship. Their view of any problem is more deserving of being followed. This cannot be denied except by the one who would refuse to accept that which is well known in the religion of Islam and whom Allah sends astray despite his knowledge, as Abdullah Ibn Mas'ud said.” (2)

Imam Ash-Shatibi رحمته الله said, “The reports that confirm this idea are many; all of them indicate that one should take them as an example and follow their way in all situations. It is the way of salvation, as was pointed out in the Narration (*Hadith*) that speaks of the division of the Community (*Ummah*), in which the Prophet ﷺ said: "... what my Companions (*Sahabah*) and I are following." (i.e., the group that follows this path is the saved group). (3) (4)

In the first three chapters of the first part of the book, we will shed light on how excessiveness and exaggerating the status of the engraved saints (*Awlyia*) was the seed of Polytheism (*Shirk*) on earth:

Chapter One - Pure Monotheism (*Tawheed*) is the Origin

(1) Al-Hujjah 'ala Tarik al-Mahajjah by Nasr al-Maqdisi, 1/159

(2) Majmoo Al-Fatawa, 4/157

(3) Al-I'tisaam, 3/307

(4) The article is taken from Islamqa.info with Abridgment





Chapter Two - Grave Worship is The Origin of Polytheism (Shirk)

Chapter Three - Grave Worshipers' Polytheistic Rituals (Shirk)

The previous nations faced the severe consequences of Allah's **سُبْحَانَہُ وَتَعَالَى** powerful wrath because they turned the graves of their Prophets and righteous people into idols, Hence, our Prophet ﷺ implored Allah **سُبْحَانَہُ وَتَعَالَى** not to turn his grave into an idol that is worshiped. (1)

In chapters four and five of the first part, we will mention why the grave worshipers and the innovators in general, do not condone the concept of the classifications of Monotheism (*Tawheed*), and why they confine the entire idea of Monotheism (*Tawheed*) solely to Allah's **سُبْحَانَہُ وَتَعَالَى** Lordship since categorizing it would reveal distorted understanding. Furthermore, we will prove through authentic evidence that they oppose the Prophetic guidance:

Chapter Four - Grave Worshipers' Opposition to Monotheism (*Tawheed*)

Chapter Five - Grave Worshipers Oppose the Messenger ﷺ

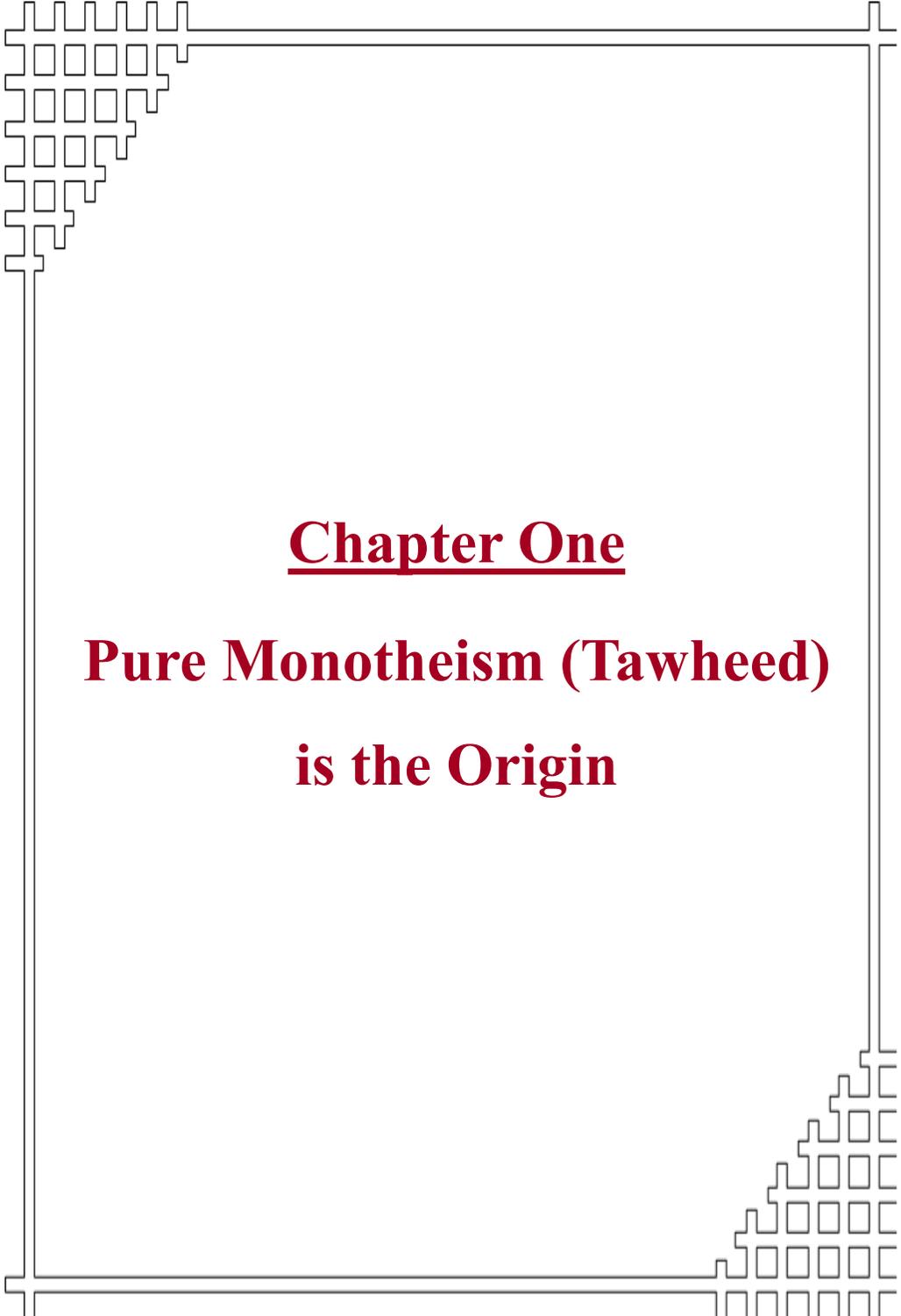
Part one will conclude with a chapter that can guide us in how to get our Supplication (*Dua'*) answered:

Chapter Six - The Answered Supplication (*Dua'*)



(1) Muwatta Imām Mālik





Chapter One

Pure Monotheism (Tawheed)

is the Origin





In Surat Al-Baqarah, Allah **سُبْحَانَهُ وَتَعَالَى** mentioned that all the children of Prophet Adam **عَلَيْهِ السَّلَام** were a single family due to their full conviction to pure Monotheism (*Tawheed*). All people used to be upon the true path, upon the sound Belief of Monotheism (*Aqeedah of Tawheed*) and worship. Allah **سُبْحَانَهُ وَتَعَالَى** said,

[سورة البقرة: 213] ﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً﴾

“All of humanity was just one nation (*Ummah*).” (1)

Abdullah Ibn Abbas **رَضِيَ اللَّهُ عَنْهُمَا** said: “Between Adam and Nuh (Noah) are ten generations; all of them were upon pure Monotheism (*Tawheed*), then they started breaking up into different groups due to deviating from pure Monotheism (*Tawheed*), and slowly embracing Polytheism (*Shirk*), and polytheist practices, that is, to direct acts of worship, whether partially or entirely, to others in association with Allah; even though these acts of worship are the sole right of Allah, regardless of whether these acts are the hearts, the tongues, or the limbs.” (2)

Hence, Allah **سُبْحَانَهُ وَتَعَالَى** sent the Prophets as bringers of good tidings to those who adhere to pure Monotheism (*Tawheed*) and to warn those who continue turning away from pure Monotheism (*Tawheed*). (3)

The above Verse (*Ayah*) in Surat Al-Baqarah and Abdullah Ibn Abbas’ **رَضِيَ اللَّهُ عَنْهُ** understanding of it confirms the following conclusions:

A. The Fallacy of Philosophers and Atheists

We can declare the fallacy of philosophers and atheists’ claim that humanity’s origin and basis is Polytheism (*Shirk*) and that Monotheism

(1) Quran 2:213

(2) Al-Hakim: "It is authentic according to Al-Bukhari."

(3) Tafsir Ibn Jarir At-Tabari





(*Tawheed*) emerged later. Pieces of evidence from the Quran and the Prophetic Tradition (*Sunnah*) invalidated completely their claim, such as:

Iyadh Ibn Himar Al-Mujashi'i رَضِيَ اللهُ عَنْهُ narrated that the Prophet ﷺ shared the saying of his Lord (Allah). Allah سُبْحَانَهُ وَتَعَالَى said, “I created all my slaves upon the true religion (upon *Tawheed*, free from *Shirk*). Then the devils came to them and led them astray from their true religion. They made unlawful to people that which I had made lawful for them, and they commanded them to associate in worship with Me, that which I had sent down no authority.” (1)

Abu Hurairah رَضِيَ اللهُ عَنْهُ narrated that the Prophet ﷺ said, “Every child is born upon natural instinct (*Fitrah*), but his parents make him a Jew or a Christian or a Magian. It is like the way an animal gives birth to natural offspring. Have you noticed any born mutilated before you mutilate them?” (2) Then Abu Hurairah رَضِيَ اللهُ عَنْهُ said: “Recite if you wish:

﴿فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ﴾ [سورة الروم:30]

“Allah’s Natural Way (*Fitrah*) with which He created humanity. There is to be no change to the creation (Religion) of Allah.” (3)

B. The Fallacy of the People of the Books' Historians

We can comfortably refute the claimants from amongst the historians of “*People of the Books*.” They propagated the notion that Polytheism (*Shirk*) existed since Cain’s time, Prophet Adam’s عَلَيْهِ السَّلَام immediate son, the first killer on earth—Cain’s offspring used to worship the fire. They claim in the Bible that Cain’s descendants are enumerated to the sixth generation. They gradually degenerated in their moral and spiritual condition till they became wholly corrupt before

(1) Sahih Muslim

(2) Sahih Al-Bukhari

(3) Quran 30:30





God. This corruption prevailed, and at length, the Deluge was sent by God to prevent the final triumph of evil. (1)

C. Uniting Muslims Can Only Happen on Monotheism (Tawheed)

Unity on pure Monotheism (*Tawheed*) is the most effective and long-lasting approach. It led mankind to stay as a single family for ten generations. Unfortunately, we hear from time to time these unreliable proposals by the so-called progressive Muslims to unite all the sects in Islam regardless of their compromises of the basic concepts of Monotheism (*Tawheed*).

The Devastating Connection

The close bond between Polytheism of Love (*Shirk Al-Mahabbah*) and grave worshiping was Satan's (Shaytan) ample opportunity to plant the first seed of Polytheism (*Shirk*) on the earth since Prophet Adam's عَلَيْهِ السَّلَام arrival.

Polytheism of Love (*Shirk Al-Mahabbah*) is to associate others in Allah's سُبْحَانَكَ وَتَعَالَى exclusive love. At first, Satan (Shaytan) conspired to foster this dominating type of Polytheism (*Shirk*) to exaggerate the status and the love they had towards the righteous people (*Awliya*). The grave worship tradition was a consequence of this kind of Polytheism (*Shirk*).

The following is a statement by a Yemeni scholar, Abdurrahman Al-Moalamy رحمته: "One of the most spacious passages to misguidance is going overboard venerating, praising the righteous." (2)

From people's habits, they will go to extremes in veneration of those they see to be righteous. It is this type of exaggeration that leads

(1) Easton's Bible Dictionary: Genesis (4:1-16)

(2) At-Tankil (Volume 1/Page 184)





the people to worship which they venerate instead of directing worship to Allah **سُبْحَانَهُ وَتَعَالَى** alone.

Hence, exaggerating the status of the righteous people (*Awliya*) leads to worshipping them after their death instead of worshipping Allah **سُبْحَانَهُ وَتَعَالَى** alone. Excessive love towards someone, such as leaders of Spiritual Path (*Shaykh Al-Tariqa*), saints (*Awliya*), scholars, Imams, or something, such as wealth, culture, and societal norms, will lead us to place them equal to Allah **سُبْحَانَهُ وَتَعَالَى**. One will end up putting what he loves more ahead of Allah **سُبْحَانَهُ وَتَعَالَى**. Although this person may recognize Allah **سُبْحَانَهُ وَتَعَالَى** as the Creator, the Sovereign, and the Sustainer, his excessive love towards this righteous person will dominate his heart, and that's the main problem. The evidence for this is the Verse in Surat Al-Baqarah. Allah **سُبْحَانَهُ وَتَعَالَى** said,

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يُرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴾ [سورة البقرة: 165]

"Of mankind are some who take objects of worship which they set as rivals to Allah, loving them with love like (that which is the due) of Allah (only)." (1)

The meaning is as follows: "There are those who associate in their love to Allah others such as individuals and things to the extent that they make them Allah's rivals. They will love, exalt, and magnify them equally or even more. They magnify and love Allah. Furthermore, they will become subservient to them concerning worship and obedience." (2)

Let's present some examples of some who became victims to this deadly and devastating connection:

(1) Quran 2:165

(2) Surat Al-Baqarah (Tafsir Al-Jalalayn)





The Christians Regarding Prophet Isa (Jesus) عَلَيْهِ السَّلَامُ

For example, Christians love Prophet Isa (Jesus) عَلَيْهِ السَّلَامُ so much so that they place him ahead of Allah سُبْحَانَهُ وَتَعَالَى. Allah سُبْحَانَهُ وَتَعَالَى said while rebuking them,

﴿يَتَاهَلُ الْكِتَابَ لَا تَعْلَمُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

وَكَفَى بِاللَّهِ وَكِيلًا ﴿ [سورة النساء: 171]

"O People of the Book do not go to extremes in your religion—and do not speak concerning Allah except the truth. Indeed, Isa (Jesus), the son of Maryam, is the Messenger of Allah, and he came into existence due to His word, which He bestowed upon Maryam, and a spirit created by Him. So, believe in Allah and His Messenger—and do say, 'Three (i.e., the Trinity)'—desist, for that is better for you. Indeed, Allah is only one God." (1)

The Pagan Arabs

Ibn Jarir At-Tabari رَضِيَ اللهُ عَنْهُ reported in his Interpretation (*Tafsir*) regarding the following Verse (*Ayah*) in Surat Al-Najm:

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿ [سورة النجم: 19]

"Have you then considered [the two idols] Al-Lāt and Al-'Uzzā..."(2)

(1) Quran 4:171

(2) Quran 53:19





Mujahid رضي الله عنه said, "Lāt used to serve the pilgrims flour mixed with ghee and water (called *Sawiq*). So, when he died, they would gather and sit around his grave in devotion."

So, Al-Lat was a person who exceeded the boundaries in his devotion to serving the pilgrims, feeding and serving them. People went to exaggeration in veneration of him until they made him an object of worship, and they gathered around his grave in devotion.

Lovers of Wealth, Whims and Desires

Some people love wealth more than they love Allah سُبْحَانَهُ وَتَعَالَى. Hence, they will do whatever it takes to obtain wealth, such as stealing, cheating, or deal in usury, even though they know that they are disobeying Allah سُبْحَانَهُ وَتَعَالَى. The Prophet ﷺ talked about this: "He who became the slave of the Dinar, or the Dirham will perish and be destroyed..." (1)

Others love their whims and desires more than they love Allah سُبْحَانَهُ وَتَعَالَى. They will be after fulfilling their whims, although it might be at the expense of Allah's سُبْحَانَهُ وَتَعَالَى disobedience. Allah سُبْحَانَهُ وَتَعَالَى said about those,

﴿رَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوْنَهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكَيْلًا﴾ [سورة الفرقان: 43]

"Do you see the one who is taking as his lord his desires?" (2)

The Mystical Sufi Tradition

In the mystical Sufi tradition, the blind follower (*Al-Murid*) loves a particular path's Spiritual Leader (*Shaykh Al-Tariqa*) more than Allah سُبْحَانَهُ وَتَعَالَى and His Messenger ﷺ. Hence, the blind follower (*Al-Murid*) will do whatever the spiritual leader asks of him.

(1) Sahih Al-Bukhari

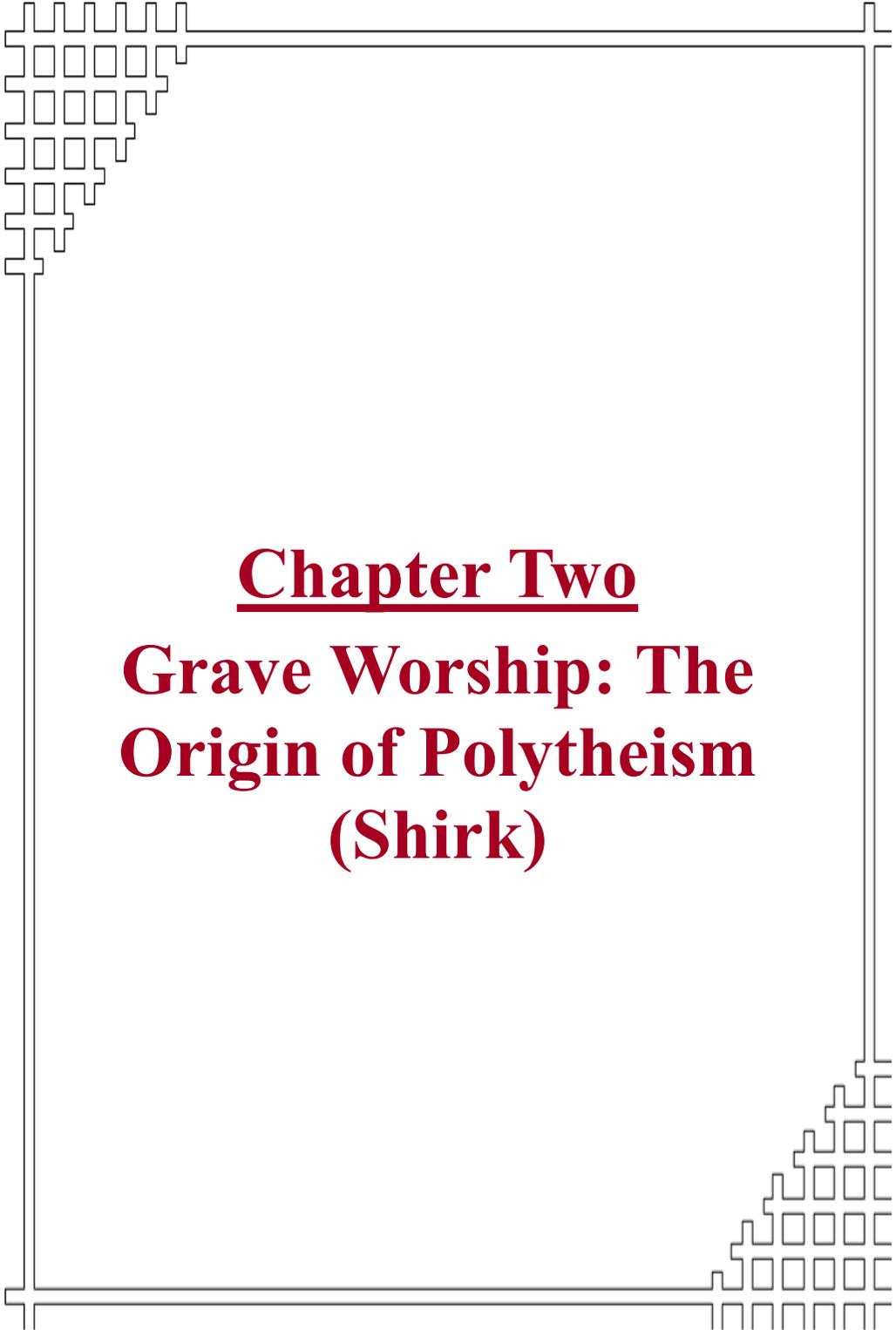
(2) Quran 25:43





However, it may be totally against Islam's primary tenants. Once the spiritual leader dies and is engraved, the blind followers will continue to pursue their obedience by invoking them. Similarly, the blind followers of the Shia tradition will do the same with the twelve Imams like the Sufi Path's blind follower.





Chapter Two
**Grave Worship: The
Origin of Polytheism
(Shirk)**





Allah سُبْحَانَهُ وَتَعَالَى created the humans sinless and on the pure Natural Instinct (*Fitrah*), which is the Islamic faith. When Allah سُبْحَانَهُ وَتَعَالَى sent Prophet Adam عَلَيْهِ السَّلَام into the earth as a vicegerent, he عَلَيْهِ السَّلَام kept the state of Islam on. He عَلَيْهِ السَّلَام taught his children about Monotheism (*Tawheed*) and warned against the acts of worship and advised them to follow his path. It was in the later generation of Prophet Nuh (Noah) عَلَيْهِ السَّلَام that the first act of Polytheism (*Shirk*) began.

Ibn Taymiyyah رحمته الله said that “There are two origins to Polytheism (*Shirk*) on earth that spread amongst the believers after they were upon Monotheism (*Tawheed*). The first is Nuh’s (Noah) people, who started with grave worship, and the second was amongst the people of Ibrahim (Abraham), which stated the worship of the stars. Satan (Shaytan) and his helpers from his race (*Jinn*) were the Polytheism (*Shirk*) types of drivers amongst the two communities. (1)

Ibn Al-Qayyim رحمته الله said: “The root of Polytheism (*Shirk*) and idol worship is from dedication and preoccupation over the graves and taking them as places of worship.” (2)

Such actions of taking the graves as places of worship were something that the Prophet ﷺ strictly forbade. Moreover, in his final illness from which he passed away, he again cautioned against such acts in the sternest warning as mentioned in the Narration (*Hadith*) of Aishah رَضِيَ اللَّهُ عَنْهَا who said that Allah’s Messenger ﷺ said during his illness from which he did not get up: “Allah’s curse is upon the Jews and the Christians. They took the graves of their Prophets as places of prayer.”(3)

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- (1) Al-Qaida Jalilah fi At-Tawassul Wal-Wasila
 - (2) Ighathatul Lahfaan Min Masaaid As-Shaytan
 - (3) Sahih Muslim





at their graves. The people began to gather around their graves, wailing, and mourning.

2. So, when Satan (Shaytan) saw them mourning and grieving over them, he took the form of a man and came to them, saying “I see that you are mourning and grieving over their loss. So why don’t you make shapes and images of them (i.e., statues) and place them in your places of gatherings so that you may be reminded of them?” So, they said: “Yes,” and so they did what Satan (Shaytan) suggested.
3. When Satan (Shaytan) saw how they were (excessively) remembering them, he said, “Why doesn’t every man amongst you make similar shapes and images (statues) to keep in your own houses so that you can be (constantly) reminded of them?” So, they all said “Yes.” So, each household did exactly what Satan (Shaytan) suggested.
4. Parents started adoring and venerating the statues of these righteous men (*Awliya*) while their children were watching. Then Satan (Shaytan) whispered to those who came after them that they should take them as idols, beautifying to them the idea that you will be reminded of them and thereby follow them in righteous conduct.
5. Until those from the later generation saw what the (previous generation) had done and considered that to the extent that they took them as deities (gods) to be worshiped besides Allah **سُبْحَانَهُ وَتَعَالَى (1) (2)**
6. So, Allah **سُبْحَانَهُ وَتَعَالَى** sent Prophet Nuh (Noah) **عَلَيْهِ السَّلَام**, commanding them to worship Allah **سُبْحَانَهُ وَتَعَالَى** alone. However, none responded to his call except a few.

(1) Ibn Abi Hatim

(2) Al-Kawakib Ad-Durari of Ibn' Urwah al-Hanbali





7. Thus, the Wisdom of Allah **سُبْحَانَهُ وَتَعَالَى** was fulfilled when He sent Prophet Muhammad ﷺ as the final Prophet and made his Islamic Law (*Shariah*), the compilation of all Divinely Prescribed Laws, in which He prohibited all means and avenues by which people may fall for Polytheism (*Shirk*), which is the greatest of sins. For this reason, building shrines over graves and intending to specifically travel to them, taking them as places of festivity and gathering, and swearing an oath by the inmate of a grave have all been prohibited. All these lead to excessiveness and lead to the worship of others than Allah **سُبْحَانَهُ وَتَعَالَى**.

This being the case even more so in an age in which knowledge is diminishing, ignorance is increasing, few sincere advisors (to the truth), and Satan (Shaytan) cooperating with men and *Jinn* to misguide mankind, and to take them away from the worship of Allah **سُبْحَانَهُ وَتَعَالَى** alone. (1)

From the above history of Monotheism (*Tawheed*) and Polytheism (*Shirk*), we can conclude that the leading causes for Major Polytheism (*Shirk Al-Akbar*) which takes Muslims out of the fold of Islam are as follows:

1. Grave worshipping is a Satan-inspired (Shaytan) tradition, which was the origin of Polytheism (*Shirk*) on earth.
2. Satan (Shaytan) is willing to harvest the fruits of people's misguidance in future generations, though not necessarily right away. We can see that from his scheming, plotting, and lying to the three generations from the people of Prophet Nuh (Noah) **عَلَيْهِ السَّلَام** until he finally managed to firmly plant Polytheism (*Shirk*) in the love of idols.
3. Muslims can easily be hunted by Satan (Shaytan) and his helpers from the *Jinn* and the human when they are distant from the Book of Allah **سُبْحَانَهُ وَتَعَالَى** and the Prophet's ﷺ Tradition (*Sunnah*).

(1) Tahdhir as-Sajid min Ittikhadh al-Quburi Masajid, pp.101-106



4. Their ignorance of the correct meaning of Monotheism (*Tawheed*), which is negation and affirmation. Furthermore, the firm knowledge that Monotheism's (*Tawheed*) implementation is not by merely uttering the testimony "*Lā ilāha illa Allāh.*"
5. Promoting doubts and suspicions regarding the authority of the Tradition of the Prophet ﷺ (*Sunnah*), which details the shields every Muslim must pursue to block all possible paths to Polytheism (*Shirk*).
6. To ignore the Prophet's ﷺ instruction to refrain from praising others and ourselves.
7. Ignoring the Prophet's ﷺ instruction regarding raising the graves and placing idols and shapes around them.
8. To ignore the Prophet's ﷺ instruction regarding praying around the grave.
9. Exaggerating in the remembrance and dignifying of the pious people and extending this remembrance to the extent of worship.
10. Determination to imitate and follow the ancestors, without verifying their beliefs, despite them straying from Allah's *سُبْحَانَهُ وَتَعَالَى* right path. (1)



(1) The following three references are abridged and slightly paraphrased:

- Tahdhir as-Sajid min Ittikhadh Al-Quburi Masajid,
- Origin of Shirk by Shaykh Albani
- The truth of Monotheism by Al-Fawzan





Chapter Three
**Grave Worshipers’
Polytheistic Rituals
(Shirk)**





There are many polytheistic practices (*Shirk*) associated with the grave worship tradition. In this chapter, we will discuss five of the predominant rituals:

1. The Urgent Appeal (*Al-Istighathah*)
2. Circumambulation (*Tawaf*)
3. Seeking Goodness (*Tabarrok*)
4. Slaughtering (*Az-Zabih*)
5. Making Vows (*An-Nazir*)

1. The Urgent Appeal (*Al-Istighathah*)

Al-Istighathah or *Al-Isti'anah* is an Arabic term that refers to “making an urgent request due to distressful situations.” It is a unique form of Supplication (*Dua*), in which the distressed person typically directs exclusively to the power they believe can rescue them.

If the person is on pure Monotheism (*Tawheed*), then he will automatically and without any hesitation implore Allah **سُبْحَانَهُ وَتَعَالَى**. Allah **سُبْحَانَهُ وَتَعَالَى** said,

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَلَيْسَ اللَّهُ بِمَعْلُومٍ﴾

[سورة النمل: 62] ﴿قَلِيلًا مَّا تَذَكَّرُونَ﴾

"Is not He (better than your gods) Who responds to the distressed one when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations?" (1)

Ikrimah **رَضِيَ اللَّهُ عَنْهُ** (the son of Abu Jahl) fled from Makkah when Muslims conquered it. He decided to travel to another land across the Red Sea to escape the fear of what may be done to him. While on his journey, the ship he had boarded was caught in a storm, and those who

(1) Quran 27:62





were with him exclaimed that they should sincerely pray for salvation. Ikrimah رَضِيَ اللهُ عَنْهُ vowed to Allah سُبْحَانَهُ وَتَعَالَى that he would return to Makkah and embrace Islam if he survived the storm. (1)

In principle, whoever invokes, supplicates, or worships anyone other than Allah سُبْحَانَهُ وَتَعَالَى or alongside with Allah سُبْحَانَهُ وَتَعَالَى, whether they worship Abdul Qadir Al-Jeelani, a Prophet of Allah سُبْحَانَهُ وَتَعَالَى like Isa (Jesus) عَلَيْهِ السَّلَام, or Uzair (Ezra) or others from the righteous people (*Awliya*), he is considered a Polytheist (*Mushrik*) and a Disbeliever (*Kafir*). Similarly, suppose someone observes Prayer (*Salah*) at the gravesite, considering that he will receive an extra reward or achieve more excellence because of the gravesite. Then he is on the most dangerous of pathways that leads to Polytheism (*Shirk*). Hence, our Prophet ﷺ warned against doing that in the sternest manners. He also emphasized that doing that will be the leading cause to endanger oneself to Allah's سُبْحَانَهُ وَتَعَالَى curse.

However, grave worshipers attribute Allah's سُبْحَانَهُ وَتَعَالَى absolute power of rescuing the distress to their so-called "The Supreme Helper" (*Al-Ghawth Al-A'zam*) or so-called "The Mightiest Succor." They claim Allah سُبْحَانَهُ وَتَعَالَى shares His absolute power of helping the distressed to him and empowered him to bring assistance to suffering humanity in response to His creatures' cry for help in times of extreme adversity. Hence, they will call upon them right away, mechanically, and without any hesitance.

The Christians reflexively call upon Prophet Isa (Jesus) عَلَيْهِ السَّلَام when they are distressed, although they still believe the father is 'God.' Likewise, grave worshipers right away call upon their so-called "The Supreme Helper" (*Al-Ghawth Al-A'zam*), based on their extreme Sufi Spiritual Path (*Tarikhah*); it can be Abdul Qadir Al-Jeelani, or As-Syed Al-Badawi, or Arafī.

(1) Sunan An-Nasai





Allah سُبْحَانَهُ وَتَعَالَى states in the Quran that those who take idols as a means between them and the Creator are Polytheists (*Mushrikun*), and ordered Muslims to wage war against them. Allah سُبْحَانَهُ وَتَعَالَى said,

﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ﴾ [سورة الزمر:3]

"And those who take saints (Awliya) (protectors, helpers, lords, gods) besides Him (saying): "We worship them only that they may bring us near to Allah." (1)

Allah سُبْحَانَهُ وَتَعَالَى also said,

﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُنَا عِنْدَ اللَّهِ ۖ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ ۗ سُبْحَانَهُ، وَتَعَالَىٰ عَمَّا يُشْرِكُونَ﴾
[سورة يونس:18]

"And they (The polytheists about whom they take as helpers beside Allah) say: "These are our intercessors with Allah." (2)

2. Circumambulation (*Tawaf*)

Circumambulation (*Tawaf*) is an act of worship. The only place to perform Circumambulation (*Tawaf*) is Allah's سُبْحَانَهُ وَتَعَالَى House (*Kaa'bah*) in Makkah. It is not allowed anywhere else on this earth's face. Allah سُبْحَانَهُ وَتَعَالَى said,

﴿ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ ۖ وَلِيَطَّوَفُوا بِالْبَيْتِ الْعَتِيقِ﴾ [سورة الحج:29]

"Then let them complete the prescribed duties (*Manasik of Hajj*) for them, and perform their vows, and circumambulate the Ancient House (*the Kaa'bah at Makkah*)." (1)

(1) Quran 39:3

(2) Quran 10:18





Likewise, walking between Safa and Marwa is only legislated for Safa and Marwa. Allah سُبْحَانَهُ وَتَعَالَى said,

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾ [سورة البقرة: 158]

"Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So, it is not a sin on him who perform Hajj or Umrah (pilgrimage) of the House (Kaa'bah at Makkah) to perform the going (Tawaf) between them (As-Safa and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower." (2)

Grave worshipers perform Circumambulation (*Tawaf*) around the grave of their saints (*Awliya*), stroking them with one's hands, seeking blessings from them, and hoping to be benefited. Even though such acts are equivalent to deification, it is like the pre-Islamic idolaters who used to do with their gods. Whoever wishes for reward or blessings through these acts of worship at the graves, then indeed he has exalted that which Allah سُبْحَانَهُ وَتَعَالَى has not legislated to be exalted.

The evidence to assert that these practices are acts of Polytheism (*Shirk*) is in the Narration (*Hadith*) of Abu Waqid Al-Laythi رَضِيَ اللَّهُ عَنْهُ, who said, "We went out with the Messenger of Allah to the (military) campaign to Hunayn. At the same time, we were new converts from disbelief to (Islam). The idol-worshippers had a lote tree in (whose vicinity) they used to stay and hang their weapons, and it (i.e., this lote tree) was called *Dhaat Anwat*. So, when we went past a tree, we said, 'O Messenger of Allah! Set up a *Dhaat Anwat* for us just as they have a *Dhaat Anwat*.' So, the Messenger of Allah ﷺ said, 'Allah is Great (*Allahu Akbar*)! It is a path that has proceeded (from the people of the past). By Allah in Whose Hand my soul is! You have stated just as the

(1) Quran 22:29

(2) Quran 2:158





children of Israel stated to Musa (Moses), 'O Musa (Moses)! Make for us Ilaahan (a god) as they have gods. He (Musa) said: 'Verily, you are a people who know not (the Majesty and Greatness of Allah and what is obligatory upon you, i.e., to worship none but Allah Alone, the One and the Only God of all that exists).'" (1)

The new Muslims wanted to perform that act of worship in that place and seek blessings, so the Messenger of Allah ﷺ referred to what they sought after; worshiping another deity besides Allah ﷻ. That act they asked to do was a means to Polytheism (*Shirk*), so the Prophet ﷺ immediately blocked it in their faces, reminding them what the children of Israel requested before them. After the Messenger of Allah ﷺ explained the matter, they turned in repentance and obedience to Allah ﷻ and His Messenger ﷺ.

There are those who wish to perform Circumambulation (*Tawaf*) around the Prophet's ﷺ grave. They want to defy the wish and request of our Prophet ﷺ for which he Supplicated (made *Dua* ') to Allah ﷻ in the following Narration (*Hadith*). He said, "O Allah! Do not make my grave an idol that is worshiped." (2) Allah ﷻ indeed protected his grave and answered his Supplication (*Dua* ').

Seeking blessings from graves, performing Circumambulation (*Tawaf*) around them, and stroking them are more severe acts of *Shirk* and sin than what those new Muslims sought after. (3)

3. Seeking Goodness (*Tabarrok*)

It refers to attempting to gain good things and Blessing (*Barakah*) by touching, consuming, or just being in the vicinity of something, objects, places, times, or people.

It is not a matter that is subject to deliberation or Individual Finding (*Ijtihad*), but only through revelation can we decide to conclude that

(1) Musnad Ahmed and At-Tirmidhi

(2) Muwatta Malik

(3) An Excerpt from 'Al-Min'dhar Fi Bayani Kathir Minal Akhta` Ash-Shaa'i'ah (page: 11)





certain places, objects, and people have Blessings (*Barakah*). Other than that, it would be an act of Polytheism (*Shirk*) to claim benefits or Blessings (*Barakah*) allegedly.

The following people, places, times, and entities possess Blessings (*Barakah*) by evidence: The Prophet ﷺ, Zamzam water, the Black Stone, certain times (The month of *Ramadan*, the Night of *Al-Qadr* and the first ten days of the month of *Thul-Hijjah*), certain places (Makkah, Madinah, and Jerusalem), and certain acts such as Prayer (*Salah*), Fasting, and Obligatory Charity (*Zakah*).

It is not allowed to do like the grave worshipers when they make Circumambulation (*Tawaf*) around the graves and shrines of their dead saints (*Awlyia*) and touch the different parts of the graves to seek Blessings (*Barakah*). They have no evidence to validate their actions. Furthermore, it is also not allowed to make up certain times and attribute Blessings (*Barakah*) such as the Night of *Al-Isra'* and the Night of *Al-Mawlid*.

4. Slaughtering (*Az-Zabih*)

Grave worshipers offer their Sacrifices (*Qurbanis*) next to the graves of their venerated saints (*Awlyia*), and they claim that their action is directed solely to Allah **سُبْحَانَهُ وَتَعَالَى**. It is easy to refute their claim and prove them wrong because if they intended their Sacrifice (*Qurbani*) to be for the sake of Allah **سُبْحَانَهُ وَتَعَالَى**, there would be no need to sacrifice it next to the graves where other acts of worship are also observed.

Slaughter (*Az-Zabih*) means to shed a lawful animal's blood to consume in a specific manner. It is an act of worship through which we venerate and glorify Allah **سُبْحَانَهُ وَتَعَالَى**. It is called *Qurbani*, *Nusuk*, or Sacrifice. However, it is permissible to offer the sacrifice's meat as food to the people and ourselves. The evidence is in the Verse (*Ayah*), in which Allah **سُبْحَانَهُ وَتَعَالَى** said,

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [سورة الأنعام: 162]





"Say (O Muhammad): Verily, my Prayer (*Salah*), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Aalameen (mankind, *Jinn* and all that exists)." (1)

Shedding animals' blood to glorify or venerate anyone other than Allah ﷻ is a Polytheistic Act (*Shirk*). The meat they slaughtered is no longer regarded as Permissible (*Zabihah* or *Halal*) to eat.

Furthermore, slaughtering to venerate Allah ﷻ and the dead saints (*Awlyia*) is regarded as an act of Polytheism (*Shirk*). The meat is no longer Permissible (*Halal*) to eat even though the individual has followed the slaughter rules in Islam.

Sometimes we slaughter to feed the people or honor a guest invited for a wedding feast, or on other occasions. These situations are completely allowed. The Prophet ﷺ said: "Whoever believes in Allah and the Last Day, let him honor his guest." (2)

The Prophet ﷺ said to Abd Al-Rahman Ibn Awf رَضِيَ اللهُ عَنْهُ, "Give a wedding feast even if it is with only one sheep." (3)

It's also permissible to slaughter and get the meat for selling. Allah ﷻ said,

﴿أُولَئِكَ يَرَوْنَ أَنَا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ

[سورة يس: 71-72] وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾

"Do they not see that We have created for them of what Our Hands have created, the cattle so that they are their owners. And We have

(1) Quran 6:162

(2) Sahih Al-Bukhari

(3) Sahih Muslim



5. Vowing (*An-Nazir*)

Worship is Allah's **سُبْحَانَهُ وَتَعَالَى** exclusive right. These include Prayer (*Salah*), Obligatory Charity (*Zakah*), Fasting, Supplicating (making *Dua*), Sacrificing, making vows, and more. We must perform them sincerely and solely for the sake of Allah **سُبْحَانَهُ وَتَعَالَى**, following the Prophet's ﷺ way for them to be valid and accepted. Allah **سُبْحَانَهُ وَتَعَالَى** said,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ [سورة الفاتحة:5]

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." (1)

Allah **سُبْحَانَهُ وَتَعَالَى** also said,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾ [سورة الإسراء:23]

"And your Lord has decreed that you worship none but Him." (2)

Making Vows (*An-Nazir*) is to pledge or promise to do an act of worship by taking an oath. Making Vows are only permissible if they are exclusive to Allah **سُبْحَانَهُ وَتَعَالَى**. Muslims are not allowed to vow for someone other than Allah **سُبْحَانَهُ وَتَعَالَى**. Allah **سُبْحَانَهُ وَتَعَالَى** referred to pledging in many Verses (*Ayat*) in the Quran. Allah **سُبْحَانَهُ وَتَعَالَى** said,

﴿وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ﴾ [سورة البقرة:270]

"And whatever you spend (e.g., in *Sadaqah*—Charity for Allah's Cause) or whatever vow you make, be sure Allah knows it all." (3)

- (1) Quran 1:5
- (2) Quran 17:23
- (3) Quran 2:270



The Prophet ﷺ said, "Whoever vows to obey Allah, let him obey Him, but whoever vows to disobey Him, let him not disobey Him." (1)

According to the above Narration (*Hadith*), Vowing (*An-Nazir*) is invalid if the one who is making the vow associates others with Allah *سُبْحَانَهُ وَتَعَالَى* in his vow. For example, vowing to slaughter, perform Circumambulation (*Tawaf*), observe Prayer (*Salah*), or Fast for the sake of Allah *سُبْحَانَهُ وَتَعَالَى*—along with a dead Imam, Ali, Al-Husayn, Abd Al-Qadir, Desouki, Tejanni, Jeelani, As-Sayyid Al-Badawir, As-Sayyidah Zaynab, As-Sayyidah Nafisah, or anyone else—is invalid.

Likewise, making a vow to Allah's Messenger ﷺ is also invalid because we cannot make vows to anyone other than Allah *سُبْحَانَهُ وَتَعَالَى* since it is an act of worship.

Shaykh Ibn Baz رحمته الله said, "If someone vows to perform an act of worship, not exclusively to Allah, associating others with Him. This act is Polytheism (*Shirk*), and he should not fulfill his vow. Instead, he must repent."



(1) Mutta' Malik





Chapter Four
Grave Worshipers'
Opposition to Monotheism
(Tawheed)





The grave worshipers do not like the categorization of Monotheism (*Tawheed*) into two, three, or four parts, even though the categorization is based on concrete and valid evidence. For the sake of making this essential subject easy, we will present it in a series of questions and answers in a logical manner as follows:

1. Why are grave worshipers against categorizing Monotheism (*Tawheed*)? And why don't they consider their grave worship Polytheism (*Shirk*)?

The speculative speech scholars build their belief system on defective and imperfect intellect; in other words, whatever their logic and mind incite them, they will follow regardless of its opposition to the revelation.

Not only do grave worshipers oppose categorizing Monotheism (*Tawheed*), but *Sufis*, *Ash 'Aris*, *Maturities*, *Mu'tazilis*, and *Deobandis* are against it as well. According to them, Monotheism (*Tawheed*) is one entity or a single category, which is Allah's **سُبْحَانَهُ وَتَعَالَى** Actions of Lordship (*Tawheed Ar-Rubbubiyah*). Consequently, whoever affirms it has fulfilled all rights of Monotheism (*Tawheed*), and he is on pure Monotheism (*Tawheed*).

Allah's **سُبْحَانَهُ وَتَعَالَى** Lordship means Allah **سُبْحَانَهُ وَتَعَالَى** is The Creator (*Al-Khaliq*), the Sovereign (*Al-Malik*), the Sustainer (*Al-Raziq*), the Giver of life and death (*Al-Muhee*, and *Al-Mumeet*), and the One who sends the rain and brings forth vegetation out of the dead earth.

Hence, as long as they do not violate Allah's **سُبْحَانَهُ وَتَعَالَى** Lordship, their Monotheism (*Tawheed*) is sound, and there is nothing wrong with it, which is unquestionably incorrect.

According to them, Allah's **سُبْحَانَهُ وَتَعَالَى** worship (*Tawheed Al-Uluhiyyah*) has nothing to do with Monotheism (*Tawheed*) whatsoever. Hence, singling out Allah **سُبْحَانَهُ وَتَعَالَى** when we're praying, Supplicating (making *Dua*'), and performing Circumambulation (*Tawaf*) is irrelevant





and unnecessary. Consequently, they think they can invoke their so-called “The Supreme Helper” (*Al-Ghawth Al-A'zam*), Abdul Qadir Al-Jeelani, Ar-Raffi, Al-Badawi, or others; according to them, it's not an act of Polytheism (*Shirk*) since it has nothing to do with Monotheism (*Tawheed*).

Furthermore, according to them, Allah's **سُبْحَانَهُ وَتَعَالَى** Names and Attributes (*Tawheed Al-Asma Wa-Sifat*) have nothing to do with Monotheism (*Tawheed*) whatsoever. Hence, to believe that Allah **سُبْحَانَهُ وَتَعَالَى** is One and Only, no one is like Him, and no created being is equal to Him, once it comes to His Divine Essence, Names and Attributes, is irrelevant and has nothing to do with Monotheism (*Tawheed*) whatsoever. Consequently, if they ascribe Allah's **سُبْحَانَهُ وَتَعَالَى** exclusive Names and Attributes to their venerated saints, for them, this is not an act of Polytheism (*Shirk*) and doesn't violate Monotheism (*Tawheed*).

Now based on what we discussed so far, I hope you can answer the following two questions:

1. Why grave worshipers oppose categorizing Monotheism (*Tawheed*)?
2. Why don't they consider their worship, invocation of the occupants of the graves, supplicating to them, seeking their mediation, and directing their calls of Urgent Appeals (*Istighathah*) to them and not Allah **سُبْحَانَهُ وَتَعَالَى** as Polytheism (*Shirk*)?

2. What is wrong with dividing Monotheism (*Tawheed*) into categories?

There is nothing wrong with dividing Monotheism (*Tawheed*) into different categories, provided that the categorization is founded on valid evidence from the Quran and the Prophetic Tradition (*Sunnah*).





Ibn Al-Qayyim rahimahullah said, "There is nothing wrong with introducing new concepts and new words as long as they do not have something disturbing about them." (1)

3. Why was there a need for such categorization?

There are many reasons which justify this approach:

1. It has always been a tradition from early times when scholars used the classification methodology to make subjects easy to understand. For instance, As-Shafi'i rahimahullah set out the Principles of Islamic Jurisprudence (*Usool Al-Fiqh*), and his categorization was well-received and was followed by the scholars of Islamic Jurisprudence (*Usool Al-Fiqh*). Likewise, other scholars in other branches of Islamic knowledge employed the same concept, such as recitation of Quran (*Tajweed*).
2. Today's Muslims do not have full command of the Arabic language. Instead, they are becoming weaker. The Arabic they speak is not the classical Quranic Arabic; besides, it lost its purity since it got mixed with foreign languages.
3. Many reverted Muslims who accepted Islam came from various religious and ideological backgrounds; besides, some came from heavily philosophical backgrounds. They were mainly graduating from speculative speech school (*Mutakallimin*). The people of rhetorical ideologies are worshipers of intellect, and they judge religion based on false, foreign, and innovative ideologies. Hence, the categorization of Monotheism (*Tawheed*) was more to confront them.

(1) Madarij al-Salikeen, 3/306





4. The similarities and dissimilarities between the grave worshipers and the pagan Arabs in Makkah.

There are similarities and dissimilarities between the pagan Arabs at the time of revelation and the grave worshipers of today.

Similarities

As for the similarities, the Polytheists (*Mushrikun*) of Makkah believed in one category of Monotheism (*Tawheed*), which is the belief in Oneness of Allah's **سُبْحَانَهُ وَتَعَالَى** Lordship (*Tawheed of Rubbubiyah*), precisely like the grave worshipers of today. They affirmed Allah's **سُبْحَانَهُ وَتَعَالَى** Lordship's Actions, the creation, the sovereignty, the provision, and the control of the creations.

Look carefully into these series of questions and how the pagan Arabs responded to them. This is only one example in one chapter of the Quran. If we go through the Quran, we can present hundreds of Verses (*Ayat*) like these, where the pagan Arabs affirmed Allah's **سُبْحَانَهُ وَتَعَالَى** Lordship, but they privileged their idols with their acts of worship. Meanwhile, they believe these idols do not benefit nor harm them. Allah **سُبْحَانَهُ وَتَعَالَى** said,

رَسُولُهُ، قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَنْ رَبُّ
السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِزُكَ ﴿٨٧﴾ قُلْ مَنْ بِيَدِهِ مَلَكُوتُ
كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾ بَلْ
أَيَّنَّهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ
بَعْضُهُمْ عَلَى بَعْضٍ سَبْحَنَ اللَّهُ عَمَّا يُصِفُونَ ﴿٩١﴾ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّلَ عَمَّا يُشْرِكُونَ وَفِيكُمْ
[المؤمنون: 84-92]

“Say: "Whose is the earth and whosoever is therein? If you know! They will say: "It is Allah's!" Say: "Will you not then remember?" Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" They will say: "Allah." Say: "Will you not then fear Allah (believe in His Oneness, and obey Him)." Say, "In





Whose Hand is the sovereignty of everything (i.e., treasures of each and everything)? And He protects (all), while against Whom there is no protector, They will say: "(All that belongs) to Allah." Say: "How then are you deceived and turn away from the truth?" Nay, but We have brought them the truth (Islamic Monotheism), and verily, they (disbelievers) are liars. No son (or offspring or children) did Allah beget, nor is there any Ilah (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him! All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!" (1)

Dissimilarities

You will be amazed when you come to know the dissimilarities between today's grave worshipers and the pagan Arabs of the old times.

The pagan Arabs didn't believe their idols had any attributes of divinity. They firmly believed that they did not benefit nor harm them. Hence, when they experienced severe hardship, calamity, or distress, or while making the urgent appeal, they used to call upon Allah *سُبْحَانَهُ وَتَعَالَى* and ultimately abandoned their idols. Allah *سُبْحَانَهُ وَتَعَالَى* said,

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا فَلَمَّا بَجَّحْتُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا﴾

[سورة الإسراء: 67]

"And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah Alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful." (2)

(1) Quran 23:84-92

(2) Quran 17:67





However, when today's grave worshipers are distressed and in dire need of help, guess to whom they direct their Urgent Appeals (*Istighathah*)? To their saints, the engraved, the dead. They call upon their so-called "The Supreme Helper" (*Al-Ghawth Al-A'zam*). Despite their acceptance of the following Verse (*Ayah*) as part of the revelation:

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُ لَكُم مَخْرَجًا وَيَرْزُقُكُم مِّنْ حَيْثُ تُرِيدُونَ﴾

[سورة النمل: 62]

"Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any Ilah (god) with Allah? Little is that you remember!"(1)

By the way, many of these misguided innovators claim that the people who call upon the dead in their graves through Supplications (*Dua'*) and seeking rescue are not falling into Polytheism (*Shirk*) because they have not denied the category of Monotheism (*Tawheed*) of Oneness of Allah's *سُبْحَانَهُ وَتَعَالَى* Lordship (*Tawheed Ar-Rubbubiyah*). We can address their claim in two ways:

1. As we previously explained, Monotheism (*Tawheed*) is not just affirming Allah's *سُبْحَانَهُ وَتَعَالَى* Lordship; Monotheism (*Tawheed*) is to direct your Supplication (*Dua'*), which is an act of worship to Allah *سُبْحَانَهُ وَتَعَالَى*.
2. The fact that they call upon them when they are distressed is evidence that they ascribe Allah's *سُبْحَانَهُ وَتَعَالَى* Lordship and Attributes to them. People typically do this unconsciously due to the ingrained beliefs that the engraved are their immediate rescuing source and not Allah *سُبْحَانَهُ وَتَعَالَى*. They believe that they are at least associated with Allah *سُبْحَانَهُ وَتَعَالَى* or the intermediaries between them and Allah *سُبْحَانَهُ وَتَعَالَى*.

(1) Quran 27:62





5. Was Muhammad Ibn Abdul Wahab رحمه الله (died 1206 A.H) the first scholar to state that the Polytheism (*Shirk*) of Quraish was primarily in the area of Allah's سُبْحَانَهُ وَتَعَالَى worship (*Tawheed Al-Uluhyiah*)?

This claim is incorrect as there were scholars before Muhammad Ibn Abdul Wahab رحمه الله who designated the Polytheism (*Shirk*) of the Quraish to be violating the Monotheism in Allah's سُبْحَانَهُ وَتَعَالَى worship (*Tawheed Al-Uluhyiah*).

Imam Al-Baghawi رحمه الله who died in 516 A.H (almost 600 years before Muhammad Ibn Abdul Wahab رحمه الله) confirmed that the Polytheism (*Shirk*) of the Quraish was in violation of the Monotheism in Allah's سُبْحَانَهُ وَتَعَالَى worship (*Tawheed Al-Uluhyiah*) based on the following Verses (*Ayat*):

﴿ قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ ﴿٧٢﴾ أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ ﴾ [سورة الشعراء: 72-73]

**“Do they hear your Supplication (*Dua*) when you supplicate?
"Or do they benefit you or do they harm (you)?" (1)**

They answered by saying,

﴿ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾ ﴾ [سورة الشعراء: 74]

“Nay, but we found our fathers doing so.” (2)

Meaning: They do not hear any statement or bring any benefit or repel any harm. However, they followed the example of their fathers.

(1) Quran 26:72-73

(2) Quran 26:74



These Verses (*Ayat*) also refute the idea of blind following when it comes to beliefs. (1)

Ibn Kathir رحمه الله died in the year 774 A.H, 400 years before Muhammad Ibn Abdul Wahab's رحمه الله time. He commented while explaining the following Verse (*Ayah*):

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ
 يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾
 [سورة الزمر: 3]

“Surely, the religion (i.e. the worship and the obedience) is for Allah only. And those who take *Awliya* (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.” (2)

Ibn Kathir رحمه الله said: “Allah سُبْحَانَهُ وَتَعَالَى is affirming His Oneness and Exclusivity in creation, control, and dominion, to point to (the fact) that He is the only (true) deity, and that worship is only befitting to Him alone with no partner. This is why He سُبْحَانَهُ وَتَعَالَى told His Messenger Muhammad ﷺ to say to the Polytheists (*Mushrikun*) who worshiped others with Allah سُبْحَانَهُ وَتَعَالَى—those who affirmed Allah's سُبْحَانَهُ وَتَعَالَى Lordship (*Rububiyyah*) and admitted that He has no partner in it, yet associated partners with Him in worship (*Ilahiyyah*). So they worshiped others with Him, while admitting that those they worship did not create anything, did not own anything, or have exclusive control over anything.”

Hence, both Imam Al-Baghawi رحمه الله and Ibn Kathir رحمه الله pointed to the Polytheism (*Shirk*) of the Quraish in Allah's سُبْحَانَهُ وَتَعَالَى worship (*Tawheed*

(1) Ma`alim At-Tafsir by Al-Baghawi

(2) Quran 39:3



Al-Uluhyiah) hundreds of years before Muhammad Ibn Abdul Wahab رحمه الله.

6. What Are the Different Categories of Monotheism (*Tawheed*)?

The scholars approached categorizing Monotheism (*Tawheed*) differently, but the most famous and familiar division has the three categories. However, there are other categories as follows:

The Two Categories

Some of the scholars, amongst them Ibn Taymiyyah رحمه الله, said that Monotheism (*Tawheed*) could be divided into two categories:

1. **Knowledge and Affirmation (*Tawheed Al-Ma'rifah Wa'l-Ithbaat*):** This includes believing in Allah's سُبْحَانَهُ وَتَعَالَى existence and His Lordship and His Names and Attributes.

It means believing that Allah سُبْحَانَهُ وَتَعَالَى is the only One Who creates, the Sovereign, the Sustainer, the Giver of life and death, and to believe in *Al-Asma" Wa'-Sifaat Wa'l-Sifaat*, which means affirming what Allah سُبْحَانَهُ وَتَعَالَى has affirmed for Himself of Names and Attributes, and denying any Attributes that Allah سُبْحَانَهُ وَتَعَالَى has said are not His, without denying any of His Attributes or likening any of His Attributes to the created beings.

2. **Object and Aim (*Tawheed Al-Qasd Wa'l-Talab*):** It includes believing in the Divine Nature of Allah سُبْحَانَهُ وَتَعَالَى.

Belief in Allah's سُبْحَانَهُ وَتَعَالَى Divinity and Worship (*Uloohiyyah*) means to single Him out in our worship; and one must devote their actions, whether done by the heart, tongue, and limbs, to Allah سُبْحَانَهُ وَتَعَالَى. Since no one is like Him, it comes to His Divine Essence, Names, Attributes, and Actions. Hence, none is to be worshiped but Him.



The Three Categories

As for those who divided Monotheism (*Tawheed*) into three categories, they split the first category from the “two categories” division system—which is “Oneness of Knowledge and Affirmation” (*Tawheed Al-Ma'rifah Wa'l-Ithbaat*)—into two further categories as follows:

They separated Allah's **سُبْحَانَهُ وَتَعَالَى** Names and Attributes from His Actions of Lordship as follows:

1. **Oneness of Divine Lordship (*Tawheed Al-Rububiyah*):** It includes belief in the existence of Allah **سُبْحَانَهُ وَتَعَالَى**.
2. **The Oneness of the Divine Nature (*Tawheed Al-Uloohiyah*) or Oneness of Worship (*Tawheed Al-ibadah*).**
3. **The Oneness of the Divine Names and Attributes (*Tawheed Al-Asma' Wa'l-Sifaat*)**

The Four Categories

Some scholars added Allah's **سُبْحَانَهُ وَتَعَالَى** existence as an additional category. So, they divided Monotheism (*Tawheed*) into four categories:

1. Belief in Allah's **سُبْحَانَهُ وَتَعَالَى** existence.
2. Belief in Allah's **سُبْحَانَهُ وَتَعَالَى** Lordship.
3. Belief in the Names and Attributes of Allah **سُبْحَانَهُ وَتَعَالَى**.
4. Belief in Allah's **سُبْحَانَهُ وَتَعَالَى** worship.

As we see, there is nothing wrong with this categorization if it does not point to anything false, and there is nothing wrong with the terminology. This categorization is only to make it easier to understand. The more time passes, the fewer people understand, and the scholars need to make things easier and simpler.



7. Which Category of Tawheed did we use in the *Right Belief Series*?

We decided to follow the two-category division of Monotheism (*Tawheed*) in the *Right Belief Series*. Although I would advise those who teach children to adopt the four-category division of Monotheism (*Tawheed*). It is also very beneficial when you address atheists since one begins presenting the five evidence of Allah's **سُبْحَانَهُ وَتَعَالَى** existence.





Chapter Five
Grave Worshipers
Oppose the
Messenger ﷺ



Allah's Messenger ﷺ affirmed the primary wisdom of Muslims visiting the graves. It is an admonition of death and a reminder of the Hereafter (*Akhirah*). The Prophet ﷺ said, "I forbade you from visiting the graves, but you may now visit them, for it reminds you of the Hereafter (*Akhirah*)."⁽¹⁾

Some Narrations (*Ahadith*) are confirming the permissibility of visiting the grave. These Narrations (*Ahadith*) are generalized and are not restricted to a specified day and time. Many Muslims mistakenly assume that the sole purpose behind visiting the graves is to make Supplication (*Dua'*) for the departed. However, in principle, we can always make Supplication (*Dua'*) for the dead without going to their graves.

The grave visitors must adhere strictly to specific rules and etiquettes. Following are some basic rules: ⁽²⁾

1. They should treat the engraved Muslims kindly when visiting them by greeting them (*Salam*), making Supplication (*Dua'*) for them, and asking for their forgiveness. Among the Supplications (*Dua'*) that they may recite is: "Peace be upon you O people of the dwellings, believers and Muslims. If Allah wills it (In Sha Allah), we will join you. I ask Allah to keep us and you safe and sound."⁽³⁾
2. It is permissible to raise the hands facing the direction of the Kaa'bah (*Qiblah*) and not the grave, when reciting this Supplication (*Dua'*), because of a Narration (*Hadith*) reported by Aishah رضي الله عنها where she recounted seeing the Prophet ﷺ making Supplication (*Dua'*) for the deceased at the Muslims' graveyard of Al-Baqi. She mentioned that he faced the *Qiblah* and raised his hands while making Supplication (*Dua'*).⁽⁴⁾

(1) Sahih Muslim

(2) Mukhtasar Ahkam Al-Jana'iz by Al-Albani

(3) Sahih Muslim

(4) Sahih Muslim





3. It is forbidden to sacrifice animals at the gravesite and then distribute the meat there. Anas رضي الله عنه reported that the Prophet ﷺ said, "There is no slaughtering of animals on graves in Islam." (1)
4. It is forbidden to make Circumambulation (*Tawaf*) around the grave. Circumambulation (*Tawaf*) is only done around Allah's سُبْحَانَهُ وَتَعَالَى house, the *Kaa'bah* in Makkah, and should not be done around the Prophet's ﷺ or pious people's graves.
5. We must refrain from saying anything that will anger the Lord or show dissatisfaction with His destiny, such as saying, "Why did you take my beloved?"
6. We must refrain from praising the engraved, saying that he is for sure in Paradise (*Jannah*).
7. It is forbidden to walk between the graves of the Muslims wearing shoes. Uqbah Ibn Amir رضي الله عنه said, "The Messenger of Allah ﷺ said: 'If I were to walk on hot coals or a sword, or if I were to mend my shoes using my feet, that would be better for me than if I were to walk on the grave of a Muslim. And it makes no difference to me if I was to relieve myself amid the graves or in the middle of the marketplace [i.e., both are equally bad].'" (2)

Grave Worshipers' Violations

The grave worshipers violated the Prophet's ﷺ commands and advice regarding the graves and visiting the graves. The followings are some major violations:

(1) Sunan Abu Daud
(2) Sahih Ibn Majah, Al-Albani



1. They Failed to Understand Monotheism (*Tawheed*).

The grave worshipers failed to understand the Universal Declaration of Faith (*Kalimah*). *La ilāha illa Allāh* first negates and dismisses the presence of a deity completely, then gives absolute affirmation of Allah سُبْحَانَهُ وَتَعَالَى being the only One who is worthy of worship and obedience. Grave worshipers affirm the second part partially, without dismissing and negating the first part.

The grave worshipers utter the Universal Declaration of Faith (*La ilāha illa Allāh*). However, they reject the essence of its meanings. So, you will find them saying it with their tongues while their hearts deify (idolizes) other than Allah سُبْحَانَهُ وَتَعَالَى. They will associate them with Allah's سُبْحَانَهُ وَتَعَالَى exclusive love, veneration, fear, hope, reliance, and Supplication (*Dua*'). However, when they are under distress or face a calamity, they will invoke them.

Scholars throughout history emphasized the meanings of the Universal Declaration of Faith (*The Kalimah*) and what it comprises. They clearly stated that it is an utterance followed by actions by the heart, tongue, and limbs. If someone utters the Universal Declaration of Faith (*The Kalimah*) while not adhering to the commands that entail or allow the forbidden, it will not benefit him. Then what about those who spoke it and perpetuated its nullifiers?

2. Turning the Graves into Places of Worship.

Another sign of grave worshipers' defiance to the crystal-clear instructions of the Messenger of Allah ﷺ is to desert the Mosques (*Masajid*) of Allah سُبْحَانَهُ وَتَعَالَى and activate their worship around graves and shrines of their dead saints (*Awliya*). So, all acts of worship, veneration, Supplication (*Dua*'), which should take place in the houses of Allah سُبْحَانَهُ وَتَعَالَى, are done around the graves and shrines.

We see many of them are in a state of weeping and fearfulness and lowliness and humbleness in such a way that that would not transpire on a Friday's Congregational Prayer (*Salah*) and when standing in the



night for Prayer (*Salah*) and after the Prayer (*Salah*) has finished. They ask the engraved for the forgiveness of sins and for relief from distresses and for salvation from the Hellfire (*Jahannam*) and that they discharge the heavy burdens (of sin or crime) from them. The followings are just a few examples of the prophetic warning against doing that:

Aishah رضي الله عنها said: "Umm Salamah mentioned to the Prophet regarding a church she had seen in the land of Abyssinia (Ethiopia) which had within it pictures [of people]. So, the Prophet said: "When there used to die a righteous man or slave from amongst them, they would build over his grave a place of worship—and they would make in it these pictures. They are the worst of creatures in the sight of Allah." (1)

Aishah رضي الله عنها also said: "When Allah's Messenger was close to death, he would cover his face with a cloth, and when it became difficult for him to breathe, or he would collapse, he would uncover it once again. So, while in that state, he said: "May the curse of Allah be upon the Jews and Christians because they took the graves of their Prophets as places of worship." So, he warned against what they had done. Was it not for that warning, we would have raised his grave—but we feared that it would be taken as a place of worship." (2)

Jundub Ibn Abdullāh رضي الله عنه said: "I heard the Prophet five days before his death saying: "Indeed those who came before you would take the graves of their Prophets as places of worship (as Mosques). Do not take graves as places of worship, for indeed I forbid you from that." (3)

Ibn Al-Qayyim رحمه الله said: "The reason Satan (Shaytan) incites veneration of the graves and building structures over them and taking them as places of worship is that it is from the basic principles of

(1) Sahih Al-Bukhari

(2) Sahih Muslim

(3) Sahih Muslim





Polytheism (*Shirk*) and is its root to take the graves as places of worship." (1)

Ibn Taymiyyah رحمته الله stated: "From the fundamentals of Polytheism (*Shirk*) with Allah is taking the graves as places of worship." (2)

Ash-Shawkani رحمته الله said: "This innovation has become a means of misguidance, especially the layman from the masses. When they visit the grave, they see how elevated and covered with costly garments and added that the illumination of lanterns over it emerges from that deceased individual's belief. Satan (Shaytan) will not leave him until he eventually calls upon the engraved along with Allah, and thus he falls into Polytheism (*Shirk*)." (3) (4)

3. Excessively Praising the Engraved.

Grave worshipers violate most of the established conditions by scholars as the boundaries to allow praising someone. They praise the engraved with lies and fabrications, which generally leads many Muslims to idolize the deceased. Furthermore, they honor their pity and consciousness of Allah سُبْحَانَهُ وَتَعَالَى, which is not allowed to do since only Allah سُبْحَانَهُ وَتَعَالَى knows who is pious and who is not.

The Prophet ﷺ warned us against excessively praising him as Christians did with Prophet Isa (Jesus) عَلَيْهِ السَّلَام. Umar Ibn Al-Khattab رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allah ﷺ said: "Do not praise me as the Christians praised the son of Mariam (Mary). I am but His slave, so say the slave of Allah and His Messenger." (5)

The Prophet ﷺ had asked his followers to never call him with words of praise and veneration which do not suit a human being. Yet, the grave worshipers refuse to obey the Prophet's ﷺ commands and

(1) Ighathatul Lahfan Min Masaid As-Shaytan 1/330

(2) Majmu' Fatawa 27/223

(3) Al-Isti'adhah bil-Ghafur min Bid'ah Bina al-Masajid wal-Qibab 'alal-Quboor p.48.

(4) The original reference (As-Sayl al-Jarraar 1/367)

(5) Sahih Al-Bukhari





perpetuate his prohibitions and contradict him with the most significant contradiction. They regard calling the Prophet ﷺ with the words he used as Allah's **سُبْحَانَهُ وَتَعَالَى** Slave and Messenger as an act of disobedience. Consequently, they elevate and claim similar things about him to what the Christians claim regarding Prophet Isa (Jesus) **عَلَيْهِ السَّلَام**. Hence, they implore, and supplicate to him, ask him for forgiveness of sins and to be relieved of distresses.

The grave worshipers' exaggerations of the engraved go beyond all boundaries of the beliefs of whomever they seek to revere. They call those in whom they believe in bringing harm or benefit and elevate them above the standards of slavery. They often exaggerate in praising them so much, that they set them equal to Allah's **سُبْحَانَهُ وَتَعَالَى** Oneness (*Rububiyah*).

4. They Misinterpret the Quran.

Since the grave worshipers' plan is to promote and advance such a culture, unfortunately, they misinterpret some ambiguous Quranic texts to support their cause. Layman Muslims become victims of their faulty interpretations of the Quranic scripture. Hence, they condone and approve of building Mosques (*Masajid*) over the graves of righteous people or places connected to their lives. Although, it is something Islam warned against in a rebuking manner.

The story of the *People of the Cave* is the most famous Quranic text to support their specious argument that this is allowed to construct domes and shrines in the gravesites of the so-called righteous people. The favorite Verse is often used by many who propagate the grave worship cultures. Allah **سُبْحَانَهُ وَتَعَالَى** said,

﴿قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا﴾ [سورة الكهف: 21]





“(Then) those who won their point said (most probably the disbelievers): ‘We verily, shall build a place of worship over them.’” (1)

What is meant by the party who won the debate? They are not the religious adherents. Instead, they are the leaders and influential people of that time, and that they said these words. Furthermore, suppose they are the religious adherents; in this case, we must answer the following question: Must we adhere to previous nations’ laws?

‘Yes’ and ‘No’ are two answers to the above question: Yes, if there is nothing in our revelation that contradicts it. However, if there is evidence that opposes it, then we are not allowed to follow it. Regarding this case, we do have many Narrations (*Ahadith*), which we quoted throughout this chapter warning us against doing that.

For instance, Jundub Ibn Abdullāh رضي الله عنه said, "I heard the Prophet five days before his death saying: "Indeed those who came before you would take the graves of their Prophets as places of worship (as mosques). Do not take graves as places of worship, for indeed I forbid you from that." (2)

5. Setting Trips to Other Than the Three Mosques (*Masajid*).

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, "Do not set out on a journey except for three Mosques (*Masajid*): *Al-Masjid Al-Haram* (Makkah), my Mosque (Madinah) and the *Al-Masjid Al-Aqsa* (Jerusalem)." (3)

Based on the above Narration (*Hadith*), it is not allowed to travel from our localities heading to another place intending to visit a Mosque

(1) Quran 18:21

(2) Sahih Muslim

(3) Sahih Al-Bukhari





(*Masjid*), or standalone gravesite, or within a Mosque (*Masjid*) except for the three above-mentioned Mosques (*Masajid*).

Now, grave worshipers may justify their visits to the tombs of their venerated saints by saying we visit their gravesites to remember death, and this is something the Prophet ﷺ regarded as permissible.

We can answer this by differentiating the permitted, innovated, and polytheistic gravesite visits.

1. **The Permitted Visits:** The grave visitor must adhere strictly to specific rules and etiquettes, which we presented at the beginning of this chapter. The visitor intends to supplicate for the deceased.
2. **The Innovated Visit:** The grave visitor intends and expects his worship and Supplications (*Dua'*) next to the tombs of their venerated saints for them to be accepted and multiplied in reward.
3. **The Polytheistic Visit:** This is when the deceased is invoked, and needs are sought from him—and this occurs more often with women.

6. Making Pictures (*Tasaweer*) Around the Graves.

Violating the command not to erect pictures and statues (making *Tasaweer*) around the gravesites must incite us to mention what happened to the people of Prophet Nuh (Noah) عليه السلام, as we detailed in chapter one of this part of the book after their five righteous men passed away. Satan (Shaytan) left his *Jinn* form and took on a human form and urged them to erect statues and images of these pious men in their meeting places so that they can be reminded of what they used to say, and that would prompt them to perform acts of worship. The people followed Satan's (Shaytan) instructions. The effect of their adherence to Satan's (Shaytan) guidance led the next generations to worship these five men.





Picture-making is strictly prohibited, and it becomes a heinous act if the intent behind the images is the worship of others alongside Allah **سُبْحَانَهُ وَتَعَالَى**, such as the worship of the five righteous men from the time of Prophet Nuh (Noah) **عَلَيْهِمُ السَّلَام**. They were later taken as objects of worship and were worshiped by the Polytheists (*Mushrikun*) of Makkah. Their names were: Wadd, Suwā, Yaghuth, Ya'uq, and Nasr.

7. Mimicking the Non-Muslims.

One way to mislead people and divert them away from the worship of Allah **سُبْحَانَهُ وَتَعَالَى** is to build shrines over the graves, take them as places of worship, and venerate them.

Abu Saeed Al-Khudri **رَضِيَ اللَّهُ عَنْهُ** narrated that the Prophet **ﷺ** said, "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a masstige, you would follow them." We said, "O Allah's Messenger! (Do you mean) the Jews and the Christians?" He said, "Whom else?" (1)

One of the condemned acts which the Prophet **ﷺ** warned Muslims against was mimicking of the non-Muslims. He considered the imitators from being among the people they imitated and adopted their ways.

Abd-Allah Ibn Umar **رَضِيَ اللَّهُ عَنْهُ** narrated the Prophet **ﷺ** said, "Whoever imitates a people is one of them." (2)

Designating the graves as places of worship is one of the acts in which Muslims resemble the *People of the Book*. Such an act the Prophet **ﷺ** strictly prohibited just five days before his death, and he again cautioned against such actions in the sternest warning as occurs in the following Narration (*Hadith*). Aishah **رَضِيَ اللَّهُ عَنْهَا** narrated that the Prophet

(1) Sahih Al-Bukhari

(2) Sunan Abu Daud





ﷺ said during his illness from which he did not get up: "Allah's curse is upon the Jews and the Christians; they took the graves of their Prophets as places of prayer." (1)



(1) Sahih Al-Bukhari





Chapter Six
**The Answered
Supplication (Dua’)**





Many Muslims often utter the following statement, "I made Supplication (*Dua*'), and Allah did not answer it." According to an authentic Narration (*Hadith*), no Supplication (*Dua*') we make will go unanswered unless the Supplication (*Dua*') itself contains unlawful requests. Hence, Allah **سُبْحَانَهُ وَتَعَالَى** will surely answer it whenever we make a valid Supplication (*Dua*'). However, the answer may be one of three. We ask Allah **سُبْحَانَهُ وَتَعَالَى** for something, which Allah **سُبْحَانَهُ وَتَعَالَى** will answer right away, which becomes a means of joy, happiness, and gratefulness.

Allah **سُبْحَانَهُ وَتَعَالَى** will withhold what we ask for since we do not recognize its harmful effects. Instead, Allah **سُبْحَانَهُ وَتَعَالَى** will provide us with something better on the Day of Judgment (*Yawm Al-Qiyamah*), or Allah **سُبْحَانَهُ وَتَعَالَى** will deflect something bad from us equal to the value of the Supplication (*Dua*').

Our Certainty (*Yaqeen*) in Allah's **سُبْحَانَهُ وَتَعَالَى** Divine Wisdom and Eternal Knowledge should keep despair away and incite us to exercise patience since Allah **سُبْحَانَهُ وَتَعَالَى** does what is best for us, and if we are given what we asked, it will become means of our harm.

To validate our Supplication (*Dua*'), we shouldn't ask Allah **سُبْحَانَهُ وَتَعَالَى** to facilitate sinning or sever our kinship ties. Other causes that bring about a response to our Supplication (*Dua*') are those that center around belief in Allah **سُبْحَانَهُ وَتَعَالَى** and actualize our faith by submitting to Allah **سُبْحَانَهُ وَتَعَالَى** by complying with His commands and avoiding His prohibitions. Furthermore, the things that prevent the answer to our Supplications (*Dua*') are giving up the actualization of one's belief and submission. Therefore, consuming what is forbidden and committing acts of disobedience are among the things which prevent the answer to one's Supplications (*Dua*') and which negate one's own responding to Allah **سُبْحَانَهُ وَتَعَالَى**.

In addition to fulfilling the causes of getting our Supplication (*Dua*') answered and avoiding the reasons which prevent the answering





of our Supplication (*Dua'*), we should strive to observe the correct manners and etiquette of an accepted Supplication (*Dua'*).

Etiquettes and Manners of an Accepted Supplication (*Dua'*)

1. Ablution (*Wudu*), Kaa'bah's Direction (*Qiblah*), Raising the Hands and Saying *Ameen*

The following Narrations (*Ahadith*) advise a set of instructions and we should do our best to fulfill them. They are as follows:

- **Perform Ablution (*Wudu*) before Supplication (*Dua'*)**

Abu Musa Al-Ash'ari رضي الله عنه narrated that the Prophet ﷺ, after the battle of Hunayn, called for water, performed *Wudu*, then raised his hands and said: "O Allah! Forgive Ubayd Ibn Amir!" (1)

- **Facing the Direction of Kaa'bah (*Qiblah*) during Supplication (*Dua'*)**

Abdullah Ibn Zayd رضي الله عنه narrated: "The Prophet ﷺ left Madinah to this Prayer (*Salah*), seeking rain. So, he Supplicated (made *Dua'*) and asked for rain, then he faced the *Qiblah* and turned his cloak inside-out." (2)

In another Narration (*Hadith*), it is reported that when the Quraish tormented the Prophet ﷺ, he faced the Kaa'bah and made a Supplication (*Dua'*) against them." (3)

(1) Sahih Al-Bukhari and Muslim

(2) Sahih Al-Bukhari and Muslim

(3) Sahih Al-Bukhari





- **Raising the hands when permissible**

Abdullah Ibn Abbas رضي الله عنه is reported as saying, “When asking for something from Allah سُبْحَانَهُ وَتَعَالَى, you should raise your hands opposite to your shoulders; when asking for forgiveness you should point with one finger; and when making an earnest Supplication (*Dua*) you should spread out both your hands.” (1)

Abu Musa Al-Ash’ari رضي الله عنه narrated, “The Prophet ﷺ made the Supplication (*Dua*), and I saw him raise his hands until I could see the whiteness of his armpits.” (2)

Salman Al-Farsi رضي الله عنه narrated that the Prophet ﷺ said, “Indeed, Allah is Shy and Beneficent. His is Shy when His slave raises his hands to Him (in a Supplication) to return them empty, disappointed!” (3)

- **Saying Ameen after Supplication (*Dua*)**

When a person is listening to another person make Supplication (*Dua*), it is recommended that he say ‘*Ameen*,’ which means ‘O Allah! Please accept (Supplication).’

It is stated that the phrase ‘*Ameen*’ is one of the specialties of this nation. Prophet ﷺ said, “The Jews do not envy you for any matter as much as they envy you for *Ameen*, and for giving Salutations (*Salam*) to one another.” (4)

2. Supplicating with a Sincere Heart

Allah سُبْحَانَهُ وَتَعَالَى said,

-
- (1) Sunnan Abu Daud
 - (2) Sahih Al-Bukhari
 - (3) Sunnan Abu Daud
 - (4) Sahih Al-Bukhari



﴿هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

[سورة غافر: 65]

"He is the Ever-Living; there is no deity except Him, so call upon Him, [being] sincere to Him in religion. [All] praise is [due] to Allah, Lord of the worlds." (1)

When we implore Allah **سُبْحَانَهُ وَتَعَالَى**, we must call upon Him while having an alive heart, mind, and soul that gushes sincerity. The question is how to generate Sincerity (*Ikhlas*)?

- **Manners of initiating our Supplication (*Dua'*)**

We should always begin our Supplication (*Dua'*) with “Praise be to Allah” (*Al-Hamdullilah*) and sending Salutations (*Salawat*) upon the Messenger of Allah ﷺ. Saying “Praise be to Allah” (*Al-Hamdullilah*) means praising Allah **سُبْحَانَهُ وَتَعَالَى** and giving thanks to Him for His existing bounties. In addition, we should send Salutations (*Salawat*) upon the Prophet ﷺ who taught us how to invoke Allah **سُبْحَانَهُ وَتَعَالَى**, in order to elevate the rank of the Prophet ﷺ.

Fadalah Ibn Ubayd **رَضِيَ اللَّهُ عَنْهُ** narrated that the Prophet ﷺ said, “When one of you has prayed, then let him begin with praising Allah and Glorifying Him, then let him send Salutations (*Salawat*) upon the Prophet. After that, he may make any Supplication (*Dua'*) that he wishes.” (2)

- **We must be mindful**

We should realize Allah's **سُبْحَانَهُ وَتَعَالَى** ability to hear and answer our request. In essence, the intent behind making Supplication (*Dua'*) is to call upon Him with a sincere heart while mindful with earnestness. Abu Hurairah **رَضِيَ اللَّهُ عَنْهُ** narrated that the Prophet ﷺ said, “Make Supplication

(1) Quran 40:65

(2) Sahih Abu Daud



(*Dua*) to Allah in a state that you are confident that your Supplication (*Dua*) will be responded to and know that Allah does not respond to a Supplication (*Dua*) that originates from a negligent, inattentive heart.”(1)

Abdullah Ibn Umar رَضِيَ اللَّهُ عَنْهُ reported that the Prophet ﷺ said, “Hearts are like vessels, some more attentive and capacious than others. When you supplicate Allah, you should be certain of being answered, and know that Allah does not answer a Supplication (*Dua*) that comes from a careless and inattentive heart.” (2)

• **Nothing can stop Allah سُبْحَانَهُ وَتَعَالَى from answering you**

We must be sure in our belief that nothing can prevent Allah سُبْحَانَهُ وَتَعَالَى from doing anything He wishes to do. Allah سُبْحَانَهُ وَتَعَالَى said,

[سورة الأنبياء: 23] ﴿لَا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُونَ﴾

"He cannot be questioned as to what He does, while Allah will question them." (3)

Furthermore, regardless of whatever we are asking, it will never decrease Allah's سُبْحَانَهُ وَتَعَالَى provision. Allah سُبْحَانَهُ وَتَعَالَى said,

[سورة الحجر: 21] ﴿وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُ إِلَّا بِالْقَدَرِ مَعْلُومٍ﴾

"And there is nothing, but with Us are the stores thereof. And We do not send it down except with a known measure." (4)

Abu Dharr رَضِيَ اللَّهُ عَنْهُ reported a Narration (*Hadith*) in which Allah سُبْحَانَهُ وَتَعَالَى said, "O My slaves, were the first of you and the last of you,

(1) At-Tirmidhi, and Al-Hakim

(2) Musnad Ahmad

(3) Quran 21:23

(4) Quran 15:21



human of you and the Jinn of you to rise up in one place and make a request from Me, and were I to give everyone what they requested, that would not decrease what I have any more than a needle decreases the sea if put into it." (1)

- **A determined and firm Supplication (*Dua'*)**

We must be determined and firm when we ask Allah **سُبْحَانَكَ وَتَعَالَى** for something. For example, we should not follow our Supplication (*Dua'*) with "If Allah wills it" (*In Sha Allah*).

Anas Ibn Malik **رَضِيَ اللَّهُ عَنْهُ** narrated that the Prophet **ﷺ** said, “When one of you makes Supplication (*Dua'*), let him be firm and determined in his Supplication (*Dua'*), and let him not say, 'O Allah! If You will, please forgive me, for none can force Allah to do anything.’” (2)

The Prophet **ﷺ** said: “Ask Allah with Certainty (*Yaqeen*) that He will answer your Prayers (*Salawat*) and know that Allah will not accept the Supplication (*Dua'*) from an unmindful person.” In another wording, the Prophet **ﷺ** said, “When you ask Allah, ask with confidence.” (3)

- **Invoke Allah **سُبْحَانَكَ وَتَعَالَى** alone**

The Prophet **ﷺ** said to Abdullah Ibn Abbas **رَضِيَ اللَّهُ عَنْهُمَا**, who was a young boy at the time while he was riding behind him on the same mount, “If you ask, ask only Allah and if you seek help, seek help only from Allah. And know that if all the nations were to gather to benefit you, they would benefit you only with something that Allah had already prescribed for you, and if they gather to harm you, they will break you only with something that Allah had already prescribed for you. The pens have been lifted, and the ink dried.” (4)

(1) Sahih Muslim

(2) Sahih Al-Bukhari

(3) At-Tirmidhi

(4) At-Tirmidhi



• **Shedding tears while making Supplication (Dua')**

A sign of the presence of sincerity while making Supplication (Dua') is crying and shedding tears. It brings about humility in front of Allah **سُبْحَانَهُ وَتَعَالَى** and shows the importance of one's request. It displays the great need that the slave has from his Lord and that he can never be without His aid and help.

Abdullah Bin Umar **رَضِيَ اللَّهُ عَنْهُ** narrated that the Prophet **ﷺ** recited the Verse (Ayah) in which Prophet Ibrahim (Abraham) **عَلَيْهِ السَّلَام** is invoking Allah **سُبْحَانَهُ وَتَعَالَى**,

﴿ رَبِّ إِنَّمَنْ أَضَلَّنْ كَثِيرًا مِّنَ النَّاسِ فَمَنْ يَبْعِنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴾
[سورة إبراهيم: 36]

“O my Lord, they [the idols] have indeed led astray many among Mankind. But whoever follows me, he verily is of me. and whoever disobeys me, still you are indeed Most Forgiving, Most Merciful.”(1)

In another Verse (Ayah), Prophet Isa (Jesus) **عَلَيْهِ السَّلَام** is invoking Allah **سُبْحَانَهُ وَتَعَالَى**,

﴿ إِن تَعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴾ [سورة المائدة: 118]

“If you punish them, they are Your slaves, and if You forgive them, verily You-only You are the Almighty, the All-wise.” (2)

The Prophet **ﷺ** then raised his hands and said, “O Allah! My Community! My Community! (Allahumma! Ummati! Ummati!),” and then he started crying, out of concern for his followers, just like Prophet

(1) Quran 14:36

(2) Quran 5:118





- **Persistence and Patience**

We must be patient for our Supplication (*Dua*) to be accepted, as hastiness is one of the causes for its rejection or disapproval. We must attend to our Supplication (*Dua*) with perseverance and persistence.

Abu Hurairah رضي الله عنه reported that the Prophet ﷺ said, “The Supplication (*Dua*) of any worshiper will continue to be responded to, if he does not ask for a sin or breaking the ties of kinship, and if he is not hasty.’ It was asked, ‘O Messenger of Allah, and what does it mean to be hasty?’ He answered, ‘A worshiper says, ‘I have supplicated and supplicated, and I don’t believe that Allah accepted it,’ so he gives up hope of being answered and leaves Supplication (*Dua*).’” (1)

Umar Ibn Al-Khattab رضي الله عنه said, "Acceptance of my Supplication (*Dua*) does not concern me. What concerns me is being inspired to Supplicate (make *Dua*). If I am inspired on how Supplication (*Dua*) is made, acceptance will accompany it."

Our Supplications (*Dua*) will be answered in three ways according to an authentic Narration (*Hadith*): it can be delivered in this world, saved for us in the Hereafter (*Akhirah*), or will become the cause to avert us from a calamity. Then why stop supplicating (make *Dua*)? Why get frustrated?

- **Repetition at least three times**

It is preferable to repeat your Supplication (*Dua*) three times as it is more likely to be answered. It shows a sense of urgency in obtaining what is asked for. The act of repeating a Supplication (*Dua*) three times is narrated in many authentic Narrations (*Ahadith*).

Abdullah Ibn Mas’ud رضي الله عنه narrated that when the Prophet ﷺ finished his Prayer (*Salah*); he raised his voice and supplicated (made *Dua*) against the Quraish leaders who had persecuted him. When they

(1) Sahih Muslim





- **Avoid consumption of the Unlawful and Forbidden (*Haram*)**

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said, “Allah the Almighty is pure and accepts only that which is pure. Allah has commanded the faithful to do that which he commanded the Messengers, and the Almighty has said: ‘O Messengers! Eat of the pure things and do right.’ And Allah the Almighty has said, ‘O you who believe! Eat of the pure things wherewith We have provided you.’”

Then he mentioned [the case of] a man who having journeyed far was disheveled and dusty and spreads out his hands to the sky [saying] “O Lord! O Lord!” His (the traveler’s) food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully; so how can he be answered?” (1)

- **Acknowledging one’s sins**

Know your sins (faults) and seek Forgiveness (*Istighfar*) for them and know and acknowledge the benefits and blessings you have been given and thank Allah سُبْحَانَهُ وَتَعَالَى for them. Part of the etiquette of Supplication (*Dua*) is to acknowledge one’s shortcomings and sins in front of one’s Creator and expressing sincere regret for them. It is also worthwhile to acknowledge all of Allah’s سُبْحَانَهُ وَتَعَالَى mercy bestowed upon you.

The Prophet ﷺ taught his Community (*Ummah*) the best way to ask for Forgiveness (*Sayyid Al-Istighfar*) which acknowledges the favor of Allah سُبْحَانَهُ وَتَعَالَى upon oneself. The best Supplication (*Dua*) in which a person can ask for forgiveness contains a pure and sincere acknowledgment of one’s deficiencies and sins. The Prophet ﷺ said, “The *Sayyid Al-Istighfar* is that a person says: ‘O Allah! You are my Lord; there is no one worthy of worship except You. You created me, and I am Your slave. And I am (following) Your covenant and Promise as much as I can. I seek Your refuge in the evil that I have done. I

(1) Sahih Muslim





acknowledge Your favors upon me, and I acknowledge my sins. So, forgive me since no one forgives sins except You!”

So, when one raises his hands to Allah **سُبْحَانَهُ وَتَعَالَى**, expecting a response from Him, one should also ponder over one’s own relationship with Allah **سُبْحَانَهُ وَتَعَالَى**, and the shortcomings that one possesses. In this way, the person should recall his many sins and feel his own humility; that is, he should remember that he is asking the One whom he has disobeyed, and sinned against, and not fulfilled his rights upon Him. Let him taste his impudence when he asks Allah **سُبْحَانَهُ وَتَعَالَى** for more, without fulfilling the basic deeds that are obligatory upon him.

- **Invoking Allah **سُبْحَانَهُ وَتَعَالَى** by His Names and Attributes**

Allah **سُبْحَانَهُ وَتَعَالَى** said,

[سورة الأعراف:180] ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

“And to Allah belongs the beautiful names, so invoke Him by them.” (1)

Buraidah **رَضِيَ اللَّهُ عَنْهُ** reported that the Prophet **ﷺ** heard a man saying, ‘O Allah! I ask You; I bear witness that there is no god but You, the One, the As-Samad (the One upon Whom all creatures depend). He begets not, nor was He begotten; and there is none like unto Him.’ The Prophet **ﷺ** said, ‘You have asked Allah by His Greatest Name. When one asks Him by this Name, He gives, what one desires, and when supplicated by this Name He answers.’ (2)

Ibn Mas’ud **رَضِيَ اللَّهُ عَنْهُ** said, "Allah does not accept Supplication (*Dua*) from the vein, the one who boasts and the one who is not serious, (He accepts only) from a person who praises and asks from his heart." (3)

(1) Quran 7:180

(2) At-Tirmidhi

(3) Shu`b Al-Iman by Al-Bayhaqi





- **Supplicate for others in their absence**

One of the most profound signs of the excellence of one's Faith (*Iman*) is to love for others that which you love for yourself.

Anas Bin Malik رضي الله عنه narrated that the Prophet ﷺ said, "None of you [truly] believes until he loves for his brother that which he loves for himself." (1)

Hence, just as we aspire to be guided, forgiven, and blessed, we should also choose the same for our fellow Muslims. Allah سُبْحَانَهُ وَتَعَالَى said,

﴿وَأَسْتَغْفِرْ لِدُنْيِكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾ [سورة محمد: 19]

"Ask forgiveness for your sin and also for the believing men and women." (2)

One is recommended to remember the Muslims around the globe in his invocation.

The Prophet ﷺ said, "Whoever seeks Forgiveness (*Istighfar*) for the believing men and women, then a good deed will be written for him for every single believing man and woman (that he supplicates for)." (3)

Abdallah Ibn Amr Ibn Al-As رضي الله عنه reported that the Prophet ﷺ said, "The Supplication (*Dua*) that gets the quickest answer is the one made by one Muslim for another in his absence." (4)

Abu Darda رضي الله عنه reported: The Messenger of Allah ﷺ said, "No Muslim Supplicates (makes *Dua*) for his brother behind his back but that the Angel says: And for you the same." (1)

(1) Sahih Al-Bukhari and Muslim

(2) Quran 47:19

(3) Al-Tabarani

(4) Sunan Abu Daud





5. Adherence to the Prophetic Tradition (*Sunnah*)

Aishah رَضِيَ اللهُ عَنْهَا narrated that the Prophet ﷺ said, “Whoever innovates in this matter of ours, something which is not part of it, it will be rejected.” (2)

Having sincerity when supplicating is just one condition, but adhering to the way of the Prophet’s ﷺ Tradition (*Sunnah*) is the second condition of acceptance. Below are some of the instructions which place our Supplications (*Dua*) in conformity with the Tradition of the Prophet ﷺ (*Sunnah*):

- **Supplicate with a moderately low voice**

We should Supplicate (make *Dua*) in a low and moderate voice. Allah سُبْحَانَهُ وَتَعَالَى said,

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ۗ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا
وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾ [سورة الأعراف: 55-56]

“Invoke your Lord with humility and in secret. He does not like the aggressors.” (3)

Allah سُبْحَانَهُ وَتَعَالَى also said,

﴿وَأذْكُرَّ رَبِّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ
مِّنَ الْغَافِلِينَ﴾ [سورة الأعراف: 205]

(1) Sahih Muslim

(2) Sahih Muslim

(3) Quran 7:55-56





“And mention your Lord by your tongue and within yourself, humbly and with fear without loudness in words, in the morning and the afternoon and be not of those who are neglectful.” (1)

Once, a Prophet’s ﷺ Companion (*Sahabi*) was engaging in the remembrance of Allah ﷻ loudly while on a trip. The Prophet ﷺ said, “O people! Be gentle on yourselves, for you are not calling someone who is deaf or absent. Rather, you are calling the One Who hears everything, Ever-Close.” (2)

- **Avoid rhymed Supplications (*Dua*)**

Unfortunately, when they supplicate, many Muslims overdo it when it comes to using excessive rhyming of words and going out of their way to match word patterns in each sentence since this does not befit the humility that should accompany their Supplication (*Dua*). However, if such rhyming is not excessive, then it is allowed.

While giving his students advice, Abdullah Ibn Abbas رضي الله عنه reported, “...And beware of poetry and rhyming in your Supplication (*Dua*), for verily I encountered the Prophet and his Companions (*Sahabah*) avoiding this.” (3)

- **Avoid transgressing when supplicating**

While we supplicate, we should not dictate a detailed or scenario of how we wish Allah ﷻ to answer our appeals. For instance, when asking for the different rewards of Paradise (*Jannah*), we should keep it simple. Let us just ask Allah ﷻ for Paradise (*Jannah*), since if we are granted it, we will have all that is present in it.

Abi Nu'mah رضي الله عنه narrated: “Abdullah Bin Mughaffal رضي الله عنه heard his son saying (while Supplicating), ‘O Allah! I ask You for the white palace on the right of Paradise (*Jannah*) if I were to enter it.’ So, he

(1) Quran 7:205

(2) Sahih Al-Bukhari

(3) Sahih Al-Bukhari





said, ‘Dear son, ask Allah for Paradise and seek refuge from the Hellfire (*Jahannam*), for I have heard the Messenger of Allah saying, ‘There will come in this nation people who will transgress (or exceed) in Ablution (*Wudu*) and Supplication (*Dua*’).” (1)

- **Do not Supplicate for prohibited and impossible things**

We should avoid all types of transgressions when Supplicating (making *Dua*’). For instance, appealing to Allah **سُبْحَانَكَ وَتَعَالَى** for Forbidden and Unlawful (*Haram*) things whether for this world or the Hereafter (*Akhirah*). A person should realize his place and status in front of his Creator and beware of exalting himself to where he thinks he can ask for what he is prohibited from.

One should also avoid Supplicating (making *Dua*’) about pre-determined things. For example, a woman should not make a Supplication (*Dua*’) of being transformed into a man, or a short person should not make ask Allah **سُبْحَانَكَ وَتَعَالَى** to make him taller.

- **Avoid Supplicating against ourselves, families, wealth, and children**

Muslims shouldn’t Supplicate (make *Dua*’) for other people’s destruction, failure, and inflictions for no reason. We should always remember our Messenger’s ﷺ story of Tai’f: “Then the Angel of the mountains called me, greeted me, and said: ‘O Muhammad, Allah listened to what your people had said to you. I am the Angel of the mountains, and my Lord (*Rabb*) has sent me to you so that you may give me your orders. (I will carry out your orders). If you wish I will bring together the two mountains that stand opposite to each other at the extremities of Makkah to crush them in between.’ But Messenger of Allah said, ‘I rather hope that Allah will raise from among their descendants’ people who will worship Allah the One and will not ascribe partners to Him (in worship).” (2)

(1) Sunan Abu Daud

(2) Sahih Al-Bukhari and Muslim





It is possible that a person in a state of severe anger curses and Supplicates (make *Dua* ') against himself, his family and friends, or his wealth. It is an act that does not befit a Muslim, and the Prophet ﷺ warned against this.

Jabir رضي الله عنه narrated that a man cursed his animal. The Prophet ﷺ said, "Who is this who cursed his animal?" The man replied, "It is me, O Messenger of Allah." The Prophet said, "Get down from it for a cursed one must not escort us. Do not Supplicate (make *Dua* ') against yourselves, children's servants, wealth, for it might correspond to an hour/time during which all Prayers (*Salawat*) are answered, and your Supplicating (making *Dua* ') will be answered." (1)

No one wishes to inflict Allah's سُبْحَانَهُ وَتَعَالَى curse and anger upon his loved ones, so we should be careful what we say in a state of rage to not cause pain and grief, not only upon our loved ones but also upon ourselves.

- **Not to ask for a sin or break ties of kinship**

The Prophet ﷺ said, "Any Muslim who Supplicates (makes *Dua* ') to Allah in which his Supplication (*Dua* ') does not contain a sin or breaking of kinship, Allah will give him one of three things: either his Supplication (*Dua* ') will be immediately answered or, it will be saved for him in the Hereafter, or it will turn away an equivalent amount of evil (from him)." The Companions (*Sahabah*) said, "...so we will ask for more." He replied, "Allah is more (generous)." (2)

6. To Supplicate (*Make Dua* ') Plentifully and for All Matters

When we Supplicate (make *Dua* '), we should supplicate plentifully, and for all matters:

(1) Sahih Muslim, and Sunan Abu Daud

(2) Musnad Ahmad





- **Supplicate Plentifully**

Prophet Soliman (Solomon) عَلَيْهِ السَّلَامُ was exceedingly wise and prosperous when he asked Allah سُبحَانَهُ وَتَعَالَى. He asked Him for a unique dominion which would give no one like it after him till the Day of Judgment (*Yawm Al-Qiyamah*). Allah سُبحَانَهُ وَتَعَالَى said on his tongue,

﴿ قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴾ [سورة ص: 35]

He (Soliman) said: "My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower." (1)

A person should ask for everything that he desires if it is permissible, for he is asking the Most Generous of all those who are generous and the Most Beneficent of all those who are beneficent.

The Prophet ﷺ said, “When one of you wishes for something, then let him increase (his wishes), for verily he is asking his Lord, the Most Exalted and High.” (2)

The Prophet ﷺ also said, “When one of you asks something (from Allah), then let him be plentiful (in what he asks for), for indeed he is asking his Lord.” (3)

- **Supplicate for all matters**

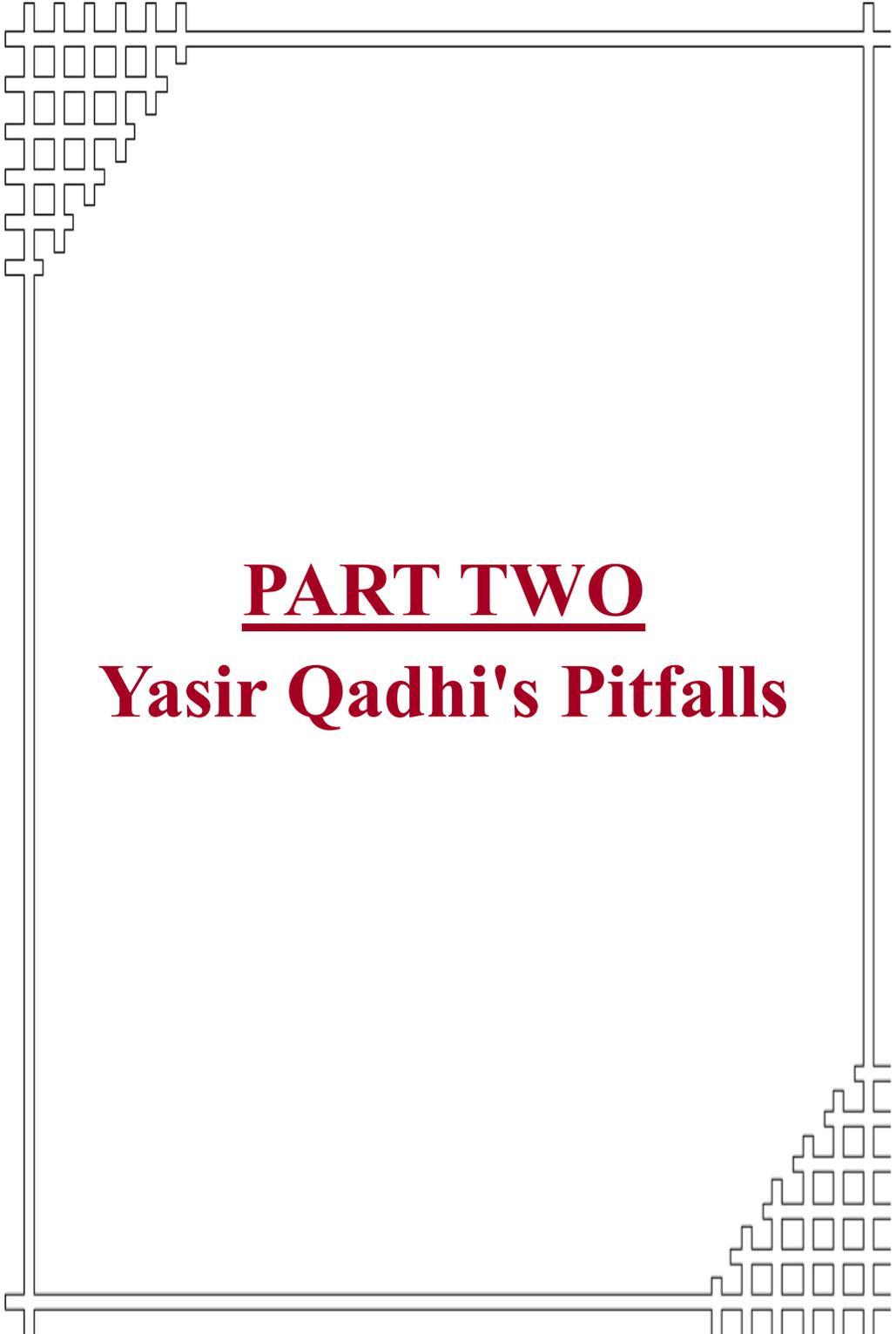
Sometimes, we assume that we should only Supplicate (make *Dua*) and call upon Allah سُبحَانَهُ وَتَعَالَى if we ask things of great significance, which is not correct. However, we should supplicate for every matter, big or small, significant, or insignificant.

(1) Quran 38:35

(2) Adh Ibn Humayd in his Muntakhab

(3) Ibn Hiban





PART TWO
Yasir Qadhi's Pitfalls





Before addressing Yasir Qadhi's grave worship blunder, I would like to share three profound statements as reminders for students of knowledge including myself, Yasir Qadhi, and the laymen Muslims who may assume that this subject is irrelevant to them.

The first statement, which serves as a reminder to every student of knowledge, is attributed to Sufiyan Al-Thawri , who said, "Innovations are more beloved to Satan (Shaytan) than Major Sins (*Al-Kaba'ir*) since the sinner knows that it is a sin. He may become repentant if he is reminded. On the contrary, the innovator does not recognize his innovation to be a violation. Instead, he considers it an authentic part of the religion. Hence, he will see no need to repent, and he will cling to his innovation regarding it as the absolute truth." (1)

There are two types of Tests (*Fitan*) that will be presented to the heart. The first pertains to misconceptions, and doubts about one's religion (*Fitan As-Shubuhaat*), and if one fails this type, he will entertain misconceptions about the religion, and he will believe it is the religion. Hence, he will never attempt to repent from it, since he believes it is part of the religion.

The second pertains to whims and desires which dominate and become the controllers of the heart to an extent that the person will sin to fulfill his desires.

Now, Sufiyan Al-Thawri  is stating that the chances to repent from the second are way higher than the first since one knows that whims and desires are legitimate Major Sins (*Al-Kaba'ir*) if he attempts to fulfill them unlawfully. However, regarding the misconceptions and doubts about the religion, he will not repent since he does not believe that he is violating the religion. On the contrary, he will defend and promote his innovations thinking that he is defending and promoting the religion.

(1) Sharh Usool I'tiqad of al-Lalikaee





Every student of knowledge must always beg Allah سُبْحَانَهُ وَتَعَالَى to protect him from the first type of trials (*Fitan As-Shubuhaat*), and maintain truthfulness, and sincerity in seeking the truth.

Since all the hearts are in the hands of Allah سُبْحَانَهُ وَتَعَالَى, He is the one who can seal, and guide them. Abdullah Bin Amr رَضِيَ اللَّهُ عَنْهُ said that he heard Allah's Messenger ﷺ saying, "All the hearts of the offspring of Adam are between two fingers of Ar-Rehman's Fingers, as one heart. He turns it (in any direction) as He wills. Then Allah's Messenger said, "O Allah! The Turner of the hearts, turn our heart towards Your obedience." (1)

Allah سُبْحَانَهُ وَتَعَالَى said regarding those who are well grounded in knowledge,

﴿ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴾ [سورة آل عمران: 8]

"(They say) Our Lord! Let not our hearts deviate (from the truth) after You have guided us and grant us mercy from You. Truly, you are the Bestower." (2)

The Prophet ﷺ used to invoke Allah سُبْحَانَهُ وَتَعَالَى daily which displays the importance of Supplicating (making *Dua* ') and steadfastness and uprightness in the religion till we die.

Shihr Ibn Hawshab رضي الله عنه said: "I said to Umm Salamah: 'O Mother of the Believers, what is the Supplication (*Dua* ') which the Prophet would supplicate the most while in your presence?' So, she said: 'The frequent Supplication (*Dua* ') of his was: "O, Turner of the hearts, turn our hearts to Your obedience." (3)

(1) Sahih Muslim

(2) Quran 3:8

(3) Sunan At-Tirmidhi



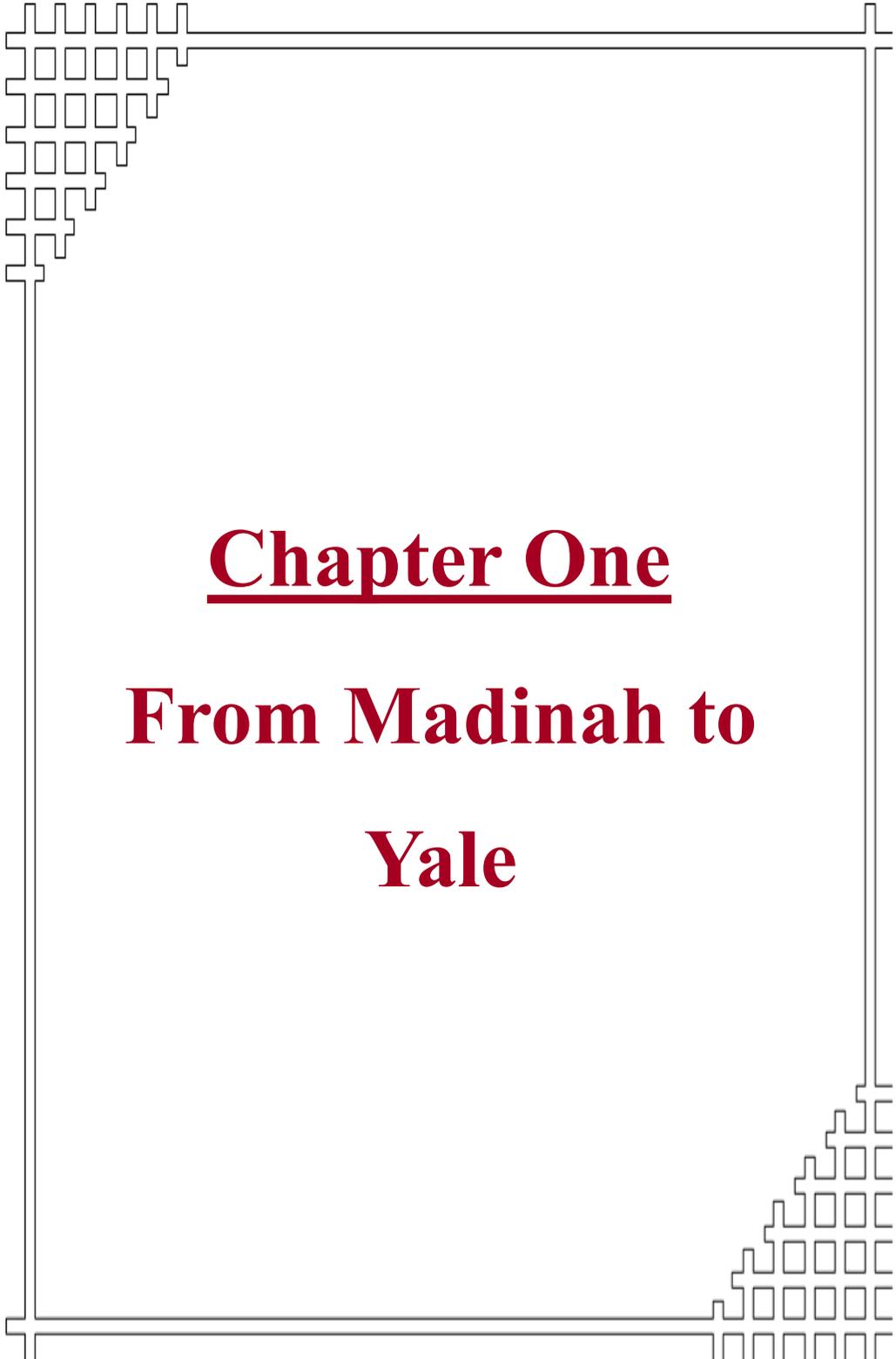


Chapter Five: Intermediation (*Tawassul*): The Lawful and Unlawful

Chapter Six: The Intercession (*Ash-Shafa'ah*)

Chapter Seven: Yasir Qadhi's Deception (*Tadlees*)





Chapter One
From Madinah to
Yale





Many times, we heard Yasir Qadhi complaining about the amount of pressure he encountered and had to deal with at Yale. "An overwhelming negativity for a believer to handle and deal with," said Yasir Qadhi, surprisingly blaming the Muslim Community (*Ummah*) for it. Meanwhile, many of his Madinah Islamic University colleagues advised him that he should complete his Ph.D in Madinah instead of Yale.

Furthermore, I am certain that Yasir Qadhi is familiar with the ruling on the permissibility of engaging into non-Muslim intellectual and educational institutions to study Islam under professors and instructors who are known to be the product of the well-known anti-Islam orientalism. The ruling is that the one who intends to do it must be solid and concrete on his own creed, and able to refute exported allegations, suspicions, and doubts.

The Messenger of Allah ﷺ said: "I swear by the One Who has my soul in His Hand, if Musa (Moses) were alive today, he would have no choice but to follow me." (1)

May the peace and blessing of Allah *سُبْحَانَهُ وَتَعَالَى* be upon the Messenger of Allah ﷺ. You are in no need to take an oath on this. However, we know that the Messenger of Allah ﷺ is keen on affirming those who may harbor suspicions and doubts regarding the absolute truth Allah *سُبْحَانَهُ وَتَعَالَى* sent him with.

Since Yasir Qadhi was a graduate of the Islamic University in Madinah, one of today's most renowned institutes to seek authentic Islamic knowledge, he was at one stage a great resource to the English-speaking Muslims living in the West seeking to learn Islam. We recommended him to our students as a primary resource for specific subjects such as the Islamic Belief System (*Aqeedah*) and the Prophet's ﷺ biography (*Seerah*).

(1) Musnad Ahmad





The Prophet ﷺ warned us against praising other human writing even if it is mixed with previous revelations over the Quran. The Prophet ﷺ warned against deriving earlier religions, leading to other books (containing misguidance) mixing up with the Quran (which is pure divine guidance).

If the Prophet ﷺ ever became angry, it was only for religious and not personal matters. The Prophet ﷺ never became angry or upset for his own sake. He would only become angry if one of Allah's *سُبْحَانَهُ وَتَعَالَى* sanctities was being violated. Yet even then, we see how decent and civilized the conduct of Allah's Messenger ﷺ was. Let's examine what Yasir Qadhi did upon returning from Madinah considering the famous story of Umar Ibn Al-Khattab *رضي الله عنه*.

On one occasion, Umar Ibn Al-Khattab *رضي الله عنه* met a Jewish Rabbi who showed him few Biblical passages that matched the Quranic narratives. Hence, Umar *رضي الله عنه* was amazed, and he took a copy for himself. He then came to the Messenger of Allah ﷺ with this passage from the Torah and read it out to him.

The Prophet's ﷺ serious rebuke and admonition to Umar *رضي الله عنه* was as follows: "Are you hesitant regarding it O son of Al-Khattab? I swear by the one Who has my soul in His Hand, I have come to you with something crystal clear. Do not ask them (*People of the Book*) about anything, lest they inform you of the truth and you reject it, or they inform you of falsehood, and you believe in it. I swear by the one Who has my soul in His Hand, if Musa (Moses) were alive today, he would have no choice but to follow me."⁽¹⁾ Umar *رضي الله عنه* upon hearing this from the Prophet ﷺ never repeated that action again. On the contrary, many students of knowledge reminded Yasir Qadhi of this narration, and advised him to pursue his Ph.D at the Islamic university in Madinah. Unfortunately, Yasir Qadhi turned down these sincere and honest advices and decided to spend seven years around the propagators of

(1) Musnad Ahmad





misconceptions about Islam and Muslims. It is the embodied warning in the Prophet's ﷺ reaction to Umar's رضي الله عنه.

After Yasir Qadhi spent years in Madinah learning the pure Islamic Belief System (*Aqeedah*), he decided to enroll in Yale to acquire his Ph.D in Islamic studies. Hence, he started hanging around his orientalist's friends. These are people who study and teach Islam to fish for flaws and contradictions to spread doubts and misconceptions about the one single existing absolute truth in these famous and well-known universities. Just look at this shortened list of misconceptions about Islam and trace back their source, and you will find the orientalist who control the Islamic curriculums at Yale, Harvard and other US-based prestigious universities:

- All Muslims are Arabs.
- All Muslim men marry four wives.
- All Muslims are violent, terrorists and, or extremists since they pray five times a day, and their women wear the Hijab.
- All Muslims are barbaric and backward people.
- Muslims don't believe in Prophet Isa (Jesus) عليه السلام or any other Prophet.
- Islam oppresses women.
- Muslims worship a different god or the moon god.
- Islam was spread by the sword and has no tolerance towards people of other faith.

We never read anywhere in the books that Umar رضي الله عنه repeated his venture. Instead, he took heed of his Messenger's ﷺ caring advice. On the contrary, Yasir Qadhi decided to ignore the prophetic instruction,





and he pursued his Ph.D at Yale. Below are just three contaminating fruits of his venture:

1. The superiority of the orientalists over traditional Islamic scholars.

Throughout his speeches, after he graduated from Yale University, one will not fail to miss his praise of the Western academics, who study Islam and consider themselves superior to traditional Muslim scholars in terms of academic competence, objectivity, credibility, and precision.

The constant prototype which repeatedly echoed directly and indirectly, explicitly, and implicitly is that Western intellect and academics who study and teach Islam are superior to traditional Muslim scholars. Commonly, Yasir Qadhi refers to them as medieval and primitive Muslim scholars.

Unbelievable! According to Yasir Qadhi, the orientalists are superior to Muslim scholars! The orientalists study Islam to manipulate its meanings and to circulate misconceptions that are superior to the Muslim scholars. The latter spent their lives explaining and simplifying Islam to Muslims.

The following are the actual words of Yasir Qadhi to his students while introducing to them the *Oxford Handbook of Islamic Theology*.

Yasir Qadhi said, "I have studied at advanced institutions in the Islamic world. I have hundreds of books on theology written by Muslims and non-Muslims. And this type of writing that we are reading is simply non-existent in the Muslim world. Simply non-existent. I studied Mu'tazila, Ash'arism, and Najdism. I studied this in Madinah with experts in the field. And *Mashallah* (Allah has willed), has done a lot of good work, and I have most of their works; in fact, almost everything is important; it's my specialty. And then you read this type of stuff, and not only do they do a better job and more accurate, but they also go far more detailed, and I hope if you read these articles with an open mind, you will see for yourself; there is nothing equivalent."





Yasir Qadhi commented on Dr. Josef van Ess's encyclopedic work on Islamic theology: "When I came from Madinah to Yale, and I was exposed to this book in German. And I'm just fresh out of Madinah...and I found this book and I was almost literally drooling. Like I could not believe that one person had done this...."

Regarding Dr. Aron Zysow, Yasir Qadhi states: "Aron Zysow, a good friend of mine, not a good friend, an acquaintance, but a genius, genius, this guy's a total genius...."

Concerning Dr. Jon Hoover, Yasir Qadhi said: "Jon Hoover is an academic who I greatly admire, a good friend of mine. Out of all people in the world who were tasked to write this book, had it been anybody other than Jon Hoover, I would have been irritated."

Now, let us contrast this praise for Western non-Muslim academics with how Yasir Qadhi thinks of institutions in the Islamic world along with their faculty and students:

"We need to be a little bit more critical, and of course, that's the purpose of the Islamic Seminary; that's why we are where we are. Otherwise, if you just wanted to be uncritical, you go to a tradition. Go to the Salafis. Go to the Deobandis. Go to the Shiah. Go to the Zaydis. You will all find a well-thought-out tradition, zero critical thinking. Accept what the teachers teach you. Even within Sunnism, go to Azhar vs. go to Madinah vs. go to Darul Ulum; you have three different trends. Each one of them is internally consistent; each of them presents its holistic paradigm to you, and you are taught to absorb everything uncritically; that's fine. There's room for that in the Ummah, and frankly, that's the default. Most people are not going to be critical thinkers." (1)

(1) Taken from Dr. Bassam Zawadi with abridgment: <https://bassamzawadi.medium.com/a-review-of-dr-yasir-qadhis-advanced-aqidah-course-e130b4874020>





2. Series of venomous statements.

A beneficial and legitimate caller to the path of Allah **سُبْحَانَهُ وَتَعَالَى** and His Messenger ﷺ protects the Muslim people's faith, not one who raises further confusion amongst them that'll lead them to doubt their Islam. Since Yasir Qadhi graduated from Yale, he started questioning and started uttering statements that we can only describe as venomous. Below is the sequence:

- Umar Ibn Al-Khattab **رَضِيَ اللَّهُ عَنْهُ** would fail an Islamic Belief System (*Aqeedah*) test today.
- Yasir Qadhi's referring to traditional Islamic scholars as primitive scholars, and Islamic law as the "medieval" Islamic law, different from 21st-century Islamic law.
- Yasir Qadhi's intellect suggesting Gog (*Yajuj*) and Magog (*Majuj*) being “zombies” makes “more sense” than the fact that Allah **سُبْحَانَهُ وَتَعَالَى** has caused them to be hidden until the time of their emergence arrives.
- Yasir Qadhi made a heinous statement on the Quranic Dialects (*Ahruf*) and Recitation (*Qira'at*), causing English-speaking Muslims in the West a tremendous amount of confusion.
- He said that the narrative about the preservation of the Quran has a hole in it.
- According to Yasir Qadhi, the religious texts dealing with the subject of the Islamic Penal Code (*Hudud*) are somewhat problematic. Furthermore, they discuss whether this Penal Code (*Hudud*) should be modernized and updated. However, he never mentioned what he meant by them. Who are the scholars that Yasir Qadhi has an intra-Muslim dialogue with?





- Did Yasir Qadhi ever find the significant scholars in modern times discussing the applicability of the Islamic Law (*Shariah*) or whether we should update them?
- Yasir Qadhi's stance on the Islamic Penal Code (*Hudud*) to be more of scare tactics or only meant to be a deterrent and not to be implemented. When saying that the claim regarding Islamic Law's (*Shariah*) applicability always is preposterous and that the Islamic Penal Code (*Hudud*) is only a deterrent.

Isn't it rejecting religion when you cast doubts and say that there are complex texts in the Quran?

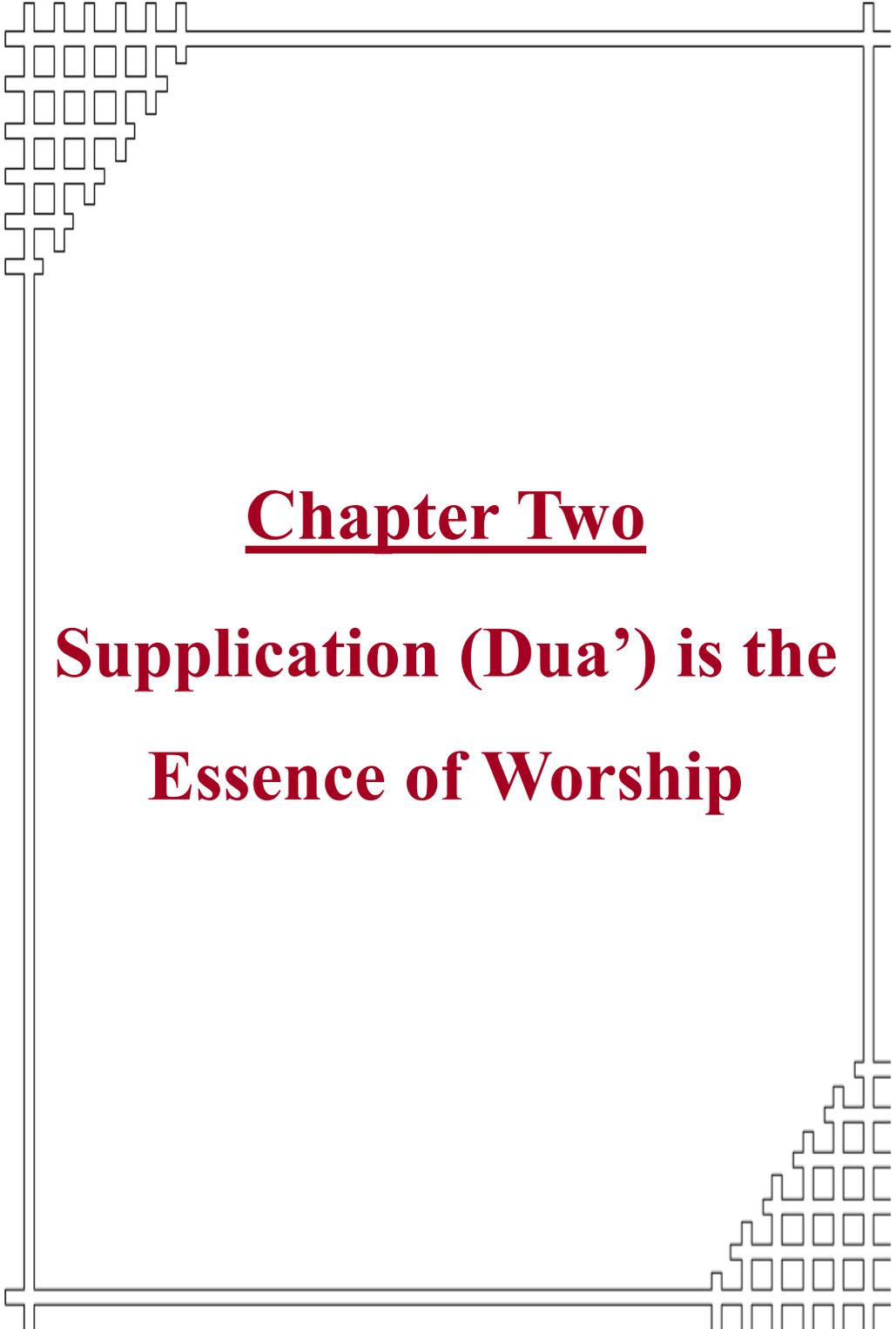
3. All religious texts must be subject to present-day academic guidelines.

Yasir Qadhi suggests and propagates the old cries of subjecting the entire religious texts to academic standards founded on pure intellect and reasoning. There is nothing wrong with that; however, one needs to remember that Islam's foundational structure is built upon the belief without any shadow of doubt in sets of unseen on Allah **سُبْحَانَهُ وَتَعَالَى**, Angels (*Malaikah*), Holy Books, Messengers, Day of Judgment (*Yawm Al-Qiyamah*), and Predestination (*Al-Qadr*).

The relationship and connection between the intellect, the unseen, and the revelation have been among Islam's main ideological and intellectual concerns. In principle, when we believe that the three elements came from Allah **سُبْحَانَهُ وَتَعَالَى**, then why would they be contradictory? Instead, they must be complementary to one another.

These three concepts are essential. The intellect needs the unseen; the intellect's role is to understand the unseen. Finally, it is easy to understand this when each of them plays its designated role. The intellect has a place in Islam; the revelation identifies it. Matters of the unseen happen to be a forbidden zone for reasons beyond our understanding.





Chapter Two

Supplication (Dua') is the Essence of Worship





Polytheism (*Shirk*) is the ultimate crime and the greatest form of injustice a human being commits. The expression 'and did not tarnish their faith with wrongdoing' led some Companions (*Sahabah*) to the misapprehension that perhaps this 'wrongdoing' signified 'disobedience.' But the Prophet ﷺ has made it clear that this wrongdoing signifies Polytheism (*Shirk*). The Verse (*Ayah*) means, therefore, that they alone are fully secure and rightly guided who believe in Allah ﷻ and do not mix their faith with any polytheistic belief (*Shirk*) and practice.

Luqman advised his son to refrain from committing Polytheism (*Shirk*) because it is the greatest form of injustice. Allah ﷻ commemorated his advice to his son in a chapter named after him. Allah ﷻ said on Luqman's tongue,

﴿ وَإِذْ قَالَ لُقْمَنُ لِبْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَبْنَىٰ لَا تُشْرِكْ بِاللّٰهِ ۖ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ۖ ﴾

[سورة لقمان: 13]

"O my son! Join not in worship others with Allah. Verily! Joining others in worship with Allah is a great *Zulm* (wrong) indeed." (1)

One can also conclude that invoking others besides Allah ﷻ is a form of injustice from the Narration (*Hadith*), reported by Abu Dharr Al-Ghifari رَضِيَ اللهُ عَنْهُ who said the Prophet ﷺ related from His Lord the followings: “O My slaves, I have forbidden wrongdoing for Myself, and I have made it forbidden for you. Therefore, do not wrong one another.” (2)

Notice that Allah ﷻ is making injustice forbidden upon Him. Meanwhile, Allah ﷻ does not need to do that. He said in the same Narration (*Hadith*): “You will not be able to harm Me to bring any harm to Me, and you will be able to benefit Me to bring any benefit to Me.”

(1) Quran 31:13

(2) Sahih Muslim





However, right after that, Allah **سُبْحَانَهُ وَتَعَالَى** tells us that we can ask of Him just about anything we want, from guidance down to food. Despite this warning against injustice, we commit the first injustice against Allah **سُبْحَانَهُ وَتَعَالَى** by invoking the dead and the engraved. By doing so, we will not harm Allah **سُبْحَانَهُ وَتَعَالَى**, but we are severely inflicting the greatest harm upon ourselves.

Why is Grave Worship an Act of Polytheism (*Shirk*)?

Why is grave worship an act of Polytheism (*Shirk*)? And are the grave worshipers committing the ultimate crime and perpetrating one of the most outrageous forms of injustice?

To answer the above-related questions, one must begin with citing the most frequently mentioned Quranic Verse (*Ayah*) that is normally quoted to validate the answer to the fundamental question: why were we created? Allah **سُبْحَانَهُ وَتَعَالَى** said,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [سورة الذاريات:56]

"I have not created the *Jinn* and the men except that they should single Me out in their worship to Me." (1)

Worship includes Prayer (*Salah*), Obligatory Charity (*Zakah*), Pilgrimage (*Hajj*), recitation of the Quran (*Tilawah*), reverence, hope, fear, and love for Allah **سُبْحَانَهُ وَتَعَالَى**.

One unique way to reveal our sincere worship to Allah **سُبْحَانَهُ وَتَعَالَى** is to implore and invoke Him. The Prophet ﷺ asserted that the essence and attributes of worship such as humility and humbleness are effectively displayed when invoking and Supplicating (making *Dua*) to Allah **سُبْحَانَهُ وَتَعَالَى**, begging for something, exalting, magnifying, and glorifying Him with the best praise.

(1) Quran 51:56





An-Numan Ibn Bashir رضي الله عنه narrated that the Messenger of Allah ﷺ said: "Supplication (*Dua*) is worship." Then he recited the Verse (*Ayah*),

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

**"And your Lord says, 'Call upon Me; I will respond to you.'
Indeed, those who disdain My worship will enter Hell [rendered]
contemptible.'" (1) (2)**

When we establish this particular act of worship to others than Allah سُبْحَانَهُ وَتَعَالَى, as in the case of the grave worshiper who calls upon the engraved, we are simply setting rivals with Allah سُبْحَانَهُ وَتَعَالَى, and the rival is the engraved.

Hence it is a form of Polytheism (*Shirk*), the grave worshiper is a Polytheist (*Mushrik*), and he is committing injustice against Allah سُبْحَانَهُ وَتَعَالَى.

Nothing Can Justify Grave Worship.

Do the grave worshipers have any reason to justify their heinous act? Why do they need to go to these shrines and perform rituals which are exclusive to Allah سُبْحَانَهُ وَتَعَالَى when they can call upon Allah سُبْحَانَهُ وَتَعَالَى directly?

- Allah سُبْحَانَهُ وَتَعَالَى is near them, not far off

Allah سُبْحَانَهُ وَتَعَالَى is saying that He created us and so He can answer our Supplications (*Dua*) as well. He does not need any help from anybody in answering our needs. Then why do some people call upon

(1) Ahmad in al-Musnad and Al-Bukhari in al-Adab al-Mufrad.

(2) Quran 40:60





1. The nearness of His knowledge to His creations.
2. The nearness of His response, aid, and to His devoted slaves and those who call upon Him.

- **Allah سُبْحَانَهُ وَتَعَالَى is never absent**

Another evidence is in a Narration (*Hadith*) retrieved from Abu Musa Al-Ashari رَضِيَ اللهُ عَنْهُ who said: “We were with the Prophet ﷺ on a journey, and whenever we ascended a high place, we used to say, “Allah is Great” (*Allahu Akbar*). The Prophet ﷺ said, "Don't trouble yourselves too much! You are not calling a deaf or an absent person, but you are calling One Who Hears, Sees, and is very near.”” (1)

- **We may ask Allah سُبْحَانَهُ وَتَعَالَى for anything**

We can ask absolutely anything from Allah سُبْحَانَهُ وَتَعَالَى if the thing we want is not prohibited in Islam. The Prophet ﷺ said, ‘Any Muslim who Supplicates (makes *Dua*’) to Allah which contains no sin or breaking of kinship, Allah will give him one of three things: either his asking will be immediately answered or, it will be saved for him in the Hereafter (*Akhirah*), or it will turn away an equivalent amount of evil (from him).’ The Companions (*Sahabah*) said, ‘...so we will ask for more.’ He replied, ‘Allah is more (generous).’ (2)

The most inclusive Supplication (*Dua*’) a Muslim can make is the one Allah سُبْحَانَهُ وَتَعَالَى mentioned in the following Verse (*Ayah*),

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾ [سورة البقرة: 201]

(1) Sahih Al-Bukhari

(2) Musnad Imam Ahmed





“Our Lord! Grant us good in this world and good in the Hereafter (Aakhirah) and save us from the chastisement of the fire.” (1)

In the following Narrations (*Ahadith*) that were reported by Abu Dharr Al-Ghifari رَضِيَ اللَّهُ عَنْهُ, Allah سُبْحَانَهُ وَتَعَالَى is telling us that we can ask His Majesty for anything, and all things. Below are just a few examples:

Guidance

“O My slaves, all of you are lost except those whom I have guided. Therefore, seek guidance from Me, and I will guide you.” (2)

Food

“O My slaves, all of you are hungry except those whom I have fed. Therefore, seek food from Me, and I will feed you.” (3)

Garments

“O My slaves, all of you are naked except those whom I have clothed. Therefore, seek clothing from Me, and I will clothe you.” (4)

Forgiveness

“O, My slaves, you sin by day and by night, and I forgive all sins. Therefore, seek forgiveness from Me, and I will forgive you.” (5)

- **Allah's سُبْحَانَهُ وَتَعَالَى provisions never decrease**

Allah's سُبْحَانَهُ وَتَعَالَى provision is always full. Allah سُبْحَانَهُ وَتَعَالَى said,

﴿إِنَّ هَذَا لِرِزْقِنَا مَا لَهُ مِنْ نَفَادٍ﴾ [سورة ص:54]

“(It will be said to the dwellers of Paradise)! Verily, this is Our Provision which will never finish.” (6)

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- (1) Quran 2:201
 - (2) Sahih Muslim
 - (3) Sahih Muslim
 - (4) Sahih Muslim
 - (5) Sahih Muslim
 - (6) Quran 34:54





Narrated Abu Hurairah رضي الله عنه: Allah's Messenger ﷺ said, "Allah's Hand is full, and (its fullness) is not affected by the continuous spending, day and night." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Hand." (1)

Also, Allah سُبْحَانَهُ وَتَعَالَى said in a Narration (*Hadith*), "O My slaves, if the first and the last of you (human and *Jinn*) were as pious as the most pious heart of anyone among you, it would not add anything to My dominion. O My slaves, if the first and the last of you (human and *Jinn*) were as wicked as the most wicked heart of any one among you, it would not decrease anything from My dominion." (2)

- **Allah سُبْحَانَهُ وَتَعَالَى hears us all at the same time**

Allah سُبْحَانَهُ وَتَعَالَى is the All-Hearing and the All-Seeing. He is telling us that He hears us—and when Allah hears us, it is not a passive act. When we pray, we say, "Allah hears those who praise Him." Now, it does not mean that Allah سُبْحَانَهُ وَتَعَالَى does not hear those who do not praise Him.

Allah سُبْحَانَهُ وَتَعَالَى hears all the humans and the *Jinn* if they are to supplicate (make *Dua*') at the same time, and He will give each one what he asked for at the same time.

Allah سُبْحَانَهُ وَتَعَالَى said in a Narration (*Hadith*), "O My slaves, if the first and the last of you (human and *Jinn*) were to gather together on [the same sector] of land. All asked Me, and if I were to give every one of them what he asked, that would not decrease what I have any more than a needle decreases what is in the ocean when it is put into it." (3)

(1) Sahih Al-Bukhari

(2) Sahih Muslim

(3) Sahih Muslim





Allah سُبْحَانَهُ وَتَعَالَى hears and sees everything. Allah سُبْحَانَهُ وَتَعَالَى revealed the beginning of Surat Al-Mujadalah regarding the following story: a female Companion (*Sahabiah*) by the name of Khawla bint Tha'labah رَضِيَ اللَّهُ عَنْهَا went to the Prophet ﷺ to complain about her husband. Allah سُبْحَانَهُ وَتَعَالَى said,

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

[سورة المجادلة: 1]

“Certainly, has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing.” (1)

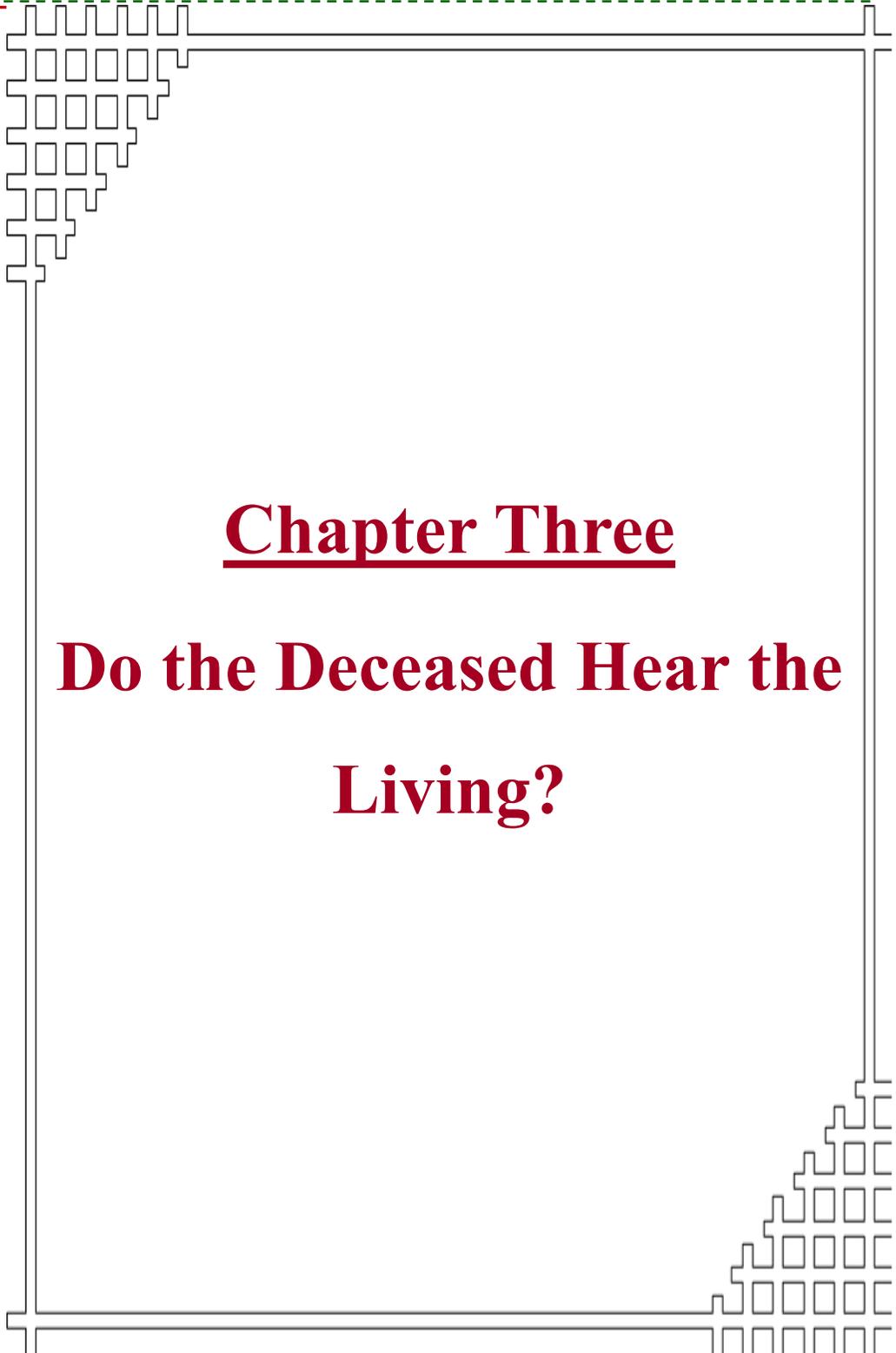
When this Verse (*Ayah*) was revealed, Aishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ, was shocked: “Praise be to Allah Whose hearing encompasses all voices. Khawlah came to Allah’s Messenger ﷺ complaining about her husband; I was in the other room, but I could not hear what she said. Then Allah سُبْحَانَهُ وَتَعَالَى revealed [these Verses]!” (2)



(1) Quran 58:1

(2) Sahih Al-Bukhari





Chapter Three

Do the Deceased Hear the Living?





The answer to the above question relates to the Unseen (*Al-Ghaybiat*). The Arabic word “*Al-Ghaib*” is the singular of “*Al-Ghaybiat*,” which refers to simultaneously absent, unknowable, and invisible.

Belief in the Unseen (*Al-Ghaybiat*) is the foundation and is the core concept in Islam—for instance, believing in the reality and the nature of Allah’s *سُبْحَانَكَ وَتَعَالَى* Divine Names and the Attributes, the Major and Minor Signs which will take place before the Day of Judgment (*Yawm al-Qiyamah*), and the subject matter of this chapter, whether the engraved hear us or not.

We do have various pieces of evidence that prove the dead hear the living before and after burial. Among the texts that were reported about what happens to the dead before entering the grave is the Narration (*Hadith*) reported by Abu Sa'eed Al-Khudri *رَضِيَ اللَّهُ عَنْهُ* who reported that the Prophet ﷺ said: "When the funeral is ready (for its burial), and the people lift it on their shoulders, then if the deceased was a righteous person, it (the soul) would say, 'Take me ahead,' [i.e., hasten to bury me], and if he was not a righteous one, then it would say, 'Woe to me! Where are you taking me?' His voice is heard by everything except human beings, and if they heard it, they would fall unconscious." (1)

As for after burial, we have the following Narration (*Hadith*) where the Prophet ﷺ said, "When the dead is put in his grave, and those who buried him walk away, he hears their footsteps." (2)

The answer to the question of whether the engraved hears, feels, and sees the living or not must come after presenting the specific rules and guidelines which governs our understanding of matters of the Unseen (*Al-Ghaybiat*).

(1) An-Nasaa'i and Ahmad

(2) Sahih Al-Bukhari and Muslim





Rules of Understanding the Unseen (*Ghaybiat*)

Hence to answer it and other related questions, we must follow the guidelines:

1. We must thoroughly examine both the authenticity and the validity of the evidence presented in support of scholars' specific claims in this field. This evidence must come from the Quran and the authentic Prophetic Tradition (*Sunnah*) based on the understanding of the first three praised generations.
2. We cannot use intellect or the Tool of Analogy (*Al-Qayas*) to validate matters of the Unseen (*Al-Ghaybiat*). Instead, we must have a piece of evidence that validates each case of the Unseen (*Al-Ghaybiat*). For example, since the deceased hears the living at a specific time, we cannot extend this to other times. The Prophet ﷺ said, "When the dead is put in his grave, and those who buried him walk away, he hears their footsteps." (1)
3. Once we establish one Unseen (*Ghyiab*) through authentic and valid evidence, we must affirm it by formulating an absolute and Firm Belief (*Tasdeeq*) regarding it. This firm belief must be beyond any shadow of suspicion and doubt.
4. Our affirmation of the Unseen (*Ghyiab*) must adhere to the following guidelines:
 - a. We must refrain from making **Resemblance** (*Tamtheel*), which means to believe that the matter of the Unseen (*Ghyiab*) is like something visible and known, such as saying Gog (*Yajuj*) and Magog (*Majuj*) "are like zombies."
 - b. We must refrain from **Interpretation** or **Explanation** (*Ta'weel*), which means taking the textual evidence'

(1) Sahih Al-Bukhari and Muslim





apparent meaning to a hidden meaning without a piece of evidence.

- c. We must refrain from *Takyeef*, which is to dictate the nature and the reality of the matter of the Unseen (*Ghyiab*). For instance, the deceased sit in his grave and does this or that. Instead, we must cut off all hopes that we can reach nature and the reality of the unseen. Hence, we must refrain from searching about it.
5. Since Faith (*Iman*) increases and decreases, our realization of The Unseen (*Al-Ghaybiat*) may fluctuate between the following three levels of Certainty (*Yaqeen*) and domains of the religion:
- a. Islam is based on the Knowledge of Certainty (*Ilm Al-Yaqeen*)
 - b. Faith (*Iman*) is based on the Eye of Certainty (*Ain-ul-Yaqeen*)
 - c. Perfection or Excellence (*Ihsan*) is based on the Truth of Certainty (*Haqq-ul-Yaqeen*).
6. Likewise, since we only affirm the existence of The Unseen (*Al-Ghaybiat*) in the presence of evidence, hence, in the absence of evidence, we must refrain from negating or canceling out the possibility of the Unseen (*Ghyiab*) happening.
7. We must ignore scholars and teachers who defy any of the above rules and guidelines and assume whether they are ignorant or have an agenda to misguide Muslims. Of course, if we can educate them or debate to prove them wrong, we may do that. Otherwise, we must avoid them.



Why the Assumption That the Dead People Hear Us?

Several reasons led many to embrace that the engraved hear the living without verifying. To an extent, it is becoming a familiar and an unchallenged perception among some that the engraved can see the living while going about their daily routines and hear their everyday conversations and interactions. Amongst these reasons are the following:

1. The Emotional Incentive

Due to the living's fervent wish to somehow interact with the deceased, to lighten their loss's pain; perhaps, they must learn to deal with their grievance through engaging in knowing what to do to benefit the deceased after their death, instead of entertaining untrue and false concepts.

2. The Widespread of Weak Narrations (*Da'eef Ahadith*)

Weak Narrations (*Da'eef Ahadith*) are found about the engraved returning the greetings (*Salam*) of those who pass by their graves. Such as this Weak Narration (*Da'eef Hadith*): "Anytime a slave of Allah passes by the grave of a man that he knew in this world, and he sends him greetings of peace (Saying *Salam Alaikum*), he [the engraved] would recognize him and return his greeting (*Salam*)." (1)

3. Following the View of the Few Scholars

Some renowned scholars favored the opinion that the engraved might hear the living in each situation and not hear in others. But at the end of the day, we only approve the opinion supported by strong evidence. This is the view of Ibn Taymiyyah rahimahullah and his student Ibn Al-Qayyim rahimahullah. Ibn Taymiyyah rahimahullah was asked whether the dead person hears his visitor. He replied: "Yes, globally," and he mentioned the Narration (*Hadith*) as a piece of evidence which is one of the Prophet's salawatu wa salamatu

(1) Labeled weak, Al-Jami As-Saghir



particulars, the Narration (*Hadith*) where the Prophet ﷺ addressed the dead of Disbelievers (*Kafirun*) in the battle of Badr three days after their death: "When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah and His Apostle? We have found true what our Lord promised us. Have you too found true what your Lord promised you?" Umar said, "O Allah's Apostle! You are speaking to bodies that have no souls!" Allah's Apostle said, "By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do." (1)

4. The Misuse of Analogy (*Al-Qiyas*)

They employed Analogy (*Qiyas*) in the Unseen (*Ghaybiat*), which is not correct to extend the few Narrations (*Ahadith*), which prove that the deceased hear at a certain time, such as the time of burial.

Anas Bin Malik رضي الله عنه narrated that Allah's Messenger ﷺ said: "After the deceased is placed in his grave and his companions turn to leave, he hears the sound of their feet as they walk away. Then there comes to him the two Angels." (2)

The above Narration (*Hadith*) cannot be extended to other times by employing Analogy (*Qiyas*). Instead, it is specific to the time of burial. It is a temporary ability given to the deceased and is terminated at the point at which the two questioning Angels come to him.

There is a Narration (*Hadith*) reported by Al-Bukhari and Muslim: "The Prophet told Muslims to greet the dwellers of graves and he said: 'Say: peace be upon you all, O inhabitants of the graves, among the believers and the Muslims. Verily we will, Allah willing, be united with you.'" (3)

(3) Sahih Al-Bukhari and Muslim

(2) Sahih Al-Bukhari and Muslim

(3) Al-Bukhari and Muslim





Again, the Narration (*Hadith*) does not say that they hear the greetings of those who greet them with peace when the Prophet ﷺ cannot, and Angels must convey the greetings to him. Scholars responded by saying: “This address is to them, and we do not talk to people who cannot hear.” The answer is that you are employing intellect and reasoning (*Al-Qiyas*) in the field of The Unseen Unseen (*Al-Ghaybiat*), which is incorrect.

5. The Misuse of the Prophet's ﷺ Particulars

They extended the Prophet's ﷺ particulars to others in a Narration (*Hadith*) where the Prophet ﷺ addressed the dead of disbelievers in the battle of Badr three days after their death: "When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah and His Apostle? We have found true what our Lord promised us. Have you too found true what your Lord promised you? "Umar said, "O Allah's Apostle! You are speaking to bodies that have no souls!" Allah's Apostle said, "By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do." (1) But the above Narration (*Hadith*) can be explained in several ways:

A. The Interpretation of Qatadah رضي الله عنه

The first interpretation is the addition of Qatadah رضي الله عنه, a famous predecessor and a narrator of this Narration (*Hadith*). He added: “Allah brought the slain disbelievers back to life (momentarily) in order to make them hear as a means of scorn and belittlement and [so that they would feel] regret and remorse.” (2)

(1) Al-Bukhari and Muslim

(2) Sahih Al-Bukhari and Muslim





B. The Interpretation of Aishah رضي الله عنها

Ibn Umar رضي الله عنه mentioned that the incident was mentioned to Aishah رضي الله عنها, whereupon she commented, "What the Prophet ﷺ meant was, "Now they know that what I used to tell them is the truth." Then she recited, 'Verily you cannot make the dead hear,' up to the end of the Verse (*Ayah*)." (1) (2)

C. The Story of the Two Engraved

Similarly, in the following situation, Abdullah Ibn Abbas رضي الله عنه reported: The Messenger of Allah ﷺ passed by two graves and he said, "Both of them are being punished, but not by a Major Sin. As for this man, he did not prevent his urine from soiling him. And as for this man, he would spread gossip." The Prophet then asked for a green leaf from a date palm. The Prophet split it into two pieces and planted one on each grave, and he said, "It is hoped that their punishment may be abated until those two leaves become dry." (3)

Does the Prophet ﷺ Hear the Living?

A widespread misconception that people take faith value is that Allah's Messenger ﷺ hears directly one's invocation and peace greetings (*Salawaat*). The false assumption that the Prophet ﷺ hears these greetings directly disregards the previous Narration (*Hadith*), which specifies that the greetings are conveyed to him by the Angels. It is based on a forged tradition whose text follows:

It has been narrated that the Prophet ﷺ said: "Whoever asks blessings for me at my grave, I hear him, and whoever asks blessings upon me from afar, it is conveyed to me." (4)

(1) Quran 27:80

(2) Sahih Al-Bukhari

(3) Sahih Al-Bukhari and Muslim

(4) This tradition was mentioned by al-'Uqayli in his book, *adh-Dhu'afa*, and by al-Khatib, Ibn' Asakir, et al., and they all agreed that it is a forged (*mawdhu'*) Hadith. See al-Albani's *al-Ahadith adh-Dha'efah*, vol.1, Hadith no. 203





The Prophet ﷺ is a human being whose life on earth ended with death like the other Prophets. Allah ﷻ directly addresses his Messenger ﷺ with this Verse (Ayah):

[سورة الزمر:30] ﴿إِنَّكَ مَيِّتٌ وَإِيَّاهُمْ مَمِّتُونَ﴾

"Verily, you (O Muhammad) will die, and verily, they (too) will die." (1)

Allah ﷻ said,

[سورة الأنبياء:34] ﴿وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ﴾

"And We granted not to any human being immortality before you (O Muhammad); then if you die, would they live forever?" (2)

Allah ﷻ also said,

[سورة الرحمن:26-27] ﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَى وَجْهٌ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

"Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honor will remain forever." (3)

Sahl Ibn Sa'd رضي الله عنه reported: The Angel Jibreel (Gabriel) came to the Prophet ﷺ and said, "O Muhammad, live as you wish, for you will die. Work as you wish, for Allah will repay accordingly. Love whomever you wish, for you will be separated. Be informed that the believer's nobility is in Prayer (*Salah*) at night (*Qayam Al-Layal*), and his honor is in his independence of the people." (4)

(1) Quran 39:30

(2) Quran 21:34

(3) Quran 55:26-27

(4) Al-Mu'jam al-Awsat





Abu Bakr رَضِيَ اللَّهُ عَنْهُ became the Muslim leader (*Khalifah*) after the Prophet's ﷺ death. When the Companions (*Sahabah*) questioned Prophet's ﷺ death, he reminded them to keep working for Allah سُبْحَانَهُ وَتَعَالَى, and he reminded them with this Verse (*Ayah*) where Allah سُبْحَانَهُ وَتَعَالَى said,

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ

عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴾ [سورة آل عمران: 144]

“Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.” (1)

Several Verses (*Ayat*) indicate that Allah سُبْحَانَهُ وَتَعَالَى caused His Messenger ﷺ to die. Moreover, the Companions (*Sahabah*) washed him, shrouded him, offered the Funeral Prayer (*Salat Al-Janazah*) for him, and buried him; if he had been alive in the worldly sense, they would not have done the same as others who die.

His daughter Fatimah رَضِيَ اللَّهُ عَنْهَا asked Abu Bakr رَضِيَ اللَّهُ عَنْهُ for her father's inheritance because she believed that her father has died, and none of his Companions (*Sahabah*) differed concerning that. On the contrary, there was consensus among them that the Prophet ﷺ had indeed passed away.

The Muslim's fundamental belief regarding this matter is that the Prophet ﷺ is alive in his grave in the sense of the life of *Al-Barzakh* (the period between a person's death and his resurrection on the Day of Judgment), so he enjoys Allah's سُبْحَانَهُ وَتَعَالَى blessings. However, the Prophet's ﷺ life in the grave is not like this World (*Dunya*) or the

(1) Quran 3:144



Hereafter (*Akhirah*). It is the life in between the two worlds (*Al-Barzakh*).

How do our Salutations (*Salawaat*) Reach the Prophet?

We have no evidence that indicates that the Prophet ﷺ can hear every Supplication (*Dua*) or call from human beings. Instead, it is proven that the only thing that reaches him is the blessings and peace greeting of those who send them upon him. Now how these blessings and greetings of peace (*Salawaat*) reach him?

We cannot say that he hears them, as we have no evidence to confirm that, and we cannot use Intellect or Reasoning (*Al-Qiyas*) to generate such a thing. But we have two Narrations (*Ahadith*) that answer this question:

Abu Hurairah رضي الله عنه said that the Prophet ﷺ said: "There is no one who sends peace greetings (*Salawaat*) upon me, but Allah will restore to me my soul so that I may return his greetings (*Salawaat*)." (1)

The above Narration (*Hadith*) does not state that the Prophet ﷺ hears the words of the one who sends greetings (*Salawaat*). Instead, he may come to know of the peace greetings (*Salawaat*) when the Angels convey that to him based on a Narration (*Hadith*) reported by Abdullah Ibn Mas'ud رضي الله عنه who said that the Prophet ﷺ said, "Allah has Angels who travel about the earth; to convey to me the peace greetings (*Salawaat*) from my Community (*Ummah*)." (2)

If we carefully study the above account, we conclude the Prophet ﷺ himself does not hear his followers' greetings (*Salawaat*). Hence, such greetings (*Salawaat*) may indeed be conveyed to Allah's Messenger ﷺ from anywhere, regardless of the greeter's distance or proximity to the Prophet's ﷺ grave through the Angels. If this is the case with Allah's Messenger ﷺ, what about those who are lesser in status than him, including the dead saints (*Awliya*)?

(1) Abu Daud, Hassan by Albani

(2) Abu Daud, Hassan by Albani



Conclusion

From what has preceded, it is abundantly clear that the deceased generally do not have the faculty of hearing, for they are beyond the barrier (*Al-Barzakh*) which separates our world from theirs.

However, as per the sixth rule mentioned above of understanding The Unseen (*Al-Ghaybiat*), which states: "Likewise, since we only affirm the existence of invisible matters in the presence of evidence. In the absence of evidence, we must refrain from negating or cancel out the possibility of the unseen happening," we cannot cancel out or deny the possibility of the happening of a matter of Unseen (*Ghyiab*).

Meanwhile, this proves the gross error in the thinking of those who attempt to affirm that the living can carry on "conversations" with the dead, or worse, petition them for certain things. Demanding the deceased is Polytheism (*Shirk*), and this is indeed the greatest of all sins.

As for the Messenger of Allah ﷺ, he passed away, and he is no longer alive to hear us or reply to our greetings of peace (*Salawaat*). Calling upon the Prophet ﷺ and asking of him besides Allah ﷻ, and seeking his help, is a Major act of Polytheism (*Shirk Al-Akbar*) that puts one out of the fold of Islam.

Ibn Uthaymeen رحمه الله said, "Calling upon the Prophet or any lesser person is a Polytheism (*Shirk*) and misguidance because these people cannot respond." (1)

He also said, "We all know that the Messenger of Allah himself did not possess any power to bring benefit or cause harm, except by the will of Allah."

Allah ﷻ instructed him to declare that to his Community (*Ummah*) in the Quran. Allah ﷻ said,

(1) Majmoo' Fataawa wa Rasaa'il al-'Uthaymeen (21/218-219)





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

[سورة الأعراف: 188]

"Say (O Muhammad blessings and peace of Allah be upon him): 'I possess no power of benefit or hurt to myself except as Allah 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.'" (1)

Allah *سُبْحَانَهُ وَتَعَالَى* also said,

﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِن آتَيْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ﴾

[سورة الأنعام: 50]

"Say (O Muhammad blessings and peace of Allah be upon him): 'I don't tell you that with me are the treasures of Allah, nor (that) I know the unseen, nor I tell you that I am an Angel. I but follow what is revealed to me by inspiration.'" (2) (3)

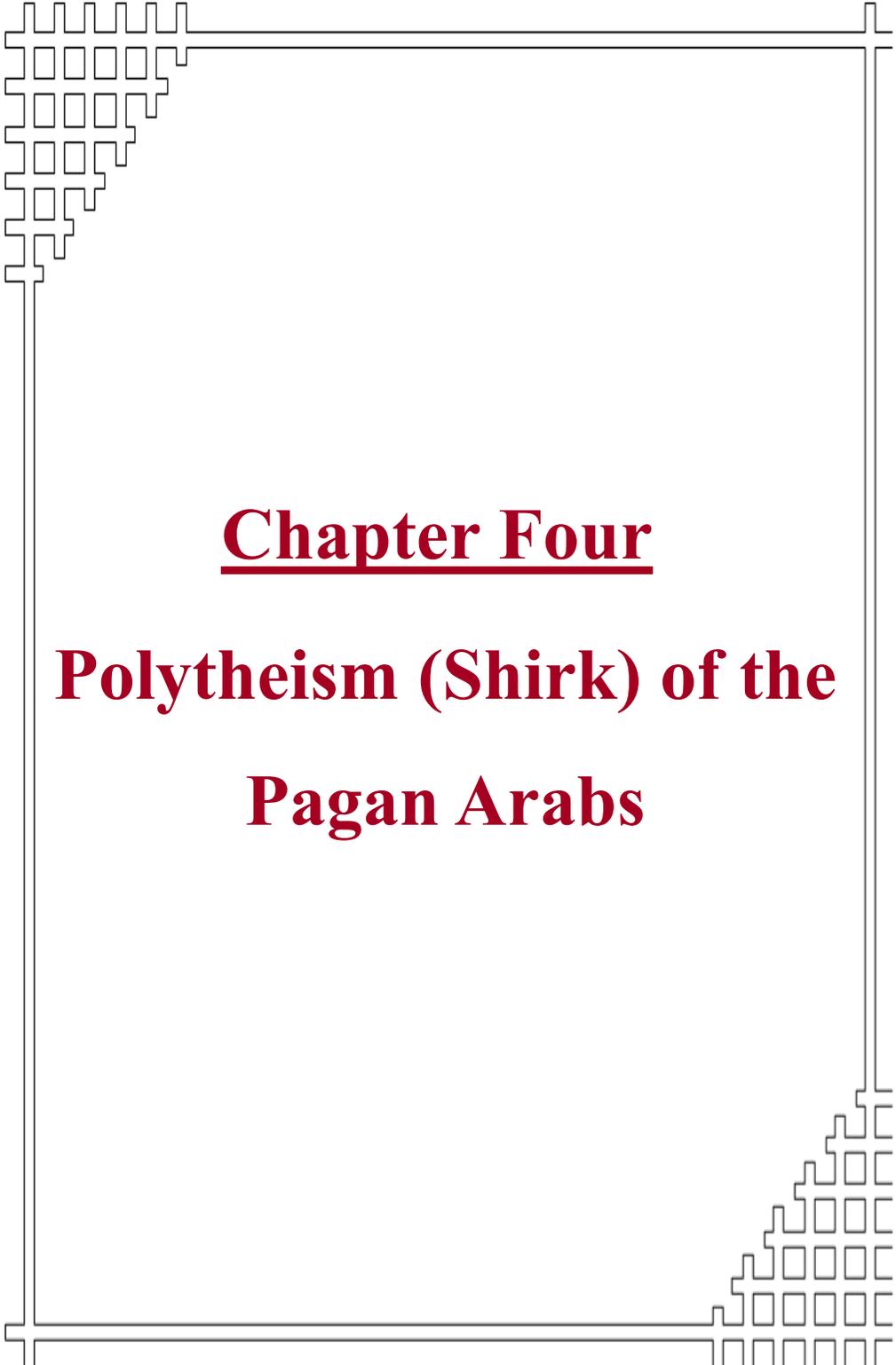


(1) Quran 7:188

(2) Quran 6:50

(3) Majmu 'Fatawa wa Rasa'il al-'Uthaymeen (21/218-219)





Chapter Four

Polytheism (Shirk) of the Pagan Arabs





To believe that the engraved saints (*Awlyia*) have divine attributes is one of the two contingencies which Yasir Qadhi set to consider invoking them amounts to be an act of Polytheism (*Shirk*), and not just Innovation (*Bid'ah*). Yasir Qadhi based his argument on the fallacy that the pagan Arabs believed that their idols have divine attributes. Hence their action amounted to Polytheism (*Shirk*), which necessitated sending the warner, Prophet Muhammad ﷺ. However, the grave worshipers do not believe the engraved saints are divine or have divine attributes. Hence, according to him, their act does not amount to Polytheism (*Shirk*).

We will prove by evidence that the pagan Arabs never attributed divinity to their idols. They used to acknowledge that Allah **سُبْحَانَهُ وَتَعَالَى** alone administers all affairs of the universe, a belief known as “Oneness of Lordship” (*Tawheed Ar-Rububiyyah*), but this acknowledgment did not make them Muslims. Their acts amounted to Polytheism (*Shirk*) due to which Allah **سُبْحَانَهُ وَتَعَالَى** sent them the Final Messenger Muhammad ﷺ to call them to desert this act to earn Allah’s **سُبْحَانَهُ وَتَعَالَى** Forgiveness (*Istighfar*) when they sin. Furthermore, we will provide more than one piece of evidence to prove that the pagan Arabs would turn to Allah **سُبْحَانَهُ وَتَعَالَى** when distressed. However, Allah **سُبْحَانَهُ وَتَعَالَى** still called them Disbelievers (*Kafirun*) and Polytheists (*Mushrikun*) due to their Supplication (*Dua'*) to Prophets, righteous people, saints, *Jinn*, and Angels, thus seeking their Intercession (*Shafa'ah*) to draw near Allah **سُبْحَانَهُ وَتَعَالَى**.

Meanwhile, the grave worshipers call themselves Muslims, claiming to worship Allah **سُبْحَانَهُ وَتَعَالَى**, and they may pray, Fast, and perform Pilgrimage (*Hajj*). However, they make some creations, such as saints, graves, *Jinn*, or Angels, as Intermediaries (*Wasilah*) between themselves and Allah **سُبْحَانَهُ وَتَعَالَى**. They wished to draw near to Allah **سُبْحَانَهُ وَتَعَالَى** through them and seek Intercession (*Shafa'ah*). On the contrary to the Arabs, when they are distressed, they call upon their dead saints (*Awliya*).





Therefore, it is obligatory to direct all Supplication (*Dua*'), vows, sacrifices, seeking aid, and all other acts of worship to Allah **سُبْحَانَهُ وَتَعَالَى** alone.

Pagan Arabs Did Not Consider Their Idols Divine

The following Verses (*Ayat*) are evident that the Arabs never attributed divinity to their idols. Despite that, Allah **سُبْحَانَهُ وَتَعَالَى** considered them Polytheists (*Mushrikun*).

They only invoked them to obtain two things:

1. They believed that by invoking their idols, they would earn Allah's **سُبْحَانَهُ وَتَعَالَى** nearness. Allah **سُبْحَانَهُ وَتَعَالَى** said,

﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾ [سورة الزمر: 3]

“And those who take protectors besides Him (say): ‘We don’t worship them except to bring us closer to Allah.’ Verily Allah will judge between them concerning that which they differ in. Verily, Allah does not guide he who is a liar, a disbeliever.” (1)

2. They believed that their idols are intermediaries (*Wasilah*), and invoking them will grant them their intercession (*Shafa’ah*).

﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَٰؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ﴾ [سورة يونس: 18]

“And they worship besides Allah things that harm them not nor benefit them. And they say: ‘These are our intercessors besides Allah.’” (2)

(1) Quran 53:3

(2) Quran 10:18





Surat Ar-Ra'd

﴿ قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾ [سورة الرعد: 16]

Say: “Who is the Lord of the heavens and Earth?” Say: “Allah.”
 Say: “So why have you taken protectors apart from Him who possess no power to help or harm themselves?” Say: “Are the blind and seeing equal? Or are darkness and light the same? Or have they assigned partners to Allah who create as He creates, so that all creating seems the same to them?” Say: “Allah is the Creator of everything. He is the One, the All-Conquering.”(1)

Surat Al-Mu'minun

﴿ وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾ بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾ قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا إِذْنَا لَمَبْعُوثُونَ ﴿٨٢﴾ لَقَدْ وَعَدْنَا نَحْنُ وَءَابَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٨٣﴾ قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِزُكَ قُلْ مَنْ فِي يَدَيْهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾ ﴿ وَرَوَّحْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرِّ اللَّجْوِ فِي طُعْنِنَاهُمْ يَعْهَدُونَ ﴿٧٥﴾ وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَنْضَعُونَ ﴿٧٦﴾

(1) Quran 13:16



حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾ وَهُوَ الَّذِي أَنشَأَ لَكُمُ [سورة

المؤمنون: 78-92]

“And it is He Who has created you on the earth, and to Him you shall be gathered back.

And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?

Nay, but they say the like of what the men of old said.

They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"

"Verily, this we have been promised, we and our fathers before (us)! This is only the tales of the ancients!"

Say: "Whose is the earth and whosoever is therein? If you know!"

They will say: "It is Allah's!" Say: "Will you not then remember?"

Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" They will say: "Allah." Say: "Will you not then

fear Allah (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for each and every good or bad deed)."

Say "In Whose Hand is the sovereignty of everything (i.e., treasures of each and everything)? And He protects (all), while against

Whom there is no protector, (i.e., if Allah saves anyone none can punish or harm him, and if Allah punishes or harms anyone none can save him), if you know".

They will say: "(All that belongs) to Allah." Say: "How then are you deceived and turn away from the truth?"

Nay, but We have brought them the truth (Islamic Monotheism), and verily, they (disbelievers) are liars. No son (or offspring or children) did Allah beget, nor is there any Ilah (god) along with Him; (if there had been many gods), behold, each god would have

taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him! All-Knower of the unseen and the seen! Exalted be He over

all that they associate as partners to Him!" (1)

all that they associate as partners to Him!" (1)

(1) Quran 23:79-92



**Surat An-Naml**

﴿قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ مِمَّا يَشْرِكُونَ﴾ (٥٩) أَمَّنْ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنْبِتُوا
شَجْرَهَا ۗ أَلَيْسَ اللَّهُ بِعَلِيمٌ قَوْمٍ يَعِدِلُونَ ﴿٦٠﴾ أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَادًا وَجَعَلَ لَهَا
رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ أَلَيْسَ اللَّهُ بِعَلِيمٌ لِّمَا كُنْتُمْ لَا تَعْلَمُونَ ﴿٦١﴾ أَمَّنْ يُجِيبُ
الْمُضْطَرِّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُ لَكُمْ خُلَفَاءَ ۗ أَلَيْسَ اللَّهُ بِعَلِيمٌ لِّمَا تَذَكَّرُونَ
﴿٦٢﴾ أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيْحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ أَلَيْسَ اللَّهُ
تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾ ﴿فَمَا كَانَ جَوَابَ قَوْمِهِ ۖ إِلَّا أَنْ قَالُوا أَخْرِجُوْنَا أَل لُّوطِ ۖ مِنْ
قَرَيْبِكُمْ ۖ إِنَّهُمْ أَنْاسٌ يَنْظَهُرُونَ﴾ (٥٦) فَأَنْجَيْنَاهُ وَأَهْلَهُ ۖ إِلَّا امْرَأَتَهُ ۖ قَدَرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾ وَأَمْطَرْنَا
عَلَيْهِمْ مَطَرًا فَسَاءَ ۖ مَطَرُ الْمُنْذَرِينَ ﴿٥٨﴾ قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ مِمَّا
يُشْرِكُونَ ﴿٥٩﴾ أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ ﴿سورة النمل: 59-66﴾

“Say (O Muhammad): "Praise and thanks be to Allah, and peace be on His slaves with whom He has chosen (for His Message)! Is Allah better, or (all) that you ascribe as partners (to Him)?" (Of course, Allah is Better).

Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any Ilah (God) with Allah?

Nay, but they are a people who ascribe equals (to Him)!

Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any Ilah (God) with Allah? Nay, but most of them know not.





Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any Ilah (God) with Allah? Little is that you remember!

Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any Ilah (God) with Allah? High Exalted be Allah above all that they associate as partners (to Him)!

Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any Ilah (God) with Allah? Say, "Bring forth your proofs, if you are truthful."

Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allah, nor can they perceive when they shall be resurrected."

Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are blind about it." (1)

Surat Al-Ankabut

Prophet Ibrahim (Abraham) عَلَيْهِ السَّلَام rebuked his people regarding taking idols as objects of worship emphasizing their helpless attributes pertaining to the provision. Allah سُبْحَانَهُ وَتَعَالَى said on the tongue of Prophet Ibrahim (Abraham) عَلَيْهِ السَّلَام,

﴿ إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ يَتَعَبَّدُونَ مِن دُونِ اللَّهِ لَآيَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۗ إِلَيْهِ تُرْجَعُونَ ﴾ [سورة العنكبوت: 17]

“Verily, those whom you worship besides Allah have no power to give you provision, so seek your provision from Allah (alone), and

(1) Quran 27:59-66





worship Him (alone) and be grateful to him. To him (alone) you will be brought back.” (1)

The distressed Pagan Arabs Invoked Allah سُبْحَانَهُ وَتَعَالَى

Is it not strange? The pagans Arabs, who were Polytheists (*Mushrikun*), did not invoke their idols when facing a severe calamity or imminent and present crisis. They instead called upon Allah سُبْحَانَهُ وَتَعَالَى. On the contrary, the grave worshipers, whom are labeled as Muslims by the likes of Yasir Qadhi, and manipulating the Quran and Prophetic Tradition (*Sunnah*) to justify their Polytheism (*Shirk*); when they encounter an imminent threat or calamity, they do not invoke Allah سُبْحَانَهُ وَتَعَالَى. Instead, they call upon the engraved so-called “The Supreme Helper” (*Al-Ghawth Al-A'zam*).

Below are pieces of evidence from Surat Al-Anam, Surat Younus, and Surat Al-Isra related to the subject at hand.

Surat Al-An'm

﴿ قُلْ مَنْ يُنَجِّيكُمْ مِنَ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّيْنٍ أَنْجِنَا مِنْ هَذِهِ لِنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴾

[سورة الأنعام: 63-64] ﴿ قُلْ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ ﴾

Say (O Muhammad): "Who rescues you from the darkness of the land and the sea (dangers like storms), when you call upon Him in humility and in secret (saying): If He (Allah) only saves us from this (danger), we shall truly be grateful."

Say (O Muhammad): "Allah rescues you from it and from all (other) distresses, and yet you worship others besides Allah." (2)

(1) Quran 29:17

(2) Quran 6:63-64





Surat Younus

﴿هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَبَ بِكُمْ رِيحٌ طَيِّبَةٌ وَفَرِحْتُمْ بِهَا جَاءَ تَهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أَنْجَيْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٣﴾ فَلَمَّا أَنْجَيْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَتَأْتِيهَا النَّاسُ إِنَّمَا بَغْيَكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَّعَ الْحَيَاةَ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿سورة يونس: 23﴾

“He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allah, making their Faith pure for Him Alone, saying: "If You (Allah) deliver us from this, we shall truly be of the grateful."

But when He delivered them, behold! They rebel (disobey Allah) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allah) is only against your ownselves, - a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you that which you used to do.” (1)

Surat Al-Isra

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا فَلَمَّا بَجَّحْتُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿سورة الإسراء: 67﴾

“And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah Alone). But

(1) Quran 10:22-23



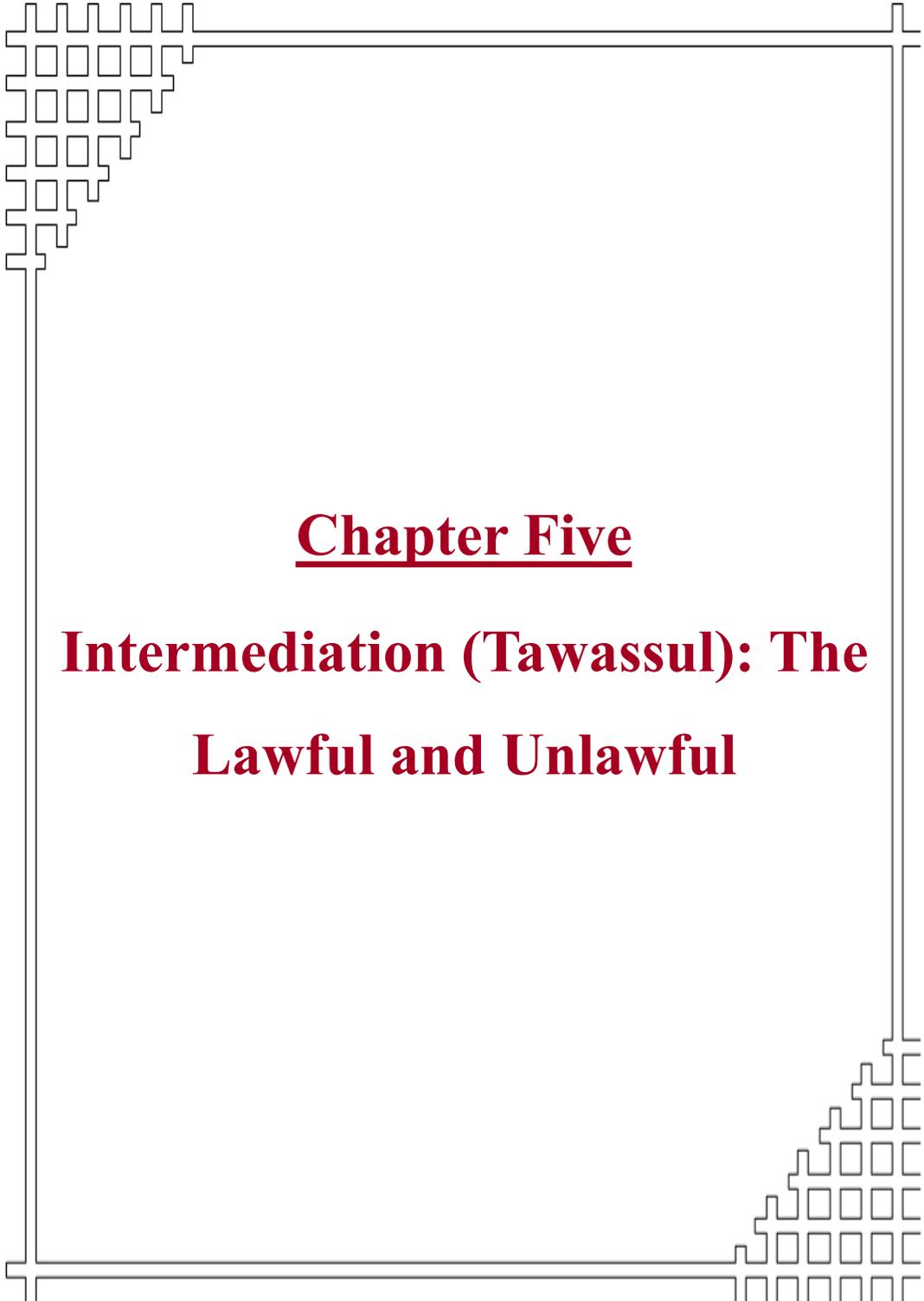


when He brings you safely to land, you turn away (from Him). And man is ever ungrateful.” (1)



(1) Quran 17:67





Chapter Five

Intermediation (Tawassul): The Lawful and Unlawful





Supplicating (making *Dua'*) to Allah **سُبْحَانَهُ وَتَعَالَى** is a majestic and noble act of obedience and one of the most important types of Worship (*Ibadah*). The Prophet ﷺ even said that Supplication (*Dua'*) is the essence of worship. However, we must call upon Allah **سُبْحَانَهُ وَتَعَالَى** in the same manner as our Prophet ﷺ did.

The Messenger of Allah ﷺ advised us of what can cause our invocations answered. Such as raising our hands while making Supplication (*Dua'*), having a faithful heart, repeating the Supplication (*Dua'*) more than once, choosing the preferred times such as the last third of the night.

We established in the chapter two of this part that there is nothing that justifies the grave worshipers invoking someone other than Allah **سُبْحَانَهُ وَتَعَالَى**. Allah **سُبْحَانَهُ وَتَعَالَى** hears, sees, and answers all of their needs. Then why are they calling upon the engraved to get their needs fulfilled and their Supplications (*Dua'*) answered?

Grave worshipers sometimes replace the term Polytheism (*Shirk*) with Intercession (*Shafa'ah*) or Intermediation (*Tawassul*). But these terms do not carry any weight. It's Polytheism (*Shirk*) regardless of what name they use to describe their act.

Grave worshipers believe that they must take Intermediaries (*Wasilah*) between them and Allah **سُبْحَانَهُ وَتَعَالَى** to answer their calls, grant them their requests or remove hardships off them. They justify this by using analogies such as, is not Allah **سُبْحَانَهُ وَتَعَالَى** better than the kings of this world since if we need anything from them, we must go through middle people.

Allah **سُبْحَانَهُ وَتَعَالَى** stressed in many Verses (*Ayat*) in the Quran that we must sincerely worship Him by invoking Him directly without associating any partners with Him or requesting any entity's Intercession (*Shafa'ah*) to achieve that goal.

The grave worshipers proclaim that one must have an Intermediary (*Wasilah*) between Allah **سُبْحَانَهُ وَتَعَالَى** and themselves, as one would have if



requesting something from a king or president. Those people have disbelieved because Allah **سُبْحَانَهُ وَتَعَالَى** has sent Books and Messengers commanding people to worship Him alone and direct their requests and calls to Him. Allah **سُبْحَانَهُ وَتَعَالَى** does not need anyone as an intermediary (*Wasilah*) to call upon Him.

The followings are the grave worshipers' polytheistic practices (*Shirk*) which they perform around the shrines, and graves of their dead saints (*Awliya*):

Intermediation (*Tawassul*) – A means to get closer

Intermediation (*Tawassul*) is supplicating and imploring Allah **سُبْحَانَهُ وَتَعَالَى** by employing an Intermediary (*Wasilah*). Intermediation (*Tawassul*) is an act of worship, and all acts of worship must be done in accordance with Allah's Messenger ﷺ as otherwise they will be rejected.

Aishah **رَضِيَ اللَّهُ عَنْهَا**, the mother of the believers, relates that Allah's Messenger ﷺ said, "Whoever introduces something new into this matter of ours that is not from it will have it rejected." (1)

In another Narration (*Hadith*), it reads: "Whoever does an act that is not in accordance with this matter of ours will have it rejected." (2)

An Intermediary (*Al-Wasilah* or *At-Tawasil*) is a means of approach and a way to get close to something or someone. For this reason, the robe takes the name "*Wasilah*" since it can become the means to connect two ends. Allah **سُبْحَانَهُ وَتَعَالَى** said,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ

تَفْلِحُونَ ﴿ [سورة المائدة: 35]

(1) Sahih Al-Bukhari
(2) Sahih Muslim



“O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed.” (1)

The Intermediary (*Al-Wasilah*) gets one close to Allah سُبْحَانَهُ وَتَعَالَى the Exalted and the Highest. The correct and most important Intermediary (*Al-Wasilah*) is the worship of Allah سُبْحَانَهُ وَتَعَالَى, and worshiping Him only without associating partners with Him.

The Unlawful Intermediation (*Tawassul*)

The forbidden or unlawful Intermediation (*Tawassul*) is to make innovations through people, Prophets, or righteous persons. This type is considered an act of Polytheism (*Shirk*), such as making Intermediation (*Tawassul*) with acts of worship (supplicating, vowing, sacrificing) for the sake of other than Allah سُبْحَانَهُ وَتَعَالَى, then alleging that this is for the purpose of making them (to whom the act was done) intercede for them with Allah سُبْحَانَهُ وَتَعَالَى. Allah سُبْحَانَهُ وَتَعَالَى said about Polytheists (*Mushrikun*),

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ﴾ [سورة الزمر:3]

“We only worship them that they may bring us nearer to Allah in position.” (2)

Allah سُبْحَانَهُ وَتَعَالَى also said,

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُونَا عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ، وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴾

[سورة يونس:18]

(1) Quran 5:35

(2) Quran 39:3





“And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah.” (1)

Unfortunately, many Muslims today, if they are afflicted with difficulty, they do not say: “Oh, Allah.” Rather they say: “Oh Abdul Qadir,” “Oh Hussein,” “Oh Ali.” They forget Allah **سُبْحَانَهُ وَتَعَالَى** the Glorified and the Highest. However, the Polytheists (*Mushrikun*) of Makkah in the Pre-Islamic time (*Al-Jahiliya*) when faced with difficulties, would single out Allah **سُبْحَانَهُ وَتَعَالَى** in their Supplication (*Dua*’). Allah **سُبْحَانَهُ وَتَعَالَى** said about them,

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا فَلَمَّا بَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا﴾

[سورة الإسراء:67]

“And when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safely to the land, you turn aside; and man is ever ungrateful.” (2)

Furthermore, Allah **سُبْحَانَهُ وَتَعَالَى** explains this using rhetorical method, so when they fall into difficulty, they know there is no liberation from the difficulty except Allah **سُبْحَانَهُ وَتَعَالَى**. Therefore, they are saved because of their Supplication (*Dua*’) to Allah **سُبْحَانَهُ وَتَعَالَى**. Allah **سُبْحَانَهُ وَتَعَالَى** said,

﴿قُلْ مَنْ يُنَجِّكُمْ مِنَ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ، نُضْرَعًا وَخَفِيَةً لَّيِّنْ أَلْبَانَنَا مِنْ هَذِهِ لَنَتَّكُونَ مِنَ الشَّاكِرِينَ﴾

[سورة الأنعام:63]

“Say: Who is it that delivers you from the dangers of the land and the sea (when) you call upon Him (openly) humiliating yourselves, and in secret: If He delivers us from this, we should certainly be of the grateful ones.” (3)

(1) Quran 10:18

(2) Quran 17:67

(3) Quran 6:63





The Polytheists (*Mushrikun*) are saved because of their Supplication (*Dua'*) to Allah **سُبْحَانَهُ وَتَعَالَى** in their hardship. Concerning those who claim that they are Muslims from among the grave worshipers and the extreme of Sufism, when they fall into difficulty, they call on other than Allah **سُبْحَانَهُ وَتَعَالَى**. They shout the names of *Jinn*, Devils and the dead righteous people: “O Ali,” “O Hussein,” “O Abdul Qadir,” and this thing is well known of them, and they do not prohibit it.

For this, Sheikh Muhammad Abdul Wahab رحمته الله said: “Polytheism (*Shirk*) of those are more extreme from the earlier groups of people who were upon Polytheism (*Shirk*). Because the earlier groups of peoples upon Polytheism (*Shirk*) associated partners in worship with Allah when they were in ease and return to single out Allah when they fell into hardship. And you have those who always associate partners in worship with Allah **سُبْحَانَهُ وَتَعَالَى** in ease and hardship. Rather yet you have those who increase in Polytheism (*Shirk*) in hardship. They forget about Allah **سُبْحَانَهُ وَتَعَالَى** the Highest, and the mentioning of Allah **سُبْحَانَهُ وَتَعَالَى** is not upon their tongues. Only what comes out is the mentioning of the thing that they worship from other than Allah **سُبْحَانَهُ وَتَعَالَى** the Most Mighty the Highest.

This matter is quite severe; therefore, pure Monotheism (*Tawheed*) is strenuous upon many of the people. Regarding those who call to Monotheism (*Tawheed*), they are pure worshipers of Allah **سُبْحَانَهُ وَتَعَالَى**, and they are sincere, and they carry this sincerity, and love for good and guard on saving the people from destruction. And they bear the hardships, and they hinder the dangers, and they are patience upon decease, and admonition, and menace for the reason to rescue the people from darkness and bring them into the light.

1. Intermediation (*Tawassul*) by Virtue of the Dead

It means to use a dead, or absent person to attain Allah's **سُبْحَانَهُ وَتَعَالَى** forgiveness, help, or something else between him and Allah **سُبْحَانَهُ وَتَعَالَى**. “To ask for the sake of...” and to say “for the sake of such and such a person” is Intermediation (*Tawassul*).





Supplicating (making *Dua'*) to those who are buried in the shrine, seeking refuge with them in adversity, and resorting to them in times of distress as well as other acts of worship; these can include circumambulating the shrine, vowing, and slaughtering for its sake. All these acts fall under Major Polytheism (*Shirk Al-Akbar*) which results in apostasy because it involves worshiping other than Allah **سُبْحَانَهُ وَتَعَالَى** the Almighty.

Supplicating (making *Dua'*) to Allah **سُبْحَانَهُ وَتَعَالَى** the Almighty by means of the sublime status of those who dwell in the shrine is a type of Intermediation (*Tawassul*) which is a Religious Innovation (*Bida'ah*) because it is not part of the Tradition of the Prophet ﷺ (*Sunnah*), nor was it practiced by any of his Companions (*Sahabah*).

For example: When a person asks for forgiveness, help, or something else from Allah **سُبْحَانَهُ وَتَعَالَى**, he says “for the sake of such and such person” or “wants for the sake of that person.” Given below is one of the examples of such pleas by the grave worshipers:

*Oh Allah, by the right of your Prophet,
Oh Allah, by the right of your Saints (Awliya) and righteous men
Oh, Allah by the honor of the men of Allah to you
Oh, Allah by the honor of those in whose presence we are, and
under whose assistance we exit relieve us and the distresses of all
distress.*

2. Intermediation (*Tawassul*) by Virtue of the Prophet ﷺ

First, Intermediation (*Tawassul*) means seeking an Intermediary (*Wasilah*) that leads to the aimed target. If by seeking Intermediation (*Tawassul*) to Allah **سُبْحَانَهُ وَتَعَالَى** by virtue of the Prophet ﷺ you mean to seek Intermediation (*Tawassul*) with his love, obedience, and believing in him, then this is a valid Intermediation (*Tawassul*) according to the agreement of the scholars because it is making Intermediation (*Tawassul*) to Allah **سُبْحَانَهُ وَتَعَالَى** through one's good deeds.





However, if you mean seeking Supplication (*Dua'*) from the Prophet ﷺ after his death, then this is an innovated Intermediation (*Tawassul*), but it does not reach the degree of Polytheism (*Shirk*).

However, it is an act of foolishness to ask a dead person to Supplicate (make *Dua'*) to Allah **سُبْحَانَهُ وَتَعَالَى** on our behalf because if a dead person dies, his actions come to an end, and it is not possible for a dead person to Supplicate (make *Dua'*) for someone else. Even the Prophet ﷺ did not Supplicate (make *Dua'*) to someone else after his death. It is for this reason that the Companions (*Sahabah*) did not Supplicate (make *Dua'*) to Allah **سُبْحَانَهُ وَتَعَالَى** by virtue of the Prophet ﷺ after his death.

When the people were severely affected by drought in the Caliphate (*Khilafah*) of Umar **رَضِيَ اللَّهُ عَنْهُ**, the latter Supplicated (made *Dua'*): "O Allah, we used to request our Prophet to Supplicate (make *Dua'*) to You for rain, and You would grant us rain, and now we are requesting the uncle of our Prophet (i.e., Al-Abbas Ibn Abdul Muttalib) to Supplicate (make *Dua'*) to You for rain, so grant us rain." (1)

Then, Abdullah Ibn Abbas **رَضِيَ اللَّهُ عَنْهُمَا** stood up and Supplicated (made *Dua'*) to Allah **سُبْحَانَهُ وَتَعَالَى**. Had asking Supplication (*Dua'*) from a dead person been permissible and a correct means, then Umar **رَضِيَ اللَّهُ عَنْهُ**, and the Companions (*Sahabah*) who were with him would have asked this from the Prophet ﷺ because his Supplication (*Dua'*) is more likely to be accepted than the Supplication (*Dua'*) of Abdullah Ibn Abbas **رَضِيَ اللَّهُ عَنْهُمَا**. Hence, it should be mentioned that Intermediation (*Tawassul*) to Allah **سُبْحَانَهُ وَتَعَالَى** by asking a dead person to Supplicate (make *Dua'*) to Allah **سُبْحَانَهُ وَتَعَالَى** on behalf of someone is invalid, and it is not lawful or permissible.

If you mean to seek Intermediation (*Tawassul*) with the high rank of the Prophet ﷺ and his status with Allah **سُبْحَانَهُ وَتَعَالَى**, then this Intermediation (*Tawassul*) is an Innovation (*Bida'ah*) as well, and it has

(1) Sahih Al-Bukhari





no evidence as the high rank of the Prophet ﷺ is not beneficial for a supplicator because it is not beneficial except for the Prophet ﷺ and not to anyone else, so that he will make Intermediation (*Tawassul*) to Allah through it. (1)

Therefore, this kind of Intermediation (*Tawassul*) is Forbidden (*Haram*), it is an Innovation (*Bida'ah*), and the Companions (*Sahabah*) were not used to do so. (2)

On the other hand, it is not acceptable to use the story of Prophet Musa (Moses) عَلَيْهِ السَّلَام on the Night of *Mi'raj* (Ascension through the spheres of the Heaven) for counterargument because our Prophet ﷺ did not make Intermediation (*Tawassul*) through Prophet Musa (Moses) عَلَيْهِ السَّلَام, nor did he seek his Intercession (*Shafa'ah*), but it was Prophet Musa (Moses) عَلَيْهِ السَّلَام who took the initiative to advise our Prophet ﷺ to go back to Allah سُبحَانَهُ وَتَعَالَى and ask for the number of the Prayers (*Salawaat*) to be reduced because Prophet Musa (Moses) عَلَيْهِ السَّلَام had experience with his own people (Children of Israel) and he knew them, so he asked our Prophet ﷺ to ask his Lord to reduce the number of the Prayers (*Salawaat*), and hence there was no Intermediation (*Tawassul*) in this regard.

The Prophet ﷺ never directed his Community (*Ummah*) to make Intermediation (*Tawassul*) to Allah سُبحَانَهُ وَتَعَالَى the Almighty by means of his status, although it is indisputable that his virtue and status in the sight of Allah سُبحَانَهُ وَتَعَالَى the Almighty is above those of all the children of Prophet Adam عَلَيْهِ السَّلَام.

Likewise, it was not reported from the Companions (*Sahabah*), with their keenness on doing righteous deeds and the intensity with which they Supplicated (made *Dua'*) and entreated Allah سُبحَانَهُ وَتَعَالَى the Almighty, that they would have said the following while making Supplication (*Dua'*), "O Allah, I Supplicate (make *Dua'*) you by the

(1) From Fatawa about the Pillars of Islam by Ibn' Uthaymeen

(2) From Fatawa Nur' Al Ad-Darb of Ibn' Uthaymeen





right of Muhammad, and his status." Consequently, it was concluded that Intermediation (*Tawassul*) belonged neither to the guidance of the Prophet ﷺ nor that of his Companions (*Sahabah*). It was even narrated that when they wished to Supplicate (make *Dua'*) to Allah ﷻ *سُبْحَانَهُ وَتَعَالَى* the Almighty after the death of the Prophet ﷺ, they made Intermediation (*Tawassul*) by his uncle Al-Abbas *رَضِيَ اللَّهُ عَنْهُ*. In this regard, it was narrated that Umar *رَضِيَ اللَّهُ عَنْهُ* supplicated to Allah ﷻ *سُبْحَانَهُ وَتَعَالَى* the Almighty by means of Al-Abbas (i.e., by his Supplication not by himself), the uncle of the Prophet ﷺ. (1)

This is evidence that they used to make Intermediation (*Tawassul*) by means of the Prophet ﷺ in the sense that they made Intermediation (*Tawassul*) through his Supplication (*Dua'*) and Intercession (*Shafa'ah*) during his lifetime. Yet, after his death, they Supplicated (made *Dua'*) to Allah ﷻ *سُبْحَانَهُ وَتَعَالَى* the Almighty by means of Abdullah Ibn Abbas *رَضِيَ اللَّهُ عَنْهُ* (which means through the Supplication of Abdullah Ibn Abbas *رَضِيَ اللَّهُ عَنْهُ*, and not by himself).

If someone says that it was necessary that they do so to perform the rain-invoking Prayer (*Salah*) and Supplication (*Dua'*), the answer will be as follows: Umar *رَضِيَ اللَّهُ عَنْهُ*, as well as others, could have led the Prayer (*Salah*) and Supplicated (made *Dua'*) to Allah ﷻ *سُبْحَانَهُ وَتَعَالَى* by means of the Prophet ﷺ. However, since this was not done, it was deduced that it was better to do otherwise, and that this action was not dictated by the Islamic Law (*Shari'ah*).

Similarly, the Narration (*Hadith*) of the blind man who came to the Prophet ﷺ and asked him to Supplicate (make *Dua'*) to Allah ﷻ *سُبْحَانَهُ وَتَعَالَى* to heal him, refers to making Intermediation (*Tawassul*) to Allah ﷻ *سُبْحَانَهُ وَتَعَالَى* by means of the Supplication (*Dua'*) of the Prophet ﷺ, not by means of himself. (2)

(1) Sahih Al-Bukhari

(2) Ahmad, An-Nasa'i, and At-Tirmithi





The Prophet ﷺ gave the man the option to choose between Supplicating (making *Dua*') to Allah ﷻ *سُبْحَانَهُ وَتَعَالَى* for him, and have patience, which is ultimately greater in reward. Moreover, this blind man asked Allah ﷻ *سُبْحَانَهُ وَتَعَالَى* to accept the Intercession (*Shafa'ah*) of the Prophet ﷺ on his behalf. Therefore, it was deduced that the Prophet ﷺ Suppliated (made *Dua*') to Allah ﷻ *سُبْحَانَهُ وَتَعَالَى* for him and interceded with Him on his behalf.

Regarding the Narration (*Hadith*) in which the Prophet ﷺ commanded his followers to Supplicate (make *Dua*') to Allah ﷻ *سُبْحَانَهُ وَتَعَالَى* by his status, it is a fabricated Narration (*Hadith*), and so is the one where it is said that Prophet Adam عَلَيْهِ السَّلَام Suppliated (made *Dua*') to Allah ﷻ *سُبْحَانَهُ وَتَعَالَى* by the right of Muhammad ﷺ.

The Lawful Intermediation (*Tawassul*)

The means to get close to Allah ﷻ *سُبْحَانَهُ وَتَعَالَى* is Monotheism (*Tawheed*). So, he who wants to get close to Allah ﷻ *سُبْحَانَهُ وَتَعَالَى* is with Monotheism (*Tawheed*) and the worship of Him exclusively without associating partners in worship with Him.

The nearness to Him and to Glorified Him with worship is the true meaning of Intermediation (*Tawassul*). Hence the means to get near to Allah ﷻ *سُبْحَانَهُ وَتَعَالَى* with the righteous actions will benefit the companion of it. If he falls in a hardship, then indeed Allah ﷻ *سُبْحَانَهُ وَتَعَالَى* provides escape for him from his difficulties. There is no deliverance with shouting, wealth, Devils or *Jinn*.

There are approved means in Islam that are established by evidence. There are four categories of Intermediation (*Tawassul*):

1. Intermediation (*Tawassul*) by means of Allah's ﷻ *سُبْحَانَهُ وَتَعَالَى* Names and Attributes

Allah ﷻ *سُبْحَانَهُ وَتَعَالَى* said,





2. Intermediation (*Tawassul*) by virtue of a person's righteous deeds.

It is to get near to Allah **سُبْحَانَهُ وَتَعَالَى** with sincere righteous actions. Allah **سُبْحَانَهُ وَتَعَالَى** said,

﴿ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ﴾ [سورة يونس: 103]

“Then We deliver Our Messengers and those who believe, even so (now), it is binding on Us (that) We deliver the believers.” (1)

So, Allah **سُبْحَانَهُ وَتَعَالَى** delivers the believers of Monotheism (*Tawheed*) with their worship and their obedience of Allah **سُبْحَانَهُ وَتَعَالَى**, Glorious and the Highest. Allah **سُبْحَانَهُ وَتَعَالَى** said,

﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَلِئْتِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ﴾ [سورة الصافات: 144]

“But had it not been that he was of those who glorify (Us), He would certainly have tarried in its belly to the day when they are raised.” (2)

This is the story of Prophet Younus (Jonah) **عَلَيْهِ السَّلَام** when he was swallowed by the whale and became into afflictions. So, he called to his Lord,

﴿وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ

سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾ [سورة الأنبياء: 87]

“There is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss.” (3)

(1) Quran 10:103

(2) Quran 37:143-144

(3) Quran 21:87





So, he got near to Allah **سُبْحَانَهُ وَتَعَالَى** with Monotheism (*Tawheed*). He drew near to Allah **سُبْحَانَهُ وَتَعَالَى** with his confession of his grievance and error. Thus, Allah **سُبْحَانَهُ وَتَعَالَى** the Exalted delivered him. Therefore, in the other Verse (*Ayah*),

﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَلِئْتِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ﴾ [سورة الصافات: 144]

“But had it not been that he was of those who glorify (Us) Which from those who pray, so indeed Younus peace be upon him, prays much. He would certainly have tarried in its belly to the day when they are raised.” (1)

So, Allah **سُبْحَانَهُ وَتَعَالَى** delivered him because indeed he was from those who glorified and praised Allah **سُبْحَانَهُ وَتَعَالَى**. This is proof upon the righteous actions that Allah **سُبْحَانَهُ وَتَعَالَى** delivers the companion of Monotheism (*Tawheed*) if they fall into hardship and this is the saying of the Messenger ﷺ: “If you know Allah in easiness then He will know you in difficulty.” (2)

Therefore, the means to get close to Allah **سُبْحَانَهُ وَتَعَالَى** with the righteous actions is the way to seek Monotheism (*Tawheed*) and this is the lawful way according to the Islamic Law (*Shari’ah*). Allah **سُبْحَانَهُ وَتَعَالَى** said the concerning His slaves (the believers),

﴿رَبَّنَا آمَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾ [سورة آل عمران: 53]

“Our Lord! We believe in what Thou hast revealed and we follow the Messenger, so write us down with those who bear witness.” (3)

Allah **سُبْحَانَهُ وَتَعَالَى** also said,

(1) Quran 37:144

(2) Musnad Imam Ahmed

(3) Quran 03:53





next Friday." Anas رضي الله عنه further said, "Then the same or some other person stood up and said, 'O Allah's Apostle! Invoke Allah to withhold the rain.' On that, Allah's Messenger ﷺ I said, 'O Allah! Round about us and not on us.' Anas رضي الله عنه added, "I saw the clouds dispersing right and left and it continued to rain but not over Madinah." (1)

Suppose, you asks a person to make Supplication (*Dua'*) for you who you think will have his Supplications (*Dua'*) answered, either because of his righteousness or because he is going to a place where one hopes his Supplications (*Dua'*) will be answered, such as traveling or going for Pilgrimage (*Hajj* or *Umrah*). Then this is allowed in principle. But if there is the fear that something that is not right may result from it, such as the person who makes the request relying on the person whom he has asked, or always relying on other people with regard to matters in which he should call on his Lord, or there is the fear that the person of whom the request is made may become arrogant and think that he has reached such a level that people ask him to make Supplications (*Dua'*) for them, then this is sufficient reason not to do this, because in this case, it leads to something that is not right. If it does not lead to something that is not right, then in principle it is permissible, but still, we say that it should not be done because it was not the custom of the Companions (*Sahabah*) to ask one another to make Supplications (*Dua'*) for one another.

There is a Narration (*Hadith*) in which the Prophet ﷺ is reported to have said to Umar رضي الله عنه, "Do not forget us in your Supplications (*Dua'*), O my brother." (2)

Okasha Ibn Muhsan رضي الله عنه asked the Prophet ﷺ to make Supplication (*Dua'*) for him that he would be one of those who would enter Paradise (*Jannah*) without being called to account or being punished. He said, "You will be one of them." (3)

(1) Sahih Al-Bukhari

(2) Sahih Abu Daud, Albani

(3) Sahih Al-Bukhari





Regarding the Prophet ﷺ advising his Companions (*Sahabah*) to ask Uways Al-Qurani ؓ to make Supplication (*Dua'*) for them, this undoubtedly applied only in his case, and it is known that Uways ؓ was not on the same level as Abu Bakr رَضِيَ اللهُ عَنْهُ, Umar رَضِيَ اللهُ عَنْهُ, Uthmaan رَضِيَ اللهُ عَنْهُ, Ali رَضِيَ اللهُ عَنْهُ or the other Companions (*Sahabah*). The Prophet ﷺ did not tell anyone among his Companions (*Sahabah*) to ask anyone to make Supplication (*Dua'*) for them.

To sum up, we can say that there is no sin in asking someone to make Supplication (*Dua'*) for you that you hope will have his Supplication (*Dua'*) answered, on the condition that this does not involve anything that is wrong, but it is better and more appropriate not to do this.

4. Intermediation (*Tawassul*) by one's condition of distress

Narrated Abu Daud ؓ and Tirmidhi ؓ that this is a lawful means of Intermediation (*At-Tawassul Al-Mashroo'a*); for you to think about your situation as you are poor compared to Allah سُبْحَانَهُ وَتَعَالَى. Allah عَلَيْهِ السَّلَامُ said about Prophet Ayub (Job) عَلَيْهِ السَّلَامُ,

﴿وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾ [سورة الأنبياء: 83]

“And Ayub (Job), when he cried to his Lord, (saying): Harm has afflicted me, and Thou art the most Merciful of the merciful.” (1)

So, Prophet Ayub (Job) عَلَيْهِ السَّلَامُ got close to Allah سُبْحَانَهُ وَتَعَالَى with his situation and was touched with a serious affliction. It was apparent to the people because his color changed and his appearance was repugnant from the seriousness of the illness. Therefore, with that, he called his Lord: “Harm has afflicted me, and Thou art the most Merciful of the merciful.”

Allah سُبْحَانَهُ وَتَعَالَى said regarding Prophet Musa (Moses) عَلَيْهِ السَّلَامُ,

(1) Quran 21:83





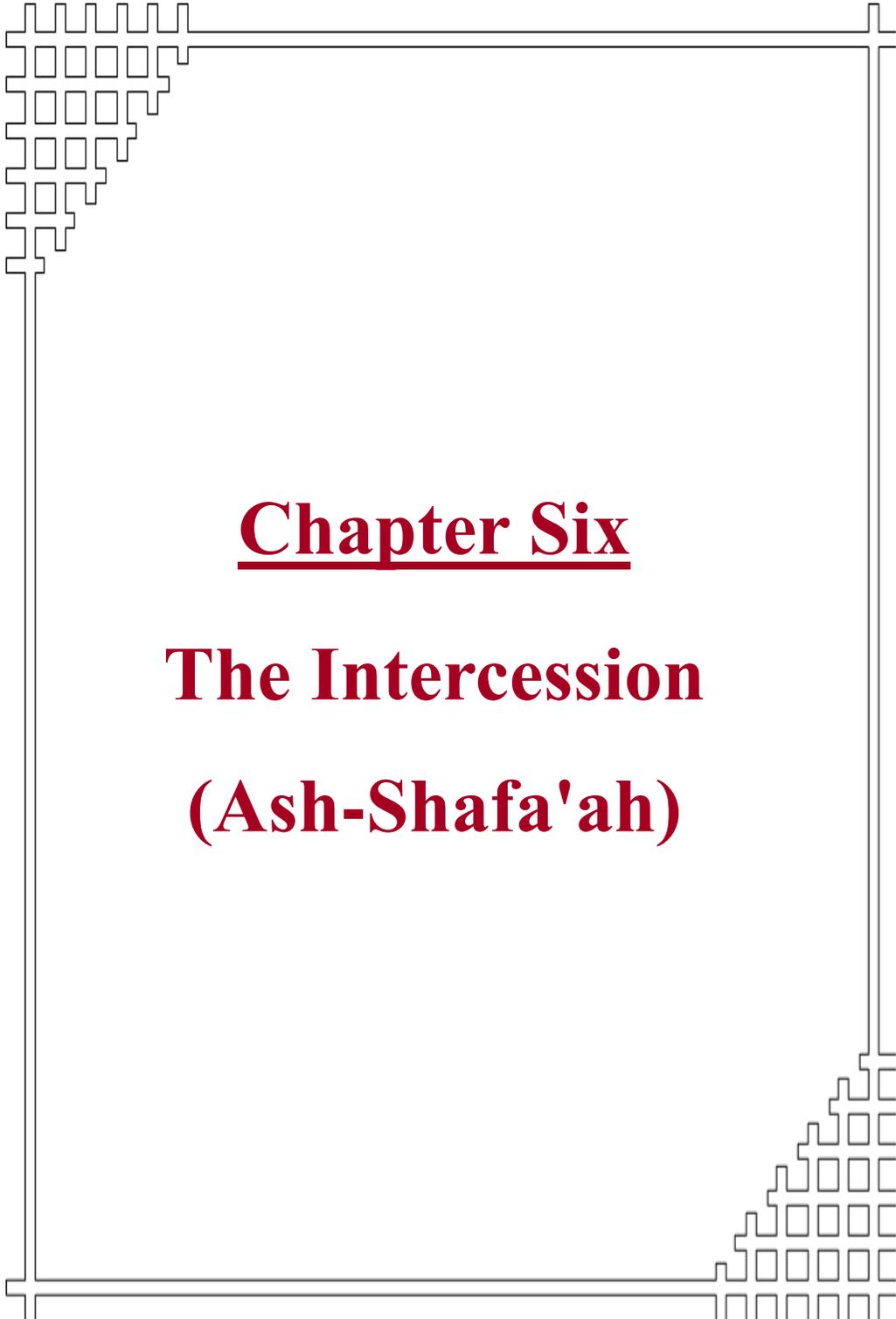
﴿فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾ [سورة القصص: 24]

“So, he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I need whatever good that You bestow on me!" (1)



(1) Quran 28:24





Chapter Six
The Intercession
(Ash-Shafa'ah)





Intercession (*Shafa'ah*) refers to mediating for someone else to gain some benefit or ward off some harm.

Since the grave worshipers who go to graves and Supplicate (make *Dua*) to them and call out to them do not believe that the deceased are the creators or the givers of provision, or that they control the universe alongside Allah *سُبْحَانَهُ وَتَعَالَى*, then in their view, it is not Polytheism (*Shirk*) to call upon them. Instead, they believe that those they are worshiping in the graves are only a means of nearness, merely an Intermediary (*Wasilah*), a means to reach Allah *سُبْحَانَهُ وَتَعَالَى*.

Since they are only Intermediaries (*Wasilah*), that means they affirm Allah *سُبْحَانَهُ وَتَعَالَى*, and if they were asked who the Creator is, they would say, “It is Allah.” So, they call upon the inhabitants of the graves because the dead intercede for them with Allah *سُبْحَانَهُ وَتَعَالَى* and mediate, and they call this Intercession (*Shafa'ah*) with Allah *سُبْحَانَهُ وَتَعَالَى*. This is their claim until this day. This claim of theirs is in reality the same as that of the idolators when the Prophet ﷺ used to say to them: “Do not worship the idols, do not call upon them, instead call upon Allah alone, your Lord and Creator.” Their response used to be, “We only worship them that they may bring us nearer to Allah in rank.” Allah *سُبْحَانَهُ وَتَعَالَى* said,

﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى﴾

[سورة الزمر:3]

“Unquestionably, for Allah is a pure religion. And those who take protectors besides Him say, ‘We only worship them that they may bring us nearer to Allah in rank.’”(1)

When the Prophet ﷺ used to invite the pagans to “call upon Allah, do not call upon the idols,” then it was not that they did not believe that Allah *سُبْحَانَهُ وَتَعَالَى* was the Creator and the Sustainer, the Giver of life and

(1) Quran 39:3





Intercession (*Shafa'ah*) with Allah **سُبْحَانَهُ وَتَعَالَى**—i.e. they are calling upon someone who will call upon Allah **سُبْحَانَهُ وَتَعَالَى** for them.

They take the saints as intermediaries (*Al-Wasilah*) between them and Allah **سُبْحَانَهُ وَتَعَالَى** but Allah **سُبْحَانَهُ وَتَعَالَى** has forbidden them from calling upon those who can neither benefit nor harm them. So, they assert this is not Polytheism (*Shirk*) because they believe that the ones they are calling upon (in their graves) do not create or provide and they do not control the universe—only Allah **سُبْحَانَهُ وَتَعَالَى** does that. Monotheism (*Tawheed*), to them, is merely the affirmation of the Oneness of Lordship. They hold what they do at the graves is not be Polytheism (*Shirk*) unless one believes that the dead have the ability to create, to provide sustenance, and to control the universe alongside Allah **سُبْحَانَهُ وَتَعَالَى**.

This is something they mention clearly in their writings and lectures. Some of them may see that the Quran forbids their grave worship so they may go as far as to say, “Seeking from the dead is incorrect,” but they will not say, “It is Major Polytheism (*Shirk Al-Akbar*)” because of their belief that Polytheism (*Shirk*) is to deny that Allah **سُبْحَانَهُ وَتَعَالَى** is the Creator. So, they do not forbid their followers from traveling to graves and performing rituals and celebrations at the shrines of these saints. They assert this is merely taking intermediaries and intercessors in a desire to come closer to Allah **سُبْحَانَهُ وَتَعَالَى**.

We have not ascribed anything to them that they themselves have not affirmed, and we are not putting words into their mouths. This futile belief is present in their books and in their speeches where they refute the people of Monotheism (*Tawheed*) and they defend the people of Polytheism (*Shirk*) and grave worshiping. They defend the acts done at the graves, like Circumambulation (*Tawaf*), Prostration (*Sajdah*), bowing, raising hands in Supplication (*Dua'*), and calling out the name of the deceased in the grave seeking his aid and intercession—and when it is said to them, “What are you doing? This is Major Polytheism (*Shirk Al-Akbar*)!” They say, “No, it is not Polytheism (*Shirk*) because we did not say that the man in his grave created us. We know Allah created us. So how can it be Polytheism (*Shirk*)?” So Polytheism





(*Shirk*) to them is only a violation of the Oneness of Allah's *سُبْحَانَهُ وَتَعَالَى* Lordship (*Rubūbiyyah*) of Allah *سُبْحَانَهُ وَتَعَالَى*—and they believe that Allah *سُبْحَانَهُ وَتَعَالَى* can be approached through the Intercession (*Shafa'ah*) of the dead, the *Jinn*, the Prophets, the Companions (*Sahabah*), the saints, special animals, and so on.

As for violating the Monotheism (*Tawheed*) of Allah *سُبْحَانَهُ وَتَعَالَى* in His worship (*Ulūhiyyah*), they do not consider that to be Polytheism (*Shirk*). That is why you find them in their millions visiting the graves of the dead, gathering around soothsayers, secluding themselves at the *Al-Baqī'* graveyard in Madinah and at the grave of the Prophets, urging one another to bow in front of the graves. They seek their aid and assistance and Intercession (*Shafa'ah*) and they do not consider that to be Polytheism (*Shirk*). This is a calamity because they have not understood the concept of Monotheism (*Tawheed*) that the Messengers brought.

There are two types of Intercession (*Shafa'ah*):

1. Intercession (*Shafa'ah*) on Judgment Day (*Yawm Al-Qiyamah*).
2. Intercession (*Shafa'ah*) in this World (*Dunya*).

Intercession [*Shafa'ah*] on Judgment Day [*Yawm Al-Qiyamah*]

Two types of Intercession (*Shafa'ah*) will take place on the Day of Judgment (*Yawm Al-Qiyamah*):

- a. **The exclusive Intercession (*Shafa'ah*) by the Prophet ﷺ:** Allah *سُبْحَانَهُ وَتَعَالَى* will grant Prophet Muhammad ﷺ certain privileges related to interceding on others' behalf. It is the praiseworthy station in which our Prophet ﷺ will be elevated by being the leader of mankind.





- b. **The inclusive general Intercession (*Shafa'ah*):** It is the type of intercession or mediation that will be granted to the Angels, Prophets, and other righteous people. They will share in it if Allah **سُبْحَانَهُ وَتَعَالَى** wills.

The Prophet's ﷺ Exclusive Intercession (*Shafa'ah*)

There are various types of Intercession (*Shafa'ah*) which are exclusive to the Prophet ﷺ:

1. The Great Intercession (*Al-Shafa'ah Al-Kubra*)

The Great Intercession (*Al-Shafa'ah Al-Kubra*) was mentioned in Surat Al-Isra, where Allah **سُبْحَانَهُ وَتَعَالَى** called the praiseworthy station and asked of the Prophet ﷺ to observe Night Prayer (*Salat Al-Tahajjud*) to qualify himself to attain this rank.

﴿ أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى عَسَقِ اللَّيْلِ وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا ﴾ (٧٨)
 ﴿ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴾ [سورة الإسراء: 78-79]

"And offer Prayer (Salah) some parts of the night, and with that, recite the Quran during the Prayer (Salah) as an additional Prayer (Tahajjud) for you. It may be that your Lord will raise you to Maqam Mahmood (a station honoraria and glory, i.e., the honor of intercession on the Day of Resurrection)." (1)

Several Narrations (*Ahadith*) mentioned in full detail the events which will lead to this kind of Intercession (*Shafa'ah*). Since humanity is standing for an extended period on the Day of Judgment (*Yawm Al-Qiyamah*), whether they are Muslims or not, they will all seek the Intercession (*Shafa'ah*) of the Prophets and Messengers before Allah **سُبْحَانَهُ وَتَعَالَى** to relieve them from standing and commence judging them. They will go through the Prophets Adam **عَلَيْهِ السَّلَام**, Nuh (Noah) **عَلَيْهِ السَّلَام**, Ibrahim (Abraham) **عَلَيْهِ السَّلَام**, Musa (Moses) **عَلَيْهِ السَّلَام**, and Isa (Jesus) **عَلَيْهِ السَّلَام**.

(1) Quran 17:79





They will be rejected one after another until they finally approach Prophet Muhammad ﷺ, whose Intercession (*Shafa'ah*) will be granted.

Abu Hurairah رضي الله عنه, concerning the actual scene of mediation, reported a Narration (*Hadith*): “Then I will proceed and Prostrate (perform *Sajdah*) before Allah. Then I will go beneath Allah's Throne and fall in Prostration (*Sajdah*) before my Lord. And then Allah will guide me to such praises and glorification to Him as He has never guided anybody else before me. Then it will be said, 'O Muhammad, Raise your head. Ask, and it will be granted. Intercede for your Intercession (*Shafa'ah*) will be accepted.' So, I will raise my head and intercede to enable people to be saved from the horror of gathering and standing by finishing their reckoning.” (1)

2. The Prophet's ﷺ Intercession (*Shafa'ah*) for the people of Paradise (*Jannah*).

Anas Ibn Malik رضي الله عنه narrated that the Messenger of Allah ﷺ said: “I will come to the gate of Paradise (*Jannah*) on the Day of Resurrection (*Yawm Al-Qiyamah*) and will ask for it to be opened. The gatekeeper will say, "Who are you?" I will say, "Muhammad." He will say, "I was commanded not to open it for anyone before you.”” (2)

3. The Prophet's ﷺ Intercession (*Shafa'ah*) for his uncle Abu Talib.

Abu Sa'eed Al-Khudri رضي الله عنه narrated that the Prophet ﷺ said: "Perhaps my Intercession (*Shafa'ah*) will benefit him on the Day of Resurrection (*Yawm Al-Qiyamah*), and he will be placed in a shallow part of the Fire (*Jahannam*) which will come up to his ankles and cause his brains to boil." (3)

4. The Prophet's ﷺ Intercession (*Shafa'ah*) for some of his Community (*Ummah*) to be admitted into Paradise (*Jannah*) without questioning.

(1) Al-Bukhari and Muslim

(2) Sahih Muslim

(3) Sahih Al-Bukhari and Muslim





The evidence for this type of Intercession (*Shafa'ah*) is in a Narration (*Hadith*) reported by Abu Hurairah رضي الله عنه: The Prophet ﷺ said, "It will be said, 'O Muhammad, raise your head. Ask, and Allah will grant you what you are asking. Intercede, for your Intercession (*Shafa'ah*) will be accepted.' So, I will raise my head and say, 'My Community (*Ummah*), O Lord; my Community (*Ummah*), O Lord; my Community (*Ummah*), O Lord.' It will be displayed, 'Admit those among your Community (*Ummah*) who are not to be brought to account through the right-hand gate of Paradise (*Jannah*). They will share the other gates with the people of other nations.'" (1)

5. The Prophet's ﷺ Intercession (*Shafa'ah*) for the people of Paradise (*Jannah*) to raise their ranks and levels.

Allah سُبْحَانَهُ وَتَعَالَى will raise the ranks and levels of some people of the people of Paradise (*Jannah*). So, he will intercede for some people so that Allah سُبْحَانَهُ وَتَعَالَى should raise their levels higher in Paradise (*Jannah*); so, Allah سُبْحَانَهُ وَتَعَالَى will raise them higher through the Intercession (*Shafa'ah*) of the Prophet ﷺ.

6. The Prophet's ﷺ Intercession (*Shafa'ah*) regarding the people of The Heights (*Al-A'raf*).

Allah سُبْحَانَهُ وَتَعَالَى will admit the believers whose good and bad deeds are equal. They are the people of The Heights (*Al-A'raf*) and are mentioned in the 7th Surat; the Intercession (*Shafa'ah*) that they should be allowed to enter Paradise (*Jannah*), and they will.

7. The Prophet's ﷺ Intercession (*Shafa'ah*) for the disobedient from the people of Monotheism (*Tawheed*).

The disobedient Muslims who are guilty of Major Sins (*Al-Kaba'ir*) and deserve entry into the Fire (*Jahannam*), and who have entered the Fire (*Jahannam*), the Prophet ﷺ will intercede that they should be taken out from the Fire (*Jahannam*).

(1) Al-Bukhari and Muslim



Anas Ibn Malik رضي الله عنه narrated that the Prophet ﷺ said: “Whoever says *La ilāha illa Allāh* and has in his heart goodness the weight of a grain of barley will be brought out of Hell (*Jahannam*), then whoever says *La ilāha illa Allāh* and has in his heart goodness the weight of a grain of wheat will be brought out of Hell (*Jahannam*), then whoever says *La ilāha illa Allāh* and has in his heart goodness the weight of an atom (or a small ant) will be brought out of Hell (*Jahannam*).” (Repeated three times) (1)

How to Gain the Prophet's ﷺ Intercession (*Shafa'ah*)?

The Prophet ﷺ clarified to us the means to achieve his Intercession (*Shafa'ah*) on the Day of Judgment (*Yawm Al-Qiyamah*) by doing two things. One is to avoid Polytheism (*Shirk*), and the other is to Supplicate (make *Dua'*) between the main Call to Prayer (*Azhan*) and the Call before Prayer (*Iqamah*). He did not command us to ask him to Supplicate (make *Dua'*) for us after his death, and his Companions (*Sahabah*) did not do so even though they were keener to achieve good more than us and they understood from Allah سُبْحَانَهُ وَتَعَالَى and His Prophet ﷺ more than us.

1. Pure Monotheism (*Tawheed*)

By achieving Monotheism (*Tawheed*) as in the Narration (*Hadith*): "The happiest person who will have my Intercession (*Shafa'ah*) on the Day of Resurrection (*Yawm Al-Qiyamah*) will be the one who said, ‘None has the right to be worshiped but Allah’ sincerely from the bottom of his heart." (2)

2. Supplicating (*Making Dua'*) after hearing the Call to Prayer (*Azhan*)

Also, the Prophet's ﷺ Intercession (*Shafa'ah*) could be achieved by Supplicating (making *Dua'*) to Allah سُبْحَانَهُ وَتَعَالَى after hearing the Call to Prayer (*Azhan*), to grant him status of the Intermediary (*Al-Wasilah*),

(1) Sahih Al-Bukhari and Muslim

(2) Sahih Al-Bukhari



which is the highest position in Paradise (*Jannah*), as in the Narration (*Hadith*): "...then ask Allah, to grant me *Al-Wasilah* which is a level in Paradise (*Jannah*) which only one of the slaves of Allah will reach, and I hope I will be the one, so whoever asks *Al-Wasilah* for me, my Intercession (*Shafa'ah*) will be granted for him on the Day of Resurrection (*Yawm Al-Qiyamah*)." (1)

The General Mediation or Intercession (*Shafa'ah*)

This type of Intercession (*Shafa'ah*) will be granted to the Messenger ﷺ and others, such as the noble Angels, Prophets, Messengers, and righteous people. If Allah ﷻ wills, they will share in this type of Intercession (*Shafa'ah*). There are several types of this Intercession (*Shafa'ah*):

- 1. The Angels, the Prophets, and the believers will intercede on behalf of people to save them from Hellfire (*Jahannam*), admit them into Paradise (*Jannah*), and raise their ranks in Paradise (*Jannah*).**

Abu Sa'eed Al-Khudri رضي الله عنه narrated that the Prophet ﷺ said, "The believers will ask Allah, on the Day of Resurrection (*Yawm Al-Qiyamah*), (to grant them the power of Intercession) for their brothers who are in the Fire (*Jahannam*). They will say, 'Our Lord, they used to fast with us and pray and perform Pilgrimage (*Hajj*).' It will be said to them, 'Bring out those whom you recognize, so the Fire (*Jahannam*) will be forbidden to burn them.' So, they will bring out many people. And Allah will say: 'The Angels have interceded, and the Prophets have interceded, and the believers have interceded. There is none left but the Most Merciful of those who show mercy.' Then He will seize a handful of the Fire (*Jahannam*) and bring forth from its people who never did anything good." (2)

(1) Sahih Muslim

(2) Sahih Muslim





them with Allah **سُبْحَانَهُ وَتَعَالَى**. In the same way, the contemporary grave worshipers say that their saints intercede for them.

They always give the example of the kings of this world. How can't we approach them directly but through their ministers, servants, and keepers? Doesn't Allah **سُبْحَانَهُ وَتَعَالَى** deserve that?

So, they want to say Allah **سُبْحَانَهُ وَتَعَالَى** needs that too, but they do not understand that one can invoke Allah **سُبْحَانَهُ وَتَعَالَى** at any time, asking for anything without intercessors. They also do not understand that Allah **سُبْحَانَهُ وَتَعَالَى** doesn't need anyone to help Him. However, the kings of this world need their assistants to make them aware of their constituents' needs.

The second type of Intercession (*Shafa'ah*) is that which takes place in this world. There are certain conditions one must fulfill to make it permissible:

1. The one invoked must be able to deliver

The one we ask for his Intercession (*Shafa'ah*) must be capable of doing what we ask of them. It becomes an act of Polytheism (*Shirk*) to seek mediation from the dead, the occupants of graves, and someone alive but absent. Meanwhile, the invoker believes that he can hear and answer his needs despite his absence.

Several textual pieces of evidence outlaw this Intercession (*Shafa'ah*) since it is an act of Polytheism (*Shirk*), which is forbidden because it ascribes to the invoked to intercede qualities that are exclusive to Allah **سُبْحَانَهُ وَتَعَالَى**.

2. Conditions of accepted Intercession (*Shafa'ah*)

The grave worshipers claim falsely that engraved are intercessors between them and Allah **سُبْحَانَهُ وَتَعَالَى** so that Allah **سُبْحَانَهُ وَتَعَالَى** will accept their Supplications (*Dua'*). They did exactly like the idol worshipers of the past. Allah **سُبْحَانَهُ وَتَعَالَى** said about them,



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

﴿ قُلْ أَتَنْتَبِهُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ، وَتَعَلَّى عَمَّا يُشْرِكُونَ ﴾

[سورة يونس: 18]

“And they worship besides Allah things that hurt them not, nor profit them, and they say: "These are our intercessors with Allah."

Say: "Do you inform Allah of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him!” (1)

We can refute both the idol worshipers and the grave worshipers saying that there are certain conditions for Allah **سُبْحَانَهُ وَتَعَالَى** to accept the Intercession (*Shafa'ah*) of the intercessors. If these conditions are not fulfilled, then the Intercession (*Shafa'ah*) is invalid.

There are three conditions that must be met in order for Intercession (*Shafa'ah*) to be accepted:

1. Allah **سُبْحَانَهُ وَتَعَالَى** must approve of the one for whom Intercession (*Shafa'ah*) is made. Allah **سُبْحَانَهُ وَتَعَالَى** said,

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى ﴾ [سورة الأنبياء: 28]

“And they cannot intercede except for him with whom He is pleased.” (2)

This implies that the one for whom Intercession (*Shafa'ah*) is made must be on pure Monotheism (*Tawheed*). Allah **سُبْحَانَهُ وَتَعَالَى** rejected the Intercession (*Shafa'ah*) of Prophet Ibrahim (Abraham) **عَلَيْهِ السَّلَام** on behalf of his father on Judgment Day (*Yawm Al-Qiyamah*) since he died as a Polytheist (*Mushrik*).

(1) Quran 10:18

(2) Quran 21:28



than Osamah, the beloved of the Messenger of Allah (peace and blessings of Allah be upon him)?” So Osamah spoke to him, and the Messenger of Allah said, “Are you interceding concerning one of the criminal punishments for stealing (*Hadd*) punishments prescribed by Allah?” Then he stood up and addressed the people and said, “O people, those who came before you Allah destroyed them because if one of their nobles stole, they would let him off, but if one of the weak stoles, they would carry out the punishment on him. By Allah, if Fatimah the daughter of Muhammad was to steal, I would cut off her hand.” (1)

5. The seeker must have full reliance upon Allah سُبْحَانَهُ وَتَعَالَى

The one who is seeking the Intercession (*Shafa'ah*) of others must have complete reliance upon Allah سُبْحَانَهُ وَتَعَالَى in his heart. He only sees the person he is pursuing his mediation as just a means Allah سُبْحَانَهُ وَتَعَالَى placed at his disposal. Furthermore, he must realize that Allah سُبْحَانَهُ وَتَعَالَى has permitted him to seek the help of the invoked. However, benefit and harm are in the hand of Allah سُبْحَانَهُ وَتَعَالَى, and only He can ward off harm and bring benefit. Allah سُبْحَانَهُ وَتَعَالَى said,

﴿وَأِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسَّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

[سورة الأنعام: 17]

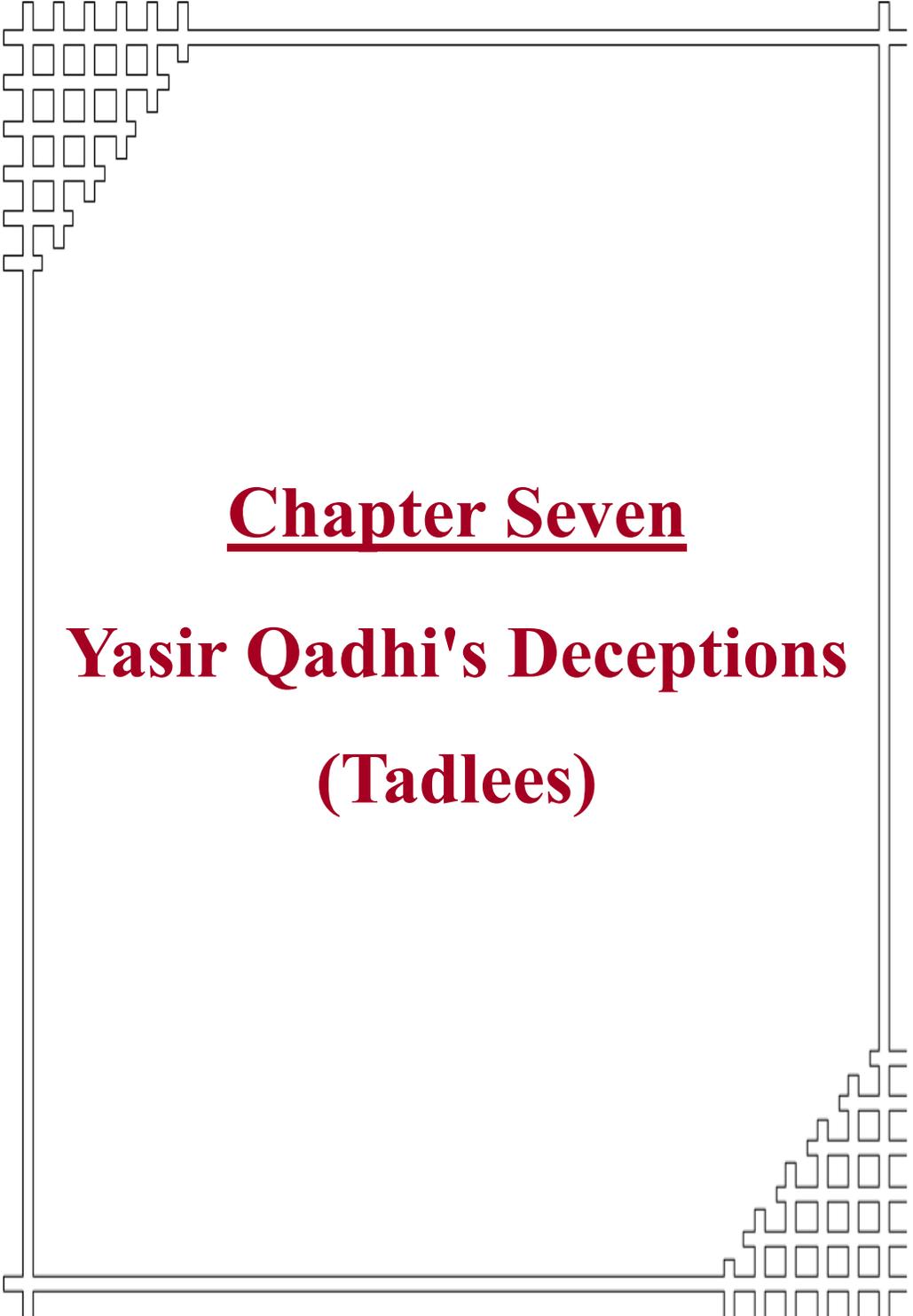
"And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He can do all things." (2)



(1) Sahih Al-Bukhari and Muslim

(2) Quran 6:17





Chapter Seven

Yasir Qadhi's Deceptions (Tadlees)





“*Tadlees*” in Arabic means to hide the defects of an item that is for sale. There are other ways to define *Tadlees* based on the field of discussion. It also means hiding a defect in an argument and making it appear sound. It is to paint falsehood with some truth or to cover up falsehood. Avoiding answers through allegations, and labeling the critics is another form of *Tadlees*.

For instance, once, a layman Muslim asked a jurist about the validity of his ablution (*Wudu*) from water stored in a container in which a dead bird has fallen. The jurist did not know the answer, so instead of saying I do not know, he occupied the questioner saying, “Why did you not just cover the tank?”

Unfortunately, the grave worshipers cannot produce reliable evidence to validate their polytheistic practices (*Shirk*), which inspired them to engage in exporting allegations against those who have the concrete evidence to prove their disastrous violation of the Universal Declaration of Faith (*La ilaha illa Allah*). One of their tactics is to associate the following labels with their opponents:

1. Judging people's intentions.
2. Dividers, not uniters.
3. Not following the bulk of the Community (*Ummah*).
4. Extremists and intolerants.
5. Excommunicates (*Takfiri*).

We will present answers to these side issues which are not part of the disputed subject. Instead, they are meant to distract the truth holders and drive people away from them.

1. Judging People's Intention (*Niyah*)

There is a mix-up when it comes to judging the grave worshipers' intentions. The default rule states that we cannot regard them as





Polytheists (*Mushrikun*) until we establish the evidence and remove the obstacles. We must confirm that he is doing the act based on a willful intention and knowledge. However, the act of going to the gravesite, standing in front of the engraved imploring, talking to him, or Allah **سُبْحَانَہُ وَتَعَالَى** knows what other acts of Polytheism (*Shirk*) are performed, are without doubt unlawful.

Yasir Qadhi is employing the subject of matters of names and their relevant rulings (*Masail Al-Asmā Wa al-Ahkām*), which is one of the most delicate and critical fields of Islamic theology. It is the field that involves identifying individuals by specific names such as Muslim, Disbeliever (*Kafir*), or Polytheist (*Mushrik*). By the same token, apply the relevant rulings to them, such as Loyalty & Opposition (*Al-Wala* and *Al-Bara*), marriage, diet, death, burial, and inheritance. Hence, whomever scholars and legal judges identify by any of these names becomes entitled to or deprived of certain specific social rights in Muslim society, in addition to whatever is to be decreed in the Hereafter (*Akhirah*).

For example, only a Muslim has the right to rule over the Muslim community. The rulings that apply to marriage and inheritance vary depending on whether someone is a Muslim or a Disbeliever (*Kafir*). (1) Furthermore, these rulings had specific political and social consequences based on the political system where Muslims live.

Historically, matters of names and their relevant rulings (*Masail Al-Asmā' Wa al-Ahkām*) became a branch of the Islamic Belief System (*Aqeedah*) very early. In the year 40 A.H, a sect called the *Khārijite* (*Al-Khawārij*) formed in response to a religious-political controversy over the Caliphate (*Khilafah*). They uttered unprecedented announcements at the battle of Siffin declaring several Muslims to be outside the fold of Islam.

The *Khawārij* later developed this idea into a religious principle, claiming that whoever committed a Major Sin (*Al-Kaba'ir*) was

(1) Al-Ash'arī, Maqālāt



essentially a Disbeliever (*Kafir*), with some of them making a distinction between “Disbelief by Polytheism” (*Kufr Al-Shirk*) and “Disbelief by Ingratitude” (*Kufr Al-Ni’ma*). (1)

Alongside the *Khawārij* there emerged another sect, the *Murji’a*, who asserted that no sin could fundamentally alter the status of the faith of a Believer (*Mu’min*) or cast the Believer (*Mu’min*) outside the fold of Islam. (2)

Unluckily, the entire subject of grave worshiping falls into the area of Names and their Associated Rulings (*Al-Asmā’ Wa Al-Ahkām*), which is a branch of the Islamic Belief System (*Aqeedah*). Typically, scholars and legal judges are the ones who must become fully aware of this field of Islamic Law (*Shari’ah*) because they are the ones who must produce religious rulings and verdicts to the Muslim public.

2. Dividers Not Unifiers

We must acknowledge that when Muslims as a minority living in a predominant non-Muslim community, categorizing them based on their religious affiliation or practices will weaken them further. However, it is still necessary to call things the way they are to avoid confusing layman Muslims.

So, the people who rebuke the grave worshipers are dividing the Muslim Community (*Ummah*). Impressive, as this was the same accusation the people of Makkah directed at the Messenger of Allah ﷺ. Nevertheless, the subject of Monotheism (*Tawheed*) is always a divider because there is no such unity on a compromised Monotheism (*Tawheed*). The evidence is in the statement of Abdullah Ibn Abbas رضي الله عنه: "Between Adam and Nuh (Noah) were ten centuries. They were like a single-family because they were all adherents of pure Monotheism (*Tawheed*)." (3)

(1) Al-Ash’arī, Maqālāt
 (2) Mātūrīdī
 (3) Sahih Al-Bukhari

Furthermore, the Prophet ﷺ mentioned that Muslims would split into seventy-three sects if they do not stick strictly to pure Monotheism (*Tawheed*): "My Community (*Ummah*) will divide into seventy-three sects, all of them will be in the Fire (*Jahannam*) except for one, and that is the *Jamā'ah*." It was said, "And who are they, O Allah's Messenger?" He responded, "That which my Companions (*Sahabah*) and I are upon today." (1)

This Narration (*Hadith*) is authentic when its various chains and wordings are gathered. The scholars have reported it and praised its authenticity, and the reality of the Community (*Ummah*) today further proves its truthfulness.

The Messenger ﷺ stated that these Muslims would divide into seventy-three sects. We see more, of course, but these seventy-three form the foundations of all of them. All of them will end up in the Fire (*Jahannam*) except for one; the sect who is upon that which the Messenger ﷺ and his Companions (*Sahabah*) were upon.

3. Not Following the Bulk of the Community (*Ummah*)

The third allegation is that the people who stand up for the purity of Monotheism (*Tawheed*) are not following the bulk of the Community (*Ummah*). They usually promote the incorrect understanding of the term *Ahlu-Sunnah Wal-Jama'ah* to be the masses. The people of the Sunnah (*Ahlu-Sunnah Wal-Jama'ah*) refer to the ones who follow the Tradition of the Prophet ﷺ (*Sunnah*) and his Companions (*Sahabah*). As for the community (*Al-Jama'ah*), it refers to the ones who gathered on following the correct path of the Prophet ﷺ and his Companions (*Sahabah*), even if they happen to be the few. Abdullah Ibn Mas'ud رضي الله عنه explained this in a very profound manner when he said, "Even if you are alone, you are the community (*Al-Jama'ah*)."

(1) Sunan At-Tirmidhi



Ibn Al-Qayyim رحمته الله reported: Abdullah Ibn Mas'ud رضي الله عنه said, "The united community is that which adheres to the truth, even if you are alone."

Nuaym Ibn Hammad رحمته الله said, "If the community becomes corrupted, you must adhere to its practice before it became corrupt. Even if you are alone, you by yourself would be the united community."⁽¹⁾

Furthermore, many Verses (Ayat) indicate that the majority does not assert correctness. It's frequently quite the opposite. Allah سُبْحَانَهُ وَتَعَالَى said,

﴿وَأِنْ تَطَّعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ﴾
[سورة الأنعام:116]

“And if you obey most of those upon the earth, they will mislead you from the path of Allah. They follow not except assumption, and they are not but falsifying.”⁽²⁾

Allah سُبْحَانَهُ وَتَعَالَى also said,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾ [سورة يوسف:103]

“And most of mankind will not believe even if you desire it eagerly.”⁽³⁾

Also, Allah سُبْحَانَهُ وَتَعَالَى said,

﴿وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ﴾ [سورة الأعراف:102]

(1) I'lām al-Muwaqqi'in 3/308

(2) Quran 6:116

(3) Quran 12:103





“And We did not find for most of them any covenant; but indeed, we found most of them defiantly disobedient.” (1)

So, attention is not given to numbers, rather attention is given to those who are upon the truth even if they are small in each time or place. So even if there is just one person, he can be considered as the *Jamā'ah*.

It was said, “And who are they O Allah’s Messenger?” He responded, “That which I and my Companions (*Sahabah*) are upon today.” So, this is the correct path. Whoever is upon that which the Messenger ﷺ and his Companions (*Sahabah*) were upon, he is the *Jamā'ah*.

4. Extremists and Intolerants

One of the most ridiculous arguments, when you label your opponent as such, is because they are against compromising Monotheism (*Tawheed*). Therefore, to avoid the labels of extremism and intolerance, one must accept the polytheistic practices (*Shirk*) of the grave worshipers and refrain from explaining the first half of the Universal Declaration of Faith (*Lā ilāha illa Allāh*) which is to speak out against Polytheism (*Shirk*) and those who commit polytheistic rituals.

5. Excommunicates (*Takfiri*)

We addressed this allegation when we addressed judging people’s intentions. We made clear that calling people Disbelievers (*Kafirun*), Polytheists (*Mushrikun*), or innovators in the religion is a subject of matters of Names and their Relevant Rulings (*Masail Al-Asmā' Wa al-Ahkām*).

We must distinguish between calling the labeling of the act and the doer of the act. Certainly, going to the gravesite to implore and invoke

(1) Quran 7:102



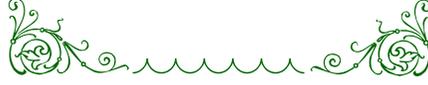


the engraved is an act of Polytheism (*Shirk*). However, regarding the doer of the act as Polytheist (*Mushrik*) is something which we must refrain from doing until we establish the evidence against the perpetrator of the act.





Conclusion



I wish to conclude this work by citing the story of the Sabbath-breakers. Allah سُبْحَانَهُ وَتَعَالَى mentioned it in several places in the Quran under different contexts. I intend to make the story a point of reference to describe the two groups formed due to Yasir Qadhi's grave worship blunder.

It is a story of a small community from Bani Israel who used to reside by the sea, and their primary source of income was fishing. Abdullah Ibn Abbas رَضِيَ اللَّهُ عَنْهُ, Mujahid رَضِيَ اللَّهُ عَنْهُ, Ikrimah رَضِيَ اللَّهُ عَنْهُ, Qatadah رَضِيَ اللَّهُ عَنْهُ, As-Sadi رَضِيَ اللَّهُ عَنْهُ and others said that they were the people of Aylah (Jordan). Ibn Abbas رَضِيَ اللَّهُ عَنْهُ added that it was located between Median and At-Tur. The first opinion is that the people of Aylah (Jordan) were adhering attentively to the teachings of the Torah, and they asked Allah سُبْحَانَهُ وَتَعَالَى to designate a day out of the week for them to dedicate only to Allah's سُبْحَانَهُ وَتَعَالَى worship.

Allah سُبْحَانَهُ وَتَعَالَى identified the Sabbath (Saturday) on which they were to refrain from doing any work during the entire day, including fishing, or lighting a fire. For this fishing village, it meant that they were not allowed to fish on Saturdays. (1) A second position is that Allah سُبْحَانَهُ وَتَعَالَى inflicted observance of the Sabbath upon them as a way of punishment due to their disobedience and stubbornness.

Allah سُبْحَانَهُ وَتَعَالَى tested them and made it very difficult for them to comply with the command of abstaining from fishing on Saturdays. Amazingly, the fish used to expose themselves openly on Saturdays and disappear throughout the week.

(1) Tafsir Ibn Jarir At-Tabari Surat Al-Araf Verse 163





Allah **سُبْحَانَهُ وَتَعَالَى** said,

﴿وَأَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ﴾

[سورة الأعراف:163]

"And ask them (O Muhammad) about the town that was by the sea, when they transgressed in the matter of the Sabbath (i.e., Saturday): when their fish came to them openly on the Sabbath day and did not come to them on the day, they had no Sabbath.

Thus, We made a trial of them, for they used to rebel. (1)

Can you imagine the intensity of the test? Throughout the week, when they were allowed fishing, by Allah's **سُبْحَانَهُ وَتَعَالَى** might and power, the fish disappeared. So, they come back from their fishing trips empty-handed. However, while they were resting on Saturdays (Sabbath), plenty of fish would appear numerously to the extent that these fishermen could see the fish playing at the surface of the water. Thus, it was a trial from Allah **سُبْحَانَهُ وَتَعَالَى** to test their faith, obedience, and patience.

The fishermen became very impatient and gave up the Sabbath observance through trickery since they did not want to disobey Allah **سُبْحَانَهُ وَتَعَالَى** directly. Therefore, they developed a dishonest plan to bypass Allah's **سُبْحَانَهُ وَتَعَالَى** command.

On a Friday before sunset, they fixed their fishing nets and ropes and dug currents allowing the seawater to run through and the fish to get in but never escape back to the sea. Then, they collected the stranded fish in the nets, ropes, and artificial streams on Saturday after sunset. Consequently, Allah **سُبْحَانَهُ وَتَعَالَى** was angry with them, and He cursed them because of their deception.

(1) Quran 7:163





is evil; thus, we observe this for our fear of His Torment. And perhaps they may fear Allah” (1)

They basically said: “Perhaps those who made these sins may repent to Allah **سُبْحَانَہُ وَتَعَالَى** and regret what they have done and thus be saved from the punishment of Allah **سُبْحَانَہُ وَتَعَالَى** and that He forgives them all.” (2)

Yasir Qadhi and the Sabbath-Breakers

Let us link the Sabbath-breakers’ story with Yasir Qadhi’s grave worship blunder. We also have two groups who formed because of Yasir Qadhi’s shocking response to the questioner:

1. The first group actively engaged in giving advice and *Dawah* to Yasir Qadhi and his followers. They refuted him through different platforms. We ask Allah **سُبْحَانَہُ وَتَعَالَى** to be of the first group aiming at seeking only His pleasure and defending Monotheism (*Tawheed*) till our dying breath (*Ameen*). I wish to mention some of them by their names:

1. Dr. Abdur-Rahman Dimashqiah.
2. Daniel Haqiqatjou.
3. Saajid Lipham.
4. Othman Ibn Farooq.
5. Shaykh Assim Al-Hakim.
6. Bassam Zawadi.
7. Dr. Tahir Wyatt.
8. Dr. Bilal Philips.
9. Nabeel Shaikh.
10. Shaykh Moataz Al-Hallak.
11. Abdurraheem McCarthy.
12. Wajdi Akkari.
13. Abu Usamah At-Thahabi.

(1) Quran 7:164

(2) Tafsir Ibn Kathir with abridgment





2. The second group didn't prohibit, condemn, or rebuke him, but at the same time, they also didn't participate in his violation. However, they keep criticizing the *Dawah* givers (the preachers) for doing what we are doing.

Some of the people from the second group use the exact words, "Why do you forbid these people from evil when you know that they are destroyed and have earned Allah's **سُبْحَانَ وَتَعَالَى** punishment?" Therefore, they said that there is no benefit in banning them.

Others say, "Why do they not do this in private? Why do you not call Yasir Qadhi and give him *Dawah* in private?" We answer them by saying the matter is already public. The damage is done.

Some ask "Does Islam not allow difference of opinions?" It is correct; there is a difference of opinion in Islam. However, there is no difference of opinion in matters of the Islamic Belief System (*Aqeedah*); it is either black or white, with no gray area in between. Allah **سُبْحَانَ وَتَعَالَى** made subjects which are associated with Monotheism (*Tawheed*) and Polytheism (*Shirk*) crystal clear in the Quran while the Prophet ﷺ enforced them in his Tradition (*Sunnah*). Hence, there is only one opinion on the matter.

Furthermore, the truth will always prevail. When you hear the statement "difference of opinion," it does not mean there are two truths (*Haqq*). It is true that, there are areas in Islam where you may make an Individual Judgment (*Ijtihad*), and you may be wrong, but Allah **سُبْحَانَ وَتَعَالَى** will grant you a reward for trying to reach the truth, and He will not punish you for the mistake you made. However, this is not in Monotheism (*Tawheed*) and Polytheism (*Shirk*). It is strictly in the religious rulings related to acts of Worship (*Ibadah*). The evidence is in the following Narration (*Hadith*).

Amr Bin Al-As **رَضِيَ اللَّهُ عَنْهُ** reported that he heard Allah's Messenger ﷺ as saying: "When a judge gives a decision, having tried his best to decide correctly and is correct, there are two rewards for him; and if he gave a





judgment after having tried his best (to arrive at a right decision) but erred, there is one reward for him.” (1)

Some people tried their best to justify his position, finding twisted words to let him off the hook. I say to them, “Why do you not stay silent like the many learned scholars who chose to remain silent?”

I would like to say to those scholars who chose to remain mute that your group type was also present in the story of the Sabbath-breakers. They were insignificant in the sight of Allah **سُبْحَانَهُ وَتَعَالَى** so tell us what He did to them. Were they saved with the preachers? Or destroyed with the Sabbath-breakers?

Finally, I say to all of them the exact words Allah **سُبْحَانَهُ وَتَعَالَى** mentioned in the Quran,

﴿قَالُوا مَعْدِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ﴾ [سورة الأعراف:164]

“To be free from guilt before your Lord (Allah), for we were commanded to enjoin righteousness and forbid evil, and perhaps they may fear Allah.” (2)

On account of our advice, they might stop this evil and repent to Allah **سُبْحَانَهُ وَتَعَالَى**. Indeed, if they repent to Allah **سُبْحَانَهُ وَتَعَالَى**, He will accept their repentance and grant them His mercy.



Imam Karim Abu Zaid

(1) Sahih Muslim

(2) Quran 7:164



